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PRINCETON • NEW JERSEY



PRESENTED BY

Mr. Hoel Lawrence McQueen

THE
GOSPELS
WITH
THE VERSIONS
OF



P R E F A C E.

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

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

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

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

GOTHIC.

ANGLO-SAXON.

In bokom Psalmo.	In <i>the</i> book of Psalms.	On tham Sealme. Lk. xx. 42.
Ik im thata daur.	I am the door.	Ic eom geat. Jn. x. 9.
Langai wheilai.	For a long while.	Langre tide. Lk. xviii. 4.
Nauh leitila wheila.	Now a little while.	Gyt sume hwile‡. Jn. vii. 33.
Whis brothar.	Whose brother.	Hwæs bróthor. Lk. xx. 28.
Kaurno whaitéis.	A corn of wheat.	Hwætene corn. Jn. xii. 24.

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

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

‡ Yet some while or time.

GOTHIC.		ANGLO-SAXON.
Hardu-hairtei.	Hardness of heart.	Heortan heardness. Mk. x. 5.
Hardu ist thata waurd.	Hard is that word.	Heard is theos spræc*. Jn. vi. 60.
Sibun broþrhyus.	Seven brothers.	Seofon gebróþru. Lk. xx. 29.
Wheitos swe snaiws.	White as snow.	Swá hwite swá snāw. Mk. ix. 3.
Yuka auhsne.	Yokes of oxen.	An getýme oxena†. Lk. xiv. 19.
Wha ist namo thein?	What is thy name?	Hwæt is thin nama? Lk. viii. 30.
Galeiks ist man.	He is like a man.	He ys gelie men. Lk. vi. 48.

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

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

* Hard is this speech.

† Literally A team of oxen.

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

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

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

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

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

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

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

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

“Uppsala, May 6th, 1865.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Đá gemétton hig ænne Cyrenisene man, cumende heom togénes. Ang.-Sax.

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

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

Twegen beop on bedde, ân byþ genumen, and óðer byþ læfed. Ang.-Sax.

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

Et evertit domum. Vet. Ital.

And áwent hyre hús. Ang.-Sax.

Et everrit domum. Vulg.

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

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

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

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

* Smith's Bede, p. 793.

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

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

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

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

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

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

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

‡ Wanley's Catal. p. 152.

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

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

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

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

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

* Catal. p. 211, 212.

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

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

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

* Wanley's Catal. p. 76.

† Ibid. p. 181.

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

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

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

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

* Wanley, p. 64.

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

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

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

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

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

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

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

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

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

About the year 1360, circumstances occurred which called forth

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Sir F. Madden's *Pref.* p. 1. No. 87.

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

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

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

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

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

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

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

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

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

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

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

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

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

* Notes, p. 584.

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

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

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

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

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

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

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

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

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

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

* A copy is in the Bodleian.

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

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

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

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

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

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

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

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

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

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

RULES.

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

a. And at *the end* of radical and inflectional terminations, as bæþ a *bath*, clāþ *cloth*, sóþ *sooth*, þineþ *thinketh*. Except wið *with*, etc.

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

II. The soft, flat or grave Ð, ð or ð is used in *the beginning of all pronouns* and of all words derived from pronouns, as ðæt *that*; ðe *the*; ðæslíc *like this*, ðanonne *thence*, ðærðær *there*.

a. Also often between two vowels, as baðu *baths*, baðian to *bathe*, cláðum *with clothes*.

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

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

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

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

J. B.

Oxford; June 27th, 1865.

THE CHIEF CONTRACTIONS.

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

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

Arg. or Arg. v. Cod. Arg.

A. S. Anglo-Saxon.

B The Bene't or Corp. Christi MS. v.

Prof. p. xiii. § L

b, v. a.

ê, v. a.

C The Cambridge MS. v. Prof. p. xiii. § II.

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

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

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

Col. Column.

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

Cot. Cotton, v. Prof. p. xiv. § III.

D. 2. II, v. Cod. Aug.

etc. or etc. et cætera.

Fol. or fol. folio or leaf.

3=j, gh and y.

Gab. Löb. Gabelentz and Löbe, v. Prof.

p. viii. § viii.

Grk. Greek.

II, or Hat. The Hatton MS. v. Prof. p. xv. i.e. *id est*.

Ja. St. John's Gospel.

Lk. St. Luke.

Mass. Massman, v. Prof. p. ix. § x.

Mk. St. Mark.

Mt. St. Matthew.

O. The Oxford MS. v. Prof. p. xvi. § vi.

Rl. Royal MS. v. Prof. p. xv. § v.

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

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

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

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

v. vide, see.

V. t. Ital. The Old Italic Version, v. Prof. p. xi.

w. wanted or omitted in MSS.

·MÐ. ÐNTE ƆΛΒΛΙΛƆΛΕΤΙΨΜΑΝΝΑΜ
 MD. UNTE YABAI AFLETIP MANNAM
 xlv. Enim si remittitis hominibus

MISSAÐEÐINSİZE. ΛƆΛΕΤΙΨƆΛΗ
 MISSADEDINS İZE, AFLETIP YAH
 transgressiones eorum, remittit et

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

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

SAÐEÐINSİZE. ΝΙΨΛΗΑΤΤΑ İZ
 SADEDINS İZE, NI PAU ATTA İZ-
 gressiones eorum, neque pater ves-

ΥΑΡΛƆΛΕΤΙΨΜISSAÐEÐINSİZΥΛ
 WAR AFLETIP MISSADEDINS İZWA-
 ter remittit transgressiones vest-

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

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

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

nunze ac alyr ur or yfele soþlice; Witodlice zyþ
cost-nunge, ac alys us of yfele soþlice. Witodlice gyf
temptation, but loose us from evil. Amen. Verily, if

ze forzyrad mannu hyra synna þon forzyrþ
ge forgyfad mannum hyra synna þonne forgyfþ
ye forgive men their sins, then forgiveth

eower se heofenlica fæder eow eowre syltar;
eower se heofenlica fæder eow eowre gyltas.
your † heavenly father you, your guilt.

Gyþ ze soðlice ne forzyrad mannu. ne eower fæ
Gyf ge soðlice ne forgyfad mannum, ne eower fæ-
If ye soothly forgive not men, neither your fa-

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

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

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

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

WYCLIFFE. D.

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

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

TYNDALE. E.

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

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

Matt. vi. 13-17.

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

† v. Notes, p. 574, col. 1; and

eface, p. xiii.

‡ Verbally, *the heavenly Father of you.*

¶ The Cambridge MS.: v. Preface,

xiii. § ii.

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

** The Rubric:

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

Notes on the Gothic Alphabet.

GOTHIC¹.

Form	Sound	Number
ⱦ	A a	1
Ⱨ	B b	2
ⱨ ²	G g	3
Ⱪ	D d	4
ⱪ	E e	5
Ⱬ ³	Q q	6
ⱬ	Z z	7
Ɑ	H h	8
Ɱ ⁴	þ þ	9
Ɐ, ð	I i	10 ⁹
Ɒ	K k	20
ⱱ	L l	30
Ⱳ	M m	40
ⱳ	N n	50
ⱴ ⁵	Y y	60
Ⱶ	U u	70
ⱶ	P p	80
[ⱷ]		90
ⱸ	R r	100
ⱹ	S s	200
ⱺ	T t	300
ⱻ ⁶	W w	400
ⱼ	F f	500
ⱽ ⁷	CH ch	600
Ȿ ⁸	WH wh	700
Ɀ	O o	800

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

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

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

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

⁵ As *ya yea*, *yuk a yoke*.

⁶ As *oy* between two consonants.

⁷ The hard *ch* as the Grk. χ.

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

⁹ Iⱦ = 11: Kⱦ = 21: NΓ = 53: RⱮh = 188: FⱶZ = 537.

Notes on the Anglo-Saxon Alphabet.

Eng. Vowels. Ang.-Sax. Vowels.

Eng. Vowels. Ang.-Sax. Vowels.

^b a { a as a in man.
æ^b as æ in main. } o { o as o in cock.
ū as ū in coke.
e as e in met. } ō as ō in cook.
æ as æa in meat. } u { u as u in full.
ē as ēe in meet. } ū as ū in foul.
i as i in win. } y { y as y in lyfþ.
i as i in wine. } y { y as y in lyf life.

ⁱ Ð, ð, ð have the sound of *th* in *thine* and *soothc*. See p. xxxii.

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

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

ANGLO-SAXON.

Form	Sound	Form	Sound
ⱦⱦ	a	A	a ^b
Ⱨ	b	B	b
ⱨ	c	C	c
ⱩⱩ	d	D	d
ⱪⱪ	e e	E	e ^c
Ⱬ	f	F	f
ⱬ	g	G	g
Ɑ	h	H	h
Ɐ	i	I	i ^d
Ɒ	k	K	k
ⱱ	l	L	l
ⱲⱲ	m	M	m
ⱳ	n	N	n
ⱴ	o	O	o ^e
Ⱶ	p	P	p
ⱶ	q	Q	q
ⱷ	r	R	r
ⱸ	s	S	s
ⱹ	t	T	t
ⱺ	u	U	u ^f
ⱻ	w	W	w
ⱼ	x	X	x
ⱽ	y	Y	y ^g
Ȿ	z	Z	z
Ɀ	æ	Ai	ai
Ɀ	ð ð	þ þ	þ þ ^h
Ɀ	þ þ	that: 7	and.

818 J 1 1 8 fco manna ne oia synna. poþne for
 gipþ eopri si hrofenlica fader eop eopne gil —
 wip. gif ge soðlice neþori gipþ manna. ne eopri
 fader neþori gipþ eop eopne synna.

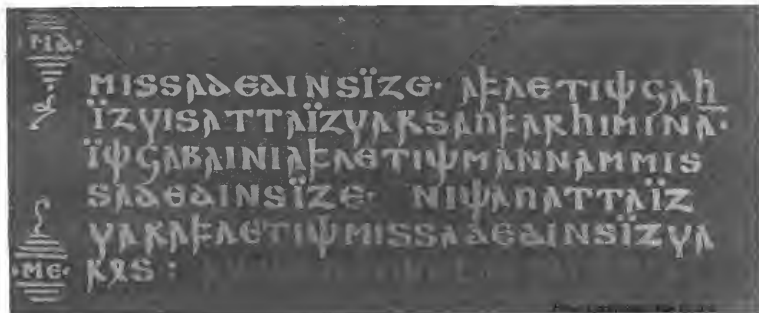
WIGLIF E D

iur's Amen - þat is soþeit / forþope
 gif see þuſen forzene to men her
 synmys : ⁊ zouré heuenly fadir. þat
 forzene to þou zoure treſpaſis / so
 neþy zif see þuſen forzene not to
 men : neþy zoure fadir þat forzene
 to þou zoure synnes But iſþen see

TYNDALE E

cion. but deþywe vs from yvell. Amen. For ad
 yſſyeshall forgeve other men there treaſpaſes /
 youre father i heve ſhal also forgeve you. but ad
 ye wyll not forgeve men there treſpaſes / nomo-
 re ſhall youre father forgeve you treaſpaſes.

¶ To ze owe when ye faſte / be not ad as the y /
 pocretys are. For they diſfigure there faces / that
 hit myght apere vnto men that they faſte. Dere /
 ſpy ſay vnto you / they have there erwarde. But
 thou / whethou faſteſt / anoyne thyne heed / ad



GOTHIC SCRIPT ARGENTUS B

munge ac alyr ur of yfele soflice. Witodlice gylt
ge forgyrd manni hyra synna. þon for gylt
eopen re heopenlica fader eop eopre gylta;
Gyltge soðlice ne forgyrd manni. ne eopen fa-
der ne forgyrd eop eopre synna;

Matt. 27. 18. 15

ANGLO-SAXON C

on costmunge. ac alyr ur of yfele soðlice. Witodlice
gyltge forgyrd manni heora synna. þonne for-
gyrd eopen. se heopenlica fader eop eopre gyl-
ta. gyltge soðlice ne forgyrd manni. ne eopen
fader ne forgyrd eop eopre synna.

Ew. 1.

D

ruel Amen. þat is so be it / for soþe
zif ðee skulst forzene to men her
synnes; & zoure heofens fadir. þat
forzene to þou zoure trespassis; so
þe so zif ðee skulst forzene not to
men; ne to zoure fadir þat forzene
to þou zoure synnes. For when ðee

Mat.

LATIN E

cion. but delvze vs from synell. Amen. For ad
pffye shall forzene other men there trespassis.
vour efather i heve shal al so forzene you. but ad
pe will not forzene me there trespassis. nomos
re shall vour father forzene vour trespassis.
¶ To eovre when ye faste. be not sad as the
poeris are. For they disfigure there faces. that
hit in yght apere vnto men that they faste. Veru
ly I say vnto you. they have there reward. But
thou. when thou fastest. and synest. yet hee ad

Matt.

THE
FOUR GOSPELS.

GOTHIC: ANGLO-SAXON: WYCLIFFE: TYNDALE:

AIWAGGELYO
þairh
MAÞFAIU,
MARKU, LUKAN,
yah
IOHANNEN :

Translated from
THE GREEK,
by
ULPHILAS,
Bishop of
THE MOESO-GOTHS,
between
A. D. 348 and 388,
about
A. D. 390.

ÐA FEOWER
CRISTES BÉC,
on
Engliscum
gereorde :

Translated from the
VETUS ITALICA,
and printed chiefly
from a MS.
written between
A. D. 990 and A. D. 1050;
probably about
A. D. 995.

THE
GOSPEL
of
MATHEU,
MARK, LUKE,
and
JOON
in Englische :

Translated from the
LATIN VULGATE,
by
JOHN WYCLIFFE,
and printed
from
a manuscript,
written
about
A. D. 1339.

THE
GOSPELL
of
S. MATHEW,
S. MARKE, S. LUKE,
and
S. IHON :

Translated from
THE GREEK,
by
WILLIAM TYNDALE,
and printed
from
the first edition,
published
in
A. D. 1526.

AIWAGGELYO†

þAIRH

MAPP AIU

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

HÉR ONGINNEP

ÐÆT GÓDSPELL†

ÆFTER

MATHEUS GERECEDNYSSE.

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

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

3 Iudas gestrýnde Phares and Zaram, of ðam wífe ðe wæs genemmed Thamar. Phares gestrýnde Esrom. Esrom gestrýnde Aram.

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

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

6 Iesse gestrýnde ðone cyning Daud. Daud cyning gestrýnde Salomon, of ðam wífe ðe wæs Úrias wíf.

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

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

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

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

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

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

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

HEERE BIGYNNETH

THE GOSPEL

OF

MATHEU.

THE

GOSPELL

OF

S. MATHEW.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8 Asa begat Josophat. Josophat begat Joram. Joram begat Osias.

9 Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias.

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

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

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

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

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

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

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

17 Eornostlice ealle cneoessa fram Abrahamæ oð Daudi synd feowertyne cneoessa, and fram Dauide oð Babilonis geleorednysse feowertyne cneoessa, and fram Babilonis geleorednesse oð Crist feowertyne cneoessa[†].

18 Sôþlice ðus wæs Cristes cneores. Ðá ðæs Hælendes módor, Maria, wæs Iosepe beweddod, ær hí to somme becomun, heo wæs gemét on innoðe hæbbende of ðam Hálægan Gáste.

19 Sôþlice Iosep, hyre wer, ðá he wæs rihtwís, and nolde hí gewídmærsian, he wolde hí dihlice forlætan.

20 Him ðá sôþlice ðás þing þencendum, Drihtnes engel on swefnum ætýwde, and him to cwæþ, Iosep, Dauides sunu, nelle ðú ondrædan Marian, ðine gemæccæan, to onfônne; ðæt on hyre ácenned ys hyt ys of ðam Hálægan Gáste.

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

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

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

24 Ðá árás Iosep of swefene, and dyde swá Drihtnes engel him bebead, and he onfeng hys gemæccæan;

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

21 . . . Iþ gabairiþ sunu, yah laitais namo is Iesu :[†]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. II. 1 Eornustlice *ḗ* *se* Hælend *á*cenned wæs on Iudeiscre Bethleem, on *ḗ* *æs* cyninges dagum Herodes, *ḗ* comon *ḗ* *tungol-witegan* fram east-*ḗ* *dale* to Hierusalem,

2 And cwædon, Hwær ys *se*, Iudea cyning *ḗ* *á*cenned ys? sóþlice we gesáwon hys steorran on east-*ḗ* *dale*, and we comon us him to ge-*eadmédenne*.

3 *ḗ* Herodes *ḗ* *ḗ* *gehýrde* *ḗ* *wearþ* he gedréfed, and eal Hierosolim-waru mid him.

4 And *ḗ* gegaderode Herodes calle ealdras *ḗ* *ḗ* *sacerda*, and folces wíteras, and *á*xode, hwær Crist *á*cenned wære.

5 *ḗ* *sædon* hī him, On Iudeiscre Bethlem; wítodlice *ḗ* *ys* *á*writen þurh *ḗ* *done* witegan,

6 And *ḗ*, Bethleem, Iudea land, wítodlice ne eart *ḗ* *læst* on Iuda caldrum; of *ḗ* *forþ-gæþ* *se* here-toga, *se* *ḗ* *recþ* *mín* folc Israhel.

7 Herodes *ḗ* *clypode* on sunder-*spræce* *ḗ* *tungel-witegan*, and befran hī georne hwænne *se* steorra him *æ*teowde.

8 And he *ásende* hī to Bethlem, and *ḗ* *cwæþ*, Farað, and *á*xiaþ geornlice be *ḗ* *cilde*, and *ḗ* *ḗ* *ge* *hyt* *gemétaþ*, *cý*ḗ *eft* me, *ḗ* *ic* cume and me to him gebidde.

9 *ḗ* hī *ḗ* *ḗ* *gebod* *gehýrdon*, *ḗ* *férdon* hī. And sóþlice! *se* steorra, *ḗ* hī on east-*ḗ* *dale* gesáwon, him befóran *férde*, oð he stóð ofer, *ḗ* *ḗ* *cild* wæs.

10 Sóþlice *ḗ*, *ḗ* *tungel-witegan* *ḗ* *done* steorran gesáwon, [hig][†] *fæ*genodon swýḗ *myelum* gefean.

11 And ganggende into *ḗ* *ḗ* *húse*, hī gemétton *ḗ* *cild* mid Marian, hys méder; and hī *á*þenedon hī, and hī to him gebædon. And hī untýndon hyra gold-hordas, and him lác brohton, *ḗ* *ḗ* *wæs* gold, and récels, and myrre.

12 And hī *á*fengon andsware on swefnum, *ḗ* *ḗ* *eft* to Herode ne hwyrfdon, ac hī on óderne weg on hyra rice *férdon*.[†]

13 *ḗ* hī *ḗ* *férdon*, *ḗ* *æ*týwde Drihtnes

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

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

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

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

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

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

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

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

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

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

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

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

13 And when thei hadden gon away,

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

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

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

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

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

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

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

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

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

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

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

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

13 After that they were departed, lo!

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

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

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

16 Ðá wæs Herodes swýðe gebolgen, forðam ðe he beþáht wæs fram ðam tungel-witegum; and he ásende ðá and ofslóh ealle ða cild, ðe on Bethleem wæron, and on eallum hyre gemárum, fram twý-wintrum eilde and binnan ðam, æfter ðære tíde ðe he ge-axode fram ðam tungel-witegum.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 And was there vnto the death of Herod; to fulfill that which was spoken of the Lorde by the prophet, which sayeth, Out of Egipte have Y called my sone.

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

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

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

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

20 Saynge, Arise, and take the chyld and his mother, and go in to the loude of Israhel; for they are deed which sought the chyldes death.

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

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

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

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

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

8 Waurkyaiþ nu akran wairþata idreigos. †

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

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

11 Ik allis izwis daupya in watin, [du idreigai] ; iþ sa afar mis gagganda swinpoza mis ist, þizei ik ni in wairþs [skohans bairan] ; sah [þan] izwis daupeiþ in Almin Weibamma [yah funin]. †

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

2 And cwæþ, Dôþ dæd-bôte, sóþlice genealáceþ heofona rice.

3 Ðis ys se, be ðam ðe geoweden ys þurh Esaiam, ðone witegan, Clypiendes stefn wæs on wéstene, Gegearwiap Drihtnes weg ; dôþ his sidas rihte.

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

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

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

7 Sóþlice ðá he geséh manega ðæra Sunder-hálgena, and ðæra Riht-wisendra to his fulluhte cumende, he cwæþ to him, Lā næddrena cyn, hwā geswutelode eow to fleome fram ðam towardan yrre ?

8 Eornostlice dôþ médemne weastm ðæra dæd-bôte,

9 And ne cweðaþ betwux eow, We habbaþ Abraham us to fæder ; sóþlice ic seege eow, ðæt God ys swā miltig ðæt he mæg of ðysum stánum áweccan Abrahames bearn.

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

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

12 Ðæs fann ys on his handa, and he áfeormaþ his þyrscel-flóre, and he gædaraþ his hwæte on his bern ; ða ceafu he forbærnþ on unádwæscendlicum fýre. †

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

14 Iohannes ðá sóþlice forbead him,

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

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

3 Forsothe this is he, of whom it is said by Ysaye, the prophete, A voice of a cryng in desert, Make 3e redy the wayes of the Lord; make 3e ry3tful the pathes of hym.

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

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

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

7 Sothely he seeynge many of Pharisees and of Saducee commynge to his bapteme, saide to hem, Generacionns of eddris, who shewide to 3ou for to flee fro wrath to cumme?

8 Therefore do 3ee worthi fruytis of penaunce,

9 And nyl 3e say with ynne 3ou, We han the fadir Abraham; sothely Y saye to 3ou, for whi God is mi3ti to reyse vp of these stonys the sonys of Abraham.

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

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

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

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

14 Soothly Joon forbeed hym, sayinge,

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

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

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

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

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

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

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

8 Brynge forth therefore the frutes belongynge to repentaunce.

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

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

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

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

13 Then cam Jhesus from Galilee into Jordan to Jhon, ffor to be baptised off hym.

14 But Jhon fforbade hym, saynge, I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7 Ni fraisais Frauyan Guþ
þeinana.†

10 [þanuh] imna Iesus qap . . . gamelid

10 Ðá cwæþ se Hælend to him, Gang

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

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

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

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

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

2 And whanne he hadde fastid forty days and fourety ni;tis, afterward he hungride.

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

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

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

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

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

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

9 And saide to hym, Alle these thingis Y shal geue to thee, jif thou fallynge doun shalt worship me.

10 Than Jhesus saide to hym, Go,

ought to be baptyssed off the, and comnest thou too me?

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

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

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

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

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

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

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

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

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

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

8 The deuyl toke hym up agayne and ledde hym in to an excedynge hye mountayne, and shewed hym al the kyngdomes of the world, and the beauty of them;

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

10 Then sayde Jesus vnto hym, Avoyd

ist, [Auk] Frauyan Guþ þeinana inweita-
ais, yah imma ainamma fullafahyais. †

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

18 . . . Wharbons þan faur marein Ga-
leilais, gasawh twans broþrums, Seimona,
[saei heitada] Paitrus, yah Andraian,
broþar is, wairpandans nati in marein ;
wesun auk fiskyans.

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

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

21 Yah inngaggans framis yainþro,
gasawh [anþarans twans broþrums,] İa-
koku þana Zaibaidaiiaus, yah İohannen,
broþar is, in skipa [miþ Zaibaidaiiau,
attin seinamma, manwyandans natya
[seina], yah hailhait ins.

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

þú sceocca onbæc ; sóþlice hit ys áwriten,
To Drihtne ðinum Gode þú ðe ge-eaþ-
metsþ, and him ánum þeowast.

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

12 Sóþlice ðá se Hælend gehýrde ðæt
Iohannes belæwed wæs, ðá férde he to
Galileam.

13 And forlætenre ðære ceastre Na-
zareth, he com, and eardode on Caphar-
naum, on ðam sæ-gemærum, on endum
Zabulon and Neptalim,

14 Ðæt wære gefylled, ðæt ðe geowed-
en wæs þurh Esaiaam, ðone witegan,

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

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

17 Syððan ongan se Hælend bodian,
and cweðan, Dóþ dæd-bóte, sóþlice heof-
ona rice genealæcþ. †

18 Ðá se Hælend eode wið ða Gali-
leiscean sæ, he geséh twegen gebróðru,
Simonem, se wæs genemned Petrus, and
Andream, his bróðor, sendende hyra nett
on ða sæ ; sóþlice hí wæron fisceras.

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

20 And hí ðær rihte forléton hyra net,
and him fyligdon.

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

22 Hí ðá sóna forléton hyra nett and
hyra fæder, and him fyligdon. †

23 And ðá beférde se Hælend ealle
Galileam, lærende on hyra gesomnungum,
and he wæs bodiende góðspel ðæs rices,
and hærende ælce ádle, and ælce untrum-
nysse on ðam folce.

24 And ðá férde his hlisa into ealle
Syriam ; and hí brohton him ealle yfel-

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

11 Than the deuel lafte hym ; and loo ! angels camen niȝe, and serueden to hym.

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

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

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

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

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

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

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

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

20 And anon her nettis forsakyn, they sueden hym.

21 And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee, and Joon, his brother, in the ship with Zebedee, her fadir, makyng aȝein^t her nettis, and he elepide hem.

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

23 And Jhesus enuyraunȝe al Galilee, techyng in the synagogis of hem, and prechyng the gospel of kyngdam, and helyng al sorow,[†] and al sekeneſse in the peple.

24 And his opynȝoun^t wente in to al Syrie ; and thei offriden to hym alle men

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

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

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

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

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

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

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

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

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

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

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

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

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

23 And Jesus went aboute all Galile, techyng yn their synagoges, and prechyng the gospell of the kyngdome, and healinge all manner of sicknes, and all manner dyseases amonge the peple.

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

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

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

3 Audagai þai unledans almin, unte [ize] ist þiudangarði himine.†

8 Audagai þai hrainyahairtans, unte þai Guþ gasaiwhand.†

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

25 And there sreden hym many cumpnyes of Galilee, and of Decapoly, and of Jerusalem, and of Judee, and of be-sonde Jordan.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

17 Ni hugyap ei qemyau gatairan
 witop, aipþau praufetuns; ni qam ga-
 tairau, ak usfullyan.

18 Amen auk qiþa izwis, þatei þatei
 usleiþiþ himins yah airþa, yota ains, aipþau
 ains striks, ni usleiþiþ af witoda,
 unte ailata wairþiþ.

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

20 Qiþa auk izwis, þatei nibai manag-
 izo wairþiþ izwarizos garaihteins þau
 þize bokarye yah Fareisaie, ni þau qiniþ
 in þiudangardyai himine.

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

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

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

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

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

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

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

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

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

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

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

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

21 Ge gehýrdon ðæt gecweden wæs
 on ealdum tidum, Ne ofsléh ðú; se ðe
 ofsliehþ, se byþ dóme scyldig.

22 Ic secge eow, sôþlice ðæt ælc ðe
 yrsaþ hys bréðer, byþ dóme scyldig;
 sôþlice, se ðe segþ hys bréðer, Dú áword-
 ena, he biþ geþeahhte scyldig; se ðe segþ,
 Dú stunta, se byþ scyldig helle fyres.

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

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

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

14 Ȝe ben liȝt of the world ; a citee
putt on an hill may nat be hid ;

15 Nether *men* tendyn a lanterne, and
putten it vudir a busschel, but on a can-
dilstike, that it Ȝeue liȝt to alle that ben
in the hous.

16 So shyyne Ȝoure liȝt before men,
that thei see Ȝoure good werkis, and glo-
rifie Ȝoure fadir that is in heuens.

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

18 Forsothe I say to Ȝou trewthe, til
heuen and erthe passe, oon i[†], or titil,
shal nat passe from the lawe, til alle thingis
be don.

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

20 Forsothe Y say to Ȝou, no but Ȝif
Ȝoure riȝtwisnesse shal be more plenteu-
ouse than of scribis and Pharisees, Ȝee
shulen not entre into kyngdam of heuenes.

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

22 But I say to Ȝou, that euereche that
is wrothe to his brother, shal be gylty
of dome ; forsothe, he that shal say to his
brother, Racha[†], shal be gylty of coun-
seile ; sothly he that shal say, Fool[†],
shal be gylty of the fiȝr of helle.

23 Therefore Ȝif thou offrist thi ȝift at
the auter, and there shalt bythenke, that
thi brother hath sum what aȝeins thee,

24 Leue there thi ȝift before the au-
ter, and go first for to be reconseilid[†] to
thi brother, and thanne thou cummynge
shalt offire thi ȝifte.

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

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

15 Nether do men lyght a candell, and
put it vnder a busschel, but on a candel-
stick, and it lighteth all them which are
in the housse.

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

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

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

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

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

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

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

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

24 Leue there thyne offryng before
the altre, and go thy waye first and
reconcile thy silfe to thy brother, and
then come and offire thy ȝyfte.

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

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

27 Hausideduþ þatei qiþan ist, Ni horinos.

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

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

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

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

32 Iþ ik qiþa izwis, þatei whazuh saei afletip qen seina, imul fairina kalkinassaus, tauyip þo horinon, yah sa izo afsatida liugaip, horinop.

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

34 Aþþan ik qiþa izwis, ni swaran allis ; ni bi himina, unte stols ist Guþs ;

35 Nih bi airpai, unte fotubaurd ist fotiwe is ; nih bi Iairusaulwmai, unte baurgs ist þis mikilins þiudanis ;

36 Nih bi haubida þeinamma swarais, unte ni magt ain tagl wheat, aiþþau swart gatauyan ;

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

25 Beo ðú onbúgende ðinum wiðerwinnan hraðe, ða hwile ðe ðú eart on wege mid him, ðe-læs ðe ðin wiðerwinna ðe sylle ðam ðéman, and se ðéma ðe sylle ðam þéne, and ðú sý on ewertern send.

26 Sôþes ic secge ðe, Ne gæst ðú ðanone, ær ðú ágyilde ðone ftemestan feorþlinge.

27 Ge gehýrdon ðæt on ealdum cwydum geeweden wæs, Ne unriht-hæme ðú.

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

29 Gyf ðin swýðre eage ðe æswiwe, áhola hit út, and áwurp hyt fram ðe ; sôþlice ðe ys betere, ðæt án ðinra lima forwurðe, ðonne eal ðin lichama si on helle ásend.

30 And gyf ðin swiðre hand ðe áswiwe, áceorf hi of, and áwurp hi fram ðe ; wítoðlice ðe ys betere, ðæt án ðinra lima forwurðe, ðonne eal ðin lichama fare to helle.[†]

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

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

33 Eft ge gehýrdon, ðæt geeweden wæs on ealdum cwydum, Ne forswere ðú, sôþlice Drihtne ðú ágytst ðine aþas.

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

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

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

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

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

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

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

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

29 That 3if thi rist eise selaundre thee, pille it out, and cast it fro thee ; for it speedith to thee, that oon of thi membris perishe, than al thi body go in to helle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

35 Nor yet by the erth, ffor it ys hys fote stole ; nether by Jerusalem, ffor hit ys the cite of the grete kyunge ;

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

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

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

39 Ip ik qiþa izwis, ni andstandan allis þamma unselyin; ak yabai whas þuk stautai bi tailswon þeina kinnu, wandeï imma yah þo anþara;

40 Yah þamma wilyandin miþ þus staua, yah paida þeina niman, aflet inma yah wastya;

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

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

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

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

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

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

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

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

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

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

38 Ge gehyrdon † ðæt gecweden wæs, Eage for eage, and tōp for tēp.

39 Sōþlice ic secge eow, ne winne ge ongēn ða ðe eow yfel dōp; ac gyf hwā ðe slea on ðin swýðre wenge, gegearwa him ðæt óðer;

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

41 And swā hwā swā ðe genýt þusend stapa, gā mid him óðre twā þusend.

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

43 Ge gehyrdon ðæt gecweden wæs, Lufa ðinne nextan, and hata ðinne feond.

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

45 ðæt ge sīn eowres fæder bearn ðe on heofonum ys, se ðe ðeþ ðæt his sunne up-áspringþ ofer ða gōðan and ofer ða yfelan, and he læt rīnan ofer ða rihtwisan and ofer ða unrihtwisan.

46 Gyf ge sōþlice ða lufiaþ ðe eow lufiaþ, hwylce mēde habbaþ ge? hū ne dōp mánfulle swā?

47 And gyf ge ðæt án dōp ðæt ge eowre gebrōðra wylcumiaþ, hwæt dō ge mære? hū ne dōp hæðene swā?

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

CHAP. VI. I Begýmaþ, ðæt ge ne dōn eowre rihtwisnesse befōran mannum, ðæt ge sīn geherede fram him, elles næbbe ge mēde mid eowrum fæder ðe on heofonum ys.

2 Eornustlice ðonne ðū ðine ælmessan sylle, ne blāwe man býman befōran ðe, swā liceteras dōp on gesomnuugum and on wicum, ðæt hī sīn ge-árwurþode fram mannum; sōþ ic secge eow, hī onféngon hyra mēde.

38 See han herde that it is said, Eise for eise, toth for toth.

39 But Y say to 3ou, to nat a3ein stonde yuel; but 3if any shal smyte thee in the rist cheeke, 3eue to hym and the tother;

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

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

42 Forsothe 3if to hym that axith of thee, and turne thou nat away fro hym that wol borwe of thee.

43 See han herd that it is said, Thou shalt loue thin nei3bore, and hate thin enemy.

44 But Y say to 3ou, loue 3ee 3oure ennyes, do 3ee wel to hem that haten 3ou, and preye 3ee for *men* pursuynge, and falsly chalengynge 3ou;

45 That 3ee be the sonys of 3oure fadir that is in heuenes, that makith his sune to sprynge vp vpon good and yuel *men*, and rayneth vpon iuste men and vniuste men.

46 For 3if 3e louen hem that louen 3ou, what meed shul 3ee haue? whether and publicans don nat this thing?

47 And 3if 3ee greten^t 3oure bretheren only, what more ouer shul 3ee don? whether and paynymmys don nat this thing?

48 Therefore be 3ee parfit, as and 3oure heuenly fadir is parfit.

CHAP. VI. 1 Take 3ee hede, lest 3e don 3our ristwisenesse before men, that 3ee be seen of hem, ellis 3e shule nat han meed at 3oure fadir that is in heuenes.

2 Therefore when thou dost almesse, nyle thou synge byfore thee in a trumpe, as ypoeritis don in synagogis and streetis, that thei ben maad worshipful of men; forsothe Y saye to 3ou, thei han reseceyed her meede.

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

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

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

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

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

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

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

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

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

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

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

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

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

3 Īþ þuk tauyandan armaion, ni witi
bleidumei þeina wla tauyþ taihswo þeina,

4 Ei siyai so armahairtþa þeina in full-
snya, yah atta þeins saei saiwhiþ in
fulhsnya, usgibiþ þus in bairhtein.

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

6 Īþ þu þan bidyais, gagg in heþyon
þeina, yah galukands haurdai þeinai,
bidei du attin þeinamma þamma in full-
snya, yah atta þeins saei saiwhiþ in
fulhsnya, usgibiþ þus in bairhtein.

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

8 Ni galeikoþ nu þaim, wait auk atta
izwar þizei yus þaurbuþ, faurþizei yus
bidyaiþ ina.

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

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

11 Hlaif unsarana þana sinteinan gif uns
lamma daga;

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

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

14 Unte yabai afletiþ mannam missaded-
ins ize, afletiþ yah izwis atta izwar sa
wfar himinam.

15 Īþyabai ni afletiþ mannam missaded-
ins ize, ni þau atta izwar afletiþ missa-
dedins izwaros.

16 Apþan biþe fastaiþ, ni wairþaiþ swa-
swe þai liutans gaurai, frawardyand auk
andwairþya seina, ei gasaiwhaindau man-
nam fastandans; amen qiþa izwis, þatei
andnemun mizdon seina.

17 Īþ þu fastands, salbo haubiþ þein,
yah ludy a þeina þwah,

3 Sôþlice ðonne ðú ðine ælnessan dó,
nyte ðin wynstre hwæt dó ðin swýðre,

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

5 And ðonne ge eow gebiddon, ne beo ge
swylice liceteras, ða lufiaþ ðæt hig gebid-
don hi standende on gesomnungum and
stræta hyrnum, ðæt men hig geseon; sóþ
ie secge eow, hi onfégon hyra méde.

6 Ðú sóþlice ðonne ðú ðé gebidde, gang
into ðinum bed-elyfan, and ðinre dura be-
locenre, bide ðinne fæder on ðihlum, and
ðin fæder ðe gesyhþ on ðihlum, hyt
ágylt ðé.

7 Sôþlice ðonne ge eow gebiddon nell-
on[†] ge sprecan fela, swá swá hæðene,
hig wénaþ ðæt hi sín gehýrede on hyra
menigfealdan spræce.

8 Nellen ge eornostlice him ge-efenlæc-
an, sóþlice eower fæder wát hwæt eow
þearf ys, ærðam ðe ge hyne biddaþ.

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

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

11 Urne dæghwamlican hláf syle us
to-dæg;

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

13 And ne gelæd ðú us on costnunge
ae álfs us of yfele.
. Sôþlice.

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

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

16 Sôþlice ðonne ge fæston, nellon ge
wesán swylice lease-liceteras, hig fornym-
aþ hyra ansýna, ðæt hig æteowun
mannum fæstende; sóþlice ie secge eow,
ðæt hig onfégon hyra méde.

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

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

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

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

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

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

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

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

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

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

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

13 And leede vs nat in to temptacioun, but delyuere vs fro uel. Amen.†

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

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

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

17 But whan thou fastest, annoynte thin hede, and washe thi face,

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

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

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

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

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

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

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

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

11 Geve vs this daye oure dayly breade;

12 And forȝeue vs oure trespasses, even as we forȝeue them which trespass vs;

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

14 For and yff ye shall forȝeue other men there trespasses, ȝoure father in heven shal also forȝeue you.

15 But and ye wyll not forȝeue men there trespasses, no more shall ȝoure father forȝeue ȝoure trespasses.

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

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

18 Ei ni gasaiwhaizau mannam fastands, ak attin þeinamma þamma in fullsnya, yah atta þeins saei saiwhiþ in fullsnya, usgibiþ þus.

19 Ni huzdyaip izwis huzda ana airpai, þarei malo yah midwa frawardeip, yah þarei þiubos ufggraband yah hlifand ;

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

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

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

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

24 Ni manna mag twaim frauyam skalkinon, unte yabai fiyaip ainana, yah anþarana friyop ; aipþau ainamma ufhaus-eip, ip anþaramma frakann. Ni maguþ Gupa skalkinon yah mammoniu.†

25 Duppe qiþa izwis, ni maurnaiþ saiwalai izwarai, wha matyaip yah wha drigkaip ; nih leika izwaramma, whe wasyaip. Niu saiwala mais ist fodeinai, yah leik wastyom ?

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

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

28 Yah bi wastyos wha saurgaip ? Gakunnaiþ blomans haiþyos, whaiwa wahs-yaund. Nih arbaidyaund, nih spinnand ;

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

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

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

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

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

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

22 Ðines lichaman leohtfæt is ðin eage ; gyf ðin eage biþ ánfæald, eall ðin lichama biþ beorht ;

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

24 Ne mæg nán man twám hláfordum þeowian, oððe he sóþlice ænne lataþ, and oðerne lufaþ ; oððe he biþ anum gehýrsum, and oðrum ungehýrsum. Ne mágon ge Gode þeowian and woruld-welan.

25 Forðam ic secge eow, ðæt ge ne sin ymbhýdige eowre sawle, hwæt ge eton ; ne eowrum lichaman, mid hwam ge sýn ymberýdde. Hú nys seo sawl sêhre ðonne mete, and eower lichama betera ðonne ðæt reaf ?

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

27 Hwylc eower mæg sóþlice geþencan ðæt he ge-eacnige áne elue to hys anlienesse ?

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

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

30 Sóþlice gyf æcyres weod, ðæt ðe to-dæg is, and biþ to-morgen on ofen

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

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

20 But tresoure 3ee to 3ou tresouris in heuene, wher neither rust ne mou3the destruyeth, and wher thenes deluen nat out,† ne stelen.

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

22 The lanterne of thi body is thin ey3e; 3if thin ey3e be symple, al thi body shal be li3tful;

23 Bot 3if thyn ey3e be weyward, al thi body shal be derkful. Therefore 3if the li3t that is in thee be derknessis, how grete shulen thilk derknessis be?

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

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

26 Beholde 3e the flee3inge foulis of the air, for thei sown nat, ne repyn, neither gadren in to bernys; and 3oure fadir of heuen fedith hem. Wher 3e ben nat more worthi than thei?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

31 Ni maurnaiþ nu, qiþandans, Wha matyam ? aiþþau, Wha drigkam ? aiþþau, Whe wasyaima ?

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

ásend, God scrýft, ealá ge gehwáedes geleafan, ðam mycle má he scrýt eow ?

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

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

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

34 Ne beo ge ná hogiende ymb ða morgeniclan neode, sôþlice se morgenicla dæg earaþ ymb hýne sylfne ; æghwyle dæg hæfþ genôh on hys ágenum ymbhogan.

†CHAP VII. 1 Nellen ge déman, ðæt ge ne sýn fordémede ;

2 Witodlice ðam ylcan dôme ðe ge démaþ, eow biþ gedémed, and on ðam ylcan gemete ðe ge metaþ, eow byþ gemeten.

3 To hwí gesihst ðú ðæt mot on ðines bróðor égan, and ðú ne gesybst ðone beam on ðinum ágenum eagan ?

4 Odðe húmeta cwyst ðú to ðinum bréder, Bróður, þafa ðæt ic út-ádo ðæt mot of ðinum eagan, ðonne se beam biþ on ðinum ágenum eagan ?

5 Lá ðú liccetera, ádo árest út ðone beam of ðinum ágenum eagan, and beháwa ðonne ðæt ðú út-ádo ðæt mot of ðines bróður eagan.

6 Nellen ge syllan ðæt hálige húndum, ne ge ne wurpen eowre mere-grotu to-fóran eowrum swýnon, ðe-læs hig mid hyra fótum hig fortredon, and hig ðonne ongean gewende eow toslýton.†

7 Biddaþ, and eow biþ geseald ; séceap, and ge hit findaþ ; enuciaþ, and eow biþ ontýned.

8 Witodlice ælc ðæra ðe bit, he onfehþ ; and se ðe sécþ, he hyt fint ; and ðam enuciendum biþ ontýned.

is sente in to the fourneyse, how moche more 3ou of litil feith ?

31 Therefore nyl 3e be bisie, sayinge, What shulen we ete ? or, What shulen we drynke ? or, With what thing shulen we be keured ?

32 Forsothe heithen men sechen alle these thingis ; trewly 3oure fadir wote that 3e han need to alle these thingis.

33 Therefore seke 3ee first the kyngdam of God and his ri3twisnesse, and alle these thingis shulen be cast to 3ou.

34 Therefore nyle 3e be besie in to the morwe, for the morew day shal be besie to it self ; sothely it suffieith to the day his malice.

CHAP. VII. 1 Nyle 3e deme, that 3e be nat demyd ;

2 For in what dome 3e demen, 3e shulen ben demyd, and in what mesure 3e meten, it shal be meten to 3ou.

3 But what seest thou a festu^t in the eize of thi brother, and thou seest nat a beme in thin owne eize ?

4 Or what maner saist thou to thi brother, Brother, suffre that I caste out a festu fro thin eize, and loo ! a beme is in thin owne eize ?

5 Ypoerite, cast out first a beme of thin eize, and than thou shalt see for to cast out a festu of the eize of thi brother.

6 Nyl 3e 3eue holy thing to houndis, nether sende 3e 3our margaritis^t before swyne, lest perauenture thei defoulen hem with there feet, and lest *houndis* turned to gidre al to-breke 3ou.

7 Axe 3e, and it shal be 3ouen to 3ou ; seke 3e, and 3e shulen fynde ; knocke 3e, and it shal be opnyd to 3ou.

8 For eche that axith, takith ; and he that sechith, fyndith ; and it shal be opnyde to a man knokyuge.

to morowe shalbe cast into the fournaec, shall he not moche more do the same vnto you, o ye off lytle fayth ?

31 Therefore take no thought, saynge, What shall we eate ? or, What shall we drynke ? or, Wherewith shall we be clothed ?

32 Afre all these thynges seke the gentylys ; for youre hevenly father knoweth that ye have neade off all these thynges.

33 But rather seke ye fyrst the kyngdom off heven and the rightewesnes ther of, and all these thynges shalbe ministred vnto you.

34 Care not therfore for the daye foloyng, for the daye foloyng shall care ffor yt sylfe ; eche dayes trouble ys sufficient for the same silfe day.

CHAP. VII. 1 Iudge not, lest ye be iudged ;

2 For as ye iudge, so shall ye be iudged, and with what mesur ye mete, with the same shall it be mesurd to you agayne.

3 Why seist thou a moote in thy brothers eye, and percevest not the beame that ys in thyne awne eye ?

4 Or why sayest thou to thy brother, Suffre me to plucke oute a moote oute off thyne eye, and behold ! a beame is in thyne awne eye ?

5 Ypocryte, first cast oute the beame oute of thyne awne eye, and then shalt thou se clearly to plucke oute the moote oute off thy brothers eye.

6 Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

7 Axe, and it shalbe geven you ; seke, and ye shall fynd ; knocke, and it shalbe opened vnto you.

8 For whosoever axeth, receaveth ; and he that seketh, fyndeth ; and to hym that knocketh it shalbe opened.

12 yaina izwis mans, swa yah yus tauyaiþ im, þata auk ist witoþ yah praufeteis.

13 Inngaggaiþ þairh aggwu daur ; unte braid daur, yah rums wigs sa brigganda in fralustai, yah managai sind þai inngaleiþandans þairh þata.

14 Whan aggwu þata daur, yah þraihans wigs, sa brigganda in libainai, yah fawai sind þai bigitandans þana.

15 Atsaiwhiþ sweþauh faura liugnpraufetum, þaim izei qimand at izwis in wastyom lambe, iþ innapro sind wulfos wilwandans ;

16 Bi akranam izē ufkunnaip ins. Iþai lisanda of þaurnum weinabasya, aiþþau af wigadeinom smakkans ?

17 Swa all bagme godaize akrana goda gatauyiþ ; iþ sa ubila bagms akrana ubila gatauyiþ.

18 Ni mag bagms þiuþeigs akrana ubila gatauyan, nih bagms ubils akrana þiuþeiga gatauyan.

19 All bagme ni tauyandane akrau god, usmaitada, yah in fon atlagyada.

20 Þannu bi akranam izē ufkunnaip ins.

21 Ni whazuh saei qiþiþ mis, Frauya, Frauya, inngaleiþiþ in þiudangardyā himine ; ak sa tauyands wilyan attins meinis þis in himinam.

22 Managai qiþand mis in yainamma daga, Frauya, Frauya, niu þeinamma nam-in praufetidedum, yah þeinamma nam-in unhulþons uswaurpum, yah þeinamma namin mahtins mikilos gatawidedum ?

9 Hwyle man is of eow, gyf his sunu hyne bit hlāfes, sylst þū him stān ?

10 Oððe gyf he bytt fisce, sylst þū him næddran ?

11 Eornustlice nū ge, ðe yfele synt, cunnun gōde sylena eowrum bearnum syllan, mycle mā eower fæder ðe on heofenum ys syleþ gōd ðam ðe hyne biddaþ ?

12 Eornustlice ealle ða þing, ðe ge wyllen ðæt men eow dōn, dōþ ge him ðæt sylfe, ðæt ys sōþlice æ and witegena bebod.

13 Gangað inn þurh ðæt nearwe geat ; forðon ðe ðæt geat is swýðe wīd, and se weg is swīde rūm ðe to forspillednesse gelætt, and swýðe manega synt ðe þurh ðone weg farað.

14 Ealā hū neara and hū angsum is ðæt geat, and se weg, ðe to life gelædt, and swýðe feawa synt ðe ðone weg findon.†

15 Warniaþ eow fram leasum witegum, ða cumað to eow on seeapa gegyrelum, ac hig beoþ innane reafigende wulfas ;

16 Fram hyra wæstmun ge hī undergytaþ. Cwyst þū gaderað man winberian of þornum, oððe fīc-æppla of þyrucinum ?

17 Swā ælc gōd treow byrþ gōde wæstmas ; and ælc yfel treow byrþ yfele wæstmas.

18 Ne mæg ðæt gōde treow beran yfele wæstmas, ne ðæt yfele treow gōde wæstmas.

19 Ælc treow ðe ne byrþ gōdne wæstm, sý hyt forcorfen, and on fýr áworpen.

20 Witodlice be hyra wæstmum ge hig oncnáwaþ.

21 Ne gæþ ælc ðæra on heofena rice, ðe ewyþ to me, Drihten, Drihten ; ac se ðe wyrþ mines fæder willan ðe on heofenum is, se gæþ on heofena rice.

22 Manege cweðaþ on ðam dæge to me, Drihten, Drihten, hū ne witegode we on ðinum naman, and on ðinum naman we út-áwurpon deoflu, and on ðinum naman we worhton mycle milta ?

9 Other who of 3ou is a man, whom 3if his sone axe breed, wher he shal dresse to hym a stoon ?

10 Other 3if he shal axe a fishe, wher he shal dresse to hym a serpent ?

11 Therefore 3if 3e, when 3e ben yuel men, han knowen for to 3ene good thingus 3ouen to 3oure souys, hou myche more 3oure fadir that is in heuenes shal 3ene good thingis to men axinge hym ?

12 Therefore alle thingis, what euer thingis 3ee wolen that men don to 3ou, and 3e do to hem, forsothe these thingis *ben* the lawe and prophetis.

13 Entre 3e bi the streyt 3ate ; for the gate that ledith to perdicious^t is brode, and the weye large, and ther ben many that entren bi it.

14 How streit is the 3ate, and narewe the weye, that ledith to lijf, and there ben fewe that fynden it.

15 Perceyue 3e, and flee fro fals prophetis, the whiche cummen to 3ou in clothngis of sheepis, bot wythyne thei ben rauyshynge wolues ;

16 Of her fruytis 3e shulen knowe hem. Whether men gadere grapis of thornys, or figgis of breeris ?

17 So euery good tree makith good fruytis ; sothely an yuel tree makith yuel fruytis.

18 A good tree may nat make yuel fruytis, nether an yuel tree make good fruytis.

19 Euery tree that makith nat good fruyt, shal be kitte down, and shal be sent in to the fire.

20 Therefore of her fruytis 3ee shulen knowe hem.

21 Nat eche man that saith to me, Lord, Lord, shal entre into the kyngdam of heuenes ; but he that doth the wille of my fadir that is in heuenes, he shal entre in to the kyngdam of heuenes.

22 Many shul say to me in that day, Lord, Lord, whether we han nat proplecied in thi name, and han cast out deuelis in thi name, and han don many vertues in thi name ?

9 Ys there eny man among you, which wolde proffer his sonne a stone, if he axed him breed ?

10 Or if he axed fysshe, wolde he proffer hym a serpent ?

11 Yff ye then, whiche are evyll, cann geve to youre chyl dren good gyftes, howe moche moore shall youre fathier which ys in heven geve good thynges to them that axe off hym ?

12 Therefore, whatsoever ye wolde that men shulde do to you, even so do ye to them, this ys the lawe and the prophettes.

13 Enter in at the straye gate ; ffor wyde is the gate, and broade ys the waye thatt leadeth to destruccion, and many there be which goo yn there att.

14 For straye ys the gate, and narowe is the waye, that leadeth vnto lyfe, and feawe there be that fynde it.

15 Beware off false prophettes, whiche come to you in shepes clothyng, but inwardly they are ravenynge wolves ;

16 Ye shall knowe them by their frutes. Do men gaddre grapes off thornes, or figgis of bryres ?

17 Even soo evry good tree bryngethe forthe good frute ; butt a corrupte tree bryngethe forthe evyll frute.

18 A good tree cannott brynge forthe bad frute, nor yett a bad tree can brynge forthe good frute.

19 Every tree that bryngethe not forthe good frute, shalbe hewne doune, and cast into the fyre.

20 Wherefore by there frutes ye shall knowe them.

21 Not all they thatt say vnto me, Master, Master, shall enter into the kyngdome off heven ; but he that fulfilleth my fathers will which ys in heven.

22 Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied, and in thy name have we not cast oute devyls, and in thy name have we nott done many miracles ?

23 Yah þan andhaita im, Þatei ni whan-
hun kunþa izwis ; affeiþiþ fairra mis, yus
waurkyandans unsibyana.

24 Whazuh nu saei hauseiþ waurda
meina, yah tauyiþ þo, galeiko ina waira
frodamma, saei gatimrida razn sein ana
staina.

25 Yah atiddya dalaþ rign, yah qemun
awhos, yah waiwoun windos, yah bistugq-
un bi þamma razna yainamma ; yah ni
gadraus, unte gasulip was ana staina.

26 Yah whazuh saei hauseiþ waurda
meina, yah ni tauyiþ þo, galeikoda manu
dwalamma, saei gatimrida razn sein ana
malmin.

27 Yah atiddya dalaþ rign, yah qemun
awhos, yah waiwoun windos, yah bistugq-
un bi yainamma razna ; yah gadraus,
yah was drus is mikils.

28 Yah warþ, þan ustauh Iesus† þo
waurda, biabridgedun manageins ana lais-
einai is ;

29 Was auk laisyands ins, swe waldufni
habands, yah ni swaswe bokaryos.

CHAP. VIII. 1 Dalaþ þan atgaggandin
imma af fairgunya, laistidedun afar im-
ma imyons managos.

2 Yah sai! manna þrutsfill habands
durinnands inwait ina, qiþands, Frauya,
yabai wileis, magt mik gahrainyan.

3 Yah ufrakyands handu, attaitok im-
ma, qiþands, Wilyau, wairþ hrains. Yah
suns hrain warþ þata þrutsfill is.

4 Yah qaþ imma Iesus, Saiwh, ei mann
ni qiþais ; ak gagg, þuk silban ataugei
gudyin, yah atbair giba þoei anabaup
Moses, du weitwodipai im.

5 Afaruh þan þata innatgaggandin im-
ma in Kafarnaum, duatiddya imma hunda-
faps, bidyands ina,

6 Yah qiþands, Frauya, þiumagus meins
ligiþ in garda uslipa, harduba balwips.

23 Donne eweþe ic to him, Ðæt ic eow
næfre ne cude ; gewitaþ fram me, ge ðe
worhton unrylitwýsnesse.

24 Eornustlice ælc ðæra ðe ðás mine
word gehýrþ, and ða wyrcþ, biþ gelic
ðam wisan were, se hys hús ofer stán
getimbrode.

25 Ðá com ðær rén, and mycele flód,
and ðær bleowun windas, and áhruron on
ðæt hús ; and hyt ná ne feoll, sóþlice hit
wæs ofer stán getimbrod.

26 And ælc ðæra ðe gehýrþ ðás mine
word, and ða ne wyrcþ, se biþ gelic ðam
dysigan men, ðe getimbrode hys hús ofer
sand-ceosel.

27 Ðá rinde hit, and ðær comun flód,
and bleowun windas, and áhruron on
ðæt hús ; and ðæt hús feoll, and hys
hryre wæs mycel.†

28 Ðá wæs geworden, ðá se Hælend
ðás word ge-endode, ðá wundrode ðæt
folc his láre ;

29 Sóþlice he lærde, swylce he anweald
hæfde, and ná swá swá hyra bóceras, and
Sundur-hálgan.

CHAP. VIII. 1 Sóþlice ðá se Hælend†
of ðam munte nyðer-ástáh, ðá fyligdon
hym mycle mænio.

2 Ðá genealæhte án hreofla to him, and
hine to him ge-eaðmédde, and ðus cwæþ,
Drihten, gyf ðú wylt, ðú milt me ge-
clénsian.

3 Ðá ástrehte se Hælend hys hand, and
hrepode hyne, and ðus cwæþ, Ic wylle,
beo geclénsod. And hys hreofla wæs
hrædlice geclénsod.

4 Ðá cwæþ se Hælend to him, Warna
ðe, ðæt ðú hyt nænegum men ne secge ;
ac gang, æteowe ðe ðam sacerde, and
bring hym ða lác ðe Moyses bebead,
on hyra gecýdnesse.

5 Sóþlice ðá se Hælend ineode on
Capharnaum, ðá genealæhte hym án
hundredes ealdor, hyne biddende,

6 And ðus cwæðende, Drihten, mán
enapa lip on mínum huse lama, and mid
yfle gþread.

23 And than Y shal knowliche to hem, For I knewe 3ou neuer; departe away fro me, 3e that worchen wickidnesse.

24 Therefore eche man that herith these my wordis, and doth hem, shal be maadliche to a wijse man, that hath bildid his hous vpon a stoon.

25 And rayn came down, and floodis camen, and wyndis blewen, and rusheden in to that hous; and it felle nat down, for it was foundid on a stoon.

26 And euery man that herith these my wordis, and doth hem nat, isliche to a man fool, that hath bildid his hous on grauel.[†]

27 And rayn came down, and floodis camen, and wyndis blewen, and thei hurliden in to that hous; and it felle down, and the fallyng down therof was grete.

28 And it is maad, when Jhesus hadde eendid these wordis, the companyes wondreden on his techyng;

29 Sothely he was techyng hem, as *a man* hauynge power, and nat as the scribis of hem, and Pharisees.

23 And then will I knowlege vnto them, That I never knewe them; depart from me, ye workers of inquite.

24 Whosoever heareth off me these saynges, and dothe the same, I wyll lyken hym vnto a wyseman, which byllt his housse on a rocke.

25 And aboundance off rayne descended, and the fluddes cam, and the wynddes blewe, and bett vpon that same housse; and it was not over throwen, because it was grounded on the rocke.

26 And whosoever heareth of me these sainges, and doth not the same, shalbe lykened vnto a folysh man, which bilt his housse apon the sonde.

27 And aboundance off rayne descended, and the fluddes cam, and the wynddes blewe, and beet vpon that housse; and it was over throwen, and great was the fall off it.

28 And it cam to passe, that when Jesus had ended these saynges, the peple were astonnied at his doctryne;

29 For he taught them, as one hauynge power, and not as the scribes.

CHAP. VIII. I Forsothe when Jhesus hadde comen down fro the hil, many companyes folewiden hym.

2 And loo! a leprouse man cummyng worshipide hym, saynge, Lord, 3if thou wolt, thou maist make me clene.

3 And Jhesus, holdyng forthe the hond, touchide hym, saynge, I wole, be thou maad clene. And anon the lepre of hym was clenid.

4 And Jhesus saith to hym, See, say thou to no man; but go, shewe thee to prestis, and offre that 3ifte that Moyses comaundide, in to witnessyng to hem.

5 Sothely when he hadde entride in to Capharnaum, centurio ne3ide to hym, preyng hym,

6 And saide, Lord, my child lyeth in the hous sike on the palsie, and is yuel tourmentid.

CHAP. VIII. I When Jesus was come downe from the mountayne, moch peple folowed him.

2 And lo! there cam a lepre and worsheped him, saynge, Master, if thou wylt, thou canst make me clene.

3 He putt forthe his hond, and touched him, saynge, I wyll, be clene. And immediatly his leprosy was clenid.

4 And Jesus said vnto him, Se, thou tell no man; but go, and shewe thysilf to the preste, and offer the gyfte that Moses commaunded to be offred, in wytnes to them.

5 When Jesus was entred in to Capernaum, there cam vnto him a certayne Centurion, besechyng him,

6 And saynge, Master, my seruaunt lyeth sicke att home off the palsye, and is greuously payned.

7 Yah qap̃ du imma I̅esus, I̅k qimands gahailya ina.

8 Yah andhafyands sa hundafaps qap̃, Frauya, ni im wairps, ei uf hrot mein inngaggais ; ak þatainei qip̃ waurda, yah gahailniþ sa þiumagus meins.

9 Yah auk ik manna im habands uf waldufnya meinamma gadrauhitins ; yah qiþa du þamma, Gagg, yah gaggip̃ ; yah anþamma, Qim, yah qimip̃ ; yah du skalka meinamma, Tawei þata, yah tau-yip̃.

10 Gahausyands þan I̅esus sildaleikida, yah qap̃ du þaim afarlaistyandam, Amen qiþa izwis, ni in I̅sraela swalauða galaub-ein bigat.

11 Aþþan qiþa izwis, þatei managai fram urrunsa yah saggqa qimand, yah anakumbyand miþ Abrahamana yah I̅saka yah I̅akoba in þiudangardyai himine ;

12 Iþ þai sunys þiudangardyos uswairpanda in riqis þata hindumisto ; yainar wairþip̃ grets, yah krusts tunþiwe.

13 Yah qap̃ I̅esus þamma hundafada, Gagg, yah swaswe galaubides, wairþai þus. Yah gahailnoda sa þiumagus is in yainai wheilai.

14 Yah qimands I̅esus in garda Paitraus, yah gasawh swaihron is ligandein in heitom.

15 Yah attaitok handau izos, yah affai-lot iya so heito ; yah urrais, yah andbahtida imma.

16 At andanahtya þan waurþanamma, atberun du imma daimonaryans managans, yah uswarp þans ahmans waurda, yah allans þans ubil habandans gahailida ;

17 Ei usfullnodedi, þata gamelido þairh Esaian, praufetu, qiþandan, Sa unmaht-ins unsaros usnam, yah sauhitins usbar.

18 Gasaiwhands þan I̅esus managans hiuhmans bi sik, haibait galeiþan sipon-yans hindar marein.

19 Yah duatgaggands ains bokareis, qap̃ du imma, Laisari, laistya þuk, þis-whadah þadei gaggis.

7 Ða cwæþ se Hælend to him, Ic cume, and hyne gehæle.

8 Ða andswarode se hundredes ealdor and ðus cwæþ, Drihten, ne eom ic wyrðe, ðæt ðu ingange under mine þecene ; ac eweþ ðin an word, and min cnapa biþ gehæled.

9 Sôþlice ic eom man under anwealde geset, and ic hæbbe þegnas under me ; and ic eweðe to ðysum, Gang, and he græþ ; and ic eweðe to óðrum, Cum, and he cymþ ; to minum þeowe, Wyrc ðis, and he wyrcþ.

10 Witodlice ða se Hælend, ðis gehyrde, ða wundrode he, and cwæþ to ðam ðe hym fyligdon, Sôþ ic secge eow, wa gemette ic swá mycelne geleafan on Israhel.

11 To sôþum ic secge eow, ðæt manige cumað fram east-dæle and west-dæle, and wuniaþ mid Abrahamæ and Isahacæ and Iacobe on heofena rice ;

12 Witodlice ðises rices bearn beoþ áworþene on ða ýtemestan þýstro ; ðær biþ wóp, and tóþa gristbitung.

13 And se Hælend cwæþ to ðam hundrydes ealdre, Gá, and gewurde ðe, swá swá ðu gelyfdest. And se cnapa wæs gehæled on ðære tide.†

14 Ða se Hælend com on Petres húse, ða geseah he hys swegre liegende, and hriþigende.

15 And he æthrán hyre hand, and se fefor hig forlét ; ða arás heo, and þenode him.

16 Sôþlice ða hyt æfen wæs, hig brohton him manege deofol-seoce, and he út-ádræfde ða unclænan gastas mid hys worde, and he ealle gehæalde ða yfel-hæbbendan ;

17 Ðæt wære gefylled, ðæt ðe geweden is þurh Esaian, ðone witegan, ðus eweðende, He onfeng úre untrumnessa, and he áber úre álla.

18 Ða geseah se Hælend mycle menigeo ymbútan hyne, ða hét he hig faran ofer ðone mýþan.†

19 Ða genealæhte him an bocere, and cwæþ, Læreow, ic fylige ðe, swá hwæder swá ðu ferst.

7 And Jhesus saith to hym, I shal come, and shal hele hym.

8 And centurio answerynge saith to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and my child shal be helid.

9 For whi and I am a man ordeynd vnder power, hauynge vndir me kniȝtis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do thou this thing, and he doth.

10 Sothely Jhesus, heerynge these thingis, wondride, and saide to men suyng hym, Trewly I saye to ȝou, I fonde nat so grete feith in Yracl.

11 Sothely Y say to ȝou, that manye shulen come fro the est and west, and shulen rest with Abraham and Ysaac and Jacob in the kyngdam of heuenes;

12 Forsothe the souys of the rewme shulen be cast out in to vtremest derknessis; there shal be weepyng, and beeyng togidre of teeth.

13 And Jhesus saide to centurio, Go, and as thou hast bileued, be it don to thee. And the child was helid fro that houre.

14 And when Jhesus hadde comen in to the hous of Symond Petre, he say his wyues moder liggynge, and shakun with feueris.

15 And he touchide hir hond, and the feuer lefte hir; and she roose, and seruyde hem.

16 Sothely whan the euenyng was maad, thei bronȝte to hym many hauynge deuclys, and he castide out spiritis by word, and helide alle hauynge yuel;

17 That it shulde be fulfillid, that thing that was said by Ysaie, the prophete, sayinge, He toke oure infirmytees, and bere oure sykenessis.

18 Sothely Jhesus seeynge many cumpanyes about hym, bad *his disciplis* go ouer the water.

19 And oo scribe^t commynge to, saide to hym, Maistre, I shal sue thee, whidir euer thou shalt go.

7 And Jesus sayd vnto him, I wyll come, and cure him.

8 The Centurion answered and saide, Syr, I am not worthy, that thou shuldest com vnder the rofe of my housse; but speake the worde only, and my seruaunt shalbe healed.

9 For Y also my selfe am a man vndre power, and have sowdeeres vndre me; and Y saye to one, Go, and he goeth; and to anothere, Come, and he cometh; and to my seruaunt, Do this, and he doeth it.

10 When Jesus herde these saynges, he marveyled, and said to them that folowed him, Verely Y say vnto you, I have not founde so great fayth, no, not in Israell.

11 I say therefore vnto you, that many shall come from the cest and weest, and shall rest with Abraham Ysaac and Jacob in the kyngdom of heven;

12 And the children of the kingdom shalbe cast out in to the vtmoost dereknessis; there shalbe wepyng, and gnasshing of tethe.

13 Then Jesus said vnto the Centurion, Go thy waye, and as thou hast beleued, so be it vnto the. And his seruaunt was healed that same houre.

14 And Jesus went into Peters housse, and sawe his wyves mother lyyng sieke of a fevre.

15 And he thouched her hande, and the fevre lefte her; and she arose, and ministred vnto them.

16 When the even was come, they brought vnto him many that were possessed with devylles, and he cast out the spiritis with a worde, and healed all that were sieke;

17 To fulfill that whiche was spoken by Esay, the prophete, sainge. He toke on him oure infirmytes, and bare oure sicknesses.

18 When Jesus saw moche people about him, he commaunded to go ouer the water.

19 And there cam a scribe, and said vnto him, Master, I woll folowe the, whithersumever thou goest.

20 Yah qap du imma Iesus, Faulhons grobos aigum, yah fuglos himinis sitlans, ip sunus mans ni habaiþ whar haubiþ sein anahnaiwyai.

21 Anþaruh þan siponye is qap du imma, Frauya, uslaubei mis frumist galeiþan, yah gafilhan attan meinana.

22 Ip Iesus qap du imma, Laistei afar mis, yah let þans dauþans filhan seinans dauþans.

23 Yah innatgaggandin imma in skip, afariddeydon imma siponyos is.

24 Yah sai! wegs mikils warþ in marein, swaswe þata skip gahuliþ wairþan fram wegim; ip is saislep.

25 Yah duatgaggandans siponyos is, urraisidedun ina, qipandans, Frauya, nasei unsis; fraqistnam.

26 Yah qap du im Iesus, Wha faurht-eiþ leitil galaubyandans? Þanuh urreisands gasok windam yah marein, yah warþ wis mikil.

27 Ip þai mans sildaleikidedun, qipandans, Whileiks ist sa, ei yah windos yah marei ufhausyand imma?

28 Yah qimandin imma hindar marein in gauya Gairgaisaine, gamotidedun imma twai daimonaryos, us hlaiwasnom rinnandans, sleidyai filu, swaswe ni mahta manna usleiþan þairh þana wig yainana.

29 Yah sai! hropidedun, qipandans, Wha uns yah þus, Iesu, sunau Guþs? qamt her faur mel balwyan unsis?

30 Wasuh þan fairra im hairda sweine managaize haldana.

31 Ip þo skohsla bedun ina, qipandans, Yabai uswairpis uns, uslaubei uns galeiþan in þo hairda sweine.

32 Yah qap du im, Gaggip. Ip eis usgaggandans galipun in hairda sweine; yah sai! run gawaurhtedun sis alla so hairda and driuson in marein, yah gadauþnodedun in watnam.

33 Ip þai haldandans gaplauhun, yah galeiþandans gataihun in baurg all bi þans daimonaryans.

34 Yah sai! alla so baurgs usiddaya

20 Ða cwæþ se Hælend to him, Foxas habbaþ holu, and heofenan fuglas nest, sóþlice mannes sunu næfþ hwær he hys heafod áhlylde.

21 Ða cwæþ to him óðer of hys leorning-cnihtum, Drihten, álfse me ærest to farene, and bebyrigean minne fæder.

22 Ða cwæþ se Hælend to him, Fylig me, and læt deade bebyrigean hyra deadan.†

23 And he ástáh on scyp, and hys leorning-cnyhtas hym fyligdon.

24 Ða wearþ mycel styrung geworden on ðære sæ, swá ðæt ðæt scyp wearþ ofergoten mid fýdum; witodlice he slép.

25 And hig genealæhton, and hý áwehton hyne, ðus eweðende, Drihten, hæle us; we móton forwurðan.

26 Ða cwæþ he to him, To hwi synt ge forhte ge lytles geleafan? Ða árás he and bebead ðam winde and ðære sæ, and ðær wearþ geworden mycel smyhtness.

27 Gewisslice ða men wundrodun, and ðus ewædon, Hwæt is ðes, ðæt windas and sæ him hýrsumiaþ?

28 Ða se Hælend com ofer ðone mýpan on Gerasenisera ríce, ðá urnon him togéncs twegen ðe hæfdon deofol-seocnesse, of byrgenum útgangende, ða wæron swide réde, swá ðæt nán man ne mihte faran þurh ðone weg.

29 And hig hrýmdon, and cwædon, Lá! Hælend, Godes sunu, hwæt ys ðe and us gemæne? come ðú hider ær tide us to þreagenne?

30 Ðær wæs sóþlice unfeorran swýna heord manegra manna læswiende.

31 Ða deofla sóþlice hyne bædon, ðus eweðende, Gyf ðú us út-ádrifst, ásende us on ðas swina heorde.

32 Ða cwæþ he to hym, Farað. And hig ðá útgangende ferdon on ða swin; and ðær rihte fërde eall seo heord mycelum onræse niwel on ða sæ, and hig wurdon deade on ðam wætere.

33 Ða hyrdas witodlice flugon, and comun on ða ceastre, and eýddon ealle ðás þing, and be ðam ðe ða deoful-seocnyssa hæfdon.

34 Ða eode eall seo ceaster-waru to-

20 And Jhesus said to hym, Foxis han diehis,[†] and briddis of the eir *han* nestis, but mannes sone hath nat wher he reste his heued.

21 Sotheli an other of his disciplis saide to hym, Lord, suffre me go first, and birye my fadir.

22 Forsothe Jhesus saide to hym, Sue thou me, and late dede men birye her dead men.

23 And Jhesu steyinge vp in to a litel ship, his disciplis sueden hym.

24 And loo! a grete steryng was maad in the see, so that the litil ship was hilid with wawis; but he slepte.

25 And his disciplis camen niȝ to hym, and raysiden hym, sayinge, Lord, saue vs; we perishen.

26 And Jhesus seith to hem, What ben ȝee of litil feith agast? Thanne he rysyng comaundide to the wyndis and the see, and a grete pesibleness is maad.

27 Forsothe men wondreden, sayinge, What manere *man* is *he* this, for the wyndis and the see obeishen to hym?

28 And whan Jhesus hadde comen ouer the water in to the cuntre of men of Genazreth, twey men hauyng deuelis runnen to hym, goyng out fro birielis, ful feerse,[†] so that no man miȝte passe by that wey.

29 And loo! thei crieden, sayinge, What to vs and to thee, Jhesu, the sone of God? hast thou comen hidir before the tyme for to tourmente vs?

30 Sothely a floe[†] of many hoggis lesewyng was nat fer from hem.

31 But the deuelis preyeden him, seyng, ȝif thou castist out vs hennes, sende vs in to the droue of hoggis.

32 And he saith to hem, Go ȝee. And thei goyng out wente in to the hoggis; and loo! in a greet bire al the droue wente heedlyng in to the see, and thei ben dead in watris.

33 Forsothe the hirdes fledden away, and cummyng in to the citee, tolden alle these thingis, and of hem that hadden the fendis.

34 And loo! al the citee wente aȝeinis

20 And Jesus said vnto him, The foxes have holes, and the bryd of the aier have nestes, but the sone of the man hath not where on to leye his heede.

21 Anothre that was one of hys disciples seyde vnto him, Master, suffre me first to go, and burye my father.

22 But Jesus said vnto him, Folowe me, and let the deed burie their deed.

23 And he entred in to a shyppe, and his disciples folowed him.

24 And lo! there arose a grete storme in the see, in so moche that the shippe was hyd with waves; and he was aslepe.

25 And his disciples cam vnto him, and awooke hym, sayinge, Master, save vs; we perishe.

26 And he said vnto them, Why are ye fearfull o ye endewed with lytell faithe? Then he arose and rebuked the wyndes and the see, and there folowed a greate calme.

27 And men marveyled, and said, What man is this, that bothe wyndes and see obey hym?

28 And when he was come to the other syde in to the cuntre off the Gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure feerce, so that no man myght go by that waye.

29 And lo! they cryed out, sayng, O Jesu, the sone off God, what have we to do with thee? art thou come hyther to torment vs before the tyme be come?

30 There was a good waye off from them a greate herd of swyne fedinge.

31 Then the devyles besought him, sayng, If thou cast vs out, suffre vs to go oure waye into the herd of swyne.

32 And he said vnto them, Go youre wayes. Then went they out and departed into the herd of swyne; and lo! all the herd of swyne was caryed with violence hedlinge into the see, and perished in the water.

33 Then the heerdmen fled, and went there ways into the cite, and tolde every thinge, and what had fortunede vnto them that were possessed of the devyls.

34 And lo! all the cite cam out, and

wipra Iēsu; yah gasaiwhandans īna, bedun ei usliþi hindar markos ize.

CHAP. IX. 1 Yah atsteigands in skip, ufarlaiþ, yah qam in seinai baurg.

2 Þanuh atberun du īmma usliþan, ana ligra ligandan. Yah gasaiwhands Iēsus galaubein ize, qaþ du þamma usliþin, Þrafstei þuk, barnilo; afletanda þus fra-waurhteis þeinós.

3 Þaruh sumai þize bokarye qeþun in sis silbam, Sa wayamereip.

4 Yah witands Iēsus þos mitonins ize, qaþ, Duwhe yus mitoþ ubila in hairtam izwaraim?

5 Whaþar ist railtis azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg?

6 Aþþan ei witeiþ, þatei waldufni habaiþ sa suns manns ana airþai afleitan fra-waurhtins, þanuh qaþ du þamma usliþin, Urreisands; nim þana ligr þeinana, yah gagg in gard þeinana.

7 Yah urreisands, galaip in gard seinana.

8. Gasaiwhandeins þan manageins, ohtedun sildaleikyandans, yah mikilidedun Guþ, þana gibandan waldufni swaleikata mannam.

9 Yah þairhleipands Iēsus yainþro, gasawh mannan sitandan at motai, Mappain haitanana. Yah qaþ du īmma, Laistei afar mis. Yah usstandands, iddya afar īmma.

10 Yah warþ, biþe is anakumbida in garda, yah sai! managai motaryos yah frawaurhtai qimandans miþanakumbidedun Iēsua yah siponyam is.

11 Yah gaumyandans Fareisaieis qeþun du þaim siponyam is, Duwhe miþ motaryam yah frawaurhtaim matyiþ sa laisareis izwar?

12 Ip Iēsus gahausyands, qaþ du im, Ni þaurbun hailai lekeis, ak þai unhaili habandans.

13 Aþþan gaggaiþ ganimiþ wha siyai,

geanes ðam Hælende; and ða ða hig hyne gesáwun, ða bædon hig hyne, ðæt he fêrde fram heora gemærum.

†CHAP. IX. 1 Ðá ástáh he on scyp, and ofer-seglode, and com on his ceastre.

2 Ðá brohton hig hym ænne laman, on bedde licgende. Ðá geseah se Hælend hyra geleafan, and cwæþ to ðam laman, Lā beárn, gelyfe ðe; beoþ ðine synna forgifene.

3 Ðá cwædon[†] sume ða bóceras him bedwinan, Ðes sprycþ bysmor-spræce.

4 Ðá se Hælend geseah hyra geþanc, ðá cwæþ he, To hwi þence ge yfel on cowrum heortum?

5 Hwæt is eaðelicre to cweðenne, Ðe beoþ forgyfene ðine synna, oððe to cweðanne, Áris, and gá?

6 Ðæt ge sóþlice witon, ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfenne, ðá cwæþ he to ðam laman, Áris; nym ðin bedd, and gang on ðin hús.

7 And he árás, and fêrde to hys húse.

8 Sóþlice ðá ðá seo mænigeo ðis gesáwon ðá ondrédon hig hym, and wuldrodon God, ðe sealde swylene anweald mannum.[†]

9 Ðá se Hælend ðanon fêrde, he geseah ænne man sittende æt toll-sceamule, ðæs nama wæs Matheus. And he cwæþ to him, Fylig me. And he árás, and fyligde him.

10 And hyt wæs geworden, ðá he sæt innan húse, ðá comun manega mánfullu and synfullu and sæton mid ðam Hælende and mid hys leorning-cnyhtum.

11 Ðá ða Sundor-hálgan ðæt gesáwon ðá cwædon hig to hys leorning-cnyhtum, Hwi yt eower láreow mid mánfullum and synfullum?

12 And se Hælend cwæþ ðis gehýrende, Nys hálum láces nán þearf, ac seocum.

13 Gáþ sóþlice and leornigeaþ hwæt is,

Jhesu, metyng hym; and hym seen, thei preiden hym, that he shulde passe fro her coostis.

CHAP. IX. 1 And Jhesus, goyng vp in to a boot, passide ouer the water, and came in to his citee.

2 And loo! thei offreden to hym a man syke in palsie, liggyng in a bed. Forsothe Jhesus, seeyng the feith of hem, saide to the man sike in palsie, Sonne, haue thou trust; thi synnes ben forgyuen to thee.

3 And lo! sum of the scribis said with yme hem self, This blasfemeth.

4 And when Jhesus hadde seen her thougtis, he said, Wherto thenken 3e yuel thingis in 3our hertis?

5 What is lister to saye, Thi synnes ben forgyuen to thee, other to saye, Ryse thou, and walke?

6 Forsothe that 3e wite, that mannes some hath power to forgyue synnes in erthe, thanne he saide to thilke man in palsie, Ryse vp; take thi bed, and go in to thin house.

7 And he roose, and wente in to his house.

8 Sothely the companyes seeyng dreden, and glorifieden God, that 3aue siche power to men.

9 And when Jhesus passide thennis, he sei3 a man sittynge in a tolbothe, Mathen by name. And he saide to hym, Sue thou me. And he, rysyng, folowide hym.

10 And it is don, hym sittynge at the mete in the house, loo! many puplicans and synneful men cummyng saten at the mete with Jhesu and his disciplis.

11 And Pharisees seeyng saiden to his disciplis, Whi etith 3oure maister with puplicans and synful men?

12 And Jhesus heryng saide, A leche is nat nede to men that faren wel, but to men hauyng yuel.

13 Sothely 3e goyng lerne what it is,

met Jesus; and when they sawe him, they besought him to departe out off there costtes.

CHAP. IX. 1 And he entred into the shippe, and passed over, and cam into his awne citee.

2 And lo! they brought vnto him a man sicke off the palsey, lying in his bed. And when Jesus sawe there faith, he said to the seeke off the palsey, Sonne, be off good chere; thy synnes are forgyuen the.

3 And lo! certeyne of the scribes said in them selves, He blasphemeth.

4 And when Jesus sawe there thoughtes, he said, Wherfore thinke ye evyll in your herttes?

5 Whether ys esyer to saye, Thi synnes ar forgyuen the, or to saye, Arise, and walke?

6 That ye may knowe, that the sonne of man hathe power to forgyue synnes in erth, then sayd he vnto the sicke of the palsey, Arise; take vppe thi beed, and go home to thyne housse.

7 And he arose, and departed to his housse.

8 The people that sawe it marveyllid, and glorified God, which had geuen suche power to men.

9 And as Jesus passed forth from thence, he sawe a man sytt at the receyte off custome, named Mathen. And said to him, Folowe me. And he arose, and folowed him.

10 And hit cam to passe, thatt Jesus satt at meate in his housse, and lo! many publicans and synners cam and satt downe also with Jesus and his disciplis.

11 When the Pharyses had perceaved that they sayd vnto hys disciplis, Why eateth youre maister with publicans and synners?

12 When Jesus herde that he sayde vnto them, The whole neade not the visieion, but they thatt are sicke.

13 Goo and lerne what that meaneth,

Armahairtīpa wilyau, yah ni hunsl; nīp-pan qam, laþon uswaurhtans, ak fra-waurhtans.

14 Ðanuh atīddyedun siponyos Iōhan-nes, qīpandans, Duwhe weis yah Farei-saieis fastam filu, īp þai siponyos þeinai ni fastand?

15 Yah qap du īm Iēsus, Ibai magun sunyus brūpfadis qainon, und þata wheil-os þei miþ īm ist brūpfas? Iþ atgagg-and[†] dagos, þan afnimada af īm sa brūpfas, yah þan fastand.

16 Appan ni whashun lagyip du plata fanan þaribis ana snagan fairnyana; unte afnimīþ fullon af þamma snagin, yah wairsiza gataura wairþip.

17 Nīp-þan giutand wein niuyata īn balgins fairnyans, aiþþau distaurand balgeis, biþeþ þan yah wein usgutnīþ, yah balgeis fraqistnand. Ak giutand wein yuggata īn balgins niuyans, yah bayopum gabaigada.

18 Miþþanei is rodida þata du īm, þaruh reiks ains qimands, īnwait ina, qīpands þatei, Dauhtar meina nu gaswalt; akei qimands, atlagei handu þeina ana iya, yah libaiþ.

19 Yah urreisands Iēsus iddya afar īmma, yah siponyos is.

20 Yah sai! qino bloþariunnandei .ib. wintruns, duatgaggandei aftaro, attaitok skauta wastyos is.

21 Qapuh auk īn sis, Yabai þatainei atteka wastyai is, ganisa.

22 Iþ Iēsus gawandyands sik, yah gasaiwhands þo, qap, Þrafstei þuk, dauhtar; galaubeins þeina ganasida þuk. Yah ganas so qino fram þizai wheilai yainai.

23 Yah qimands Iēsus īn garda þis reikis, yah gasaiwhands swiglyans, yah haurnyans haurnyandans, yah managein auhyondein,

24 Qap du īm, Afleiþip, unte ni gaswalt so mawi, ak slepiþ. Yah bihlohun ina.

Ic wylle mild-heortnesse, næs onsægd-nesse; sōþlice ne com ic, rilhtwise to geceigeanne, ac ða synnfullan.[†]

14 Ða genealæhton Iohannes leorning-cnihtas to hym, and ðus[†] cwædon, Hwi fæste we and ða Sundor-hálgan gelóm-lice, sōþlice ðine leorning-cnihtas ne fæstap?

15 And se Hælend cwæþ to him, Cwede ge sceolon ðæs brýdguman cnihtas wépan, ða hwile ðe se brýdguma mid hym byþ? Sōþlice ða dagas cumap, ðæt se brýdguma byþ áfyrred fram hym, and ðonne on ðam dagum[†] hig fæstap.

16 Ne dēþ witodlice nān man niwes clādes scyp on eald reaf; he to-brycþ hys stede on ðam reafe, and se slite biþ ðe wyrsa.

17 Ne hig ne dōþ niwe wīn on ealde bytta, gyf hī dōþ, ða bytta beoþ to-brocene, and ðæt wīn ágoten, and ða bytta forwurðap. Ac hig dōþ niwe wīn on niwe bytta, and ægðer byþ gehealden.[†]

18 Ða he[†] dās þing to him spræc, ða genealæhte án ealdor, and ge-eaðmédde hyne to him, ðus cweðende, Drihten, min dōhtor is dead; ac cum, and sete ðine hand uppān hig, and heo lyfaþ.

19 And se Hælend árās and fyligde hym, and hys leorning-cnihtas.

20 And ðā án wif ðe þolode blōd-ryne twelf gear, genealæhte wiðfætan, and æthrán hys reafes fñæd.

21 Heo cwæþ sōþlice on hyre móde, For án ic beo hál, gyf ic hys reafes æthrine.

22 And se Hælend bewende hyne, and hig geseah, and cwæþ, Gelyf, dōhtor; ðin geleafa ðe gehæilde. And ðæt wif wæs gehæled on ðære tide.

23 And ðā se Hælend com into ðæs ealdres healle, and geseah hwistleras, and hlýdende menigeo,

24 He cwæþ, Gáp heonun, nys ðys mæden dead, sōþlice ac heo slæpp. And hig tældon hyne.

Y wole mereye, and nat sacrifice; forsothe Y came, nat to clepe riztful men, bot synful men.

14 Thanne the disciplis of Joon camen nize to hym, sayinge, Whi we and Pharisees fasten ofte, but thi disciplis fasten nat?

15 And Jhesus saide to hem, Whether the sons of the spouse^t now weilen,^t how longe the spouse is with hem? Sothely days shulen come, when the spouse shal be taken away fro hem, and thanne thei shulen faste.

16 Sothely no man sendith ymme a medlynge of rudee^t clothe in to an olde clothe; sothely he takith away the plente of it fro the clothe, and a wors kitting is maad.

17 Nether men senden newe wijne in to olde botelis,^t ellis the wijn vessels ben broken, and the wijn is shed out, and the wijn vessellis perishen. But men senden newe wijn in to newe wijn vessellis, and bothe ben kept.

18 Jhesu spekyng these thingis to hem, loo! oo prince came to, and worshipid hym, sayinge, Lord, my douztir is now dead; but cume thou, and put thin hond vpon hire, and she shal lyue.

19 And Jhesus rysynge suede hym, and his disciplis.

20 And loo! a womman that suffride the flix^t of blood twelue 3eer, cam to byhynde, and touchide the hemme of his clothe.

21 Sothely she saide with ymme hir self, 3if I touche oonly the clothis of hym, I shal be saaf.

22 And Jhesus turnyde, and seeynge hir, saide, Douzter, haue thou trust; thi faith hath made thee saaf. And the womman was maad saaf fro that houre.

23 And when Jhesus came in to the hous of the prince, and see3 mynstrelis, and the companye makynge noyse,

24 He saide, Go 3e away, for the wenche is nat dead, but slepith. And thei scorniden hym.

I have pleasure in mereye, and not in offerynge; for I am not come to call the rightewes, but the sinners to repentance.

14 Then cam the desciples of Jhon to hym, saynge, Why do we and the Farises fast ofte, but thy disciples fast not?

15 And Jesus sayde vnto them, Can the weddyng chylidren morne, as longe as the bridegrom is with them? The tym will come, when the brydgrome shalbe tacken away from them, and then shall they faste.

16 Noo man peceeth an olde garment with a pece off newe clothe; for then tacketh he away the pece agayne from the garment, and the rent ys made worse.

17 Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the uessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togedder.

18 Whyls he thus spake vnto them, lo! there cam a certayne ruler, and worshipped hym, saynge, My doghter is deed all redy; but com, and lay thy honde on her, and she shall live.

19 And Jesus arose and folowed hym, with hys disciples.

20 And beholde! a woman which was diseased with an issue of bloud xij yeres, cam behynde hym, and toched the hem off hys vesture.

21 For she sayd in her silfe, Yff I maye toche but even his vesture only, I shal be safe.

22 Jesus tourned hym about, and behelde her, saynge, Doughter, be off goode comforte; thy fayth hath made the safe. And she was made whole even that same houre.

23 And when Jesus cam into the ruelers housse, and sawe the minstrels, and the people wondryng,

24 He sayde vnto them, Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne.

25 Þanuh þan usdribana warþ so man-agei, atgaggands inn, habaida handu izos; yah urrais so mawi.

26 Yah usiddya meriþa so and alla yaina airþa.

27 Yah wharbondin Īesua yainþro, laistidedun afar imma twai blindans, hrop-yandans, yah qþandans, Armai uggkis, sunau Daweidis.

28 Qimandin þan in garda, duatiddye-dun imma þai blindans; yah qap im Īesus, Gaulaubyats, þatei magyau þata tauyan? Qeþun du inma, Yai, Frauya.

29 Þanuh attaitok augam ize, qþands, Bi galaubeinai iġgqarai wairþai iġgqis.

30 Yah usluknodedun im augona. Yah inagida ins Īesus, qþands, Saiwhats, ei manna ni witi.

31 Īþ eis usgaggandans, usmeridedun ina in allai airþai yainai.

32 Þanuh biþe ut usiddyedun eis, sai! atberun imma mannan baudana, daimon-ari.

33 Yah biþe usdribans warþ unhulþo, rodida sa dumba. Yah sildaleikidedun manageins, qþandans, Ni aiw swa uskunþ was in Īsraela.

34 Īþ Fareisaieis qeþun, In fauramaþlya unhulþono usdreibiþ unhulþons.

35 Yah bitaul Īesus baurgs allos yah haimos, laisyands in gaqumþim ize, yah meryands aiwaggelyon þiudangardyos, yah hailyands allos sauhtins, yah alla unhailya.

36 Gasaiwhands þan þos manageins, inþeinoda in ize; unte wesun afdauðai, yah frauaurpanai swe lamba ni habandona hairdeis.

37 Þanuh qap du siponyam seinaim, Asans raihtis managa, iþ waurstwyans fawai.

38 Bidyiþ nu frauyan asanais, ei ussandyai waurstwyans in asau seinu.

25 And ðá he ða menigeo út-ádráf, he eode[†] in, and nam hyre hand; and ðæt mæden áras.

26 And ðes hlisa sprang ofer eall ðæt land.[†]

27 Ðá se Hælend ðanun fór, ðá fylig-dun hym twægyn blinde, hrymynde. and cweðende, Lā Dáuides sunu, gemiltsa unc.

28 Sôþlice ðá he hám com, ða blindan genealæhton to him; and se Hælend cwæþ to him, Gelyfe gyt, ðæt ic inc mæg gehælan? Hig cwædon to him, Witodlice, Drihten.

29 Ðá æthrán he hyra eagena, cweð-ynde, Sý inc æfyr incrun gelecafan.

30 And hyra eagan wærun ontýnede. And se Hælynd bebed him, cweðende, Warniaþ, ðæt ge hyt nánum men ne scegeon.

31 Hig sôþlice útgangynde, gewidmár-sudun hyne ofer eall ðæt land.

32 Ðá hig wæron sôþlice út-ágáne, hig brohton him dumbne man, se was deofol-seoc.

33 And út-ádryfenum ðam deoffe, se dumba spræc. And ða menigeo wundredon, cweðende, Næfre ætywde swyle on Israhela folce.

34 Sôþlice ða Sundor-hálgan cwædon, On deoffa ealdre he driþf út deoffu.

35 And se Hælend ymbfór ealle burga and cæstra, lærende on hyra gesom-nungum, and bodiende rices góðspell, and hælende ælce ádle, and ælce un-trumnesse.

36 He gemiltsude sôþlice ðære menigeo, ðá he hī geseah; forðan hig wærun gedrēhte, and ligende swā swā sceap ðe hyrde nabbap.

37 Ðá he sæde hys leorning-cnihtun, Witodlice micel rip ys, and feawa wyrht-yna.

38 Biddaþ ðæs ripes hláford, ðæt he sende wyrhtan to hys ripe.

25 And when the cumpanye was cast out, he entride in, and held hir honde; and the wenche roose vp.

26 And this fame wente out in to al the londe.

27 And Jhesu passynge thennes, twey blynde men sueden hym, cryynge, and sayynge, Thou sone of Dauith, haue mercy of vs.

28 Sothely when thei came home, the blynde men camen ni; to hym; and Jhesus saith to hem, What wole 3e, that I do to 3ou? And thei seiden, Lord, that oure ee3en ben opnyd. And Jhesus saide, Bileuee 3e, that I may do this thing to 3ou? And thei sayn, Sothely,† Lord.

29 Than he touchide her ee3en, sayynge, Vp 3our feith be it don to 3ou.

30 And the ee3en of bothe ben opnyde. And Jhesus thretynyde to hem, sayynge, See 3ee, that no man wite.

31 But thei goynge out, defameden hym thorw; al that lond.

32 Sothely thei gon out, loo! thei offriden to hym a man doumb, hauynge a deucl.

33 And whan the deucl was cast out, the doumbe man spac. And the cumpanyes wondreden, sayynge, It aperede neuere so in Yrael.

34 But the Pharisees saiden, In the prince of deuclis he castith out deuclis.

35 And Jhesus compaside aboute alle citees and castels, techynge in synagogis of hem, and prechynge the gospel of kyngdam, and helynge al languyshynge†, and al siknesse.

36 Forsothe Jhesus, siynge cumpanyes, hadde rewthe of hem; for thei weren traucilid, and liggyng as sheep nat hauynge a sheperde.

37 Thanne he saide to his disciplis, Sothely *there is moche rype corne*, but fewe werkmen.

38 Therefore preye 3e the lord of the rijpe corn, that he sende workmen into his rijp corn.

25 As sone as the people wer put forth a dores, he went in, and toke her by the hond; and the mayde arose.

26 And this was noysed through out all the londe.

27 And as Jesus departed thence, two blynde men folowed hym, cryynge, and sayng, O thou sone of David, haue mercy on vs.

28 And when he was come into the housse, the blynd cam to hym; and Jesus sayde vnto them, Beleve ye, that I am able to do thys? They sayde vnto hym, Ye, Master.

29 Then touched he their eyes, sayng, Acordynge to youre faythe be it vnto you.

30 And their eyes wer opened. And he chaarged them, sayng, Se, that no man knowe of it.

31 But they as sone as they were departed, spreade abroad hys name through oute all the londe.

32 As they went out, beholde! they brought to hym a domne man, possessed of a devyll.

33 And as sone as the devyll was cast oute, the domne spake. And the people merved, sayng, It never soo appered in Israhel.

34 Butt the Pharises sayde, He casteth oute devyls by the power of the chefe devyll.

35 And Jesus went about all the citees and tounes, teachynge in their synagoges, and preachyng the gospell off the kyngdome, and healinge all maner sicknes, and desease amonge the people.

36 But when he sawe the people, he hadd pite on them; because they were pined awaye, and scattered abroad even as shepe havynge no shepheard.

37 Then sayde he to hys disciplis, The harvest is greate, but the laborers ar feawe.

38 Wherfore praye the harvest lorde, to sende forth the labourers into hys harvest.

CHAP. X. 1 Yah athaitands þans
twalif si

CHAP. X. 1 And to somne gecigy-
dum hys twelf leorning-cnihtun, he seal-
de him unclænra gásta anweald, ðæt hig
ádryfon hig út, and hældun ádle, and
ælee untrumnyse.

2 Ðis synt sóþlice ðæra twelf Apostola
namau ; se forma ys, Simon, ðe ys ge-
nemed Petrus, and Andreas, hys bró-
ðor ; Iacobus Zebedei, and Iohannes,
hys bróður ;

3 Philippus, and Bartholomeus ; Thom-
as, and Matheus Publicanus ; and Iac-
obus Alpei, and Taddeus ;

4 Simon Chananeus, and Iudas Sca-
rioth, ðe hýne belæwde.

5 Ðás twelf se Hælynd sende, him
bebeodende, and cweðende, Ne fare ge
on þeoda weg, and ne gá ge innan Samar-
itana ceastre ;

6 Ac gáp má to ðam sceapum ðe for-
wurdun Israela hîw-rædene.

7 Se Hælend cwæp to hys leorning-
cnihtun, Gáp and bodiaþ, cweðende, ðæt
heofona rice genealæcþ ;

8 Hælaþ untrume, áweceap deade,
clánsiaþ breofle, drifaþ út deoflu ; ge
onféngun to-gyfe, syllap to-gyfe.

9 Næbbe ge gold, ne seolfer, ne feoh
on eowrum bigyrðlum, .

10 Ne codd on wege, ne twá tunecan,
ne gescý, ne gyrde ; sóþlice se wyrhta
ys wyrðe hys metys.

11 On swá hwylce burh, oððe ceastre,
swá ge ingáp, áhsiaþ hwá si wyrðe on
ðære, and wuniaþ ðær, oð ge út-gán.

12 Donne ge ingán sóþlice on ðæt hús,
grétaþ hit, cweðende, Sý syb ðisum huse.

13 And gyf ðæt hús witodlice wyrðe
biþ, eower syb cymeþ ofer hyt ; gyf hyt
sóþlice wyrðe ne byþ, eowur syb byþ to
eow gecyrred.

14 And swá hwá swá eow ne under-
felþ, ne eowre spræca ne gehýrþ, ðonne
ge út-gán of ðam huse, oððe of ðære
ceastere, ásceacap ðæt dust of eowrum
fótum.

15 Sóþlice ic eow secge, ácumendlicre

CHAP. X. 1 And the twelue disciplis clepid to gidre, he ȝaue to hem power of vnelene sp̄ritis, that thei shulde casten hem out, and that thei shulden heele al ache, and al siknesse.

2 These ben the names of twelue apostelis; the first, Symoun, that is clepid Petre, and Andrew, his brother;

3 Philip, and Bartilmew; Jamys of Zebedee, and Joon, his brother; Thomas, and Mathen puppican; and James Alphe, and Thadec;

4 Symount Canane, and Judas Scarioth, the whiche betraiede Crist.

5 Jhesus sente these twelue, comaundynge to hem, and sayinge, Goth ȝe nat into the wey of heithen men, and entre ȝe nat in to the citees of Samaritanys;

6 But rather goth to the sheep of the hous of Yrael, that perishiden.

7 Sothely ȝee goynge preche, sayinge, for the kyngdam of heuenes shal neize;

8 Hele ȝe seke men, vpreyse ȝee dead men, clense ȝe meselis, cast ȝe out deuelis; frely ȝe han taken, frely ȝeue ȝe.

9 Nyl ȝe welden gold, nether syluer, ne money in ȝoure girdlis,

10 Not a sripe in the weye, nether two cootis, nether shoon, nether ȝeerd; for a workman is worthi his mete.

11 In to whateuer citee, or castel, ȝe shulen entre, axeth who therinne is worthi, and there dwelle ȝe, til that ȝe gon out.

12 Forsothe ȝe entrynge in to an house, grete ȝe^t it, sayinge, Pees to this hous.

13 And sothely ȝif that ilk hous be worthi, ȝoure pees shal come on it; forsothe ȝif that house be nat worthy, ȝoure pees shall turne aȝein to ȝou.

14 And who eure shall nat reseceyue ȝou, nether heer ȝoure wordis, ȝee goynge forth fro that hous,^t smyth away the dust fro ȝoure feet.

15 Trewly I say to ȝou, it shall be

CHAP. X. 1 And he called his xij disciples vnto him, and gave them power over all vnelene sprites, to cast them oute, and to heale all maner of sickneses, and all maner off descases.

2 The names of the xij apostles are these; the fyrst, Simon, which ys called Peter, and Andrew, his brother;

3 James the sonne off Zebede, and Jhon, his brother; Philip, and Bartilmew; Thomas, and Mathew the publican; James the sonne off Alphe, and Lebbeus, otherwyse called Taddeus;

4 Simon off Cane, and Judas Iscarioth, which also betrayed hym.

5 These xij sent Jesus, and comaunded them, sayinge, Goo nott into the wayes thatt leade to the gentylys, and into the cites off the Samaritans enter ye nott;

6 But go rather to the lost shepe off the housse of Israhel.

7 Go and preach, sayng, that the kyngdome off heven ys at hande;

8 Heale the sicke, clense the lepers, rayse the deed, caste oute the devils; frely ye have receved, frely geve agayne.

9 Posses nott golde, nor silver, nor brasse yn ȝoure gerdels,

10 Nor yet scrip towardes your iorney, nether two cotes, nether shues, nor yet a rod; for the workman is worthy to have his meate.

11 Into whosoever cite, or toune, ye shall com, enqyre who ys worthy yn it, and there abyde, till ye goo thence.

12 And when ye come into an housse, grete the same.

13 And yf the housse be worthy, youre peace shall come upon the same; but yf it be not worthy, youre peace shall retourne to you agayne.

14 And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre fete.

15 Truely I say vnto you, it shalbe

byþ Sodoma lande and Gomorra on
dómes dæg, ðonne ðære ceastre.†

16 Nū! ic eow sende swá sceap gemang
wulfas; beoþ eornustlice gleawe swá næd-
ðran, and bilwyte swá culfran.

17 Warniaþ eow sóþlice fram mannum,
hig syllap eow sóþlice on gemótum, and
swingap eow on hyra gesomnungum;

18 And ge beoþ gelædde to démum,
and to cynyngum for me, to hyra dóme,
and þeodun.

19 ðonne belæwap hig and† syllap eow,
ne þence ge, hū oððe hwæt ge sprecun,
eow byþ geseald sóþlice on ðære tíde,
hwæt ge sprecun;

20 Ne synt ge ná ðe ðær sprecaþ, ae
eowres fæder gást, ðe sprycþ on eow.

21 Sóþlice bróður sylþ hys bróður to
deape, and fæder hys sunu, and bearn
árisap ongén magas, and to deape hi
fordóp.

22 And ge beoþ on hatunge eallum
mannum, for mínum naman; sóþlice se
þurhwunaþ oð ende, se byþ hál.

23 ðonne hi eow ehtap on ðysse byrig,
fleoþ on oðre; and ðonne hi on ðære
eow ehtap, fleoþ on ða þryddan. Sóþlice
ic eow secge, ne befarap ge Israhela
burga, ærðan ðe mannes sunu cume.

24 Nys se leorning-eniht ofer hys lá-
reow, ne þeow ofer hys hláford;

25 Genóh byþ sóþlice ðam leorning-
enichte, ðæt he sý swylice hys láreow, and
þeow swylice hys hláford. Cyf hi ðæs
híredes fæder Belzebub clypedun, mycle
swýður hig eow clypiaþ?

26 Eornustlice ne ondræde ge hig;†
nys sóþlice nán þing dýhle, ðæt ne wurde
geswútelod; ne nán dýhle þing, ðæt ne
wurde geopenod.

27 ðæt ic eow secge on þýstrum, sec-
gap hyt on leolte; and ðæt ge on care
gehýraþ, bodiaþ uppan hrófum.

28 And ne ondræde ge ða ðe cowyrne

23

. þizai baurg, þliuhaip in
anþara. Amen auk qiþa izwis, ei ni us-
tiuhþ baurgs Ísraelis, unte qimip sa
sonus mans.

24 Nist sipeneis ufar laisarya, nih
skalks ufar frauyin seinamma;

25 Ganah siponi, ei wairþai swe laisar-
eis is, yah skalks swe frauya is. Yabai
gardawaldand Baiailzaibul haihaitun, und
whan filu mais þans innakundans is?

26 Ni nunu ogeip izwis ins; ni wailht
auk ist gahulip, þatei ni andhulyaidau;
yah fulgin, þatei ni ufkunnaidau.

27 Þatei qiþa izwis in riqiza, qiþaip in
liuhada; yah þatei in auso gahauseip,
meryaip ana hrotam.

28 Yah ni ogeip izwis þans usqimand-

more suffreable to the lond of men of Sodom and Gomor in the day of iugement, than to that citee.

16 Loo! I sende you as sheep in to the mydil of wolues; therefore be ye war^t as serpentis, and synple as dowes.

17 Forsothe be ye war of men, for thei shuln taken you in counseilis, and thei shuln bete you in there synagogis;

18 And to presidentis,^t and to kyngis ye shulen be led for me, in to witnessynge to hem, and hethen men.

19 But whenne thei shulen take^t you, nyl ye theake, how or what thing see speeken, forsothe it shal be youen to you in that hour, what ye shuln speke;

20 For it ben nat ye that speken, but the spirit of youre fadir, that spekith in you.

21 Sothely the brother shal take the brother in to deth, and the fadir the sone, and the sonys shulen ryse agains fadir and modir, and shulen tourmente hem bi deth.

22 And ye shulen be in hate to alle men, for my name; forsothe he that shall dwelle stille in to the cende, this shal be saaf.

23 Sothely whenne thei shulen pursue you in this citee, flee ye in to an other. Trewly I saye to you, ye shulen nat cende the citees of Yrael, til that mannes sone come.

24 The disciple is nat aboue the maistre, ne the seruaunt aboue his lord;

25 It is ynow to the disciple, that he be as his maistre, and to the seruaunt as his lord. Jif thei han clepid the husbonde man^t Belzebug, hou myche more his housholde meynec?

26 Therefore drede ye nat hem; for no thing is couerid,^t that shal nat be shewid; and no thing is preuy, that shal nat be wist.

27 That thing that Y say to you in derenessis, saye see in the list; and preche ye vpon housis, that thing that see heere in ere.

28 And nyl ye dreede hem that sleen

easier for the londe off Zodoma and Gomora in the daye off iudgement, then for that cite.

16 Lo! I sende you forthe as shepe amonge wolues; be ye therefore wyse as serpentis, and innocent as doves.

17 Beware off men, for they shall deliver you vp to the counseils, and shall scourge you in there sinagogges;

18 And ye shall be brought to the heed ruelers, and kynges for my sake, in witness to them, and to the gentyls.

19 But when they put you vp, take no thought, howe or what ye shall speake, for yt shall be geuen you even in that same houre, what ye shall saye;

20 For it is not ye that speke, but the sprete of your father, which speaketh in you.

21 The brother shall betraye the brother to deeth, and the father the sonne, and the chylidren shall aryse agynste their fathers and mothers, and shall put them to deethe.

22 And ye shall be hated off all men, for my name; but whosoever shall continew vnto the ende, shalbe saved.

23 When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynysse all the cites of Israhel, tyll the sonne of man be come.

24 The disciple ys nott aboue hys master, nor yet the seruaunt aboue his lorde;

25 It is ynough for the disciple, to be as hys master ys, and that the seruaunt be as his lorde ys. Yf they have called the lorde off the housse Beelzebug, howe moche more shall they call them of his housholde so?

26 Feare them nott therefore; there is no thinge so close, that shall not be openned; and no thinge so hyd, that shall not be knowen.

27 What I tell you in dereknes, that speake ye in lyght; and what ye heere in the eare, that preche ye on the housse toppes.

28 And feare ye nott them which kyll

ans leika þatainei ; iþ saiwalai ni mag-andans usqiman ; iþ ogeiþ mais þana magandan yah saiwalai yah leika fraqist-yan in gaimnan.

29 Niu twai sparwans assaryau bug-yanda ? yah ains iþe ni gadriusip ana airþa inuh attins izwaris wilyan.

30 Appan izwara yah tagla haubidis alla garapana sind.

31 Ni numu ogeiþ ; managaim sparwam batizans siyup yus.

32 Sawhazuh nu saei andhaitiþ mis in andwairþya manne, andhaita yah ik imma in andwairþya attins meinis saei in himinan ist.

33 Iþ þiswhanoh saei afaikiþ mik in andwairþya manne, afaika yah ik ina in andwairþya attins meinis þis saei in himinan ist.

34 Nih ahyaiþ, þatei qemyau lagyan gwairþi ana airþa ; ni qam lagyan gwairþi, ak hairu.

35 Qam auk skaidan mannan wiþra attan is, yah dauhtar wiþra aiþein izos, yah brup wiþra swaihron izos ;

36 Yah fiyands mans innakundai is.

37 Saei friyoþ attan aiþþau aiþein ufar mik, nist meina wairþs. Yah saei friyoþ sunu aiþþau dauhtar ufar mik, nist meina wairþs.

38 Yah saei ni nimiþ galgan seinana, yah laistyai afar mis, nist meina wairþs.

39 Saei bigitiþ saiwala seinana, fraqisteiþ izai ; yah saei fraqisteiþ saiwalai seinai in meina, bigitiþ þo.

40 Sa andnimands izwis, mik andnim-iþ ; yah sa mik andnimands, andnim-iþ þana sandyandan mik.

41 Sa andnimands praufetu in namin praufetaus, mizdon praufetis nimiþ. Yah sa andnimands garaihtana in namin garaihtis, mizdon garaihtis nimiþ.

42 Yah saei gadragkeiþ ainana þize miunistane stikla kaldis watins þatainei in namin siponeis, amen qiþa izwis, ei ni fraqisteiþ mizdon seinai.

lichaman ofsleap ; ne magon hig sôþlice ða sawle ofslean ; ac ondrædaþ má ðone, ðe mæg sawle and lichaman fordôn on helle.

29 Hú ne becýpaþ hig twegen spearwan to peninge ? and án of ðam ne be-fylþ on eorþan bútan eowrun fæder.

30 And scþlice ealle eowres heafdes loccas synt getealde.

31 Ne ondræde ge ; ge synt sélan ðonne manega spearwan.†

32 Ælene eornustlice ðe me cýþ be-fóran mannum, ic cýðe hyne befóran mínum fæder ðe on heofonum ys.

33 Se ðe me wiðsæcþ befóran mannum, and ic wiðsace hyne befóran mínum fæder ðe on heofonum ys.

34 Ne wéne ge, ðæt ic come sybbe on eorþan to sendanne ; ne com ic sybbe to sendanne, ac swurd.

35 Ic com sôþlice mann ásyndrian ongén hys fæder, and dôhtur ongén hyre módur, and snóre ongén hyre swegre ;

36 And mannes fynd hys gehusan.†

37 Se Hælend cwæþ to hys leorning-cnihtun, Se ðe lufaþ fæder oððe módor má ðonne me, nys he me wyrðe. And se ðe lufaþ sunu oððe dôhtor swýður ðonne me, nys he me wyrðe.

38 And se ðe ne nimiþ hys cwyðinge, and fyligþ me, nys he me wyrðe.

39 Se ðe gemét hys sawle, se forspilþ hig ; and se ðe forspilþ hys sawle for me, he gemét hi.

40 Se ðe eow underfehþ, he underfehþ me ; and se ðe me underfehþ, he underfehþ ðone ðe me sende.

41 Se ðe underfehþ witegan on witegan naman, he onfehþ witygan méde. And se ðe underfehþ rihtwisne on rihtwises naman, he onfehþ rihtwises méde.

42 And swá hwyle swá sylþ áne drinc cealdes wæteres ánum ðyssa lytylra manna on leorning-cnihtes naman, sôþ ic secege eow, ne ányrþ he hys méde.

the body ; trewly thei mowen nat slea the soule ; bot rather dreede 3e hym, that may lese soule and body in to helle.

29 Whether twey sparwis ben not sold for an halpeny ? and oon of hem shal nat falle on the erthe withouten 3oure fadir.

30 Forsothe alle the heeres of 3oure heued be nounbrid.

31 Therefore nyle 3e drede ; 3e ben better than many sparwis.

32 Therefore euery man that shal knowleche me before men, and I shal knowleche hym byfore my fadir that is in heuenes.

33 Sothely he that shal denye me before men, and I shall denize hym before my fadir whiche is in heuenes.

34 Nyl 3ee deme, that I cam to sende pees in to erthe ; I cam not to sende pees in to erthe, but swerd.

35 Sothely Y cam to departe a man a3eins his fadir, and the dou3ter a3einys hire modir, and the sonys wyf a3eins the wyues, or husbandis, modir ;

36 And the ennyes of a man *ben* his homly meynce.

37 He that loueth fadir or modir more than me, is nat worthi *of* me. And he that loueth sone or dou3ter ouer me, is nat worthi *of* me.

38 And he that takith nat his crosse, and sueth me, is not worthi *of* me.

39 He that fyndith his soule[†], shal leese it ; and he that lesith his soule[†] for me, shal fynde it.

40 He that reseeyueth 3ou, reseeyueth me ; and he that reseeyueth me, reseeyueth hym that sente me.

41 And he that reseeyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that reseeyueth a iust man in the name of a iust man, shal take the meede of a iust man.

42 And who euer 3iueh drynke to oon of these leste a cuppe of cold water only in the name of a di3iple, trewly I saye to 3ou, he shal nat leese his mede.

the body ; and be nott able to kyll the soule ; but rather feare him, which is able to destroye bothe soule and body in hell.

29 Are nott two sparowes solde for a farthinge ? and none of them dothe lyght on the grounde with out youre fater.

30 And nowe are all the heeres of youre heedes numbred.

31 Feare ye not therefore ; ye are off more value then many sparowes.

32 Who soever therfore knowlegeth me before men, him will I knowledge before my fater in heven.

33 But whosoever shall denye me before men, him will I also denye before my fater which ys in heven.

34 Thynke not, that Y am come to sende peace in to the erth ; I cam nott to send peace, but a swearde.

35 For Y am come to sett a man att varyaunce ageynst hys fater, and the daughter ageynst her mother, and the daughterelawe ageinst her motherelawe ;

36 And a mames foes shalbe they of his owne housholde.

37 He that lovith hys fater or mother more then me, is not worthy of me. And he that loveth his somme or daughter more then me, is not mete for me.

38 And he that taketh nott his crosse, and foloweth me, ys nott mete for me.

39 He that fyndeth his lyfe, shall lose it ; and he that losith hys lyfe for my sake, shall fynde it.

40 He that receavith you, receavith me ; and he that receavith me, receavith him that sent me.

41 He that receavith a prophet in the name of a prophet, shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receave the rewarde of a righteous man.

42 And whosoever shall geve vnto won of these lytle womnes to drinke a cuppe of colde water only in the name of a di3iple, I tel you of a trueth, he shall not lose his rewarde.

CHAP. XI. 1 Yah warþ, biþe usful-
lida Iesus, anabiudands þaim twalif sip-
onyam seinaim, ushof sik yainþro du
laisyan yah meryan and baurgs ize.

2 Ip Iohannes gahausyands in karkarai
waurstwa Christaus, insandyands bi sip-
onyam seinaim,

3 Qap du imma, þu is sa qimanda, þau
anþarizuh beidaima ?

4 Yah andhafyands Iesus, qap du im,
Gaggandans gateihþ Iohanne þatei ga-
hauseiþ yah gasaiwhiþ.

5 Blindai ussaiwhand, yah haltai gagg-
and, þrutsfillai hrainyai wairþand, yah
baudai gahausyand, yah dauþai urreis-
and, yah unledai wailameryanda.

6 Yah audags ist whazuh, saei ni ga-
marzyada in mis.

7 At þaim þan afganggandam, dugann
Iesus qiþan þaim manageim bi Iohannen,
Wha usiddyedup ana aupida saiwhan ?
raus fram winda wagidata ?

8 Akei wha usiddyedup saiwhan ? mann-
an hnasqyaim wastyom gawasidana ?
Sai ! þaiei hnasqyaim wasidai sind in
gardim þiudane sind.

9 Akei wha usiddyedup saiwhan ? prauf-
etu ? Yai, qiþa izwis, yah managizo
praufetau.

10 Sa ist auk, bi þanei gameliþ ist,
Sai ! ik insandya aggilu meinana † faura
þus, saei gamanweiþ wig þeinana faura
þus.

11 Amen qiþa izwis, ni urrais in baur-
im qinono maiza Iohanne þamma Daup-
yandin ; ip sa minniza in þiudangardyai
himine, maiza imma ist.

12 Framuh þan þaim dagam Iohannis
þis Daupyandins und hita þiudangardi
himine anamahtyada, yah anamahtyand-
ans frawilwand þo.

13 Allai auk praufeteis yah witoþ und
Iohanne fauraqepun.

14 Yah yabai wildedeiþ miþniman, sa
ist Helias saei skulda qiman.

15 Saei habai au[sona† hausyandona,
ga]hausya[i].

CHAP. XI. 1 And hyt wæs geworden,
ðā se Hælynd ðys ge-endude, hys twelf
leorning-cnihtum bebeodende, he fōr
ðanun ðæt he lārde and bodude on hyra
burgum.†

2 Ðā Iohannes on bendum gehýrde
Cristes weoruc, ðā sende he to him
twegen hys leorning-cnihta,

3 And cwæþ, Eart ðū ðe to cumenne
cart, oððe we óðres sceolon ábīdan ?

4 Se Hælend antswarude, and cwæþ
to him, Gáp and cýðað Iohanne ða þing
ðe ge gehýrdon and gesáwon.

5 Blinde geseoþ, healte gáp, hreofe
synt áclænsude, deafe gehýraþ, deade
árisaþ, þearfan bodiaþ.

6 And eadig ys, se ðe ne swicaþ on me.

7 Ðā hī út-eodon, s'þlice ðā ongan se
Hælynd seggan be Iohanne, and cwæþ
to ðære menigeo, Hwi eode ge út on
wésten † geseon ? winde áwegyð hreod ?

8 Oððe hwi eode ge út geseon ? mann
hnescum gyrlum gescrýðne ? Nú ! ða
ðe synt hnescum gyrlum gescrýðde synt
on cyninga húsun.

9 Ac hwæt eode ge út witegan geseon ?
Ic eow secge, eac máran ðonne witegan.

10 Ðes ys sóþlice, be ðam áwryten ys,
Nú ! ic sende minne engyl beforan ðine
ansýne, se gegearwaþ ðinne weg beforan
ðé.

11 Sóþlice ic eow secge, ne árás be-
twyx wifa bearnum mára Iohanne Ful-
wihtere ; sóþlice se ðe lessa ys, ys on
heofena rice him mára.

12 Sóþlice fram Iohannes dagum Ful-
wihteres oð ðis heofena rice þolaþ nead,
and strece nimaþ ðæt.

13 Sóþlice ealle witegan and æ witeg-
udun oð Iohannes.

14 And gyf ge wyllaþ gelyfan, he ys
Helias ðe to cumenne ys.

15 Se ðe eáran hæbbe to gehýrynne,
gehýre.

CHAP. XI. 1 And it is don, when Jhesus hadde eendid, he, comaundyng to his twelue disciplis, passide fro themmes for to preehe and teche in the citees of hem.

2 Forsothe when Joon in boondis hadde herd the werkis of Crist, he sendyng two or three of his disciplis,

3 Seide to hym, Art thou he that art to cummyng, or we abiden an other?

4 And Jhesus answeyng, seide to hem, 3e goyng telle agein to Joon the thingis that 3e han herde and seen.

5 Blynde men seen, erokid men wandren, mesels ben maad elene, deaf men heeren, dead men risen agein, pore men ben taken to preehyng of the gospel.[†]

6 And he is blessid, that shal nat be selaundrid in me.

7 Sothely hem goyng away, Jhesus biganne for to seye of Joon to the cumpanyes, What thing wenten 3e out for to see in desert? whether a reede wawid with wynd?

8 But what thing wente 3e out for to seen? whether a man clothid with soft thingis? Loo! thei that ben clothid with softe thingis ben in housis of kyngis.

9 But what thing wenten 3e out for to se? whether a prophete? 3e, I seic to 3ou, and more than a prophete.

10 For this is he, of whom it is writyn, Loo! I sende myne aungel before thi face, that shal make redy thi wey bifore thee.

11 Trewly I say to 3ou, ther roose noon more than Joon Baptist amonge children of wommen; forsothe he that is lesse in the kyngdam of heuenes, is more than he.

12 Sothely fro the days of Joon Baptist til now the kyngdam of heuenes suffreth strengthe,[†] and violent men rauyshen it.

13 For alle prophetis and the lawe til Joon Baptist prophecieden;

14 And 3if 3e wolen resseyuen, he is Ely that is to cume.

15 He that hath cares of heeryng, here he.

CHAP. XI. 1 And it cam to passe, when Jesus had ended his preceptes vnto his disciples, he departed thence to preache and teache in there cites.

2 When Jhon beinge in preson herde the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Arte thou he that shall come, or shall we loke for another?

4 Jesus answered, and sayde vnto them, Go and shewe Jhon what ye have herde and sene.

5 The blind se, the halt goo, the lyp-pers ar clenسد, the deaf heare, the ded are reyсед vp ageine, and the gossell is preache to the povre.

6 And happy is he, thatt is noott hurte by me.

7 Even as they departed, Jesus began to speake vnto the people of Jhon, What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde?

8 Oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde! they that weare soofte clothing are in kynges howses.

9 Butt what went ye oute for to se? went ye outt to se a prophet? Ye, I saye vnto you, and more then a prophet.

10 For this is he, off whom it is wrytten, Beholde! I sende my messenger before thy face, which shall prepare thy waye before the.

11 Verely Y saye vnto you, amonge the chyldren off women arose there not a gretter then Jhon Baptist; not with stondinge he that ys lesse in the kyngdom off heven, ys gretter then he.

12 From the tyme off Jhon Baptist hytherto the kyngdom of heven suffreth violence, and they that make vyolence pull it vnto them.

13 For all the prophetes and the lawe prophesyed vnto tyme of Jhon;

14 Also yf ye wyll receave it, thys ys Helyas which shuld come.

15 He that hath cares to heare, let him here.

16 [We nu galeiko] þata ku[ni? Galeik
ist barnam] sitandam [in garunsai, yah
wopyan]dam anþar anþa[ris, yah qip-
an]dam,

17 Swiglodedum izw[is, yah] ni plinsid-
edup; huff[um, yah] ni qainodedup.

18 Qam railhtis Iohan[nes nih mat]-
yands nih drigkan[ds, yah qi]þand, Un-
hulþ[on habaiþ].

19 [Qam] sa sunus man[s matyands
yah] drigkands, y[ah qi]þand, Sai! man]-
na afetya, yah af[drug]kya, [mo]tarye
frijonds yah frawaurhtaize. Yali us-
waurhta gadomida warþ handugei fram
barnam seinaim.

20 Þanuh dugann idweitya[n] baurg-
im, in þaimei waurþun þos managistons
mahteis is, [þatei ni idreigodedun] sik.

21 [Wai þus! Kaurazein, wai þ]us! Beþ-
[saidan; unte ip wa]urþeina [in Tyre yah
Seidon]e landa mah[teis þos waur]þanons
in izwis, [airis þ]au in sakkau yah azgon
[idreig]odedeina.

22 Sweþauh qi[þa izwis], Tyrim yah
Seidonim [sutizo wa]irþiþ in daga stau-
[os, þau izwi]s.

23 Yah þu, Kafarna[um, þu und hi]min
ushaulida, [dalap und haly]a galeiþis.
[Unte yabai in S]audaumyam [wau]rþe-
[ina m]alhteis, þos waurþanons in izwis,
aiþþau eis weseina und hina dag.

24 Sweþauh qiþa izwis, þatei airþai
Saudaumye sutizo wairþiþ in daga staus,
þau þus.

25 Inuh yainamma mela andhaf- . . .
.

16 Sôþlice hwam telle ic ðas cneorysse
gelice? Heo ys gelic sittendum cnapun
on fôretige, ða hrýmaþ to hyra efengelic-
on, and cweðaþ,

17 We sungun eow, and ge ne fricud-
un; we cwiddun, and ge ne weopun.

18 Sôþlice Iohannes com ne etende ne
drincende, and hî cwæðun, He hæfþ
deoful-seocnyse.

19 Mannes sunu com etende and drync-
ende, and hî cweðaþ, Hér ys ettul-man,
and win-drincende, mánfulra and syn-
fulra freond. And wísdóm ys geriht-
wisud fram heora bearnum.†

20 Ðá ongan he hyspan ða burga, on
ðam wærun gedóne manega hys mægena,
fordam ðe hî ne dydon dæd-bóte.

21 Wá ðé! Corozaim, wá ðé! Bethsaida;
fordam gyf on Tyro and Sydone wærun
gedóne ða mægnu ðe gedóne synt on
eow, gefyrn hî dydun dæd-bóte on hæran
and on axan.

22 Ðeah ic seege inc, Tyro and Sydone
byþ forgyfendlicur on dômes dæg, ðonne
eow.

23 And ðú, Capharnaum, cwyst ðú byst
ðú up-áhafen oð heofen? Ac ðú niðer-
færst oð helle. Fordam gyf on Sodomum
wæron gedóne ða mægnu, ðe gedóne
synt on ðé, wítodlice hî wunedun oð
ðysne dæg.

24 Ðeah hwæðere ic seege eow, ðæt
Sodom-wara lande byþ forgyfenlicere on
dômes dæg, ðonne ðé.†

25 Se Hælynd cwæþ andswariende, Ic
andytte ðé, drihten heofenes and eorþan,
ðú ðe behýddyst ðás þing fram wisum
and gleawum, and onwruge ða lytling-
um;

26 Swá, fieder, fordam hyt wæs swá
gecwéme befóran ðé.

27 Ealle þing me synt gesalde fram
mínum fedyr, and nán man ne can ðone
sunu, bútan fedyr, ne nán mann ne
can ðone fedyr, bútan sunu, and ðam
ðe se sunu wyle onwreon.

28 Cumað to me, ealle ðe swincað, and
gesýmede synt, and ic eow geblissige.

16 But to whom shal I gesse this generacioun lichy? It is lichy to children sittynge in cheepynge, the whiche, crynge to her peeris, seien,

17 We han sungeu to 3ou, and 3e han nat lippid; we han mourned to 3ou, and 3e han nat weilid.

18 Sothely Joon cam neither etynge ne drynkyng, and thei seien, He hath a deul.

19 The sone of man came etynge and drynkyng, and thei seyen, Loo! a man deuourer,[†] and drynker of wyn, and frend of puplicanys and synful men. And wijslam is iustified of her sonys.

20 Thanne Jhesus began for to seie repreue to citees, in whiche ful manye vertues of hym ben don, for thei diden nat penaunce.

21 Woo to thee! Corozaym, woo to thee! Bethsaida; for 3if tho vertues that ben don in 3ou hadden ben don in Tyre and Sydon, sum tyme thei hadden don penaunce in haire and asch.

22 Netheles I say, it shal be softer[†] to Tyre and Sydon than to 3ou, in the day of dome.

23 And thou, Caphernaum, whether til in to heuen thou shalt be rerid vp? Thou shalt go down til into helle. For 3if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei shudden han dwellid til vn to this day.

24 Netheles Y saye to 3ou, for to the lond of Sodom it shal be softer[†] in the day of dome, than to thee.

25 In the ilk tyme Jhesus answerynge saide, I knowleche to thee, fadir, lord of heuen and erthe, for thou hast hid these thingis fro wijse men and ware,[†] and hast shewid hem to litil men;

26 So, fadir, for whi so it was plesynge tofore thee.

27 Alle thingis ben taken to me of my fadir; and no man knewe the sone, no but the fadir, neither eny man knewe the fadir, no but the sone, and to whom the sone wolde shewe.

28 Alle 3e that traucilen, and ben chargid, come to me, and I shal refreshe[†] 3ou.

16 But wheare vnto shall Y lyken this generacion? It ys lyke vnto chylidren which syt in the markett, and call vnto there felowes, and saye,

17 We have pyped vnto you, and ye have not daunsed; we have morned vnto you, and ye have not sorowd.

18 For Jhon cam nether eatynge nor drinkinge, and they saye, He hath the devyll.

19 The sonne of man came eatynge and drynkyng, and they saye, Beholde! a glutton, and a drynker of wyne, and a frend vnto publicans and synners. And wysdome ys iustified off her chylidren.

20 Then began he to vpbraid the citees, in which most of his miracles were don, because they did not repent.

21 Wo be to the! Chorasin, wo be to the! Betzaida; for if the miracles which wer shewd in you had bene done in Tyre and Sidon, they had repented longe agon in sack cloth and asshes.

22 Neverthelesse Y say to you, it shal be esier for Tyre and Sidon at the day of iudgment, then for you.

23 And thou, Capernaum, which art lift vp vnto heuen, shalt be thrust doune to hell. Ffor if the miracles which have bene done in the, had bene shewed in Zodom, they had remayned to this daye.

24 Neverthelesse I say vnto you, it shal be easiar for Zodom in the day of iudgement, then for the.

25 Then Jesus answered and sayd, I prayse the, o father, lorde of heuen and erth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes;

26 Even so, father, for so it pleased the.

27 All thynges are geuen vnto me of my father; and no man knoweth the sonne, but the father, nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.

28 Come vnto me, all ye that labour, and ar laden, and Y will ese you.

29 Nimað min geoc ofer eow, and leorniaþ æt me, forðam ic eom bilwite and eadmód on heortan; and ge gemétaþ reste eowrum sáwlum.

30 Sôþlice min geoc ys wynsum, and min byrðyn ys leoht.

CHAP. XII.† 1 Se Hælynd fôr on reste-dæge ofyr æcyras; sôþlice hys leorning-cnihtas hingryde, and hig ongunnun pluccian ða ear, and etan.

2 Sôþlice ða ða Sundor-hálgan ðæt gesáwon, hi cwædon to him, Nú! ðine leorning-cnihtas dôþ ðæt him álýfyd nys reste-dagum to dónne.

3 And he cwæþ to him, Ne rædde ge hwæt Dauid dyde, ða hyne hingrede, and ða ðe mid hym wærun?

4 Hú he incode on Godes hús, and æt ða offring-hláfas, ðe nærun him álýfede to etynne, ne ðam ðe mid him wærun, búton ðam sacerdum ánum?

5 Oððe ne rædde ge on ðære æ, ðæt ða sacerdas on reste-dagum on ðam temple gewemmap ðone reste-dæg, and synt bútan leahre?

6 Ic secge sôþlice eow, ðæt ðes ys máerra ðonne ðæt tempel.

7 Gyf ge sôþlice wistun, hwæt ys, Ic wylle mild-heortnesse, and ná onsægd-nysse, ne genyðrude ge æfre unscyldige.

8 Sôþlice mannes sunu ys eac reste-dæges hláford.

9 Ða se Hælend ðanun fôr, he com into hyra gesomnunge.

10 Ða wæs ðær án man se hæfde forscruncene hand. And hi áhsudon hyne, ðus cweðende, Ys hyt álýfed to hællenne on reste-dagum? ðæt hi wréhton hyne.

11 He sæde him sôþlice, Hwylc man ys of eow ðe hæbbe án sceap, and gyf ðæt áfylþ reste-dagum on pytt, hú ne nimþ he ðæt, and hefþ hyt upp?

12 Witodlice micle má mann ys sceápe

29 Take 3e my 3oe vpon 3ou, and lerne 3e of me, for I am mylde and meeke in herte; and 3e shulden fynde reste in 3oure soulis.

30 For my 3oe is swete,[†] and my charge list.[†]

CHAP. XII. 1 In that tyme Jhesus wente by cornys on the sabot day; forsothe his disciplis, hungrynge, bigunnen to pluec eris of corn, and to etc.

2 Sothely Pharisees seeynge, seiden to hym, Loo! thi disciplis don that thing that is nat leeful to hem to do in sabothis.

3 And he seide to hem, Whether 3e han nat rad, what Dauith didde, when he hungride, and thei that weren with hym?

4 Hou he entride in to the hous of God, and ete loouis of proposicioun,[†] the whiche loouis was nat leeful to hym to eet, nether to hem that weren with hym, no but to prestis only?

5 Or whether 3e han nat rad in the lawe, for in sabothis prestis in the temple defoulen the sabothis, and thei ben with outen grete synne?

6 Sothely Y saye to 3ou, for this is more than the temple.

7 Forsothe 3if 3e wisten, what it is. I wole mercy, and nat sacrifice. 3e shulden neuer han condempnyd innocentis.

8 Trewly mannys sone is, 3he, lord of the sabot.

9 And whenne he passide thennus, he came in to the synagoge of hem.

10 And loo! a man hauynge a drye hond. And thei axiden hym, sayynge, 3if it is leeful to heele in the sabot? that thei shulden acuse hym.

11 Sothely he seide to hem, Who shal be a man of 3ou, that hath oo sheep, and 3if it shal falle down in to a dike in the sabotis, whether he shal nat holde, and lift it vp?

12 Hou moche more is a man betre

29 Take my yoke on you, and lerne of me, for Y am meke and loly in herte; and ye shall fynde ese vnto youre soules.

30 For my yoke is easy, and my burden is light.

CHAP. XII. 1 In that tyme went Jesus on the sabot day thorow the corn; and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate.

2 When the Pharises had sene that, they sayde vnto him, Behold! thy disciples do that which is not lawfull to do upon the saboth day.

3 He sayde vnto them, Have ye nott reed, whatt David did, when he was anhongerred, and they alsoo which were with hym?

4 Howe he entred into the housse of God, and ate the halowed loves, whiche wernot lawfull ffor hym to eate, nether ffor them which were with hym, but only for the prestes?

5 Or have ye not reed in the lawe, howe that the prestes in the temple breake the saboth daye, and yet arc blamlesse?

6 But I saye vnto you, that here is one greater then the temple.

7 Wherefore if ye had wist, what this saynge meneth, I requyre mercy, and not sacrifice. ye wold never have condemned innocents.

8 For the sonne off man is lord even off the saboth daye.

9 And he departed thence, and went into their sinagogge.

10 And beholde! there was a man whiche had his hande dryed vp. And they axed hym, sayynge, Ys yt lawfull to heale upon the saboth daye? because they myght acuse him.

11 And he sayde vnto them, Whyche ys he a mouge you, iff he had a shepe, fallen into a pitt on the saboth daye, that wolde not take hym, and lyft hym out?

12 And howe moche ys a man better

betera? Witodlice hyt ys álýfed on restedagum wel to dónne.

13 Ðá cwæþ he to ðam menn, Áþene ðíne hand. And he hí áþenede; and heo wæs hál geworden swá seo óðer. †

14 Ða Sunder-hálgan eodun ðá út sóþlice, and worhton geþeapt ongén hyne, hú hí hyne forspildon.

15 Se Hælend sóþlice ðæt wiste, and férde ðanon; and him fyligdon mycel mænigeo, and he hælde hig ealle.

16 And beþead him, ðæt hig hyt nánnum men ne sædon;

17 Ðæt wære gefylled, ðæt ðc gecweden wæs þurh Isaiam, ðone witegan, ðus cweðende,

18 Hér is mín cnapa, ðone ic geceas, mín gecorena, on ðam wel-gelicode mínre sáwle; ic ásette mínne gást ofer hyne, and dóm he bodað þeodum.

19 Ne flit he, ne he ne hrýmþ, ne nán man ne gehýrþ hys stemne on strætom.

20 To-cwysed hreod he ne forbrytt, and smeocende flex he ne ádwæsch, árdam ðe he áworpe dóm to sige;

21 And on hys naman þeoda gehyhtap. †

22 Ðá wæs him broht án deofol-seoc man, se wæs blind and dumb; and he hyne hælde, swá ðæt he spræc, and ge-seah.

23 And ða menigeo ealle wundrudon, and cwædon, Cwete we is ðes Dauides sunu?

24 Sóþlice ðá ða Sundor-hálgan ðis gehýrdon, ðá cwædon hig, Ne ádrifþ ðes deoflu út, búton þurh Belzebug, deoffa ealdre.

25 Se Hælend sóþlice wiste hyra geþancas, and cwæþ to him, Æle rice ðe byþ twýræde on him sylfum, byþ to-worpen, and æle ceaster, oððe hús, ðe byþ wíðerweard ongén hyt sylf, hyt ne stent.

26 And gyf se deoful ádrifþ út ðone deoful, hig beoþ to-dælede; hú mæg ðonne hys rice standan?

27 And gyf ic þurh Belzebug ádrife út

than a sheep? And so it is leeful to do good in the sabot.

13 Thanne he seide to the man, Strecehe forth thin hond. And he streizte forth; and it is restorid to helthe as the tother.

14 Forsothe Pharisees goynge out, maden a counsel azeins hym, hou thei shulden leese hym.

15 Sothely Jhesus witynge, wente away thennes; and many sueden hym, and he helide hem alle.

16 And he comaundide to hem, that thei shulden nat make hym opyn;†

17 That that thing shulde be fulfilled, that was said by Ysay, the prophete, seyng,

18 Loo! my chosen child, whom I haue chosen, my derlyng, in whom it hath wel plesid to my soule; I shal putte my spirit on hym, and he shal telle dome to heithen men.

19 He shal nat stryue, ne crye, nether eny man shal here his voice in stretis.

20 He shal nat breke to gidre a schaken reed, and he shal nat quenche smokynge flax, til that he cast out dome to victorie;

21 And hethen men shulen hope in his name.

22 Thanne a blynd man and dounb, hauynge a deuel, was offrid vp to hym; and he helide hym, so that he spae, and say.

23 And alle the companyes wondreden, and saiden, Wher this be the sone of Dauith?

24 But the Pharisees, herynge, seiden, He this castith not out feendis, no but in Belzabub, prince of fendis.

25 Sothely Jhesus, witynge her thouzuis, seide to hem, Eche kyngdam departid azeins hym self, shal be desolat,† and eche citee, or hous, departid azeins it self, shal nat stonde.

26 And 3if Sathanas castith out Sathanas, he is departid azeins hym self; therefore hou shal his kyngdam stonde?

27 And 3if I in Belzabub cast out

then a shepe? Wherefore it ys lefull to do a good dede on the saboth daye.

13 Then sayde he to the man, Stretch forth thy hand. And he stretched it forthe; and yt was agayne made even as whole as the other.

14 Then the Faryses went forthe, and toke counsell agaynst hym, howe they myght destroye hym.

15 When Jesus knewe that, he departed thence; and moche people folowed him, and he healed them all.

16 And charged them, that they shulde not make him knowne;

17 To fulfill that which was spoken by Esay, the prophet, which sayeth,

18 Beholde! my sonne, whom I have chosen, my derlyng, in whom my soule hath had delite; I wyll put my sprete on him, and he shall shewe iudgement to te gentylys.

19 He shall not stryue, he shall not crye, nether shall eny man here hys voyce in te streetes.

20 A brosed rede shall he not breacke, and flaxe that begynneth to burne he shall not quenche, tyll he sende forth iudgement vnto victory;

21 And in hys name shall the gentylys truste.

22 Then was brought to hym, won possessed with a devyll, whyeh was both blynde and domne; and he healed him, insomuch that he which was blynd and domne both spake, and sawe.

23 And all the people were amased, and sayde, Ys not this the sonne of David?

24 When the Pharises herde that, they sayde, He dryveth the devyls no nother wise oute, but by the helppe off Belsebub, the chefe of the devylls.

25 But Jesus knewe their thoughtes, and sayde to them, Every kyngdom devided with in it sylfe, shalbe desolate, nether shall eny cite, or housholde, devyded ayenst it sylfe, contynue.

26 So if Satan cast out Satan, then ys he devyded ayenst him sylfe; howe shall then hys kyngdom endure?

27 Allso yf Y by the helppe of Belze-

deofla, þurh hwæne ádrifaþ eowre bearn ?
 Forðam hig sylfe beoþ eowre déman.

28 Gyf ic sóþlice on Godes Gáste á-
 wurpe deoflu, wítodlice on eow becymþ
 Godes rice.

29 Oððe hú mæg man ingán on stranges
 hús, and hys fata hýne bereafian, búton
 he gebinde árest ðone strangan, and
 ðonne hys hús bereafige ?†

30 Se ðe nys mid me, he is ongén me ;
 and se ðe ne gaderað mid me, he
 to-wyrpþ.

31 Forðam ic secge eow, ælc synn
 and bysmur-spræc byþ forgyfen man-
 num, sóþlice ðæs Hálgan Gástes bysmur-
 spræc ne byþ forgyfen.

32 And swá hwyle swá cwyþ word on-
 gén mannes sunu, him byþ forgyfen ; se
 ðe sóþlice cwyþ ongén Háligne Gást, ne
 byþ hyt hym forgyfen, ne on ðisse wor-
 ulde, ne on ðære towardan.

33 Oððe wyrceaþ gód treow, and hys
 weastm góðne ; oððe wyrceaþ yfel treow,
 and hys wæstm yfelne ; wítodlice be ðam
 weastinne byþ ðæt treow oncnáwen.

34 Lá ge nædrena cynryn, hú mágon
 ge gód sprecean, ðonne ge synt yfele ?
 Sóþlice of ðære heortan willan se múþ
 spicþ.

35 Gód mann sóþlice of góðum gold-
 horde bringþ gód forþ, and yfel mann of
 yfelum gold-horde bringþ yfel forþ.

36 Sóþlice ic secge eow, ðæt æle idel
 word ðe menn sprecaþ, hi ágyldaþ ge-
 scead be ðam on dómes dæge ;

37 Sóþlice of ðinum wordum ðú byst
 geryhtwisod, and of ðinum wordum ðú
 byst genyðerod.†

38 Ðá andswarodun hym sume ða bót-
 eras and ða Sundor-hálgan, ðus cweð-
 ende, Láreow, we wyllaþ sum tácn of ðé
 geseon.

39 He andswarode hym and cwæþ,
 Yfel cueorys and forliger sécþ tácn, and

denelis, in whom^t 3oure sonys casten out? Therefore thei shulen ben 3oure domys men.

28 Forsothe 3if I in the Spirit of God caste out fendis, therefore the kyngdam of God is cummen in to 3ou.^t

29 Ether hou may eny man entre in to the hous of a stronge man, and take away his vesselis, no but first he shal bynde the stronge man, and than he shal rauyshe his hous?

30 He that is nat with me, is a3einus me; and he that gadrieth nat to gidre with me, scatrieth abroad.

31 Therefore Y seye to 3ou, al synne and blasfemye shal be for3ouen to men, but the spirit of blasfemye shal nat be for3ouen.

32 And who euere shal seie a word a3eins mannys sone, it shal be for3ouen to hym; forsothe he that shall seye a word a3eins the Holy Goost, it shal nat be for3ouen to hym, nether in this world, ne in the tother.

33 Ether make 3e the tree good, and his fruyt good; ether make 3e the tree yuel, and his fruyt eyul; forsothe a tree is knowne of the fruyt.

34 3e generacioun of eddris, howe mowe 3e speke good thingis, when 3e ben yuel? Sothely the mouth spekith of the grete plente of the herte.

35 A good man brenghith forth good thingis of good tresoure, and an yuel man bryngith forth yuel thingis of yuel tresour.

36 Forsothe Y seie to 3ou, for whi of enery ydel word that men speken, thei shul 3elde resoun therof in the day of dome;

37 For of thi wordis thou shalt be iustified, and of thi wordis thou shalt be dampnyd.

38 Thanne sume of the scribes and Pharisees answereden to hym, seyinge, Maistre, we wolden se a tokne of thee.

39 The whiche answerynge seith to hem, An iuel generacioun and auoutrere sekith a tokne, and tokne shal nat be

bul cast out devyls, by whose helppes do youre children cast them out? Therefore thei shalbe youre iudges.

28 But if I cast out the devyls by the Sprete of God, then ys the kyngdom of God come on you.

29 Other howe can a man enter into a mighty mannes housse, and violently take away his godes, excepte he fyrst bynde the stronge man, and then spoyle hys housse?

30 He thatt ys not with me, ys agaynst me; and he that gaddereth not with me, scattereth abrode.

31 Wherefore I say vnto you, all maner off synne and blasphemie shalbe forgiven vnto men, but the blasphemie agaynst the Holy Goost shall not be forgiven vnto men.

32 And whosoever speaketh a worde agaynst the sonne off man, it shalbe forgiven him; but whosoever speaketh agaynst the Holy Goost, yt shall not be florgiven hym, no, nether in this worlde, nether in the worlde to come.

33 Other make the tree good, and his frute good also; or els make the tree eyvll, and his frute eyvll also; for the tree ys knowne by hys frute.

34 O generacion of vipers, howe can ye saye well, when ye youre selves are eyvll? For of the aboundance of the hert the mouthe speaketh.

35 A good man oute of the good treasure of hys hert bryngeth forth good thynges, and an eyvll man out off his eyvll treasure bryngeth forthe eyvll thinges.

36 But I say vnto you, that of every ydell worde that men shall have spoken, they shall geve a countes at the daye off iudgement;

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 Then answered certayne off the scribes and off the Pharises, saynge, Master, we wolde fayne se a sygne of thee.

39 He answered them saynge, The eyvll and advoutrous generacion seketh a signe, but there shall no signe be

hyre ne biþ nán tæcn geseald, búton Ionas tæcn, ðæs witegan.

40 Witodlice swá swá Ionas wæs on ðæs hwæles innoþe þrý dagas and þreo niht, swá byþ mannes sunu on eorþan heortan þrý dagas and þreo niht.

41 Niniuetisce weras ár'saþ on dóme mid ðysse eneorysse, and hig genyðeriaþ hig; forðam ðe hig dydon dæd-bóte on Ionas bodunge, and ðes is mára ðonne Ionas

42 Súþ-dæles cwén ár'st on dóme mid ðisse eneorysse, and heo genyðeraþ hig; forðam ðe heo com fram landes gemærum, to gehýranne Salomones wísdóm and ðes is mára ðonne Salomon.

43 Sóplice ðonne se unclæna gást út-færþ fram menn, he gæþ geound drige stówa, sécende reste, and he ne gemét.

44 ðonne cwyp he, Ic gecyrre on mín hús, ðanon ic út-eode. And cumende he gemét hyt æmtig, and geclænsod mid besmum, and gefrætwod.

45 ðonne gæþ he, and him to-genimþ seofum óðre gastas, wyrstan ðonne he; and ingangende hig eardigeaþ ðær. And ðonne wurðaþ ðæs mannes ýtemestan wyrstan ðonne ða íerran. And swá byþ ðysse wyrrestan eneorysse.

46 Ðá he ðás þing ðá gyt spræc to ðam mænegum, ðá stóð hys módor and his gebróðra ðær úte, sécende spræcon to him.

47 Sóplice ðá cwæþ sum to him, Witodlice! ðin módur and ðine gebróðra standað hér úte, ðé sécende.

48 And he andswarode hym secgendum, and cwæþ, Hwyle ys mín módur? and hwyle synt mine gebróðra?

49 And he áfenude hys hand on his leorning-enihtas, and cwæþ, [Hér is mín móder and mine gebróðru;†]

50 Witodlice swá hwyle swá wyrcþ mines fæder willan ðe on heofenan is, he is mín bróður, and mín swustor, and módor.

3ouen to it, no but the tokne of Jonas, the prophete.

40 For as Jonas was in the womb of a whall three days and three nyghtis, so mannis sone shal be in the herte of the erthe three days and three nyghtis.

41 Men of Nynyne shal ryse in dome with this generacioun, and shulen condempne it; for thei diden penaunce in the prechyng of Jonas, and loo! here *is* more than Jonas.

42 The queen of the south shal ryse in dome with this generation, and shal condempne it; for she came fro the eendis of the erthe, for to here the wisdom of Salomon, and loo! heere *is* more than Salomon.

43 Forsothe whan an vnclene spirit shal go out fro a man, he goth by drye places, seekyng reste, and he fyndyth nat.

44 Thanne he saith, I shal turne agein in to my hous, fro whennys Y came out. And he cummyng fyndith it voide, cleansid with bismes, and maad faire.

45 Thanne he goth, and takith seuen other spiritis with hym, worse than hym self; and thei entryng yn dwellen there. And the last thingis of that man ben maad worse than the former. So it shal be and to this worst generacioun.

46 Sit hym spekyng to the companyes of peple, loo! his modir and his bretheren stoden with outeforth, seekyng for to speke to hym.

47 Sothely sum man saide to hym, Loo! thi modir and thi bretheren stonden with outforth, seekyng thee.

48 And he, answeyng to the man seiynge to hym, seith, Who is my modir? and who ben my bretheren?

49 And he holdyng forth his hond in to his disciples, seide, Loo! my modir and my bretheren;

50 Treuly whoeuer doth the wil of my fadir that is in heuenes, he is my brother, suster, and modir.

geven to them, but the signe of the prophete, Ionas.

40 For as Ionas was three days and three nyghtes in the whales belly, soo shal the sone of man be three days and three nyghtes in the hert of the erth.

41 The men of Ninivite shall rise at the day of iudgement with this nacion, and condemne them; for they repented at the prechyng of Jonas, and beholde! a greater then Jonos ys here.

42 The queene of the south shall ryse at the day of iudgement with this generacion, and shall condemne them; for she cam from the vtmost parties of the worlde, to heare the wisdom of Solomon, and behold! heare is a greater then Solomon.

43 When the vnclene sprete is gone out of a man, he walketh throughout dry places, seking reest, and fyndeth none.

44 Then he sayeth, I will retourne ageyne into my housse, from whence I cam oute. And when he is come he fyndeth the housse empty, and swepte, and garnished.

45 Then he goeth his waye, and taketh seven spretes, worsse then hym silfe; and so entre they in and dwell there. And the ende of that man is worsse then the begynnyng. Even so shall it be to this frowarde nacion.

46 Whill he yet talked to the peple, beholde! hys moder and his bretheren stode with out the dores, desyring to speake with him.

47 Then won said vnto him, Behold! thy moder and thy bretheren stond with out, desiringe to speke with the.

48 He answered, and sayd to him that tolde him, Who is my mother? or who are my bretheren?

49 And he stretched forth his hond over his disciples, and sayd, Behold! my mother and my bretheren;

50 For whosoever fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my mother.

CHAP. XIII. 1 On ðam dæge ðam Hælende út-gangendum of huse, he sæt wið ða sæ.

2 And mycle mænigeo wæron gesamnode to hym, swā ðæt he eode on scyp and ðær sæt; and eall seo mænigeo stóð on ðam waroþe.

3 And he spræc to him fela on bigspellum, cwedende, Sôþlice! út-eode se sædere[†] hys sæd to sâwenne.

4 And ðá ðá he seow, sume hig feollon wið weg, and fuglas comun, and æton ða.

5 Sôþlice sume feollon on stænihte, ðær hyt næfde mycle eorþan; and hrædlice up-sprungon, forðam ðe hig næfdon ðære eorþan dýpan.

6 Sôþlice up-sprungon sunnan, hig á-drúwdon, and forseruncon, forðam ðe hig næfdon wyrtrum.

7 Sôþlice sume feollon on þornas; and ða þornas weoxon, and forþrysmudon ða.

8 Sume sôþlice feollon on góde eorþan, and sealdon weastm; sum hund-fealdne, sum sixtig-fealdne, sum þrittig-fealdne.

9 Se ðe hæbbe earan to gehýrenne, gehýre.

10 And ðá genealæhton his leorningnihtas and cwædon to hym, For hwig spyest ðú to hym mid bigspellum?

11 Ðá andswarode he hym, Forðam ðe eow is geseald to witanne heofena rices gerýnu; and him nys ná geseald.

12 Sôþlice ðam ðe hæfþ him biþ geseald, and he hæfþ; sôþlice se ðe næfþ, and ðæt ðe he hæfþ him biþ ætbroden.

13 Forðam ic spæc to him mid bigspellum, forðam ðe lóciende hig ne geseoþ, and gehýrende hig ne gehýraþ, ne ne ongytaþ;

14 Ðæt on him sý gefylled Esaías witegung, Of gehýrnysse ge gehýraþ, and ge ne ongytaþ; and lóciende ge geseoþ, and ge ne geseoþ;

15 Sôþlice ðises folces heorte is áhyrd, and hig hefelice mid earum gehýrdon,

CHAP. XIII. 1 In that day Jhesus goyng out of the hous, sat besidis the see.

2 And manye cumpanyes of peple ben gedrid to hym, so that he steyinge vp in to a boot sat; and al the cumpanye stode in the brynke.

3 And he spak to hem many thingis in parablis, seiynge, Loo! he that sowith, goth out to sowe his seed.

4 And the while he soweth, sum felden byside the weye, and briddis of the eyre eamen, and eeten hem.

5 Sothely other *seedis* felden into stony plaicis, wher thei hadden nat moche erthe; and anon thei ben sprungun vp, for thei hadde nat depnesse of erthe.

6 Sothely the sunne sprung vp, thei swaliden,[†] and for thei hadden nat roote, thei drieden vp.

7 Forsothe other *seedis* felden amonge thornis; and the thornis wexen vp, and strangliden hem.

8 But other *seedis* felden in to good lond, and ȝaen fruyt; sume an hundred fold, another sexti fold, another thritti fold.

9 He that hath eris of heerynge, heere he.

10 And disciplis cummyng to seiden to hym, Whi spekest thou in parablis to hem?

11 The whiche answeyng seith to hem, For to ȝou it is ȝouen for to knowe the mysterie[†] of the kyngdam of heuenes; but it is nat ȝouen to hem.

12 For it shal be ȝouen to hym that hath, and he shal have plentee; trewly who that hath nat, that thing that he is seen to haue shal be taken away fro hym.

13 Therefore I speke to hem in parablis, for thei seeyng see nat, and thei heeryng heeren nat, nether vnderstonde;

14 That the prophecie of Ysay seiynge be fulfillid in hem, With heeryng ȝe shulen heere, and ȝee shulen nat vnderstonde; and ȝee seeyng shulen see, and ȝee shulen nat see;

15 For the herte of this peple is enfattid, and thei herden greuously with

CHAP. XIII. 1 The same daye went Jhesus out off the housse, and sat by the see syde.

2 And moche people resorted vnto him, so gretly that he went and sat in a shypp; and all the people stode on the shoore.

3 And he spake many thynges to them in similitudes, sayinge, Beholde! the sower wentt forth to sowe.

4 And as he sowed, some fell by the wayes syde, and the fowles cam, and deuoured it vppe.

5 Some fell upon stony grounde, where it had not moche erth; and anon it spronge vppe, because it had no dephth off erth.

6 And when the sun was vppe, litt cauth heet, and for lake off rotyng, wyddred awaye.

7 Some fell amonge thornes; and the thornes arose, and chooked it.

8 Parte fell in goode grunde, and broght forth good frute; some an hundred fold, some fifty fold, some thyrty folde.

9 Whosoever hath eares to heere, let him heere.

10 And hys disciples cam and sayde to him, Why speakest thou to them in parables?

11 He answered and sayde vnto them, Hit is geuen vnto you to knowe the secrettes off the kyngdom of heven; but to them it is not geuen.

12 For whosumever hath to him shall hit be geuen, and he shall have aboundance; but whosoever hath not, from him shalbe takyn awaye even that same that he hath.

13 Therefore speake I to them in similitudes, for though they se, they se not, and hearinge they heere not, nether vnderstonde;

14 And in them ys fulfilled the prophesy of Esay which prophesi sayth, With youre eares ye shall heere, and shall not vnderstonde; and with youre eyes ye shall se, and shall not perceave;

15 For this peoples hert ys waxed grosse, and their eares were dull of

and hyra éagan beclýsdon, ðe-læs hig æfre mid eagam gescon, and mid earum gehýron, and mid heortan ongyton, and sīn gecyrrede, and ic hig gehæle.

16 Sôþlice eadige synt eowre eagan forðam ðe hig geseoþ, and eowre earan forðam ðe hig gehýraþ.

17 Sôþlice on eornust ic eow secge, ðæt manega witegan and rihtwise gewilnudon ða þing to geseonne ðe ge geseoþ, and hig ne gesáwon, and gehýran ða þing ðe ge gehýraþ, and hig ne gehýrdon.

18 Gehýre ge sôþlice ðæs sáwendan bigspell.

19 Ælc ðæra ðe Godes wurd gehýrþ, and ne ongyt, ðonne cymþ deoful, and bereafað ðæt on hys heortan ásáwen is; ðæt is se ðe wið ðone weg ásáwen is.

20 Sôþlice se ðe ofer ðone stán ásáwen is, ðis is se ðe ðæt Godes wurd gehýrþ, and hrædlice ðæt mid blisse onfehþ.

21 Sôþlice hyt næfþ ðone wyrtrum on him, ac is hwilwendlic. Gewordenre gedréfednesse and ehtnesse for ðam wurde, hrædlice hig beoþ ge-untreowsode.

22 Sôþlice ðæt ðe ásáwen is on þornum, ðæt is se ðe ðæt wurd gehýrþ, and ðonne eornfullness ðisse worulde, and leasung ðissa woruld-welena forþrysmiaþ ðæt wurd, and hit is bútan weastne geworden.

23 Sôþlice ðæt ðe ásáwen wæs on ðæt góde land, ðæt is se ðe ðæt wurd gehýrþ, and ongyt, and ðone weastm bringþ. And ðonne déþ sum hundfealdne, sum sixti-fealdne, sum þritti-fealdne.

24 He rehte him ðá óðer bigspel, and ðus cwæþ, Heofena rice is geworden ðam men gelíc, ðe seow gód sáed on his æcyre.

25 Sôþlice, ðá ða men slépon, ðá com his feonda sum, and ofer-seow hit mid coccele on middan ðam hwaete, and férde ðanon.

26 Sôþlice ðá seo wyrtr weox, and ðone

eris, and thei han closid her eezen, that sum tyme thei see with eezen, and with eris heeren, and vnderstonde in herte, and thei ben to gidre turned, and I heele hem.

16 Forsothe youre eezen that seen *ben* blessid, and youre eris that heeren.

17 Forsothe I saye trewthe to you, for many prophetis and iuste men conceitiden to see thoo thingus that see seen, and thei saien nat, and to heeren thoo thingis that see heeren, and thei herden nat.

18 Therefore heere 3e the parable of the sowynge *man*.

19 Eche that heerith the word of rewme, and vnderstonde nat, the yuel spirit cometh, and rauyschith that that is sowyn in his herte; this is that is sowed besidis the weye.

20 Sothely he that is sowed on the stoon, this it is, that heerith the word of God, and anon with ioye takith it.

21 Forsothe he hath nat roote in hym self, but it is temporal.[†] Forsothe tribulacioun and persecucioun maad for the word, anon he is sclaudrid.

22 Bot he that is sowed in thornys, is this that herith the word, and the bysnesse of this world, and the falsnesse of ritchesse stranglith the word, and it is maad with outen fruyt.

23 Bot he that is sowed in to good lond, is this that herith the word, and vnderstonde, and bryngthe forth fruyt. And sothely sume makith an hundredfold, treuly another sixtyfold, forsothe another thrittifolde.

24 Another parable Jhesus putte forth to hem, seyinge, The kyngdam of heuene is maad liche to a man, that sew good seed in his felde.

25 But, when men slepten, his enmye came, and sewe aboue dernel[†] in the midil of whete, and wente away.

26 Sothely when the herbe hadde

herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shulde tourne, that Y myght heale them.

16 But blessed are youre eyes for they se, and youre eares for they heare.

17 Verely Y say vnto you, that many prophetes and perfaiete men have desired to se thoo thinges which ye se, and have not sene them, and to heare thoo thinges which ye heare, and have not herde them.

18 Heare ye therefore the similitude off the sower.

19 When a man heareth the worde of the kingdom, and vnderstonde it not, there cometh the evyll man, and catcheth awaye that which was sowne in hys hert; and thys is he which was sowne by the waye syde.

20 But he that was sowne in the stony grunde, ys he, which heareth the worde of God, and anon with ioye receaveth itt.

21 Yet hath he no rottes in him selfe, and therefore he dureth but a season. For as some as tribulation or persecucion aryseth because of the worde, by and by he falleth.

22 He that was sowne amonge thornes, ys he that heareth the worde off God, but the care off this worlde, and the dissaytfulnes off ryches choke the worde, and so ys he made vnfrutfull.

23 He which is sowne in the good grunde, ys he that heareth the worde, and vnderstonde it, which also bereth frute. And bringeth forth, some an hundred folde, some fyfty folde, and some thyrty folde.

24 Another similitude put he forth vnto them, saynge, The kyngdom off heven ys lyke vnto a man, which sowed good seede in his felde.

25 Butt, whyll men shlepte, ther cam his foo, and sowed tares amonge the wheate, and went his waye.

26 When the blade was spronge vp, and

weastm brohte, *ḍá* æteowde se coccel hine.

27 *Ḍá* eodon *ḍæs* hláfordes þeowas, and cwædon, Hláford, hú ne seow *ḍú* gód sáð on *ḍinum* æcere? hwanon hæfde he coccel?

28 *Ḍá* cwæþ he, *Ḍæt* dyde unholdmann. *Ḍá* cwædon *ḍa* þeowas, Wylt *ḍú* we gáþ, and gaderiaþ hig?

29 *Ḍá* cwæþ he, Nese, *ḍe*-læs ge *ḍone* hwæte áwurtwalion *ḍonne* ge *ḍone* coccel gaderiaþ.

30 Lætaþ ægðer weaxan oð ríp-tíman; and on *ḍam* ríp-tíman ic segge *ḍam* ríperum, Gadriaþ ærest *ḍone* coccel, and bindaþ sceaþ-mælum to forbærnenne, and gadriaþ *ḍone* hwæte into *mínum* berne.

31 He rehte him *ḍá* gyt óðer bigspel, *ḍus* cweðende, Heofena rice is geworden gelic senepes corne, *ḍæt* seow se man on hys æcre.

32 *Ḍæt* is ealra sáða læst, sóþlice *ḍone* hit wyxþ, hit is ealra wyrta mæst, and hit wyrþ treow; swá *ḍæt* heofnan fuhlas cumað, and eardiaþ on his bogum.

33 He spræc to him óðer bigspel, and *ḍus* cwæþ, Heofena rice is gelic *ḍam* beorman, *ḍone* *ḍæt* wif onféng, and behýdde on þrim gemetum melwes, oð he wæs eall áhafen.

34 Ealle *ḍás* þing se Hælend spræc mid bigspellum to *ḍam* weredum, and nán þing ne spræc he bútan bigspellum,

35 *Ḍæt* wære gefylled *ḍæs* witegan cwyde, Ic átýne *mínne* múþ mid bigspellum; ic bodige digelnesse fram mid-dan-eardes gesetednesse.

36 He forlét *ḍá* *ḍa* mænegeo, and com to his inne; and *ḍá* genealæhton to him his leorning-cnihtas, and cwædon, *Áre*ce us *ḍæt* bigspell *ḍæs* hwætes and *ḍæs* cocceles.

growid, and maad fruyt, thanne the dernel[†] apperiden.

27 Forsothe the seruauntis of the husbondeman comynge niȝ, seiden to hym, Lord, wher thou hast nat sowed good seed in thi feeld? wher of than hath it dernel?[†]

28 And he seith to hem, The man enmye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we go, and gedren hem?

29 And he saith, Nay, lest perauenture ȝe gedrynge dernel[†] draw vp by the roote to gidre with hem and the whete.

30 Suffre ȝe hem bothe wexe til to rype corne; and in tyme of rype corn I shal seie to reperis, First gedre ȝee to gedre dernel[†], and byndeth hem to gidre in knytelis[†] for to be brent, but gedere ȝe whete in to my berne.

31 An other parable Jhesus putte forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the whiche a man takynge sewe in his feeld.

32 The whiche trewly is leest of alle sedis, but when it hath wexen, it is most of alle wortis, and is maad a tree; so that briddis of the eyre cummen, and dwellen in bowis[†] therof.

33 An other parable *Jhesus* spae to hem, The kyngdam of heuenes is lie to soure dowȝ, the whiche taken, a woman hidde in three mesuris of meece, til it were al sowrdowid.

34 Jhesus spae alle these thingis in parabis to the cumpanyes of peple, and he spae nat to hem with outen parabis,

35 That it shulde be fulfillid, that thing that is seid by the prophete, seiynge, I shal opyn my mouth in parabis; I shal bolke out[†] hid thingus fro makynge of the world.

36 Thanne the cumpanyes laft, he came into an hous; and his disciplis camen niȝ to hym, seiynge, Exponne to vs the parable of dernelis[†] of the feeld.

had brought forth frute, then appered the tares also.

27 The seruautes cam to the householder, and sayde vnto him, Syr, sowedest not thou good seed in thy crosse? from whence then hath it tares?

28 He sayde to them, The envious man hath done this. Then the seruautes sayde vnto hym, Wylt thou then that we go, and gader it?

29 And he sayde, Nay, lest whyll ye go aboute to wede out the tares ye plucke vpe also with them the wheate by the rottes.

30 Let bothe growe to gether tyll harvest come; and in time of harvest I wyll saye vnto my repers, Gadther ye fyrst the tares, and bynd them in sheves to be brent, but gadther the wheete in to my barne.

31 Another parable he putt forthe vnto them, saynge, The kyngdom of heven ys lyke vnto a grayne of mustard seede, whych a man taketh and soweth in his felde.

32 Whych ys the leest of all seedes, but when it is growne, it is the greatest amonge yerbes, and is a tree; so that the bryddes of the aier come, and bylde in te braunches of it.

33 Anothere similitude sayde he to them, The kyngdom of heven ys lyke vnto leuen, which a woman toke, and hyd in iij peckes off meece, tyll all was leuended.

34 All these thynges spake Jesus vnto the people by similitudes, and withoute similitudes spake he nothunge to them,

35 To fulfyll, that which was spoken by the prophet, saynge, I wyll open my mouth in similitudes; and wyll speake forth thinges whych have bene kepte secreete from the begynnyng off the worlde.

36 Then sent Jesus the people awaye, and cam to housse; and hys disciples cam vnto him, saynge, Declare vnto vs the similitude of the tares off the felde.

37 Ðá andswarude he him, Se ðe seow ðæt góde sæd se is mannes sunu ;

38 Sôþlice se æcyr is ðes middan-geard ; ðæt góde sæd, ðæt synt ðæs heofonlican rices bearn, se coccel synt sôþlice ða mánfullan bearn ;

39 Se unholda-man se ðe ðone coccel seow ðæt is deoful ; sôþlice ðæt ríp is worulde endung, ða ríperas synt englas.

40 Eornustlice swá swá se coccel byþ gegaderud, and mid fýre forbærned, swá byþ on worulde endunge.

41 Mannes sunu sent his englas, and hī gadriap of his rice ealle gedréfednesse, and ða ðe unrihtwisesse wyrceaþ ;

42 And ásendaþ hig on fýres ofen, ðær byþ wóp and tópa gristbitung.

43 Donne scínaþ ða rihtwisan swá swá sunne, on hyra fæder ríce. [Gehýre, se ðe earan to gehýranne hæfþ.[†]]

44 [†]Heofona rice is gelic gehýddum gold-horde on ðam æcere, ðone behýt se man ðe hine fint ; and for his blysse gæþ, and sylþ eall ðæt he áh, and gebigþ ðone æcer.

45 Eft is heofena rice gelic ðam mangere, ðe sóhte ðæt góde meregrot ;

46 Ðá he fínde ðæt án deorwyrðe meregrot, ðá eode he, and sealde eall ðæt he áhte, and bohte ðæt meregrot.

47 Eft is heofena rice gelic ásendum nette on ða sæ, and of ælcum fiscecynne gadrigendum ;

48 Ðá hi ðá ðæt nett upp-átugon, and sæton be ðam strande, ðá gecuron hig ða góðan on hyra fatu, ða yflan hig áwurpon út.

49 Swá byþ on ðisse worulde endunge. Ða englas farap, and ásyndriap ða yfelan of ðæra góðra midlene.

50 And áworpaþ hig on ðæs fýres ofen ; ðær byþ wóp and tópa gristbitung.

51 Ongyte ge ealle ðás þing ? Ðá cwædon hig, Witodlice we hit ongytaþ.

37 The whiche answerynge saith, He that sowith good seed is mannes sone ;

38 Sothely the feld is the world ; bot the good seed, these ben sonys of the kyngdam, derneln,[†] forsothe these ben yuel sonys ;

39 But the enmye that soweth hem is the feend ; but the ripe corn is the eendynge of the world, sothely the repers ben angelis.

40 Therefore as derneln ben gedrid to gidre, and brent in fjr, so it shal be in the eendynge of the world.

41 Mannes sone shal sende his angels, and thei shulden gedre of his rewme alle selaundris, and hem that dou wickidnesse ;

42 And thei shulen sende hem into the chymney of fjr, there shal be weepyng and betyng togidre of teeth.

43 Thanne iust men shulen shyne as the sunne, in the rewme of her fadir. He that hath eris of heerynge, heere he.

44 The kyngdame of heuenes is lyk to tresour hid in a feeld, the whiche a man that fyndith, hidith ; and for ioye of it he goth, and sellith alle thingis that hath, and bieth the ilk feeld.

45 Eftsones the kyngdam of heuenes is lie to a man marchaunt, seekyng good margarytis ;

46 Sothely oo preciouise margarite founden, he wente, and solde alle thingis that he hadde, and bouzte it.

47 Eft the kyngdam of heuenes is lie to a nette sent in to the see, and of alle kynd of fishis gedrynge ;

48 The whiche whan it was fulfillid, men ledynge out, and sittynge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.

49 So it shal be in the cending of the world. Angelis shulen gon out, and shulen departe yuel men fro the mydil of iuste men.

50 And thei shulen sende hem into the chymney of fjr ; there shal be weepyng and betyng togidre of teeth.

51 Han see vnderstonden alle these thingis ? Thei seien to hym, Jhe.

37 Then answered he and sayde to them, He that soweth the good seed, ys the sone of man ;

38 The felde ys the worlde ; the children off the kyngdom are the good seed, the evyll mans children are the tares ;

39 But the enemy which soweth them is the devill ; the harvest is the end of the world, and the repers be the angels.

40 For even as the tares are gaddred, and brent in the fyre, so shall it be in the ende off this worlde.

41 The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do inquite ;

42 And shall cast them into a furnes of fyre, there shalbe waylyng and gnasshyng off teth.

43 Then shall the iuste men shyne as bryght as the sun, in the kyngdom of their fater. Wosoever hath eares to heare, let him heare.

44 Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde, the which a man founde, and hidde it ; and ffor ioy there of goeth, and selleth all that he hath, and byeth that felde.

45 Agayne the kyngdom off heven is lyke vnto a marchaunt, sekyng after good pearles ;

46 Which when he had founde one precious pearle, wentt, and solde all that he had, and bought it.

47 Agayne the kyngdome off heven is lyke vnto a neet cast in to the see, that gadereth off all kyndes of fysshes ;

48 Which when it is full, men drawe to londe, and sitt, and gadre the good in to their vessels, and caste the bad awaye.

49 So shall it be at the ende of the worlde. The angels shall come, and sever the bad from the good.

50 And shall cast them into a furnes of fyre ; there shalbe waylyng and gnasshyng of teth.

51 Jesus sayde vnto them, Have ye vnderstonde all these thyn ges ? They sayde, Ye, Syr.

52 Ðá sæde he him, Forðam is ælc gelæred bôcere on heofenan rice gelic ðam hîredes ealdre, ðe forþ-bringþ of his gold-horde niwe þing and ealde.

53 And hit wæs geworden, ðá se Hælend ge-endode ðás bigspel, ðá fêrde he ðanone.

54 And ðá he com to his earde, he lærde hig on hyra gesamnungum, swá ðæt hig wundredon, and cwædon, Hwanon ys ðysum ðes wisdóm and ðis mægen ?

55 Witodlice ðes is smipes sunu ; hú ne hátte hys módor Maria? and hys bróðru, Iacob, and Ioseph, and Simon, and Iudas ?

56 And hú ne synt ealle hys swustra mid us ? Hwanon synt ðysum ealle ðás þing ?

57 And hig wæron ge-untrýwsode on him. Ðá sóþlice sæde se Hælend him, Nys nán witega bútan wurþscepe, búton on hys earde, and on hys hûse.

58 And he ne worhte ðær manega mægena, for hyra ungeleafulnysse.

CHAP. XIV. 1 On ðære tíde gehýrde Herodes se feorþan dæles rica ðæs Hælandes hlisan ;

2 And ðá sæde he his cuiltum, Ðes is Iohannes se Fulluhtere ðe ic beheafdode, he árás of deaþe, and forðan synd ðis wundru gefremode on him.

3 Sóþlice Herodes nam Iohannem, and geband hyne, and sette on cwertern for ðam wífe Herodiaden Philippes hys bróðer.

4 Iohannes him sæde, Nys ðe álýfed hí to wífe to hæbbenne.

5 And ðá he hyne ofslean wolde, he ádréd him ðæt folc ; forðam ðe hig hæfdon hyne for ænne wítegan.

6 Ðá on Herodes gebyrd-dæge, tumbude ðære Herodiadiscean dóhtur befór-an him, and hit licode Herode.

7 Ðá behét he mid áþe hyre to sylenne, swá hwæt swá heo hyne báede.

52 He seith to hem, Therefore euery wryter tauȝt in the kyngdam of heuenes, is lie to an husbonde man, that bryngith forth of his tresour newe thingis and olde.

53 And it is don, whanne Jhesus hadde cendid these parables, he passide fro thennis.

54 And he. cummyng in to his cuntree, tauȝt hem in her synagogis, so that thei wondriden, and seiden, Wherof to hym this wisdam and vertues ?

55 Wher is nat this the sone of a smyth ?^t Wher his modir be nat seid Marie ? and his brethren, Jamys, and Joseph, and Symount, and Judas ?

56 And his sistris, wher thei alle ben nat at vs ? Therefore wherof to hym alle these thingis ?

57 And so thei weren selaundrid in hym. Forsothe Jhesus seide to hem, A prophete is nat with outen wirshiþe, no but in his owne cuntree, and in his owne hous.

58 And he dide nat there manye vertues, for the vnþyleue of hem.

52 Then sayde he vnto them, Therefore every serybe which is coninge vnto the kyngdom of heven, is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde.

53 And hyt cam to passe, when Jesus had fynnysshed these similitudes, that he departed thence.

54 And cam into his awne countree, and taught in there synagogges, in so moche that they were astunyed, and saide, Whence cam all thys wysdon and power vnto him ?

55 Is not thys the carpenters sonne ? Is not hys mother called Mary ? and hys brethren be called, James, and Joses, and Symon, and Judas ?

56 And are not hys systers all here with vs ? Whence hath he all these thynges ?

57 And they wer hurte by him. Then Jesus sayde vnto them, There is no prophet with out honoure, save in hys awne countree, and amonge his awne kynne.

58 And he dyd not many myraeles there, for there vnbeleues sake.

CHAP. XIV. 1 In that tyme Eroude tetrarcha⁺ herde the fame of Jhesu ;

2 And seide to his children, This is Jon Baptist, he hath risen fro dead, and therefore vertues worchen in hym.

3 Forsothe Eroude helde Joon, and bounde hym, and putte him in to prison for Erodias, the wif of his brother.

4 For Joon saide to hym, It is nat leful to thee for to haue hir.

5 And he willynge to slea hym, drede the peple ; for thei hadden hym as a prophete.

6 Forsothe in the day of Eroudis birthe, the douȝter of Erodias lepte in the mydil, and pleside to Eroude.

7 Wherfore with an ooth he bylyȝte for to ȝene to hir, what euer thinge she hadde axid of hym.

CHAP. XIV. 1 In that tyme Herod the tetrarcha herde off the fame of Jesu ;

2 And sayde vnto his servauntes, This is Jhon Baptist, he is risen agayne from deeth, and therefore hys power ys so greate.

3 For Herod toke Jhon, and bounde hym, and put hym in preson ffor Herodias sake, hys brother Phips wyfe.

4 For Jhon sayde vnto hym, Hit ys not lawfull for the to have her.

5 And when he wold have put hym to deeth, he feared the peple ; because they counted hym as a prophet.

6 When Herodes birth daye was come, the daughter off Herodias daunsed before them, and pleased Herod.

7 Wherfor he promysed with an oth that he wolde geve her, whatsoever she wolde axe.

8 Ðá cwæþ heo, fram hyre méder gemyngod, Syle me on ánum disce Iohannes heafod ðæs Fulluhteres.

9 Ðá wæs se cyning ge-unrét, for ðam ápe, and forðam ðe him sæton mid,†

10 And he ásende ðá, and beheafdode Iohannem on ðam cwerterne.

11 And man brohte ðá his heafod on ánum disce, and sealde ðam mædene, and ðæt mæden hyre méder.

12 And ðá genealæhton his leorning-cnihtas and námon hys lichaman, and bebyrgdon hyne; and comon and cýddon hyt ðam Hælende.

13 Ðá se Hælend ðæt gehýrde, ðá ferde he ðanon on-sundron on ánum scype. And ðá ða gangendan mænigeo ðæt gehýrdon, hig fyligdon him of ðam burgum.

14 And ðá he ðanon ferde, he geséh mycele mænigu, and he him gemýltsode, and gehælde ða untruman.

15 Sóplice ðá hyt wæs áfen geworden, him to genealæhton hys leorning-cnihtas, and him to cwædon, Ðeos stów ys wéste, and tíma ys forþ-ágán; forlæt ðás mænigeo, ðæt hi faron into ðás burga, and him mete bigean.

16 Ðá cwæþ se Hælend to him, Nabbap hi neode to farenne; sylle ge him etan.

17 Ðá andswarodun hig, We nabbap hér, búton fif hláfas and twegen fixas.

18 Ðá cwæþ se Hælend, Bringap me hider ða.

19 And ðá he hét ða menegu ofer ðæt gærs hi sittan, and he nam ða fif hláfas and twegen fixas, and beseah on ðone hcofon, and bletsende, brec ða hláfas, and sealde his leorning-cnihtum; and hi ðam folce.

20 And hi áeton ealle, and wæron gefyllede. And hi námon ða láfa, twelf wylian fulle ðæra gebrytsena.

21 Sóplice ðæra etendra getel wæs fif púsenda wera, bútan wifum and cildum.†

22 And ðá sóna hét se Hælend his

8 And she bifore monestid^t of hir modir, seith, 3eue thou to me hidir the hed of Joon Baptist in a dische.

9 And the kyng was sorowful, but for the ooth, and for hem that seeten to gidre at the mete, he comaundide to be 3ouen.

10 And he sente, and bihedide Joon in the prisoun.

11 And his heed is brou3t to in a dische, and it is 3ouen to the whenche, and she bare it to hir modir.

12 And his disciplis cummyng to token his body, and bryeden it; and thei cummyng tolden to Jhesu.

13 The whiche thing when Jhesus hadde herd, he went fro thennus in to a boot, in to desert place besidis. And whenne the cumpanyes of peple hadden herd, thei folowiden hym and on the feet fro citees.

14 And Jhesus, goynge out, saw a greet multitude of peple, and hadde rewthe of hem, and heclide the sike men of hem.

15 Sothely the cuenynge maad, his disciplis eamen ni3 to him, seiynge, The place is desert, and the hour hath now passid; lecue thou the cumpanyes of peple, that thei, goynge in to castels, bigge meetis to hem.

16 Forsothe Jhesus seide to hem, Thei han nat neede to go; 3eue 3e to hem for to ete.

17 Thei answeriden, We han nat here, no but fwe looues and two fishis.

18 The whiche seith to hem, Brynge 3e hem hidir to me.

19 And when he hadde comaundid the cumpanye for to sitte to mete on hay, fyue looues and two fishis taken, he by-holdynge in to heuen, blesside, and brak, and 3aue to his disciplis; sothely the disciplis 3auen to the cumpanyes.

20 And alle eeten, and weren fulfillid. And thei token the relifis of broken gobetis, twelue cofyns ful.

21 Forsothe the noubre of men etynge was fyue thousand of men, out taken wemmen and litel children.

22 And anon Jhesus compellide^t the

8 And she beinge informed of her mother before, sayde, Geve me here Jhon Baptistes heed in a platter.

9 And the kyng sorowed, neverthelesse for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her.

10 And sent, and behedded Jhon in the preson.

11 And his heed was brought in a platter, and geven to the damsell, and she brought it to her mother.

12 And his disciples cam and toke vp his body, and buried it; and went and tolde Jesus.

13 When Jesus had herde that, he departed thence by shippe, into a desert place out of the way. And when the people had herde therof, they folowed him afote out of there citees.

14 And Jesus went forth, and sawe moche people, and his herte dyde melte vppon them, and he healed off them those that were sicke.

15 When even was come, his disciples cam to him, saynge, This ys a deserte place, and the daye is spent; let the people departe, that they maye go in to the tounes, and bey them vytaylles.

16 But Jesus sayde vnto them, They have no neade to go awaye; geve ye them to eate.

17 Then sayde they vnto him, We have here but .v. loves and two fysshes.

18 He saide, Bring them hydther to me.

19 And he comaunded the people to syt downe on the grasse, and toke the .v. loves and the .ij. fysshes, and loked vp to heuen, and blessed, and brake, and gave the loves to his disciples; and the disciples gave them to the people.

20 And they all ate, and wer suffised. And they gadered vp of the gobbetes thatt remained, xij basketes full.

21 They that ate were in nombre about v. M. men, besyde wemen and children.

22 And strayght way Jesus made his

leorning-cnihtas on scyp āstigan, and tofóran him faran ofer ðone mūþan, oð ðæt he ða menegu forlæte.

23 And ðá he hig forlæten hæfde, he eode on ðone munt, and hyne ðær ána gebæd. Sôþlice ðá hyt æfen wæs, he wæs ána ðær.

24 Witodlice wæs ðæt scyp of ðam ýpum totorfoð, forðam ðe hyt wæs strang wind.

25 Ðá com se Hælend embe ðone feorþan han-créd to him, ofer ða sæ gangende.

26 Ðá hi gesáwon ðæt, hi wurdon gedréfede; and for ðam ege clypodon, and cwædon ðus, Sôþlice hyt ys seínlác.

27 Ðá spræc se Hælend, and cwæþ, Habbap geleafan, ic hyt eom; nellen ge eow ondrædan.

28 Ðá andswarode him Petrus and cwæþ, Drihten, gyf ðú hyt eart, hát me cuman to ðe ofer ðas wæteru.

29 Ðá cwæþ he, Cum to me. Ðá eode Petrus of ðam scype, ofer ðæt wæter ðæt he to ðam Hælende come.

30 Ðá he geseah ðone strangan wind, he him ondréd; ðá he wearþ gedofen, he cwæþ, Drihten, gedó me hálne.

31 And ðá hræðlice[†]
. he geféngc hyne, and ðus cwæþ, Lá lytles geleafan, hwi twýn-edest ðú?

32 And ðá hi wæron on ðam scype, geswác se wind.

33 Sôþlice ða, ðe on ðam scype wæron, comon, and to him gebædon, and ðus cwædon, Sôþlice, ðú eart Godes sunu.

34 And ðá hig ofer-segelodon, hi comon on ðæt land Genesareth.

35 And ðá ðæt folc hyne geeneow, hi sendon geond eall ðæt land; and brohton to him ealle untrume.

36 And hyne bædon, ðæt hig húrupinga his reafes fnaed æt-hrinon; and swá hwylce his æthrinon wurdon hále.

discipulis for to go vp in to a boot, and go bifore hym ouer the see, til that he lefte the cumpanyes.

23 And the cumpanyes left, he steizide vp in to an hill aloone for to preye. Sothely the euenyng maad, he was there aloone.

24 Sothely the boot in the mydil see was throwen with wawis, forsothe the wynd was contrarie.

25 But in the fourthe wakyng of the nyght, he came to hem walkyng about the see.

26 And thei, seeyng hym walkyng about the see, weren distourblid, seyng, For it is a fantum; and for drede thei cryeden.

27 And anon Jhesus spak to hem, sayinge, Haue ye trust, I am; nyl ye drede.

28 Sothely Petre answeryng seide, Lord, if thou art, comaunde me to come to thee vpon the wateris.

29 And he seith, Come thou. And Petre goyng down fro the bote, walkide on the wateris for to come to Jhesus.

30 Trewly he, seeyng a strong wynde, was aferde; and whan he bygan for to be dreuchid, he cryede, seyng, Lord, make me saaf.

31 And anon Jhesus, holdyng forth the hond, cauhte hym, and seith to hym, Thou of litil feith, whi hast thou doutid?

32 And whenne he hadde stied vp in to the boot, the wynde cesside.

33 Sothely thei, that weren in the boot camen, and worshipiden hym, seyng, Veryly, thou art Goddis sone.

34 And whenne he had passide ouer the see, thei camen in to the lond of Genesar.

35 And whenne men of that place hadden knowen hym, thei senten into al that cuntree; and thei offriden to hym al haunyng yuel.

36 And thei preyiden hym, that thei shulden touche ether the hem of the clothing of hym; and who euer touchiden ben maad saaf.

disciples enter into a shippe, and to goo ouer before him, whil he sent the peple a way.

23 And as sone as he had sent the peple a way, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym sif alone.

24 And the shippe was in the middles of the see, and was toost with waves, for it was a contrary wynde.

25 In the fourthe wateche of the night, Jesus cam vnto them walkyng on the see.

26 And when hys disciples sawe him walkyng on the see, they were amased, sayinge, It is some spirite; and cryed out for feare.

27 And streyght waye Jesus spake vnto them, sayng, Be of good cheare, it is I; be not a frayed.

28 Peter answered and sayde, Master, and thou be he, bidde me come vnto the on the water.

29 And he sayde, Come. And when Peter was come doune out of the shyppe, he walked on the water to go to Jesus.

30 But, when he sawe a myghty wynde, he was afrayed; and as he began to synke, he cryed, sayinge, Master, save me.

31 And immediatly Jesus stretched forth his honde, and caught him, and saide to hym, O thou of lytell fayth, wherfore diddest thou dout?

32 And as soone as they were come in to the shippe, the wynde cessid.

33 Then they, that were in the shyppe, cam, and worshypped him, sayinge, Of a truth, thou arte the sonne off God.

34 And when they were come over, they went in to the londe of Genazareth.

35 And when the men of that place had knowledge of him, they sent out in to all that countre rounde about; and brought vnto him all that were sieke.

36 And besought him, that they myght touche the border of hys vesture only; and as many as touched hytt were made safe.

CHAP. XV.† I Ðá comon to him fram Hierusalem ða bóceras and Fariseisce, and cwædon,

2 Hwi forgýmaþ ðine leorning-cnihtas úre yldrena lage? ne þweaþ hí hyra handa, ðonne hig mete þicegaþ.

3 Ðá andsworode he him and [cwæþ,†] Hwi forgýme ge Godes bebod for eowre lage?

4 Wítodlice God cwæþ, Wurþa ðinne fæder and módor, and se ðe wyrigþ hys fæder and módor, swelte se deaþe.

5 Sóplice ge cwedaþ, Swá hwyle swá segþ hys fæder and méder, Swá hwyle lác swá of me is, fremað ðe;

6 And ne weorþiaþ fæder and módor; and ge for náht dydon Godes bebod for eowre lage.

7 Lá licceteras, wel be eow wítegode Isaías, se witega, ðá he cwæþ.

8 Ðis folc me mid welerum weorþaþ,†. . . . and hyra heorte is feorr fram me;

9 Bútan intingan hig me wurþiaþ, and læraþ manna lára.

10 And he ðá, ðam menegum togædere geclypedum, ðus cwæþ, Gehýraþ, and ongytaþ.

11 Ne besmit ðone mann, ðæt on hys múþ gæþ; ac hyne besmit, ðæt of hys múþe gæþ.

12 Ðá genealæhton hys leorning-cnihtas and cwædon, Wást ðú, ðæt ða Fariseiscean synt gedréfede, ðisum wurde gehýredum?

13 Ðá andswarode he him, Ælc plantung, ðe min heofenlica fæder ne plantode, byþ áwurtwalod.

14 Lætaþ hí; hig synt blinde, and blindra látteowas. Se blinda gyf he blindne læt, hig feallaþ begen ou ænne pytt.

15 Ðá andswarode him Petrus†. . . , Árece us ðis bigspell.

CHAP. XV. 1 Thanne scribis and Pharisees camen niȝ to hym fro Jerusalem, seyinge,

2 Whi thi disciplis ouerpassen[†] the tradiciouns[†] of elder men? for thei washen nat hondis, whenne thei eten breed.

3 Sothely he answeyng seith to hem, And whi and ȝe breken the maundement of God for ȝoure tradicioun?

4 For whi God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, dye he by deth.

5 But ȝe seyn, Who euere shal saie to fadir or modir, What euere ȝifte is of me, it shal profite to thee;

6 And he hath not worshipid his fadir or modir; and ȝe han made the maundement of God void[†] for ȝoure tradicioun.

7 Ipocritis, Ysay, the prophete, propheciēde wel of ȝou, seyinge,

8 This peple honoureth me with lippis, forsothe her herte is fer fro me;

9 Trewly thei worshipen me with outen cause, techyng the doctrines and maundements of men.

10 And the companyes of peple clepid to gidre to hym, he seide to hem, Heere ȝe, and vnderstonde.

11 Nat that thing that entrith in to the mouth, defoulith a man; but that thing that cummeth forth fro the mouth, defoulith a man.

12 Thanne his disciplis cummyng niȝ seiden to hym, Wost thou, that, this word herd, Pharisees ben selaundrid?

13 And he answeyng seith, Euery plantyng, the whiche my fadir of heuen hath nat plantid, shal be drawn vp by the roote.

14 Suffre ȝe hem; thei ben blynde, and lederis of blynde men. Sothely ȝif a blynd man ȝeue ledyng to a blynd man, bothe fallen down in to the diehe.

15 Forsothe Petre answeyng seide to hym, Expoun to vs this parable.

CHAP. XV. 1 Then cam to Jesus serybes and Pharises from Jerusalem, sayinge,

2 Why do thy disciplis transgresse the tradicions of the seniours? for they wesse not there hondes, when they ate breed.

3 He answered and sayde vnto them, Why do ye also transgresse the commaundment of God thorowe youre tradicions?

4 For God commaunded, sayinge, Honoure thy father and moder, and he that speaketh evyll ayeynst hys father or mother, shall suffer deth.

5 But ye saie, Every man shall saie to his father or mother, Whatsoever thyng I offer, that same doeth profyt the;

6 And so shal he not honoure hys father and mother; and thus have ye made that the commaundment of God is with out effecte through youre tradicions.

7 Ypocrites, wel prophesied off you, Esay, sayinge,

8 This peple draweth nie vnto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me;

9 But in vaine thei worshippe me, teachinge doctrine which is nothing but mens precepts,

10 And he called the peple vnto him, and saide to them, Heere, and vnderstonde.

11 That which goeth in to the moughth, defyleth not a man; but that which commeth out of the moughth, defyleth the man.

12 Then cam his disciples and sayde vnto hym, Perceavest thou, howe that the Pharyses are offended, hearinge thys sayng?

13 He answered and sayde, All plantes, which my hevenly father hath nott plantid, shalbe plucked vppe by the rotes.

14 Lett them alone; they be the blynde ledders of the blynde. If the blynde leede the blinde, boothe shall fall in to the dyche.

15 Then answered Peter and sayd to him, Declare vnto vs thys parable.

16 Ðá andswarode he him, And synt ge gyt bútan andgyte ?

17 Ne ongyte ge, ðæt eall ðæt on ðone múþ gæþ, gæþ on ða wambe, and byþ on forþgang ásend ?

18 Sôþlice ða þing ðe of ðam múþe gáþ, cumað of ðære heortan, and ða besmitað ðone mann.

19 Of ðære heortan cumað yfle geþancas, mann-slyhtas, unriht-háemedu, forligru, stala,[†] lease gewitnyssa, fállice word.

20 Ðis synt ða þing ðe ðone mann besmitað ; ne besmit ðone mann, ðeah he unþwogenum handum etc.[†]

21 And ðá férde se Hælend ðanon, on Tyrisce and Sidonisce endas.

22 And efne ! ðá of ðam Chananéiscum gemærum clypode sum wif, and cwæþ, Drihten, Dauides sunu, gemiltsa me ; mín dóhtor ys yfle mid deofle gedréht.

23 Ðá ne ge-andswarode he hyre. Ðá genealæhton hys leorning-cnihtas and him to cwædon, Forlæt hig, forðam heo clypaþ æfter us.

24 Ðá andswarode he, Ne eom ic ásend, búton to ðam sceapun ðe forwurdon of Israhela húse.

25 Ðá com heo, and hig to him gebæd, and ðus cwæþ, Drihten, gefylst me.

26 Ðá cwæþ he, Nys hit nā góð ðæt man nime bearna hláf, and húndum worpe.

27 Ðá cwæþ heo, Drihten, ðæt ys sôþ ; wítodlice ða hwelpas etað of ðam crumum, ðe of hyra hláforda beodum feallaþ.

28 Ðá andswarode Drihten hyre, Ealá ! ðú wif, mycel ys ðin geleafa ; gewurde ðé, ealswá ðú wylle. And ðá of ðære tíde wæs hyre dóhtor hál geworden.

29 Ðá se Hælend ðanon férde, eft he com wið ða Galileiscean sæ. And ástáh on ðone munt, and ðær sæt.

30 Ðá genealæhton him to mycele menegu, mid him hæbbende manega

16 And he seide, ȝit and ȝe ben without vnderstondyng?

17 Wher ȝe vnderstonde nat, that al thing that entriþ in to the mouth, goth in to the wombe, and is sent out in to the goyng away?

18 But tho thingis that cummen forth fro the mouth, gon out of the herte, and tho thingis defoulen a man.

19 For of the herte gon out yuel thouȝtis, mansleayngis, auoutries, fornicaciuous, theftis, fals witnessis, blasfemyes.

20 These thingis it ben that defoulen a man; sothely for to ete with hondis vnwaschen, defouleth not a man.

21 And Jhesus gon out fro thenmys, wente into parties of Tyre and Sidon.

22 And loo! a womman of Canane gon out of the costis, cryede, seyinge to hym, Lord, the son of Dauid, haue mereye on me; my douȝter is yuel traueilid of a denyl.

23 The whiche answerid nat to hir o word. And his disciplis cummyng to preyden hym, seyinge, Leeue thou hire, for she crieth after vs.

24 Forsothe he answerunge seith, I am nat sent, no but to the sheep of the hous of Yrael that perishiden.

25 Bot she came, and wirshipide hym, seyinge, Lord, help me.

26 The whiche answerunge seith, It is nat good for to take the breed of sonys, and sende to houndis.

27 And she seide, ȝhe, Lord; forwhi and the litel whelpis eten of the crummys, that fallen down fro the bord of her lordis.

28 Thanne Jhesus answerunge seith to hir, O! thou womman, thi feith is grete; be it don to thee, as thou wolt. And hir douȝter was heelid fro that hour.

29 And whenne Jhesus hadde passide thennes, he came bisidis the sec of Galilee. And he steinyng in to an hyl, sat there.

30 And many cumpanyes camen niȝ to hym, hauyng with hem doumbe men

16 Then sayde Jesus, Are ye yett withouten vnderstondinge?

17 Perceave ye not, that whatsoever goeth in at the mouth, descendeth doune in to the bely, and ys cast out in to the draught?

18 Butt those thinges which procede out of the mought, come from the herte, and they dyffyle a man.

19 For out of the herte come evyll thoughtes, murder, breakyng of wedlocke, whordom, theefte, falce witnessberyng, blasphemy.

20 These are the thinges which defyle a man; but to eate with vnwesshen hondes, defyleth nott a man.

21 And Jesus went thence, and departed in to the costes of Tyre and Sidon.

22 And beholde! a woman which was a Cananyte cam out of the same coostes, and cryed vnto him, saynge, Have mereye on me, Lorde, the sonne off Dauid; my daughter is pytiously vexed with a devyll.

23 And he gave her never a worde to answer. Then cam to him his disciples and besought him, saynge, Sende her awaye, for she foloeth vs cryyng.

24 He answered and sayde, I am not sent, but vnto the loost shepe of the housse of Israhel.

25 Then she cam, and worshypped him, saynge, Master, sucker me.

26 He answered and saide, It is not good to take the childrens breed, and to cast it to whelpes.

27 She answered and saide, It is truthe; neverthe lesse the whelppes eate of the crommes, which fall from there masters table.

28 Then Jesus answered and sayde vnto her, O! woman, greate ys thy fayth; be hit to thee, even as thou desyrest. And her daughter was made whole even at that same tyme.

29 Then Jesus went awaye from thence, and cam nye vnto the sec of Galyle. And went vypp in to a mountayne, and sat doune there.

30 And moche people cam vnto hym, having with them halt, blinde, doume,

healte and blinde, and wanhále, and manega óðre; and álédon to hys fótum, and he gehæilde ða,

31 Swá ðæt ða mænegu wundredon, geseonde dumbe sprecende, healte gangende, blinde geseonde; and hig mærsodon Israhela God.†

32 Ðá cwæþ se Hælend, togædere geclypedum his leorning-cnihtum, Ðisse menegu ic gemiltsige, forðam hig þrý dagas mid me wunodon, and hig nabbap hwæt hig eton; and ic hig nelle fæstende forlætan, ðe-læs hig on wege geteorian.

33 Ðá cwædon hys leorning-cnihtas, Hwar nime we swá fela hláfa on ðis wéstene, ðæt we gefyllan swá mycele mænegu?

34 Ðá cwæþ he, Hú fela hláfa hæbbe ge? Ðá cwædon hig, Seofon, and feawa fixa.

35 And he bebead ðá ðæt seo menegu sæte ofer ðære eorþan.

36 And he nam ðá ða seofon hláfas, and ða fixas, and bræc, and sealde hys leorning-cnihtum; and hig sealdon ðam folce.

37 And hig æton ealle, and wæron gefyllede, and ðæt toláfe wæs of ðam gebrote, hig námon seofon wilian fulle.

38 Witodlice ða ðær æton wæron feower þúsend manna, bútan cildum and wífum.

39 And he forlet ðá ða menegu, and eode on scyp, and com on ða endas Magedon.

CHAP. XVI.† 1 And ðá genealæhton him to Farisei and Saducei and hýne costodon, and bædon ðæt he him sum tæcen of heofone ætýwde.

2 Ðá andswarode he him and cwæþ, On æfen ge cwedaþ, To morgen hyt byþ smylte weder, ðes heofon ys read;

3 And on morgen ge cwedaþ, To dæg

and crokid, feble and blynde, and many othir; and eastiden hem doun at his feet. And he helide hem,

31 So that the companyes wondriden, seeynge doumbe men spekyng, and crokid goynge, blynd men seeynge; and thei magnyfieden God of Yrael.

32 Sothely Jhesus, his disciplis gedered to gider, seide, I haue rewthe of the company of peple, for now the thridde day thei dwellen still with me, and thei han not thing whiche thei shulen etc; and Y wole nat leue hem fastynge, lest thei failen in the weye.

33 And the disciplis seyen to hym, Therefore wherof so many loouys to vs in desert, that we fulfille so grete a companye of peple?

34 And Jhesus seith to hem, Hou many loouys han 3ee? And thei seiden, Seuene, and a few smalle fishis.

35 And he comaundide to the companye, that thei shulde sitt to the mete vpon the erthe.

36 And he takyng seuen looues, and fishis, and doynge thonkyngis, brak, and 3aue to his disciplis; and diseiplis 3auen to the peple.

37 And alle eten, and weren fulfillid, and thei token that that was ouer of relyues, seuene lepis fulle.

38 Forsothe thei that eten weren foure thousand of men, with ouden lital children and wemmen.

39 And, the eumpanye of peple laft, he styede vp in to a boot, and cam into the coostis of Magedan.

maymed, and other many; and east them doune at Jesus fete. And he healed them,

31 In so moche that the people wondred, to se the domne speake, the maymed whole, the halt to go, and the blinde to se; and they glorified the God of Israhel.

32 Jhesus called his disciples to him, and saide, I have compassion on the people, because they have contynued with me nowe iij dayes, and have nothinge to eate; and I wyll not let them departe fastinge, leste they perisshe in the weye.

33 And his disciples sayd vnto him, Whence shuld we get so moche breed in the wyldernes, as shulde suffyse so grete a multitude?

34 And Jesus sayde vnto them, Howe many loves haue ye? And they seyde, Seven, and a feawe fysshes.

35 And he commaunded the people, to syt doune on the grounde.

36 And toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to hys disciples; and his disciples gave them to the peple.

37 And they all ate, and were suffysed, and they toke vppe of the broken meate that was lefte, vij basketes full.

38 They that ate were iiij M. men, besyde wemen and chydren.

39 And he sent awaye the peple, and toke shyppe, and cam in to the parties of Magedala.

CHAP. XVI. 1 And Pharisees and Saduceis temptynge him camen ni; to hym, and preiden hym for to shewe to hem a tokene fro heuene.

2 And he answeyng seith to hem, The ceuenyng maad, 3e seien, It shal be cleer, for the heuene is lijk to reed;

3 And the morwe, To day tempest, for

CHAP. XVI. 1 Then cam to hym the Pharises with the Saduces also and dyd tempte hym, desyringe that he wold shewe them some signe from heven.

2 He answered and sayde vnto them, Att even, ye saye, We shall haue fayre wedder, and that because the skye ys reed;

3 In the morninge ye saye, To daye

hyt byþ hreoh weder, ðeos lyft scīp unwederlice. Nū cunne ge tocnáwan heofones hīw, witodlice ge ne mágon witan ðæra tīda tǣcnu.

4 Seo yfele cneoryss and unryht-hǣm-ende tǣcen sēcþ ; and hyre ne byþ geseald, búton Ionas tǣcen, ðæs witegan. And, him forlǣtenum, he fērde.

5 And ðá his leorning-cnihtas comon ofer ðone múþan, hig forgéton ðæt hig hláfas námon.

6 And ðá sǣde he, Gýmaþ, and warniaþ fram ðam beorman Fariseorum and Saduceorum.

7 Ðá þohton hig betwux him, and cwædon, Námon we hláfas mid us ?

8 Ðá se Hǣlend wiste hyra geþancas, he cwæþ to him, Hwæt þence ge betwux eow lytles geleafan, ðæt ge hláfas nabb- aþ ?

9 Ne understande ge gyt, ne ge ne geþenceað ðæra fif hláfa and fif þúsend manna, and hū fela wyligena ge námon ?

10 Ne ðæra seofon hláfa and feower þúsend manna, and hū fela wyligena ge námon ?

11 Hwī ne ongyte ge gyt, ðæt ic ne sǣde be hláfe, Warniaþ fram ðam beorman Fariseorum and Saduceorum ?

12 Ðá ongéton hig, ðæt he ne sǣde, warniaþ fram hláfa beorman, ac fram láre Fariseorum and Saduceorum.†

13 Witodlice ðá com se Hǣlend on ða dǣlas Cesareæ Philippi, and áhsode hys leorning-cnihtas, Hwæne secgeað menn ðæt sý mannes sunu ?

14 Ðá cwædon hig, Sume Iohannem ðone Fulluhtere ; sume Heliam ; sume Hieremiam, oððe án ðæra witegena.†

15 Ðá sǣde he, Hwæt secge ge ðæt ic sí ?

16 Ðá andswarode him Petrus, Ðú eart ðæs lyfigendes Godes sunu.

17 Ðá andswarode him se Hǣlend,

heuen shyneth heuy.[†] Therefore 3e han knowe to deme wisely the face of heuen, but 3e mowen not wite the tokenys of tymes.

4 The yuel generacioun and avowtrer sekith a tokne; and a tokene shal nat be 3ouen to it, no but the tokne of Jonas, the prophete. And, hem forsaken, he wente away.

5 And whenne his disciplis camen ouer the see, thei for3aten for to take loouys.

6 The whiche seide to hem, Beholde 3e, and both war of the sourdow3 of Pharisees and Saducees.

7 And thei thou3ten amonge hem, seiunge, For we han nat taken loouys.

8 Forsothe Jhesus witynge seide to hem, What thenken 3e amonge 3ou of litil feith, for 3e han nat loouys?

9 3it 3e vnderstonden nat, nether han mynde of fyue loouys in to fyue thousand of men, and hou many cofyns 3e token?

10 Trewly nether of seuen loouys in to four thousand of men, and hou many lepis 3e token?

11 Whi vnderstonden 3e nat, for I seide nat to 3ou of breed, Be 3e war of sourdow3 of Pharisees and of Saducees?

12 Thanne thei vnderstoden, that he seide nat to be war of sourdow3 of loouys, bote of the techynge of Pharisees and Saducees.

13 Sothely Jhesus came in to the parties of Cesarie of Philip, and axide his disciplis, seyunge, Whom seyn men to ben mannes sone?

14 And thei seiden, Summe Joon Baptist; other forsothe Hely; but other Jeremye, or oon of the prophetis.

15 Jhesus seith to hem, Sothely whom seien 3e me to be?

16 Symon Petre answeyunge seide, Thou art Crist, the sone of God lyuynge.

17 Forsothe Jhesus answeyunge seide

shalbe foule wedder, and that because the skye ys troubbelous and reed. O ye ypoerytes, ye can discern the fassion of the skye, and can ye not discern the sygnes of the tymes?

4 The forwarde nacion and advoutrous seketh a sygne; there shall nonother sygne be geven vnto them, but the sygne off the prophet Jonas. So lefte he them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take breed with them.

6 Then Jesus sayd vnto them, Take hede, and beware of the leuen of the Pharises and of the Saducees.

7 They thought a monge them selves, sayinge, We have brought no breed with vs.

8 When Jesus vnderstode that, he sayd vnto them, O ye of lytell fayth, why are youre mindes eumbred because ye have brought no breed?

9 Do ye not yet perceave, nether remember those v lovesse when there were v M. men, and howe many baskettes toke ye vp?

10 Nether the vij loves when there were iv M. and howe many baskettes toke ye vppe?

11 Why pereceave ye not then, that Y spake not vnto you of breed when I sayde, Beware off the leuen of the Pharises and of the Saducees?

12 Then vnderstode they, howe that he bad not them beware of the leuen of breed, butt of the doctryne of the Pharises and of the Saducees.

13 When Jesus cam in to the coostes of the cite which is called Cesarea Philippi, he axed hys disciples, sayinge, Whom do men saye that I the sonne of man am?

14 They saide, Some saye that thou arte Jhon Baptist; some Helyas; some Jeremias, or won of the prophetes.

15 He seyde vnto them, But whom saye ye that I am?

16 Symon Peter answered and sayde, Thou arte Crist, the sonne of the livynge God.

17 And Jesus answered and sayde to

Eadig eart ðú, Simon culfran bearn ; forðam hit ðe ne onwreah flæsc ne blód, ac min fæder ðe on heofenum ys.

18 And ic secge ðe, ðæt ðú eart Petrus, and ofer ðisne stán ic timbrige mine cyricean, and helle gatu ne mágon ongen ða.

19 And ðe ic sylle heofona rices cægia ; and swá hwæt swá ðú ofer eorpan gebindst, ðæt byþ on heofonum gebunden ; and swá hwæt swá ðú unbindst ofer eorpan, ðæt byþ unbunden on heofonum.

20 Ðá behead se Hælend hys leorning-cnihtum, ðæt hig nánnum menn ne sædon, ðæt he wære Hælend Crist.

21 Syððan he ongan swútelian hys leorning-cnihtum, ðæt he wolde faran to Hierusalem, and fela þinga þolian fram ylðrum, and bócerum, and ealdor-man-num ðæra sacerda ; and beon ofslegen, and ðý þryddan dæge árisan.

22 And ðá genam Petrus hyne on-sundron, and cwæþ to him, Drihten, ne gewurde ðæt.

23 Ðá beseah he hyne, and cwæþ to Petre, Gang bæftan me, Satanas ; wíðer-ræde ðú eart me ; forðam ðú nást ða þing ðe synd Godes, ac ða ðe synt manna.†

24 Ðá sæde se Hælend hys leorning-cnihtum, Gyf hwá wylle fyligean me, wíðsace hyne sylfne, and nyme hys róde, and me fylige ;

25 Sóplice se ðe wyle hys sáwle hále gedón, he hig forspilþ ; and se ðe wyle hig for me forspyllan, se hig fint.

26 Hwæt fremað ænegum menn, ðeah he ealne middan-eard gestryne, gyf he hys sáwle forwyrd þolaþ? oððe hwylc gewrixl sylþ se mann for hys sáwle ?

27 Witodlice mannes sunu ys to cumenne on hys fæder wuldre, mid hys englum, and ðonne ágyt æghwylcum be hys ágenum weorce.†

28 Sóplice ic secge eow, sume synt hér standende, ðe deaþ ne onbyrigeaþ, ær

to hym, Blessid art thou, Symon Bariona ;[†] for flesh and blood shewide nat to thee, but my fadir that is in heuenes.

18 And Y seye to thee, for thou art Petre, and vpon this stoon I shal bilde my churche, and the gatis of helle shulen nat han miȝt[†] aȝeins it.

19 And to thee I shal ȝeue the keies of the kyngdam of heuenes ; and what euer thou shalt bynde vpon erthe, shal be bounden and in heuenes ; and what euer thou shalt vnbynde vpon erthe, shal be vnbounden and in heuenes.

20 Thanne he comandide to his disciplis, that thei shulden seie to no man, that he was Crist.

21 Fro that tyme Jhesus bygan for to shewe to his disciplis, that it byhouith hym to go to Jerusalem, and suffre many thingis of the eldris, and scribis, and princis of prestis ; and be sleyn, and the thridde day ryse vp aȝein.

22 And Petre, takynge hym to, began for to blame hym, seyng, Fer be it fro thee, Lord ; this thing shal not be to thee.

23 The whiche, turnyd, seide to Petre, Sathanas, go after me ; thou art selaundre to me ; for thou saucrist nat[†] tho thingis that ben of God, but tho thingis that ben of men.

24 Thanne Jhesus seide to his disciplis, ȝif eny man wole cume after me, deuye he hym self, and take his crosse, and sue me ;

25 For he that wole make his soule saaf,[†] shal lese it ; forsothe he that shal lese his soule[†] for me, shal fynde it.

26 Sothely what profitith it to a man, ȝif he wynne al the world, trewly he suffre peyrynge of his soule ? or what chaungynge shal a man ȝeue for his soule ?

27 For mannes sone is to come in glorie of his fadir, with his angelis, and thanne he shal ȝelde to euery man aftir his workis.

28 Treuly I seie to ȝou, there ben summe of *men* stondynge heer, the

him, Happy arte thou, Simon the sonne of Jonas ; for fleshe and bloud have nott opened vnto the that, butt my fadir which is in heven.

18 And I saye also vnto the, that thou arte Peter, and apon this rooche I wyll bylde my congregacion, and the gates off hell shal nott prevayle a geynst it.

19 And I wyll geve vnto the the keyes of the kyngdom of heven ; and whatsoever thou byndest vpon erth, yt shall be bounde in heven ; and whatsoever thou lowsest on erthe, yt shalbe lowsed in heven.

20 Then he charged his disciples, that they shulde tell no man, that he was Jesus Christ.

21 From that tyme forth Jesus began to shewe vnto hys disciples, howe that he must go vnto Jerusalem, and suffer many thinges of the seniores, and of the hie prestes, and of the scribes ; and must be killed, and ryse agayne the thirde daye.

22 Peter toke him a side, and began to rebuke hym, sayinge, Master, faver thy sylfe ; this shall not come vnto the.

23 Then tourned he aboute, and sayde vnto Peter. Go after me, Satan ; thou offendest me ; because thou perceavest nott godly thynges, but worldly thinges.

24 Jesus then sayde to hys disciples, Yf eny man wyll folowe me, leet hym forsayke hym sylfe, and take hys crosse, and folowe me ;

25 For who soever wyll save hys lyfe, shall loose yt ; and whosoever shall loose hys lyfe for my sake, shall fynde yt.

26 Whatt shall hit proffet a man, yf he shulde wyn all the whoole worlde, so he loose hys owne soule ? or els what shall a man geve to redeme hys soule agayne with all ?

27 For the sonne off man shall come in the glorie of hys fadier, with hys angelis, and then shall he rewarde every man accordinge to hys dedes.

28 Verely I saye vnto you, some there be a monge them that here stonde,

hig geseon mannes sunu cumendne on
hys fæder ríce.

CHAP. XVII. 1 And æfter six dagum
nam se Hælend Petrum, and Iacobum,
and Iohannem, hys bróðor, and lædde
hig on-sundron on ænne heahne munt,

2 And he wæs gehiwod befóran him.
And his ansýn secan swá swá sunne ;
and hys reaf wæron swá hwíte swá
snáw.

3 And efne ! ðá ætýwde Moyses and
Helias, mid him sprecende.

4 Ðá cwæþ Petrus to him, Drihten, góð
ys us hér to beonne. Gyf ðú wylt, uton
wyrean hér þreo eardung-stówa ; ðe
áne, Moýse áne, and Helie áne.

5 Him ðá gyt sprecendum, and sóþlice !
ða beorht wolen hig ofersecan ; and ðá
efne ! com stefn of ðam wolene, and cwæþ,
Hér ys mín leofa sunu, on ðam me wel-
gelicþ ; gehýraþ hyne.

6 And ðá hig ðis gehýrdon hys leorn-
ing-enihtas, hig feollon on hyra ansýne,
and hym swýðe ondrédon.

7 He genealæhte ðá, and hig æt-hrán,
and him to cwæþ, Arisaþ, and ne on-
drædaþ eow.

8 Ðá hig hyra eagan upp-áhófon, ne
gesáwon hig nænne, búton ðone Hælend
sylfne.

9 And ðá hig of ðam munte eodon, se
Hælend hym bebead, and ðus cwæþ,
Nánum menn ne secgean ge ðis, ær
mannes sunu of deaþe árise.†

10 And ðá áxodon hys leorning-enihtas
hyne, Hwæt secgeaþ ða bóceras, ðæt ge-
byrige árest cuman Heliam ?

11 Ðá andswarode he hym, Witodlice
Helias ys toward, and he ge-edniwaþ
ealle þing.

12 Sóþlice ic eow secge, ðæt Helias
com, and hig hyne ne gecneowon, ac hig
dydon ymbe hyne, swá hwæt swá hig
woldon ; and swá ys mannes sunu eac
fram him to þrowigenne.

whiche shul nat taaste deeth, til thei
seen mannys sone cummyng in his
kyngdom.

CHAP. XVII. 1 And after sexe
dayes Jhesus toke Petre, and Jamys,
and Joon, his brother, and ledde hem
asydis in to an hiȝ hill,

2 And was transfigured[†] bifore hem.
And his face schoon as the sunne; for-
sothe his clothis were maad white as
snow.

3 And lo! Moyses and Helye apperiden
to hem, spekyng with hym.

4 Sothely Petre answerynge seid to
Jhesu, Lord, it is good vs to be here.
ȝif thou wolt, make we here three taber-
naclis; to thee oon, to Moyses oon, and
oon to Helie.

5 ȝit hym spekyng, loo! a lizty cloude
shadwid hem; and loo! a vois of the
cloude, seyinge, This is my derworth
sone, in whom I haue wel pleside to
me; heere ȝe hym.

6 And the disciplis, heerynge, fellen
doun in to her facis, and dredden gretely.

7 And Jhesus came niȝ, and touchide
hem, and seide to hem, Ris vp, nyl ȝe
dreede.

8 Forsothe thei, rysynge vp her eizen,
sawen no man, no but Jhesus aloon.

9 And, hem cummyng down fro the
mownteyn, Jhesus comaundide hem,
seyinge, Saie ȝe to no man the visioun,
til mannes sone ryse aȝein fro dead.

10 And his disciplis axiden hym, sey-
inge, What therefore seyn scribes, that it
behoueth Hely first come?

11 And he answerynge seith to hem,
Forsothe Hely is to come, and he shal
restore alle thingis.

12 Treuly Y seye to ȝou, that Hely is
now comen, and thei knewen hym nat,
but thei diden in hym, what enere thingis
thei wolden; so and mannys sone is to
suffre of hem.

whych shall nott taste of deeth, tyll
they shall have sene the sonne of man
come in hys kyngdome.

CHAP. XVII. 1 And affer vj dayes
Jhesus toke Peter, and James, and Jhon,
hys brother, and brought them vppe
into an hye mountayne out of the waye,

2 And was transfigured before them.
And hys face dyd shyne as the sun; and
hys clothes were as whyte as the light.

3 And beholde! there appered vnto
them Moses and Helyas, talkinge with
him.

4 Then answered Peter and sayde to
Jesus, Master, here is good beinge for
vs. Yff thou wylt, leet vs make here iij
tabernacles; won for the, and won for
Moses, and won for Helyas.

5 Whyll he yet spake, beholde! a bright
cloude shadowed them; and lo! a voice
out of the cloude sayde, This is my deare
sonne, in whom I delite; heare hym.

6 And when the disciples herde that,
they fell flatt on there faces, and were
soore afrayed.

7 And Jesus cam, and touched them,
and sayde, Aryse, and be not a frayed.

8 Then lyfte they vppe their eyes, and
sawe no man, but Jesus only.

9 And as they cam doune from the
mowntayne, he charged them, sayinge,
Se that ye shewe thys vysion to no man,
tyll the sonne of man be rysen ageyne
from deeth.

10 And hys disciples axed off him,
sayinge, Why then saie the scribes, that
Helias muste fyrst come?

11 Jesus answered and sayd vnto them,
Helias shall fyrst come, and restore all
thynges.

12 And I saie vnto you, that Helias
ys come alrely, and they knewe hym
nott, butt have done vnto him, whatso-
ever they lusted; in lyke wyse shall also
the sonne of man suffre of them.

13 Ðá ongēton hys leorning-cnihtas, ðæt he hyt sæde be Iohanne ðam Fullultere.†

14 And ðá he com to ðære menegu, him to genealáhte sum mann, gebígedum cneowum tofóran him, and cwæp,

15 Drihten, gemiltsa mínum suna, forċam ðe he ys fylle-seoc, and yfel þolaþ, oft he fylþ on fýr, and gelómlice on wæter.

16 And ic brohte hyne to ðinum leorning-cnihtum, and hig ne mihton hyne gehælan.

17 Ðá andswarode he him, Ealá ge ungeleaffulle and þwyre cneores; hú lange beo ic mid eow? hú lange forbere ic eow? Bringað hyne to me hider.

18 And ðá þreade se Hælend hyne, and se deofol hyne forlét; and se cnapa wæs of ðære tide gehæled.

19 Ðá genealæhton hys leorning-cnihtas him to, and him to cwædon diglice, Hwí ne myhte we hyne út-ádrifan?

20 Ðá cwæp he, For hyra ungeleaffulnesse. Sôþlice on eornost ic eow secge, gyf ge hæfdon geleafan, swá senepes corn, and ge cwædon to ðissum múnste, Far heonone, ðonne férde he; and eow ne byþ ænig þing unmihhtelic;

21 Sôþlice ðis cynn ne byþ út-ádryfen, búton þurh gebed and fæsten.

22 Ðá hig wunedon on Galilea, ðá cwæp se Hælend, Mannes sunu ys to sylenne on manna handa;

23 And hig ofsleap hyne, and he árist on ðam þridan dæge. Ðá wurdon hig þearle ge-unrôtsode.

24 And ðá he com to Cafarnaum, ðá genealæhton to Petre, ða ðæt gafol nám-on, and ðus cwædon, Eower láreow ne gylt he gafol?

25 Ðá cwæp he, Gyse he dēþ. And ðá he com into ðam húse, ðá cwæp se Hælend, Hwæt þineþ ðe, Symon? Æt hwam nimaþ cyningas gafol oððe toll? of hyra bearnum, hwæðer ðe of fremedum?

26 Ðá cwæp he, Of fremedum. Ðá

13 Thanne disciplis vnderstoden, that of Jhon Baptist he hadde seid to hem.

14 And whanne he cam to the cunpays of peple, a man cam to hym, foldid on knees byfore hym, seyng,

15 Lord, haue mercy on my sone; for he is lunatyke, and sullirith yuel, for why oft tymys he fallith in to the sijn, and oft tymys in to water.

16 And I offride hym to thi disciplis, and thei my3ten nat hele hym.

17 Jhesus answeyng seith, A! thou generacioun vnbyleful,[†] and weiward; hou longe shal I be with 3ou? hou longe shal I suffre 3ou? Brynge see hym hidir to me.

18 And Jhesus blamyde hym, and the deuel wente out fro hym; and the child is helid fro that houre.

19 Thanne disciplis camen ni3 to Jhesu priuily, and seiden to hym, Whi mi3te nat we casten hym out?

20 Jhesus seith to hem, For 3oure vnbyleue. Treuly I seie to 3ou, 3if 3e shulen haue feith, as a corn of seneuey, 3e shulen seie to this hille, Passe thou hennus, and it shal passe; and no thing shal be impossible to 3ou;

21 Forsothe this kynde is nat cast out, no but by preyinge and fastyng.

22 Treuly, hem luyng togidre in Galilee, Jhesus seide to hem, Mannes sone is to be bitraid in to the hondis of men;

23 And thei shulen slea hym, and the thridde day he shal ryse a3ein. And thei ben maad ful sory.

24 And whanne he came to Capernaum, thei that token tribut, camen to Petre, and seiden to hym, 3oure maister payeth nat tribute?

25 And he seith, 3he. And whenne he had entrid in to an house, Jhesus came bfore hym, seyng, Symount, what semeth to thee? Of whiche taken the kyngis of erthe tribut?[†] of her *owne* sons, ether of alyenys?[†]

26 And he seide, Of other mennus

13 Then hys disciples perceaved, that he spake vnto them of Jhon Baptist.

14 And when they were come to the people, ther cam to hym a certayne man, and kneled doune to hym, sayng,

15 Master, haue mercy on my sone; for he is franticke, and ys sore vexed, and oft tymes falleth into the fyre, and oft into the water.

16 And I brought him to thy disciples, and they coulede not heale him.

17 Jesus answered and sayde, O! generacion faythles, and croked; howe longe shall I be with you? howe longe shall Y suffre you? Bryng him hidder to me.

18 And Jhesus rebuked the deuyll, and he cam out; and the child was healed even that same houre.

19 Then came hys disciples secretly, and sayde, Why could not we cast him out?

20 Jesus sayd vnto them, Because off youre vnbelife. For I saye veryly vnto you, yff ye had faythe, as a grayne off musterd seed, ye shuld saye vnto this mountayne, Remeve hence to yonder place, and he shulde remeve; nether shuld eny thyng be vnpossyble for you to do;

21 But this kynde goeth not oute, butt by pryer and fastyng.

22 Whill they passed the tyme in Galile, Jesus sayde vnto them, The sone off man shalbe betrayed into the hondes off men;

23 And they shall kill hym, and the thyrd daye he shall ryse agayne. And they sorowed greatly.

24 When they were come to Capernaum, they that were wont to gadre poll money, cam to Peter, and sayde, Doth youre master paye tribute?

25 He sayd, Ye. And when he was come into the housse, Jesus spake fyrst to hym, sayng, What thynkest thou Simon? Of whome do the kynges off the erth take tribute, or poll money? of their chyldren, or of straungers?

26 Peter saydevnto hyme, Of straungers.

cwæþ he, Eornostlice ða bearn synt frige.

27 Ðeah-hwæðere ðæt we hī ne ge-unrōtsigeon, gang to ðære sæ, and wurp ðinne angel út, and nim ðone ærestan fisc; and, hys mūþ ge-opena, ðú fintst ænne wecg on him; nim ðone, and syle for me and for ðé.

CHAP. XVIII.† I On ðære tīde ge-nealæhton hys leorning-enihtas to ðam Hælende, and cwædon, Hwá, wéunst ðú, ys ylðra on heofena rīce?

2 And ðá clypode se Hælend ænne lytling, and gesette on hyra midlen;

3 And cwæþ, Sôþlice ic secge eow, búton ge beon gecyrrede, and gewordene swá swá lytlingas, ne gá ge on heofena rīce.

4 Swá hwyle swá hyne ge-cadmét swá ðes lytling, se ys mára on heofena rīce.

5 And swá hwyle swá ánne ðilicene lytling on mínum naman onfehþ, se onfehþ me.

6 Sôþlice se ðe beswíeþ ænne of ðyssum lytlingum, ðe on me gelyfaþ, betere him ys ðæt án ewyrn-stán sī to hys swyran gecnytt, and sī besenced on sæs grúnd.

7 Wá ðysum middan-gearde, þurh swícdómas; neod ys, ðæt swýcdómas cumon; ðeah-hwæðere wá ðam menn ðe swýcdóm þurh hyne cymþ.

8 Gyf ðin hand oððe ðin fót ðé swícaþ, áceorf hyne of, and áwurp fram ðé. Betere ðé ys ðæt ðú gá wanhál, oððe healt, to life, ðonne ðú hæbbe twá handa and twegen fót and sý on éce fýr ásend.

9 And gyf ðin eage ðé swícaþ, áhola hyt út, and áwurp hyt fram ðé. Betere ðé ys mid ánum eage on life to gánne, ðonne ðú sī mid twám ásend on helle fýr.

sonys. Jhesus seide to hym, Therefore sonys ben free.

27 Forsothe that we selaundre nat hem, go thou to the see, and sende an hoke, and take the ilke fishe that first cummeth vp; and, his mouth openyd, thou shalt fynde stater;† thou takyng it, ȝeue to hem for me and for thee.

CHAP. XVIII. 1 In that hour the discipulis camen niȝ to Jhesus, seiynge, Who, gessist thou, is more in the kyngdam of heuenes?

2 And Jhesus, elepyng to a litil child, putte hym in the mydil of hem;

3 And seide, I seie trewthe to ȝou, no but ȝif ȝe shulen be turnyd, and maad as litil children, ȝe shulen nat entren in to the kyngdam of heuenes.

4 Therefore who euere shal meeke hym as this litil child, he is more in the kyngdam of heuenes.

5 And he that reseceyueh oon sielic litil in my name, reseceyueh me.

6 Forsothe who shal selaundre oon of these smale leste, that byleueen in me, it spedith to hym that a myln stoon of assis be banded in his neeke, and be drenchid in to the depnesse of the see.

7 Woo to the world, for selaundris; treuly it is neede, that selaundris come; netheles woo to the ilk man by whom a selaundre cometh.

8 Forsothe ȝif thin hond or thi foot selaundre thee, kitt it of, and kast away fro thee. It is good to thee to entre in to lyf feble, other coked, than haunȝe two hondis or two feet to be sent in to euerlastynge fiȝr.

9 And ȝif thin eȝe selaundre thee, pulle it out, and east away fro thee. It is good to thee with oon eȝe to entre in to lyf, than haunȝe two eȝen to be sente in to fiȝr of helle.

Then sayd Jhesus vnto hym agane, Then are the chyldren fre.

27 Neverthelesse lest we shulde offende them, goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh vp; and, when thou hast opened his mouthe, thou shalt fynde a peece of twelve pens; that take and paye for me and the.

CHAP. XVIII. 1 The same tyme the disciples cam vnto Jhesus, sayng, Who is the greatest in the kyngdom off heven?

2 Jhesus called a chyldre vnto hym, and set hym in the middes of them;

3 And sayd, Verely I say vnto you, except ye tourne, and become as children, ye cannot enter into the kyngdom off heven.

4 Whosoever therefore shall submit him silfe as this chyldre, he is the greatest in the kyngdom of heven.

5 And whosoever receaveth suche a chyldre in my name, receaveth me.

6 But whosoever offend won of these lytell wons, which beleve in me, yt were better for hym that a millstone were hanged aboute his neeke, and that he were drowned in the depth of the see.

7 Wo be vnto the world, because of evyll occasions; hit is necessary, that evyll occasions be geven; neverthelesse woo be to that man by whom evyll occasion commeth.

8 Wherefore yff thy honde or thy fote geve the an occasion of evyll, cut hym of, and east hym from the. Hit is better for the to enter into lyfe halt, or maymed, rather than thou shuldeste haunȝe two hondes or two fete be cast into euerlastyng fyre.

9 And yt also thyne eye offende the, plucke him oute, and caste hym from the. It is better for the to enter into lyfe with one eye, than haunȝe two eyes to be cast into hell fyre.

10 Warniaþ, ðæt ge ne oferhogian ænne of ðysum lytlingum ðe gelyfaþ on me.[†]

.

11 Sôþlice mannes sunu com to gehælanne ðæt forwearþ.

12 Hwæt ys eow gepuht? Gyf hwylc mann hæfþ hund sceapa, and him losaþ ân of ðam, hú ne forlæt he ða nigon and hund nigontig on ðam múntrum, and gæþ and sécþ ðæt ân ðe forwearþ?

13 And gyf hyt gelimpþ ðæt he hyt fint, sôþlice ic eow secge, ðæt he swýðor geblissaþ for ðam ánum ðonne ofer ða nigon and hund nigontig ðe ná ne losedon.

14 Swá nys willa befóran eowrum fæder ðe on heofenum ys, ðæt ân forwurde of ðisum lytlingum.[†]

15 Sôþlice gyf ðin bróðor syngaþ wið ðé, gá, and stýr him, betwux ðé and him sylfum; gyf he ðé gehýrþ, ðú gestapelast ðinne bróðor.

16 Gyf he ðe ne gehýrþ, nim ðonne gyt ænne oððe twegen to ðé, ðæt ælc word stande on twegra oððe þreora gewittnyse.

17 Gyf he hig ne gehýrþ, sæge hyt geférrædene. Gyf he hig ne gehýrþ, sí he ðé swá swá hæðen and mánfull.

18 Sôþlice ic secge eow, swá hwylce swá ge gebíndaþ ofer eorþan, ða beoþ gebúndene on heofonum; and swá hwylce swá ge ofer eorþan unbíndaþ, ða beoþ on heofonum unbúndene.

19 Eft ic eow secge, gyf twegen of eow gepwæriaþ ofer eorþan, be ælcum þinge ðe hig bíddaþ, hit gewurþ him of mínum fæder ðe on heofonum ys.

20 Ðær twegen oððe þrý synt on mínum naman gegaderode, ðær ic eom on hyra midlene.

21 Ðá genealæhte Petrus to him, and cwæþ, Drihten, gyf mín bróðor syngaþ wið me, mót ic him forgyfan? Oð seofon síðas?

10 Se 3e, that 3e dispise nat oon of these litile. Trewly I seie to 3ou, that the angelis of hem in heuenes seen euermore the face of my fadir that is in heuenes.

11 Forsothe mannys sone came for to sane that thing that perisshide.

12 What semeth to 3ou? 3if ther weren to summan an hundrid sheep, and oon of hem shall erre, wher he shal nat leue nynty and nyne in desert, and shal go for to seeke that that erride?

13 And if it befallle that he fynde it, trewly I seie to 3ou, for he shal ioye theron more than of nynty and nyne that erriden nat.

14 So it is nat will before youre fadir that is in heuenes, that oon of these litil perishe.

15 Forsoth 3if thi brother shal synne in thee, go thou, and reprove hym,[†] bitwixe thee and hym aloone; 3if he shal heere thee, thou hast wonnen thi brother.

16 Trewly 3if he shal nat heere thee, take with thee oon or two, that euery word stonde in the mouthe of two or three witnessis.

17 That 3if he shal nat heere hem, seie thou to the chirche. Forsothe 3if he shal not heere the chirche, be hee to thee as an hethen and a publicane.

18 I seie to 3ou trewly, what euere thingis 3ee shulen bynde vpon erthe, tho shulen be bounden and in heuenes; and what euere thingis 3ee shulen vnbynde vpon erthe, tho shulen be vnbounden and in heuenes.

19 Eftsoone I seie to 3ou, that 3if two of 3ou shulen consente on the erthe, of euery thinge whateuer thei shulen axe, it shal be don to hem of my fadir that is in heuenes.

20 For where two or three shulen be gedrid in my name, ther I am in the midil of hem.

21 Thanne Petre, cummynge ni3 to hym, seide, Lord, hou ofte shal my brother synne in me, and I shal for3eue hym? Whether to seuen tymes?

10 Se, that ye despise not won of these litell wous. For I saye vnto you, thatt in heven their angels behold the face of my fader which ys in heven.

11 Ye and the sonne of man is come to save that which is lost.

12 How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leue nynty and nyne in the mountains, and go and seke that won which is gone astray?

13 If it happen that he fynd him, veryly I say vnto you, he reioyseth more of that shepe then of the nynty and nyne which went not astray.

14 Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.

15 Moreover yf thy brother trespas ayenst the, go, and tell hym his faute, betwene hym and the alone; yf he heere the, thou hast wone thy brother.

16 But yf he heere the not, then take with the won or two, that in the mouth of two or thre witnesses all sainges maye stonde.

17 Yf he heere not them, tell hit vnto the congregaicon. Yf he heere not the congregaicon, take him as an hethen man and as a publican.

18 Verely I say vnto you, whatsoever ye bynde on erth, shalbe bounde in heven; and whatsoever ye lose on erth, shalbe losed in heven.

19 Agayn I say vnto you, that if two off you shall agre in erth, in eny maner thinge whatsoever they shall desyre, hit shalbe geven them of my fader which is in heven.

20 For where two or thre are gadered togedder in my name, there am I in the myddes off them.

21 Then cam Peter to hym, and sayde, Master, howe ofte shall my brother trespas ageynst me, and I shall foryeve hym? Shall I foryeve hym seven tymes?

22 Ðá cwæp se Hælend, Ne secge ic ðé, oð seofon síðas ; ac oð seofon hund seofontigon síðon.†

23 Forðam ys heofena ríce anlic ðam cynninge, ðe hys þeowas gerádegode.

24 And ðá he ðæt gerád sette, him wæs án broht, se him sceolde tyn þúsend púnda.

25 And ðá he næfde hwanon he hyt águlde, hyne hēt hys hláford gesyllan, and hys wif, and hys cild, and eall ðæt he áhte.

26 Ðá ástrehte se þeow hyne, and cwæp, Hláfurd, gehafa geþyld on me, and ic hyt ðé eall águlde.

27 Ðá gemiltsode se hláfurd him, and forgeaf him ðone gylt.

28 Ðá se þeowa út-eode, he gemétte hys efen-þeowan, se him sceolde án hund penega ; and he nam hync ðá, and forþrysmode hyne, and cwæp, Ágyf ðæt ðú me scealt.

29 And ðá ástrehte hys efen-þeowa hyne and bæd hyne, and ðus cwæp, Geþyllega, and ic hyt ðé eall ágyfe.

30 He ðá nolde ; ac férde, and wearp hyne on cweartern, oð ðæt he him eall ágefe.

31 Ðá gesáwon hys efen-þeowas ðæt, ðá wurdon hig swýðe ge-unrótsode. And comon, and sádon hyra hláforde ealle ða dáede.

32 Ðá clypode hys hláfurd hyne, and cwæp to him, Ealá ðú lypra þeowa, eallne ðinne gylt ic ðé forgeaf, forðam ðe ðú me bæde.

33 Hú ne gebyrede ðé gemiltsian ðinum efen-þeowan, swá swa ic ðé gemiltsode ?

34 Ðá wæs se hláfurd yrre, and sealde hyne ðam wítnerum, oð ðæt he eall águlde.

35 Swá ðép mín se heofonlica fæder, gyf ge of eowrum heortum eowrum bróðrum ne forgyfaþ.

22 Jhesus seith to hym, I seie nat to thee, til seuen sithis; but to seenty sythis seueue sithis.

23 Therefore the kyngdom of heuene is likened to a man kyng, that wolde putte resoun with his seruauntis.

24 And whanne he began for to putte resoun, oon was offrid to hym, that owzte to hym ten thousand talentis.

25 Trewly whanne he hadde nat wher-of to 3elke, his lord comaundide hym to be sold, and his wif, and sonys, and alle thingis that he hadde, and to be payed.

26 Forsothe the ilk seruaunt, fallynge down, preide hym, seyinge, Haue pacience in me, and alle thingis I shal 3eelde to thee.

27 Sothely the lord of that seruaunt hauynge mercy, leete hym,[†] and for3aue to hym the dette.

28 Trewly thilk seruaunt gon out, fonde oon of his euen seruauntis, that ouzte hym an hundrid pens; and he, holdynge hym, stranglide hym, seyinge, 3elk that thou owist.

29 And his euen seruaunt preiede hym, seyinge, Haue pacience in me, and alle thingis I shal quyte to thee.

30 Forsothe he wolde nat; but wente, and sent hym in to pryson, til that he paide al the dette.

31 Sothely his euen seruauntis, seeynge the thingis that weren don, gretely hadden sorowe. And thei camen, and tolden to her lord alle the thingis that weren don.

32 Thanne his lord clepide hym, and seide to hym, Weyward seruaunt, I for3af to thee al the dette, for thou preidist me.

33 Therefore wher it behouede nat and thee to haue mercy on thi euen seruaunt, as I hadde mercy of thee?

34 And his lord wroth, tok hym to tourmenturs, til that he paide al the dette.

35 So and my fadir of heuen shal do to 3ou, 3if 3e for3eue nat euery man to his brother, of 3oure hertis.

22 Jesus sayd vnto hym, I saye nott vnto the, seven tymes; but seventy tymes seven tymes.

23 Therefore is the kyngdom off heven lykened vnto a certayne kyng, which wolde take a countes of his seruautes.

24 And when he had begune to reckon, won was browghte vnto hym, whiche ought hym ten thousande talenttes.

25 But when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children, and all that he had, and payment to be made.

26 The seruaunt fell doune, and besought hym, sainge, Syr, yeve me respyte, and I vyll paye hit every whit.

27 Then had the lorde pitie on the seruaunt, and lowsed hym, and forgave hym the dett.

28 The same seruaunt went out, and founde wone off his felowes, which ought hym an hundred pence; and leyd hondes on hym, and toke hym by the throote, sainge, Paye that thou owest.

29 And his felowe fell doune and besought hym, saynge, Haue pacience with me, and I wyll paye the all.

30 And he wollde not; but went, and east hym into preson, tyll he shulde paye the dett.

31 When his other felowes sawe what was done, they were very sory. And cam, and tolde vnto there lorde all that had happened.

32 Then the lorde called him, and sayde vnto hym, O evyll seruaunt, Y forgave the all that dett, because thou praydest me.

33 Was it not mete also that thou shuldest have had compassion on thy folow, even as Y had pitie on the?

34 And his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym.

35 So lyke wyse shall youre hevenly father do vnto you, yf ye wyll not forgeve with youre herttes, cache won to his brother there treaspases.

CHAP. XIX. 1 And ðá se Hælend ge-endode ðás spræca, he ferde fram Galilea, and com on Iudeisce endas begeondan Iordanen.

2 And hym fyligdon mycele mænegu, and he hig gehælde ðær.

3 Ðá genealæhton him to Farisæi, hyne costnigende, and cwædon, Is alyfed ænegum menn hys wif to forlætenne, for ænegum þinge?

4 Ða andswarode he him, Ne rædde ge, se ðe on fruman worhte, he worhte wæp-mann and wif-mann?

5 And cwæp, Forðam se mann forlætt fæder and mōdor, and hyne to hys wife gepeot; and beoþ twegen on ānum flæsce.

6 Witodlice ne synt hig twegen, ac ān flæsc. Ne getwæme nān mann ða ðe God gesomnode.

7 Ðá cwædon hig, Hwī hēt Moyses, syllan hīw-gedāles bōc, and hig forlæton?

8 Ðá cwæp he, Moyses, for eower heortan heardnesse, lýfde eow eower wif to forlætenne; sōþlice næs hyt on frymþe swá.

9 Sōþlice ic secge eow, swá hwá swá forlætt hys wif, būton for forligere, and óðer fetap, se unryht-hæmþ; and se ðe forlætene æfter him nymþ, se unriht-hæmþ.

10 Ðá cwædon hys leorning-cnihtas, Gyf hyt swá ys ðam menn mid hys wife, ne fremap nānum menn to wifienne.

11 Ðá cwæp he, Ne underfōþ ealle menn ðis word; ac ðam ðe hyt geseald ys.

12 Sōþlice synd belistnode, ðe of hyra mōdor innoðum cumap; and eft synd belistnode, [ða men ðe man belistnaþ, and eft synd belistnode,] ðe hig sylfe belistnodon, for heofena rice. Undernyme se, ðe undernyman mæge.

13 Ðá wæron him gebrohte lytlingas to, ðæt he hys hand on hig ásette, and

CHAP. XIX. 1 And it is don, whenne Jhesus hadde cendide these wordis, he passide fro Galilee, and came in to the cendis of Judce ouer Jordan.

2 And manye compaynes of men sueden hym, and he helide hem there.

3 And Pharisees camen niȝ to hym, temptynge hym, and seyinge, Wher it be leeful for a man for to leue^t his wif, of what euer cause?

4 The whiche answerynge seith to hem, Han nat ȝee rad, for he that made men at the bygynnyng, male and female he made hem?

5 And he seide, For this thing a man shal leue fadir and modir, and he shal cleue^t to his wif; and thei shulen be two in oo flesh.

6 And so thei ben nat now two, bot oo flesh. Therefore a man departe nat that thing that God enioynede.^t

7 Thei seyen to hym, What thanne comaundide Moyses, to ȝeue a litil boke of forsakyng, and to leue off?

8 And he seith to hem, For Moyses, at the hardnesse of ȝoure herte, suffride ȝou forsake ȝoure wyues; forsothe at the begynnyng it was nat so.

9 Trewly I seie to ȝou, that who euer leueth his wif, no but for fornicacioun, and weddith an other, doth a vovtrie; and he that weddith the forsaken *wife*, doth avovtrie.

10 His disciplis seien to hym, ȝif the cause of a man with a wif is so, it speedith nat to wedde.

11 The whiche seith to hem, Nat alle men taken this word; but to which it is ȝouen.

12 Sothely there ben geldyngis, the whiche ben thus born of the modris wombe; and there ben geldyngis, that ben maad of men, and there ben geldyngis, that han geldid hem self, for the kyngdam of heuenes. He that may take, take he.

13 Thanne litil children weren offrid vp to hym, that he shulde putte hondis

CHAP. XIX. 1 And it folowed, when Jesus had fynysshed those sayynges, he gat hym from Galile, and cam in to the coostes off Iewry beyonde Jordan.

2 And moche people folowed hym, and he healed them there.

3 Then cam vnto hym the Pharises, to tempte hym, and sayde to hym, Ys hit lawfull for a man to put a waye his wyfe, for all manner off causes?

4 He answered and sayde vnto them, Have ye not redde, howe that he which made man at the begynnyng, made them man and woman?

5 And saide, For thys thing shall a man leve father and mother, and cleve vnto his wyfe; and they twane shalbe won flesse.

6 Wherefore nowe are they not twayne, but won fleshe. Let not man therefore put asunder that which God hath cuppled to gedder.

7 Then sayde they to hym, Why did Moses commaunde, to geve vnto her a testimoniall of divorsement, and to put her a waye?

8 He saide vnto them, Moses, because of the hardnes of youre hertes, suffred you to put awaye youre wyfes; but from the begynnyng hit was nott so.

9 I saye therefore vnto you, whosoever putteth awaye his wyfe, except hit be for fornicacion, and maryeth another, breaked wedloeke; and whosoever marieth her which is divorced, doeth commyt advoutry.

10 Then spake his disciples to hym, Yff the matter be so betwene man and wyfe, then is it not good to mary.

11 He sayde vnto them, All men can not awaye with that sayng; but they to whom it is geven.

12 There are chaste, which were so borne out of the mothers belly; and there are chaste, which be made of men, and there be chaste, which have made them selves chaste, for the kyngdom off hevens sake. He that can take it, lett hym take it.

13 Then were brought to hym yonge children, that he shulde put his hondes

hig gebletsode. Ðá þreadon hys leorning-cnihtas hig.

14 Ðá cwæþ se Hælend, Lætaþ ða lytlingas, and nelle ge hig forbéodan cuman to me ; swylcra ys heofena rice.

15 And ðá he him hys handa on-ásette, ðá féerde he ðanon.

16 And ðá genealæhte him án man to, and cwæþ, Lā gōða lāreow, hwæt gōdes dō ic, ðæt ic éce lif hæbbe ?

17 Ðá cwæþ he, Hwæt áxast ðú me be gōde ? An God ys gōd. Sōþlice gýf ðú wylt on lif becuman, heald ða beboda.

18 Ðá cwæþ he, Hwylec ? Ðá cwæþ se Hælend, Ne dō ðú mann-slyht, ne dō ðú unrýht-hæmed, ne stel ðú, ne sege ðú leáse gewittnysse ;

19 Wurþa ðinne fæder and mōdor, and lufa ðinne nehstan swá ðe sylfne.

20 Ðá cwæþ se geonga, Eall ðis ic geheold, hwæt ys me gyt wana ?

21 Ðá cwæþ se Hælend, Gýf ðú wylt beon fullfremed, gá, and becýp eall ðæt ðú áhst, and syle hyt þearfum, and ðonne hæfst ðú gold-hord on heofone ; and cum, and folga me.

22 Ðá se geonga mann gehýrde ðis word, ðá eode he áweg unrōt, sōþlice he hæfle mycele æhta.

23 Witodlice se Hælend cwæþ to hys leorning-cnihtum, Sōþlice ic eow secge, ðæt earfoþlice se welega gæþ on Godes rice.

24 And eft ic eow secge, ðæt eadeliere byþ ðam olfende to gánne þurh nædðe eage, ðonne se welega on heofona rice gá.

25 Ðá hys leorning-cnihtas ðis gehýrdon, hig wundrodun, and cwædon, Hwá mæg ðis gehealdan ?

26 Ðá cwæþ se Hælend, Uneadelic ðæt ys mid mannum ; ac calle þing synt mid Gode eadeliere.†

to hem, and preie. Sothely his disciplis blameden hem.

14 But Jhesus seith to hem, Suffre 3e litil chilkre come to me, and nyl 3e forbede hem for to come to me; for of siche is the kyngdam of heuenes.

15 And whenne he hadde putte to hem hondis, he wente thennus.

16 And loo! oon, cummyng to, seith to hym, Good maister, what of good thing shal I do, that I haue euerlastyng lyf?

17 The which seith to hym, What axist thou me of good thing? There is oon good God. For 3if thou wolt entre in to lif, kepe the comaundementis.

18 He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleayng, thou shalt nat do avowtric, thou shalt nat do thefte, thou shalt nat seye fals witnessinge;

19 Worshipe thi fadir and thi modir, and thou shalt loue thi nei3bore as thi self.

20 The 3ung man seith to hym, I haue kepte alle these thingis fro my 3outh, what 3it failith to me?

21 Jhesus seith to hym, 3if thou wolt be perfit, go, and selle alle thingis that thou hast, and 3eue to pore men, and thou shalt haue tresour in heuene; and cum, sue thou me.

22 Forsothe whenne the 3ung man hadde herde these wordis, he wente away sorwful, for he was hauyng many possessions.

23 Forsothe Jhesus seide to his disciplis, I seie to 3ou trewthe, for a riche man of hard shal entre in to the kyngdam of heuenes.

24 And aftersone I seie to 3ou, it is lister^t a camel for to passe thorw; a ne3elis eize, than a riche man to entre into the kyngdam of heuenes.

25 Trewly these wordis herd, the disciplis wondriden gretely, seyinge, Who therfore may be saaf?

26 Forsothe Jhesus beholdyng seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

on them, and praye. And his disciplis rebuked them.

14 Jesus sayde vnto them, Suffre the chylidren, and forbid them not to come to me; for vnto suche belongeth the kingdome off heven.

15 And when he had put his hondes on them, he departed thence.

16 And beholde! won cam, and sayde vnto hym, Good master, what good thinge shall I do, that I maye have eternal lyfe?

17 He sayde vnto him, Why callest thou me good? There is none good but won, and that is God. But and thou wilt entre in to lyfe, kepe the commaundmentes.

18 He sayde, Which? And Jesus sayde, Thou shalt not kyll, thou shalt not breake wedlooeke, thou shalt not steale, thou shalt nott beare falce witnes;

19 Honoure thy father and mother, and thou shalt love thyne neighbour as thy sylf.

20 The yonge man sayde vnto him, I haue observed all these thinges from my youth, what haue Y more to do?

21 Jesus sayde vnto him, Yf thou wylt be perfecte, goo, and sell that thou hast, and geve it to the povre, and thou shalt haue treasure in heven; and come, and folowe me.

22 When the yonge man herde that sayinge, he went a waye morninge, for he had greate possessions.

23 Jesus sayde then vnto his disciplis, Verely I saye vnto you, a ryche man shall with difficulte enter into the kyngdome of heven.

24 And moreover I saye vnto you, it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven.

25 When his disciplis herde that, they were excedyngly amased, sayinge, Who then can be saved?

26 Jesus behelde them and saide vnto them, With men this is vnpossyble; but with God all thinges are possyble.

27 Ðá andswarode Petrus and cwæþ, Nú! we forléton ealle þing, and folgodon ðe; hwæt byþ us to mēde?

28 Ðá cwæþ se Hælend, Sôþ ic eow seege, ðæt ge ðe me folgodon, on eðcenninge ðonne mannes sunu sitt on hys mægen-þrymme, ðæt ge sittap ofer twelf setl, ðemende twelf mægþa Israhel.

29 And ælc ðe forlæt, for mīnum naman, hys hūs, oððe hys gebróðru, oððe swustra, oððe fæder, oððe móðor, oððe wif, oððe bearn, oððe land, be hund-fealdon he onfehþ lean, and hæfþ éce lif.

30 Sôþlice manega fyrmeste beoþ ýtemeste, and ýtemeste fyrmeste.

CHAP. XX.† 1 Sôþlice heofona rice ys gelic ðam hiredes ealdre, ðe on ærne mergen út-eode, áhýrian wyrhtan on hys win-geard.

2 Gewordenre gecwydrædene ðam wyrhtum, he sealde ælcon ænne penig wið hys dæges weorce, he ásende hig on hys win-geard.

3 And ðá he út-eode embe undern-tide, he geseah oðre on stræte ídele standan.

4 Ðá cwæþ he, Gá ge on mīnne win-geard, and ic sylle eow ðæt riht byþ. And hig ðá ferdon.

5 Eft he út-eode embe ða sixtan, and nigoban tide, and dyde ðam swá gelice.

6 Ðá embe ða endlyftan tide he út-eode, and fúnde oðre standende; and ða sæde he, Hwi stande ge hér ealne dæg ídele?

7 Ðá cwædon hig, Forðam ðe us nán man ne hýrode. Ðá cwæþ he, And gá ge on mīnne win-geard.

8 Sôþlice ðá hyt wæs æfen geworden, ðá sæde se win-geardes hláford hys gerefan, Clypa ða wvrhtan, and ágyf hym

27 Thanne Petre answerunge seide to hym, Loo! we han forsaken alle thingis, and we han sued thee; what therefore shal be to us?

28 Jhesus forsothe seide to hem, Trewly Y seye to you, that 3e that han forsaken alle thingis, and sued me, in regeneracioun[†] whenne mannes sone shall sitte in the sete of his mageste, and 3e shulen sitt on twelue setis,[†] demynge the twelue kynredis of Yrael.

29 And every man that shal forsake hous, or bretheren, or sistren, or fadir, or modir, or wif, or sonys, or feeldis, for my name, he shal take an hundrid folde, and shal welde eucere lastyngc lyf.

30 Forsothe many shulen be, the firste the laste, and the laste the firste.

CHAP. XX. 1 The kyngdam of hevenes is lie to an husbond man, that wente out first erly,[†] to hyre workemen in to his vyne 3erd.

2 Forsothe the couenaunt maad with workmen, of a peny for the day, he sente hem in to his vyne 3erd.

3 And he, gon out about the thirddc hour, say other stondyngc ydil in the chepyng.

4 And he seide to hem, Go and 3ee in to my vyne 3erd, and that that shal be rijtful, I shal 3eue to you. Sotheli thei wenten forth.

5 Forsothe eftsoone he wente out aboute the sixte hour, and the nynethe, and dide on liehe manere.

6 But aboute the elleuenthe houre he wente out, and foond other stondyngc; and he seide to hem, What stonden 3e her ydil al day?

7 Thei seien to hym, For no man hath hirid us. He seith to hem, Go and 3ee in to my vyne 3erd.

8 Forsothe whenne euenyngc was maad, the lord of the vyne 3erd seith to his procuratour, Clepe the workmen, and

27 Then answered Peter and saide to him, Beholde! we have forsaken all, and have folowed the; what shall we have ther fore?

28 Jesus sayde vnto them, Verely I saye to you, thatt ye which have folowed me, in the seconde generacion when the sonne off man shal syt in the seate of his maieste, shall syt also vpon xij seates, and iudge the xij trybes off Israhel.

29 And whosoever forsaketh housse, or brethren, or systers, other father, or mother, or wyfe, or children, or lyvelod, for my names sake, the same shall receave an hundred folde, and shall inheret everlastyngc lyfe.

30 Many that are fyrste shalbe laste, and the laste shalbe fyrste.

CHAP. XX. 1 For the kyngdom off heven ys lyke vnto an houssholder, which went out erly in the morninge, to hyre labourers into hys vynyarde.

2 And he agreede with the labourers, for a peny a daye, and sent them into his vynyarde.

3 And he went out about the thyrdc houre, and sawe other stondyngc ydell in the market place.

4 And sayd vnto them, Go ye also into my vynyarde, and whatsoever is right, I will geve you. And they went there way.

5 Agayne he went out about the syxte, and nynthe houre, and dyd lyke wyse.

6 And he went out aboute the eleventhe houre, and founde other stondyngc ydell; and sayde vnto them, Why stonde ye here all the daye ydell?

7 They sayde vnto hym, Because no man hath hyred vs. He sayde to them, Goo ye alsoo into my vynyarde, and whatsoever shalbe right, that shall ye receave.

8 When even was come, the lorde of the vynyarde sayde vnto hys steward, Call the labourers, and geve them their

heora méde, ágynn fram ðam ýtemestan, oð ðone fyrmestan.

9 Eornostlice ðá ðe[†] gecomon, ðe embe ða endlyftan tide comon, ðá onfengon hig æle his pening.

10 And ðá ðe ðær ærest comon wéndon, ðæt hig sceoldon máre onfón, ðá onfengon hig syndrige penegas.

11 Ðá ongunnon hig murcnian ongén ðone hiredes ealdor,

12 And ðus cwædon, Ðás ýtemestan worhton áne tide, and ðú dydest hig gelice us, ðe bæron byrðena on ðises dæges hætan.

13 Ðá cwæþ he, andswarigende hyra ánum, Ealá ðú freond, ne dó ic ðe nænne teonan; hú ne come ðú to me to wyrceanne wið ánum peninge?

14 Nim ðæt ðin ys, and gá; ic wylle ðysum ýtemestum syllan, eal swá mycel swá ðe.

15 Oððe ne mót ic ðín ðæt ic wylle? Hwæðer ðe ðin eage mánful ys, forðam ðe ic gól com?

16 Swá beoþ ða fyrmestan ýtemeste, and ða ýtemestan fyrmeste; sóþlice manega synt geclypede, and feawa gecorene.[†]

17 Ðá férd se Hælend to Hierusalem, and nam hys leorning-enihtas onsundron, and ðus cwæþ.

18 Nú! we faroþ to Hierusalem, and mannes sunu byþ geseald ðæra sacerda ealdrum, and bócerum; and hig genyð-criaþ hyne to deaþe,

19 Þeodum to bysmrigenne, and to swingenne, and to áhónne; and ðam þryddan dæge he árist.

20 Ðá com to him Zebedeis bearna módor mid hyre bearnum, hig ge-eadmélande, and sum þing fram him bid-dende.

21 Ðá cwæþ he, Hwæt wylt ðú? Ðá cwæþ heo, Sege ðæt ðás míne twegen suna sittan, án on ðine swiðran healfe, and án on ðine wynstran, on ðinum rice.

22 Ðá andswarode him se Hælend, Gyt nyton hwæt gyt biddaþ. Máge gyt

3elde to hem her hijre, bygynnyng at the laste til to the firste.

9 Therefore whemne thei weren comen, that camen about the ellenenth hour, and thei token synguler pens.†

10 Trewly and the firste cummyng demeden, that thei weren to take more, trewly and thei token echon by hym silf a peny.

11 And thei takyng gruteden azains the husbond man,

12 Seyinge, These laste diden *worche* oon our, and thou hast maad hem euen to vs, that han born the charge of the day and hete.

13 And he answeyng to oon of hem, seide, Frend, I do thee no wronge; whether thou hast nat accordid with me for a peny?

14 Take that that is thine, and go; forsothe Y wole 3eue and to this the laste *man*, as and to thee.

15 Wher it is nat lesful to me for to do that that I wole? Wher thin eize is wickid, for I am good?

16 So there shulen be the last *men* the firste, and the firste *men* the laste; for many ben clepid, bot few chosun.

17 And Jhesus, steyinge vp to Jerusalem, toke his twelue disciplis in priuete, and seith to hem,

18 Loo! we gon vp to Jerusalem, and mannes sone shal be taken to princis of prestis, and scribis; and thei shulen condempne hym by deth.

19 And thei shulen bitake hym to hethen men, for to be scornyd, and scourgid, and crucified; and the thridde day he shal ryse azain.

20 Thanne the modir of the sonis of Zebede came ni3 to hym with hire sonys, honouryng, and axinge sune thing of hym.

21 The whiche seide to hir, What wolt thou? She seith to hym, Seie that these two my sonys sitten. oon at thi ri3thalf, and oon at thi lefthalf, in thi kyngdam.

22 Forsothe Jhesus answeyng seide, 3e wyten nat what 3e axen.† Mowen 3e

hyre, begynnyng at the laste tyll thou come to the fyrste.

9 And they whiche were hyred aboute the elevenhe houre cam, and receaved every man a peny.

10 Then cam the fyrst, supposyng that they shulde receave mooare, and they like wyse receaved every man a peny.

11 And when they had receaved it they grudged agaynst the good man of the housse,

12 Sayng, These laste have wrought but one houre, and thou hast made them equall vnto vs, which have born the burthen and heet of the daye.

13 He answered to one of them, sayng, Frende, I do the no wronge; dyddeste thou not agre withe me for a penny?

14 Take that which is thy duty, and goo thy waye; I will geve vnto this last, as moche as to the.

15 Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll, because I am good?

16 Soo the laste shalbe fyrste, and the fyrste shalbe laste; for many are called, and feawe be chosen.

17 And Jesus ascended to Jerusalem, and toke the xij disciples aparte in the way, and sayde to them,

18 Loo! we goo vp to Jerusalem, and the sone off man shalbe betrayed vnto the chef prestes, and vnto the serybes; and they shall condempne hym to deeth.

19 And shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified; and the third day he shall ryse agayne.

20 Then cam to hym the mother off Zebedes children with her sonnes worshippyng him, and desyryng a certayne thyng off hym.

21 He sayde vnto her, What wylt thou have? She sayde vnto hym, Graunte that these my two sonnes maye sitt, one on thy right hond, and the other on thy lifte honde, in thy kyngdom.

22 Jesus answered and sayd, Ye wot not whatt ye axe. Are ye able to

drincan ðone calic ðe ic to drincenne hæbbe ?† Ðá cwædon hig, Wyt mágon.

23 Ðá cwæp he, Witodlice gyt minne calic drincap; . . . to sittanne on mine swýðran healfe oððe on wynstran, nys me inc to syllanne; ac ðam ðe hyt fram mínum fæder gegearwod ys.

24 And ðá ða tyn leorning-cnihtas gebulgon wið ða twegen gebróðru.

25 Ðá clypode se Hælend hī to him, and cwæp, Wite ge, ðæt ealdor-menn wealdap hyra þeoda, and ða ðe synt yldran, habbaþ anweald on him.

26 Ne byþ swá betweox eow; ac swá hwyle swá wyle betweox eow beon yldra, sý he eower þen;

27 And se ðe wyle betweox eow beon fyrmest, sý he eower þeow.

28 Swá mannes sunu ne com ðæt him man þenode, ac ðæt he þenode, and sealde his sawle lif to álýsednesse for manegum.†

29† And ðá hig ferdon fram Hiericho, him fyligde mycel menegu.

30 And ðá sæton twegen blinde wið ðone weg, and gehýrdon ðæt se Hælend férde; and ðá clypodon hig to him, and cwædon, Drihten, gemiltsa unc, Dauides sunu.

31 Ðá bead seo menegu him, ðæt hig súwodon; ðá clypodon hig ðæs ðe má, Drihten, gemiltsa unc, Dauides sunu.

32 Ðá stód se Hælend, and clypode hig to him, and cwæp, Hwæt wylle gyt ðæt ic inc dó?

33 Ðá cwædon hig, Drihten, ðæt uncre eagan sīn ge-opede.

34 Ðá gemiltsode he him, and hyra eagan æt-hrán; and hig sóna gesáwon, and fyligdon him.

CHAP. XXI.† 1 And ðá he genealæhte Hierusalem, and com to Bethfage, to

drynke the cuppe that I am to drynke ?

 Thei seien to hym, We mowen.

23 He seith to hem, Forsothe ȝe shal drynke my cuppe; but to sitte at the riȝthalf or at lefthalf, it is nat myn to ȝeue to ȝou; but to whiche it is made redy of my fadir.

24 And the ten herynge hadden indignacioun of the two bretheren.

25 Sothely Jhesus clepide hem to hym, and seith, ȝe witen, for princis of heithen men ben lordis of hem, and thei that ben more, hawnten power in to hem:

26 It shal nat be so among ȝou; but who euere wole be maad more among ȝou, be he ȝoure mynystre;

27 And who euere amonge ȝou wole be firste, he shal be ȝoure seruaunt.

28 As mannes sone came nat for to be serued, but for to serue, and for to ȝeue his soule[†] redempcioun for many.

29 And hem goynge out of Jerico, manye companyes of peple sueden hym.

30 And loo! two blynd men sittynge besidis the weye, herden that Jhesus passide; and thei crieden, seyinge, Lord, the sone of Dauyth, haue mercy on vs.

31 Forsothe the companye blamyde hem, for to be stille; and thei crieden more and more, seyinge, Lord, the sone of Dauyth, haue mercy on vs.

32 And Jhesus stood, and clepide hem, and seith, What wole ȝe, that I do to ȝou?

33 Thei seien to hym, Lord, that oure eȝen be openyd.

34 Forsothe Jhesus, hauynge mercy on hem, touchide her eȝen; and anon thei sayen, and sueden hym.

drynke off the cuppe that Y shall drynke of, [and to be baptised with the bap-
 tim that Y shalbe baptised with!] They answered to him, That we are.

23 He sayd vnto them, Ye shall drynke of my cupe, and shalbe baptised with the baptim that Y shall be baptysed with; but to syt on my ryght hond and on my lyft hond, is not myne to yeve; but to them for whom it is prepared of my father.

24 And when the ten herde this they desclayned att the two brethren.

25 But Jesus called them vnto hym, and saide, Ye knowe, that the lordes of the gentyls have dominacion over them, and they that are great, exercise power over them.

26 It shall not be so amonge you; but whosoever wyll be greate among you, let hym be youre minister;

27 And whosoever wilbe chefe, let him be youre seruaunt.

28 Even as the sonne off man cam not to be ministred vnto, butt to minister, and to geve his lyfe for the redempcion off many.

29 And as they departed from Hierico, moche people folowed hym.

30 And beholde! two blynde men syttinge by the way syde, when they herde that Jesus passed by, cryed, sayinge, Master, the sone off David, haue mercy on vs.

31 And the people rebuked them, be cause they shulde holde there peace; but they cryed the moare, sayinge, Haue mercy on vs, Master, which arte the sonne off David.

32 Then Jesus stode styll, and called them, and sayde, What will ye, that Y shall do to you?

33 They said vnto hym, Master, that oure eyes maye be opened.

34 Jesus pitied them, and touchid there eyes; and immediatly there eyes receved syght, and they folowed hym.

Oliuetes dūnc, dā sende he hys twegen leorning-enihtas,

2 And sǣde him, Farap on ðæt castel ðæt fōran ongean eow ys, and ðonne sōna finde gyt āne assene getiggede, and hyre folan mid hyre ; untigeap hig, and lædap to me.

3 And gyf hwā eow ānig þing to cwyp, seegeap, ðæt Drihten hæfþ ðyses ncode ; and ðonne forlæt he eow hrædlice.

4 Eall ðis was geworden, ðæt wære gefylled ðæt þurh Esaiað ðone witegan gecweden wæs,

5 Seegeap heahnesse dēhter, Nū ! ðin cyning dē cymþ to, gedæfte, and rit uppan tamre assene, and hyre folan.

6 Dā fērdon hys leorning-enihtas, and dydon swā he him bebead.

7 And læddon ða assene to him, and hyra folan, and lédon hyra reaf uppan hig, and setton hyne an uppan.

8 Witodlice ðæt folc strehton hyra reaf on ðone weg ; sume heowun ðara treowa bogas, and streowedon[†] on ðone weg.

9 Dæt folc ðæt ðar befōran fērde, and ðæt ðar æfter fērde, clypodon, and cwædon, Hāl sý ðū Dauides sunu ; sý gebletsod se ðe com on Drihtenes naman ; sý him hæl on hehnessum.

10 Dā he fērde to Ierusalem, dā wearþ eall seo burh-waru onstýred, and cwædon, Hwæt is ðes ?

11 Dā cwæþ ðæt folc, Dīs ys se Hǣlend, witega, of Nazareth on Galilea.

12 Dā se Hǣlend into ðam temple eode, he ádráf út ealle ða ðe ceapodon innan ðam temple ; and ðara mynetera sceamelas, and hyra setlu, ðara ðe culfran scaldon, he tobræc.

13 And cwæþ to him, Hyt ys áwriten, Mīn hūs ys gebed-hūs ; witodlice ge worhton ðæt to þeofa cote.

14 Dā eodon to him ða blindan and ða healtan, and he hi gehælde.

15 Witodlice dā ðara sacerda caldras

page, in the mount of Olyfete, thanne
Jhesus sente his two disciplis,

2 Seyinge to hem, Go 3e in to the
castel that is a3einus 3ou, and anon 3e
shal fynde a she asse tyed, and a colt
with hir; vubynde 3e, and bryng to
me.

3 And 3if eny man shal seie to 3ou eny
thinge, seie 3e, that the Lord hath need
to hem; and anon he shal leue hem.

4 Trewly al this was don, that that
thinge that was seid by the prophete
shulde be fulfillid, seyinge,

5 Seie 3e to the dou3ter of Syon, Loo!
thi kyng cometh to thee, homly,[†] sitt-
yng on an asse, and a fole, the sone of
a best vndir 3ook.

6 Forsothe disciplis, goyng, diden as
Jhesus comaundide hem.

7 And thei brou3ten to a she asse, and
the fole, and puttiden her clothis on
hem, and maden hym sitte aboue.

8 Forsothe ful muche companye strew-
iden her clothis in the wey; sothely
other kittiden braunchis of trees, and
strowiden in the weye.

9 But the companyes that wenten be-
fore, and that sieden, crieden, seyinge,
Osanna[†] to the sone of Dauith; blessid
is he that cummeth in the name of the
Lord; Osanna in the hec3ist thingis.

10 And when he had entrid in to Jeru-
salem, al the cite was stirid, seyinge,
Who is this?

11 Trewly the peplis seiden, This is
Jhesus, the prophete, of Nazareth of
Galilee.

12 And Jhesus entride in to the temple
of God, and kest out of the temple alle
sellyng and byng; and he turnyde
vpsadoun the bordis of chaungeris, and
the chaires of men sellyng culueris.

13 And he seith to hem, It is writen,
My hous shal be clepid an hous of
preiere; forsothe 3e han made it a
denne of thefes.

14 And blynde and erokid eamen ni3
to hym in the temple, and he helide
hem.

15 Forsothe the princis of prestis and

phage, vnto mounte Olivete, then sent
Jesus two off his disciples,

2 Sayinge to them, Go in to the tounce
that lyeth over agaynste you, and anon
ye shall fynde an asse bounde, and her
colte with her; lose them, and bringe
them vnto me.

3 And if eny man saye ought vnto you,
saye ye, that youre Master hath neede
off them; and streyght waye he will let
them go.

4 All this was donne, to fulfyll that
which was spoken by the prophet, say-
yng,

5 Tell ye the daughter of Sion, Beholde!
thy kyng commeth vnto thee, meke, sitt-
yng vppon an asse, and a colte, the foole
off an asse vsed to the yooke.

6 The disciples went, and did as Jesus
commaunded them.

7 And brought the asse, and the colte,
and put on then there clothes, and set
him there on.

8 Many of the people spred their
garmentes in the waie; other cut doune
braunches from the trees, and strawed
them in the weye.

9 Moreover the people that went be-
fore, and they also that cam after,
cried, sayyng, Hosianna to the sonne of
David; blessed be he that commeth in
the name of the Lorde; Hosianna in
the hiest.

10 And when he was come in to Jeru-
salem, all the cite was moved, sayyng,
Who ys this?

11 And the people sayde, Thys ys
Jesus, the prophete, off Nazareth a cite
of Galilee.

12 And Jesus went in to the temple of
God, and caste out all them that bought
and solde in the temple; and overthrew
the tables of the mony chaungers, and
the seates of them that solde doves.

13 And saide to them, It is writen,
Mine housse shalbe called the housse off
prayer; butt ye have made it a denne
of thefes.

14 And the blinde and the halt cam
to hym in the temple, and he healed
them.

15 When the chefe prestes and scribes

and ða bóceras gesáwon ða wundru ðe se Hælend worhte, and gehýrdon hū ða cild clypodon on ðam temple, and cwædon, Sý Dauides sunu hál, ðá wáeron hig yrre,

16 And cwædon, Gehýrst ðú hwæt ðás cwæðap? ðá cwæp he, Witodlice; ne ræddon ge náfre, ðú fulfremedest lof, of cilda, and of sucendra[†] múpe?

17 And he forlét hī ðá, and ferde of ðære byrig, to Bethania; and lærde hī ðar be Godes ríce.

18 On 'morgen, ðá he eft to ðære byrig fór, ðá hingrede hyne.

19 And he geséh án fic-treow wið ðone weg, ðá eode he to him, and ne fúnde on him búton ða leaf áne; ðá cwæp he, Ne wurde náfre weastm of ðé ácenned. ðá sóna forscranc ðæt fic-treow.

20 And his leorning-cnihtas wundrodon, and cwædon, Lóca nú hū hrædlice ðæt fic-treow forscranc.

21 ðá andswarode he him, and cwæp, Sóp ic eow secge, gyf ge habbaþ geleaf-an, and ne twýniap, ne dó ge ná ðæt án be ðam fic-treowe, ac eac ðeh ge cweðon to ðisum múnte, Ahefe ðé upp, and feall innan ða sæ.

22 And ealles ðæs ðe ge biddap ge beoþ tipa, gyf ge gelyfaþ.[†]

23 ðá he com into ðam temple, ðá comon ðara sacerda caldras him to, and cwædon, On hwylcere mihte wyrest ðú ðás þing? and hwá sealde ðe ðisne anweald?

24 ðá andswarode se Hælend him and cwæp, And ic álsige eow áne spráce, gyf ge me ða spráce secgeap, ðonne secge ic eow, on hwylcum anwealde ic ðás þing wyree.

25 Hwæðer wæs Iohannes fulluht; ðe of heofonum, ðe of mannum? ðá cwædon hig betwux him, Gyf we secgap of heofone, ðonne cwyp he,

scribis, seeynge the marueilouse thingis that he dide, and children crynge in the temple, and seiynge, Osanna to the sone of Dauith, dedeyneden,

16 And seiden to hym, Heerist thou what these seyen? Sothely Jhesus seith to hem, 3he; wher 3e han nat rad, For of the mouth of children[†] and of souk-ynge mylk, thou hast made parfite heryinge?

17 And, hem forsaken, he wente forth out of the citee, in to Betanye; and there he dwelte. and tau3te hem of the kyngdam of God.

18 Forsothe on the morw, he, turnynge a3ein in to the citee, hungrede.

19 And he, seeynge a fige tree bysidis the weye, came to it, and fonde no thing ther on no but leuys oonly; and he seith to it, Neuer be fruyt born of thee, in to with outen ende. And anon the fige tree was dried vp.

20 And disciplis seeynge, wondreden, seyinge, Hou anon it driede.

21 Sothely Jhesus answeyng, seith to hem, Trewly I seye to 3ou, 3if 3e shulen han feith, as a corn of seneuey, and douten nat, nat oonly 3e shulen do of this fige tree, bot and 3if 3e scien to this hill, Take thee, and east thee in to the see, and so it shal be don.

22 And alle thingis what euer 3e shulen axe in preier bylenyng, 3ee shulen take.

23 And whenne he came in to the temple, the princis of prestis and eldre men of the peple camen ni3 to hym techyng, seyinge, In what power dost thou these thingis? and who 3af to thee this power?

24 Jhesus answeyng seide to hem, And I shal axe 3ou o word, the whiche 3if 3e shulen seie to me, and I shal seie to 3ou, in what power I do these thingis.

25 Of whennes was the baptem of Jhon; from heven, or of men? And thei thou3ten with inne hem self, seyinge, 3if we shulen seie of heuene, he shal

sawe the marveyles thatt he dyd, and the chyldren crynge in the temple, and sayinge, Hosianna to the sone of David, they desdayned,

16 And sayde vnto hym, Hearest thou what these saye? Jesus sayde vnto them, Have ye never redde, Off the mouth off babes and suckelings, thou haste ordeyned prayse?

17 And he lefte them, and went out of the cite vnto Bethani; and passed the tyme there.

18 In the mornynge, as he returned in to the cite ageyne, he hungred.

19 And spyed a fygge tree in the waye, and cam to it, and founde nothinge there on but leues only; and said to it, Never frute growe on the, hence forwardes. And anon the fygge tree wyddered awaye.

20 And when his disciples sawe that, they marvelled, sayinge, How sone is the fygge tree wyddered awaye.

21 Jesus answered, and sayde vnto them, Verely I saye vnto you, yff ye shall have fayth, and shall not dout, ye shall nott only do that which Y have done to the fygge tree, but also yf ye shall saye vnto this mountayne, Take thy silfe a waye, and east thy silfe in to the see, it shalbe done.

22 And whatsoever thinge ye shall axe in youre prayers if ye beleve, ye shall receave hit.

23 And when he was come into the temple, the chefe prestes and the seni-ores of the peple cam vnto him as he was teaching, and sayde, By what auctorite doest thou these thinges? and who gave the this power?

24 Jesus answered and sayde vnto them, I also wyll axe of you a certayne question, which if ye asoyle me, Y in lyke wyse wyll tell you, by what auctorite I do these thinges.

25 Whence was the baptem of Jhon; from heven, or of men? And they thought in themselves, sayinge; Yf we shall saye from heven, he wyll saye

Forhwam ne gelyfde ge him?

26 Gyf we secgaþ of mannum, we ondrædaþ ðis folc, ealle hig hæfdon Iohannem for áne witegan.

27 Ðá andswaredon hig and cwædon, We nyton. Ðá cwæp he, Ne ic eow ne secge, of hwylcum anwealde ic ðas þing wyrce.

28 Hú þincþ eow? A'n mann hæfde twegen suna; ðá cwæp he to ðam yldran, Suna, gá and wyrce to dæg on mínum win-gerde.

29 Ðá cwæp he, Ic nelle; eode ðeh syððan to ðam win-gerde.

30 Ðá cwæp he eal swá to ðam óðrum. Ðá andswarode se him, and cwæp, Hláford, ic gá; and ne eode swá ðeah.

31 Hwæðer ðara twegra dyde ðæs fæder willan? Ðá cwædon hig, Se [yldra.][†] Ðá cwæp se Hælend to him, Sóp ic eow secge, ðæt mánfulle and myltystran gáþ befóran eow on Godes rice.

32 Iohannes com on ryhtwísnesse wege, and ge ne gelyfdon him; witodlice mánfulle and myltystran gelyfdon. And ge gesawon, and ne dydon syððan náne dáð-bóte, ðæt ge gelyfdon on him.

33 Gehýraþ nú óðer bigspel.[†] Sum hiredes ealdor wæs, se plantode win-gerd, and betýnde hýne, and sette ðær on win-wringan, and getimbrode áne stýpel, and gesette ðone myd eorþ-tylion, and fërde on elþeodignýsse.

34 Ðá ðara weastma tíð genealáhte, ðá sende he hys þeowas to ðam eorþ-tylion, ðæt hig onfengon his wæstmas.

35 Ðá námon hig hys þeowas, and swungon sumne, sumne hi ofslógon, sumne hig ofterfodon.

36 Ðá sende he eft óðre þeowas, sélran ðonne ðam árran wæron, ðá dydon hig ðam gelice.

37 Æt nyhstan he sende hys sunu hym

seie to vs, Whi therfore beleuen 3e nat to hym?

26 Sothely 3if we shulen seie of men, we dreden the cumpanye of peple, for alle hadde Joon as a prophete.

27 And thei answeyng to Jhesu seiden, We witen nat. And he seith to hem, Nether I seie to 3ou, in what power I do these thingis.

28 Forsothe what semeth to 3ou? Sum man hadde two sonys; and he cummyng to the firste seide, Sone, go for to worche this day in to myn vyneyard.

29 Sothely he answeyng seith, I nyle; forsothe afterward he stirid by penaunce,† wente.

30 Forsothe he, cummyng to the tother, seide lic maner. And he answeyng seith, Lord, I go; and he wente nat.

31 Who of the two dide the fadris will? Thei seien to hym, The firste. Jhesus seith to hem, Trewly I seie to 3ou, for puplicanys and hooris shulen go before 3ou in to the kyngdam of God.

32 Forsothe Joon cam to 3ou in the weye of rigtwisnesse, and 3e bileueuden nat to hym; but puplicanys and hooris beleueden to hym. Sothely 3ee seeyng nether hadde don penaunce afterward, that 3e bileueyden to hym.

33 Heere 3e an other parable. Ther was an husbondman, that plantide a vyne 3erd, and 3aue an hegge aboute, and dalue a pressour thereynne, and bildide a toure, and hiride† it to erthe tiliers, and wente ferre in pilgrimage.

34 Forsothe whenne the tyme of fruytis nei3ide, he sente his seruauntis to the erthe tiliers, that thei token fruytis of it.

35 And, his seruauntis taken, the erthe tiliers beeten the toon, an other thei slenew, but another thei stooniden to *deth*.

36 Eftsones he sente other seruauntis, mo than the firste, and liche maner thei diden to hem.

37 Forsothe at the laste he sent his

vnto vs, Why dyd ye not then beleve hym?

26 But and iff we shall saye of men, then feare we the people, for all men helde Jhon as a prophet.

27 And they answered Jesus and sayde, We cannot tell. He lyke wyse sayd vnto them, Nether tell I you, by what auctorite Y do these thinges.

28 What saye ye to thys? A certayne man had ij sonnes; and cam to the elder sayinge; Go and worke to daye in my vyneyarde.

29 He answered and sayd, I wyll not; but afterwarde repented, and went.

30 Then cam he to the seconde, and sayde lyke wyse. And he answered and sayde, I wyll, Syr; yet went he not.

31 Whedder of these ij fulfilled there fathers wyll? And they sayde vnto hym, The fyrst. Jesus sayde vnto them, Verely I saye vnto you, that the puplicans and the harlotes shal come into the kyngdome off God before you.

32 For Jhon cam vnto you in the weye of righte wesnes, and ye beleved hym not; but the puplicans and the whoores beleved hym. But ye though ye sawe it, yet were not moved with repentaunce, that ye myght afterwarde have beleved hym.

33 Herken another similitude. There was a certayne housholder, whych set a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and lett it out to husbandmen, and went in to a straunge countre.

34 And when the tyme of the frute drewe neare, he sent his seruautes to the husbandmen, to receave the frutes of it.

35 And the husbandmen caught his seruautes, and bet won, kylled another, and stoned another.

36 Againe he sent other seruautes, moo then the fyrst, and they served them lyke wyse.

37 But last of all he sent vnto them

to, and cwæp, Hig forwandiap ðæt hig ne ðon minum suna swá.

38 Witodlice ðá ða tyliañ ðone sunu gesáwon, ðá cwædon hig betwyx hym, Ðes ys yrfenuma, uton gán, and ofslean hyne, and habban us hys æhta.

39 Ðá námon hig, and ofslógon hyne, and áwurpon wiðútan ðone win-geard.

40 Hwæt dēp ðæs win-geardes hláford ðam eorþ-tylion, ðonne he cymþ ?

41 Ðá cwædon hig, He fordēp ða yfelan mid yfele, and gesett hys win-gerd mid óðrum tilion, ðe him hys wæstm hyra tidum ágyfon.

42 Ðá cwæp se Hælynd, Ne rædde ge næfre on gewritun, Se stán ðe ða timbriendan áwurpon, ys geworden to ðære hyrnan heafde ? Ðys ys fram Drihtne geworden, and hyt ys wundorlic on úrum eagum.

43 Forðam ic secge eow, ðæt eow byþ ætbroden Godes rice, and byþ geseald ðære þeode ðe hys earnap.

44 And se ðe fylþ uppan ðysne stán, he byþ tobrysed ; and he tobrysp ðone, ðe he on uppan fylþ.

45 Ðá ðæra sacerda ealdras and ða Pharisei ðys bigspel gehýrdon, ðá on-géton hig ðæt he hit sæde be him.

46 Hi sóhton hyne, and ondrédon ðæt folc, forðam ðe hí hæfdon hyne for ænne witegan.

CHAP. XXII. 1 Ðá sæde he hym eft óðer bigspell, and ðus cwæp.

2 Heofona rice ys gelic gewurden ðam cyninge ðe macode hys suna gyfta.

3 And sende his þeowas and clypode ða gelaðodan to ðam gyftum, ðá noldon hí euman.

4 Ðá sende he eft óðere þeowas, and

sonne to hem, seyinge, Thei shulen shame^t my sone.

38 Sothely the erthe tiliers, seeynge the sone, seiden with yme hem self, This is the eire; cume 3e, slea we hym, and we shulen haue his eritage.

39 And, hym taken, thei kesten out of the vyn3erd, and slewen.

40 Therefore whenne the lord of the vyn3erd shal cume, what shal he do to the ilk erthe tiliers?

41 Thei seien to hym, He shal lese yuele the yuel men, and sette to hire his vyn3erd to other erthe tiliers, the whiche shulen 3elde to hym fruytis in her tymes.

42 Jhesus seith to hem, Redden 3e neuer in scripturis, The stoon the whiche beldynge men reprocuden, this is maad in to the heued of the corner? Of the Lord this thing is maad, and it is merueilous in oure eizen.

43 Therefore I seic to 3ou, for the kyngdam of God shal be taken fro 3ou, and shal be 3ouen to a folk doinge fruytis of it.

44 And he that shal falle on this stoon, shal be broken togidre; forsothe vpon whom it shal falle, it shal togidre poune hym.

45 And when the princis of prestis and Pharisees hadden herde his parablis, thei knewen that he seide of hem.

46 And thei, seekynge to holde hym, dreden the cumpanyes of peple, for thei hadden hym as a prophete.

hys awne sonne, sayinge, They wyll feare my sonne.

38 When the husbandmen sawe his sonne, they sayde amonge them selves, Thys ys the heyre; come on, lett vs kyll hym, and lett vs take hys inheryt-
aunce to oure selues.

39 And they caught hym, and thrust him out of the vyneyarde, and shlewe him.

40 When the lorde of the vyneyarde commeth, what wyll he do with those husbandmen?

41 They sayde vnto hym, He will cyyll destroye those cyyll persons, and wyll lett out hys vyneyarde vnto other husbandmen, whych shall delyver hym his frute att tymes convenient.

42 Jesus saide vnto them, Dyd ye never redde in the scriptures, The same stone which the bylders refused, is set in the princypall parte of the corner? This was the Lordes doinge, and yt is meruelous in oure eyes.

43 Therefore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geuen to the gentylys which shall brynge forth the frutes off it.

44 And whosoever shall fall on thys stone, shalbe alto broken; and whomsoever thys stone shall fall oppon, he shall grynde him to powder.

45 And when the chefe prestes and Pharyses herde his similitudes, they pereceaved that he spake of them.

46 And they went about to laye hondes on hym, but they feared the peple, because they counted hym as a prophet.

CHAP. XXII. 1 And Jhesus answerynge seide eftsonne in parablis to hem, seyinge,

2 The kyngdam of heuenes is maad lic to a man kyng that made weddingus to his sone.

3 And he sente his seruauntis for to clepe men beden to the weddyngis, and thei wolden nat cume.

4 Eftsoone he sente other seruauntis,

CHAP. XXII. 1 And Jesus answered and spake vnto them agayne in similitudes, sayinge,

2 The kyngdome of heven is lyke vnto a certayne kinge which maryed his sonne.

3 And sent forth his seruauntes to call them that were byd to the weddinge, and they wolde nott come.

4 Ageyne he sentt forth other ser-

sæde ðam gelaðedon, Nú ! ic gegearwode mine feorme, mine fearras and mine fugelas synt ofslegene, and ealle mine þing synt gearwe ; cumað to ðam gyftum.

5 Ðá forgýmdon hig ðæt, and férdon, sum to hys túne, sum to hys mangunge.

6 And ða óðre námon hys þeowas, and mid teonan geswencton, and ofslógon.

7 Ðá se cyning, ðæt gehýrde, ðá wæs he yrre ; and sende hys here to, and fordyde ða manslagan, and hyra burh forbærnde.

8 Ðá cwæþ he to hys þeowum, Witodlice ðás gyfta synt gearwe,† ac ða ðe gelaðode wæron, ne synt wyrde.

9 Gáþ nú witodlice to wega gelætum, and clypiað to ðisum gyftum, swá hwylce swá ge geméton.

10 Ðá eodon ða þeowas út on ða wegas, and gegaderedon calle ða ðe hig gemétton, góde and yfele ; ðá wærun ða gyft-hús mid syttyndum mannum gefyllede.

11 Ðá eode se cyning in, ðæt he wolde geseon ða ðe ðær sáton ; ðá geseah he ðær ænne mann ðe næs mid gyftlicum reafe gescrýd.

12 Ðá cwæþ he, Lú freond, húmeta eodest ðú in, and næfdest gyftlic reaf ? Ðá gesúwode he.

13 And se cyning cwæþ to hys þénon, Gebindaþ hys handa and hys fét, and wurpaþ hyne on ða úttran þýstro ; ðær byþ wóp and tóþa gristbitung.

14 Witodlice manega synt gelaðode, and feawa gecorene.†

15 Ðá ongunnon ða Pharisei ráedan, ðæt hig woldon ðone Hælend on hys spræce befón.

16 Ðá sendon hí him hyra leorning-cnihtas to, mid ðam Herodianiscum, and ðus cwædon, Láreow, we witon ðæt ðú eart sóþfæst, and ðú kérest Godes weg myd sóþfæstnysse, and ðú ne wandast for nánnum menn, ne ðú ne besceawast nánnes mannes hád.

seyunge, Seie 3ee to the men beden to the feeste, Loo! I haue made redy my mete, my boles and volatilis ben slayn, and alle thingis redy; cumme 3e to the weddyngus.

5 Sothely thei dispisiden,[†] and thei wenten away, oon in to his vnyezerd, forsothe an other to his marchaundise.

6 But the other helden his seruauntis, and slown hem, pouished with kontek.

7 Forsothe the kyng, whenne he hadde herde, was wroth; and, his hoostis sente, he loste[†] the man quellers, and brente her citee.

8 Thanne he seith to his seruauntis, Sothely the weddyngis ben redy, but thei that weren clepid to the feeste, weren nat worthi.

9 Therefore go 3ee to the outgoyngis of weyes, and whom euere 3e shulen fynde, clepe to the weddyngis.

10 And his seruauntis, gou out in to the weyes, gedreden togidre alle that thei founden, good and yuel; and the weddyngis of men sittynge at mete ben fulfillid.

11 Forsothe the kyng entride, that he shulde see men sittynge at mete; and he see3 there a man nat clothid with brijd clothis.

12 And he seith to hym, Frend, hou entridist thou hidir, nat hauynge brijd clothe? And he was doumbe.

13 Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende 3ee hym into vttermore derknessis; there shal be weepynge and betyng to gidre of teeth.

14 Forsothe many ben clepid, but fewe chosen.

15 Thanne Pharisees, goynge away, token a counseile, that thei shulden take Jhesus in word.

16 And thei senden to hym her disciplis, with Erodyanys,[†] seiynge, Maister, we witen, that thou art sothfast, and thou techist in trowth the weye of God, and there is no cure[†] to thee of eny man, for thou beholdist nat the persooone of men.

vauntes, sayinge, Tell them which are bydden, Lo! I haue prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy; come vnto the mariage.

5 They made light of it, and went their wayes, won to his ferme place, another about his merchandise.

6 The remnaunt toke his seruauntes, and intreated them vngoodly, and slewe them.

7 When the kinge herde that, he was wroth; and sent forth his warryers, and destroyed those murtheres, and brent vppe there cite.

8 Then sayde he to hys seruauntes, The weddinge was prepared, butt they which were bydden there to, were not worthy.

9 Go ye therefore out in to the hye wayes, and as many as ye fynde, byd them to the mariage.

10 The seruauntes went out in to the wayes, and gaddered togedder as many as they coulde fynde, booth good and bad; and the weddinge was furnysshed with gastes.

11 The kinge cam in, to viset hys gastes; and spyed there a man which had not on a weddinge garment.

12 And sayde vnto hym, Frende, howe camyst thou in hydder, and hast not on a weddinge garment? And he was even spechlesse.

13 Then sayde the kyng to hys ministers, Take and bynde hym hande and fote, and caste hym into vtter dereknes; there shalbe wepynde and gnassing of teth.

14 For many are called, and fewe be chosen.

15 Then went the Farises, and toke counsell, howe they myght tangle him in his wordes.

16 And sent vnto him there disciplis, with Herodes seruauntes, sayinge, Master, we knowe, that thou arte true, and that thou teachest the weye of God trueli, nether carest for eny man, for thou consydrest nott mennes estate.

17 Sæge us, hwæt þineþ dē. Ys hyt
 ālyfed dæt man Casere gafol sylle, dē
 nā?

18 Ðā se Hælend hyra fācn gehýrde,
 dā cwæþ he, Lā licceteras, hwi fandige
 ge mín!

19 Æt-ýwæþ me dæs gafoles mynyt.
 Ðā brohton hi him ānne peninc.

20 Ðā cwæþ se Hælend to him, Hwæs
 anlicnys ys dīs, and dīs ofergewrit?

21 Hig cwædon, Ðæs Caseres. Ðā
 cwæþ he, Agyfaþ ðam Casere ða þing
 dē dæs Casyres synt, and Gode ða þing
 dē Godes synt.

22 Ðā hig dæt gehýrdon dā wundrod-
 on hig; and forléton hyne, and férdon
 onweg.

23 On ðam dæge comon to him Sad-
 ucci, dā secgeaþ dæt nān áerýst ne sý,
 and hig ácsedon hyne,

24 And cwædon, Lāreow, Moyses sæde,
 gyf hwā dead sýg, and bearn næbbe,
 dæt his bróðor nyme hys wif, and strýne
 hym bearn.

25 Witodlice myd us wárou seofun
 gebróðru; and se forma fette wif, and
 forþ-férde. And láfde hys bréðer his
 wif bútan bearne;

26 And se óðer ealswá, and se þrydda,
 oð ðone seofoþan.

27 Ðā æt sidemestan, forþ-férde dæt
 wif.

28 Hwylces dæra sufona byþ dæt wif,
 on ðam áriste? calle hig hæfdon hig.

29 Ðā andswarode se Hælend hym and
 cwæþ, Ge dweliap, and ne cunnon hálige
 gewritu, ne Godes mægen.

30 Witodlice ne wifap hig, ne hig ne
 ceorliap, on ðam áerýste; ac hig synt
 swylce Godes englas on heofone.

31 Ne rædde ge, be deadra manna
 áerýste, dæt eow fram Gode gesáed wæs,

32 Ic eom Abrahames God, and Isáaces
 God, and Iacobes God? nys God nā
 deadra, ac lybbendra.

17 Therefore seic to vs, what it semeth to thee. Is it lesful to ȝeue to Cesar^t rente?[†]

18 Forsothe, the wickednesse of hem knownen, Jhesus seith, Ypocritis, what tempten ȝee me?

19 Shewe ȝee to me the prynte of the moneye. And thei offriden to hym a peny.

20 And Jhesus seith to hem, Whos is this ymage, and the wrytyng aboute?

21 Thei seyden to hym, Of Cesar. Thanne he seith to hem, Therefore ȝelde ȝee to Cesar tho thingis that ben Cesaris, and to God tho thingis that ben of God.

22 And thei heerynge wondreden; and, hym laft, thei wenten away.

23 In that day Saducees, that seyden there is no rysyng aȝein, camen niȝ to hym, and axiden hym,

24 Seyinge, Maister, Moyses seide, ȝif eny man be dead, nat hauynge a sone, that his brother wedde his wyf, and reyse seed to his brother.

25 Forsothe seuen bretheren weren at vs; and the first, a wijf weddid, is dead. And he nat hauynge seed, left his wijf to his brother;

26 Also the secounde, and the thridde, til to the seuenthe.

27 Forsothe the laste of alle, and the womman is dead.

28 Therefore in the rysynge aȝein, whos wijf of the seucne shal she be? for alle hadden hir.

29 Sothely Jhesus answerynge seith to hem, ȝee erren, nether knowynge the scripturis, nether the vertu of God.

30 Forsothe in the rysyng aȝein, neither thei wedden, nether ben weddid; but thei ben as the aungelis of God in heuene.

31 Sothely of the rysynge aȝein of dead men, ȝee han nat rad, that it is seid of the Lord, seyinge to ȝou,

32 I am God of Abraham, and God of Ysaac, and God of Jacob? he is nat God of deed men, but of lyuynge men.

17 Tell vs there fore, howe thynkest thou. Is it lawfull to yeve tribute vnto Cesar, or not?

18 Jesus perceaved there wylynes, and sayde, Why tempte ye me, ye ypocrytes?

19 Lett me se the tribute money. And they toke hym a peny.

20 And he sayde vnto them, Whose ys thys ymage, and superscripcion?

21 They sayde vnto hym, Cesars. Then sayde he vnto them, Geve therefore to Cesar that which is Cesars, and geve vnto God that which is Goddes.

22 When they herde that they marvelled; and lefte hym, and went there waye.

23 The same daye the Saducees cam vnto hym, which saye that there is no resurreccion, and they axed hym,

24 Saynge, Master, Moyses bade, if a man dye, havinge no chyl dren, that the brother mary his wyfe, and reyse vppe seed vnto his brother.

25 There were with vs seven brethren; the fyrst married, and dyed with out ysshewe. And lefte hys wyfe vnto hys brother;

26 Lyke wise the secounde, and the thryd, vnto the seventhe.

27 Laste of all, the woman dyed also.

28 Nowe in the resurreccion, whose wyfe shal she be of the vij? for all had her.

29 Jesus answered and sayde vnto them, Ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of God.

30 For in the resurreccion, they nether mary, nor are maryed; but are as the angels of God in heven.

31 As touchynge the resurreccion off the deed, have ye nott redde, what ys sayde vnto you off God, which sayeth,

32 I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the God of the deed, but of the lyvinge.

33 Ðá ðæt folc ðæt gehýrde, ðá wundredon hig hys láre.[†]

34 Ðá ða Phariseiscan gehýrdon, ðæt he hét ða Saduceiscan stýlle beon, ðá eodon hig togædere.

35 And án, ðe wæs ðære æ láreow, ácsode hyne, and fandode hys, ðus cwedende,

36 Lá láreow, hwæt ys ðæt mæste bebod on ðære æ?

37 Ðá cwæp se Hælend, Lufa Drihten ðinne God, on ealre ðinre heortan, and on ealre ðinre sáwle, and on eallum ðinum móde.

38 Ðis ys ðæt mæste and ðæt fyrmeste bebod.

39 Óðer ys ðysum gelic; Lufa ðinne nehstan swá swá ðe sylfne.

40 On ðysum twám bebodum byp gefylled eall seo æ.

41 Ðá ða Phariseiscan gegaderode wæron, ðá cwæp se Hælend,

42 Hwæt þincþ eow be Criste, hwæs sunu ys he? Hig cwædon, Dauides.

43 Ðá cwæp se Hælend, Hwí clypaþ Daud hýne on gáste Drihten, and cwyþ,

44 Drihten cwæp to mínum Drihtne, Site on míne swýðran healfe, oð ðæt ic gesette ðine fýnd ðe to fót-sceamole?

45 Gyf Daud hýne on gáste Dryhten clypaþ, hú ys he hys sunu?

46 Ðá ne mihton hig him nán word andswarian, ne nán ne dorste of ðam dæge, hýne nán þing máre ácsian.

CHAP. XXIII. 1 Ðá spræc se Hælend to ðam folce, and to hys leorningcnyhtum,

2 And cwæp, Bóceras and Pharisei sæton ofer Moyses láreow-setl.

3 Healdaþ, and wyrceaþ, swá hwæt swá hig secgeaþ. And ne dó ge ná æfter heora worcum; hig secgeaþ, and ne dóp.

4 Hig bindaþ hefige byrdýna, ðe man áberan ne mæg, and lecgeaþ ða uppan

33 And the companyes of peple heerynge, wondreden in his teehyng.

34 Forsothe Pharisees, heerynge that he hadde put silence to Saducees, camen to gidre in to oon.

35 And oon of hem, a techer of the lawe, axede Jhesus, temptyng hym,

36 Maistre, whiche is a greet maundement in the lawe?

37 Jhesus seide to hym, Thou shalt loue the Lord thi God, of al thin herte, and in al thi soule, and in al thi mynde.

38 This is the firste and the most maundement.

39 Forsothe the secoude is lie to this; Thou shalt loue thi neiȝbore as thi self.

40 In these two maundementis hangith al the lawe and prophetis.

41 Sothely the Pharisees gedrid to gidre, Jhesus axide hem,

42 Seynge, What semeth to ȝou of Crist, whos sone is he? Thei seyden to hym, Of Dauith.

43 He seith to hem, Therefore hou Dauith in spirit clepith hym Lord, seyng,

44 The Lord seide to my Lord, Sitte on my ryȝthalf, til that I put thin enmyes a stole of thi feet?

45 Therefore ȝif Dauyd clepith him Lord, hou is he his sone?

46 And no man miȝt answeere a word to hym, nether eny man was hardy fro that day, for to axe hym more.

CHAP. XXIII. I Thannc Jhesus spae to the companyes of peple, and to his disciplis,

2 Seyng, Vpon the chaier of Moyses, scribis and Pharisees setten.

3 Therefore kepe ȝee, and do ȝee alle thingis, what euere thingis thei shulen seie to ȝou. But nyl ȝee do after her werkis; sothely thei seien, and don nat.

4 Sothely thei bynden to greuouse chargis, and vnportable,[†] and putten in

33 And when the people herde that, they were astonyed at hys doctrine.

34 When the Pharises had herde howe that he had put the Saduces to silence, they drewe togedder.

35 And won of them, whych was a doctour off lawe, axed him a question, temptyng him, and sayng,

36 Master, whych is the grett commaundment in the lawe?

37 Jesus sayde vnto him, Thou shalt love thy Lorde God, with all thyne herte, wyth all thy soule, and with all thy mynde.

38 This is the fyrst and that grett commaundment.

39 And there ys another lyke vnto thys; Thou shalt love thyne neighbour as thy selfe.

40 In thesetwo commaundmenteshange all the lawe and the prophettes.

41 Whyll the Pharises were gaddered togedder, Jesus axed them,

42 Sayng, What thinke ye of Christ, whose sone is he? They sayde vnto hym, The sone of David.

43 He sayde vnto them, Howe then doeth David in spirite call him Lorde, sayng,

44 The Lorde sayde to my Lorde, Sytt on my ryght honde, tyll I make thyne enmyes thy fote stole?

45 Yf David call hym Lorde, howe is he then his sone?

46 And none of them coulde answeere him ageyne one worde, nether durste eny man from that daye forth, axe hym eny moo questions.

CHAP. XXIII. I Then spake Jesus to the people, and to hys disciples,

2 Sayng, The serybs and the Pharises sitt in Moses seate.

3 Whatsoever they byd you observe, that observe, and do. But after their workes do not; for they saye, and do not.

4 Ye and they bynde hevy burthens, and greveous to be borne, and ley them

manna exla; and nellap hig ða mid heora fingre æt-hrinan.

5 Ealle heora worc hig dōþ, ðæt menn hi geseon; hig tobrædaþ hyra heals-béc,[†] and mærsiaþ heora reafa fnaðu.

6 Hig lufigeaþ ða fyrmestan setl on gebeorscypum, and ða fyrmestan láreow-setl on gesamnungum;

7 And ðæt hig man gréte on strætum, and ðæt menn hig láreowas nemnon.

8 Ne gyrne ge ðæt eow man láreowas nemne; áu ys eower láreow, ge synt ealle gebróðru.

9 And ne nemne ge eow fæder ofer eorþan, áu ys eower fæder, se ðe on heofonum ys.

10 Ne eow man ne nemne láreowas, forðam áu, Crist, is eower láreow.

11 Se ðe eower yldest sý, beo se eower þén.

12 Witodlice se ðe hýne upp-áhefþ, se byþ genýðerod; and se ðe hýne sylfne ge-eaðmét, se byþ up-áhafen.[†]

13 Wá eow, bócyras and Pharisei, liceteras, forðam ge belúcaþ heofona rice befóran mannum; ne ge in ne gáþ, ne ge ne gepafiaþ ðæt óðre ingán.

14.[†]

15 Wá eow, bócyras and Pharisei, liceteras, forðam ge befarap sæ and eorþan, ðæt ge dón áne ælþeodine; and ðonne he geworden byþ, ge gedóþ hýne helle bearn, twýfealdlicor ðonne eow.

16 Wá eow, blindan látteowas, ge secgeaþ, Swá hwýlc swá swereþ on temple, ðæt ys náht; swá hwá swá swereþ on ðæs temples golde, se ys scyldig.

17 Ealá ge dysegan and blindan, hwæðer ys máre, ðe ðæt gold, ðe ðæt templ ðe ðæt gold gehálgap?

18 And swá hwá swá swereþ on ðam weofode, ðæt ys náht; swá hwýlc swá

to shuldres of men; but with her fyngir
thei wolen nat moue hem.

5 Therefore thei don alle her werkis,
that thei be seen of men; forsothe thei
alargen her filateries,[†] and magnyfic
hemmys.

6 Sothely thei louen the first sittingg
placis in sopers, and the first chaires in
synagogis;

7 And salutaciouns in the chepyng,
and to ben elepid of men maistirs.

8 Sothely nyl 3ee ben elepid maistir;
for oon is 3oure maistir, forsothe alle
3e ben brethren.

9 And nyl 3e elepe to 3ou a fadir on
erthe, for oon is 3oure fadir, that is in
heuenes.

10 Nether be 3e elepid maistirs, for
oon is 3our maistre, Crist.

11 He that is more of 3ou, shal be
3oure mynystre.

12 Forsothe he that shal hie hym self,
shal be mekid; and he that shal meeke
hym self, shal ben enhaunsid.

13 Sothely woo to 3ou, seribis and
Pharisees, ypocritis, for 3e closen the
kyngdam of heuenes before men; sothe-
ly 3e entren nat, ne suffre men entrynge
for to entre.

14 Woo to 3ou, seribis and Pharisees,
ypocritis, that eten the housis of widues,
in longe preier preyinge; for this thing
3e shulen take the more don.

15 Woo to 3ou, seribis and Pharisees,
ypocritis, that eumpasen the se and the
lond, that 3ee maken o proselite;[†] and
whaune he shal be maad, 3e maken hym
a sone of helle, double more than 3ou.

16 Woo to 3ou, blynde lederis, that
seien, Who euere shal swere by the
temple of God, no thing is; sothely he
that shal swere in the gold of the temple,
owith.[†]

17 3ee folis and blynde, forsothe what
is more, the gold, or the temple that
halowith the gold?

18 And who euere shal swere in the
auter, no thing is; but he that shal

oon mennes shuldres; but they them
sylfe wyl not move them with one
fynger.

5 All there workes they do, for to be
sene of men; they sett abroade there
philateris, and make large borders on
there garmenttes.

6 And love to sytt vppermooste at
feastes, and to have the chefe seates in
the synagogges;

7 And gretynge in the marketes, and
to be called of men rabi.

8 But ye shall nott suffre youre selves
to be called rabi; for one ys youre
master, that is to wytt Christ, and all
ye are brethren.

9 And call ye no man youre father on
the erth, for one is youre father, and he
is in heven.

10 Be ye not called masters, for one
ys youre master, and he is Christ.

11 He that is greateste amonge you,
shalbe youre servaunte.

12 But whosoever exalteth hym silfe,
shalbe brought lowe; and he that sub-
mitteth him silfe, shalbe exalted.

13 Wo be vnto you, seribs and Pharises,
dissemblers, for ye sheet vp the kyng-
dom of heven before men; ye youre
selves goo nott in, nether suffre ye them
that come to enter in.

14 Wo be vnto you, scribes and Pha-
rises, for ye deuoure widdowes houses,
and that vnder a coloure of praying
longe prayers; wherfore ye shall receave
greater damnaicon.

15 Wo be vnto you, scribes and Pha-
rises, ypocrites, for ye compasse see and
londe, to brynge one in to youre belefe;
and when ye have brought him, ye
make hym two folde more the chylde
off hell, then ye youre selves are.

16 Wo be vnto you, blynd gides, for
ye saye, Whosoever swere by the tem-
ple, yt ys nothinge; but whosoever
swere by the golde of the temple, he is
dettor.

17 Ye folis and blinde, whether is
greater, the golde, or the temple that
sanctifyeth the golde?

18 And whosoever sweareth by the
autler, it is nothinge; but whosoever

swereþ on ðære offrunge ðe ofer ðæt weofod ys, se ys gyltig.

19 Ealá ge blindan, hwæðer ys máre, ðe offrung, ðe ðæt weofod ðe gehálgap ða offrunge?

20 Witodlice se ðe swereþ on weofode, he swereþ on him, and on callum ðam ðe him ofer synt.

21 And se ðe swereþ on temple, he swereþ on him, and on ðam ðe him on-eardiap.

22 And se ðe sweraþ on heofonan, he sweryþ on Godes þrym-setle, and on ðam ðe ofyr ðæt sitt.

23 Wá eow, bóceras and Pharisei, liceteras, ge ðe teoðiap mintan, and dile, and eumyn, and ge forléton ða þing ðe synt hefigeran ðære æ, dóm, and mildheortnyse, and geleafan. Ðás þing hyt gebyrede ðæt ge dydon, and ða óðre ne forléton.

24 Lá blindan látteowas, ge drehnigeap ðone gnæt áweg, and drinceap ðone oífend.

25 Wá eow, bóceras and Pharisei, liceteras, forðam ge cláensiap ðæt wiðútan ys, caliceas and discas; and ge synt innan fulle reafláces and uneláennysse.

26 Ealá ðú blinda Phariseus, cláensa æryst ðæt wiðinnan ys calices and discas, ðæt hyt si cláene ðæt wiðútan ys.

27 Wá eow, bóceras and Pharisei, liceteras, forðam ge synt gelice hwítum byrgenum, ða þinceap mannum útan wlitige; and hig synt innan fulle deadra bána, and ealre fylpe.

28 And swá ge atýwap mannum útan rihtwise; innan ge synt fulle liccetunge and unrihtwisnesse.

29 Wá eow, bóceras and Pharisei, liceteras, ge ðe timbriap witegena byrgena, and glengap rihtwisra gemyndstówa,

30 And ge cwedaþ, Gyf we wáron on úre fædera dagum, náron we heora geféran on ðæra witegena blódes gyte.

31 Witodlice ge synt eow sylfum to gewitnyse, ðæt ge synt ðæra bearn ðe ofslógon ða witegan.

swere in the ȝifte that is on the auter, owith.

19 Blynde men, forsothe what is more, the ȝift, or the auter that halowith the ȝifte?

20 Forsothe he that swerith in the auter, swerith in it, and alle thingis that ben thereon.

21 And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.

22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith thereon.

23 Woo to ȝou, scribis and Pharisees, ipoeritis, that tithen mente, anete, and comyn, and han lefte tho thingis that ben greuouser[†] of the lawe, dom, and mercy, and feith. And these thingis it behofte[†] for to do, and not to leuee hem.

24 Blynde leders, elensynge a gnatte, but swolowynge a camel.

25 Woo to ȝou, scribis and Pharisees, ipoeritis, that maken clene that thing of the cuppe and plater, that is with outforth; forsothe with ynne ȝe ben ful of raueyne and vnelennesse.

26 Thou blynd Pharisee, clense first that thing of the cuppe and plater that is with ynneforth, that and that thing that is with outenforth be maad clene.

27 Woo to ȝou, scribis and Pharisees, ipoeritis, that ben lie to sepuleris maad whijt, the whiche with outen forth semen faire to men; sothely with ynne thei ben ful of boonys of dead men, and al filthe.

28 So and ȝee forsothe with outen forth apere iuste to men; but with ynne ȝee ben ful of ipoerisie and wickidnesse.

29 Woo to ȝou, scribis and Pharisees, ipoeritis, that belden sepuleris of prophetis, and maken faire the birielis of iuste men,

30 And seien, ȝif we hadden ben in the dayes of our fadris, we shulden nat han be here felowis in the blood of prophetis.

31 And so ȝe ben in witnessyng to ȝou self, for ȝe ben the sonys of hem that slouen the prophetis.

swearth by the offeringe that lyeth on the aultre, ys detter.

19 Ye foles and blinde, whether is greater, the offeringe, or the aultre whych sanctifyeth the offeringe?

20 Whosoever therefore swearth be the aultre, swearth bi it, and by all that there on is.

21 And whosoever swearth by the temple, swearth by it, and by hym that dwelleth there in.

22 And he that swearth by heven, swearth by the seate of God, and by hym that sytteth thereon.

23 Wo be to you, serybes and Pharises, desemblers, for ye tythe mynt, annys, and comen, and leave the wayghtyer mattres of the lawe ondone, iudgement, mercy, and fayth. These ought ye to have done, and not to have lefte the othre ondone.

24 Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

25 Wo be to you, serybes and Pharises, ipoerites, for ye make clene the vtter side off the cuppe and off the platter; but with in they are full of brybery and excesse.

26 Thou blynde Pharise, clense fyrst that which is with in the cuppe and the platter, that the outsyde maye also be clene.

27 Wo be to you, serybes and Pharises, ipoerites, for ye are lyke vnto paynted tombes, which appere beautyfull outwards; but are with in full off deed mens bones, and of all fylthyne.

28 So are ye, for outwards ye appere righteous vnto men; when with in ye are full of dissimulacion and inquite.

29 Wo be vnto you, scribes and Pharises, ipoerites, for ye bilde the tombes off the prophetes, and garnisse the sepulchres off iuste men,

30 And saye, Yf we had bene in oure fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes.

31 So are ye witnesses vnto youre selves, that ye are the children of them which killed the prophetes.

32 And gefylle ge ðæt gemet eowra fædera.

33 Ealá ge næddran, and næddrena cynn, hú fleo ge fram helle dóme?†

34 Ic sende to eow witegan, and wise bóceras ; and ge hig ofsleaþ, and hóp, and swingaþ on eowrum gesomnungum, and ge hig ehtaþ of byrig on byrig ;

35 ðæt ofer eow cume ælc rihtwis blóð, ðe wæs ágoten ofer eorþan, fram Abeles blóde ðæs rihtwisan oð Zacharias blóð, Barachias suna, ðone ge ofslógon betwyx ðam temple and ðam weofode.

36 Sóp ic eow secge, ealle ðás þing cumað ofer ðas eneorisse.

37 Ealá Ierusalem, ealá Ierusalem,† ðú ðe ða witegan ofslihst, and mid stánum oftorfast ða ðe to ðe ásende synt, swiðe oft ic wolde ðine bearn gegaderigan, swá seo henu hyre cicenu under hyre fyðeru gegaderað, and ðú noldest.

38 Witodlice nú ! byþ eower hús eow wéste forlæten.

39 Sóp ic secge eow, ne geseoþ ge me heonon-forþ, ærðam ðe ge secgeon, Sý gebletsod se, ðe com on Drihtnes naman.

CHAP. XXIV. 1 And ðá se Hælend út-code of ðam temple ; him to-genealæhton hys leorning-cnihtas, ðæt hi him ætýwdon ðæs temples getimbrunge.

2 Ðá andswarode he him and cwæþ, Geseoþ ge eall ðis ? Sóp ic secge eow, ne byþ hér læfed stán uppan stáne, ðe ne beo toworpen.

3 Ðá he sæt uppan Oliuetes dúne, ðá comon hys leorning-cnihtas dihlíce, and cwædon, Sæge us, hwænne ðás þing gewurdon, and hwyle tæcn sī ðines tocyms. and worulde ge-endunge.

4 Ðá andswarode he him and cwæþ, Warniaþ, ðæt eow nán ne beswice.

32 And 3e fulfillen the mesure of 3oure fadris.

33 3ee sarpentis, fruytis[†] of eddris,[†] hou shulen 3ee flee fro the dom of helle?

34 Therefore loo! I sende to 3ou prophetis, and wise men, and scribis;[†] and of heia 3ee shulen slee, and crucifie, and of hem 3e shulen bete in 3our synagogis, and shulen pursue fro citee in to citee;

35 That al the iuste blode come vpon 3ou, that was shed on the erthe, fro the blood of iust Abel til the blood of Zacharie, the sone of Barachie, whom 3ee slown bitwixe the temple and the auter.

36 Trewli I seie to 3ou, alle these thingis shulen come vpon this generacioun.

37 Jersusalem, Jersusalem, that sleest prophetis, and stonyst hem that ben sent to thee, hou oft wold I gedre to gidre thi sonys, as an henne gedreth togidre hir chikenys vnder hir wengis, and thou woldist nat.

38 Loo! 3oure hous shal be lefte to 3ou desert.[†]

39 Forsothe I seie to 3ou, 3ee shulen nat see me fro hennys forth, til that 3ee seien, *Blessid is he*, that cumeth in the name of the Lord.

CHAP. XXIV. 1 And Jhesus, gon out of the temple, wente; and his disciplis camen ni3 to hym, that thei shulden shewe to hym the bildyngis of the temple.

2 Forsothe he answeyng seith to hem, Seen 3ee alle these thingis? Trewli I seie to 3ou, a stoon shal nat be lefte here on a stoon, the whiche shal nat be distruyed.

3 Sothely hym sittynge on the hil of Olyuete, disciplis camen ni3 to him priuely, seyng, Seie to vs, whanne thes thingis schulen be, and what tokene of thi comynge, and of ending of the world.

4 And Jhesus answeringe seide to hem, Se 3e, that no man disceyue 3ou.

32 Fulfill ye lyke wyse the measure of youre fathers.

33 Ye serpentes, and generacion of vipers, howe shall ye scape the dampnacion of hell?

34 Wherefore beholde! Y sende vnto you prophetes, wyse men, and scribes; and off them some shall ye kyll, and crucifie, and some shall ye scourge in youre synagogges, and persecute from cite to cite;

35 Thatt all righteous bloud may fall on you, which was sheed apone the erth, from the bloud of righteous Abell vnto the bloud of Zacharias, the sonne of Barachias, whom ye slewe betwene the temple and the altre.

36 Verely Y say vnto you, all these thinges shall light apone this generacion.

37 Hierusalem, Hierusalem, which kyllest prophetes, and stonest them which are sent to the, howe often wolde I have gaddered thy children to gedder, as the henne gaddreth her chickens vnder her wynges, but ye wolde not.

38 Beholde! youre habitacion shalbe lefte vnto you desolate.

39 For Y saye vnto you, ye shall not se me hence forth, tyll that ye saye, *Blessed ys he*, that commeth in the name off the Lorde.

CHAP. XXIV. 1 And Jesus went out, and departed from the temple; and his disciples cam to hym, for to shewe hym the byldinge of the temple.

2 Jesus sayde vnto them, Se ye not all these thinges? Verely Y saye vnto you, there shall not be here lefte one stone vppon another, that shall not be destroyed.

3 And as he sat vppon the mount Olyuete, his disciples cam vnto hym secretly, sayinge, Tell vs, when this shalbe, and what signe shalbe of thy comminge, and of the ende of the worlde.

4 And Jesus answered and sayde vnto them, Take hede, that no man desceave you.

5 Manega cumaþ on mínum naman, and cweðaþ, Ic eom Crist; and beswicþ manega.

6 Witodlice ge gebýraþ gefeoht, and gefeohta hlisan; warnigeaþ, ðæt ge ne beon gedréfede; ðás þing sceolon geweorðan, ac nys ðonne gyt se ende.

7 Þeod winþ ongén þeode, and rice ongén rice, and mann-cwealmas beoþ, and hungras, wide geond land, and eorþan styrunga;

8 Ealle ðás þing synt ðæra sára aginnu.

9 Ðonne syllað hi eow on gedréfennisse, and ofsleaþ eow, and ealle menn eow hatigeaþ for mínum naman.

10 And ðonne beoþ manega ungetrýwsode, and belæwaþ betwýx him, and hatigaþ him betwýnan.

11 And manega lease witegan cumaþ, and beswicþ manega.

12 And forðam ðe unrihtwísnyricsaþ, manegra lufu ácólað;

13 Witodlice se ðe þurhwunaþ oð ende, se byþ hál.

14 And ðis góðspel byþ bodod ofer ealle eorþan, on gewitnesse callum þeodum; and ðonne cymþ seo ge-endung.

15 Ðonne ge geseoþ ða onsceonunge ðære toworpennisse, ðe se witega gewæþ, Daniel, ðá he stóð on háligre stówe; ongyte, se ðe hyt ræt;

16 Fleon ðonne to múntum, ða ðe on Iudea-lande synt;

17 And se ðe ys uppan hys húse, ne gá he nyðer ðæt he áenig þing on his húse fecce;

18 And se ðe is on æcere, ne cyrre he ðæt he hys tunecan nyme.

19 Wá eacniendum and fédendum on ðam dagum.

20 Biddað, ðæt eower fleam ou wintra, oððe on reste-dæge, ne geweorðe.

21 Witodlice ðonne byþ swá mycel ge-deorf, swá næs of middan-geardes fruman

5 Many schulen come in my name, seynge, I am Crist; and thei schulen disceyue manye.

6 Sothly 3e ben to heere bateyls, and opynouns of bateyls; se 3e, that 3e ben not distroblid; forsoth it bihoueth thes thingis to be don, but not 3it is the ende.

7 Folk schal ryse to gidere a3en folk, and rewme in to rewme, and pestilencis, and hungris, and erthemouyngis schulen be by placis;

8 Forsothe alle thes thingis ben bigynnyngis of sorwis.

9 Thenne thei schulen bitake 3ou in to tribulacioun, and thei schulen slee 3ou, and 3e schulen be in hate to alle folkis for my name.

10 And thanne manye schulen be selaundrid, and to gidere bitraye,[†] and in hate haue to gidere.

11 And many false prophetis schulen ryse, and disceyue many.

12 And for wickidnesse schal be plenteous, the charite of manye schal waxe coold;

13 Forsothe he that schal dwelle stable vnto the ende, he this schal be saaf.

14 And this gospel of kyngdom schal be prechid in al the world, in to witnessinge to alle folkis; and thanne the ende schal come.

15 Therfore whenne 3e schulen se the abhomyacioun of discomfort, that is seid of Danyel, the prophete, stonyng in the hooly place; he that redith, vnderstonde;

16 Thanne thei that ben in Judee, fle to mounteyns;

17 And he that *is* in the hous roof, come not down to take any thing of his hous;

18 And he that *is* in the feeld, turne not a3en to take his coote.

19 Forsoth wo to wymmen with childe and noryselinge in the dayes.

20 Sothly preie 3e, that 3oure fleynge be not maad in wyntir, or saboth.

21 Forsothe thanne schal be greet tribulacioun, what maner was not fro the

5 For many shall come in my name, sainge, Y am Christ; and shall deceave many.

6 Ye shall heare of warres, and of the noyse of warres; but se, that ye be not troubled; for all these things muste come to passe, but the ende is not yet.

7 For nacion shall ryse ageynste nacion, and realme ageynste realme, and there shalbe pestilence, and honger, and erthquakes in all quarters;

8 All these are the beginnynges off sorowes.

9 Then shall they put you to trouble, and shall kyl you, and ye shalbe hated off all nacions ffor my names sake.

10 And then shall many fall, and shall betraye won another, and shall hate won the other.

11 And many false prophetes shall aryse, and shall deceave many.

12 And because iniquite shall have the vpper hande, the love of many shall abate;

13 But he that endureth to the ende, shalbe safe.

14 And this gospell off the kyngdom shalbe preached in all the worlde, for a witnes vnto all nacions; and then shall the ende come.

15 When ye then shall se the abominacion and desolacion, spoken of by Daniell, the prophet, stonde in the holy place; whosoever redeth it, let hym vnderstonde it;

16 Then let them which be in Iury, flye into the mountaynes;

17 And lett hym which is on the housse toppe, not come doune to take enytinge out of his housse;

18 Nether let hym which is in the felde, returne backe to feteche his clothes.

19 Wo be in those dayes to them that are with chyldre and to them that geve sucke.

20 Butt praye, thatt youre flyght be not in the wynter, nether on the saboth daye.

21 For then shalbe greete tribulacion, suche as was not from the begin-

oð ðis, ne nú ne geweorþ.

22 And búton ða dagas gescyrte wæron, nære nán mann hál geworden; ac for ðam gecorenum, ðe he geceas, ða dagas beoþ gescyrte.

23 Ðonne gyf eow hwá sægþ, Nú! Crist ys hér, oððe ðær, ne gelyfe ge him.

24 Ðonne cumað lease Cristas and lease witegan, and dōþ mycle tǣcn and fōre-beacn; ðæt ða beoþ on gedwolan gelæddle, gyf hyt beon mæg, ðe gecorene wæron.

25 Witodlice! ic hyt eow fōresæde.

26 Gyf hig eow secgeað, Hér he ys on wéstene, ne fare ge út; gyf hig secgeað, Hér he ys on þurh-farun, ne gelyfe ge.

27 Witodlice swá swá liget færþ fram ést-dæle, and ætýwþ oð west-dæl, swá byþ mannes suna tocyne.

28 Swá hwær swá hold byþ, ðæder beoþ earnas gegaderode.

29 Sóna æfter ðæra daga gedréfydnesse, seo sunne byþ forsworcen, and se móna hys lecht ne sylþ, and steorran feallaþ of ðære heofenan, and ðære heofenan mæ genu beoþ ástyrede.

30 And ðonne ætýwþ mannes suna tǣcn on heofonan, and ðonne wépaþ ealle eorþan mægþa; and geseoþ mannes sunu cumendne[†] on heofonan genipum,[†] mid myclum mægene and mægenþrymme.

31 And he ásent hys englas mid býman, and mycelre stefne; and hí gegaderigaþ hys gecorenan of feower middan-eardes endum, of heofona heahnyssum oð hyra gemæru.

32 Leornigeað bigspel be ðam ficitreowe. Ðonne hys twíg byþ hnesce, and leaf ácennede, ge witon, ðæt sumor ys gehende;

33 And wite ge swá, ðonne ge dás þing geseoþ, ðæt he ys on durum gehende.

34 Sōþ ic secge eow, ðæt ðeos cneorys ne gewit, ærdam ðe ealle dás þing geweorðon;

bigynnyng of the world to now, nethir schal he maad.

22 And no but tho dayes hadden be breggid, al fleisch[†] schulde not be maad saaf; but tho dayes schulen be maad schort, for the chosun men.

23 Thanne if ony man schal seie to 3ou, Lo! here is Crist, or there, nyle 3e bileue.

24 Forsothe false Cristis and false prophetis schulen ryse, and thei schulen 3yue grete tokenes and wondris; so that also the chosyne be ledd in to errour, if it may be don.

25 Lo! I haue bifore seid to 3ou.

26 Therefore if thei schulen seie to 3ou, Loo! he is in desert, nyle 3e go out; loo! in pryuey chambris,[†] nyle 3e bileue.

27 Sothli as leyt goth out fro the cest, and apperith til in to the west, so schal be and the comynge of mannis sone.

28 Where euere the body schal be, and the eglis schulen be gederid thidur.

29 Forsothe anon aftir the tribulacioun of tho dayes, the sunne schal be maad derk, and the mone schal not 3yue hir lizt, and sterris schulen falle down fro heuene, and the vertues of heuenes schulen be mouyd.

30 And thanne the tokene of mannis sone schal appere in heuene, and thanne alle kynredis[†] of erthe schulen weyle; and thei schulen se mannis sone comynge in the clowdis of heuene, with moche vertu and mageste.

31 And he schal sende his angelis with a trumpe, and greet voic; and thei schulen gedere his chosyne fro foure wyndis of heuene, fro the hizeste thingis of heuenes til teermes[†] of hem.

32 Lerne 3e the parable of a fyge tree. Whenne his bou3[†] is now tendre, and lecuys sprungen, 3ee witen, that somer is ni3;

33 So and 3ee whenne 3ee shulen se alle these thingis, witith that it is ni3, and in the 3atis.

34 Trewly I seie to 3ow, for this generacioun shal nat passe, til that alle thingis be don;

nynge off the worlde to this tyme, ner shalbe.

22 Ye and except those dayes shulde be shortened, shulde no flesse be saved; butt for the chosens sake, those dayes shalbe shortened.

23 Then yff eny man shall saye vnto you, Lo! here is Christ, or there is Christ, beleve it not.

24 Ffor there shall arise falce Christes and falce prophetes, and shall geve greate signes and wonders; so greatly that yff it were possible, even the chosen shulde be brought in to erreure.

25 Take hede! I have tolde you before.

26 Yff they shall saye vnto you, Lo! he is in the desert, go not forth; yff they saye, lo! he is in the secret places, beleve nott.

27 For as the lightnyng cometh out off the cest, and shyneth vnto the weest, so shall the comynge off the sonne of man be.

28 For wheresoever a deed body is, even thyther wyll the egles resorte.

29 Immediatly after the tribulacioun off those dayes, shall the sun be derkeneth, and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move.

30 And then shall appere the sygne of the sonne off man in heven, and then shall all the kynreddes of the erth morne; and they shall se the sonne of man come in the cloudes of heven, with power and greate maieste.

31 And he shall sende his angelles with the greate voyce of a tromp; and they shall gadder to gedther his chosen from the fower wyndes, and from the one ende off the worlde to the other.

32 Lerne a similitude of the fygge tree. When his branches are yet tender, and his leues spronge, ye knowe, that somer is nye;

33 So lyke wyse when ye se all these thynges, be ye sure that it is neare, even at the dores.

34 Verely I saye vnto you, thatt this generacion shall not passe, tyll all be fulfilled;

35 Heofone and eorþe gewitaþ, witodlice mine word ne gewitaþ.

36 Nát nán mann be ðam dæge ne be ðære tide, ne furðan englas, búton fæder ána.

37 Witodlice swá swá on Nóes dagum wæs, swá byþ mannes suna tocyme.

38 Swá hī wæron, on ðam dagum ær ðam flóde, etende and drincende, and wifigende and gyfta syllende, oð ðone dæg, ðe Nóe on ða earce eode ;

39 And hī nyston,[†] ær ðæt flóð com, and nam hig ealle, swá byþ mannes suna tocyme.

40 Donne beoþ twegen on æcere, án byþ genumen, and óðer byþ læfed ;

41 Twá beoþ æt cwyrne gríndende, án byþ genumen, and óðer byþ læfed ; twegen beoþ on bedde, án byþ genumen, and óðer byþ læfed.[†]

42 Wacigaþ witodlice, forðam ðe ge nyton on hwylcere tide eower Hláford cuman wyle.

43 Witap, ðæt gyf se híredes ealdor wiste on hwylcere tide se þeof toward wære, witodlice he wolde wacigean, and nolde gepafigan[†] ðæt man hys hús underdulfe.

44 And forðam beo ge gearwe, forðam ðe mannes sunu wyle cuman, on ðære tide ðe ge nyton.

45 Wénst ðú hwá sý getrywe and gleaw þeow, ðone geset hys hláford ofer his hired, ðæt he him on tide mete sylle ?

46 Eadig[†] ys se þeow, ðe hys hláford hyne gemét ðus dóndne, ðonne he cymþ.

47 Sóp ic eow seegge, ðæt ofer eall ðæt he áh he hyne geset.

48 Gyf se yfela þeowa þenþ on hys heortan and cwyþ, Mīn hláford uferap hys cyme,

49 And ágynþ beatan hys efen-þeowas, and yt and drineþ mid druncenum ;

50 Donne cymþ ðæs weales hláford on

35 Heuene and erthe shulen passe, but my wordis shulen nat passe.

36 Forsothe of thilk day and hour no man woot, nether angelis of heuenes, no but the fadir alone.

37 Forsothe as it was in the dayes of Noye, so shal be and the comyng of mannes sone.

38 For as in the days bifore the grete flood, thei weren etyng and drinkyng, weddyng and takyng to weddyng, til in to that day, in the whiche Noe entride in to the ship;

39 And thei knewen nat, til that the grete flood came, and toke alle men, so shal be the cummyng of mannes sone.

40 Thanne two shulen be in a feeld, oon shal be taken to, and an other left;†

41 Two *wymmen* shulen be gryndyng in oo querne, oon shal be taken to, and the other forsaken; two in oo bed, the toon shal be taken to, and the tother forsaken.

42 Therefore wake 3ee, for 3ee witen nat in what houre 3oure Lord is to cumme.

43 Sothely that thing wite 3ee, for 3if the housbonde man wiste in what houre the theef were to cumme, trewly he shulde wake, and suffre nat his hous to be vndirmynyd.

44 And therefore and 3ee be redy, for in what hour 3ee gessen nat, mannes sone is to cumme.

45 Who gessist thou is a trew seruaunt and prudent,† whom his lord ordeynyde on his meynee, that he 3eue to hem mete in tyme?

46 Blissid is that seruaunt, whom his lord, whenne he shal cumme, shal fynde doynge so.

47 Trewly I seie to 3ou, for vpon alle his goodis he shal ordeyne hym.

48 Forsothe 3if thilk yuel seruaunt shal seie in his herte, My lord makith dwellyng† to cum,

49 And bigynne to smyte his euen seruauntis, sothely 3if he ete and drynke with drunkenlewe men;

50 The lord of thilk seruaunt shal

35 Heven and erth shall perisshe, but my wordes shall abyde.

36 But of that daye and houre knowith no man, no not the angels of heven, but my father only.

37 As the tyme of Noe was, so lyke wyse shall the commyng of the some off man be.

38 For as in the dayes before the floud, they dyd eate and drynke, mary and were married, even vnto the daye, that Noe entred in to the shyppe;

39 And knewe of nothyng, tyll the floude cam, and toke them all awaye, so shall also the commyng off the some off man be.

40 Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused;

41 Two shalbe gryndyng at the myll, the one shalbe receaved, and the other shalbe refused.

.

42 Wake therefore, because ye knowe nott what houre youre Master wyll come.

43 Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come, he wolde suerly wathe, and not suffre his housse to be broken vppe.

44 Therefore be ye also redy, for what houre ye tinke leest on, in the same shall the sonne of man come.

45 Who is a faythfull seruaunte and wyse, whom his master hath made ruler over his housholde, ffor to geve them meate in season convenient?

46 Happy is that seruaunt, whom his master, when he cometh, shall finde so doynge.

47 Verely Y saie vnto you, he shall make him ruler over all his goodes.

48 But and yf the evyll seruaunt shall saye in his herte, My master wyll differ his commyng,

49 And begynn to smyte his felowes, ye and to eate and to drynke with the drunken;

50 That seruautes master wyll come

ðam dæge ðe he nâ ne wénþ, and on ðære tide ðe he nât,

51 And todælp hyne, and áset hys dæl myd licceterum ; ðær byþ wóp, and tóþa gristbitung.

CHAP. XXV.† 1 ðonne byþ heofena rice gelic ðam tyn fæmnum, ðe ða leoht-fatu nâmon, and fêrdon ongén ðone brýdguman and ða brýde ;

2 Hyra fif wæron dysige, and fif gleawe.

3 Ac ða fif dysegan nâmon leoht-fatu, and ne nâmon nânne ele mid hym ;

4 Ða gleawan nâmon ele on hyra fatum mid ðam leoht-fatum.

5 Ðá se brýdguma ylde, ðá hnappedon hig ealle and slépon.

6 Witodlice to middere nihte man hrýmde and cwæþ, Nú ! se brýdguma cymb, farað him togénes.

7 Ðá áryson ealle ða fæmnan, and glengdon heora leoht-fatu.

8 Ðá cwædon ða dysegan to ðam wisum, Syllaþ us of eowrum ele, forðam úre leoht-fatu synt ácwenete.

9 Ðá andswaredon ða gleawan, and cwædon, Nese, ðelæs ðe we and ge nabbon genéh, gâþ to ðam cýpendum, and byegaþ eow ele.

10 Witodlice ðá hig fêrdon and woldon byegean, ðá com se brýdguma ; and ða ðe gearwe wæron, eodon in mid him to ðam gyftum ; and seo duru wæs belocen.

11 Ðá æt-nehstan comon ða óðre fæmnan, and cwædon, Dryhtyn, dryhtyn, læt us in.

12 Ðá andswarode he heom and cwæþ, Sôþ ic eow secge, ne can ic eow.

13 Witodlice waciaþ, forðam ðe ge nyton ne ðone dæg ne ða tide†

14 Sum man fêrde on elþeodinyse, and clypode hys þeowas, and betæchte hym hys æhta ;

15 And ánum he sealde fif púnd,

cume in the day in whiche he hopith nat, and in hour that he knowith nat,

51 And shal departe hym, and put his part with ypoeritis; there shal be weepyng, and betyng togidre of teeth.

CHAP. XXV. 1 Thanne the kyngdam of hevenes shal be lie to ten virgynys, the whiche, takyng her laumpis, wente out meetyng the spouse,[†] and the spousesse;[†]

2 Forsothe fyue of hem weren foolis, and fyue prudent.

3 But the fyue foolis, her laumpis taken, token nat oyle with hem;

4 Forsothe the prudent token oyle in her vessels with laumpis.

5 Forsothe the spouse[†] makyng dwell- yng, alle nappiden and slepten.

6 Sothely at myd nigt a cry was maad, Loo! the spouse cummeth, go see out metyng to hym.

7 Thanne alle the virgynys rysen vp, and anournden her laumpis.

8 Sothely the foolis seiden to the wise, 3eue see to vs of 3oure oyle, for oure laumpis ben qwenchid.

9 The prudent answeredn, seyng, Lest perauenture it suffise nat to us and to 3ou, go see rather to men sellyng, and bye to 3ou.

10 Forsothe the while thei wenten for to bye, the spouse came; and tho that weren redy, entriden in with hym to the weddyngis; and the 3ate is shit.

11 Sothely at the last and the other virgynys camen, seyng, Lord, lord, opene to vs.

12 And he answeyng seith, Treuly I seie to 3ou, I knowe nat 3ou.

13 And so wake see, and preye, for see witen nat the day ne the hour

14 Sothely as a man goyng fer in pilgrimage, clepide his seruauntis, and bitoke to hem his goodis;

15 And to oon he 3aue fyue talentis,[†]

in a daye when he loketh not for hym, and in an houre that he is not ware of,

51 And wyll deuyd hym, and geve hym his rewarde weth ypoerites; there shalbe wepyng, and gnasshinge of tethe.

CHAP. XXV. 1 Then the kyngdom of heven shalbe lykened vnto x virgins, which toke their lampes, and went to mete the brydgrom;

2 Fyve of them were folysshe, and fyve were wyse.

3 The foles toke their lampes, but toke none oyle with them;

4 But the wyse toke oyle with them in their vysselles with their lampes also.

5 Whyll the brydgrome taryed, all slombred and slepte.

6 And even at mydnyght there was a crye made, Beholde! the brydgrome commeth, goo and mete hym.

7 Then all those virgins arose, and prepared their lampes.

8 And the folysshe sayde to the wyse, Geve vs of youre oyle, for oure lampes goo out.

9 But the wyse answered, sayng, Not so, lest there be not ynought for vs and you, but goo rather to them that sell, and by for youre selves.

10 In conclusion whyll they went to bye, the brydgrom cam; and they that were redy, went in with hym to the weddinge; and the gate was shett vppe.

11 Afterwardes cam also the other virgins, sayng, Master, master, open to vs.

12 But he answered and sayde, Verely I saye vnto you, Y knowe you not.

13 Loke that ye watche therefore, for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

14 Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called hys seruautes to hym, and dellyvered to them hys gooddes;

15 And vnto wou he gave v. talentes,

sumum twá, sumum án, æghwylcum be
hys ágenum mægene ; and fêrde sóna.

16 Ðá fêrde se ðe ða fif púnd under-
féng, . . . and gestrýnde óðre
fife.

17 And ealswá se ðe ða twá underféng,
gestrýnde óðre twá.

18 Witodlice se ðe ðæt án underféng,
fêrde, and bedealf hyt on eorþan, and
behýdde hys hláfordes feoh.

19 Witodlice æfter miclum fyrste, com
ðæra þeowa hláford, and dyhte hym
gerád.

20 Ðá com se ðe ða fif púnd under-
féng, and brohte óðre fife, and cwæþ,
Hláford, fif púnd ðú sealdest me, nú!
ic gestrýnde óðre fife.

21 Ðá cwæþ hys hláford to hym, Beo
bliþe, ðú góða þeow and getrýwa ; for-
ðam ðe ðú wære getrýwe ofer lytle þing,
ic gesette ðé ofer mycle ; gá into ðines
hláfordes blisse.

22 Ðá com se ðe ða twá púnd under-
féng, and cwæþ, Hláford, twá púnd ðú
me sealdest ; nú ! ic hæbbe gestrýned
óðre twá.

23 Ðá cwæþ hys hláford to hym, Ge-
blissa, ðú góða þeowa and getrýwa ;
fordam ðe ðú wære getrýwe ofer feawa,
ofer fela ic ðé gesette ; gá on ðines
hláfordes gefean.

24 Ðá com se ðe ðæt án púnd under-
féng, and cwæþ, Hláford, ic wát ðæt ðú
eart heard man ; ðú ripst ðær ðú ne
seowe, and gaderast ðær ðú ne spreng-
dest ;

25 And ic fêrde of-dræd, and behýdde
ðin púnd ou eorþan ; hér ðú hæfst ðæt
ðin ys.

26 Ðá andswarode hys hláford him,
and cwæþ, Ðú yfela þeow and sláwa, ðú
wistest ðæt ic rýpe ðær ic ne sáwe, and
ic gaderige ðær ic ne stredde ;

27 Hyt gebyrede ðæt ðú befestest
min feoh myneterum, and ic nâme ðonne
ic come ðæt min ys mid ðam gafole.

28 Anymaþ ðæt púnd æt hym, and

forsothe to an other two, but to an other oon, to eeche after his owne vertu ; and wente forth anoon.

16 Forsothe and he that hadde take fyue talentis, wente forth, and wrougte in hem, and wan other fyue.

17 Also and he that hadde taken two, wan other two.

18 Sothely he that hadde taken oon, goynge forth, dalf in to the erthe, and hidde the mone of his lord.

19 Bot after muche tyme, the lord of the seruauntis came, and puttide resoun with hem.

20 And he that hadde taken fyue talentis, cummynge to, offride other fyue, seyinge, Lord, thou bitokist me fyue talentis,[†] loo! I haue geten ouer other fyue.

21 His lord seith to hym, Wel be thou, good seruaunt and feithful ;[†] for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis ; entre thou in to the ioye of thi lord.

22 Forsothe and he that hadde taken two talentis, came to, and seith, Lord, thou bitokist to me two talentis ; loo! I haue geten ouer other two.

23 His lord seith to him, Wel be thou, good seruaunt and trewe ; for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis ; entre thou in to the ioye of thi lord.

24 Forsothe and he that hadde taken oo talent, cummynge to, seith, Lord, I wote that thou art an hard man ; thou repist wher thou hast nat sewen, and thou gederist to gidre wher thou hast nat spreedde abroad ;

25 And I dredynge wente, and hidde thi talent in the erthe ; loo! thou hast that that is thin.

26 Sothely his lord answerynge, seide to hym, Yuel seruaunt and slowe, wistist thou that I repe wher I sewe nat, and gedere to gidre wher I spradde nat abroad ?

27 Therefore it bihouyde thee to sende[†] my monce to chaungers, that and I cummynge shulde haue resecyued forsothe that that is myn with vsuris.

28 And so take 3e away fro hym the

to another ij, and to another one, to every man after his abilite ; and streight waye departed.

16 Then he that hadde receaved the fyue talentes, went, and bestowed them, and wane other fyue.

17 Lykwyse he that receaved ij, gayned other ij.

18 But he that receaved one, went, and digged a pitt in the erth, and hyd his masters money.

19 After a longe season, the lorde of those seruautes cam, and reckened with them.

20 Then cam he that had receaved fyue talentes, and brought other fyve, sayinge, Master, thou deliveredes vnto me fyve talentes, lo! I have gayned with them fyve moo.

21 His master saide vnto him, Well, good seruaunt and faythful ; thou hast bene faythfull in lytell, I wyll make the ruler over moche ; entre in into thy masters ioye.

22 Also he that receaved ij talentes, cam, and sayde, Master, thou delyveredes vnto me ij talentes ; lo! I have wone ij other with them.

23 His master saide vnto hym, Well, good seruaunt and faythfull ; thou hast bene faythfull in litell, I woll make the ruler over moche ; go in into thy masters ioye.

24 He which had receaved the one talent, cam also, and said, Master, I considered that thou wast an harde man ; which repeat wher thou sowedst not, and gadderest wher thou strawedst not ;

25 And was affrayde and went, and hyd thy talent in the erth ; lo! thou hast thyn awne.

26 His master answered, and sayde vnto hym, Evyll seruaunt and slewthfull, thou knewest that I repe wher I sowed nott, and gaddre wher I strawed nott ;

27 Thou oughtest there fore to have had my money to the chaungers, and then at my cummynge shulde I have receaved my money with vauntage.

28 Take therefore the talent from hym,

syllaþ ðam ðe me ða tyn púnd brohte.

29 Witodlice ælcon ðæra ðe hæfþ man sylþ, and he hæfþ gench; ðam ðe næfþ, ðæt hym þineþ ðæt he hæbbe, ðæt hym byþ ætbroden.

30 And wurpaþ ðone unnyttan þeowan on ða úttran þýstru; ðær byþ wóp, and tóþa gristbitung.[†]

31 Witodlice ðonne mannes sunu eymþ on hys mægen-þrymme, and ealle englas mid him, ðonne sit he ofer hys mægen-þrymmes setl;

32 And ealle þeoda beoþ tofóran hym gegaderode, and he ásyndraþ hi him betwýnan, swá swá se hyrde ásyndraþ ða seép fram tyccenum;

33 And he geset ða seép on hys swidran healfe, and ða tyccenu on hys wynstran healfe.

34[†]

. . . Cumað ge, gebletsode mínes fæder, and onfóp ðæt rice ðæt eow ge-gearwod ys of middan-geardes frymþe.

35 Me hingrode, and ge me sealdon etan; me þyrste, and ge me sealdon drincan; ie wæs cuma, and ge me in-laðodon;

36 Ic wæs naeod, and ge me scryðdon; ie wæs untrum, and ge eodon to me; ie wæs on ewearterne, and ge comon to me.

37 Donne andswariaþ ða riht-wísan, and eweðað, Drihten, hwænne gesáwe we ðe hingrigendne, and we ðe féddon; þyrstendne, and we ðe drinc scaldon?

38 Hwænne gesáwe we ðæt dú cuma wære, and ðe in-laðodon; oððe naeodne, and we ðe scryðdon?

39 [†Oððe hwænne gesáwon we ðe untrumne,] oððe on ewearterne, and we comon to ðe?

40 Donne andswaraþ se cyning hym and cwyþ to heom, Sóp ic eow seege, swá lange swá ge dydon ánum of ðysum mínum læstum gebróðrum, swá lange ge hyt dydon me.

41 Donne sægþ he ðam, ðe beoþ on hys wynstran healfe, Gewitaþ, áwyrgeðe, fram me, on ðæt éce fýr, ðe ys deofle

[†]38 Whanuh þan þuk sewhum gast, yah galapodedum; aipþau naqadana, yah wasidedum?

39 Whanuh þan þuk sewhum siukana, aipþau in karkarai, yah atiddyedum du þus?

40 Yah andhafyands sa þiudans qipþ du im, Amen qipa izwis, yah þanei tawideduþ ainamma þize minnistane broþre meinaize, mis tawideduþ.

41 Þanuh qipþ yah þaim, af hleidumein ferai, Gaggip fairra mis, yus fraqipanans, in fon þata aiweino, þata manwido un-

talent, and ȝeue ȝe it to hym that hath ten talentis.

29 For to euery man hauynge it shal be ȝonen, and he shal haue plente; and to hym that hath nat, and that that he semeth to haue, shal be taken fro hym.

30 And easte ȝee out the vnprofitable seruaunt, and send ȝee hym in to vttremore derknessis; there shal be weeping, and betyng to gidre of teeth.

31 Forsothe whanne mannes sone shal come in his mageste, and alle his angelis with hym, thanne he shal sitte on the sege of his mageste;

32 And alle folkis shulen be gederid before hym, and he schal departe hem atwynne, as a sheperde departith scheep fro kidis;

33 And sothli he schal sette the scheep on his riȝthalf, the kidis forsothe on the lefthalf.

34 Thanne the kyng schal seie to hem, that shulen be on his riȝthalf, Come ȝee, the blessid of my fadir, welde ȝee[†] the kyngdam maad redy to ȝou fro the bygynnyng[†] of the world.

35 Forsothe I was hungry, and ȝe ȝauen to me for to ete; I thristide, and ȝee ȝeuen to me for to drynke; I was herberlesse, and ȝee gederiden[†] me;

36 Nakid, and ȝee heliden me; seik, and ȝee visitiden me; I was in prisoun, and ȝe camen to me.

37 Thanne iust men shulen answere to hym, seyinge, Lord, whenne syȝen we thee hungry, and we fedd thee; thristy, and we ȝeuen to thee drynke?

38 Whenne forsothe seien we thee herberlesse, and we gedriden thee; or nakid, and we heliden thee?

39 Or whenne seien we thee seek, or in prisoun, and we camen to thee?

40 And he answerynge shal seie to hem, Treuly I seie to ȝou, as long as ȝee diden to oon of these my leste brethren, ȝee diden to me.

41 Thanne the kyng shal seie and to hem, that shulen be on his left half, Depart fro me, ȝee cursid, in to cuer-

and geve hit vnto him which hath x talentes.

29 For vnto every man that hath shal be geuen, and he shall have aboundance; and from hym that hath not, shalbe taken awaye, even that he hath.

30 And cast that vnprophetable seruaunt into vtter dereknes; there salbe wepyng, and gnasshing of theth.

31 When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt vpon the seate of his maieste;

32 And before hym shalbe gaddred all nacions, and he shall sever them won from another, as a sheperde putteth asunder the shepe from the gootes;

33 And he shall sett the shepe on his right honde, and the gootes on his lyfte honde.

34 Then shall the kyng seie to them on his right honde, Come ye, blessed chyldeyn of my father, inheret ye the kyngdome prepared for you from the beginninge of the worlde.

35 For I was anhongred, and ye gave me meate; I thursted, and ye gave me drinke; I was herbroulesse, and ye lodged me;

36 I was naked, and ye clothed me; I was sicke, and ye visited me; I was in preson, and ye cam vnto me.

37 Then shall the iuste answere hym, sayinge, Master, when sawe we the anhongred, an feed the; or a thurst, and gave the drynke?

38 When sawe we the herbroulesse, and lodged the; or naked, and clothed the?

39 Or when sawe we the sicke, or in preson, and cam vnto the?

40 And the kyng shall answere and seie vnto them, Verely I seie vnto you, in as moche as ye have done it vnto won of the leest of these my brethren, ye have done it to me.

41 Then shall the kyng seie vnto them, that shalbe on the lyfte hande, Departe from me, ye coursed, into ever-

hulþin yah aggilum is.

42 Unte gredags was, yan-ni gebuþ mis matyan; aþpaursiþs was, yan-ni dragkideduþ mik;

43 Gasts, yan-ni galapodeduþ mik; naqaps, yan-ni wasideduþ mik; siuks, yah in karkarai, yan-ni gaweisodeduþ meina.

44 Þanuh andhafyand yah þai, qiþandans, Frauya, whan þuk sewhum gredagana, aiþþau aþpaursidana, aiþþau gast, aiþþau naqadana, aiþþau siukana, aiþþau in karkarai, yan-ni andbahtidedeima þus?

45 Þanuh andhafyþ im, qiþands, Amen qiþa izwis, yah þanci ni tawideduþ ainamma þize leitilane, mis ni tawideduþ.

46 Yah galciþand þai in balwein aiweimon; ip þai garaihtans in libain aiweimon.

CHAP. XXVI.† I Yah warþ, biþe ustauh Iesus alla þo waurda, qap siþon-yau seinaim,

2 Wituþ, þatei afar twans dagans paska wairþiþ, yas-sa sunus mans atgibada, du ushramyan.

3 Þanuh

and hys englum gegearwod.

42 Witodlice me hingrede, and ge ne sealdon me etan; me þyrste, and ge me drincan ne sealdon;

43 Ic wæs cuma, and ge me in ne gelaþodon; ic wæs nacod, and ge ne scryddon me; ic wæs untrum, and on cwearterne, and ge ne comon æt me.

44 Donne andswarigeaþ hym ða, and cweðaþ, Dryhten, hwænne gesáwe we ðe hingrigendne, oððe þyrstendne, oððe cuman, oððe untrumme, oððe on cwearterne, and we ne þenedon ðe?

45 Donne andswaraþ se cyning heom, and cwyp, Sóp ic cow seege, swá lange swá ge ne dydon anum of dysum læstum, ne dyde ge hyt me.

46 And ðonne faraþ hig on éce susle; and ða rihtwisan on ðæt éce lif.

CHAP. XXVI. I Witodlice, ða se Hælend hæfde calle ðas spræca genend, ða cwæþ he to hys leorning-nihtum,†

2 Wite ge, ðæt æfter twám dagum beoþ eastro, and mannes bearn byþ geseald, ðæt he si on róde áhangan.

3 Ðá wæron gesamnode ða ealdras ðæra sacerda and hláfordas ðæs folces to ðæra sacerda caldres botle, ðe was genemned Caiphas,

4 And hig hæfdon mycel gemót, ðæt hig woldon ðone Hælend mid fáncne besyrwan, and ofslean;

5 Hig cwædon witodlice sume, Ðæt hyt ne mihte beon on ðam freols-dæge, ðe-læs to mycel styrung wurde on ðam folce.

6 Ðá se Hælend wæs on Bethania, on Symones húse ðæs hreoflan,

7 Ðá genealæhte him to sum wif, seo hæfde box mid deorwyrþre sealfe, and ágéat uppan hys heafod ðær he sæt.

8 Ðá gesáwon hys leorning-nihtas ðæt and wurdon gebolgene, and cwædon, To hwan ys ðis forspilled?

9 Ðis mihte beon geseald to mycelum wurþe, and þearfum gedæled.

lastynge fjr, the whiche is maad redy to the deuyll and his angelis.

42 Sothely I hungryde, and 3e 3auen nat to me for to ete ; I thristide, and 3ee 3auen nat to me for to drynke ;

43 I was herberlesse, and 3ee gedriden nat me ; nakid, and 3ee couereden nat me ; seik, and in prisoun, and 3ee visitiden nat me.

44 Thanne and thei shulen answer to hym, seynge, Lord, whanne seien we thee hungrynge, or thristynge, or herberlesse, or nakid, or seik, or in prisoun, and we sernyden nat to thee ?

45 Thanne he shal answer to hem, seiynge, Treuly I seie to 3ou, hou longe 3ee diden nat to oon of these leste, nethere 3ee diden to me.

46 And these shulen go in to euerlastynge tourment ; forsothe the iust men in to euere lastinge lyf.

lastinge fire, which is prepared for the deuyll and hys angels.

42 For I was an hungred, and ye gave me no meate ; I thursted, and ye gave me no drynke ;

43 I was herbroulesse, and ye lodged me nott ; I was naked, and ye clothed me nott ; I was sycke, and in preson, and ye visited me not.

44 Then shall they also answer hym, saynge, Master, when sawe we the anhungred, or a thurst, or herbroulesse, or naked, or sicke, or in preson, and have not ministred vnto the ?

45 Then shall he answer them, and saye, Verily I saye vnto you, in as moche as ye dyd it nott to wou off the leest of these, ye dyd it nott to me.

46 And these shall go into everlastinge payne ; and the righteous into lyfe eternall.

CHAP. XXVI. 1 And it is don, whenne Jhesus hadde cendid alle these wordis, he seide to his discipulis,

2 Wite 3ee, for after two dayes pask shal be maad, and mannes sone shal be bitaken, that he be crucified.

3 Thanne the prineis of prestis and eldre men of the peple ben gedrid in to the halle of the prince of prestis, that was said Caiphaz,

4 And maden a counseile, that thei shulden holde Jhesu with gile, and slea ;

5 Sothly thei seiden, Nat in the feste day, lest per aventure noys were maad in the peple.

6 Forsothe whenne Jhesus was in Bethanye, in the house of Symount leprous,

7 A womman hauynge a boxe of alabastre of precieuse oynement, came ni3 to hym, and shedde out on the heued of hym restinge.

8 Sothely discipulis seeynge hadden dedeyn, seiynge, Wherto this losse ?

9 Forsothe it mi3te be solde for myche, and be 3ouen to pore men.

CHAP. XXVI. 1 And hit folowed, when Jesus had fynished all these saynges, he sayd vnto his disciples,

2 Ye knowe, that after .ij. dayes shal be ester, and the somme of man shalbe delyvered, for to be crucified.

3 Then assembled togedder the chefe prestes and serybes and seniours of the people in to the palice off the hyc preste, which was called Cayphas,

4 And heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him ;

5 Butt they sayd, Not on the holy daye, lest eny trouble aryse amonge the peple.

6 When Jesus was in Bethany, in the housse of Symon the lypper,

7 There cam vnto him a woman which had an alabaster boxe of precious oynment, and powred it on his heed as he sate att the bourde.

8 When his disciples sawe that they had indignacion, saynge, What neded this wast ?

9 This oynment myght have bene well solde, and yeven to the povre.

10 Ðá se Hælend hyt wiste, ðá cwæp he to heom, Hwí synt ge grame ðysum wífe? wítodlice góð weorc heo worhte on me.

11 Symle ge habbaþ þearfan mid eow, ac ge nabbap me symle.

12 Heo dyde ðas sealfe on míne lichaman, ðæt ic wære gesmýred to bebyrganne.

13 Sóp ic secge eow, swá hwær swá ðys góðspel byþ gebodod on eallum middan-cardc, byþ gesæd on hyre gemynd, ðæt heo ðis dyde.

14 Ðá férde án of ðam twelfum, ðe wæs genemned Iudas se wíðersaca, to ðæra sacerda ealdrum,

15 And cwæp to heom, Hwæt wylle ge me syllan, and ic hýne belæwe eow? Ðá behéton hig hym þritig scyllinga.

16 And syððan he smeade geornlice, ðæt he hýne wolde belæwan.

17 Ðá on ðam forman gearcung-dæge genealæhton ða leorning-cnihtas to ðam Hælende, and ðus cwædon, Hwær wylt ðú ðæt we gegearwion ðe ðine þénunga, to eastron?

18 Ðá cwæp se Hælend, Farap on ðas ceastre to sumum men, and secgeap him, Se láreow segh, Míne tíma ys gehende; ðæt ic mid ðe wyrce míne castro mid mínum leorning-cnihtum.

19 And ða leorning-cnihtas dydon swá se Hælend heom bebead; and hig gegearwodon him easter-þénunge.

20 On ðam æfene, sæt se Hælend mid hys twelf leorning-cnihtum æt gereorde.

21 And ðá hi æton he cwæp to him, Wítodlice ic secge eow, ðæt án cower belæwp me.

22 Ðá wurdon hig swíðe ge-unrótsode and ongan ánra gehwyle cweðan, Drihten, cwyst ðú com ic hyt?

23 And he andswarode and ðus cwæp, Se ðe bedypp on discce mid me hys hand, se me belæwp.

24 Wítodlice mannes sunu færþ, swá hit áwriten ys be him; wá ðam men, þurh ðone ðe byþ mannes sunu be-

10 Sothely Jhesus wytinge, seith to hem, What he ȝe heny^t to this womman? sothely a good work she hath wrought in me.

11 For whi ȝee shulen euermore haue pore men with ȝou, but ȝee shulen nat algatis haue me.

12 Forsothe this womman sendenge this oynement in to my body, made for to biryne me.

13 Treuly I seie to ȝou, wher euer this gospel shal be prechid in al the world, it shal be seide and that this womman dide, in to mynde of hym.

14 Thanne oon of the twelue, that was seide Judas Scarioth, wente forth to the princis of prestis,

15 And seith to hem, What wolen ȝee ȝeue to me, and I shal bitake hym to ȝou? And thei ordeyneden to hym thritti platys of seluer.

16 And fro that tyme he souȝte couenablete, for to bitake hym.

17 Forsothe in the first day of the fest of pask disciplis camen to Jhesu, seyinge, Wher wolt thou we make redy to thee, for to ete pask?

18 And Jhesus seith, Go ȝee in to the citee to sum man, and seie to hym, The maister seith, My tyme is niȝ; at thee I make pask with my disciplis.

19 And the disciplis diden, as Jhesus comaundide to hem; and thei maden redy pask.

20 Forsothe euenyng maad, he sat at the mete with his twelue disciplis.

21 And he seide to hem etyng, Treuly I seie to ȝou, for oon of ȝou is to betraye me.

22 And thei ful sory byggunyn eche to seie, Lord, wher I am?

23 And he answerynge seith, He that with me in puttith the hond in the plater, this shal bitraye me.

24 Forsothe mannes sone goth, as it is written of hym; but woo to that man, bi whom mannys sone shal be bitrayed;

10 When Jesus vnderstod that, he sayde vnto them, Why trouble ye the womman? she hath wrought a good worke apou me.

11 For ye shall haue poure folke alwayes with you, butt me shall ye not haue all wayes.

12 And in that she casted this oyntment on my body, she dyd hit to bury me with all.

13 Verely I saye vnto you, where-soeuer this gospell shalbe preached throughtoute all the worlde, there shall also thys thatt she hath done be tolde, for a memoriall of her.

14 Then won of the twelve, called Judas Isearioth, went vnto the chefe prestes,

15 And sayd, Whatt wyll ye geve me, and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver.

16 And from that tyme he souȝt oportunitie, to betraye hym.

17 The fyrst daye of vnleueded breed the disciples cam to Jesus, sayinge vnto hym, Where wylt thou that we prepare for the, to eate the ester lambe?

18 And he said, Go into the cite vnto souche a man, and saye to hym, The master sayeth, My tyme ys almoste come; I wyll kepe myne ester att thy housse with my disciples.

19 And the disciples dyd, as Jesus had apoynted them; and made redy the ester lambe.

20 When the even was come, he sate doune with the xij.

21 And as they dyd eate, he sayde, Verely I saie vnto you, that won of you shall betraye me.

22 And they were excedinge sorofull and began every man to saye vnto hym, Ys hit I, master?

23 He answerede and sayde, He that depeth his honde with me in the dissh, shall betraye me.

24 The sonne of man goeth, as yt is written of hym; butt wo be to that man, by whom the sonne of man shalbe

læwed; betere wære ðam men, ðæt he næfre nære ácenned.

25 Ðá cwæþ Iudas ðe hyne belæwde, Cwyst ðú, láreow, hwæðer ic hyt si? Ðá cwæþ se Hælend, Ðú hyt sædest.

26 Witodlice ðá hig áton, se Hælend nam hláf, and hyne gebletsode, and bræc, and sealde hys leorning-cnihtum, and cwæþ, Onfóp, and etap; ðis ys mín lichama.

27 And he genam ðone calic, þanciende, and sealde hym, ðus cweðende, Drinceþ ealle of ðysum;

28 Ðis is witodlice mínes blódes calic niwre æ, ðæt byþ for manegum ágoten, on synna forgyfnesse.

29 Witodlice ic secge eow, ðæt ic ne drince heononforþ, of ðysum eorþlican wíne, ár ðam dæge ðe ic drince ðæt niwe mid eow, on mínes fæder ríce.

30 Ðá hig hæfdon heora lofsang gesungenne, ðá ferdon hig uppán Oliuetes dúne.

31 Ðá sæde se Hælend heom, Ealle ge wurðap ge-untreowsode on me, on ðysse nihte; hyt ys áwriten, þurh ðæs hyrdes slege, byþ seo heord todræfed.

32 Witodlice æfter ðam ðe ic of deapre árise, ic cume to eow on Galilea.

33 Ðá andswyrde Petrus him, and ðus cwæþ, Deah ðe hig ealle ge-untreowsion on ðé, ic næfre ne ge-untreowsige.

34 Ðá cwæþ se Hælend, Sóp ic secge ðé, ðæt on ðyssere nihte árdam ðe cocc cráwe, þriwa ðú widsæest mín.

35 Ðá sæde Petrus him, Witodlice ðeah ðe ic scyle sweltan mid ðé, ne widsace ic ðín. Gelice ðam cwædon ealle ða óðre leorning-cnihtas.

36 Ðá com se Hælend mid him on ðone tún, ðe is genemned Gethsemani. And sæde hys leorning-cnihtum, Sittap hér, oð ðæt ic gá hider-geond, and me gebidde.

37 And he genam Petrum, and Zebedeus twegen suna, and ongan unrótsian and beon unrót.

38 Ðá sæde se Hælend heom, Unrót ys mín sáwl oð deap; gebidaþ hér, and waciaþ mid me.

it were good to hym, ȝif that man hadde nat ben boren.

25 Forsothe Judas that bitrayed hym, answeride, seyinge, Maister, wher I am? He seith to hym, Thou hast seid.

26 Forsothe hem soupyng, Jhesus toke breed, and blisside, and bracke, and ȝaue to his disciplis, and seith, Take ȝee, and ete; this is my body.

27 And he takynge the cuppe, dede thankynge, and ȝaue to hem, seyinge, Drink ȝee alle herof;

28 This is my blood of the newe testament, the whiche shal be shed out for many, in to remissioun of synmys.

29 Forsothe I seie to ȝou, I shal nat drinke fro this tyme, of this fruyt of the vyne, til in to that day whenne I shal drinke it newe with ȝou, in the kyngdam of my fadir.

30 And an ympne[†] seid, thei wenten out in to the mount of Olyuete.

31 Thanne Jhesus seith to hem, Alle ȝe shulen suffre selaundre in me, in this niȝt; for it is wrytyn, I shal smyte the sheperde, and the sheep of the floe shulen be scattered.

32 Forsothe after that I shal ryse aȝein, I shal go bifore ȝou in to Galilee.

33 Sothely Petre answerynge, seith to him, And ȝif alle shulen be selaundrid in thee, I shal neuere be selaundrid.

34 Jhesus seith to hym, Trewly I seie to thee, for in this niȝt bifore the cok crowe, thries thou shalt denye me.

35 Petre seith to hym, And ȝif it shal behoue me to dye with thee, I shal nat denye thee. Also and alle disciplis seiden.

36 Thanne Jhesus came with hem in to a toum, that is seid Gessemany. And he seide to his disciplis, Sitte ȝee heer, the while I shal go thidir, and preie.

37 And Petre taken to, and two sonys of Zebedee, he began for to be distourbid[†] and sory in herte.

38 Thanne he seith to hem, My soule is sorowful til to the deth; susteyne ȝee[†] here, and wake ȝee with me.

betrayed; it had bene good for that man, yff he had never bene borne.

25 Then Judas which betrayed him, answerede, and sayde, Ys yt I, master? He sayde vnto hym, Thou haste saide.

26 As they ate, Jesus toke breed, and gave thankes, brake it, and gave it to his disciples, and sayde, Take, eate; thys ys my body.

27 And toke the cuppe, and gave thankes, and gave it them, sayinge, Drink of it every won;

28 This ys my bloudd of the newe testament, which shalbe shedde for many, for the foryevnes of synnes.

29 I saye vnto you, I wyll not drynke hence foorth, of this frute of the vyne tree, vntyll that daye when I shall drynke it newe with you, in my faders kyngdom.

30 And when they had sayd grace, they went out into mounte Olyvete.

31 Then sayd Jesus vnto them, All ye shall fall this nyght, because of me; for yt ys wrytten, I wyll smyte the shepherde, and the shepe of the floeke shalbe scattered abroode.

32 But after I am rysen ageyne, I wyll goo before you into Galile.

33 Peter answered, and sayde vnto him, Though all men shulde be hurte by the, yett wyll not I be hurte.

34 Jesus sayde vnto hym, Verely I saye vnto the, that thys same night before the cocke crowe, thou shalt denye me thryse.

35 Peter sayde vnto hym, Yff I shulde dye with the, yett wyll I not denye the. Lyke wyse also sayde all the disciples.

36 Then went Jesus with them in to a place, which ys called Gethsemane. And sayde vnto hys disciples, Sitt ye here, whyll I go, and praye yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to wexe sorowful and to be in an agony.

38 Then sayd Jesus vnto them, My soule is hevye even vnto the deeth; tary ye here, and wathe with me.

39 And *ðá* he wæs lyt-hwon ðanon *á*gán, he *á*feoll on hys *ansý*ne, and hyne gebæd, and *ðus* cwæþ, Fæder mīn, gyf hyt beon mæge, gewite *ðes* calic fram me ; *ðeah* hwæðere nā swā swā ic wylle, ac swā swā *ðú* wylt.

40 And he com to hys leorning-cnihtum, and he gemétte hig slæpende. And he sǣde Petre, Swā, ne mihte ge nū wacian *áne* tīd mid me ?

41 Waciaþ, and gebiddaþ eow, *ðæt* ge in ne gán on costnunge ; witodlice se gást is hræd, and *ðæt* flæsc ys untrum.

42 Eft *óðre* sǣde he férde, and hyne gebæd, and cwæþ, Mīn fæder, gyf *ðes* calic ne mæge gewitan, búton ic hyne drince, gewurde *ðin* willa.

43 And he com eft, and gemétte hig slæpende ; sǫplīce heora eagan wæron gehefegode.

44 And he forlét hig eft, and férde, and hyne gebæd þryddan sīde, cweðende *ðæt* ylce gebed.

45 *Ðá* com he to hys leorning-cnihtum, and sǣde heom, Slápaþ eallunga, and restaþ eow ; nū ! genealǣcþ seo tīd, and mannes sunu byþ gescald on synfulra hand ;

46 *Árīsaþ*, uton faran ; nū ! genealǣcþ, se *ðe* me belǣwþ.

47 *Ðá* he *ðás* þing spræc, *ðá* com Iudas, *án* of *ðam* twelfum, and micel folc mid hym, mid swercordum and sahlum, *ásende* fram *ðera* sacerda ealdrum, and *ðes* folces ealdrum.

48 Se *ðe* hyne belǣwde, sealde heom tǣcn, and cwæþ, Swā hwæne swā ic cysse, se hyt is ; nimað hyne.

49 And he genealǣhte hrædlice to *ðam* Hǣlende, and cwæþ, Hál beo *ðú*, lárceow ; and he cyste hyne.

50 *Ðá* cwæþ se Hǣlend to him, Ealá freond, to hwam becom *ðú* ? *Ðá* genealǣhton hig, and *ðone* Hǣlend geuámon.

51 Witodlice ! *án* *ðera* *ðe* mid *ðam* Hǣlende wæs, *á*bræd hys sweord ; and *á*slóh of *ánes* *ðera* sacerda ealdres þeowan *eáre*.

52 *Ðá* cwæþ se Hǣlend to hym, *Dó* *ðin* sweord on hys scǣpe ; witodlice

39 And he gon forth a litil, felle down in to his face, preyinge, and seyinge, My fadir, ȝif it is possible, passe this cuppe fro me; netheles nat as I wole, but as thou wolt.

40 And he came to his disciplis, and foonde hem slepyng. And he seith to Peter, So, wher ȝee miȝte nat oon hour wake with me?

41 Wake ȝee, and preic, that ȝee entren nat in to temptacioun; forsothe the spirit is redy, bote the flesh seik.[†]

42 Eft the secounde tyme he wente, and preide, seyinge, My fadir, ȝif this cuppe may nat passe, no bote I drynke it, thi wille be don.

43 And eftsone he came, and foonde hem slepyng; forsothe her eȝen weren greued.

44 And hem left, he wente eftsone, and preide the thridde tyme, the same word seyinge.

45 Thanne he came to his disciplis, and seith to hem, Slepe ȝee now, and reste ȝe; loo! the hour hath neiȝed, and mannes sone shal be taken in to the hondis of synners;

46 Ryse ȝee, go wec; loo! he that shal take me, shal neiȝe.

47 And ȝit hym spekyng, loo! Judas, oon of the twelue, and with hym came a grete companye, with swerdis and battis, sent of the princes of prestis, and of eldre men of the peple.

48 Forsothe he that bitraide hym, ȝaue to hem a tokne, seiynge, Whom euer Y shal kisse, he it is; holde ȝee hym.

49 And anon he cummyng niȝ to Jhesu, seide, Haile, maistre; and he kisseide hym.

50 And Jhesu seide to hym, Frend, wherto art thou comen? Thanne thei eamen niȝ, and castiden hondis in to Jhesu, and helden hym.

51 And loo! oon of hem that weren with Jhesu, holdyng out the hond, drow; out his swerd; and he, smytyng the seruaunt of the prince of prestis, kitte of his litil ere.

52 Thanne Jhesu seith to hym, Turne thi swerd in to his place; sothely alle

39 And he went a way a lytell aparte, and fell flatt on his face, and prayed, sayinge, O my father, yf it be possyble, lest this cuppe passe from me; neverthelesse nott as I wyll, butt as thou wyll.

40 And he cam vnto his disciples, and founde them a slepe. And sayde to Peter, What, could ye not watche with me one houre?

41 Watche, and praye, that ye fall not into temptacion; the spirite ys willyng, but the flesshe is wecke.

42 He went agayne ons moare, and pryed, sayinge, O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfilled.

43 And he cam, and founde them aslepe a gayne; for their eyes were hevy.

44 And he lefte them, and went agayne, and prayed the thrid tyme, sayinge the same wordes.

45 Then cam he to his disciples, and sayd vnto them, Slepe hence forth, and take youre reest; take hede! the houre is at honde, and the sonne of man shal be betrayed in to the hondes of synners;

46 Ryse, lett vs be goinge; he is at honde, that shall betraye me.

47 Whyll he yet spake, lo! Judas, won of the twelve cam, and with him a greate multitude, with swerdes and staves, whych were sent from the chefe prestes, and seniours of the peple.

48 He that betrayed hym, gave them a token, sayinge, Whomsoever I kysse, that same is he; ley hondes on him.

49 And forth withall he cam to Jesus, and sayde, Hayll, master; and kyssed him.

50 And Jesus sayde vnto him, Frende, wherfore arte thou come? Then cam they, and layed hondes on Jesus, and toke him.

51 And beholde! won of them whiche were with Jesus, stretched oute his honde, and drue his swerde; and stroke a seruaunt of the hye preste, and smote of his ere.

52 Then sayde Jesus vnto hym, Putt vpp thy swerde in to his sheathe; for

ealle ða ðe sweord nymaþ, mid sweorde hig forwurðaþ.

53 Wénst tú, ðæt ic ne myhte bidlan minne fæder, ðæt he sende me nú má ðonne twelf eoredu engla?

54 Hú mágon beon gefyllede ða hálgan gewritu, ðe be me áwritene synt? forðam ðus hyt gebyraþ to beonne.

55 On ðære tíde cwæþ se Hælend to ðam folce, Eallswá to þeofe ge synt cumene, mid sweordum and mid sahlum, me to nymanne; dæghwamlice ic sæt mid eow on ðam temple, and lærde eow, and ge me ne námon.

56 Ðis eall ys geworden, ðæt ðæra witegena hálgan gewritu sýn gefyllede. Ðá flugon ealle ða leorning-cnihtas, and forléton hyne.

57 And hig genámon ðone Hælend, and læddon hyne to Caiphan, ðæra sacerda caldre, ðær ða bócceras, and ða caldras gesamnode wæron.

58 Petrus hym fyligde feorrane, oð he com to ðæra sacerda caldres botle; and he in-code, and sæt mid ðam þenum, ðæt he gesáwe ðone ende.

59 Witodlice ðæra sacerda caldras, and eall ðæt gemót sóhton lease saga ongén ðone Hælend, ðæt hig hyne to deaþe sealdon;

60 And hig ne mihton náne findan, ðá ðá manega mid leasum onsagum genealæhton. Ðá æt-nehstan comon twegen ðæra leogera,

61 And cwædon, Ðes sáde, Ic mæg towurpan Godes templ, and æfter þrým dagum hyt eft getimbrigean.

62 Ðá árás se ealdor ðæra sacerda and cwæþ, Ne andwyrdest tú nán þing ongén ða, ðe ðis ðe onsecgeaþ?

63 Se Hælend súwode. Ðá se ealdor ðæra sacerda cwæþ, Ic hálsige ðe þurh ðone lifigendan God, ðæt tú secge us, gyf tú sý Crist, Godes sunu.

64 Ðá cwæþ se Hælend him to, Ðæt tú sædest; sóþ ic eow secge, æfter ðysum ge geseoþ mannes bearn sittende on ða swiðran healfse Godes mægenþrymmes, and cumendne on heofones wolcnum.

that shulen take swerd, shulen perishe by swerd.

53 Wher gessist thou, that I may nat preie my fadir, and he shal zeue to me now more than twelue legions of angelis ?

54 Hou therfore shulen the scripturis be fulfillid ? for so it behoueth to be don.

55 In that hour Jhesus seide to the companyes of peple, As to a theef see han gon out, with swardis and battis, for to cacche me ; day by day I satte at zou, techyng in the temple, and see helden not me.

56 Forsothe al this thing was don, that the scripturis of prophetis shulden be fulfillid. Thanne alle discipulis fledden, hym forsaken.

57 And thei holdyng Jhesu, ledden hym to Caiphaz, prince of prestis, wher scribis and Pharisees, and the eldre men of the peple hadden cummen to gidre.

58 Forsothe Petre suede hym afer, til in to the halle of the prince of prestis ; and he gon ymme with ymme, sate with scruauntis, that he shulde se the eend.

59 Forsothe the princis of prestis, and alle the counseile souzten fals witnessyng azeinus Jhesu, that thei shulden take hym to deth :

60 And thei founden nat, whenne many fals witnessis hadden cummen to. Treuly at the laste, two fals witnessis camen,

61 And seiden, This seide, I may distroye the temple of God, and after the thridde day bilde it azein.

62 And the prince of prestis rysyng seith to hym, Answerist thou no thing to tho thingis, the whiche these witnessen azeinus thee ?

63 Forsothe Jhesus was stille. And the prince of prestis seith to hym, I couniour thee by quycke God, that thou seie to vs, 3if thou be Crist, the sone of God.

64 Jhesus seide to hym, Thou hast seid ; netheles I seie to zou, an other tyme[†] see shulen se mannes sone sittyng at the ri3thalf of the vertue of God, and cummyng in cloudis of heuene.

all they that ley hond on the swearde, shall perysshe with the swearde.

53 Other thynekst thou, that I can not praye my father, and he shall geve me moo then xij. legions of angelles ?

54 Howe then shall the scriptures be fulfilled ? for so muste it be.

55 The same tyme sayd Jhesus to the multitude, Ye be come out as it were vnto a thefe, with swardes and staves, for to take me ; dayly I sate a monge you, teachyng in the temple, and ye toke me not.

56 All this was done, that the scriptures off the prophettes myght be fulfilled. Then all his discipulis forsoke him, and fled.

57 And they toke Jhesu, and leed hym to Cayphas, the hyc preeste, wher the scribes, and the senyours were assembled.

58 Peter folowed hym a farre of, vnto the hyc prestes place ; and went in, and sate with the servautes, to se the eend.

59 The chefe prestes, and the senyours and all the counsell sought false witness agaynste Jhesu, for to put him to deeth ;

60 And they founde none, in so moche that when many false witnesses cam, yet founde they none. At the last, cam two false wytnesses,

61 And sayd, This felowe saide, I can distroye the temple of God, and bylde the same in iij dayes.

62 And the chefe preste arose and sayde to hym, Answerest thou nothyng, howe is it that these beare witness agaynst the ?

63 Butt Jhesu helde hys peace. And the chefe preste answered and said to hym, I charge the in the name off the lyvinge God, that thou tell vs, whether thou be Christ, the sone of God.

64 Jhesu sayd to hym, Thou haste sayd ; neverthelesse I saye vnto you, here after shall ye se the sone of man syttinge on the right honde of power, and come in the clowddes of the skye.

65 †

. þaurbum weitwode ?
sai ! nu gahauseduþ þo wayamerein is ;

66 Wha izwis þugkeiþ ? Iþ eis and-
hafyandans qeþun, Skula dauþaus ist.

67 Þanuh spiwun ana andawleizn is,
yah kaupastedun ina ; sumaiþ-þan lofam
slohun,

68 Qiþandans, Praufetei usis, Christu,
whas ist sa slahands þuk ?

69 Iþ Paitrus uta sat ana rohsnai ; yah
duatidþya imma aina piwi, qiþandei, Yah
þu wast miþ Iesua þamma Galeilaiau.

70 † Iþ is laugnida faura þaim allaim,
qiþands, Ni wait wha qiþis.

71 Usgaggandan þan ina in daur, ga-
sawh ina anþara, yah qaþ du þaim yainar,
Yah sa was miþ Iesua þamma Nazoraiau.

72 Yah aftra afaiaik miþ, aiþa swar-
ands, þatei ni kann þana mannan.

73 Afar leitil, þan atgaggandans þai
standandans, qeþun Paitrau, Bi sunyai
yah þu þize is ; yah auk razda þeina
bandweip þuk.

74 Þanuh dugann afdomyan yah swar-
an, þatei ni kann þana mannan. Yah
suns hana brukida.

75 Yah gamunda Paitrus waurdis Ies-
uis, qiþanis du sis, þatei faur laninus
bruk, þrim sinþam afaikis mik. Yah
usgaggands ut, gaigrot baitraba.

CHAP. XXVII. 1 At maugin þan
waurþanana, runa nemun allai gudyans,
yah þai sinistans manageins bi Iesu, ei
afdaupidedeina ina.

2 Yah gabindandans ina gatauhun, yah
anafalhun ina Pauntiau Peilatau, kind-
ina.

3 Þannh gasaiwhands Iudas sa galew-
yands ina, þatei du stauai gatauhans
warþ, idreigonds, gawandida þans prins

65 Ðá ðæra sacerda ealdor slát hys
ágen reaf, and cwæþ, Ðis ys bysmor-
spræc ; to hwi wilnige we ænigre óðre
sage ? nú ! ge gehýrdon of hym gyltlice
spræce ;

66 Hwæt ys eow nú geþuht ? Hig and-
werdon ealle and cwædon, He is deaþes
scyldig.

67 Ðá spætton hig on hys ansýne, and
beoton hyne mid heora fystum ; sume
hyne slógon on his ansýne mid hyra
bráðum handum,

68 And cwædon, Sege us, Crist, hwæt
ys se ðe ðe slóh ?

69 Petrus sóþlice sæt úte on ðam cafer-
túne ; ðá com to hym án þeowen, and
cwæþ, And tú wære mid ðam Galilei-
scean Hælende.

70 And he wiðsóc befóran callum, and
cwæþ, Nát ic hwæt tú segst.

71 Ðá he út-eode of ðære dura, ðá
geseah hyne óðer wyln, and sæde ðam
ðe ðær wæron, And ðes was mid ðam
Nazareniscean Hælende.

72 And he wiðsóc eft mid áþe, ðæt he
hys nán þing ne cúðe.

73 Ðá æfter lytlum fyrste, genealæhton
ða ðe ðær stódon, and cwædon to Petre,
Sóþlice tú eart of hym ; and ðin spræc
ðe geswútelap.

74 Ðá ætsóc he and swerede, ðæt he
næfre ðone man ne cúðe. And hrædlice
ða creow se cocc.

75 Ðá gemunde Petrus ðæs Hælandes
word, ðe he cwæþ, Ærðam ðe se cocc
cráwe, þriwa tú me wiðsæest. And he
eode út, and weop bityrlice.

CHAP. XXVII. 1 Witodlice ðá hyt
morgen wæs, ðá worhton ealle ðæra
sacerda caldras gemót, and ðæs folces
caldras ongén ðone Hælend, ðæt hig
hyne to deaþe belæwdon.

2 And hig læddon hyne gebúdenne,
and sealdon hyne ðam Pontiscean Pilate,
ðam dēman.

3 Ðá geseah Iudas ðe hyne belæwde,
ðæt he fordēmed wæs, ðá ongan he
hreowsian, and brohte ða þrittig scyl-

65 Thanne the prince of prestis kitte[†] his clothis, seyinge, He hath blasfemed; what ȝit nede han we to witnessis? loo! now ȝee han herd blasfemye;

66 What semeth to ȝou? And thei answerunge seiden, He is gilti of deth.

67 Thanne thei spitten in to his face, and smyten hym with bulletis; forsothe other ȝouen strokis with the pawm of hondis in to his face,

68 Seyinge, Thou Crist, prophecie to vs, who is he that smote thee?

69 Sothely Petre sat with outen in the porche; and an hond mayden came niȝ to hym, seyinge, And thou were with Jhesu of Galilee.

70 And he denyede before alle men, seyinge, I woot nat what thou saist.

71 Forsothe hym goyng out the ȝate, an other hond mayden say hym, and seith to hem that weren there, And this was with Jhesu of Nazareth.

72 And eftson he denyede with an ooth, for he knewe nat the man.

73 And after a litil, thei that stoden came niȝ, and seiden to Petre, Treuly and thou art of hem; for whi and thi speche makith thee opyn.

74 Thanne he began to warye and swere, that he knewe nat the man. And anon the cok crew.

75 And Petre bithouȝte on the word of Jhesu, that he hadde seide, Bifore the cok erewe, thries thou shalt denye me. And he gon out, wepte bittirly.

65 Then the hyc preste rent his clothes, sayinge, He hath blasphemed; what nede we off eny moo witnesses? lo! nowe have ye herde his blasphemye;

66 What thyncke ye? They answered and sayd, He is worthy to dye.

67 Then spat they in hys face, and bett him with there fistes; and other smote him with the pahne of there hondes on the face,

68 Saynge, Arede to vs, Christ, who ys he that smote the?

69 Peter sate with out in the palice; and a damsell cam to hym, saynge, Thou also waste with Jesus of Galile.

70 He denyed before them all, sayinge, I woot not what thou sayst.

71 When he was goone out into the poorche, another wenche sawe hym, and sayde vnto them that were there, Thys felowe was also with Jesus of Nazareth.

72 And agayne he denyed with an oothe, and sayde, I knowe nott the man.

73 And after a whyle, cam vnto hym they that stode bye, and sayde vnto Peter, Suerly thou arte even won of them; for they speache bewreyeth the.

74 Then began he to course and to swere, that he knewe not the man. And immedyatly the coeke krew.

75 And Peter remembered the wordes of Jesu, whych he sayde vnto hym, Before the coeke crowe, thou shalt deny me thryse. And went out at the dores, and wepte bitterly.

CHAP. XXVII. 1 Forsothe the morve maad, alle the princis of prestis, and eldre men of the peple token counseil aȝein Jhesu, that thei shulden take hym to deth.

2 And thei ladden hym bounden, and bitoken hym to Pilat of Pounce, meire.[†]

3 Thanne Judas that bitrayede hym, seyinge that he was dampnyd, he led by penaunce,[†] brouȝte aȝein thritti platys of

CHAP. XXVII. 1 When the mornunge was come, all the chefe prestes, and senyours off the people helde a counsaile agenst Jesu, to put hym to deth.

2 And brought hym bounde, and dellyvered hym vnto Poncius Pylate, the debyte.

3 Then when Judas which betrayed hym, sawe that he was condempnd, he repented him sylfe, and brought ageyne

tiguns silubrinaize gudyam, yah sinistam,

4 Qipands, Frawaurhta mis, galewyands bloþ swikn. Īþ eis qeþun, Wha kara unsis? þu witeis.

5 Yah atwairpands þaim silubram in all, aflaiþ, yah galeiþands ushaihal sik.

6 Īþ þai gudyans nimandans þans skattans, qeþun, Ni skuld ist lagyan þans in kaurbanau, unte andawairþi bloþis ist.

7 Garuni þan nimandans, usbauhtedun us þaim þana akr kasyins, du usfilhan ana gastim.

8 Duþþe Haitans warþ akrs yains akrs bloþis, und lina dag.

9 Þanuh usfullnoda, þata qipano þairh Īairaimian praufetu, qipandan, Yah usnemun þrins tiguns silubreinaize, andwairþi þis wairþodins, þatei garahnidedun fram sunum Īsraelis;

10 Yah atgebun ins und akra kasyins, swaswe anabaup mis Frauaya.

11 Īþ Īesus stoþ faura kindina; yah frah ina sa kindins, qipands, þu is þiudans Īudaie? Īþ Īesus qaþ du imma, þu qipis.

12 Yah miþþanei wrohiþs was fram þaim gudyam, yah sinistam, ni waiht andhof.

13 Panuh qaþ du imma Peilatus, Niu hauseis, whan filu ana þuk weitwod-yand?

14 Yah ni andhof imma wiþra ni ainhun waurde, swaswe sildaleikida sa kindins filu.

15 And dulþ þan wharyoh biuhts was sa kindins fraletan ainana þizai managein bandyan, þanei wilddedun.

16 Habaidedunuh þan bandyan, ga tarhidana Barabban.

17 Gaqumanaim þan im, qaþ im Peilatus, Whana wileiþ ei fraletau izwis? Barabban, þau Īesu, saei haitada Christus?

lingas to ðæra sacerda caldrum,

4 And cwæþ, Ic syngode, ðá ic sealde ðæt rihtwíse blóð. Ðá cwædon hig, Hwæt spryest dū ðæt to us?

5 And he áwearp ða scyllingas in on ðæt templ, and ferde, and mid gryne hyne sylfne áhæng.

6 Ðá sóþlice ðæra sacerda ealdras onfengon ðæs seolfres, and cwædon, Nis hyt ná ályfed ðæt we ásendon hyt on úre maðm-cyste, forðam ðe hyt is blódes wurþ.

7 Hig worhton ðá gemót, and smeadon hú hig sceoldon ðæs Hælandes wurþ áteon, ðá gebohton hig ænne æcer mid ðam feo tygel-wyrhtena, on to bebyrgenne elþeodisce men.

8 Forðam is se æcer geháten Acheldemah, ðæt is on úre geþeode, blódes æcer, and swá he is geháten oð ðisne dæg.

9 Ðá wæs gefylled, ðæt gecweden is þurh Hieremiam ðone witegan, ðus cweðende, And hī onfengon þrittig scyllinga, ðæs gebohtan wurþ, ðone ðe wæs ær gewurþod fram Israhela bearnum;

10 And hig sealdon ðæt on tigel-wyrhtena æcer, swá swá Drihten me gesette.

11 Ðá stóð se Hælend befóran ðam dēman; and se dēma hyne áxode, ðus cweðende, Eart dū Iudea cyning? Ðá cwæþ se Hælend, Ðæt dū segst.

12 And mid dý ðe hyne wrægdon ðæra sacerda ealdras, and ða hláfordas, nán þing he ne andswarode.

13 Ðá cwæþ Pilatus to him, Ne gehýrest dū, hú fela sagena hig ongean ðe scegeaþ?

14 And he ne andwyrde mid nánum worde, swá ðæt se dēma wundrode swiðlice.

15 Hig hæfdon heom to gewunan to heora symbol-dæge ðæt se dēma sceolde forgyfan ðam folce ænne forworhtne man, swylcne hig habban woldon.

16 He hæfde ðá sóþlice ænne strangne þeofman gehæftne, se wæs genemned Barrabbas.

17 Ðá ðæt fole gesamnod wæs, ðá cwæþ Pilatus, Hwæðer wylle ge ðæt ic cow ágyfe? ðe Barrabban, ðe ðone Hælend, ðe is Crist geháten?

seluer to the princis of prestis, and to the eldre men of the peple,

4 Seynge, I haue synned, bitraynge iust blood. And thei seiden, What to vs? se thou.

5 And the platis of seluer east away in the temple, he wente away, and goyinge away he hangide hym with a grane.[†]

6 Forsothe the princis of prestis, taken the platis of seluer, seiden, It is nat leueful to sende hem in to the tresorie, for it is the pris of blood.

7 Sothly counceil taken, thei bouzten with them the feeld of a potter, in to byryng of dead men.

8 For this thing the ilk feeld is elepid Aeheldemak, that is, a feeld of blood, til in to this day.

9 Thanne it is fulfillid, that thing that is seid by the prophete Jeremye, seyng, And thei token thritty platis of syluer, the pris of a man preysid, whom thei preysiden of the sonys of Yrael;

10 And thei zauen hem in to the feeld of a potter, as the Lord ordeyned to me.

11 Sothely Jhesus stood byfore the meyre;[†] and the presedent axide hym, seyng, Art thou kyng of Jewis? Jhesus seith to hym, Thou seist.

12 And whenne he was acusid of the princis of prestis, and eldre men of the peple, he answeride no thing.

13 Than Pilat seith to hym, Herist thou nat, hou many witnessyngis thei seien azeinus thee?

14 And he answeride nat to hym to eny word, so that the presedent wondride gretely.

15 Forsothe by a solempne day the presedent was wont for to delyuere to the peple oon bounden, whom thei welden.

16 Forsothe he hadde a noble man bounden, that was seid Barabas.

17 Therefore Pilat seid to hem gedrid to gidre, Whom wole see, I leene[†] to zou? wher Barabas, or Jhesu, that is seid Crist?

the xxx. plattes off sylver to the chefe prestes, and senyoures,

4 Saynge, I have synned, betraynge the innocent blood. And they sayde, What is that to vs? se thou to that.

5 And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.

6 The chefe prestes toke the sylver plattes, and sayd, It is not lawfull for to put them in to the treasury, because it is the pryce of blood.

7 And they toke counsell, and bought with them a potters felde, to bury strangers in.

8 Wherefore that felde is called the felde of blood, vntyll this daye.

9 Then was fullfyllid, that which was spoken by Jeremi the prophet, saynge, And they toke xxx. sylver plates, the value of him that was pryed, whom they bought of the chyldren of Isabel;

10 And they gave them for the potters felde, as the Lorde appoynted me.

11 Jesus stode before the debite; and the debite axed him, saynge, Arte thou the kyng of the Iewes? Jesus sayd vnto hym, Thou sayest.

12 When he was accused of the chefe preestes, and senioures, he answered nothinge.

13 Then sayd Pilate vnto him, Hearest thou not, howe many thinges they laye ayenste the?

14 And he answered him to never a worde, in so moche that the debyte marveyllid very sore.

15 Att that feest the debyte was wouite to deliver vnto the peple a presoner, whom they wolde chose.

16 He hade then a notable presoner, called Barrabas.

17 And when they were gaddered together Pilate sayde vnto them, Whether wyll ye, that Y geve losse vnto you? Barrabas, or Jesus, which is called Cryst?

18 Wissa auk, þatei in neipis atgebun ina.

19 Sitandin þan imma ana stauastola, insandida du imma qeus is, qipandei, Ni waiht þus yah þamma garaihtiu ;

18 He wiste sóþlice, ðæt hig hyne for andan him sealdon.

19 He sæt ðá Pilatus on his dóm-setle, ðá sende his wif to hym, and cwæp, Ne beo ðe nán þing gemæne ongén ðisne rihtwisan ; sóþlice fela ic hæbbe gepolod to dæg, þurh gesylþe, for hym.

20 Ðá lérdon ðæra sacerda ealdras and ða hláfordas ðæt folc, ðæt hig bædon Barrabban, and ðone Hælend fordydon.

21 Ðá andwyrde se dēma and sæde heom, Hwæðerne wylle ge ðæt ic forgyfe eow of ðisum twám ? Ðá cwædon hig, Barrabban.

22 Ðá cwæp Pilatus to heom, Witodlice hwæt dó ic be ðam Hælende, ðe is Crist genemued ? Ðá cwædon hig calle, Sý he on róde áhangen.

23 Ðá cwæp se dēma to heom, Witodlice hwæt yfeles dyde ðes ? Hi ðá swiðor clypodon, ðus cweðende, Sý he áhangen.

24 Ðá geseah Pilatus ðæt hyt nálit ne fremode, ac gewurde máre gehlýd, ðá genam he wæter, and þwóh hys handa befóran ðam folce, and cwæp, Unseyldig ic eom fram ðyses rihtwisan blóde ; ge geseop.

25 Ðá andswarode call ðæt folc and cwæp, Sý hys blód ofer us, and ofer úre bearn.

26 Ðá forgeaf he hym Barrabban, and ðone Hælend he lét swingan, and sealde heom to áhónne.

27 Ðá underfēngon ðæs dēman cempan ðone Hælend on ðam dóm-erne, and gegaderodon ealne ðone þreat to heom.

28 And unscrýddon hyne hys ágenum reafe, and scrýddon hyne mid weolcen-readum seyccealse ;

29 And wúndon cyne-helm of þorum, and ásetton ofer hys heafod, and hreod on hys swiðran ; and bigdon heora cneow befóran him, and bysmerodon hyne, ðus cweðende, Hál was ðú, Iudea cyning.

30 And spætton on hyne, and námon hreod, and beoton hys heafod.

31 And æfter ðam ðe hig hyne ðus bysmerodon, hig unscrýddon hyne ðam seyccealse, and scrýddon hyne mid hys ágenum reafe, and læddon hyne to áhónne.

18 Sothely he wiste, that by enye thei betraiden hym.

19 Forsothe hym sittynge for iustise,[†] his wyf sente to hym, seyng, No thing to thee and to that iust man; sothely I haue suffrid this day many thingis for hym, by a visoun.[†]

20 Forsothe the princis of prestis and the eldre men tisen[†] to the pepelis, that thei shulden axe Barabas, but Jhesu thei shulden lese.

21 Forsothe the president answerynge seith to hem, Whom of the two wolen see to be left[†] to you? And thei seiden, Barabas.

22 Pilat seith to hem, What therefore shal I do of Jhesu, that is seid Crist? Alle seien, Be he crucified.

23 The president seith to hem, Sothely what of yuel hath he don? And thei crieden more, seyng, Be he crucified.

24 Forsothe Pilat seyng that he profite no thing, but the more noyse was maad, water taken, washide the hondis byfore the peple, seyng, I am innocent[†] fro the blood of this iust man; se see.

25 And al the peple answerynge seide, His blood vpon vs, and on oure sonys.

26 Thannc he lefte to hem Barabas, but he toke to hem Jhesu scourgid, that he shulde be crucified.

27 Thannc kniȝtis of the president takynge Jhesu in the mote halle, gedriden to hym alle the cumpanye of kniȝtis.

28 And thei vnelothinge hym, diden aboute hym a rede mantel;

29 And thei faldynge a crowne of thornis, puttiden on his heued, and a reed in his riȝt hond; and the kuce bowid[†] before hym, thei scornyn den hym, seyng, Hayle, kyng of Jewis.

30 And thei spittinge in to hym, token a reed, and smyten his heued.

31 And after that thei hadden scorned hym, thei vnelothiden hym of the mantel, and thei clothiden hym with his clothis, and led den hym for to crucifie.

18 For he knewe well, that for enye they had delyvered hym.

19 When he was sett doune to geve iudgement, his wyfe sent to hym, seyng, Have thou nothings to do with that iuste man; I have suffered many thingis this daye in my slepe, about hym.

20 The chefe preestes and the seniours had perswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus.

21 The debite answered and sayde vnto them, Whether of the twayne will ye that I lett loose vnto you? And they sayde, Barrabas.

22 Pilate sayde vnto them, What shall I do then with Jesus, which is called Crist? They all sayde to hym, Lett hym be crucified.

23 Then sayde the debite, What evyll hath he done? And they cryed the more, sayng, Lett him be crucified.

24 When Pilate sawe that he prevayled nothings, butt that moare busenes was made, he toke water, and washed his hondes before the people, seyng, I am innocent of the blood of this iuste person; and that ye shall se.

25 Then answered all the people and sayde, His blood fall on vs, and on oure children.

26 Then lett he Barrabas loose vnto them, and scourged Jesus, and delyvered him to be crucified.

27 Then the soudeours of the debite toke Jesus vnto the comen hall, and gaddered vnto him all the company.

28 And stripped hym, and put on hym a purpyll roobe;

29 And platted a crowne off thornes, and putt vpon hys heed, and a reed in his ryght honde; and bowed their knees before him, saying, Hayle, kinge of the Iewes.

30 And spitted vpon hym, and toke the reed, and smoot hym on the heed.

31 And when they had mocked him, they toke the robe off hym ageyne, and put his awne reymment on him, and leed hym awaye to crucify hym.

42

. İsrælis
ist, atsteigadau nu af þamma galgin, ei
gasaiwhaima yah galaubyam imma ;

43 Trauaida du Guþa, lausyadau nu
ina, yabai wili ina ; qaþ auk, Ðatei Guþ
im sunus.

44 Ðatuh samo yah þai waidedyans,
þai miþushramidans imma, idweitidedun
imma.

45 Fram saihston þan wheilai warþ
riqis ufar allai airþai, und wheila ni-
undon.

46 İþ þan bi wheila niundon ufhropida
İesus stibnai mikilai, qiþands, Helei,
Helei, lima sibakþani, þatei ist, Guþ

32 Sôþlice dā hig út-férdon, dā ge-
métton hig ænne Cyrenisene man, cum-
ende heom togénes, dæs nama wæs
Symon ; ðone hig nýddon, ðæt he bære
hys róde.

33 Ðā comon hig on ða stówe ðe is
genemned Golgotha, ðæt is, Heafodpan-
nan stów,

34 And hig sealdon hym wín drincan
wið geallan gemenged ; and dā he hys
onbyrigde, dā nolde he hyt drincan.

35 Sôþlice æfter ðam ðe hig hyne on
róde áhængon, hig todaældon hys reaf,
and wurpon hlot ðær ofer, ðæt wære
gefylled, ðæt ðe geoweden wæs þurh
ðone witegan, and ðus cwæþ, Hig to-
dældon heom mine reaf, and ofer mine
reaf hig wurpon hlot.

36 And hig beheoldon hyne sittende ;

37 And hig ásetton ofer hys heafod hys
gylt, ðus áwritenne, ÐIS IS SE HÆL-
END, IUDEA CYNING.

38 Ðā wæron áhangen mid hym twegen
sceapan, án on ða swidran healfe, and
óðer on ða wynstran.

39 Witodlice ða weg-férendan hyne
bysmeredon, and cwehton heora heafod,

40 And cwædon, Wú, ðæt ðes towyrþþ
Godes templ, and on þrim dagum hyt
eft getimbrap ; gehæl nú ðe sylfne ; gyf
dú sý Godes sunu, gá nyðer of ðære
róde.

41 Eac ðæra sacerda caldras hyne by-
smeredon, mid ðam bócerum and mid
ðam ealdrum, and cwædon,

42 O'ðere he gehælde, and hyne sylfne
gehælan ne mæg ; gyf he Israhela cyn-
ing sý, gá nú nyðer of ðære róde, and
we gelyfap hym ;

43 He gelyfþ on God, álýse he hyne
nú, gyf he wylle ; witodlice he sæde,
Godes sunu ic eom.

44 Gelice ða sceapan, ðe mid him á-
hangene wæron, hyne hyspdon.

45 Witodlice fram ðære sixtan tide
wæron gewurden þýstru ofer ealle eorþ-
an, oð ða nigofan tid.

46 And ymbe ða nygofan tid clypode
se Hælend micelre stefne, and ðus
cwæþ, Heli, Heli, lema zabdani, ðæt is.

32 Sothely thei goynge out, founden a man of Syrynen, cummyng fro a toun, Symont by name; thei constreyneden hym, that he shulde take his crosse.

33 And thei camen in to a place that is clepid Golgotha, that is, the place of Caluarie.

34 And thei zauen hym for to drinke wyng meyngeid with galle; and whenne he had tastid, he wolde nat drinke.

35 Sothely after that thei hadden crucified hym, thei departiden his clothis, sendynge lot, that it shulde be fulfillid, that is seid by the prophete, seyinge, Thei departiden to hem my clothis, and on my cloth thei senten lot.

36 And thei sittyng kepten hym;

37 And thei puttiden on his heued the cause of hym wryten, This is Jhesus of Nazareth, kyng of Jewis.

38 Thanne two thecues ben crucified with him, oon on the riȝt half, and oon on the left half.

39 Forsothe men passynge forth blasfemyden hym, moouynge her heuedis,

40 And seyinge, Vath,[†] that distroyist the temple of God, and in the thridde day bildist it aȝein; saue thou thi self; ȝif thou art the sone of God, come down of the crosse.

41 Also and princis of prestis scornynge, with scribis and eldre men, seiden,

42 He made other men saaf, he may nat make hym self saaf; ȝif he is kyng of Yrael, come he nowe down fro the crosse, and we bilenen to hym;

43 He trustith in God, delyuere he hym nowe, ȝif he wole; forsothe he seide, For I am Goddis sone.

44 Forsothe and the thecuys, that weren crucified with hym, puttiden to hym with repreue the same thing.

45 Sothely fro the sixte hour derenessis ben maad on al the erthe, til to the nynthe hour.

46 And about the nynthe hour Jhesus criede with grete voice, seyinge, Hely, Hely, lamazabatany, that is, My God,

32 And as they cam out, they founde a man of Cyren, named Simon; him they compelled, to beare his crosse.

33 And cam vnto the place which is called Golgotha, that is to saye, a place of deed mens sculles.

34 And they gave him veneger to drynke myxte with gall; and when he had tasted there of, he wolde not drinke.

35 When they had crucified hym, they parted his garmentes, and did cast lottes, to fulfyll that was spoken by the prophet, They have parted my garmentes amonge them, and apon my vesture have cast loottes.

36 And they sate and watched hym there;

37 And they set vppe over his heed the cause of his deeth wryten, This is Jesus, the kyng of the Iewes.

38 And there were two theves crucified with hym, won on the right honde, and another on the lyfte honde.

39 They that passed by revyled hym, waggynge ther heeddes,

40 And sayinge, Thou, that destroyest the temple off God, and byldest it in thre dayes; save thy sylfe; if thou be the sone of God, come doune from the crosse.

41 Lykwyse also the prelates mockynge hym, with the scribes and seniours, sayde,

42 He saved other, hym sylfe he can not save; yff he be the kyng off Israhell, let hym nowe come doune from the crosse, and we woll beleve hym;

43 He trusted in God, lett God delyver hym nowe, yf he will have hym; for he sayde, I am the sone off God.

44 That same also the theves, which were crucified with hym, cast in his tethe.

45 From the sixte houre was ther dereknes over all the londe, vnto the nynthe houre.

46 And about the nynthe hour Jesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathani, that is to saye, My

meins, Gup meins, duwhe mis bilaist ?

47 Īþ sumai þize yainar standandane, gahausyandans, qeþun, þatei Helian wopeiþ sa.

48 Yah suns þragida ains us im, yah nam swamm fullyands aketis, yah lag-nam swamm ana raus, draggkida ina.

49 Īþ þai anþarai qeþun, Let ; ei sai-wham qimaiu Helias, nasyan ina

50 Īþ Īesus aftra hropyands stibnai mikilai, aflailot ahman.

51 Yah þan faurhah alls diskritnoda † in twa, iupapro und dalap. Yah airþa inreiraida, yah stainos disskritnodedun ;

52 Yah hlaiwasnos usluknodedun, yah managa leika þize ligandane weihaize, urrisun.

53 Yah usgaggandans us hlaiwasnom, afar urrist is innatgaggandans in þo weihon baurg, yah ataugidedun sik managaim.

54 Īþ hundafaps yah þai miþ imma witandans Īesua, gasaiwhandans þo reiron, yah þo waurþanona, ohtedun ab-raba, qiþandans, Bi sunyai Gups sunus ist sa.

55 Wesunuh þan yainar qinons manag-os fairraþro saiwhandeins, þozei laistidedun afar Īesua fram Galcilaia, and-bahtyandeins imma.

56 Īn þaimei was Marya so Magdalene, yah Marya so Īakobis, yah Īosez aiþei, yah aiþei suniwe Zaibaidaiiaus.

57 Īþ þan seiþu warþ, qam manna gabigs af Areimapias, þizuh namo Īosef, saei yah silba siponida Īesua.

58 Sah atgaggands du Peilatau, baþ þis leikis Īesuis. Þanuh Peilatus uslaubida giban þata leik.

59 Yah nimands þata leik, Īosef biwand ita sabana hrainyamma,

60 Yah galagida ita in niuyamma seinamma hlaiwa, þatei ushuloda ana staina ; yah faurwalwyands staina mikil-amma daurons þis hlaiwis, galaiþ.

on Englisc, Min God, min God, to hwi forlæte du me ?

47 Sôþlice sume ða ðe ðær stôdon, and ðis gehýrdon, cwædon, Nú he clypaþ Heliam.

48 Ðá hrædlice arn án heora, and gen-am áne spongean and fylde hig mid ecede, and ásette án hreod ðær on, and sealde hym drincan.

49 Witodlice ða cðre cwædon, Læt ; uton geseon hwæðer Helias cume, and wylle hyne álýsan.

50 Ðá clypode se Hælend eft micelre stefne, and ásende hys gást.

51 And ðær rihte ðæs temples wah-ryft warþ tosliten on twegen dælas, fram ufewardon oð nyðeward. And seo eorþe bifode, and stánas toburston ;

52 And byrgena wurdon ge-openode, and manige hálige lichaman ðe ær slépon, áryson.

53 And ðá hig út-eodon of ðam byrg-enum, æfter hys ærýste hig comon on ða háligan ceastre, and ætcowdon hig manegum.

54 Witodlice ðæs hundredes ealdor and ða ðe mid him wæron healdende ðone Hælend, ðá hig gesáwon ða eorþ-bifunge, and ða þing ðe ðær gewurdon, hig ondrédon heom þearle, and cwædon, Sôþlice Godes sunu wæs ðes.

55 Witodlice ðær wæron manega wif feorran, ða ðe fyligdon ðam Hælende fram Galilea, him þenigende.

56 Betwuh ðam wæs seo Magdalenisce Maria, and Maria Iacobes môder, and Iosephes môder, and Zebedeis sunena môder.

57 Sôþlice ðá hyt áfen wæs, com sum welig man of Arimathia, ðæs nama wæs Iosep, se sylfa wæs ðæs Hælyndes leorning-cniht.

58 He genealæhte to Pilate, and bæd ðæs Hælandes lichaman. Ðá hét Pi-latus ágyfan him ðone lichaman.

59 And Iosep genaim ðone lichaman, and bewand hyne mid clænre scýtan,

60 And léde hyne on hys niwan byrg-ene, ða he áheow on stáne ; and he toáwylte mycelne stán to blide ðære byrgene, and férde syððan.

my God, wherto[†] hast thou forsaken mee?

47 Sothly summenn stondyng there, and heerynge, seiden, This clepith Hely.

48 And anon oon of hem rennyng, fillide a sponge taken with ayeel,[†] and puttide to a reed, and 3aue to hym for to drinke.

49 But other seiden, Suffre thou; see we wher Hely cumme, delyueryng hym.

50 Forsothe Jhesu cftsones cryng with grete voice, sente out the spirit.

51 And loo! the veile of the temple is kitt[†] in to two parties, fro the heigest til down. And the erthe is moued, and stoonys ben cleft;

52 And biriels ben openyd, and many bodies of seintes that slepten,[†] rysen a3ein.

53 And thei goyng out of her biriels, after his resurreccioun camen in to the holy citee, and apeeriden to manye.

54 Treuly centurio and thei that weren with hym kepinge Jhesu, the moouyng of the erthe seen, and thoo thingis that weren done, dredden greteli, seyng, Verrely this was Goddis sone.

55 Forsothe there weren there many wymmen afer, that sueden Jhesu fro Galilee, mynstryng to hym.

56 Amonge whiche was Marie Mawdeleyne, and Marie of Jamys, and the modir of Joseph, and the modir of Zebedes sones.

57 Forsothe when the euenyng was maad, there came a riche man fro Armathia, Joseph by name, the whiche and he was disciple of Jhesu.

58 He wente to Pilate, and axide the body of Jhesu. Thanne Pilate commaunde the body to be 3olden.

59 And the body taken. Joseph wlapide it in a clene sendel,[†]

60 And puttide it in his newe briel, that he hadde hewen in a stoon; and he walowid to a grete stoon at the dore of the briel, and wente away.

God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they herde that, sayde, This man calleth for Helias.

48 And streyght way won off them ranne, and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke.

49 Other sayde, Let be; let vs see whyther Helias wyll come, and delyver hym.

50 Jesus cryed agayne with a lowde voyce, and yelded vppe the goost.

51 And beholde! the vayne of the temple was rent in two parties, from the toppe to the bottom. And the erth did quake, and the stonys did rent;

52 And graves did open, and the bodies off many saynetes which slept, arose.

53 And cam out off their graves after his resurreccion, and cam in to the holy cite, and appered vnto many.

54 When the pety captayne and they that were with hym watchinge Jesus, sawe the erth quake, and those thynges which hapened, they feared greatly, sayng, Off a surete this was the sonne off God.

55 And many women were there beholdinge hym a farre off, which folowed Jesus from Galile, ministringe vnto hym.

56 Amonge the which was Mary Magdalen, and Mary the mother off James, and the mother of Joses, and the mother off Zebedes chyldren.

57 When the even was come, there cam a ryche man off Aramathia, named Joseph, which same also was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be delivered.

59 And Joseph toke the body, and wrapped it in a clene lunnyne clooth,

60 And put it in his newe tombe, which he had hewen out even in the roke; and rolled a greate stone to the dore of the sepulchre, and departed.

61 Wasuh þan yainar Marya Magdalene yah so anþara Marya, sitandeins and-wairþis þamma hlaiwa.

62 Iftumin þan daga, saci ist afar par-askaiwein, gaqemun aulumistans gud-yans yah Farcisaicis du Peilatau,

63 Qiþandans, Frauya, gamundedum, þatei yains airzyands qaþ nauh libands, Afar þrins dagans urreisa.

64 Hait nu witan þamma hlaiwa und þana þridyan dag; ibai ufto qimandans þai siponyos is, binimaina imma, yah qiþaina du managein, Urrais us dauþaim; yah ist so speidizei airziþa wairsizei þizai frumein.

65 Qaþ im Peilatus, Habaiþ wardyans; gaggiþ, witaiduh swaswe kunnuh.

66 Iþ eis gaggandans, galukun þata hlaiw, faursiglyandans þana

61 Dær wæs sôþlice seo Magdalenisce Maria and seo ôder Maria, sittende æt ðære byrgene.

62 Witodlice ôðrum dæge, ðe wæs gearcung-dæg, comon togædere ðera sacerda ealdras and ða Sundor-hálgan to Pilate,

63 And cwædon, Hláford, we gemunon, ðæt se swica sæde ðá he on life wæs, Æfter þrým dagon ic árise.

64 Hát nú healdan ða byrgene oð ðone þryddan dæg; ðe-læs hys leorning-cnihtas cumon, and forstelon hyne, and secgeon ðam folce, ðæt he áryse of deape; ðonne byþ ðæt æftere gedwyld wyrsa ðonne ðæt ærre.

65 Ðá cwæþ Pilatus, Ge habbaþ heord-rædenne; faraþ, and headaþ swá swá ge witon.

66 Sôþlice hig fêrdon, and ymbe-trym-don ða byrgene, and inseglodon ðone stán, mid ðam weardum.

CHAP. XXVIII.† I Sôþlice ðam reste-dæges æfene, se ðe onlihte on ðam forman reste-dæge, com seo Magdalenisce Maria, and seo ôder Maria, ðæt hig woldon geseon ða byrgene.

2 And ðær wearþ geworden micel eorþ-bifung; witodlice Drihtenes engel ástah of heofonan, and genealæhte and áwylte ðone stán, and sæt ðær on uppan.

3 Hys ansýn wæs swylce lígyt, and hys reaf swá hwíte swá snáw;

4 Witodlice ða weardas wæron áfyrhte, and wæron geworden swylce hig deade wæron.

5 Ðá andswarode se engel and sæde ðam wífon, Ne ondræde ge eow, ic wát witodlice ðæt ge séceap ðone Hælend, ðone ðe on róde áhangen wæs;

6 Nys he hér, he árás, sôþlice swá swá he sæde; cumað, and geseoþ ða stówe, ðe se Hælend wæs on-áléd.

7 And faraþ hrædlice, and secgeap hys leorning-cnihtum, ðæt he árás. And sôþlice he cymþ befóran eow on Galí-

61 Forsothe Marye Mawdeleyne and an othere Marye weren there, sittynge aȝeins the sepulere.

62 Sothely on the tother day, that is after paseke cuenynge, the princis of prestis and Pharisees camen to gidere to Pilate,

63 Seiyng, Sire, we han mynde, for the ilke traitour[†] sayde ȝit luyng, Afir thre dayes I shal ryse aȝen.

64 Therefore comaunde thou the sepulere to be kept til in the thridde day; lest peraventure his disciplis comen, and stelen him, and seyen to the peple, He is risun fro deeth; and the laste errour schal be worse than the formere.

65 Pilat seith to hem, ȝe han the kepyng; go ȝe, kepe ȝe as ȝe kunnen.

66 Forsoth thei goynge forth, kepten[†] the sepulere, marking[†] the stoon, with keperis.

CHAP. XXVIII. 1 Forsothe in the cuenyng of the saboth,[†] that schyneth in the firste day of the woke, Marie Mawdeleyne cam, and another Marie, for to se the sepulere.

2 And lo! ther was maad a greet erthe mouyng; forsoth the aungel of the Lord cam down fro heuene, and comynge to turnide away the stoon, and sat thereon.

3 Sothli his loking was as leyt, and his clothis as snow;

4 Forsothe for drede of him the keperis ben aſferid, and thei ben maad as dede men.

5 Forsothe the aungel answeringe seide to the wymmen, Nyle ȝe drede, for I woot that ȝe seken Jhesu, that is crucified;

6 He is not here, sothli he roos, as he seide; come ȝe, and seeth the place, where the Lord was putt.

7 And ȝe goynge sone. seie to his disciplis and to Petre, for he hath risun. And lo! he schal go bifore ȝou in to

61 There was Mary Magdalene and the other Mary, sittynge over ayenste the sepulere.

62 The nexte daye, that foloweth good frydaye, the hyc prestes and Pharises got them selves to Pilate,

63 And sayde, Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes Y wyll aryse agayne.

64 Commaunde therefore that the sepulere be made sure vntyll the thyrd daye; lest paraventure his disciplis come, and steale hym awaye, and saye vnto the people, He ys rysen from deeth; and then the laste erreure shalbe worsse then the first was.

65 Pilate sayde vnto them, Take wache men; go, and make ytt as sure as ye can.

66 They went, and made the sepulere sure with wache men, and sealed the stone.

CHAP. XXVIII. 1 The saboth daye att even, which dauneth the morowe after the saboth, Mary Magdalene, and the other Mary cam, to se the sepulere.

2 And beholde! there was a greate erth quake; for the aungel of the Lorde descended from heven, and cam and rowlled backe the stone ffrom the dore, and sate apou it.

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe;

4 For feare of hym the kepers were astunmyd, and were as deed men.

5 The aungel answered and sayde to the wemen, Feare ye not, I knowe wele ye seke Jesus, which was crucified;

6 He is not here, he is rysen, as he sayde; come, and se the place, where the Lorde was putt.

7 And goo quickly, and tell his disciplis, that he is rysen from deeth. And beholde! he wyll go before you

leam ; ðær ge hyne geseoþ. Nû! ic secge eow.[†]

8 Ðá fêrdon hig hrædlice fram ðære byrgene, mid ege and mid myclum gefean, and urnon and cýddon hyt hys leorning-cnihtum.

9 And efne! ðá com se Hælend ongean hig, and cwæþ, Håle wese ge. Hig genealæhton, and genámon hys fêt, and to him ge-eaðméddon.

10 Ðá cwæþ se Hælend to heom, Ne ondræde ge eow ; farað, and cýðaþ mínum gebróðrum, ðæt hig faron on Galileam ; ðær hig geseoþ me.

11 Ðá ða hig fêrdon, ðá comon sume ða weardas on ða ceastre, and cýddon ðæra sacerda ealdrum calle ða þing ðe ðær geworden e wæron.

12 Ðá gesamnodon ða ealdras hig, and worhton gemót, and sealdon ðam þegnum micel feoh,

13 And cwædon, Secgeað, ðæt hys leorning-cnihtas comon nihtes, and forstælon hyne, ðá we slépon.

14 And gyf se déma ðis ge-ácsað, we læraþ hyne, and gedóp eow sorhlease.

15 Ðá onfêngon hig ðæs feos, and dydon, callswá hig gelærede wæron. And ðis word wæs gewidmærsod mid Iudeum, oð ðisne andweardan dæg.[†]

16 Ðá fêrdon ða endlufen leorning-cnihtas on ðone munt, ðær se Hælend heom dihte.

17 And hyne ðær gesáwon, and hig to him ge-eaðméddon ; wítodlice sume hig tweonedon.

18 Ðá genealæhte se Hælend, and spræc to hym ðás þing, and ðus cwæþ, Me is geseald ælc anweald, on heofonan and on eorþan.

19 Farað wítodlice and læraþ calle þeoda, and fulligeað hig on naman Fæder, and Suna, and ðæs Hålgan Gåstes ;

20 And læraþ ðæt hig healdon calle ða þing, ðe ic eow bebead ; and ic beo mid eow ealle dagas, oð worulde ge- endunge. Amen.

Galilee; there 3e schulen se him. Lo! I haue bifore seid to 3ou.

8 And Marie Mawdeleyn, and another Marie wenten out soone fro the buryel, with drede and greet ioye, rennyng for to telle his disciplis.

9 And lo! Jhesus ran azens hem, seyinge, Heil 3e. Forsothe thei camen to, and heelden his feet, and worschipiden him.

10 Thanne Jhesus seith to hem, Nyle 3e drede; go 3e, telle 3e to my britheren, that thei go in to Galilee; there thei schulen se me.

11 The whiche whanne thei hadden gon, loo! summe of the keperis camen in to the cytee, and tolden to the princes of prestis alle thingis that weren don.

12 And thei gedrid to gidre with the eldere men, a counceil takun, 3aue to the knyztis plenteuous money,

13 Seynge, Seie 3e, for his disciplis camen by ni3te, and han stolen him, vs slepyng.

14 And if this be herd of the pre-sedent,[†] we schulen conceile him, and make 3ou sikir.

15 And the money takun, thei diden, as thei weren tau3t. And this word is pupplissid at the Jewis, til in to this day.

16 Forsothe enleuene disciplis wenten in to Galilee, in to an hil, where Jhesus hadde ordeyned to hem.

17 And thei seyng him, worschipiden; sothli summe of hem doutiden.

18 And Jhesus comyng to, spak to hem, seyinge, Al power is 3ouun to me, in heuene and in erthe.

19 Therefore 3e goyng teche alle folkis, eristenyng hem in the name of the Fadir, and of the Sone, and of the Hooly Gost;

20 Teching hem for to kepe alle thingis, what euere thingis I haue commaundid to 3ou; and lo! I am with 3ou in alle dayes, til the endyng of the world.

into Galile; there ye shall se hym. Lo! I haue tolde you.

8 And they departed quickly from the sepulchre, with feare and great joye, and did runne to bringe his disciples werdo.

9 And as they went to tell his disciples, beholde! Jesus mett them, sayinge, God spede you. They cam, and held hym by the fete, and worshipped hym.

10 Then sayde Jesus vnto them, Be not afraide; go, and tell my brethren, that they goo into Galile; and there shall they se me.

11 When they were gone, beholde! some of the kepers cam in to the cite, and shewed vnto the prelattes all thinges whych had hapened.

12 And they gaddered them togedder with the senioures, and toke counsell, and gave large money vnto the souders,

13 Sayng, Saye, that his disciples cam be nyght, and stoole hym awaye, whyll ye slept.

14 And yf this come to the rulers eares, we wyll please him, and make you safe.

15 And they toke the money, and did, as they were taught. And this sayng is noyed amonge the Jewes, vnto this daye.

16 Then the xi. disciples went there waye into Galile, in to a mountayne, where Jesus had appoynted them.

17 And when they sawe hym, they worshipped hym; but some of them doutid.

18 Jesus came, and spake vnto them, sayng, All power ys geuen vnto me, in heven and in erth.

19 Goo therefore and teache all nacions, baptisyng them in the name of the Father, and the Sonne, and the Holy Goost;

20 Teaching them to observe all thynges, whatsoever I commaunded you; and lo! I am with you all waye, even vntyll the ende off the worlde.

HÉR ONGINNEP

AIWAGGELYO

ÞAIRH

MARKU ANASTODEIÞ.

ÐÆT GÓDSPPELL

ÆFTER

MARCUS GERECEÐNESSE.

CHAP. I. 1 Anastodeins aiwaggel-
yous Æsus Christaus, sunaus Guþs.

2 Swe gameliþ ist in Esaïin, praufetau,
Sai! ik insandya aggilu meinana faura
þus, sæi gamanweiþ wig þeinana faura
þus.

3 Stibna wopyandins in auþidai, Man-
weiþ wig Frauyins, railtos waurkeiþ
staigos Guþs unsaris.

4 Was Æohannes daupyaands in auþidai,
yah meryands daupein idreigos, du
aflageinai frawaurhte.

5 Yah usiddyedun du imma all Æudaia-
land, yah Æairusaulwmeis; yah daupidai
wesun allai in Æaurdane awhai fram
imma, andhaitandans frawaurhtim sein-
aim.

6 Wasuþ-þan Æohannes gawasipþ tag-
lam ulbandaus, yah gairda filleina bi
hup seinana; yah matida þramsteins,
yah miliþ haiþiwisk,

7 Yah merida, qiþands, Qimip swinþoza
mis sa afar mis, þizei ik ni im wairþs
anahneiwards andbindau skaudaraip
skohe is.

8 Apþan ik daupya izwis in watin; ip
is daupeip izwis in Ahmin Weihamma.

9 Yah warþ in yainaim dagam, qam
Æesus fram Nazaraip Galcilaïas, yah
daupipþ was fram Æohanne in Æaurdane.

10 Yah suns usgaggands us þamma
watin, gasawh usluknandans himinans,
yah Ahman swe ahak, atgaggandan ana
ina.

CHAP. I. 1 Hér ys gódspeles angyn
Hælandes Cristes, Godes suna.

2 Swá áwriten is on ðæs witegan béc
Isaïam, Nú! ic ásende minne engel
befóran ðinre ansýne, se gegearwaþ
ðinne weg befóran ðé.

3 Clypigende stefen on ðam wéstene,
Gegearwiaþ Drihtnes weg, dóþ rihte his
sidas.

4 Iohannes wæs on wéstene fulligende,
and bodiende dæd-bóte fulwiht, on synna
forgyfenesse.

5 And to him férde eall Iudeise rice,
and ealle Hierosolima-ware; and wæron
fram him gefullode on Iordanes flóde,
hyra synna anddetende.

6 And Iohannes wæs geserýd mid
oluendes hærum, and fellen gyrdel wæs
ymbe his lendenu; and gærstapan, and
wudu hunig he æt,

7 And he bodode, and cwæþ, Strengra
cymþ æfter me, ðæs ne eom ic wyrðe
ðæt ic his sceona þwanga búgende
uencytte.

8 Ic fullige eow on wætere; he eow
fullaþ on Hálgum Gáste.

9 And on ðam dagum, com se Hælend
fram Nazareth Galilee, and wæs ge-
fullod on Iordane fram Iohanne.

10 And sóna of ðam wætere, he geseah
opene heofonas, and Háligne Gást swá
culfran ástigende, and on him wunig-
ende.

HERE BYGYNNEETH

THE GOSPEL

OF

MARK.

CHAP. I. 1 The bigynnyng of the gospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the prophete, Lo! I sende myn angel bifore thi face, that schal make thi weye redy bifore thee.

3 The voice of *oon* cryinge in desert, Make 3e redy the weye of the Lord, make 3e his pathis ryzful.

4 Jhon was in desert baptisyng, and preching the baptyng of penauce, in to remiszioun of synnes.

5 And alle men of Jerusalem wenten out to him, and al the cuntre of Judee; and weren baptisid of him in the flood of Jordan, knowleching her synnes.

6 And John was clothid with heeris of camelis, and a girdil of skyn abowte his leendis; and he eet locustus, and hony of the wode,

7 And prechide, seyng, A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo^t the thwong of his schoon.

8 I haue baptisid 3ou in water; forsothe he shal baptise 3ou in the Holy Goost.

9 And it is don in thoo dayes. Jhesus came fro Nazareth of Galilee, and was baptisid of Jhon in Jordan.

10 And anon he styng vp of the water, say3 hevenes openyd, and the Holy Goost cummyng down as a euuere, and dwellyng in hym.

THE GOSPELL

OFF

S. MARKE.

CHAP. I. 1 The begynnyng off the gossell of Jesu Christ, the sonne off God.

2 As yt ys written in the prophettes, Beholde! I sende my messenger before thy face, whych shall prepare thy waye before the.

3 The voyce of won that cryeth in the wildernes, Prepare ye the waye off the Lorde, make his pathes streyght.

4 Jhon did baptise in the wyldernes, and preache the baptyng of repentaunce, for the remission of synnes.

5 And all the loude off Iewry, and they of Jerusalem went out vnto hym; and were all baptised of hym in the ryver Jordan, knowledgyng theire synnes.

6 Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes; and he ate locustes, and wylde hony,

7 And preached, sayng, A stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and vnlose.

8 I haue baptised you with water; but he shall baptise you with the Holy Goost.

9 And yt cam to passe in those dayes, that Jesu cam from Nazareth a cite of Galile, and was baptised of Jhon in Jordan.

10 And immediatly he cam out of the water, and sawe the hevenes open, and the Holy Goost descendinge vppon hym lyke a dove.

11 Yah stibna qam us himinam, þu is sunus meins sa liuba, in þuzei waila galeikaida.

12 Yah suns sai Ahma ina ustauh in aupida.

13 Yah was in þizai aupidai dage fidwor tiguns, fraisans fram Satanin, yah was miþ diuzam, yah aggileis anbahtidedun imma.

14 Iþ afar þatei atgibans warþ Iohannes, qam Iesus in Galeilaia, meryands aiwaggelyon þiudangardyos Guþs,

15 Qipands, þatei usfullnoda þata mel, yah atnewhida sik þiudangardi Guþs; idreigoþ, yah galaubeiþ in aiwaggelyon.

16 Yah wharbons faur marein Galeilais, gasawh Seimonu, yah Andraian broþar is, þis Seimonis, wairpandans nati in marein; wesun auk fiskyans.

17 Yah qap im Iesus, Hiryats afar mis; yah gatauya igqis wairþan nutans manne.

18 Yah suns afletandans þo natya scina, laistidedun afar imma.

19 Yah yainþro innaggands framis leitilata, gasawh Iakobu þana Zaibaidaius, yah Iohanne, broþar is, yah þans in skipa manwyandans natya.

20 Yah suns haihait ins; yah afletandans attan seinana, Zaibaidaiu, in þamma skipa miþ asnyam, galipun afar imma.

21 Yah galipun in Kafarnaum, yah suns sabbato daga galeipands in swnagogen, laisida ins.

22 Yah usfilmans waurþun ana þizai laiseinai is; unte was laisyands ins, swe waldufni habands, yah ni swaswe þai bokaryos.

23 Yah was in þizai swnagogen ize manna in uuhrainyamma ahmin, yah ufhropida,

24 Qipands, Fralet, wha uns yah þus, Iesu Nazorenai? qamt fraqistyan uns? kann þuk whas þu is, sa weiha Guþs.

25 Yah andbait ina Iesus, qipands, þahai, yah usgagg ut us þamma, ahma uuhrainya.

11 And ðá wæs stefn of heofenum geworden, Ðú eart min gelufoda sunu, on ðé ic gelicode.

12 And sóna Gást hine on wésten genýdde.

13 And he on wéstene wæs feowertig daga and feowertig nihta, and he wæs fram Satane gecostnod, and he mid wilddeorum wæs, and him englas þenodon.

14 Syððan Iohannes geseald wæs, com se Hælend on Galileam, Godes rices góðspell bodigende,

15 And ðus cweðende, Witodlice tîd is gefylled, and heofena rice genealæcþ; dôþ ðæd-bóte, and gelyfþ ðam góðspelle.

16 And ðá he fêrde wið ða Galileiscan sæ, he geseah Simonem, and Andream, his bróðor, hyra nett on ða sæ lætende; sóþlice hí wæron fisceras.

17 And ðá cwæþ se Hælend, Cumað æfter me; and ic dó inc ðæt gyt beoþ sáwla onfonde.

18 And hí ðá hrædlice him fyligdon, and forléton heora nett.

19 And ðanon hwon ágán, he geseah Iacobum Zebedei, and Iohannes his bróðor, and hí on heora scype heora nett logodon.

20 And he hí sóna clypode; and hí heora fæder, Zebedeo, on scipe forléton mid hýrliugum,

21 And fêrdon to Cafarnaum, and sóna reste-dagum he lærde hí, on gesamnunge ingangende.

22 And hí wundredon be his lære; sóþlice he wæs hí lærende, swá se ðe anweald hæfþ, næs swá bóceras.

23 And on heora gesamnunge wæs sum man on unclánum gáste, and he hýmde,

24 And cwæþ, Ealá Nazarenisca Hælend, hwæt is us and ðé? com ðú us to forspillaune? ic wát ðú eart Godes hálga.

25 Ðá cídde se Hælend him, and cwæþ, Adumba, and gá of ðisum men.

11 And a voys is maad fro heuenes,
Thou art my sone loued, in thee I haue
plesid.

12 And anon the Spirit puttide hym
in to desert.

13 And he was in desert forty dayes
and forty nyghtis, and was temptid of
Sathanas, and was with beestis, and
angelis mynstriden to hym.

14 Forsothe after that Joon was taken,
Jhesus came in to Galilee, prechinge
the gospel of the kyngdam of God,

15 And seiynge, For tyme is fulfillid,
and the kyngdam of God shal come
niȝ; forthinke ȝee,[†] and bilcue ȝee to
the gospel.

16 And he passynge bisidis the see of
Galilee, say Symont, and Andrew, his
brother, sendynge nettis in to the see;
sothely thei weren fishers.

17 And Jhesus seide to hem, Come
ȝee after me; I shal make ȝou to be
maad fishers of men.

18 And anon the nettis forsaken, thei
sueden hym.

19 And he gon forth thennes a lital,
say James of Zebede, and Joon, his bro-
ther, and hem in the boot makyng
nettis.

20 And anon he elepide hem; and
Zebede, her fadir, left in the boot with
hirid seruauntis, thei sueden hym.

21 And thei wenten forth in to Cafar-
naum, and anon in the sabotis he gon
yn into the synagoge, tauȝte hem.

22 And thei wondreden on his teeh-
ynge; sothely he was teehynge hem, as
hauynge power, and not as scribis.

23 And in the synagoge of hem was a
man in an vnclene spirit, and he eriede,

24 Seyynge, What to vs and to thee,
thou Jhesu of Nazareth? haste thou
commen before the tyme for to deströie
vs? Y woot that thou art the holy of
God.

25 And Jhesus thretenyde to hym,
seyynge, Wexe downb, and go out of
the man.

11 And there cam a voyce from heuen,
Thou arte my dere sonne, in whom I
delite.

12 And immediatly the Sprete drave
hym into a wildernes.

13 And he was there in the wildernes
xl. dayes, and was tempted off Satan,
and was with wyld beestes, and the
angels ministred vnto hym.

14 After that Jhon was taken, Jesus
cam in to Galile, preachynge the gossell
off the kyngdom of God,

15 And saynge, The tyme ys ful come,
and the kyngdom of God is even att
honde; repent, and beleve the gossell.

16 As he walked by the see of Galile,
he sawe Simon, and Andrew, his bro-
ther, castinge nettis in to the see; for
they were fysshers.

17 And Jesus sayde vnto them, Folowe
me; and I wyll make you to be fysshers
of men.

18 And they strayght waye forsoke
their nettis, and folowed him.

19 And when he had gone a lytell
further thens, he sawe James the sonne
off Zebede, and Jhon, his brother, even
as they were in the shippe dressynge
their nettis.

20 And anon he called them; and
they lefft their father, Zebede, in the
shippe with his heyred seruautes, and
went their waye after hym.

21 And they entred in to Capernaum,
and streight waye on the sabot dayes he
entred in to the sinagoge, and tauȝt.

22 And they mervelled att hys learn-
ynge; for he tauȝt them, as won wyche
had power with him, and not as the
serybes did.

23 And there was in the sinagoge a
man vexed with an vnclene spirite, and
he cryed,

24 Sayynge, Lett me a lone, what have
we to do with the, Jesus of Nazareth?
arte thou come to deströie vs? I knowe
what thou arte, thou arte that holy man
promysed of God.

25 And Jesus rebuked him, saynge,
Hoolde thy pace, and come out of the
man.

26 Yah tahida ina ahma sa unhrainya, yah hropyands stibnai mikilai, usiddya us imma.

27 Yah afslauþnodedun allai, silda-leikyandans, swaci sokidedun miþ sis misso, qiþandans, Wha siyai þata? who so laiseino so niuyo? ei miþ waldufnya yah almam þaim unhrainyam anabiud-iþ, yah ufhansyand imma.

28 Usiddya þan meriþa is suns and allans bisitands Galeilaias.

29 Yah suns us þizai swnagogen us-gaggandans qemun in garda Seimonis yah Andraifins, miþ Iakobau yah Io-hannan.

30 Iþ swaihro Seimonis lag in brinnon; yah suns qeþun imma bi iya.

31 Yah duatgaggands, urraisida þo, undgreipands handu izos, yah aflailot þo so brinno suns, yah andbahtida im.

32 Andanahtya þan waurþanamma, þan gasaggq sauil, berun du imma allans þans ubil habandans, yah unhulþons habandans.

33 Yah so baurgs alla garunnana was at daura.

34 Yah galailida managans ubil habandans missaleikaim saultim, yah un-hulþons managos uswarþ, yah ni fralailot rodyan þos unbulþons, unte kunþedun ina.

35 Yah air uhtwon usstandands, usid-dya, yah galaip ana aupyana staþ, yah yainar baþ.

36 Yah galaistans waurþun imma Sei-mon, yah þai miþ imma.

37 Yah bigitandans ina, qeþun du im-ma, þatei allai þuk sokyand.

38 Yah qaþ du im, Gaggam du þaim bisunyane haimom yah baurgin, ei yah yainar meryau, unte duþe qam.

39 Yah was meryands in swnagogim iþe, and alla Galeilaian, yah unbulþons uswairpands.

40 Yah qam at imma þrutsfill habands, bidyands ina, yah kniwam knussyands,

26 And se unclæna gást hine slitende, and mycelre stefne clypigend, him of eode.

27 Ðá wundredon hi calle, swá ðæt hi betwux him cwædon, Hwæt ys ðis? hwæt is ðeos niwe lár? ðæt he on anwealde unclænum gástum bebyt, and hi hýrsumiaþ him.

28 And sóna férde his hlisa to Galilea rice.

29 Hrædlice of hyra gesamnunge hi comon on Simonis and Andreas hús, mid Iacobe and Iohanne.

30 Sôþlice ðá sæt Simonis sweger hriþigende; and hi him be hyre sædon.

31 And genealæcende, he hi up-áhóf, hyre handa gegripenre, and hrædlice se fefer hi forlét, and heo þénode him.

32 Sôþlice ðá hit wæs æfen geworden, ðá sunne to setle eode, hi brohton to him calle ða unhálan, and ða ðe wóde wæron.

33 And eall seo burh-waru wæs gegaderod to ðære duran.

34 And he manega gehælde ðe mis-senlicum ádhum gedréhte wæron, and manega deofol-seocnyssa he út-ádráf, and hi sprecaþ ne lét, forðam hi wiston ðæt he Crist wæs.

35 And swíde ær árisende, he férde on wéste stówe, and hine ðar gebæd.

36 And him fyligde Simon, and ða ðe mid him wæron.

37 And ðá hi hine gemétton, hi sædon him, Eall ðis folc ðé sécþ.

38 Ðá cwæþ he, Fare we on gehende túnas and ceastra, ðæt ic ðar bodige, witodlice to ðam ic com.

39 And he wæs bodigende on heora gesamnungum, and ealre Galilea, and deofol-seocnessa út-ádrífende.[†]

40 And to him com sum hreofla, hine biddende, and gebígedum encowum, him

26 And the vnelene goost debrekyng
hym, and cryng with grete vois, wente
away fro hym.

27 And alle men wondriden, so that
thei souzten togidre amonge hem, sey-
inge, What is this thing? what is this
newe techyng? for in power he com-
maundith to vnelene spiritis, and thei
obeyen to hym.

28 And the tale[†] of hym wente forth
anoon in to al the cuntree of Galilee.

29 And anoон thei goyng out of the
synagoge camen in to the hous of Sym-
mont and Andrew, with James and
Joon.

30 Sothely and the modir of Symontis
wif sik in feueris restide;[†] and anoон
thei seien to hym of hir.

31 And he cummyng to, reide hir
vp, the hond of hir taken, and anoон
the feure left hire, and she mynystride
to hem.

32 Forsothe the euenyng maad,
whenne the sone wente doun, thei
brouzten to hym alle hauyng yuel,
and hauyng deuclis.

33 And al the cite was gaderid at the
gate.

34 And he helide many that weren
traucilide with dyuers soris, and he
castide out many deuclis, and he suffride
hem nat for to speke, for thei knewen
hym.

35 And in the morewyng ful erly he
rysyng, gon out, wente in to desert
place, and preiede there.

36 And Symont suede hym, and thei
that weren with hym.

37 And whanne thei hadden founden
hym, thei seiden to hym, For alle men
seeken thee.

38 And he seith to hem, Go we in to
the nexte townes and citees, that and
there I preche, for to this thing I
came.

39 And he was prechyng in the syna-
gogis of hem, and in alle Galilee, and
castyng out fendis.

40 And a leprous man cam to hym,
bisechyng hym, and, the knee folden,

26 And the vnelene spirite tare him,
cryed out with a lowde voyce, and cam
out of him.

27 And they were all amased, in so
moche that they demaunded won off
another a monge them selves, saying,
What thing ys thys? what newe doc-
trine is thys? for he commaundeth the
foule spiritis with power, and they
obeye him.

28 Anon his name spreed abroade
throughoute all the region borderyng
on Galile.

29 And immediatly as somme as they
were come out of the sinagogge they
entred in to the housse of Symon and
Andrew, with James and Jhon.

30 Symones motherelawe lay sicke of
a fever; and amon they told hym of
her.

31 And he cam, and toke her by the
honde, and lifte her vppe, and the fever
forsoke her by and by, and she ministred
vnto them.

32 And at even, when the sun was
doune, they brought vnto him all that
were diseased, and them that were pos-
sessed with devyls.

33 And all the cite gaddred togedder
at the dore.

34 And he healed many that were
sycke of dyuers descases, and he cast
out many devyls, and suffered not the
devyls to speake, because they knewe
him.

35 And in the moorning very erly
Jesus arose, and went out in to a solitary
place, and there prayed.

36 And Simon and they that were
with hym folowed after hym.

37 And when they had founde him,
they sayde vnto him, All men seke for
the.

38 And he sayd vnto them, Let vs go
in to the next townes, that Y maye
preache there also, for truly I cam out
for that purpose.

39 And he preached in their syna-
gogges, throughout all Galile, and cast
devyls out.

40 And there cam a leper to him, be-
sechyng him, and kneled doune vnto

yah qipands du imma þatei, Yabai wileis, magt mik gahrainyan.

41 Īþ Īesus, ĩnfeinands, ufrakyands handu seinu, attaitok imma, yah qap imma, Wilyau, wairþ brains.

42 Yah liþe qap þata Īesus, suns þata brutsfill aflaiþ af imma, yah brains warþ.

43 Yah gawhotyands imma, suns ussandida ina,

44 Yah qap du imma, Saiwh, ei mannhun ni qipais waiht ; ak gagg, þuk silban ataugyan gudyin, yah atbair fram gahrainainai þeinai þatei anabaup Moses, du weitwodipai im.

45 Īþ is, usgaggands, dugann meryan filu, yah usqipān þata waurd, swaswe is yuþan ni mahta andaugyo ĩn baurg galeipan, ak uta ana auþvaim stadin was ; yah iddyedun du imma allapro.

CHAP. II. 1 Yah galaiþ aftra ĩn Kafarnaum, afar dagans. Yah gafrehun, þatei ĩn garda ist,

2 Yah suns gaqemun managai, swaswe yuþan ni gamostedun, nih at daura. Yah rodida im waurd.

3 Yah qemun at imma uslipān bairandans, hafanana fram fidworim,

4 Yah ni magandans newha qiman imma faura managein, andhulidedun hrot, þarei was Īesus ; yah usgrabandans, ĩnsulidedun þata badi, yah fralailotun, ana þammei lag sa usliþa.

5 Gasaiwhands þan Īesus galaubein ize, qap du þamma usliþin, Barnilo, afletanda þus frawaurhtcis þeinós.

6 Wesunuh þan sumai þize bokarye yainar sitandans, yah þagkyandans sis ĩn hairtam seinaim,

7 Wha sa swa rodeiþ naitcinins ? Whas

to cwæþ, Drihten, gif dū wylt, dū miht geclænsian me.

41 Sôþlice se Hælend him miltode, and his hand ápenode, and hine æt-hrinende, and ðus cwæþ, Ic wylle, beo dū geclænsod.

42 And ðá he ðus cwæþ, sóna seo hreofnes him fram gewát, and he wæs geclænsod.

43 And sóna he bead him,

44 And cwæþ, Warna, ðæt dū hit nánun men ne secge ; ac gá, and ætýw ðe ðara sacerda ealdre, and bring for ðinre clænsunga ðæt Moyses bebad, him on gewitnesse.

45 And he, ðá útgangende, ongan bodian, and widmærsian ða spræce, swá ðæt he ne mihte openlice on ða ceastre gán, ac heon úte on wéstum stówwum ; and hi hæghwanon to him comon.

CHAP. II. 1 And eft æfter dagum, he eode into Cafarnaum. And hit wæs gehýfred, ðæt he wæs on húse,

2 And manega togædere comon, And he to heom spræc.

3 And hi comon ánne laman to him berende, ðone feower men bæron.

4 And ðá hi ne mihton hine in-bringan for ðære mænigeo, hi opewodon ðone hróf, ðar se Hælend wæs ; and hi ðá in-ásendon ðæt bed, ðe se lama on-læg.

5 Sôþlice ðá se Hælend geseah heora geleafan, he cwæþ to ðam laman, Sunu, ðe synt ðine synna forgifene.

6 Ðar wæron sume of ðam bócerum sittende, and on heora heortan þencende,

7 Hwí spycþ ðes ðus ? He dysegap ;

seide, ȝif thou wolt, thou maist clense me.

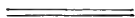
41 Forsothe Jhesus, hauynge mercy on hym, streiȝt out his hond, and, tonehynge hym, seith to hym, I wole, be thou maad clene.

42 And whanne he hadde seide, anon the lepre partide away fro hym, and he is clensid.

43 And he thretenyde to hym, and anon he putte hym out.

44 And seith to hym, Se thou, seie to no man; but go, shewe thee to the pryncis of prestis, and offre for thi clensynge tho thingis that Moyses badde, in to witnessynge to hem.

45 And he, gon out, biganne to preche, and diffame[†] the word, so that now he miȝte nat opynly go in to the citee, but be with out forth in deserte placis; and thei camen to gidre to hym on alle sydis.



CHAPE. II. 1 And eft he entride in to Capharnaum, after eiȝte days. And it is herd, that he was in a hous,

2 And many camen togidre, so that it tok nat, nether at the ȝate. And he spae to hem a word.

3 And there camen to hym men bryngynge a man sike in palasie, the whiche was borun of foure.

4 And whanne thei miȝte nat offre hym to hym for the companye of peple, thei maden the roof nakid, wher he was; and makynge opyn, thei senten down the bedd, in whiche the sike man in palasie lay.

5 Sothely whanne Jhesus say the feith of hem, he seith vnto the sike man in palasie, Sone, thi synnes ben forȝouen to thee.

6 Forsothe there weren summe of the scribis sittynge, and thenkyng in her hertis,

7 What spekith he thus? He blas-

him, and sayde vnto him, Yf thou wylt, thou arte able to make me clene.

41 Jesus had compassion on him, and put forth his honde, touched him, and sayde vnto him, I will, be clene.

42 And as sone as he had spoken, immediatly the leprosy departed from him, and he was clensid.

43 And he charged hym, and sent him awaye forthwith,

44 And sayd vnto him, Se that thou tell no man; but gett the hence, and shewe thy sylfe to the preste, and offer for thy clensynge those thinges which Moses commaunded, for a testimoniall vnto them.

45 But he, as sone as he was departed, began to tell many thinges, and to publyshe the dede, in so moche that Jesus coulde no more openly entre in to the cite, but was out in desert places; and they cam to him from every quarter.



CHAPE. II. 1 After a feawe dayes, he entred into Capernaum againe. And it was noysed, that he was in a hous,

2 And anon many gaddered togedder, in so moche that nowe there was no roume to receave them, no nott in places about the dore. And he preached vnto them.

3 And there cam vnto hym, that brought wone sieke off the palsey, borne off fower men.

4 And be cause they coulde not com nye vnto hym for preace, they opened the rofe of the housse, where he was; and when they had broken yt open, they lett doune the beed, where in the sieke of the palsey lay.

5 When Jesus sawe their fayth, he sayde to the sieke of the palsey, Some, thy synnes are forȝeven the.

6 There were certeyne of the serybes sittynge, and reasoning in their hertes,

7 Howe doeth thys felowe blaspheme?

mag aſtetan frawaurhtins, niba ains Guþ!

8 Yah suns ufkunnands Iēsus ahmin ſeinamma, þatei ſwa þai mitodedun ſis, qaþ du im, Duwhe mitoþ þata in hairt- am izwaraim?

9 Whaþar iſt azetizo du qiþan þamma uſliþin, Aſtetanda þus frawaurhteis þeinōs, þau qiþan, Urreis, yah nim þata badi þeinata, yah gagg?

10 Appan ei witeiþ þatei waldufni habaiþ ſunus maus ana airþai aſtetan frawaurhtins, qaþ du þamma uſliþin,

11 Þus qiþa, urreis, nimuh þata badi þein, yah gagg du garda þeinamma.

12 Yah nrrais suns, yah, uſhafyands badi, uſiddya faura andwairþya allaize, ſwaswe uſgeiſnodedun allai yah hauh- idedun, mikilyandans Guþ, qiþandans, þatei aiw ſwa ni gaſewlun.

13 Yah galaiþ aftra faur marein, yah all manageins iddyedun du imma; yah laisida im̄s.

14 Yah wharbonds, gasawh Laiwwi þana Alfaiaus ſitandan at motai, yah qaþ du imma, Gagg afar miſ. Yah uſtandands iddyā afar imma.

15 Yah warþ, biþe iſ anakumbida in garda iſ, yah managai motaryos yah frawaurhtai miþanakumbidedun Iēſua yah ſiponyam iſ; weſun auk managai yah iddyedun afar imma.

16 Yah þai bokaryos yah Fareiſaieis gaſaiwhandans ina matyandan miþ þaim motaryam yah frawaurhtaim, qeþun du þaim ſiponyam iſ, Wha iſt þatei miþ motaryam yah frawaurhtaim matyiþ yah driggkiþ?

17 Yah gahausyands Iēsus, qaþ du im, Ni þaurbon ſwinþai lekeis, ak þai ub- ilaba habandans; ni qam laþon uſ- waurhtans, ak frawaurhtans.

18 Yah weſun ſiponyos Iōhannis yah Fareiſaieis faſtandans; yah atiddyedun, yah qeþun du imma, Duwhe ſiponyos Iōhannes yah Fareiſaieis faſtand, iþ þai þeinai ſiponyos ni faſtand?

hwā mæg synna forgyfan, búton God ána?

8 Ðá se Hælend ðæt on his gáste oncneow, ðæt hi swá betwux him þoht- on, he cwæþ to him, Hwi þence ge ðás þing on cowrum heortum?

9 Hwæder is édre to seegenne to ðam laman, Ðe synd ðine synna forgyfene, hwæder ðe cwedan, Áris, nim ðin bed, and gá?

10 Ðæt ge sóþlice witon ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfanne, he cwæþ to ðam laman,

11 Ðé ic secge, áris, nim ðin bed, and gá to ðinum huse.

12 And he sóna árás, and, [underleat bere,] beforan him callum eode, swá ðæt ealle wundredon. . . . and ðus cwædon, Næfre we ær ðyllic ne gesáwon.

13 Eft he út-eode to ðære sæ, and eall seo mænigeo him to com; and he hi lærde.

14 And ðá he forþ-eode, he geseah Leuin Alþei sittende æt hys cêp-setle, and he cwæþ to him, Folga me. Ðá árás he and folgode him.

15 And hit gewearþ, ðá he sæt on his huse, ðæt manega mánfulle . . . seþton mid ðam Hælande and his leorning- enihtum; sóþlice manega, ða ðe him fyligdon, wæron

16 Bóceras and Farisei, and cwædon, Witodlice he ytt mid mánfullum and synfullum, and hi cwædon to his leorning- enihtum, Hwi ytt cower læreow and drineþ mid mánfullum and synfullum?

17 Ðá se Hælend ðis gehyrde, he sæde him, Ne beþurfon ná ða hálan læces, ac ða ðe untrume synt; ne com ic ná ðæt ic clypode rihtwise, ac synfulle.

18 And ða wæron Iohannes leorning- enihtas and Pharisci fæstende; and ðá comon hi, and sædon him, Hwi fæstaþ Iohannes leorning- enihtas and Pharis- eorum, and ðine ne fæstaþ?

femeth; who may forȝeue synnes, no but God alone?

8 The whiche thing anon knowen by the Holy Goost, for thei thouȝten so with inne hem self, Jhesus seith to hem, What thenken ȝee these thingis in ȝoure hertis?

9 What is liȝtere for to seie to the sike man in palasie, Synnes ben forȝouen to thee, or for to seie, Ryse, take thi bed, and walke?

10 Sothely that ȝee wite that mannes sone hath powere in erthe to forȝeue synnes, he seith to the sike man in palasie,

11 I seie to thee, ryse vp, take thi bed, and go in to thin hous.

12 And anon he roos vp, and, the bed taken vp, he wente bifore alle men, so that alle men wondriden, and honouriden God, seyinge, For we sayen neuer so.

13 And he wente out eftsonne to the see, and al the cumpayne of peple cam to hym; and he tauȝte hem.

14 And whenne he passide, he say Leui Alfey sittyng at the tolbothe, and he seith to hym, Sue thou me. And he rysyng sude hym.

15 And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete with Jhesu and his disciplis; sothely there weren manye that foleweden hym.

16 And scribis and Pharisees seeyinge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi ȝoure maister etith and drinkith with puplicanys and synners?

17 This thing herd, Jhesus seith to hem, Hoole men han no nede to a leche, but thei that han yuele; forsothe I can not for to elepe iuste men, but synners.

18 And disciplis of Joon and the Pharisees weren fastyng; and thei camen, and seien to hym, Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat?

Who can forȝeue synnes, but God only?

8 And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them, Why thynke ye soche thinges in youre hertes?

9 Whether ys it easier to saye to the sicke of the palsey, Thy synnes ar forȝeven the, or to saye, Aryse, take vppe thy beed, and walke?

10 That ye maye knowe that the sonne of man hath power in erth to forȝeue synnes, he spake vnto the sicke of the palsey,

11 I saye vnto the, aryse, and take vp thy beed, and get the hens in to thyne awne housse.

12 And by and by he arose, toke vp hys beed, and went forth before them all, in so moche that they were all amased, and glorified God, sayinge, We never sawe it on thys fassion.

13 And he went out agayne vnto the see, and all the people resorted vnto hym; and he tauȝht them.

14 And as Jesus passed by, he sawe Levy the sonne of Alphey sytt att the recyte of custome, and sayde vnto him, Followe me. And he arose and folowed hym.

15 And yt cam to passe, as Jesus sate att meate in his housse, many puplicans and synners sate att meate also with Jesus and his disciples; for there were many that folowed him.

16 And when the scribis and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicans and synners?

17 When Jesus had herde that, he sayd vnto them, The whole have no nede of the visicion, but the sicke; I cam to cal the sinners to repentaunce, and not the iuste.

18 And the disciples of Jhon and of the Pharises did faste; and they cam, and sayde vnto him, Why do the disciples of Jhon and off the Pharises faste, and thy disciples fast not?

19 Yah qap im Iesus, Ibai magun sunyus brupfadis, und pateri miþ im ist brupfaþs, fastan? Swa lagga wheila swe miþ sis haband brupfad, ni magun fastan.

20 Aþþan atgaggand dagos, þan afnimada af im sa brupfaþs, yah þan fastand in yainamma daga.

21 Ni manna plat fanins niuyis siuyiþ ana snagan fairnyana, ibai afimai fullon af þamma sa niuya þamma fairnyin, yah wairsiza gataura wairþiþ.

22 Ni manna giutiþ wein yuggata in balgins fairnyans, ibai aufto distairai wein þata niuyo þans balgins, yah wein usgutniþ, yah þai balgeis fraqistnand. Ak wein yuggata in balgins niuyans giutand.

23 Yah warþ, þairhgaggan imma sabato daga þairh atisk, yah duguntun siponyos is skewyandans, raupyan ahsa.

24 Yah Fareisaieis qeþun du imma, Sai! wha tanyand siponyos þeinai sabatim, pateri ni skuld ist.

25 Yah is qap du im, Niu ussuggwup aiw wha gatawida Daweid, þau þaurfta, yah gredags was is, yah þai miþ imma?

26 Whaiwa galaiþ in gard Guþs, uf Abiþara, gudyiu, yah hlaibans faurlageinans matida, þanzei ni skuld ist matyan, niba ainaim gudyam, yah gaf yah þainm miþ sis wisandam.

27 Yah qap im, Sabbato in mans warþ gaskapans, ni manna in sabato dagis;

28 Swaei frauja ist sa sunus mans yah þamma sabato.

19 Ða cwæþ se Hælend, Cwede ge sceolon ðæs brýdguman enlitas fæstan, swá lange swá se brýdguma mid him is? Ne mágon hí fæstan, swá lange tíde swá hí ðone brýdguman mid him habbaþ.

20 Sôþlice ða dagas eunaþ, ðonne se brýdguma him biþ fram ácyrrred, and ðonne hí fæstaþ on ðam dagum.

21 Nán man ne síwaþ niwne scyp to ealdum reafe, elles he áfyrþ ðone niwan scyp of ðam caldan reafe, and biþ máre slite.

22 And nán man ne déþ niwe win on calde bytta, elles ðæt win tobrycþ ða bytta, and ðæt win biþ ágoten, and ða bytta forwurðaþ. Ac niwe win sceal beon gedón on niwe bytta, ðonne beoþ butu gehealden.

23 Eft wæs geworden, ðá he reste-dagum þurh æceras eode, his leorning-enlitas ongunnon ða éar plucegean.

24 Ða cwædon Pharisei to him, Lóca nú! hwæt ðine leorning-enlitas dóþ, ðæt him ályfed næs on reste-dagum.

25 Ða sæde he hym, Ne rædde ge næfre hwæt dyde Daud,
. ðá hine hingrode, and ða ðe mid him wæron?

26 Hú he in Godes huse eode, under Abiathar, ðara sacerda ealdre, and he æt ða offrung-hláfás, ðe him ne ályfede næron to etanne, búton sacerdam ánum, and he sealde ðam ðe mid him wæron.

27 And he sæde him, Reste-dæg was geworht for ðam men, næs se man for ðam reste-dæge;

28 Witodlice drihten is mannes sunu eac swylce reste-dæges.

CHAP. III. 1 Yah galaiþ aftra in swnagogen, yah was yainar manna gapaursana habands handu.

2 Yah witaidedum imma, hailidediu sabato daga, ei wrohidedeina ina.

CHAP. III. 1 And eft he eode on gesomnunge, and ðar wæs án man forscruncene hand hæbbende.

2 And hí gýmdon, hwæðer he on reste-dagum gebælde, ðæt hí hine gewrэгdon.

19 And Jhesus seith to hem, Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste.

20 Forsothie dayes shulen come, whenne the spouse shal be taken away from hem, and thanne thei shulen faste in thoo days.

21 No man seweth a paeche of rude[†] clothe to an old clothe, ellis he takith away the newe supplement,[†] and a more brekyng is maad.

22 And no man sendith newe wyn in to oold botelis,[†] ellis the wyn shal berste the wyn vesselis, and the wyn shal be held out, and the wyne vesselis shulen perishe. But newe wyn shal be sent in to newe wyn vesselis.

23 And it is don eftseone, whanne the Lord walkide in the sabothis by the cornes, and his disciplis bigunnyn to passe forth, and plucke cris.

24 Sothly the Pharysees seiden, Loo! what don thi disciplis in sabotis, that is nat leeneful.

25 And he seith to hem, Radde 3ec neuere what Daunth dide, whanne he hadde neede, and he hungride, and thei that weren with hym?

26 Hou he wente in into the hous of God, vndir Abiathar, prince of prestis, and ete loouys of proposicioun, the whiche it was nat leeful to ete, no but to prestis alone, and he 3aue to hem that weren with hym.

27 And he seide to hem, The sabote is maad for man, and nat a man for the sabote;

28 And so mannys sone is lord also of the saboth.

19 And Jesus sayde vnto them, Can the chyldren of a weddyng faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste.

20 Butt the dayes wyll come, when the bryde grome shalbe taken from them, and then shall they faste in thoose dayes.

21 Also no man soweth a peece of newe cloth vnto an olde garment, for then taketh he awaye the newe peece from the olde, and so is the rent worse.

22 In lyke wyse no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vesselles are marde. Butt newe wyne must be poured in to newe vesselles.

23 And it chaused, that he went thorowe the corne felde on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Take hede! why do they on the sabboth daye, that which is vnlaufful.

25 And he sayde vnto them, Have ye never redde what David did, when he had nede, and was anhongred, bothe he and they that were with him?

26 Howe they went into the housse of God, in the dayes of Abiathar, the hyc preste, and ate the halowed loaves, which is not laufful, but for the prestes only, to eate, and gave also to them which were with him.

27 And he sayde to them, The saboth daye was made for man, and nott man for the saboth daye;

28 Wherfore is the somme of man lorde even of the saboth daye.

CHAP. III. 1 And he entride eft-soone in to the synagoge, and ther was a man hauynge a drye hond.

2 And thei aspieden hym, 3if he helide in sabotis, for to accuse hym.

CHAP. III. 1 And he entred agayne into the synagog, and there was a man which had a widdred honde.

2 And they watched him, to se yf he wolde heale him on the saboth daye, that they myght accuse hym.

3 Yah qap du þamma mann þamma gaþausana habandin handu, Urreis in midumai.

4 Yah qap du im, Skuldu ist in sabbatin þiuþ tauyan, aiþþau unþiuþ tauyan? saiwala nasyan, aiþþau usqistyan? Ip eis þabaidedun.

5 Yah ussaiwhands ins miþ moda, gauris in daubipos hairtins ize, qap du þamma mann, Ufrakei þo handu þeina. Yah ufrakida, yah gastop aftra so haudus is.

6 Yah gaggandans þan Fareisaicis sunsaiw, miþ þaim Herodianum, garuni gatawidedun bi ina, ei imma usqemeina.

7 Yah Iesus affaiþ miþ siponyam seinaim du marein; yah filu manageins us Galeilaia laistidedun afar imma yah us Iudaia,

8 Yah us Iairusaulwmim, yah us Idumaia, yah hindana Iaurdanas, yah þai bi Twra yah Seidona, manageins filu, gabausyandans whan filu is tawida, gemun at imma.

9 Yah qap þaim siponyam seinaim, ei skip habaiþ wesi at imma, in þizos manageins, ei ni þraiheina ina;

10 Managans auk gabailida, swaswe drusun ana ina, ei imma attaitokeina. Yah swa managai swe habaidedun wundufnyos,

11 Yah ahmans unbrainyans, þaih þan ina gasewhun, drusun du imma, yah hropidedun, qþandans, þatei þu is suns Gups.

12 Yah filu andbait ins, ei ina ni gaswikunþidedeina.

13 Yah ustaig in fairguni, yah athaihait þanzei wilda is; yah galipun du imma.

14 Yah gawaurhta, twalif du wisan miþ sis, yah ei insandidedi ins meryan.

15 Yah haban waldufni du hailyan sauhþins, yah uswairpan unhulþons.

16 Yah gasatida Seimona namo Paitrus,

3 Ða cwæþ he to ðam men ðe forseruncene hand hæfde, A'ris gemang him.

4 Ða cwæþ he, A'lyfþ reste-dagum wel to ðonne, hwæðer ðe yfele? sawla gehælan, hwæðer ðe forspillan? And hi sūwodon.

5 And hi besceawigende mid yrre, ofer hyra heortan blindnesse ge-unrét, cwæþ to ðam men, Aþene ðine hand. And he aþenede hi, ða wearþ his hand gehæled sóna.

6 Ða Pharisei mid Herodianiscum út-gangende, þeahstedon ongén hine, hú hi hine fordón mihton.

7 And ða férde se Hælend to ðære sæ mid his leorning-cnihtum; and mycel menigeo him fyligde fram Galilea and Iudea,

8 And Hierusalem, and fram Idumea,[†] and begeondan Iordane, and to him com mycel menegeo ymbe Tirum and Sidone, gehýrende ða þing ðe he worhte.

9 And he cwæþ to his cnihtum, ðæt hi him on scipe þenodon, for ðære menigum, ðæt hi hine ne ofþrungon;

10 Sôþlice manega he gehælde, . . . swá ðæt hi æt-brinon his. And swá fela swá untrumnessa,

11 And uncléne gástas hæfdon, ða hi hine gesáwon, hi tofóran him ástrehton, and ðus cweðende, clypedon, Ðu eart Godes sunu.

12 And he him swýðe forbead, ðæt hi hine ne geswutelodon.

13 And on ánne munt he férde, and to him geclypode ða ðe he wolde; and hi to him eomon.

14 And he dyde, ðæt hi twelfe mid him wæron, and he hi ásende góðspell to bodigenne.

15 And he him anweald sealde untrumnessa to hælanne, and deofol-seocnessa út to ádrifanne.

16 And he nemde Simon Petrum,

3 And he seith to the man hauynge a drye hond, Ryse in to the mydl.

4 And he seith to hem, Is it leeuful to do wel in the sabothis, or yuele? for to make a soule saaf, whether to lese? And thei weren stille.

5 And he biholdynge hem aboute with wrathe, hauynge sorwe ypon the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the honde is restorid to hym.

6 Sothely Pharisees goynge out noon, maden a counseil with Herodyans azeins hym, hou thei shulden lese hym.

7 Forsothe Jhesus with his disciplis wente to the see; and myche cumpanye from Galilee and Judee suede hym,

8 And fro Jerusalem, and fro Ydume, and bizendis Jordan, and thei that aboute Tyre and Sydon, a grete multitude, heerynge the thingis that he dide, camen to hym.

9 And Jhesus seith to his disciplis, that the litil boot shulde serne hym, for the cumpanye of peple, lest thei oppresiden hym;

10 Sothely he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe hou many euere hadden soris,[†]

11 And vnclene spiritis, whenne thei seien hym, felden down to hym, and crieden, sayinge, Thou art the sone of God.

12 And gretely he manasside hem, that thei shulden nat make hym opyn.[†]

13 And he stynging in to an hil, clepide to hym whom he wolde; and thei camen to hym.

14 And he made, that there weren twelue with hym, and that he shulde sende hem for to preche.

15 And he gaue to hem power of heelynge siknessis, and of castynge out fendis.

16 And to Symount he putte name Petre,

3 And he saide vnto the man which had the widdred honde, Aryse and stonde in the middes.

4 And he said to them, Whether ys it laifull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace.

5 And he loked rounde aboute on them angrely, mornynge on the blindnes of their herttes, and sayd to the man, Stretch forth thyne honde. And he stretched it forth, and the honde was restored even as whole as the other.

6 The Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him.

7 And Jesus avoyded with his disciples to the see; and a greate multitude folowed him from Galile and from Jewry,

8 And from Hierusalem, and from Idumea, and from beonde Jordane, and they that dwelled about Tyre and Sidon, a greate multitude, which when they hade herde what thynges he did, cam vnto him.

9 And he comaunded his disciples, that a shippe shulde wayte on him, because off the people, lest they shulde throunge hym;

10 For he had healed many, in so moeche that they preased apon him, for to touche him. As many as had plages,

11 And when the vnclene sprites sawe him, they fell doune before him, and cryed, sayinge, Thou arte the somme of God.

12 And he streyghtly charged them, that they shulde not vtter him.

13 And he went vppe into a mountayne, and called vnto him whom he wolde; and they cam vnto him.

14 And he ordeined the twelue, that they shulde be with him, and that he myght sende them to preache.

15 And that they might have power to heale syknesses, and to cast out devylls.

16 And he gave vnto Simon to name Peter,

17 Yah Īakobau þamma Zaibaidaius yah Iohanne, broþr Īakobaus, yah gasatida in namna Bauanairgais, þatei ist, sunyus þeiwhons ;

18 Yah Andraian yah Filippu, yah Barþaulaumaiu yah Matþaiu, yah Þoman yah Īakobu þana Alfaiaus, yah Þaddaiu yah Seimona þana Kananeiten,

19 Yah Īudan Īskarioten, saei yah galewida ina. Yah atidddyedun in gard,

20 Yah gaidya sik managei, swaswe ni mahtedun nih hlaif matyan.

21 Yah hausyandans fram imma bokaryos yah anþarai, usidddyedun gahaban ina ; qeþun auk, þatei usgaisþs ist.

22 Yah bokaryos þai af Īairusaulwmai qimandans, qeþun, þatei Baiailzaibul habaiþ, yah þatei in þamma reikistin unhulþono uswairþiþ þaim unhulþom.

23 Yah athaitands ins in gayukom, qaþ du im, Whaiwa mag Satanas Satanan uswairpan ?

24 Yah yabai þindangardi wiþra sik gadailyada, ni mag standan so þindangardi yaina.

25 Yah yabai gards wiþra sik gadailyada, ni mag standan sa gards yains.

26 Yah yabai Satana usstop ana sik silban, yah gadailiþs warþ, ni mag gastandan, ak andi habaiþ.

27 Ni manna mag kasa swinþis, galeiþands in gard is, wilwan, niba faurþis þana swinþan gabindiþ, yah þan þana gard is diswilwai.

28 Amen qiþa izwis, þatei allata afletada þata frawaurhte sunum manne, yah naiteinos, swa managos swaswe wayameryand.

29 Apþan saei wayamereiþ Ahman Weihana, ni habaiþ fralet aiw, ak skula ist aiweinaizos frawaurhtais.

30 Unte qeþun, Ahman unhrainyana habaiþ.

31 Yah qemun þan aiþei is yah broþrus is, yah uta standandona, insandidedun du imma, haitandona ina.

32 Yah setun bi ina managei ; qeþun

17 And Iacobum Zebedei and Iohannem, his broþor, and him naman onsette Boanerges, ðæt is, þunres bearn ;

18 And Andream and Philippum, and Bartholomeum and Matheum, and Thomam and Iacobum Alpei, and Taddeum and Simonem Chananeum,

19 And Iudam Scarioth, se hine sealde.
.

20 And eft him to com swá micel menigu, ðæt hi næfdon hláf to etanne.

21 And ðá hi hine gehýrdon, hi férdon ðæt hi hyne námon ; and ðus cwædon, Sôþlice he is on hát-heortnesse gewend.

22 And ða bóceras ðe wendon fram Hierusalem, cwædon, Sôþlice he hæfþ Beelzebub, and on deofla caldre he dcofol-seocnessa út-ádrifþ.

23 And he hi togædere geclypode, and on bigspellum him to cwæþ, Hú mæg Satanas Satanan út áhrifan ?

24 And gif his rice on him sylfum byþ todæled, hú mæg hit standan ?

25 And gif ðæt hús ofer hit sylfe ys todæled, hú mæg hit standan ?

26 And gif Satanas winþ ongén hine sylfne, he biþ todæled, and he standan ne mæg, ac hæfþ ende.

27 Ne mæg man ðone strangan his áhta and his fatu bereafian, and on his hús gán, búton man ðone strangan ærest gebinde, and ðonne hys hús reafige.

28 Sôþlice ic eow secge, ðæt ealle sinna synd manna bearnum forgyfene, and bysmerunga, ðam ðe hi bysmeriaþ.

29 Sôþlice ic eow secge, se ðone Hál-gan Gást bysmeraþ, se næfþ on écnysse forgyfenesse, ac biþ éces gyltes scyldig.

30 Forðam ðe hi cwædon, He hæfþ unclænne gást.

31 Ðá com to him his módor and his gebróðra, and ðar úte stódon, and to him sendon, and to him clypedon.

32 And mycel menigu ymb hine sæt ;

17 And James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thondrynge;

18 And Andrew and Philip, and Bartholomewe and Mathew, and Thomas and James Alfey, and Thadee and Symon Canance,

19 And Judas Scarioth, that bitraide hym. And thei comen to an hous,

20 And the cumpanye of peple came togidre eftsoone, so that thei myzte not nether ete breed.

21 And whanne his *kynnesmen* hadden herdde, thei wenten out for to holde hym; sothely thei seiden, for he is turnyd in to wodenesse.

22 And the scribis that camen doun fro Jerusalem, seiden, For he hath Belsebub, and for in the prince of deuels he castith out fendis.

23 And, hem gadrid togidre, he seide to hem in parabis, Hou may Sathanas caste out Sathanas?

24 And if a rewme be departide in itself, the ilke rewme may not stonde.

25 And if an hous be disparpoilid on it self, thilke hous may not stonde.

26 And if Sathanas hath risen azeins hym self, he is disparpoilid, and he shal not mowe stonde, but hath an ende.

27 No man, gon in to a stronge mannes hous, may take away his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous.

28 Trewly I seie to you, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forȝouen to the sones of men.

29 Sothely he that shal blasfeme azeins the Holy Gost, shal not haue remissioun in to with outen end, but he shal be guilty of euerlastyng trespass.

30 For thei seiden, He hath an unclene spirit.

31 And his modir and bretheren comen, and thei stondyng with oute forth, senten to hym, clepyng hym.

32 And a cumpany sat aboute hym;

17 And he called James the sonne of Zebede and Jhon, James brother, and gave them Bonarges to name, which is to saye, the sonnes of thounder;

18 And Andrew and Philippe, and Bartlemewe and Mathewe, and Thomas and James the sonne of Alphey, and Taddens and Symon of Cane,

19 And Judas Iscarioth, whiche same also betrayed hym. And they came vnto housse,

20 And the people assembled togedder agayne, so greatly that they had nott leesar someche as to eate breed.

21 And when they that longed vnto hym herde off it, they went out to holde hym; for they sayde, he ys to fervent.

22 And the scribes which came from Jerusalem, sayde, He hath Beelzebub, and by the power off the chefe devyll casteth out devylles.

23 And he called them vnto hym, and in similitudes sayde vnto them, Howe can Satan drive out Satan?

24 And yf a realme be devided ageynste it silfe, that realme cannot endure.

25 And if a housse be devided agaynste it silfe, that housse cannot continue.

26 So yf Satan make insurreceion agaynste him silfe, and be devided, he can not continue, but hath an ende.

27 No man can entre into a stronge mans housse, and take away hys gooddes, excepte he fyrste bynde that stronge man, and then spoyle hys housse.

28 Verely I saye vnto you, that all synnes shalbe forgeven vnto mens chyl-dren, and blaspheme, where with they blaspheme.

29 But he that blasphemeth the Holy Goost, shall never have forgevenes, but is in daunger of eternall dampnacion.

30 For they sayde, He had an unclene sprete,

31 And there cam his mother and his brithren, and stode with oute, and sent vnto him, and called hym.

32 And the people sate aboute hym;

þan du ïmma, Sai! aiþei þeina, yah broþryus þeinai yah swistryus þeinus uta sokyand þuk.

33 Yah andhof ïm qiþands, Who ist so aiþei meina aiþþau þai broþryus meinai?

34 Yah bisaiwhands bisunyane, þans bi sik sitandans, qap, Sai! aiþei meina yah þai broþryus meinai.

35 Saei allis waurkeiþ wilyan Guþs, sa yah broþar meins, yah swistar, yah aiþei ist.

CHAP. IV. 1 Yah aftra Æsus dugann laisyan at marein; yah galesun sik du ïmma manageins filu, swaswe ïna galeiþandan ïn skip, gasitan ïn marein, yah alla so managei wiþra marcin, ana staþa was.

2 Yah laisida ïns ïn gayukom manag. Yah qap ïm ïn laiseinai seinai,

3 Hauseiþ. Sai! urrann sa saiainds du saian fraiwa seinamma.

4 Yah warþ miþþanei saiso, sum railhtis gadraus faur wig, yah qemun fuglos, yah fretun þata.

5 Anþarup-þan gadraus ana stainahamma, þarei ni habaida airþa managa; yah suns urrann, ïn þizei ni habaida diupaizos airþos.

6 At sunnin þan urrinnandin, ufbrann, yah unte ni habaida waurtins, gaþaursnoda.

7 Yah sum gadraus ïn þaurnuns, yah ufarstigun þai þaurnyus, yah afwhapidedun þata, yah akran ni gaf.

8 Yah sum gadraus ïn airþa goda, yah gaf akran, urrinnando, yah wahsyando; yah bar ain .i. yah ain .y. yah ain .r.

9 Yah qap, Saei habai ausona hausyandona, gahausyai.

10 Iþ biþe warþ sundro, frehun ïna þai bi ïna miþ þaim twalibim þizos gayukons.

and to him cwædon, Hér is ðin mōdor, and ðine gebrōðra úte and sēcaþ ðe.

33 He ðá him andswarode and cwæþ, Hwylc is mīn mōdor and mīne gebrōðru?

34 And he cwæþ, ða behealdende, ðe him ábúton sæton, Hér is min mōdor and mine gebrōðru.

35 Sōþlice se ðe dēþ Godes willan, se is mīn mōdor, and mīn brōðor, and swustor.

CHAP. IV. 1 And eft he ongan hi æt ðære sæ lāran; and him wæs mycel menegu to gegaderod, swá ðæt he on scip eode, and on ðære sæ wæs, and eall seo menegu ymbe ða sæ wæs, on lande.

2 And he hi fela on bigspellum lārde. And him to cwæþ on hys lāre,

3 Gehýraþ.† U't eode se sǣdere his sǣd to sáwenne.

4 And ðá he sēw, sum feoll wið ðone weg, and fugelas comon, and hit fræton.

5 Sum feoll ofer stán-scyligean, ðar hit næfde mycele eorþan; and sōna up-eōde, forðam ðe hit næfde eorþan picnesse.

6 Ðá hit up-eode, seo sunne hit forswælde, and hit forseranc, forðam hit wyrtruman næfde.

7 And sum feoll on þornas, ðá stigon ða þornas, and forþrysmodon ðæt, and hit wæstm ne bær.

8 And sum feoll on gōd land, and hit sealde, uppstigende, and wexende, wæstm; and án brohte þritig-fealdne, sum syxtigfealdne, sum hund-fealdne.

9 And he cwæþ, Gehýre, se ðe earan hæbbe to gehýranne.

10 And ðá he ána wæs, hine áxodon ðæt bigspell ða twelfe ðe mid him wáron.

and thei seien to hym, Lo! thi modir,
and thei bretheren with outen forth
seken thee.

33 And he answerynge to hem seith,
Who is my modir and my bretheren?

34 And biholdynge hem aboute, that
saten in the cumpas of hym, he seith,
Lo! my modir and my bretheren.

35 Forsoth who that doth the will of
God, he is my brother, and my sister,
and modir.

CHAP. IV. 1 And eft Jhesus bigan
for to teche at the see; and myche
cumpany of peple is gedrid to hym, so
that he styngie in to a boot, sat in the
see, and al the cumpany of peple was
aboute the see, on the lond.

2 And he tauȝte hem in parablis many
thingis. And he seide to hem in his
techyng,

3 Heere see. Loo! a man sowynge
goth out for to sowe.

4 And the while he sowith, an other
seed felde aboute the wey, and briddis
of heuene[†] camen, and eten it.

5 Forsothe an other felde down on
stony plaeis, wher it had nat myche
erthe; and anoon it sprong vp, for it
hadde nat depnesse of erthe.

6 And whenne the sunne rose vp, it
welwide for heete, and it dried vp, for
it hadde not roote.

7 And an other felde down into thornes,
and thornes stieden vp, and strangliden
it, and it ȝaue not fruyt.

8 And an other felde down in to good
lond, and ȝaue fruyt, styngie vp, and
wexinge; and oon brouȝte thritty fold,
and oon sixtyfold, and oon an hundrid-
fold.

9 And he seide, He that hath eris of
heeryng, heere.

10 And whenne he was singuler,[†] the
twelue that weren with hym axiden hym
for to powne the parable.

and sayde vnto hym, Beholde! thy
mother, and thy brethren seke for the
with out.

33 And he answered them saynge,
Who ys my mother and my brethren?

34 And he loked rounde about on his
disciples, which sate in compasse about
hym, and sayde, Beholde! my mother
and my brethren.

35 For who soever doeth the will off
God, he is my brother, my syster, and
mother.

CHAP. IV. 1 And he began agayne
to teache then by the see syde; and
there gadered to gedder vnto hym moche
people, so greatly that he entred in to
a shippe, and sate in the see, and all
the peple was by the see syde, on the
shoore.

2 And he taught them many thynges
in similitudes. And sayde vnto them
in his doctrine,

3 Herken to. Beholde! the sower
went forth to sowe.

4 And it fortunad as he sowed, that
some fell by the waye syde, and the
fowles off the ayre cam, and deuoured
it vppe.

5 Some fell on a stony ground, where
it had not moche erth; and by and by
sprange vppe, because it had not depth
of erth.

6 And as sone as the sun was vppe, it
caught heet, and because it had nott
rotynge, it wyddred awaye.

7 And some fell amonge the thornes,
and the thornes grewe vppe, and choked
it, so that it gave no frute.

8 And some fell apon good grounde,
and did yelde frute. that spronge, and
grewe; and brought forthie some thirty
folde, some fourty folde, and some an
hundred folde.

9 And he sayde vnto them, He that
hath cares to heare, lett hym heare.

10 When he was alone, they that were
aboute hym with the twelve axed hym
of the similitude.

11 Yah qap ïm, Ìzwis atgiban ïst kunnan runa þudangardyos Gups. Ìþ yainaim þaim uta, ïn gayukon allata wairþiþ,

12 Ei saiwhandans saiwhaina, yah ni gaumyaina, yah hausyandans hausyaina, yah ni fraþyaina; nibai whan gawand-yaina sik, yah alletaindau ïm frawaurht-eis.

13 Yah qap du ïm, Ni wituþ þo gayukon? yah whaiwa allos þos gayukons kunneiþ?

14 Sa saiyands, waurd saiþiþ.

15 Apþan þai wiþra wig sind, þarei sajada þata waurd; yah þan gahausyand unkaryans, suns qiniþ Satanas, yah us-nimiþ waurd þata ïusaiano ïn hairtam ïze.

16 Yah sind samaleiko þai ana stain-ahamma saianans, þarei þan hausyand þata waurd, suns niþ fahedai nimand ïta;

17 Yah ni haband waurtins ïn sis, ak wheilawhairbai sind; þaþroh biþe qiniþ aglo, aipþau wrakya ïn þis waurdis, suns gamarzyanda.

18 Yah þai sind þai ïn þaurnuns saianans; þai waurd hausyandans,

19 Yah saurgos þizos libainais, yah afmarzeins gabeins, yah þai bi þata anþar lustyus ïnmatgaggandans, afwhapyand þata waurd, yah akranalaus wairþiþ.

20 Yah þai sind þai ana airþai þizai godon saianans, þarei hausyand þata waurd, yah andnimand, yah akran bair-and, ain .l. yah ain .y. yah ain .r.

21 Yah qap du ïm, Ìbai lukarn qiniþ, duþe ei uf melan satyaidau, aipþau undar ligr? niu ei ana lukarnastajan satyaidau?

22 Nih allis ïst wha fulginis, þatei ni gabairhtyaidau; nih warþ analaugn, ak ei swikunþ wairþai.

11 And he sæde him, Eow is geseald to witanne Godes rices gerinu. Ðam ðe úte synd, ealle þing on bigspellum gewurðap.

12 Ðæt hī geseonde geseon, and nā ne geseon, and gehýrende gehýron, and ne ongyton; ðe-læs hī hwænne sýn gecyrede, and him sin hyra synna forgyfene.

13 Ðá sæde he him, Ge nyton ðis bigspell? and hū mäge ge ealle bigspell witan?

14 Se ðe sæwþ, word he sæwþ.

15 Sóplice ða synd wid ðone weg, ðar ðæt word is gesāwen; and ðonne hī hit gehýraþ, sóna cymþ Satanas, and úfyrþ ðæt word ðe on heora heortan ásāwen ys.

16 And ða synd gelice ðe synd ofer ða stān-scylian gesāwen, sóna ðænne hī ðæt word gehýraþ, and ðæt mid blisse onfóp;

17 And hī nabbap wyrtruman on him, æe beoþ unstaðolfeste; and syððan upeymþ deofles costnung, and his ehtnys for ðam worde,

18 Hī synd on þornum gesāwen ðæt synd; ða ðe ðæt word gehýraþ,

19 And of yrmþe, and swiédóme worold-welena, and óðra gewilnunga, ðæt word of-þrysmiþ, and synd búton wæstm gewordene.

20 And ða ðe gesāwene synd ofer ðæt góde land, ða synd ðe ðæt word gehýraþ, and onfóp, and wæstm bringaþ, sum þritig-fealdne, sum syxtig-fealdne, and sum hund-fealdne.

21 He sæde him, Cwyst dú cymþ ðæt leolt-fæt, ðæt hit beo under bydene áset, oððe under bedde? wite geare, ðæt hit sý ofer candel-stæf áset?

22 Sóplice nis nān þing behýdd, ðe ne sý geswútelod; ne nis digle geworden, ac ðæt hit openlice cume.

11 And he seide to hem, To ȝou it is ȝouen for to knowe the mysterie[†] of the kyngdam of God. Sothely to hem that ben with oute forth, alle thingis ben maad in parablis,

12 That thei seyng se, and se nat, and thei heerynge heere, and vnderstonde not; that sum tyme thei be conuertid, and synnes be forȝouen to hem.

13 And he seith to hem, Witen not ȝee this parable? and howe ȝee shulden knowe alle parablis?

14 He that sowith, sowith a word.

15 These sothly ben that aboute the weye, where the word is sowun; and whenne thei han herd, anon cometh Sathanas, and takith away the word that is sowun in her hertis.

16 And also these ben that ben sown on a stoon, the whiche whanne thei han herd the word, anon taken it with ioye;

17 And thei han nat roote in hem silf, but thei ben temporal;[†] afterward tribulacioun sprongen vp, and persecucioun for the word, anon thei ben sclaudrid.

18 And there ben other that ben sowun in thornis; these it ben, that heeren the word,

19 And myseiste of the world, and disseit of richessis, and other charge of couetise entrynge ynne, strangulen the word, and it is maad with outen fruyt.

20 And these it ben that ben sowun on good lond, the whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, and oon an hundrid.

21 And he seide to hem, Wher a lanterne come, that it be put vnder a bushel? wher not, that it be put vpon a candil stike?

22 Forsothe ther is no thing hid, that shal not be maad opyn; nether ony thing is prey, the whiche shal not come in to apert.

11 And he saide vnto them, To you it is geuen to knowe the mystery of the kyngdom of God. But vnto them that are with out, shall all thinges be done in similitudes,

12 That when they se they shall se, and not discern, and when they heare they shall heare, and not vnderstonde; leste at any tyme they shulde tourne, and their synnes shulde be foryeven them.

13 And he sayde vnto them, Perceave ye not this similitude? and howe ye shall knowe all similitudes?

14 The sower soweth the worde.

15 These be they whiche are by the wayes syde, where the worde is sowen; to whom as sone as they have herde itt, commeth the devyll, and takith awaye the worde that was sowen in their hertes.

16 And these also are they that are sowen on the stony ground, which when they have herde the worde, att once they receive it with ioye;

17 Yett have no rote in themselves, and so endure but for a season; afterwarde as sone as any trouble or persecucion ariseth, for the wordes sake, anon they fall.

18 And these are they that are sowen amonge the thornes; which heare the worde of God,

19 And the care of this worlde, and the disseytfulnes of ryches, and the lustes of other thynges entre in, and choocke the worde, and it is made vnfrutfull.

20 And these are they that are sowen in good ground, which heare the worde, and receive it, and brynge forth frute, some thirty folde, some sixty folde, some an hundred folde.

21 And he sayde vnto them, Is the candle lighted, to be put vnder a bussell, or vnder the borde? ys it not therfore lighted, that it shulde be put on a candelsticke?

22 For there is no thinge so prey, that shall nott be opened; nether so secret, butt that it shall come abroade.

23 Yabai whas habai ausona hausyand-ona, gahausyai.

24 Yah qap̃ du im̃, Saiwhiþ wha haus-eiþ. In þizaiei mitaþ mitiþ, mitada izwis, yah biaukada izwis þaim galaub-yandam.

25 Unte þiswhammeh saei habaiþ, gib-ada imma, yah saei ni habaiþ, yah þatei habaiþ, afnimada imma.

26 Yah qap̃, Swa ist þiudangardi Gups, swaswe yabai manna wairþiþ fraiwa ana airþa,

27 Yah slepiþ, yah urreisþ naht yah daga, yah þata fraiw keiniþ, yah liudiþ, swe ni wait is.

28 Silbo auk airþa akran bairiþ, frum-ist gras, þaproh ahs, þaproh fulleiþ kaur-nis in þamma ahsa.

29 Þanuh biþe atgibada akran, suns insandeip̃ gilþa, unte atist asans.

30 Yah qap̃, Whe galeikom þiudan-gardya Gups? aip̃pau in whileikai gayukon gabairam þo?

31 Swe kurno sinapis, þatei þan saiada ana airþa, minnist allaize fraiwe ist þize ana airþai;

32 Yah þan saiada, urrinniþ, yah wairþ-iþ allaize grase maist; yah gatauyiþ astans mikilans, swaswe magun uf skad-au is fuglos himinis gabauan.

33 Yah swaleikaim managaim gayukom rodida du im̃ þata waurd, swaswe mahtedun hausyon;

34 Iþ̃ inuh gayukon ni rodida im̃. Iþ̃ sundra siponyam seinaim andband al-lata.

35 Yah qap̃ du im̃, in yainamma daga, at andanahtya þan waurþanamma, Us-leiþam yainis stadis.

36 Yah afitandans þo managein, and-nemun ina, swe was in skipa; yah þan anþara skipa wesun miþ imma.

37 Yah warþ skura windis mikila, yah wegos waltidedun in skip, swaswe ita yuþan gafallnoda.

23 Gehýre, gif hwá earan hæbbe to gehýranne.

24 And he cwæþ to him, Warniaþ hwæt ge gehýron. And on ðam gemete ðe ge metaþ, eow biþ gemeten, and eow biþ ge-ict.

25 Ðam biþ geseald ðe hæfþ, and ðam ðe næfþ, eac ðæt he hæfþ, him biþ æt-broden.

26 And he cwæþ, Godes rice ys, swylce man wurpe góð sæd on his land, and sáwe,

27 And árise dæges and nihtes, and ðæt sæd grówe, and wexe, ðonne he nát.

28 Sóplice sylf-willes seo eorþe wæstm berap̃, árest gærs, syððan ear, syððan fulne hwæte on ðam eare.

29 And ðonne se wæstm hine forþ-bringþ, sóna he sent his sícol, forðam ðæt rip̃ æt is.

30 And eft he cwæþ, For hwam ge-anlicie we heofena rice? oððe hwylcum bigspelle wiðmete we hit?

31 Swá swá senepes sæd, ðonne hit biþ on eorþan gesáwen, hit is ealra sáða læst ðe on eorþan synd;

32 And ðonne hyt ásáwen biþ, hit ástiþ, and biþ ealra wyrta mæst; and hæfþ swá mycele bogas, ðæt heofenes fugelas eardian mágon under his sceade.

33 And manegum swylcum bigspellum he spræc to him, ðæt hi mihton ge-hýran;

34 Ne spæc he ná bútan bigspelle. Eall he his leorning-cnihtum ásundron rehte.

35 And sáde him, ðonne áfen biþ, Utou faran ágén.

36 And ða menigu forlætende, hi on-féngon hine, swá he on scipe wæs; and óðre scipu wæron mid him.

37 And ða wæs mycel ýst windes geworden, and ýþa he áwearp on ðæt scyp, ðæt hit gefýlled wæs.

23 If any man haue eeres of heryng, heere he.

24 And he seide to hem, Se 3ee what 3ee heeren. In what mesure 3ee meten, it shal be meten to 3ou, and be kast to 3ou.

25 Sothely it shal be 3ouen to hym that hath, and it shal be taken away from hym that hath not, also that that he hath.

26 And he seide, So the kyngdom of God is, as if a man caste seed in to the erthe,

27 And it slepe, and ryse vp in ni3t and day, and brynge forth seed, and waxe faste, the while he wote not.

28 Forsothe the erthe by his owne worchyng makith fruyt, first an erbe,[†] afterward an cere, afterward ful fruyt in the ere.

29 And whanne of it silf it hath brou3t forth fruyt, anon he sendith a sikil,[†] for rype corn cometh.

30 And he seide, To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisounne it?

31 As a corn of seneueye, the which whann it is sowun in the erthe, is lesse than alle seedis that ben in erthe;

32 And whanne it is bredd,[†] it sty3eth vp in to a tree, and is maad more than alle wortis;[†] and it shal make grete braunchis, so that briddis of heuene mowe dwelle vndir the shadewe ther of.

33 And in many siche parablis he spae to hem a word, as thei mi3ten heer;

34 Sothely he spak not to hem with outen parable. Forsothe he expounyde to his discipulis alle thingis on sidis hond.[†]

35 And he seith to hem, in that day, whenne euenyng was maad, Passe we a3einward.

36 And thei leeuynge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym.

37 And a greet storme of wynd is maad, and sente wawis in to the boot, so that the boot was ful.

23 Yf eny man have eares to heare, lett him heare.

24 And he sayd vnto them, Take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne.

25 And vnto you that haue shall more be geuen, for vnto hym that hath shall it be geuen, and from hym that hath nott, shall be taken awaye, even that he hath.

26 And he sayd, So is the kyngdom of God, even as yf a man shulde sowe seede in the grounde,

27 And shuld slepe, and rise vp night and daye, and the seede shulde springe, and growe vppe, whyll he is not ware.

28 For the erth bryngeth forth frute off her silfe, first the blad, then the cares, after that full corne in the eares.

29 As sone as the frute is brought forth, anon he throusteth in the sykell, be cause that heruest is come.

30 And he sayde, Where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it?

31 It is lyke a grayne off mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth;

32 And after that it is sowen, it groweth vppe, and is greatest of all yerbes; and bereth grete braunches, so that the fowles off the ayre maye dwell vnder the shadowe of it.

33 And with many soche similitudes he preached the worde vnto them, after as they myght heare it;

34 And with out similitude spake he nothinge vnto them. But when they were a parte he expounded all thinges to his disciples.

35 And the same daye, when even was come, he sayde vnto them, Lett vs passe over into the other syde.

36 And they late the peple departe, and toke him, even as he was in the shippe; there were also with him other shippes.

37 And there arose a great storme of wynde, and dassed the waves into the shippe, so that it was full.

38 Yah was is ana notin, ana wagg-
arya slepands. Yah urraisidedun ina,
yah qeþun du imma, Laisari, niu kara
þuk, þizei fraqistnam?

39 Yah urreisands, gasok winda, yah
qaþ du marcin, Gaslawai, afdumbn. Yah
anasilaida sa winds, yah warþ' wis mikil.

40 Yah qaþ du im, Duwhe faurhtai
siyuþ swa? Whaiwa ni nauh habaiþ
galaubein?

41 Yah ohtedun sis agis mikil, yah
qeþun du sis misso, Whas þannu sa
siyai? unte yah winds yah marci uf-
hausyand imma.

CHAP. V. 1 Yah qemun hindar mar-
ein in landa Gaddarenc.

2 Yah usgaggandin imma us skipa,
suns gamotida imma manna us auraly-
om in ahmin unhrainyamma.

3 Saci bauain habaida in auralyom,
yah ni naudibandyom eisarneinain man-
na malta ina gabindan.

4 Unte is ufta cisarnam bi fotuns
gabuganain yah naudibandyom cisarn-
einain gabundans was, yah galausida
af sis þos naudibandyos, yah þo ana
fotum eisarna gabrak, yah manna ni
malta ina gatamyan.

5 Yah sinteino, nahtam yah dagam, in
auralyom yah in fairgunyam, was broþ-
yands, yah bliggwands sik stainam.

6 Gasaiwhands þan Iesu fairraþro, rann,
yah inwait ina.

7 Yah broþyands stibnai mikilai, qaþ,
Wha mis yah þus, Iesu, sunan Gups þis
haubistins? Biswara þuk bi Gupa, ni
balwyais mis.

8 Unte qaþ imma, Usgagg, ahma un-
hrainya, us þamma manm.

9 Yah frah ina, Wha namo þein? Yah
qaþ du imma, Namu mein laigaion; unte
managai siyum.

38 And he wæs on scipe, ofer bolster
slápende. And hí áwcliton hine, and
ewaëdon, Ne belimþ to ðé, ðæt we
forweorðað?

39 And he árás, and ðam winde be-
bead, and cwæþ to ðære sáe, Súwa, and
gestil. And se wind geswác ðá, and
wearþ mycel smyltnes.

40 And he sæde him, Hwi synd ge
forhte? Gyt ge nabbað geleafan?

41 And hí micelum ege him ondrédon,
and ewaëdon æle to óðrum, Hwæt wénst
ðú, hwæt is ðes? ðæt him windas and
sæ hýrsumiaþ.

CHAP. V.† 1 Ðá comon hí ofer ðære
sæs múþan on ðæt rice Hierasenorum.

2 And hym of scipe gangendum, him
sóna ágén arn án man of ðam byrgenum
on unclénum gáste.

3 Se hæfde on byrgenum scræf, and
hine nán man mid racenteagum ne
milte gebindan.

4 Forðam he oft mid fót-copsum and
racenteagum gebúnden, toslát ða racet-
caga, and ða fót-copsas tobræc, and hine
nán man gewyldan ne milte.

5 And symle, dæges and nihtes, he
wæs on byrgenum and on múntum,
hrymende, and hine sylfne mid stánnum
ceorfende.

6 Sóplice ðá he ðone Hælend feorran
geseah, he arn, and hine gebæd.

7 And mycelre stemne hrymende, and
ðus cwæþ, Ealá mæra Hælend, Godes
sunu, hwæt is me and ðé? Ic halsige
ðé þurh God, ðæt ðú me ne þreage.

8 Ðá cwæþ se Hælend, Ealá uncléna
gást, gá of ðysum men.

9 Ðá áhsode he hyne, Hwæt is ðin
nama? Ðá cwæþ he, Mín nama is
legio; forðam we manega synd.

38 And he was in the hyndir part of the boot, slepyng on a pilewe. And thei reysen hym, and seien to hym, Maistre, pertenech it nat to thee, that we perischen?

39 And he rysynge vp. mauasside to the wynd, and seide to the see, Be stille, wexe doumb. And the wynd ceeside, and greet pesiblenesse is maad.

40 And he seith to hem, What dreden see? Nat ȝit han ȝee feith?

41 And thei dreden with greete dreed, and seiden to eche other, Who, gessist thou, is this? for the wynd and the see obeyshen to hym.

CHAP. V. 1 And thei camen ouer the wawe of the see into the cuntree of Genazareth.

2 And anon a man in vnelene spirit ran out of a biryel, to hym goynge out of the boot.

3 The whiche man hadde an hous in graues,† and nether with chaynis now miȝte eny man bynde hym.

4 For oft tymes he bounden in stockis and chaynes, hadde broken the chaynes, and hadde brokun the stockis to smale gobetis, and no man miȝte daunte† hym.

5 And euer more, niȝt and day, in biricls and hillis, he was cryng, and betynge hym silf with stoones.

6 Sothely he seyng Jhesus afer, ran, and worshipe hym.

7 And he cryng with greet voic, seide, What to me and to thee, thou Jhesu, the sone of God bieste? I con-ioure thee bi God, that thou tourmente not me.

8 Forsothe Jhesus seide to hym, Thou vnelene spirit, go out fro the man.

9 And Jhesus axide hym, What name is to thee? And he seith to hym, A legioun is name to me; for we ben manye.

38 And he was in the sterne, a slepe on a pelowe. And they awoke hym, and sayde vnto hym, Master, carest thou nott, that we perisshe?

39 And he rose vppe, and rebuked the wynde, and sayde vnto the see, Peace, and be still. And the wynde alayed, and there folowed a greate calme.

40 And he sayde vnto them, Why are ye fearfull? Howe is it that ye have no fayth?

41 And they feared exceedingly, and sayde won to an other, What felowe is this? for booth wynde and see obey hym.

CHAP. V. 1 And they cam over to the other syde off the see in to the countree of the Gaderens.

2 And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an vnelene sprete.

3 Which had his abydinge amonge the graves, and no man coulede bynde hym with cheynes.

4 Be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peeces, nether coulede eny man tame him.

5 And alwayes, boothe nyght and daye, he cryed, in the mountaynes and in the graves, and bet hym silfe with stoness.

6 When he had spied Jhesus afarre of, he ranne, and worshipped him.

7 And cryed with a lowde voyce, and sayde, What have I to do with the, Jhesus, the sonne of the moost hyst God? I requyre the in the name of God. that thou torment me nott.

8 For he had sayd vnto hym, Come forth of the man, thou fowle sprete.

9 And he axed hym, What is thy name? And he answered hym, My name is legion; for we are many.

10 Yah baþ ina filu, ei ni usdrebi im us lauda.

11 Wasuh þan yainar hairda sweine haldana at þamma fairgunya.

12 Yah bedun ina allos þos un hulþons, qipandeins, Īsandeī unsis in þo sweina, ei in þo galeiþaima.

13 Yah uslaubida im Īesus suns. Yah usgaggandans ahmans þai unbrainyans galipun in þo sweina, yah rann so hairda and driuson in marein, wesunþ-þan swe twos þusundyos, yah afwhapnodedun in marein.

14 Yah þai haldandans þo sweina, gaþlahun, yah gataihun in þaurg, yah in haimom; yah qemun, saiwhan wha wesi þata waurþano.

15 Yah atiddyedun du Īesua, yah gaisaiwhand þana wodan, sitandan yah gawasidana, yah fraþyandan, þana saei habaida laigaion; yah ohtedun.

16 Yah spillodedun im, þaici gasewhun, whaiwa warþ bi þana wodan, yah bi þo sweina.

17 Yah dugunnun bidyan ina, galeiþan hindar markos seinos.

18 Yah inngaggandan ina in skip, baþ ina saei was wods, ei miþ imma wesi.

19 Yah ni lailot ina, ak qaþ du imma, Gagg du garda þeinamma du þeinaim, yah gateih im, whan filu þus Frauya gatawida, yah gaarmaida þuk.

20 Yah galaip, yah dugann meryan in Daikapaulein, whan filu gatawida imma Īesus; yah allai sildaleikidedun.

21 Yah usleiþandin Īesua in skipa aftra hindar marein, gaqemun sik manageins filu du imma, yah was faura marein.

22 Yah sai, qimiþ ains þize swnagogafade, namin Yaecirus, yah saiwhands ina, gadraus du fotum Īesus,

10 And he hine swýðe bæd, ðæt he hine of ðam rice ne nýðde.

11 Ðar wæs embe ðone munt mycel swýna heord læswigende.

12 And ða unclænan gāstas hyne bædon, and cwædon, Seud us on ðas swýn, ðæt we on hī gegān.

13 And ða lýfde se Hælend sóna. And ða eodon ða unclænan gāstas on ða swýn, and on myclum hryre seo heord wearþ on sē bescofen, twá þúsendo, and wurdon ádruncene on ðære sē.

14 Sôþlice ða ðe hī heoldon, flugon, and cýðdon on ðære ceastre, and on lande; and hī út-eodon, ðæt hī gesáwon hwæt ðar gedón wære.

15 And hī comon to ðam Hælende, and hī gesáwon ðone ðe mid deofle gedréht wæs, geserýdne sittan, and háles módes; and hī him ondrédon.

16 And hī rehton him, ða ðe hit gesáwon, hū hit gedón wæs be ðam ðe deofol-seocnesse hæfde, and be ðam swýnum.

17 And hī bædon, ðæt he of hyra gemærum fóre.

18 Ðá he on scip eode, hine ongan biddan, se ðe aer mid deofle gedréht wæs, ðæt he mid him wære.

19 Him ðá se Hælend ne gefíðode, ac he sæde him, Gá to ðinum huse to ðinum híwum, and cýþ him, hū mycel Drihten gedyde, and he gemiltsode ðe.

20 And he ðá férde, and ongan bodigean on Decapolim, hū fela se Hælend him dyde; and hig ealle ðæs wundredon.

21 And ðá se Hælend eft on scype férde ofer ðone múþan, him com to mycel menigu, and wæs ymbe ða sē.

22 And ðá com sum of heah-gesamnungum, Iáirus hátte, and ðá he hyne geseah, he ástrehte hine to his fótum,

10 And he preide hym myche, that he shulde nat put hym out of the cuntreie.

11 Forsothe there was there aboute the hill a flock of hoggis lesewynge in feeldis.

12 And the spiritis preieden Jhesu, seyinge, Sende vs into hoggis, that we entre into hem.

13 And anon Jhesus grauntide to hem. And the vncleue spiritis entriden in to the hoggis, and with greet bire[†] the floe was cast doum in to the see, to tweyne thousande, and thei ben strangelid in the see.

14 Sothely thei that fedden hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, for to see what was don.

15 And thei camen to Jhesu, and thei seen hym that was traucilid of the fend, sittynge clothid, and of hoole mynde; and thei dreden.

16 And thei tolden to hem, that sayen, hou it was don to hym that hadde a fend, and of the hoggis.

17 And thei bygummen for to preie hym, that he shulde go away fro her coostis.

18 And when he stiede in to a boot, he that was traucilid of the deuyl, bygan to preye hym, that he shulde be with hym.

19 Sothly Jhesus reseeyued hym nat, but seith to hym, Go thou in to thin hous to thine, and telle to hem, hou many thingis the Lord hath don to thee, and hadde mercy of thee.

20 And he wente forth, and bigan for to preche in Decapoly,[†] hou many thingis Jhesus hadde don to hym; and alle men wondriden.

21 And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym, and was aboute the see.

22 And oon of the princis of synagogis, by name Jayrus, cam, and seyinge hym, fel doum at his feet,

10 And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

11 There was there nye vnto the mountayns a greate heerd of swyne feddinge.

12 And all the devyls besought hym, saynge, Sende vs in to the heerde off swyne, that we maye enter in to them.

13 And anon Jesus gave them leave. And the vncleue spretes went out and entred in to the swyne, and the heerd starteled and ran hedlyng into the see, they were a bout ij M. swyne, and they were drowned in the see.

14 And the swyne heerdes fled, and tolde it in the cite, and in the countre; and they cam out, for to see what had hapened.

15 And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion, sytt both clothed, and in his right mynde; and were a frayed.

16 And they that sawe it, tolde them, howe it had hapened vnto hym that was possessed off the devyll, and also of the swyne.

17 And they began to praye hym, that he wolde departe from their coostes.

18 And when he was come in to the shippe, he that had the devyll, prayed hym, that he myght be with hym.

19 Jesus wolde not soffre him, but sayde vnto him, Goo home in to thyne awne housse and to thy frendes, and shewe them, what thinges the Lorde hath done vnto the, and howe he had compassion on the.

20 And he departed, and began to publisse in the ten cites, what thinges Jesus had done vnto hym; and all men did merveyle.

21 And when Jesus was come over agayne in the shippe vnto the other syde, moche people gaddered vnto hym, and he was nye vnto the see.

22 And beholde, there cam vnto hym won of the rulers of the sinagogge, whose name was Jairus, and when he sawe hym, he fell doune att his fete,

23 Yah þaþ ina filu, qiþands, þatei dauhtar meina afumist habaiþ; ei qimands, lagyais ana þo handuns, ei ganisai, yah libai.

24 Yah galaip miþ imma, yah iddyedun afar imma manageins filu, yah þraihun ina.

25 Yah qinono suma wisandei in runa bloþis yera twalif,

26 Yah manag gaþulandei fram managaim lekyam, yah fraqimandei allamma seinamma, yah ni waihtai botida, ak mais wairs habaida,

27 Gahausyandei bi Īesu. atgaggandei in managein aftana, attaitok wastyai is.

28 Unte qaþ, þatei yabai wastyom is atteka, ganisa.

29 Yah sunsaiw gaþaursnoda sa brunna bloþis izos, yah ufkunþa ana leika þatei gahailnoda af þamma slaha.

30 Yah sunsaiw Īesus ufkunþa in sis silbin þo us sis maht usgaggandein, gawandyands sik in managein, qaþ, Whas mis taitok wastyom?

31 Yah qeþun du imma siponyos is, Saiwhis þo managein þreihandein þuk, yah qiþis, Whas mis taitok?

32 Yah wlaitoda, saiwhan þo þata tauyandein.

33 Īþ so qino ogandei yah reirandei, witandei þatei warþ bi Īya, qam, yah draus du imma, yah qaþ imma alla þo sunya.

34 Īþ is qaþ du izai, Dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþi, yah siyais haila af þamma slaha þeinamma.

35 Nauhpanuh imma rodyandin, qemun fram þamma swnagogafada, qiþandans, þatei dauhtar þeina gaswalt; wha þanamais draibeis þana laisari?

36 Īþ Īesus, sunsaiw galausyands þata waurd rodip, qaþ du þamma swnagogafada, Ni faurhte, þatainei galaubei.

23 And hine swýðe bæd, and he cwæþ, Min dóhtor is on ytemestum síðe; cum, and sete ðine hand ofer hi, ðæt heo hál sý, and lybbe.

24 Ðá fêrde he mid him, and him fyligde mycel menigeo, and þrungeon hine.

25 And ðá ðæt wíf ðe on blódes ryne twelf winter wæs,

26 And fram manegum læcum fela þinga þolode, and ðælde call ðæt heo áhte, and hit náht ne fremode, ac wæs ðe wyrse.

27 Ðá heo be ðam Hælande gehýrde, heo com wið-æftan ða menigu, and his reaf æt-hrán.

28 Sôþlice heo cwæþ, Gif ic furðon his reafes æt-hrine, ic beo hál.

29 And ðá sóna wearþ hyre blódes ryne ádrúwod, and heo on hire gefrédde ðæt heo of ðam wíte gehæled wæs.

30 And ðá se Hælend oncneow on him silfum ðæt him mægen of eode, he cwæþ, bewend to ðære menigu, Hwá æt-hrán mines reafes?

31 Ðá cwædon his leorning-cnihtas, Ðú gesyhst ðás menigu ðe þringende, and ðú ewyst, Hwá æt-hrán me?

32 And ðá beseah hine, ðæt he gesáwe ðæne ðe ðæt dyde.

33 Ðat wíf ðá ondrædende and forhtigende, com, and ástrehte hi befóran him, and sæde him call ðæt riht.

34 Ðá cwæþ se Hælend, Dóhtor, ðin geleafa ðe hále gedyde; gá ðe on sibbe, and beo of ðisum hál.

35 Him ðá gyt sprecendum, hi comon fram ðam heah-gesamnungum, and cwædon, Ðin dóhtor is dead; hwi dréest ðú leng ðone læreow?

36 Ðá he gehýrde ðæt word, ðá cwæþ se Hælend, Ne ondræd ðu ðe, gelýf for án.

23 And preiede hym myche, seyinge,
For whi my douȝter is in the laste
thingis; come thou, putte thin hond on
hire, that she be saaf, and lyue.

24 And he wente forth with hym, and
myche cumpanye of peple suede hym,
and oppresside hym.

25 And a womman that was in the
flux of blood twelue ȝere,

26 And hadde suffride many thingis
of ful many lechis, and spendid alle hir
thingis, and no thing prophitide, but
more hadde worse.

27 Whanne she hadde herd of Jhesu,
she cam in the cumpanye byhynde, and
touchide his cloth.

28 Sothly she seide, For if I shal
touche or his cloth, I shal be saaf.

29 And anon the welle of blood is
dried vp, and she felide in body that
she was helid of the wound.†

30 And anon Jhesus knowynge in
hym silf the vertu that was gon out of
hym, he, turned to the cumpenye, seith,
Who touchede my clothis?

31 And his disciplis seiden to hym,
Thou seest the cumpenye pressinge thee,
and seist thou, Who touchide me?

32 And Jhesus lokide aboute, for to
see hir that hadde don this thing.

33 Forsothe the womman dredinge
and quakyng, wityng that it was don
in hir, cam, and fel down bfore him,
and seide to hym al treuthe.

34 Forsothe Jhesus seide to hir, Douȝ-
tir, thi feith hath maad thee saf; go in
pees, and be saf fro thi sykens.

35 ȝit him spekyng, messengeris camen
to the prince of a synagoge, seyinge,
For thi douȝtir is deed; what traucelist
thou the maistir ferthere?

36 Forsothe the word herd that was
seide, Jhesus seith to the prince of the
synagoge, Nyle thou drede, oonly byleue
thou.

23 And besought hym greatly, sayng,
My daughter lyith att poynt of deeth;
I wolde thou woldest come, and ley thy
honde on her, that she myght be safe,
and live.

24 And he went with hym, and moche
people folowed hym, and thronge hym.

25 And there was a woman whiche was
diseased off an yssue off bloude twelve
yeres,

26 And had suffered many thinges of
many fisicions, and had spent all that
she had, and felte none amendment at
all, but wexed worse and worse,

27 When she had herde off Jesus, she
cam into the preace behynde hym, and
tewched hys garment.

28 For she sayde, Yf I maye butt
teweche his clothinge, I shall be whole.

29 And streyght waye her fountayne
of bloude was dreyed vppe, and she felt
in her body that she was healed off the
plage.

30 And Jesus immediatly felt in him
silfe the vertue that went out off hym,
and tourned hym rounde aboute in the
preace, and sayde, Who tewched my
clothes?

31 And his disciples sayde vnto hym,
Thou seist the people thrustinge the on
every syde, and yet sayest, Who did
teweche me?

32 And he loked round about, ffor to
se her thatt had done that thinge.

33 The woman feared and trembled, for
she knewe what was done with in her,
and she cam, and fell doune before hym,
and tolde hym the trueth of every thinge.

34 And he sayde vnto her, Doughter,
thy fayth hath saved the; goo in peace,
and be whole off thy plage.

35 Whyll he yet spake, there cam from
the ruler of the synagogis housse cer-
tayne, which sayde, Thy doughter is
deed; why descasest thou the master
eny further?

36 As sone as Jesus herde thatt worde
spoken, he sayde vnto the ruler of the
synagoge, Be not afrayed, only beleve.

37 Yah ni fralailot ainohun ize miþ sis afargaggan, nibai Paitru, yah Iakobu, yah Iohannen, broþar Iakobis.

38 Yah galaip in gard þis swnagoga-fadis. Yah gasawh aulyodu, yah gret-andans yah wairfairwhyandans filu.

39 Yah innatgaggands, qap du im, Wha aulyoþ, yah gretip? Þata barn ni gadauþnoda, ak slepiþ.

40 Yah biblohun ina. Ip is, uswairp-ands allaim, ganimiþ attan þis barnis yah aipein, yah þans miþ sis, yah galaip inn, þarei was þata barn ligando.

41 Yah fairgraip .bi handau þata barn, qapuh du izai, Taleiþa, kumei, þatei ist gaskeiriþ, Mawilo, du þus qiþa, urreis.

42 Yah suns urrais so mawi, yah id-dya; was auk yere twalibe. Yah usgeis-nodedun faurhtein mikilai.

43 Yah anabaup im filu, ei manna ni funþi þata. Yah haihait izai giban matyan.

CHAP. VI. 1 Yah usstop yainþro, yah qam in landa seinamma; yah laistidedun afar imma siponyos is.

2 Yah biþe warþ sabbato, dugann in swnagoge laisyan. Yah managai hausyandans sildaleikidedun, qiþandans, Whaþro þamma þata? yah who so handugeino so gibano imma, ei mahteis swaleikos þairh handuns is wairþand?

3 Niu þata ist sa timrya, sa sunus Maryins, ip broþar Iakoba yah Iuse yah Iudins yah Seimonis? yah niu sind swistryus is her at unsis. Yah gamarz-idaí waurþun in þamma.

4 Qap þan im Iesus, þatei nist praufetus unswers, niba in gabaurþai seinai, yah in ganipþyam, yah in garda seinamma.

5 Yah ni mahta yainar ainohun mahte

37 And he ne lét him ænig ne fyligean, búton Petrum, and Iacobum, and Iohannem, Iacobes bróðor.

38 And hí comon on ðæs heah-caldres hús. And he geseah mycel gehlýd, wépende and geomriende.

39 And ðá he in-eode, he cwæþ, Hwi synd ge gedréfede, and wépaþ? Nis ðis mæden ná dead, ac heo slæppþ.

40 Ðá tældon hí hine. He ðá, eallum út-ádrifenum, nam ðæs mædenes [fæder and] móder, and ða ðe mid him wæron, and inn-eodon súwiende, ðar ðæt mæden wæs.

41 And hire hand nam, and cwæþ, Thalmitha, cumi, ðæt is on úre geþeode gerecht, Mæden, dé ic secge, áris.

42 And heo sóna árás, and eode; sóþlice heo wæs twelf wintre. And ealle hí wundredon mycelre wundrunge.

43 And he him þearle bebead, ðæt hi hyt nánun men ne sædon. And he hét hire etan syllan.

CHAP. VI. 1 And ðá he ðanun eode, he férde on his édel; and him folgodon his leorning-cnihtas.

2 And gewordenum reste-dæge, he ongan on gesamnunge læran. And manege gehýrdon and wundredon on his láre, and cwædon, Hwanon synd ðys-sum ealle ðás þing? and hwæt is se wisdóm ðe him geseald is, and swylce mihta ðe þurh his handa geworden e synd?

3 Hú nys [ðys] se smiþ, Marian sunu, Iacobes bróðor and Iosepes and Iude and Simonis? hú ne synd his swustra hér mid us? And ðá wurdon hí gedréfede.

4 Ðá cwæþ se Hælend, Sóþlice nis nán witega búton wurþsceipe, búton on his cðele, and on his mægþe, and on his huse.

5 And he ne mihte ðar ænig mægen

37 And he resecyuede not ony man to sue him, no but Petre, and James, and John, the brother of James.

38 And thei camen in to the hous of the prince of the synagoge. And he siz noyse, and men wepinge and weilinge moche.

39 And he gon yn, seith to hem, What ben ȝee troublid, and wepyn? The wenche is not deed, but slepith.

40 And thei scorneden him. Forsothe alle kast out, he takith the fadir and modir of the wenche, and hem that weren with him, and thei entren yn, where the wenche lay.

41 And he holdinge the hond of the wenche, seith to hir, Tabita, cumy, that is interpretid,[†] Wenche, to thee I seie, rise thou.

42 And anon the wenche roos, and walkide; sothly she was of twelue ȝeer. And thei weren abaischt with greet stoneyinge.

43 And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to ȝiue to hir for to ete.

CHAP. VI. 1 And Jhesus gon out thennis, wente in to his owne cuntree; and his discipulis folwiden him.

2 And the saboth maad, Jhesus bigan for to teche in a synagoge. And manye heeringe wondriden in his techinge, seyinge, Of whennis to this alle these thingis? and what is the wysdom that is ȝouun to him, and suche vertues the whiche ben maad by his hond?

3 Wher this is not a smyth,[†] the sone of Marie, the brother of James and Joseph and Judas and Symound? wher and his sistris ben nat here with vs? And thei weren selaundrid in him.

4 And Jhesus seide to hem, For a prophete is not with outen honour, no but in his owne cuntree, and in his hows, and in his kyn.

5 And he myȝte not make there ony

37 And he suffred no man to folowe hym, moo then Peter, and James, and Jhon, James brother.

38 And he cam vnto the housse of the ruler off the synagoge. And sawe the wondrynge, and them that wepte and wayled greatly.

39 And he went in, and sayde vnto them, Why make ye this adoo, and wepe? The mayden is not deed, but slepith.

40 And they lawght hym to scorne. Then he put them all out, and toke the father and the mother off the mayden, and them that were with hym, and entred in, where the mayden laye.

41 And toke the mayden by the honde, and sayde vnto her, Tabitha, cumi, which is by interpretacion, Mayden, I saye vnto the, aryse.

42 And streight the mayden arose, and went on her fete; for she was of the age of twelve yeres. And they were astonied at it out of measure.

43 And he charged them straytely, that no man schulde knowe off it. And commaunded to geve her meate.

CHAP. VI. 1 And he departed thens, and cam in to his awne countree; and his discipules folowed hym.

2 And when the saboth daye was come, he began to teche in the synagoge. And many thatt herde hym were astonied, and sayde, From whens hath he these thinges? and what wysdom is this that is geven vnto him, and suche vertues that are wrought by his houdes?

3 Ys not this that carpenter, Marys sonne, the brother off James and Joses and Juda and Simon? and are not his sisters here with vs? And they were hurt by the reason of him.

4 And Jesus sayde vnto them, A prophete is not despysed but in his awne countree, and amonge his awne kynne, and amonge them that are of the same houssholde.

5 And he coulde there shewe no myra-

gatauyan, niba fawaim siukaim handuns galagyands, gahailida.

6 Yah sildaleikida in ungalaubeinaiſ iſe. Yah bitaulh weihsa biſunyane, laiſyands.

7 Yah athaihait þans twaliſ, yah dugann inſ inſandyan twans whanzuh; yah gaſ in waldufni almane unhrainyaize,

8 Yah faurbauþ in, ei waiht ni nem-eina in wig, niba hrugga aina, nih matibalg, nih hlaiſ, nih in gairdos aiz,

9 Ak gaskohai ſulyom, yah ni waſyaip twaim paidom.

10 Yah qaþ du in, þiſwhaduh þei gaggaiþ in gard, þar ſalyaiþ, unte uſgaggaiþ yainþro.

11 Yah ſwa managai ſwe ni andnim-aina izwiſ, ni hauſyaina izwiſ, uſgaggandans yainþro uſhriſyaiþ mulda þo undaro fotum izwaraim, du weitwodþai in. Amen qiþa izwiſ, ſutizo iſt Saudauryam aiþþau Gaumauryam in daga ſtauos, þau þizai bauwg yainai.

12 Yah uſgaggandans, meridedun, ei iðreigodecina.

13 Yah unhuþons managos uſdribun, yah gaſalbodedun alewa managans ſiukans, yah gahailidedun.

14 Yah gahausida þiudans Herodes, ſwikunþ allis warþ namo iſ, yah qaþ, þatei Iohannis ſa Daupyands uſ dauþaim urrais, duþþe waurkyand þos mahteis in imma.

15 Anþarai þan qeþun, þatei Heliaſ iſt; anþarai þan qeþun, þatei praufetes iſt, ſwe aiſ þize praufete.

16 Gahausyands þan, Herodes qaþ, þatei þammei ik haubiþ afmaimait, Iohanne, ſa iſt ſah urrais uſ dauþaim.

17 Sa auk railtiſ Herodes inſandyan, gahabaida Iohannen, yah gaband ina in karkarai, in Hairodiadins, qenaiſ Filip-pauſ, broþrs ſeinis; unte þo galiugaida.

18 Qaþ auk Iohannes du Heroda, þatei ni ſkuld iſt þuſ, haban qen broþrs þeinis.

19 Iþ ſo Herodia naiw imma, yah wilda imma uſqiman, yah ni malita.

wyrean, buþon feawa untrume, on-aſetum hiſ handum, he gehæalde.

6 And he wundrode for heora ungelefaſ. He ða lærende ða caſtel befærde.

7 And him twelfe to geclypode, and aġan hi ſendan twám and twám; and him anweald ſealde unclænra gáſta,

8 And him bebead, ðæt hi náht on wege ne námon, buþon gyrde áne, ne codd, ne hláf, ne feoh on heora gyrdlum,

9 Ac geſeode mid calcum, and ðæt hi mid twám tuncum geſcrýdde næron.

10 And he cwæþ to him, Swá hwyle húſ ſwá ge in-gaþ, wuniġaþ ðar, oð ðæt ge út-gán.

11 And ſwá hwylec ſwá eow ne gehýraþ, ðonne ge ðanon út-giþ áſceacaþ ðæt duſt of eowrum fótum, him on ge-witneſſe. . . .

12 And út-gangende, hi bodedon, ðæt hi ðæd-bóte dydon.

13 And hi manega deofol-ſeocneſſa út-ádrifon, and manega untrume mid ele ſmýredon, and gehældon.

14 And ða gehýrde Herodes ſe cyng, ðæt sóþlice hiſ nama wæs ſwútol geworden, and he cwæþ, Witodlice Iohannes ſe Fulluhtere of deaþe áraſ, and on him ſynd forðam mæġenu geworht.

15 Sume cwædon, He iſ Elias; ſume ewædon, He iſ witega, ſwylce án of ðam witegum.

16 Ða Herodes ðæt gehýrde, he cwæþ, Se Iohannes, ðe ic beheafðode, ſe áraſ of deaþe.†

17 Sóþlice Herodes ſende, and hét Iohannem, gebíndan on cwerterne, for ðære Herodiadiſcan, hiſ bróðor láfe, Philippuſ; forðam ðe he nam hi.

18 Ða ſæde Iohannes Herode, Nýſ ðe álýfed, to hæbþenne ðineſ bróðer wif.

19 Ða ſyrwde Herodias ymbe hine, and wolde hyne ofſlean, and heo ne mihte.

vertu, no but heclide a fewe sike men,
the hondis put to.

6 And he wondride for the vnbeleue of
hem. And he wente aboute castelic in
enuyrown, techinge.

7 And he clepide twelue, and bigan
for to sende hem bi tweyne; and gaf to
hem power of vnclene spiritis,

8 And comaundide hem, that thei
schulde not take ony thing in the weye,
no but a 3erd oonly, not a scrippe, not
bred, neither money in the girdil,

9 But schoon with sandalies,[†] and that
thei weren not clothid with tweie cootis.

10 And he seide to hem, Whidir euere
3ee schulen entre in to an hous, dwelle
3e there, till 3e gon out thennis.

11 And who euere schulen not resseyue,
ne heere 3ou, 3e goynge out fro theennes
shake away the powdre fro 3oure feet,
in to witnessinge to hem.

12 And thei goynge out, prechiden,
that men schulden do penaunce.

13 And thei castiden out many fendis,
and anoyntiden with oyle manye syke
men, and thei weren heclid.

14 And kyng Eroude herde, forsothe
his name was maad opyn, and he seide,
For Johne Baptist hath risun agen fro
deed men, and therefore vertues worchen
in hym.

15 Sothely othere seiden, For it is Ely;
but othere seiden, For it is a prophete,
as oon of prophetis.

16 The whiche thing herd, Eroude
seith, Whom I haue bihedid, John, this
hath risun fro deed men.

17 Forsothe the ilke Eroude sente,
and held Joon, and bond him in to pri-
soun, for Erodias, the wyf of Philip, his
brother; for he hadde weddid hir.

18 Sothly Johne seide to Eroude, It
is not leefful to thee, for to haue the
wyf of thi brother.

19 Erodias forsothe leide aspier to him,
and wolde sle him, and mi3te not.

cles, butt leyd his hondes apou a feawe
sicke foolke, and healed them.

6 And he merveyled at their vnbelefe.
And he went aboute by the tounes that
lye in circuite, teachynge.

7 And he called the twelve, and began
to sende them two and two; and gave
them power over vnclene spretes,

8 And commaunded them, that they
schulde take nothynge vnto their iorney,
save a rodde only, nether scrippe, nether
breed, nether mony in their purses,

9 Butt shoulde be shood with sandals,
and that they schulde not put on two
coottes.

10 And sayd vnto them, Whersoever
ye entre into an housse, there abyde,
tyll ye departe thens.

11 And whosoever shall nott receave
you, nor heere you, when ye departe
thens shake of the duste that is vnder
youre fete, for a remembraunce vnto
them. I saye verely vnto you, itt shalbe
easier for Zodom and Gomor att the
daye off iudgement, then for that cite.

12 And they went out, and preached,
that they schulde repent.

13 And they caste out many devylles,
and they annoynted many that were
sicke with oyle, and healed them.

14 And kyng Herode herde of him,
for his name was spreed abroad, and he
said, Jhon Baptiste is risen agayne from
deeth, and ther fore myracles worke in
hym.

15 Wother sayd, It is Helyas; and
some sayde, It is a prophet, or as won
of the prophettes.

16 But when Herode herde of him, he
said, It is Jhon, whom I beheded, he
ys risen from deeth agayne.

17 For Herode him silfe had sent forth,
and had taken Jhon, and bounde him
and cast him into preson, for Herodyas
sake, which was hys brother Philippes
wyfe; for he had married her.

18 Jhon said vnto Herode, It is not
laufful for the, to haue thy brothers
wyfe.

19 Herodias layd waite for him, and
wolde have killed him, butt she coulde
not.

20 Unte Herodis ohta sis Iōhannen, kunnands ina wair garaihtana yah weihana, yah witaida imma. Yah hausyands imma, manag gatawida, yah gabauryaba imma andhausida.

21 Yah waurþans dags gatils, þan Herodis mela gabaurþais seinaiþos nahitamat waurhta þaim maistam seinaiþe, yah þusundifadim, yah þaim frumistam Gal-eilais.

22 Yah atgaggandein inn dauhtar Herodiadins, yah plinsyandein, yah galeikandein Heroda, yah þaim miþanakumbyandam, qaþ þiudans du þizai maui, Bidei mik þiswhizuh þei wileis, yah giba þus.

23 Yah swor izai, þatei þiswhal þei bidyais mik, giba þus, und halba þiudangardya meina.

24 Iþ si, usgaggandei, qaþ du aiþein seinai, Whis bidyau? Iþ si qaþ, Haubidis Iohannis þis Daupyandins.

25 Yah atgaggandei sunsaiw sniumundo du þamma þiudana, baþ, qiþandei, Wilyau ei mis gibais ana mesa haubiþ Iohannis þis Daupyandins.

26 Yah gaurþans sa þiudans in þize aiþe, yah in þize miþanakumbyandane ni wilda izai ufbrikan;

27 Yah suns insandyands sa þiudans spaikulatur. anabaup briggan haubiþ is. Iþ is galeiþands afnaimait imma haubiþ in karkarai.

28 Yah atþar þata haubiþ is ana mesa, yah atgaf ita þizai maui, yah so mawi atgaf ita aiþein seinai.

29 Yah gahausyandans siponyos is, qemun, yah usnemun leik is, yah galagidedun ita in hlaiwa.

30 Yah gaiddyedun apaustauleis du Iesua, yah gataihun imma allata, yah swa filu swe gatawide[du,] . . .

20 Sōþlice Herodes ondréd Iohannem, and wiste ðæt he wæs rihtwís and hálig, and he heold hine on ewerterne. And he gehýrde ðæt he fela wundra worhte, and he lufelice him hýrde.

21 Ðá se dæg com Herodes gebyrd-tíde, he ge gearwode mycele feorme his ealdormannum, and ðam fyrrestum on Galilea.

22 And ðá ða ðære Herodiadiscan dōhtor inn-eode, and tumbode, hit licode Herode, and eallum ðam ðe him mid sæton, se cing cwæþ ðá to ðam mædene, Bide me swá hwæt swá ðú wylle, and ic ðe sylle.

23 And he swór hire, Sōþes ic ðe sylle, swá hwæt swá ðú me bitst, ðeah ðú wylle healf mín rice.

24 Ðá heo út-eode, heo cwæþ to hyre méder, Hwæs bidde ic? Ðá cwæþ heo, Iohannes heafod ðæs Fulluhteres.

25 Sóna ðá heo mid ófeste in to ðam cyninge eode, heo bæd, and ðus cwæþ, Ic wylle ðæt ðú me hræddice on ánum discce sylle Iohannes heafod.

26 Ðá wearþ se cyning ge-unrét for-ðam áþe, and forðam ðe him mid sæton nolde ðeah hí ge-unrétan;

27 Ac sende áenne cwellere, and bebed ðæt man his heafod on ánum discce brohte. And he hine ðá on ewerterne beheafode,

28 And his heafod on discce brohte, and hit sealde ðam mædene, and ðæt mæden hit sealde hire méder.

29 Ðá his enihtas ðæt gehýrdon, hí comon, and his lic námon, and hine on bygene lédon.

30 Sōþlice ðá ða apostolas togædere comon, hí cýddon ðam Hælende eall, ðæt hí dydon, and hí lérdon.

31 And he sáde him, Cuman and uton gán on-sundron on wéste stówe; and us hwon restan. Sōþlice manega wæron ðe comon, and ágén-hwyrflon, and fyrst næfdon ðæt hí sæton.

32 And on seyp stígende, hí fóron on-sundron on wéste stówe.

20 Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and gladly herde hym.

21 And whanne a couenable day hadde fallun, Eroude in his birthe day made a soupere to the princeis, and tribunys, and to the firste^t of Galilee.

22 And whanne the douȝter of thilke Erodias hadde entrid yn. and lepte, and pleside to Eroude, and also to men restinge, the kyng seide to the wenche, Axe thou of me what thou wolt, and I schal ȝyue to thee.

23 And he swoor to hir, For what euere thou schalt axe, I schal ȝyue to thee, thouȝ the half of my kyngdom.

24 The whiche, whanne sche hadde gon out, seide to hir modir, What schal I axe? And she seide, The heed of John Baptist.

25 And whanne she hadde entrid anon with haste to the kyng. she axide, seyng, I wole that anon thou ȝyue to me in a dische the heed of John Baptist.

26 And the kyng was sory for the ooth. and for men sittinge to gidere at mete he wolde not hir be maad sory;

27 But a manquellere sent, he commaundide the heed of John Baptist for to be brouȝt. And he bihedide him in the prison.

28 And brouȝte his heed in a dische, and ȝaf it to the wenche, and the wench ȝaf to hir modir.

29 The which thing herd, his disciplis eamen, and token his body, and puttiden it in a burial.

30 And apostlis comynge to gidere to Jhesu, tolden to hym alle thingis, that thei hadden don, and tauȝt.

31 And he seith to hem, Come ȝe by ȝou selue in to a desert place; reste ȝe a litel. Forsoth there weren manye that eamen, and wenten aȝen, and thei hadden not space for to etc.

32 And thei stiȝynge in to boot, wenten in to a desert place by hem selue.

20 For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence. And when he herde him, he did many thinges, and herde him gladly.

21 And when a conveyent daye was come, Herode on hys birth daye made a supper to the lordes, captayns, and chefe estates of Galile.

22 And the daughter of the same Herodias cam in, and daunsed, and pleased Herode, and them that sate att bourde also, then the kinge sayd vnto the mayden, Axe of me what thou wilt, and I will geve it the.

23 And he sware vnto her, What soever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdom.

24 And she went forth, and sayde to her mother, What shall I axe? And she sayde, Jhon Baptistes heed.

25 And she cam in streigth waye with haste vnto the kinge, and axed, sayng, I wyll that thou geve me by and by in a charger the heed of Jhon Baptist.

26 And the kinge was sorye, yet for hys othes sake, and for their sakes which sate att supper also he wolde not put her besyde her purpos;

27 And immediatly the kyng sent the hangman, and commaunded his heed to be brought in. And he went and beheaded him in the preson,

28 And brought his heedde in a charger, and gave hit to the mayden, and the mayden gave it to her mother.

29 When his disciples herde of it, they eam, and toke vpe his body, and put it in a tounbe.

30 And the apostles gaddered them selves to geddre to Jesus, and tolde hir. all thynges, booth what they had done, and what they had tauȝt.

31 And he sayd vnto them, Come ye aparte in to the wyldernes; and rest a wyle. For there were many commers, and goers, and they had no leasur wons for to eate.

32 And he went by shippe, asyde out off the waye into a desertt place.

33 And gesáwon hī farende, and hī gecneowon manega, and gangende of ðam burgum, ðyder urnon, and him befóran comon.

34 And ðá se Hǣlend ðanon eode he geseah mycele menegu, and he gemíltode him, forðan ðe hī wæron swá swá scēp ðe nánne hyrde nabbaþ. And he ongan hī fela læran.

35 And ðá hit mycel ylding wæs, his leorning-cnihtas him to comon, and cwædon, ðeos stów is wéste, and tíma is forþ-ágán ;

36 Forlæt ðás manegu, ðæt hī faron on gehende túnas, and him mete biggan ðæt hī eton.

37 Ðá cwæþ he, Sylle ge him etan. Ðá cwædon hī, Uton gán and mid twám hundred penegum hláfas biggan, and we him etan syllap.

38 Ðá cwæþ he, Hú fela hláfa hæbbe ge? Gáp, and lóciap. And ðá hī wiston, hī cwædon, Fíf hláfas, and twegen fixas.

39 And ðá bebed se Hǣlend, ðæt ðæt folc sǣte ofer ðæt gréne lig.

40 And hī ðá sǣton, hundredum, and fiftigum.

41 And fíf hláfum, and twám fixum onfangenum, he on heofon lócode, and hī bletsode, and ða hláfas bree, and sealde his leorning-cnihtum, ðæt hī tofóran him ásetton. And twegen fixas him eallon dælde ;

42 And hī æton ða ealle, and gefyllede wurdon.

43 And hī námon ðara hláfa, and fixa hláfa, twelf wilian fulle.

44 Sóplice fíf þusend manna, ðara ctendra wæron.[†]

45 Ðá sóna he nýdde his leorning-cnihtas on seyp stígan, ðæt lig him befóran fóron ofer ðæne múþan to Betú-súida, oð he ðæt folc forléte.

46 And ðá he hī forlét, he féerde

33 And thei syȝen hem goynge away, and manye knewen, and goynge on feet fro alle citees, thei rumnen to gidere thidir, and came bifore hem.

34 And Jhesus goynge out syȝ moche companye, and hadde mercy on hem, for thei weren as scheepe not hauynge a shepherde. And he bigan for to teche hem manye thingis.

35 And whanne moche our was maad now, his disciplis eamen nyȝ, seynge, This place is desert, and now the our hath passid;

36 Lecue hem, that thei goynge in to the nexte townes or vilagis, bye to hem metis whiche thei schulen etc.

37 And he answeyng seith to hem, Ȝyue ȝe to hem for to etc. And thei seiden to hym, Goyng bye we loues with two hundrid pens, and we schulen Ȝyue to hem for to etc.

38 And he seith to hem, Hou many loues han ȝe? Go ȝe, and se. And whanne thei hadden knowun, thei seien, Fyue, and two fyshis.

39 And he comaundide to hem, that thei schulden make alle men sitte to mete aftir cumpenyces, vpon greene hey.

40 And thei saten down by parties, by hundridis, and fyfties.

41 And the fyue looues taken, and two fyshis, he biholdynge in to heuene, blesside, and brak loouis, and ȝaf to his disciplis, that thei schulden putte bifore hem. And he departide two fyshis to alle;

42 And alle ceten, and weren fillid.

43 And thei token the relyues of broken mete, twelue coffyns full, and of the fyshis.

44 Sothli thei that ceten, were fyue thousand of men.

45 And anon he constreynede his disciplis for to stize vp in to a boot, that thei schulden passe bifore him over the see to Bethsayda, the while he lefte the peple.

46 And whanne he hadde left hem, he

33 And the peple spyed them when they departed, and many knewe him, and they hasted afote thether out of every cite, and cam thither before them, and cam togedder vnto hym.

34 And Jesus went out and sawe moche peple, and had compassion on them, be cause they were lyke shepe whych had no sheppherde. And he began to teache them many thinges.

35 And when the daye was nowe farre spent, his disciples cam vnto him, sayynge, Thys ys a desert place, and nowe the daye ys farre passed;

36 Lett them departe, that they maye goo in to the countrey rounde about and in to the tounes, and bye them breed, for they have nothynge to eate.

37 He answered and sayde vnto them, Geve ye them to eate. And they sayde vnto hym, Shall we goo and bye ij. C. penyworth of breed, and geve them to eate?

38 He sayde vnto them, Howe many loves have ye? Goo, and loke. And when they had serched, they sayde, v. and ij. fysshes.

39 And he commaunded them, to make them all sytt doune by companies, upon the grene grasse.

40 And they sate doune here a rowe and there arowe, by hundredes, and by fyfties.

41 And he toke the v. loves, and the ij. fysshes, and loked vppe to heven, and blest, and brake the loves, and gave them to hys disciples, to put before them. And the ij. fysshes he devyded a monge them all;

42 And they all ate, and were satisfied.

43 And they toke vppe twelve basketes full, off the gobbettes, and of the fysshes.

44 And they that ate, were about fyve thousand men.

45 And streyght waye he caused hys disciples to goo into a shippe, and to goo over the water before vnto Bethsaida, whill he sent awaye the peple.

46 And as sone as he had sent them

53

. . . . yah duatsniwun.

54 Yah usgaggandam im us skipa, sunsaiw ufkunmandans ina.

55 Birinnandans all þata gawi, dugunnum ana badyam þans ubil habandans bairan, þadei hausidedum ei is wesi.

56 Yah þiswhaduh þadei iddya in haimos aiþþau baurgs, aiþþau in weihsa, ana gaggagagedum siukans, yah bedun ina, ei þau skanta wastyos is attaitokuna; yah swa managai swe attaitokun inna, ganesun.

CHAP. VII. 1 Yah gacerrun sik du trana, Farcisaicis yah sumai þize bokarye qimandans us Iairusaulwim.

2 Yah gasaiwhandans sumas þize siponye is gamainyaim handum, pat-ist unþwahanaim, matyandans hlaibans.

3 Iþ Farcisaicis yah allai Iudaicis,

on ðone munt, and hine ana ðar gebæd.

47 And ða æfen wæs, ðæt secp wæs on middre sæ, and he ana wæs on iande;

48 And he geseah hi on rêwette swincende; him wæs wiðer-weard wind. And on niht embe ða feorþan wæccan, he com to him ofer ða sæ gangende, and wolde hi forbúgan.

49 Ða hi hine gesáwon ofer ða sæ gangende, hi wéndon ðæt hit unfæle gást wære, and hi clypedon;

50 Hi ealle hine gesáwon, and wurdon gedréfede. And sóna he spræc to him, and cwæþ, Gelyfaþ, ic hit eom; ne þurfon ge eow ondrædan.

51 And he on secp to him eode, and se wind geswac. And hi ðæs ðe má betwux him wurdredon;

52 Ne ongéton hi be ðam hláfum; sóþlice heora heorte wæs áblend.

53 And ða hi ofer-segledon, hi comon to Genesaret, and ðar wicedon.

54 And ða hi of seipe eodon, sóna hi hine geencowon.

55 And eall ðæt rice befarende, hi on sæccingum báron ða untruman, ðar hi hine gehyrdon.

56 And swá hwar swá he on wic oððe on tinas eode, on stræton hi ða untruman lédon, and hine bædon, ðæt hi huru his réfes fuæd æt-hriron; and swá fela swá hine æt-hriron, hi wurdon hále.

CHAP. VII. 1[†] Ða comon to him, Pharisei and sume bócceras cumende fram Hierusalem.

2 And ða hi gesáwon sume of his leorning-cnihtum besmitenum handum, ðæt is, unþwogenum handum, etan, hi tældon hi and cwædon,

3 Pharisei and ealle Iudeas ne etap,

wente in to an hil, for to preie.

47 And whanne euenyng was. the boot was in the myddil see, and he alone in the lond ;

48 And he syȝ hem trauelinge in rowyng ; sothli the wynd was contrarie to hem. And aboute the fourthe waking of the nyȝt, he wandryng on the see cam to hem, and wolde passe hem.

49 And thei, as thei syȝen him wandryng on the see, gessiden for to be a fantum, and crieden ;

50 Forsoth alle syȝen hym, and thei weren disturblid. And anon he spak with hem, and seide to hem, Triste ȝe, I am ; nyle ȝe drede.

51 And he cam vp to hem in to the boot, and the wynd ceesside. And thei more wondriden with ynne hem ;

52 For thei vndirstoden not of the loues ; sothli her herte was blyndid.

53 And whanne thei hadden passid ouer the see, thei camen in to the lond of Genazareth, and setten to londe.

54 And whanne thei hadden gon out of the boot, anon thei knewen him.

55 And thei rennyng thurȝ al that cuntree, biguunen to bere aboute in beddis hem that hadden hem yuele, where thei herden him be.

56 And whidur euere he entride yn to vilagis and townes, or in to cites, thei puttiden syke men in stretis, and preiden him, that thei schulden touche either the hem of his cloth ; and how manye euere touchiden him, weren maad saf.

CHAP. VII. 1 And Pharisees and summe of scribis comyng fro Jerusalem, camen to gidere to him.

2 And whanne thei hadden seyn summe of his discipulis etc breed with comune hondis,† thei blamyden.

3 Forsoth Pharisees and alle Jewis

away, he departed into a mountaine to praye.

47 And when even was come, the shippe was in the myddes of the see, and he alone on the londe ;

48 And he sawe them troubled in rowyng ; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he cam vnto them walkyng upon the see, and wolde have passed by them.

49 When they sawe him walkyng upon the see, they supposed yt had bene a sprete, and cryed oute ;

50 For they all sawe hym, and they were a frayed. And a non he talked with them, and sayde vnto them, Be of good chere, it is I ; be not afrayed.

51 And he went vnto them into the shippe, and the wynde ceased. And they were sore amased in them selves beyonde measure and marveyled ;

52 For they remembred nott off the loves ; be cause their hertes were blynded.

53 And they cam over, and went into the londe off Genazareth, and druc vp into the haven.

54 And as sone as they were come out off the shippe, streyght they knewe hym.

55 And ran forth through out all the region rounde about, and began to eary aboute in beeddes all that were sicke, when they herde tell that he was there.

56 And whither soever he entred into the tounes or cites, or vyllages, they leyde their sicke in the stretes, and prayed hyme, thatt they myght touche and hit wer but the edge off hys vesture ; and as many as touched hym were saie.

CHAP. VII. 1 And the Pharises cam togedder vnto hym, and dyvers off the scribes which cam from Jerusalem.

2 And when they sawe certayne of hys discipules cate breed with comune handes, that is to saye, with vnwesshen hondes, they complayned.

3 For the Pharises and all the Jewes,

niba ufta þwahand handuns, ni matyand, habandans anafilþ þize sinistane.

4 Yah af maþla, niba daupyand, ni matyand; yah anþar iſt manag, þatei andnemun du haban, daupeinins stikle, yah aurkye, yah katile, yah ligre.

5 Þaþroh þan frehun ina þai Fareisaieis yah þai bokaryos, Duwhe þai siponyos þeinai ni gaggand bi þammei anafullun þai sinistans. ak unþwahanaim handum matyand hlaif?

6 Iþ iſ andhafyands qaþ du im, þatei waila praufetida Eſaias bi izwis, þans liutans, swe gameliþ iſt. So managei wairilom mik sweraþ, iþ hairto ize fairra habaiþ sik mis;

7 Iþ swære mik blotand, laisyandans laiseinins anabusnins manne.

8 Afletandans railtis anabusn Guþs, habaiþ þatei anafullun mannans, daupeinins aurkye, yah stikle; yah anþar galeik swaleikata manag tauyiþ.

9 Yah qaþ du im, Waila inwidliþ anabusn Guþs, ei þata anafulhano izwar fastaiþ.

10 Moses auk railtis qaþ, Swerai attan þeinana yah aiþein þeina; yah saei ubil qiþai attin seinamma aiþþau aiþein seinai, dauþau afdauþyaidau.

11 Iþ yus qiþiþ, Yabai qiþai manna attin seinamma aiþþau aiþein, Kanþban, þatei iſt, Maiþms, þiswhah þatei us mis gabatnis;

12 Yah ni fraletip ina ni waiht tanyan attin seinamma aiþþau aiþein seinai,

13 Blauþyandans waurd Guþs piþai anabusnai izwarai, þoci anafulluþ; yah galeik swaleikata manag tauyiþ.

14 Yah athaitands alla þo managein, qaþ im, Hauseiþ mis allai, yah fraþyaiþ.

15 Ni waihts iſt utaþro mans inngaggando in ina, þatei magi ina gamainyan;

búton hí hyra handa gelómlice þwean, healdende hira yldrena gesetnessa.

4 And on stræte, hi ne etaþ, búton hi geþwegene beon; and manega óðre synd, ðe him gesette synd, ðæt is calicea fyrmþa, and ceaca, and ár-fata, and mæstlinga.

5 And ðá áesodon hine Pharisei and ða bóceras, Hwi ne gáþ ðine leorning-eihtas æfter úre yldrena gesetnysse, ac besmitenum handum hyra hláf þiegaf?

6 Ðá andswarode he him, Wel witegode Isaias be eow, liceceterum, swá hit áwriten is, Ðis fole me mid welerum weorþaþ, sóþlice hyra heorte is feor fram me;

7 On ídel hí me weorþiaþ, and manna lúra and bebodu læraþ.

8 Sóþlice ge forlætáþ Godes bebod, and healdáþ manna laga, þweala ceaca, and calica; and manega óðre ðyllice þing ge dóp.

9 Ðá sáde he him, Wel ge on ídel dydon Godes bebod, ðæt ge eower laga healdon.

10 Moyses ewaþ, Wurþa ðinne fæder and ðine módor; and se ðe wyrigþ his fæder and his módor, swelte se deaþe.

11 Sóþlice ge cweðaþ, Gif hwá segrþ his fæder and méder, Corban, ðæt is on úre geþeode, Gyfu gif hwyle is of me, ðé fremáþ;

12 And ofer ðæt ge ne lætaþ hine ænig þing dón his fæder oððe méder,

13 Toslitende Godes bebod for eower stuntan lage, ðe ge gesetton; and manega óðre þing ðyssum gelice ge dóp.

14 And eft ða manega he him to clypode, and ewaþ, Gehýraþ me calle, and ongytaþ.

15 Nys nán þing of ðam men on hine gangende, ðæt hine besmitan mæge; ac

eten not, no but thei waisschen ofte her hondis, holdinge the tradiciouns[†] of eldere men.

4 And thei turnynge aȝen fro chepynge, eten not, no but thei ben waischun; and manye othere thingis ben, that ben takun to hem for to kepe, waischingis of cuppis, and cruetis, and of vessels of bras, and of beddis.

5 And Pharisees and seribis axiden him, seyinge, Whi gon not thi disciplis affir the tradicioun of eldere men, but with comyne hondis thei eten bred?

6 And he answeringe seide to hem, Ysaie propheciede wel of ȝou, ypoeritis, as it is writun, This peple worschipith me with lippis, forsothe her herte is fer fro me;

7 In veyn trewli thei worschipen me, teechinge doctryns and preceptis of men.

8 Forsoth ȝe forsakinge the maundement of God, holden the tradiciouns of men, waischingis of cruetis, and cuppis; and manye othere thingis lyke to thes ȝe don.

9 And he seide to hem, Wel ȝe han maad the maundement of God voyde, that ȝe kepe ȝoure tradicioun.

10 Forsoth Moyses seide, Worschipe thi fadir and thi modir; and he that schal curse fadir or modir, by deeth deie he.

11 Sothli ȝe seyen. If a man schal seye to fadir or to modir, Corban, that is, What euere ȝifte of me, schal profite to thee;

12 And ouer ȝe suffren not him do ony thing to fadir or modir,

13 Brekyngge the word of God by ȝoure tradicioun, that ȝe han ȝouun; and ȝe don manye othere suche thingis.

14 And he eftsoone clepyngge to the companye of peple, seide to hem, ȝe alle heere me, and vnderstonde.

15 No thing with outen man is entrynge in to him, that may defoule him;

excepte they washe their handes ofte, eate not, observinge the tradicions of the seniours.

4 And when they come from the market, except they washe them selves, they eate not; and many other things them be, which they have taken upon them to observe, as the wasshinge of cuppes, and cruses, and of brasen vessels, and of tables.

5 Then axed hym the Pharises and scribes, Why walke not thy disciples accordinge to the tradicions of the seniours, butt eate breede with vnwessen hondes?

6 He answered and sayde vnto them, Well prophesied hath Esayas of you, ypoerytes, as it is written, This people honoreth me with their lypes, but their hert is farre from me;

7 In vayne they worshippe me, teachinge doctryns which are nothings but the commandementes off men.

8 For ye laye the commandement of God aparte, and ye observe the tradicions of men, as the wessinge off cruses, and off cuppes; and many other suche lyke thinges ye do.

9 And he sayde vnto them, Well ye putt awaye the commandement of God, to mayntayne youre owne tradicions.

10 For Moses sayde, Honour thy father and thy mother; and whosoever sayeth evyll to his father or mother, let hym dey for it.

11 But ye saye, A man shall saye to his father or mother, Corban, that is, Whatsoever thyngge I offer, that same doeth profit the;

12 And ye soffre no more that a man do eny thyngge for his father or mother,

13 And thus have ye made the commandement off God off none effeete through youre awne tradicions, which ye have ordeyned; and many soche thynges ye do.

14 And he called all the peple vnto hym, and sayde vnto them, Herken vnto me every one off you, and vnderstonde.

15 There is no thyngge with outt a man, that can diffyle hym, when hitt

ak þata utgaggando us mann, þata ist þata gamainyando mannan.

16 Yabai whas habai ausona hausyandona, gahausyai.

17 Yah þan galaiþ in gard, us þizai managein, frichun ina siponyos is bi þo gayukon.

18 Yah qap du im, Swa yah yus un-witans siyup? Ni frapþiþ, þammei all þata utaþro inngaggando in mannan, ni mag ina gamainyan?

19 Unte ni galeiþiþ imma in hairto, ak in wamba, yah in urrunsa usgaggiþ, gahraineiþ allans matins.

20 Qapþ-þan, þatei þata us mann usgaggando, þata gamaineiþ mannan.

21 Innaþro auk, us hairtin manne mitoneis ubilos usgaggand, kalkinassyus, horinassyus, maurþra,

22 Þiubya, failufrikeins, unseleins, liutei, aglaitei, augo unsel, wayamereins, hauhairtei, unwiti.

23 Þo alla ubiloua innaþro usgaggand, yah gagamainyand mannan.

24 Yah yainþro usstandands, galaiþ in markos Twre yah Seidone. Yah galeiþands in gard, ni wilda witan mannan; yah ni mahta galaugnyan.

25 Gahausyandei raihtis qinobi ina, þizozei habaida dauhtar ahman un-irainyana, qimandei, draus du fotum is.

26 Wasupþan so qino haiþno, Saurini fwnikiska gabaurþai. Yah þap ina, ei þo unihulpon uswaurpi us dauhtr izos.

27 Iþ Iesus qap du izai, Let faurþis saca wairþan barna; unte ni goþ ist niman hlaib barne, yah wairpan hundam.

28 Iþ si andhof imma, yah qap du imma, Yai, Frauja; yah auk hundos undaro biuda matyand, af drauhsnom barne.

29 Yah qap du izai, In þis waurdis gagg, usiddya unihulþo us dauhtr þeinai.

ða þing ðe of ðam men forþ-gaþ, ða hine besmitaþ.

16 Gif hwá earan hæbbe, gehlyste me.

17 And ðá se Hælend fram ðære menegu eode, his leorning-cnihtas hine an bigspel ácsodon.

18 Ðá cwæp he, And synd ge ðus ungleawe? Ne ongyte ge, ðæt eall ðæt utan cymþ on ðone man gangende, ne mæg hine besmítan?

19 Fordam hit ne gæþ on his heortan, ac on his innoþ, and on forþ-gang gewiteþ, ealle mettas clænsigende.

20 Ðá sæde he him, Ðæt ða þing ðe of ðam men gaþ, ða hine besmitaþ.

21 Innan, of manna heortan yfele gepancas cumað, unriht-hæmedu, and forligeru, manslihtas,

22 [Stala,] gitsung, mán, fáenu, sceamleas, yfel gesihþ, dysinessa, ofer-módignessa, stuntscipe.

23 And ealle ðás yfelu of ðam innoðe cumað, and ðone man besmitaþ.

24 Ðá férde he ðanon on ða endas Tyri and Sidonis. And he in-ágán on ðæt hús, he nolde ðæt hit ænig wiste; and he ne mihte hit bemípan.

25 Sóna ðá án wif, be him gehýrde, ðære dóhtor hæfde unclænne gást, heo in-eode, and to his fótum hí ástrehte.

26 Sóplice ðæt wif wæs hæðen, Sirofenisees cynnes. And bæd hine, ðæt he ðone deofol of hyre déhter ádrife.

27 Ðá sæde he hire, Læt ærest ða bearn beon gefylled; nis ná gód ðæt man nime ðara bearna hláf, and húndum werpe.

28 Ðá andswarode heo, and cwæp, Drihten, ðæt is sóþ; witodlice ða hwelpas etaþ under ðære mýsan, of ðara cilda cruman.

29 Ðá sæde he hyre, For ðære spræce gá, nú se deofol of ðinre déhter gewit.

but the thingis that comen forth of man,
tho it ben that defoulen a man.

16 Forsoth if ony man hane ceris of
heeringe, here he.

17 And whanne he hadde entrid in to
an hous, fro the company of peple, his
disciplis axiden him the parable.

18 And he seith to hem, So and 3e ben
vnprudent.† Vndirstonden 3e not, for
al thing withoute forth entringe in to
a man, may not defoule him?

19 For it hath not entrid into his
herte, but in to the wombe, and byneth
it goth out, purgyng alle metis.

20 Sothli he seide, For the thingis
that gon out of a man, tho defoulen a
man.

21 Forsoth fro withynne, of the herte
of men comen forth yuele thou3tis, auou-
tries, fornicaciouns, mansleyngis,

22 Theftis, couetises,† wickidnesses,
gyle, vchastite, yuel y3e, blasphemyes,
pride, folye.

23 Alle thes yuelis fro withynne comen
forth, and defoulen a man.

24 And Jhesus risyng thennis, wente
in to the endes of Tyre and Sidon. And
he gon in to an hows, wolde no man
wite; and he mi3te not dare.†

25 Sothli a womman, anon as sche
herde of him, which wommanis dou3tir
hadde an vnelene spirit, entride, and fel
doun at his feet.

26 Sothli the womman was hethene,
of the generacioun of Sirefen. And she
preide him, that he wolde caste out a
deul fro hir dou3tir.

27 The which seide to hir, Suffre thou
the sones be fulfilled first; it is not good
to take the bred of sones, and sende to
houndis.

28 And she answeride, and seide to him,
Forsothe, Lord; for whi and litle welpis
eten vndir the bord, of the crummies of
children.

29 And Jhesus seith to hir, For this
word go, the fend is went out of thi
dou3tir.

entreteth in to hym; but thoo thynges
which procede out of a man are those
which defyle a man.

16 Yf eny man have cares to heare, let
hym heare.

17 And when he cam into a housse,
awaye from the people, his disciples axed
him of the similitude.

18 And he sayd vnto them, Do ye then
lacke vnderstandinge? Do ye not yet
perceave, that whatsoever thinge from
with out entreteth into a man, hit can
not defyle hym?

19 Be cause hit entrieth not into his
hert, but into the belly, and goeth out
into the draught, that porgeth oute all
meates.

20 And he sayde, That defileth a man,
whiche cometh oute of a man.

21 For from within, even oute off the
herte off men proceade evyll thoughtes,
advoutry, fornicacion, murder,

22 Theeft, covetousnes, wickednes,
diecete, vnelennes, and a wicked eye,
blasphemy, pryde, folisshnes.

23 All these evyll thynges com from
with in, and defile a man.

24 And from thence he rose, and went
into the borders off Tyre and Sidon.
And entred into an housse, and wolde
that no man shulde have knowen off
hym; butt he culde nott be hid.

25 For a certayne woman, whose
doughter had a foule sprete, when she
herde off hym, cam, and fell doune att
hys fete.

26 The woman was a grcke, out off
Sirophenicia. And she besought hym,
that he wolde caste out the devyll out
off her doughter.

27 Jesus sayde vnto her, Lett the
chylidren fyrst be feed; it ys nott mete
to take the chylidrens breed, and to
caste itt vnto whelppes.

28 She answered, and sayde vnto hym,
Even soo, Master; neverthelesse the
whelppes also eate vnder the table, off
the chylidrens cromes.

29 And he sayde vnto her, For thys
sayinge goo thy waye, the devyll ys gon
out off thy doughter.

30 Yah galeipandei du garda seinama, bigat umhulþon usgaggana, yah þo dauhtar ligandein ana ligra.

31 Yah aftra galeipands af markom Twre yah Seidone, qam at marein Galileiaie, miþ tweihnam markom Daikapaulaios.

32 Yah berun du imma baudana stammana, yah bedun ina, ei lagidedi imma handau.

33 Yah afnimands ina af managein sundro, lagida figgrans seinans in ausona imma; yah spewands attaitok tuggon is.

34 Yah ussaiwhands du himina, gawogida, yah qap du imma, Aiffapa, þatei ist, Uslukn,

35 Yah sunsaiw usluknodedun imma hliumans, yah andbundnoda bandi tuggons is, yah rodida raihtaba.

36 Yah anabaup im, ei mann ni qeþeina; whan filu is im anabaup, mais þamma eis meridedun,

37 Yah ufarassau sildaleikidedun, qipandans, Waila allata gatawida, yah baudans gatauyiþ gahausyan, yah unrodyandans rodyan.

CHAP. VIII. 1 In yainaim þan dagam, aftra at filu managai managein wisandein, yah ni habandam wha matidedeina, athaitands siponyans, qapuh du im,

2 Infeinoda du þizai managein, unte yu dagans þrins miþ mis wesun, yah ni haband wha matyaina;

3 Yah yabai fraleta ins lausqiprans du garda ize, ufligand ana wiga; sumai raihtis ize fairraþro qemun.

4 Yah andhofun imma siponyos is, Whaþro þans mag whas gasoþyan hlaibam ana auþidai?

5 Yah frah ins, Whan managans habaiþ llaibans? Iþ eis qeþun, Sibun.

30 And ðá heo on hyre hús eode, heo gemétte ðæt mæden on hire bedde liegende, and ðone deofol út-gán.[†]

31 And eft he eode of Tyra gemærum, and com þurh Sidonem to ðære Galileiscan sæ, betwux midde endas Decapoleos.

32 And hī læddon him ænne deafne and dumbne, and hine bædon, ðæt he his hand him on ásette.

33 Ðá nam he hine onsundran of ðære menigu, and his fingras on his earan dyde; and spætende his tungan onhrán.

34 And on ðone heofon behealdende, geómrode, and cwæþ, Effeta, ðæt is on ure gepeode, Sý ðú ontýned,

35 And sóna wurdon his earan geopenode, and his tungan bend wearþ unslýped, and he rihte spræc.

36 And he bead him, ðæt hi hit nánum men ne sædon; sóþlice swá he him swiðor bebead, swá hī swiðor bodedon,

37 And ðæs ðe má wundredon, and cwædon, Ealle þing he wel dyde, and he dyde ðæt deafe gehýrdon, and dumbe spræcon.

CHAP. VIII. 1[†] Eft on ðam dagum, him wæs mid micel menigu, and næfdon hwæt hī æton, ðá cwæþ he, to somne geclypedum his leorning-cnihtum,

2 Ic gemiltsige ðysse menegu, forðam hī þrý dagas me ge-anbidaþ, and nabbap hwæt hī eton;

3 Gif ic hī fæstende to hyra húsom læte, be wege hī geteorigeap; sume hī comon feorran.

4 And ðá andswarodon him his leorning-cnihtas, Hwanon mæg ænig man ðás mid hláfum on ðisum wéstene gefyllan?

5 Ðá áxode he hī, Hú fela hláfa hæbbe ge? Hī cwædon, Seofon.

30 And whanne she hadde gon hom, she foud the wenche sittinge on the bedd, and the deuel gon out fro hir.

31 And eftsoone Jhesus goynge out fro the endis^t of Tyre, cam thurȝ Sidon to the see of Galilee, that is bitwixe the myddil endis of Decapoleos.

32 And thei leeden to him a deaf man and dumb, and prieden him, that he putte to him the hond.

33 And he takynge him asydis fro the companye, sente his fyngris in to his litle eris; and spetinge towchide his tunge.

34 And he biholdynge in to heuene, sorwide withynne, and seith, Effeta, that is, Be thou openyd,

35 And anon his eris weren openyd, and the bond of his tunge is unbounden, and he spak rȝtly.

36 And he comaundide to hem, that thei schulden seye to no man; forsoth how moche he comaundide to hem, so moche more thei prechiden more,

37 And by that the more thei wondriden, seyinge, He dide wel alle thingis, and deaf men he made to heere, and doumbe for to speke.

CHAP. VIII. 1 In the dayes, whanne moche cumpenye of peple was with Jhesu, and hadde not what thei schulden etc, his disciplis gaderid to gidere, he seith to hem,

2 I haue rewthe on the cumpenye of peple, for loo! now the thridde day thei susteynen^t me, and han not what thei schulden etc;

3 And if I leue hem fastinge in to her hous, thei schulden faile in the weye; forsothe summe of hem camen fro fer.

4 And disciplis answeriden to him, Wherof a man schal mowe fille hem with looues here in wildirnesse?

5 And he axide hem, How manye looues han ȝe? The whiche seiden, Seuene.

30 And when she was come home to her housse, she foud the deuyll departed, and her daughter lyinge on the bedd.

31 And he departed agayne fro the coostes off Tyre and Sydon, and cam vnto the see off Galile, throwe the myddes off the coostes off the .x. cites.

32 And they brought vnto him won that was deffe and stambred in hys speche, and prayde hym, to laye hys honde apon hym.

33 And he toke hym a syde fro the people, and putt hys fyngrs in hys eares; and did spet and touched his tounge.

34 And loked vp to heven, and syghed, and sayde vnto hym, Ephatha, that ys to saye, Be openned,

35 And streyght waye hys eares were openned, and the stringe off hys tounge was loosed, and he spake playne.

36 And he comaunded them, that they schulde tell no man; butt the more he forbad them, soo moche the more a greate deale they publessed it,

37 And were beyonde measure astonyed, sayinge, He hath done all thinges well, and hath made booth the deffe to heere, and the dom to speake.

CHAP. VIII. 1 In those dayes, when there was a very greate companye, and had nothings to eate, Jesus called hys disciples to hym, and sayd vnto them,

2 My herte melteth on this people, be cause they have nowe bene wyth me iij. dayes, and have nothings to eate;

3 And yf I schulde sende them awaye fastinge to their awne houses, they schulde faynt by the waye; for dyvers of them cam from farre.

4 And hys disciples answered hym, From whence myght a man suffyse them with breed here in the wyldernes?

5 And he axed them, Howe many loves have ye? They sayde, Seven.

6 Yah anabaup þizai managein ana-kumbyan ana airþai. Yah nimands þans sibun hlaibans, yah awiliudonds, gabrak, yah atgaf siponyam seinaim, ei atlagidedeina faur. Yah atlagidedun faur þo managein.

7 Yah habaidedun fiskans fawans; yah þans gapiuþyands, qap ei atlagidedeina yah þans.

8 Gamatidedun þan, yah sadai waurþun; yah usnemun laibos gabruko, sibun spwreidans.

9 Wesunuþ-þan þai matyandans, swe fidwor þusundyos; yah fralailot ins.

10 Yah galaip sunsaiw in skip, miþ siponyam seinaim, yah qam ana fera Magdalan.

11 Yah urrunnun Fareisaieis, yah dugunnun miþsokyan imma, sokyandans du imma taikn us himina, fraisandans ina.

12 Yah ufwogyands ahmin seinamma, qap, Wha þata kuni taikn sokeip? Amen qiþa izwis, yabai gibaidau kunya þamma taikne.

13 Yah afletands ins, galeiþands aftra in skip, uslaiþ hindar marein.

14 Yah ufarmunnodedun niman hlaibans, yah niba ainana hlaif ni habaidedun miþ sis in skipa.

15 Yah anabaup im, qiþands, Saiwhiþ, ei atsaiwhiþ izwis þis beistis Fareisaie, yah beistis Herodis.

16 Yah þahtedun miþ sis misso, qiþandans, Unte hlaibans ni habam.

17 Yah fraþyands Iesus, qap du im, Wha þaggkeip, unte hlaibans ni habaiþ? Ni nauh fraþyþ, nih wituþ; unte daubata habaiþ hairto izwar.

18 Augona habandans, ni gasaiwhiþ, yah ausona habandans, ni gahauseiþ; yah ni gamunuþ,

19 Þan þans fimf hlaibans gabrak fimf þusundyom, whan managos tainyons fullos gabruko usnemuþ? Qeþun du imma, Twalif.

20 Aþþan þan þans sibun hlaibans

6 Ðá hét he sittan ða menegu ofer ða corþan. And nam ða seofon hláfas, and Gode þancode, and hī bræc, and sealde his leorning-enihtum, ðæt hī tofóran him ásetton. And hī swá dydon.

7 And hī næfdon búton feawa fixa; and he ða bletsode, and hét befóran him settan.

8 And hī æton, and wurdon gefyllede; and hī námon ðæt of ðam brytsenum beláf, seofon wilian fulle.

9 Sólþice ða ðe ðar æton, wæron fif þúsend; and he hī ðá forlét.

10 And sóna he on seyp, mid his leorning-enihtum, ástáh, and com on ða ðeálas Dalmanuþa.

11 And ðá férdon ða Pharisei, and ongunnon mid him smeagean, and tácen of heofone sóhton, and his fandedon.

12 Ðá cwæþ he, geomriende on his gáste, Hwi sécþ ðeos eneoris tácen? Sólþice ic eow secge, ne biþ ðisse eneorisse tácen geseald.

13 And hī ðá forlætende, eft on seyp ástáh, and férde ofer ðone múþan.

14 And hī ofergéton ðæt hī hláfas ne námon, and hī næfdon on seype mid him búton ænne hláf.

15 And he him bead, and cwæþ, Lóciaþ, and warniaþ fram Pharisea, and Herodes hæfe.

16 Ðá þohton hī betwux him, and cwædon, Næbbe we náne hláfas.

17 Ðá se Hælend ðæt wiste, he cwæþ, Hwæt þence ge, forðam ge hláfas nabbaþ? Gyt ge ne oncnáwaþ, ne ne ongytaþ; gyt ge habbaþ eowre heortan geblende.

18 Eagan ge habbaþ, and ne geseoþ, and earan, and ne gehýraþ; ne ge ne þencaþ,

19 Hwænne ic bræc fif hláfas and twegen fixas, and hū fela wyligena ge námon fulle? Hī cwædon ðá, Twelfe.

20 And hwænne seofon hláfas feower

6 And he comaundide the cumpanye to sitt down on the erthe. And he takynge seucene looues, and doynge thankynge, brak, and gaf to his disciplis, that thei schulden putte forth. And thei setten forth to the cumpany.

7 And thei hadden a fewe smale fischis; and he blesside hem, and comaundide for to be put forth.

8 And thei eeten, and ben fulfid; and thei token vp that lefte of relyf,⁺ seucene leepis.

9 Forsoth thei that eeten, weren as foure thousand of men; and he lefte hem.

10 And anon he wente vp in to a boot, with his disciplis, and cam in to the partis of Dalmanytha.

11 And Pharisees wenten out, and bigunnen to seke⁺ with him, axynge a tokene of hym fro heuene, temptinge hym.

12 And he sorwyng withynne in spirit, seith, What sekith this generacioun a tokene? Treuly I seie to you, if a tokene schal be youun to this generacioun.

13 And he leeuynge hem, wente vp eftsoone in to a boot, and wente ouer the sec.

14 And thei forzaten to take breed, and thei hadden not with hem no but o loof in the boot.

15 And he comaundide to hem, seyng, Se ye, and be ye war of the sourdow, of Pharisees, and sourdow, of Eroude.

16 And thei thouzten oon to another, seyng, For we han not breed.

17 The which thing knowun, Jhesus seith to hem, What thenke ye, for ye han not breed? ȝit ye knowen not, ne vnderstonden; ȝit ye han youre herte blyndid.

18 Ye hauynge ysen, seen not, and ye hauynge eeris, heeren not; nether ye han mynde,

19 Whanne I brak fyue looues in to fyue thousande, and hou manye eoffyns ful of brokene mete ye token vp? Thei seyn to him, Twelue.

20 Whanne and seucene looues in to

6 And he commaunded the people to sitt doune on the grounde. And he toke the .vij. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people.

7 And they had a feawe smale fysshes; and he blessed them, and commaunded them also to be sett before them.

8 They ate, and were suffysed; and they toke vp off the broken meate that was lefte, vij. basketes full.

9 They that ate, were in number aboute foure thousandt; and he sent them awaye.

10 And anon he toke shippe, with his disciples, and cam in to the parties of Dalmanutha.

11 And the Pharisees cam forth, and began to dispute with hym, and sought of hym a signe from heven, temptinge him.

12 And he syghed in his sprete, and sayde, Why doth thys generacioun seke a signe? Verely I saye vnto you, there shall no signe be geuen vnto thys generacioun.

13 And he lefte them, and went into the shippe agayne, and departed ouer the water.

14 And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe.

15 And he charged them, sayinge, Take hede, be ware of the leuen of the Pharises, and the leuen of Herode.

16 And they reasoned amonge themselves, sayng, We have no breed.

17 And when Jesus knewe that, he sayde vnto them, Why take ye thought, be cause ye have no bread? Perceave ye not yet, nether vnderstonde; have ye youre herttes yett blynded?

18 Have ye eyes, and se nott, and have ye eares, and heere not; do ye nott remember?

19 When I brake v. loves a monge .v. M. men, howe many baskettes full of broken meate toke ye vpp? They sayde vnto him .xij.

20 When I brake vij a monge iiij M.

fidwor þusundyom, whan managans spwreidans fullans gabruko usnemup? Iþ eis qeþun, Sibun.

21 Yah qaþ du im, Whaiwa ni nauh fraþyip?

22 Yah qemun in Beþaniin, yah berun du imma blindan, yah bedun ina, ei imma attaitoki.

23 Yah fairgreipands handu þis blindans, ustauh ina utana weihsis, yah speiwands in augona is, atlagyands ana handuns seinos, frah ina, gau wha sewhi.

24 Yah ussaiwhands, qaþ, Gasaiwha mans þatei swe bagmans gasaiwha gaggandans.

25 Þaþroh aftra galagida handuns ana þo augona is, yah gatawida ina ussaiwhan, yah aftragasatiþs warþ, yah gasawh bairhtaba allans.

26 Yah insandida ina du garda is, qiþands, Ni in þata weihis gaggais; ni manlhun qiþais, in þamma wehsa.

27 Yah usiddya Iesus yah siponyos is in wehsa Kaisarias þizos Filippaus. Yah ana wiga frah siponyans seinans, qiþands du im, Whana mik qiþand mans wisau?

28 Iþ eis andhofun, Iohannen þana Daupyand; yah anþarai, Helian; sunaih þan, ainana praufete.

29 Yah is qaþ du im, Aþþan yus whana mik qiþiþ wisan? Andhafyands þan Paitrus, qaþ du imma, þu is Christus.

30 Yah faurbaup im, ei manlhun ni qeþeina bi ina.

31 Yah dugann laisyan ins, þatei skal sunus mans filu wimman, yah uskiusan skulds ist fram þaim sinistam, yah þaim aulumistan gudyan, yah bokaryam, yah usqiman, yah afur þrins dagans usstandan.

32 Yah swikunþaba þata waurd rodida. Yah aftiuhands ina Paitrus, dugann andbeitan ina.

33 Iþ is gawandyands sik, yah gasaiwhands þans siponyans seinans, andbait

þusendum, and hu fela wyligena brytsena ge namon fulle? Hi sædon, Seofon.

21 Ða sæde he him, Hwi ne ongyte ge gyt?

22 And hi comon ða to Bethzaida, and hi brohton him ða ænne blindne, and hine bædon, ðæt he hine æt-hrine.

23 And ða æt-hrán he ðæs blindan hand, and lædde hine bútan ða wic, and spætte on his eagan, and his hand on-æsette, and hine áxode, hwæder he áht gesáwe.

24 Ða cwæp he ða, ða he hyne beseah, Ic geseo men swylce treow gaugende.

25 Eft he ásette his handa ofer his eagan, and he geseah ða, and wearþ geedniwod, swá ðæt he beorhtlice eall geseah.

26 Ða sende he hyne to his húse, and cwæp, Gá to ðinum húse; and ðeah ðú on tūn gá, nænegum ðú hit ne sege.[†]

27 Ða eode he and his leorning-cnihtas on ðæt castel Cesareæ Philippi. And he on wege his leorning-cnihtas áhsode, Hwæt secgaþ men ðæt ic sý?

28 Ða andswarodon hi, Sume, Iohannem ðone Fullultere; sume, Heliam; sume, sumne of ðam witegum.

29 Ða cwæp he, Hwæt secge ge ðæt ic sý? Ða andswarode Petrus him, and cwæp, Ðú eart Crist.

30 And ða bead he him, ðæt hi nænegum be him ne sædon.

31 Ða ongan he hi læran, ðæt mannes sunu gebyreþ fela þinga þolian, and beon áworpen fram caldormannum, and heahsacerdum, and bócerum, and beon ofslegen, and æfter þrim dagum árisan.

32 And spræc ða openlice. And ða nam Petrus hine, and ongan hine þreagean.

33 Ða bewende he hine, and ciddle Petre, and cwæp, Gá onbæc, Satanas;

four thousande of men, how many leepis of brokene mete 3e token vp? And thei seyn, Scuene.

21 And he seide to hem, How vnderstonden 3e not 3it?

22 And thei comen to Bethsayda, and thei bryngen to him a blynd man, and preiden hym, that he schulde touche him.

23 And the hond of the blynd man takun, he ledde him out of the streete, and spetynge in to his y3en, his hondis put to, he axide him, if he sy3 ony thing.

24 And he biholdinge, seith, I se men as trees walkyng.

25 Aftirward eftsoones he puttide hondis on his y3en, and he bigan for to se, and he is restorid, so that he sy3 clerely alle thingis.

26 And he sente him in to his hous, seyng, Go in to thi hous; and if thou schalt go in to the streete, seye to no man.

27 And Jhesus entride yn and his disciplis in to the castels of Sezarie of Philip. And in the weye he axide his disciplis, seiynge to hem, Whom seyn men me for to be?

28 The whiche answeriden to hym, seiynge, Summe, John Baptist; othere *seyn*, Helye; but othere *seyn*, as oon of the prophetis.

29 Thanne he seith to hem, But whom seye 3e me for to be? Petre answeringe, seith to him, Thou ert Crist.

30 And he thretenyde hem, that thei schulden nat seie to ony man of him.

31 And he bigan for to teche hem, for it bihoueth mannis sone suffre manye thingis, and to be reproved of the hi3este prestis, and of eldere men, and scribis, and to be slayn, and aftir thre dayes, for to rise a3en.

32 And he spak playnli the word. And Petre takynge him, bygan for to blame him.

33 The which turnyd, seiynge his disciplis, manaside Petre, seiynge, Go aftir

howe many baskettes of the levinges of broken meate toke ye vp? They sayde, vij.

21 And he sayde vnto them, Howe is it that ye vnderstonde not?

22 And he cam to Bethsayda, and they brought a blynde man vnto him, and desyred hym, to touche him.

23 And he caught the blinde by the honde, and ledd hym out off the toune, and spat in hys eyes, and put hys hondes apon hym, and axed him, yf he sawe eny thinge.

24 And he loked vp, and sayde, I se men, for I se them walke as they were trees.

25 After that he put his hondes agayne apon his eyes, and made hym see, and he was restored to his sight, and sawe every man clerly.

26 And he sent hym home to his awne housse, seyng, Nether go into the toune, nor tell it to eny in the toune.

27 And Jesus went out and his disciplis into the tounes that longe to the cite called Cesarea Philippi. And by the weye he axed his disciplis, seiynge, Whom do men saye that Y am?

28 They answered, Some saye, that thou arte Jhon Baptiste; some saye, Helyas; and some, one off the prophetes.

29 And he sayde vnto them, But whom saye ye that I am? Peter answered, and sayd vnto hym, Thou arte very Christe.

30 And he charged them, that they shulde tell no man off it.

31 And he began to declare vnto them, howe that the somme of man muste suffre many thynges, and shulde be reproved off the seniours, and off the hye prestes, and serybes, and shulde be kylled, and after thre dayes, aryse agayne.

32 And he spake that sayinge openly. And Peter toke hym a syde, and began to chyde hym.

33 He tourned aboute, and loked on his disciplis, and rebuked Peter, seiynge,

Paitru, qipands, Gagg hindar mik, Satana; unte ni frapys þaim Guþs, ak þaim manne.

34 Yah athaitands þo managein, miþ siponyam seinaim, qaþ du im, Saei wili afar mis laistyan, inwidai sik silban, yah nimai galgan seinana, yah laistyai mik.

35 Saei allis wili saiwala seinana gannasyan, fragisteiþ izai; iþ saei fragisteiþ saiwalai seinai in meina yah in þizos aiwaggelyons, ganasyiþ þo.

36 Wha auk boteiþ mannan, yabai gageigaiþ þana fairwhu allana, yah galeiþeiþ sik saiwalai seinai?

37 Aipþau wha gibþ manna inmaidein saiwalos seinaiþos?

38 Unte saei skamaþ sik meina, yah waurde meinaize in gabaurþai þizai horinondein yah frawaurhton, yah sunus mans skamaþ sik is, þan qimiþ in wulþau attins seinis, miþ aggilum þaim weiham.

CHAP. IX. 1 Yah qaþ du im, Amen qipa izwis, þatei sind sumai þize her standandane, þai ize ni kausyand daupaus, unte gasaiwhand þiudinassu Guþs qumanana in mahtai.

2 Yah afar dagans sailhs ganam Iesus Paitru, yah Iakobu, yah Iohannen, yah ustauh ins ana fairguni hauh sundro ainans; yah inmaidida sik in andwairþya ize.

3 Yah wastyos is waurþun glitmunyandeins wheitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gawheityan.

4 Yah ataugiþs warþ im Helias miþ Mose, yah wesun rodyandans miþ Iesua.

5 Yah andhafyands Paitrus qaþ du Iesua, Rabbei, goþ ist unsis her wisan; yah gawaurkyam hliyan þrins, þus ainana, yah Mose ainana, yah ainana Heliyin.

6 Ni auk wissa wha rodidedi; wesun auk usagidai.

7 Yah warþ millma ufarskadwyands im; yah qam stibna us þamma millmin,

fordam ðu nást ða þing ðe synd Godes, ac ða þing ðe synd manna.

34 Ðá cwæþ he, togædere geelypedre menegu, mid his leorning-enihtum, Gif hwá wyle me fyligean, wiðsace hine sylfne, and nime his ewylminge, and folgige me.

35 Se ðe wyle his sáwle hále gedón, se hí forspilþ; se ðe forspilþ his sáwle for me and for ðam góðspelle se hig gehælp.

36 Hwæt fremað men, ðeah he eallne middan-eard gestryne, and dó his sáwle forwyrd?

37 Oððe hwylc gewryxl sylþ se man for his sáwle?

38 Sôþlice se ðe me forsyhþ, and mine word on ðisre unriht-hæmedan and synfulran cneorisse, ðone mannes sunu forsyhþ, ðonne he cymþ on his fæder wuldre, mid hálgum englum.

CHAP. IX. 1 Ðá sæde he him, Sôþlice ic seege eow, ðæt sume synd hér wunniende, ðe deaþ ne onbyrigeað, ær hi geseon Godes rice on mægne cuman.†

2 Ðá æfter syx dagum nam se Hælend Petrum, and Iacobum, and Iohannem, and lædde hi sylfe on sundron on sumne healme munt; and wearþ befóran him ofer-híwod.

3 And his reaf wurdon glitiniende swá hwite swá snáw, swá nan fullere ofer eorþan ne mæg swá hwite gedón.

4 Ðá ætýwde him Helias mid Moyses, and to him spræcon.

5 Ðá andswarode Petrus him and cwæþ, Læreow, góð is ðæt we hér beon; and uton wyrcan hér preo eardung-stówa, ðe áne, and Moyses áne, and Helle áne.

6 Sôþlice he nyste hwæt he cwæþ; he wes áfæred mid ege.

7 And seo lyft hi ofersceadewode; and stefn com of ðære lyfte, and cwæþ, Des

me, Sathanas; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And the cumpanye of peple gederid, with his disciplis, he seide to hem, If ony man wole sue me, denye he him self, and take he his cros, and sue he me.

35 Sothly who so wole make his soule^t saf, he schal leese it; forsothe he that schal leese his soule^t for me and the gospel, schal make it saf.

36 Sothli what profiteth it a man, if he wyne al the world, and do peyringe to his soule?

37 Or what chaungyng schal a man ȝyue for his soule?

38 Forsoth who that schal knoleche me, and my wordis in this generacioun auoutresse, and mannis sone schal knowleche him, whanne he schal come in the glory of his fadir, with his aungels.

CHAP. IX. 1 And he seide to hem, Treuly I seie to ȝou, for ther ben summe of men stondinge here, the whiche schulen not taste deeth, til thei sen the rewme of God comyng in vertu.

2 And aftir sixe dayes Jhesus took Petre, and James, and John, and ledith hem by hem selue aloone in to an hiȝ hil; and he is transfigurid byfore hem.

3 And his clothis ben maad schynyng and white ful moche as snow, and which maner clothis a fullere^t may not make white on erthe.

4 And Helye with Moyses apperide to hem, and thei weren spekyng with Jhesu.

5 And Petre answeringe seith to Jhesu, Maistir, it is good vs for to be here; make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helye.

6 Sothli he wiste not what he schulde seie; forsothe thei weren agast by drede.

7 And ther is maad a cloude schadewyng hem; and a voys cam of the cloude,

Goo after me, Satan; for thou sauerest not the thynges off God, but the thynges off men.

34 And he called the people vnto hym, with his disciples also, and sayd vnto them, Whosoever wyll folowe me, lett hym forsake hym silfe, and take vp his crosse, and folowe me.

35 For whosoever wyll save his lyfe, shall lose it; but whosoever shall lose his lyfe for my sake and the gospels, the same shall save it.

36 What shal it profet a man yf he shulde wyn all the worlde, and loose his awne soule?

37 Or els what shall a man geve to redeme his soule agayne?

38 Whosoever therefore shall be ashamed off me, and off my wordes amonge this advoutrous and sinfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father, with the holy aungels.

CHAP. IX. 1 And he sayde vnto them, Verely I saye vnto you, there be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

2 And after .vi. dayes Jesus toke Peter, James, and Jhon, and leede them vp in to an hie mountayne out of the waye alone; and he was transfigured before them.

3 And his rayment did shyne and was made very whyte even as snowe, so whyte as noo fuller can make upon the erth.

4 And there apered vnto them Helyas with Moses, and they talked with Jesu.

5 And Peter answered and sayte to Jesu, Master, here is good beynge for vs; let vs make .iiij. tabernaclis, one for the, one for Moses, and one for Helyas.

6 And wist not what he sayde; for they were afrayde.

7 And there was a cloude that shadowed them; and a voyce cam out of

Sa ist sunus meus sa liuba, þamma hausyaþ.

8 Yah anaks insaiwhandans, ni þau-aseiþs ainohun gasewhun, alya Iesu ainana miþ sis.

9 Dalap þan atgaggandam im af þamma fairgunya, anabaup im, ei mannhun ni spillodedeina þatei gasewhun, niba biþe sunus mans us dauþaim usstoþi.

10 Yah þata waurd habaidedun du sis misso, sokyandans wha ist þata, us dauþaim usstandan.

11 Yah frehun ina, qiþandans, Unte qiþand þai bokaryos, þatei Helias skuli qiman faurþis?

12 Iþ is andhafyands qap du im, Helia sweþauh qimands faurþis, afragaboteiþ alla; yah whaiwa gameliþ ist bi sunu mans, ei manag winnai, yah frakunþs wairþai.

13 Akei qiþa izwis, þatei yu Helias qam, yah gatawidedun imma swa filu swe willedun, swaswe gameliþ ist bi ina.

14 Yah qimands at siponyam, gasawh filu manageins bi ins, yah bokaryans sokyandans miþ im.

15 Yah sunsaiw alla managei gasaiwhandans ina, usgeisnodedun; yah durinnandans, inwitun ina.

16 Yah frah þans bokaryans, Wha sokeiþ miþ þaim?

17 Yah andhafyands ains us þizai managein qap, Laisari, brahta sunu meinana du þus habandan ahman unrodyandan;

18 Yah þiswharuh þei ina gafahiþ, gawairþiþ ina, yah whaþyiþ, yah kriustiþ tunþuns seinans, yah gastaurnkiþ. Yah qap siponyam þeinaim, ei usdreibeina ina, yah ni mahtedun.

19 Iþ is andhafyands im qap, O! kuni ungalaubyando, und wha at izwis siyau, und wha pulau izwis? Bairiþ ina du mis.

is min leofesta sunu, gehyrap hine.

8 And sōna dā hī besāwon, hī nānne hī mid him ne gesāwon, būton ðone Hælend sylfne mid him.

9 And dā hī of ðam mūnte āstigon, he bead him, ðæt hī nānum ne sædon ða þing ðe hī gesāwon, būton ðonne mannes sunu of deape arise.

10 Hī dā ðæt word geheoldon betwux him, and smeadon hwæt ðæt wære, ðonne he of deape arise.

11 And hī hine āhsodon dā, Hwæt secgaþ Pharisei and ða bōceras, ðæt gebyraþ ærest Helias cume?

12 Dā sæde he him andswariende, Helias ealle þing ge-edniwaþ, ðonne he cymþ; swā be mannes suna āwriten is, ðæt he fela þolige, and si oferhogod.

13 Ac ic secge eow, ðæt Helias com, and hī dydon him swā hwæt swā hī woldon, swā be him āwriten is.

14 And dā he com to his leorning-cnihtum, he geseah mycele menegu abūton hī, and bōceras mid him sprecende.

15 And sōna eall folc ðæne Hælend geseonde, wearþ áfáred, and forht; and hine grētende, him to urnon.

16 Dā āhsode he hī, Hwæt smeage ge betweox eow?†

17 Him andswarode án of ðære menigu, Láreow, ic brohte minne sunu dumbne gást hæbbende;

18 Se swā hwær swā he hine gelæcþ, forgnit hine, and tōþum gristbitaþ, and forserincþ. And ic sæde ðinum leorning-cnihtum, ðæt hī hiuc út-ádrifon, and hī ne mihton.

19 Dā andswarode he him, Ealá! ungeleaffulle cneorys, swā lange swā ic mid eow beo, swā lange ic eow þolige? Bringaþ hine to me.

seyng, This is my mooste deereworthe sone, heere 3e him.

8 And anon thei biholdinge aboute, sy3e no more any man, no but Jhesus oonly with hem.

9 And hem comynge down fro the hil, he comaundide hem, that thei schulde not telle to any man tho thingis that thei hadde seyn, no but whanne mannis sone hath risun fro deede *spiritis*.

10 And thei heelden the word at hem self, sekyng what schulde be, whanne he hath risun fro deede.

11 And thei axiden him, seyng, What therefore seyn Pharisees and scribis, for it bihoueth Helye for to come first ?

12 The which answeringe seith to hem, Whanne Helye schal come first, he schal restore alle thingis ; and hou it is writun in to mannis sone, that he suffre many thingis, and be despisid.

13 But I seie to 3ou, for and Helye is comun, and thei diden to him what euere thingis thei wolden, as it is writun of him.

14 And he comynge to his disciplis, sy3 a greet company aboute hem, and scribis axynge with hem.

15 And anon al the cumpanye seyng Jhesu, was astoneyed, and thei dreden ; and thei rennyng to, greeten him.

16 And he axide hem, What seken 3e among 3ou ?

17 And oon of the company answeringe seide, Maistir, I haue brou3t to thee my sone hauynge an vnclene spirit ;

18 The which wher euere he schal take hym, hirtith him, and he frothith,† and betith to gidere with teeth, and wexith drye. And I seide to thi disciplis, that thei schulden caste hym out, and thei my3ten not.

19 The which answeringe to hem seide, A ! thou schrewid generacioun and out of bileue, hou longe schal I be at 3ou, hou longe schal I suffre 3ou ? Brynge 3e hym to me.

the cloude, saynge, This ys my dere sonne, here hym.

8 And sodenly they lokel rounde aboute them, and sawe no man more, but Jesus only.

9 As they cam doune from the hill, he charged them, that they schulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne.

10 And they kepte that saynge with in them, and demanded won of another, what that rysinge from deeth agayne schulde meane.

11 And they axed hym, seyng, Why then saye the scribes, that Helyas muste fyrste come ?

12 He answered and sayde vnto them, Helyas at his fyrste commynge, shall brynge all thynges agayne into good order ; and even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought.

13 And I saye vnto you, thatt Helyas ys come, and they have done vnto hym whatsoever pleased them, as it is wrytten off hym.

14 And he cam to his disciples, and sawe moche people aboute them, and the scribes disputinge with them.

15 And streyght waye all the people behelde hym, and were amased ; and ran to hym, and saluted hym.

16 And he sayde vnto the scribes, What dispute ye with them ?

17 And won of the company answered and sayde, Master, I haue brought my sonne vnto the which hath a dom spirite ;

18 And whensoever he taketh hym, he teareth hym, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples, that they schulde caste hym out, and they coulde nott.

19 He answered him and sayd, O ! generacioun without faight, howe longe shall Y be with you, howe longe shall Y suffre you ? Bringe him vnto me.

20 Yah brahtedun ina at imma. Yah gasaiwhands ina, sunsaiw sa alma tahida ina ; yah driusands ana airþa, walwisoda whapþyands.

21 Yah frah þana attan is, Whan lagg mel ist, ei þata warþ imma? Iþ is qaþ, Us barniskya ;

22 Yah ufta ina yah in fon atwarp yah in wato, ei usqistidedi imma ; akei yabai mageis, hilp unsara, gableiþyands unsis.

23 Iþ Iesus qaþ du imma, Þata yabai mageis galaubyan, allata mahteig þamma galaubyandin.

24 Yah sunsaiw ufhropyands sa atta þis barnis miþ tagram qaþ, Galaubya ; hilp meinaizos ungalaubeinais.

25 Gasaiwhands þan Iesus þatei samap rann managei, gawhotida ahmin þamma unbrainyin, qiþands du imma, Þu alma þu unrodyands yah bauþs, ik þus ana-biuda, usgagg us þamma, yah þanaseiþs ni galeiþais in ina.

26 Yah hropyands, yah filu tahyands ina, usiddya ; yah warþ swe dauþs, swa-swe managai qeþun, þatei gaswalt.

27 Iþ Iesus undgreipands ina bi hand-au, urraisida ina ; yah usstop.

28 Yah galeiþandan ina in gard, siponyos is frehun ina sundro, Duwhe weis ni mahtedum usdreiban þana ?

29 Yah qaþ du im, Þata kuni in waihtai ni mag usgaggan, niba in bidai yah fastubnya.

30 Yah yainpro usgaggandans, iddyedun þairh Galeilaian ; yah ni wilda ei whas wissedi.

31 Unte laisida siponyans seinans, yah qaþ du im, Þatei sunus mans atgibada in handuns manne, yah usqimand imma, yah usqistips, þridyin daga usstandiþ.

32 Iþ eis ni froþun þamma waurda, yah ohtedun ina frailnan.

33 Yah qam in Kafarnaum. Yah in garda qumans, frah ins, Wha in wiga miþ izwis misso mitodeduþ ?

20 Ðá brohton hi hine. And ðá he hine geseah, sóna se gást hine gedréfde ; and on eorþan forgnyden, fæmende he tearflode.

21 And ðá áhsode he hys fæder, Hú lang tid is, syððan him ðis gebyrede ? Ðá cwæþ he, Of cildháde ;

22 He hine gelómlice on fýr and on wæter sende, ðæt he hine forspilde ; ac gif ðú hwæt miht, gefylst us, úre gemiltsod.

23 Ðá cwæþ se Hælend, Gyf ðú gelyfan miht, ealle þing synd gelyfedum mihtlice.

24 Ðá sóna hrýmde ðæs cildes fæder and wépende cwæþ, Drihten, ic gelyfe ; gefylst minre ungeleaffulnysse.

25 And ðá se Hælend geseah ða toyrnendan menegu, he behead ðam unclænan gáste, ðus cweðende, Ealá deafa and dumba gást, ic beode ðé, gá of him, and ne gá ðú leng on hine.

26 He ðá hrýmende, and hine swýðe slitende, eode of him ; and he wæs swylce he dead wære, swá ðæt manega cwædon, sóþlice he is dead.

27 Ðá nan se Hælend his hand, and hine up-áhóf ; and he árás ðá.

28 And ðá he into ðam húse eode, his leorning-enihtas hine digollice áhsodon, Hwi ne mihton we hine út-ádrifan ?

29 Ðá sæde he, Ðis cyn ne mæg of nánun men út-gán, búton þurh gebedu and on fæstene.

30 Ðá hi ðanon férdon, hig forbugon Galileam ; he nolde ðæt hit ænig man wiste.

31 Sóþlice he lærde his leorning-enihtas, and sæde, Sóþlice mannes sunu biþ geseald on synfulra handa, ðæt hi hine ofslean, and ofslegen, ðam þriddan dæge he árist.

32 Ðá nyston hi ðæt word, and hi ádrédon hine áhsiende.

33 Ðá comon hi to Capharnaum. And ðá hi æt hám wæron, he áhsode hi, Hwæt smeade ge be wege ?

20 And thei brouzten hym to. And whanne he hadde seyn him, anon the spirit troublide him; and he cast down in to the erthe, was walewid frothinge.

21 And he axide his fadir, Hou moche of tyme it is, sithen this thing fel to him? And he seith, Fro childhod;

22 And ofte he hath sent him and in to fier and in to watir, that he schulde leese him; but and if thou maist ony thing, help vs, hauynge mercy on vs.

23 Sothli Jhesus seith to him, If thou maist bileue, alle thingis ben possible to a man bileuynge.

24 And anon the fadir of the child crynge with teeris seide, Lord, I bileue; help thou myn vnbeleuefulness.

25 And whanne Jhesus hadde seyn the company of peple rennyng to gidere, he manaside to the vnclene spirit, scyng to him, Thou deaf and dounb spirit, I comaund thee, go out fro him, and entre not more in to him.

26 And he crynge, and moche tobreidyng him, wente out fro him; and he is maad as deed, so that manye seiden, that he was deed.

27 Forsoth Jhesus holdynge his hond, lifte vp him; and he roos.

28 And whanne he hadde entrid in to an hous, his disciplis axiden him priuely, Whi myzten not we caste hym out?

29 And he seyde to hem, This kynde in no thing may go out, no but in preier and fastynge.

30 And thei gon fro thennis, wenten forth in to Galile; and he wolde no man wite.

31 He tauzte his disciplis, and seide to hem, For mannus sone schal be bi-trayed in to the hondis of men, and thei schulen sle him, and he slayn, on the thridde day schal rise a3eu.

32 And thei knewen not the word, and dredden for to axe him.

33 And thei camen to Cafarnaum. Which wheane he was in the hous, axide hem, What tretiden 3e in the weie?

20 And they brought him vnto him. And as sone as the sprete sawe him, he tare him; and he fell doune on the grounde, walowinge and fomyng.

21 And he axed his father, Howe longe is it a goo, seus this hath happened hym? And he sayde, Of a chylde;

22 And ofte tymes casteth hym in to the fyre and also in to the water, to destroye hym; butt yff thou canste do eny thyng, have mercy on vs, and helpe vs.

23 Jesus sayde vnto him, Ye yf thou couldest beleve, all thynges are possyble to hym that belevith.

24 And streyghtwaye the father off the chylde cryed with teares sayinge, Lorde, I beleve; sucker myne vnbelefe.

25 When Jesus sawe that the people cam runnyng togedder vnto hym, he rebuked the foule sprete, sayinge vnto hym, Thou dom and deffe sprete, I charge the, come out of hym, and entre no more in to hym.

26 And the sprete cryed, and rent him sore, and cam out; and he was as won that had bene deed, in so moche that many sayde, he is deed.

27 Butt Jesus caught hys honde, and lyfte hym vpp; and he roose.

28 And when he was come in to the housse, his disciples axed him secretly, Why coulde nott we caste hym out?

29 And he sayde vnto them, Thys kynde can by non other meanes come forth, but by prayer and fastynge.

30 And they departed thens, and toke there iorney thorowe Galile; and wolde not that eny man shulde have knowen itt.

31 For he taught hys disciples, and sayde vnto them, The sonne off man shalbe delyvered in to the hondes off men, and they shall kyll hym, and after that he ys kyllled, he shall aryse agayne the thryd daye.

32 Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

33 And he cam to Capernaum. And when he was come to housse, he sayde to them, What was that ye disputed bytwene you by the waye?

34 *Īþ eis slawaidedun ; du sis misso andrunnun, wharyis maists wesi.*

35 *Yah sitands atwopida þans twalif, yah qaþ du im, Yabai whas wili frumists wisan, siyai allaize aftumists, yah allaim andbahts.*

36 *Yah nimands barn, gasatida ita in midyaim im ; yah ana armins nimands ita, qaþ du im,*

37 *Saei ain þize swaleikaize barne andnimip ana namin meinamma, mik andnimip ; yah sawhazuh saei mik andnimip, ni mik andnimip, ak þana sandyandan mik.*

38 *Andhof þan imma Iohannes, qipands, Laisari, sewhum sumana in þeinamma namin usdreibandun unhulþons, saei ni laisteip unsis, yah waridedum imma, unte ni laisteip unsis.*

39 *Īþ is qaþ, Ni waryip imma ; ni mannahun auk ist saei tauyip maht in namin meinamma, yah magi sprauto ubil waurdyan mis.*

40 *Unte saei nist wipra izwis, faur izwis ist.*

41 *Saei auk allis gadragkyai izwis stikla watins in namin meinamma, unte Christaus siyup, amen qiþa izwis, ei ni fraqisteip mizdon seinai.*

42 *Yah sawhazuh saei gamarzyai ainana þize leitilane þize galaubyandane du mis, goþ ist imma mais ei galagyaidau asiluqairnus ana balsaggan is, yah frawaurpans wesi in marcin.*

43 *Yah yabai marzyai þuk handus þeina, afmait þo ; goþ þus ist hamfanma in libain galeiþan, þau twos handuns habandin galeiþan in gaiainnan, in fon þata unwhapnando,*

44 *Þarei maþa ize ni gaswiltip, yah fon ni afwhapnip.*

45 *Yah yabai fotus þeins marzyai þuk, afmait ina ; goþ þus ist galeiþan in libain haltamma, þau twans fotuns habandin gawairpan in gaiainnan, in fon þata unwhapnando,*

46 *Þarei maþa ize ni gaswiltip, yah fon ni afwhapnip.*

47 *Yah yabai augo þein marzyai þuk,*

34 *And hi sūwodon ; wítodlice hi on wege smeaddon, hwylc hyra yldost wære.*

35 *Ðá he sæt he clypode hi twelfe, and sæde him, Gif eower hwylc wyle beon fyrmest, beo se eadmodost, and eower ealra þén.*

36 *Ðá nam he ánne enapan, and getsette on hyra middele ; ðá he hine beclypte, he sæde him,*

37 *Swá hwylc swá ánne of ðus geráðum enapum on minum naman onfehþ, se onfehþ me ; and se ðe me onfehþ, he ne onfehþ me, ac ðone ðe me sende.†*

38 *Ðá andswarode Iohannes, and cwæþ, Láreow, sumne we gesáwon on ðinum naman deofol-seocnessa út-ádrifende, se ne fyligþ us, and we him forbudon.*

39 *Ðá cwæþ he, Ne forbeode ge him ; nis nán ðe on minum naman mægen wyrce, and mæge raðe be me yfele sprecaþ.*

40 *Se ðe nis ágén eow, se is for eow.*

41 *Sóþlice se ðe sylþ drinc eow calic fulne wæteres on minum naman, forðam ge Cristes synd, ic eow sóþ secge, ne forlyst he his méde.*

42 *And swá hwá swá gedréfþ áenne of ðyssum lytlingum on me gelyfendum, betere him wære ðæt áu cweorn-stán wære to his sweoran geenyt, and wære on sæ beworpen.*

43 *And gif ðin hand ðe swicaþ, ceorf hi of ; betere ðe is ðæt ðú wanhál to life gá, ðonne ðú twá handa hæbbe and fare on helle, and on unácwencedlic fýr,*

44 *Ðar hyra wrym ne swylt, and fýr ne biþ ácwenced.*

45 *And gif ðin fót swicaþ ðe, ceorf hine of ; betere ðe is ðæt ðú healt gá on éce lif, ðonne ðú hæbbe twegen fét and si áworpen on helle, unácwencedlices fýres,*

46 *Ðar hyra wrym ne swylt, ne fýr ne biþ ádwæsed.*

47 *Gif ðin eage ðe swicaþ, weorp hit*

34 And thei weren stille ; sothli thei disputiden among hem in the weie, who of hem schulde be more.

35 And he sittinge clepide the twelue, and seith to hem, If any man wole be the first among 3ou, he schal be the laste, and mynystre of alle.

36 And he takinge a childe, ordeynede him in the myddil of hem ; whom whanne he hadde byclippid, he seith to hem,

37 Who euere schal receyue oon of suche children in my name, he receyueth me ; and who euere receyueth me, he receyueth not me aloone, but him that sente me.

38 John answeride to him, seyinge, Maistir, we sy3en sum oon for to caste out fendis in thi name, the which sueth not vs, and we han forbedun him.

39 Sothli Jhesus seith to him, Nyle 3e forbode him ; ther is no man that doth vertu in my name, and may soone speke yuele of me.

40 Forsothe he that is not azens vs, is for vs.

41 Sothli who euere schal 3yue drynke to 3ou a cuppe of cold watir in my name, for 3e ben of Crist, treuly I seie to 3ou, he schal not leese his mede.

42 And who euere schal selaundre oon of thes litle bileuynges in me, it is good to him that a mylne stoon of assis were don aboute his neeke, and were sent in to the see.

43 And if thin hond selaundre thee, kitt it away ; it is good to thee feble to entre in to lyf, than hauyngge twey hondis go in to helle, in to fier that neuere schal be quenched,

44 Where the worme of hem deieth not, and the fier is not quenched.

45 And if thi foot selaundre thee, kitt it of ; it is good to thee for to entre crokid in to euerlasting lyf, than hauyngge twey feet to be sent in to helle of fier, that neuer schal be quenched,

46 Where the worme of hem deieth not, and the fier is not quenched.

47 That if thin y3e selaundre thee, cast

34 And they helde their peace ; for by the waye they reasoned amonge them selves, who schulde be the chefest.

35 And he sate doune and called the twelve vnto hym, and sayd to them, Yf eny man desyre to be fyrst, the same shalbe last off all, and servaunt vnto all.

36 And he toke a chylde, and sett hym in the myddes of them ; and toke hym in hys armes, and sayde vnto them,

37 Whosoever receave eny soche a chylde in my name, he receaveth me ; and whosoever receaveth me, receaveth not me, but him that sent me.

38 Jhon answered him, sayinge, Master, we sawe won castinge out devyls in thy name, which foloweth not vs, and we forbade hym, be cause he foloweth vs nott.

39 But Jesus sayde, Forbid hym nott ; for there ys no man that shall do a myracle in my name, and can speake lightly evyll of me.

40 Whosoever is not agaynste you, is on youre parte.

41 And whosoever shall geve you a cuppe off water to drinke for my nams sake, be cause ye are belongyngge to Christe, verely I saye vnto you, he shall nott loose his rewarde.

42 And whosoever shall hurte won of this litell wons that beleve in me, it were better for him that a myll stone were hanged aboute his neeke, and that he were cast in to the see.

43 And yf thy hande offende the, cut hym of ; itt ys better for the to entre into lyffe maymed, then to goo with two hondes in to hell, in to fire that never shalbe quenched,

44 Where there worme dyeth nott, and the fyre never goeth oute.

45 And yf thy fote offende the, cut hym of ; it is better for the to goo halt in to lyffe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched,

46 Where there worme dyeth not, and the fyre never goeth oute.

47 And yf thyne eye offende the, plucke

uswairp imna ; gop þus ist haihamma galeiþan in þindangardya Guþs, þau twa augona habandin atwairpan in gaiainnan funins,

48 Þarei maþa ize ni gadauþniþ, yah fon ni afwhapniþ.

49 Whazuh auk fuuin saltada, yah wharyatoh hunslu salta saltada.

50 Gop salt ; iþ yabai salt unsaltan wairþiþ, whe supuda ? Habaiþ in izwis salt, yah gawairþeigai siyaiþ miþ izwis misso.

CHAP. X. 1 Yah yainþro usstandands, qam in markom Iudaias hindar Iaurdanau ; yah gaqemun sik aftra manageins du imma, yah swe biuhts, aftra laisida ins.

2 Yah duatgaggandans Farcisaieis, frehun ina, Skuldu siyai mann qen afsatyan ? fraisandans ina.

3 Iþ is andhafyands qap, Wha izwis anabaup Moses ?

4 Iþ eis qeþun, Moses uslaubida unsis bokos afsateinaiis melyan, yah afletan.

5 Yah andhafyands Iesus qap du im, Wipra harduhairtein izwara gamelida izwis þo anabusn.

6 Iþ af anastodeinai gaskaftais gumein yah qinein gatawida Guþ ;

7 Inuh þis bileiþai manna attin seinamma yah aþein seinai,

8 Yah siyaina þo twa du leika samin. Swaswe þanaseiþs ni siud twa, ak leik ain.

9 Þatei nu Guþ gawaþ, manna þamma ni skaidai.

10 Yah in garda aftra siponyos is bi bata samo frehun ina.

11 Yah qap du im, Sawhazuh saci afletip qen seinu, yah liugaip anþara, horinoþ du þizai.

12 Yah yabai qino afletip aban seinana, yah liugada anþamma, horinoþ.

ut ; betere ðe is mid anum eagan gan on Godes rice, ðonne twa eagan hæbende sý aworpen on helle fyr,

48 Ðar hyra wrym ne swylt, ne fyr ne biþ æwenced.

49 Sôþlice ælc man biþ mid fyre gesylt, and ælc offrung biþ mid sealte gesylt.

50 Gôd is sealt ; gif ðæt sealt unsealt biþ, on ðam ðe ge hit syltaþ ? Habbaþ sealt on eow, and habbaþ sibbe betwux eow.

CHAP. X. 1 And ðanon, he com on Iudeisce endas of Iordane ; ða comon eft menigu to him, and swa swa he gewunode, he hi lærde eft-sôna.

2 Ða genealcæhton him Pharisei, and hine axodon, Hwæder alýfþ ænegum men his wif forlætan ? his ðus fandigende.

3 Ða andswarode he him, Hwæt bead Moyse eow ?

4 Hi sædon, Moyse lýfde ðæt man wite hiw-gedales boc, and hi forlæte.

5 Ða cwæþ se Hælend, For eowre heortan heardnesse he eow wrát ðis bebod.

6 Fram fruman gesceafte God hi geworhte wæpnedman and wimman ;

7 And cwæþ, Fordam se man forlæt his fæder and mōder, and hine his wife geþeot,

8 And beoþ twegen on anum flæsce. Witodlice ne synd nā twegen, ac an flæsc.

9 Ðæt God gesamnode, ne syndrige ðæt nān man.

10 And eft innan huse his leorningcnihtas hine be ðam ylean ahsodon.

11 Ða cwæþ he, Swa hwyle man swa his wif forlæt, and oðer niþ, unriht-hæmed he wrycþ þurh hi.

12 And gif ðæt wif hire were forlæt, and oðerne niþ, heo unriht-hæmþ.†

it out; it is good to thee for to entre
gogil y3ed in to rewme of God, than
hauunge twey y3en for to be sent in to
helle of fier,

48 Where the worm of hem deieth not,
and the fier is not quenched.

49 Forsoth euery man schal be saltid⁺
with fier, and euery slayn sacrifice schal
be sanorid with salt.

50 Salt is good thing; that if salt be
vnsaori, in what thing schulen 3e make
it saori? Haue 3e salt in 3ou, and
haue 3e pees among 3ou.

CHAP. X. 1 And Jhesus risynge vp
fro thennis, cam in to the endis of Jude
ouer Jordan; and eftsoones the cum-
panyes of peple camen to gidere to him,
and as he was wont, eftsoone he tau3te
hem.

2 And Pharisees comynge ny3, axiden
him, If it be leefful to a man for to
leue⁺ his wyf? temptinge him.

3 And he answeringe seith to hem,
What comaundide Moyses to 3ou?

4 The whiche seiden, Moyses suffride
to write a libel of forsakinge, and to
forsake.

5 To whom Jhesus answeringe seith,
To the hardnesse of 3oure herte Moyses
wroot to 3ou this precept.

6 Forsothe fro the bigynnyng of crea-
ture God made hem male and female;

7 And he seide, For this thing a man
schal leue fadir and modir, and schal
clefe to his wif,

8 And thei schulen be tweyne in o
fleisch. And so now thei ben not
tweyne, but o fleisch.

9 Therefore that thing that God ioynede
to gidere, no man departe.

10 And eftsoone in the hows his dis-
ciplis axiden him of the same thing.

11 And he seith to hem, Who euere
schal leue his wyf, and wedde another,
he doth auoutrie vpon hir.

12 And if the wyf schal leue hir hose-
bonde, and be weddid to another, she
doth auoutrie.

hym oute; itt ys better for the to goo
in to the kyngdom of God with one eye,
then hauunge two eyes to be caste into
hell fyre,

48 Where their worme dyeth nott, and
the fyre never goeth oute.

49 Every man therefore shalbe salted
with fyre, and every sacryfyse shalbe
seasoned with saltt.

50 Salt ys good; but yf the salt be
vnsaury, what shall ye salte there with?
Se that ye have saltt in youre selves,
and have peace amonge youre selves one
with another.

CHAP. X. 1 And he rose from thens,
and went in to the coostes of Jewry
through the regyon that ys beyonde
Jordan; and the people resorted vnto
hym afresshe, and as he was wont, he
taught them agayne.

2 And the Pharyses cam, and axed hym
a question, Whether it were laufful for
a man to putt away hys wyfe? to
prove hym.

3 He answered and said vnto them,
What did Moses bid you do?

4 And they sayde, Moses suffred to
wryte a testimoniall of her diuorsment,
and to putt her awaye.

5 And Jesus answered and sayd vnto
them, For because of youre harde herttes
he wrote thys precept vnto you.

6 But at the fyrst creacion God made
them man and woman;

7 Sayinge, For thys thinges sake shall
a man leue father and mother, and hyde
by his wyfe,

8 And .ij. shalbe made won flesshe. So
then are they nowe nott twayne, but
won flesshe.

9 Therefore that whych God hath cup-
pled, let nott man separate.

10 And in the housse his disciples axed
him agayne of that mater.

11 And he sayde vnto them, Whoso-
ever putteth awaye his wyfe, and maryeth
another, breaketh wedlocke to her warde.

12 And yf a woman forsake her hus-
band, and be maryed to another, she
committeth aduoutrie.

13 Þanuh atberun du ïmma barna, ei attautoki ïm ; ïþ þai siponyos ïs sokun þaim bairandam du.

14 Gasaiwhands þan Æsus, unwerida, yah qap du ïm, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize ist þiudangardi Guþs.

15 Amen qiþa izwis, saei ni andnimip þiudangardya Guþs swe barn, ni þauh qimip ïn izai.

16 Yah gaþlaihands ïm, lagyands handuns ana þo, þiupida ïm.

17 Yah usgaggandin ïmma ïn wig, duatrinlands ains, yah knussyands, þap ïna, qiþands, Laisari þiupþeiga, wha tauyau, ei libainais aiweinons arþya wairþau ?

18 Æþ ïs qap du ïmma, Wha mik qiþis þiupþeigana ? Ni whashun þiupþeigs, alya ains Guþ.

19 Þos anabusnins kant, ni horinos, ni maurþryais, ni hlifais, ni siyais galugaweitwods, ni anamahtyais, swerai attan þeinana yah aiþein þeina.

20 Þaruh andhafyands qap du ïmma, Laisari, þo alla gafastaida us yundai meina.

21 Æþ Æsus ïnsaiwhands du ïmma, friyoda ïna ; yah qap du ïmma, Ainis þus wan ist ; gagg, swa filu swe habais frabugei, yah gif þarbam, yah habais huzd ïn liminam ; yah hiri, laistyan mik nimands galgan.

22 Æþ ïs ganipnands ïn þis waurdis, galaiþ gaur, was auk habands faihu manag.

23 Yah bisaiwhands Æsus, qap siponyam seinaim, Sai whaiwa agluba þai faiho gababandans ïn þiudangardya Guþs galeiþand.

24 Æþ þai siponyos afslauþnodedun ïn waurde ïs. Þaruh Æsus aftra andhafyands qap ïm, Barnilona, whaiwa aglu ist, þaim hugyandam afar failhau ïn þiudangardya Guþs galeiþan.

25 Azitizo ist ulbandau þairh þairko

13 And hī brohton him hyra lytlingas, ðæt he hī æt-hrine ; ðā ciddon his leorning-cnihtas ðam ðe hī brohton.

14 Ðā se Hælend hī geseah, unwurðlice he hit forbead, and sæde him, Lætaþ ða lytlingas to me cuman, and ne forbeode ge him, sôþlice swylcera is heofona rice.

15 Sôþlice ic secge eow, swā hwyle swā Godes rice ne onfehþ swā lytling, ne gæþ he on ðæt.

16 Ðā beclypte he hī, and his handa ofer hī settende, bletsode hī.†

17 And ða he on wege eode, sum him to arn, and gebigedum cneowe tofóran him, cwæþ, and bæd hine, Lā góða láreow, hwæt dó ic, ðæt ic éce lif áge ?

18 Ðā cwæþ se Hælend, Hwī segst ðú me góðne ? Nis nán man gód, búton God ána.

19 Canst ðú ða bebodu, ne unriht-hæm ðú, ne slyh ðú, ne stel ðú, ne sege ðú lease gewitnesse, fācen ne dó ðú, weorþa ðinne fæder and ðine móder.

20 Ðā andswarode he, Góða láreow, eall ðis ic geheold of minre geogude.

21 Se Hælend hine ðā behealdende, lufode ; and sæde him, An þing ðe is wana ; gesyle eall ðæt ðú áge, and syle hit þearfum, ðonne hæfst ðú gold-hord on heofonum ; and cum, and folga me

22 And for ðam worde he wæs ge-unrét, and ferde gnornigende, forðam he hæfde mycele æhta.

23 Ðā cwæþ se Hælend to his leorning-cnihtum, hine beseonde, Swýðe earfoþlice on Godes rice gáp ða ðe feoh habbaþ.

24 Ðā forhtodon his leorning-cnihtas be his wordum. Eft se Hælend him andswariende cwæþ, Ealá cild, swýðe earfoþlice ða ðe on heora feo getrúwig-eaþ gáp on Godes rice.

25 Eaðere ys olfeude to farenne þurh

13 And thei offriden to him litle children, that he schulde touche hem; sotheli disciplis thretenyden to men of-fringe.

14 Whom whanne Jhesus hadde seyn, he baar heuye,[†] and seith to hem, Suffre 3e litle children for to come to me, and forbede 3e hem not, forsoth of suche is the kyngdom of God.

15 Treuli I seie to 3ou, who enere schal not receyue the kyngdom of God as this litle child, he schal not entre in to it.

16 And he bielippinge hem, and putt-inge hondis vpon hem, blesside hem.

17 And whanne Jhesus was gon out in the weye, o man rennyng bifore, the kne bowid, preiede him, seiynge, Goode maistir, what schal I do, that I receyue euerlastinge lyf?

18 Forsothe Jhesus seide to him, What seist thou me good? No man good, no but God alone.

19 Thou hast knowen the comaundementis, do thou non auoutrie, sle not, stele not, seie not fals witnessinge, do no fraude, worschipe thi fadir and modir.

20 And he answeringe seith to him, Maistir, I haue kept alle these thingis fro my 3outh.

21 Sothli Jhesus biheld him, and louyde hym; and he seide to him, O thing failith to thee; go thou, selle thou what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene; and come, sue thou me. . .

22 The which maad sorwful in the word, wente away mornynge, forsoth he was hauynge many possessiouns.

23 And Jhesus biholdinge aboute, seith to his disciplis, How hard thei that han money schulen entre in to the kyngdom of God.

24 Forsothe the disciplis weren stoneyed in his wordis. And Jhesus eft-soone answeringe seith to hem, 3e litle sones, how hard thing it is, men tristynge in richessis for to entre in to the kyngdom of God.

25 It is lister[†] a camel for to passe

13 And they brought chylidren to hym, that he shoulde touche them; and hys disciples chid those that brought them.

14 When Jesus sawe that, he was displeased, and sayd vnto them, Suffre the chylidren to come vnto me, and forbid them not, for vnto suche belongeth the kyngdom of God.

15 Verely I saye to you, whosoever shall not receiue the kyngdom of God as a chylde, he shall not entre therein.

16 And he toke them vppe in his armes, and putt his hondes vpon them, and blessed them.

17 And when he was come out into the waye, there cam won runnyng, and kneled to him, and axed him, Goode master, what shall I do, that I maye enheret eternal lyfe?

18 Jesus said vnto him, Why callest thou me goode? There is no man goode but won, whych ys God.

19 Thou knowest the commaundmentes, breake not matrimony, kyll not, steale nott, bere no false wytnes, defraude no man, honore thy father and thy mother.

20 He answered and said to him, Master, all theese I have observed from my youth.

21 Jesus behelde him, and had a favour to him; and said vnto him, Won thinge is lackinge vnto the; goo, and sell all that thou hast, and geve itt to the povre, and thou shalt have treasure in heven; and come, and folowe me and take thy crosse on the.

22 But he was discumforted with that sayinge, and went awaye mornynge, for he had greate possessions.

23 And Jesus loked rounde aboute, and sayd vnto hys disciples, With what difficulte shall they that have ryches entre into the kyngdom of God.

24 Hys disciples were astonnyed att hys wordes. Jesus answered agayne and sayde vnto them, Chylidren, howe harde is it, for them that truste in their ryches to entre in to the kyngdom off God.

25 Hit ys easyer for a camell to go

neþlos galeiþan, þau gabigamma in þiud-
angarda Gups galeiþan.

26 Iþ eis mais usgeisnodedun, qiþ-
andans du sis misso, Yah whas mag
ganisan?

27 Insaivbands du im Iesus, qaþ, Akei
fram mannam unmahteig ist, ni fram
Gupa; allata auk mahteig ist fram
Gupa.

28 Dugann þan Paitrus qiþan du im-
ma, Sai! weis aflailotum alla, yah laist-
idedum þuk.

29 Andhafyands im Iesus qaþ, Amen
qiþa izwis, ni whashun ist saei aflailoti
gard, aipþau broþruns, aipþau aipein,
aipþau attan, aipþau qen, aipþau barna,
aipþau haimoþya in meina yah in pizos
aiwaggelyons,

30 Saei ni andnimai .r. falþ nu in
þamma mela, gardins, yah broþruns, yah
swistruns, yah attan, yah aipein, yah
barna, yah haimoþya, miþ wrakom, yah
in aiwa þamma anawairþin libain aiw-
einon.

31 Aþþan managai wairþand, frumans
aftumans, yah aftumans frumans.

32 Wesunuþ-þan ana wiga gaggandans
du Iairusaulwmai; yah faurligaggands
ins Iesus, yah sildaleikidedun, yah afar-
laistyardans faurlitai waurþun. Yah
andnimands aftra þans twalif, dugann
im qiþan, þoei habaidedun ina gadaban.

33 Ðatei sai! usgaggam in Iairusaul-
wma, yah sunus mans atgibada þaim
ufargudyam, yah bokaryam; yah ga-
wargyand ina dauþau,

34 Yah bilaikand ina, yah bliggwand
ina, yah speiwand ana ina; yah usqimand
imma, yah þridyin daga ustandiþ.

35 Yah athabaidedun sik du imma
Iakobus yah Iohannes, sunyus Zaibai-
daiaus, qiþandans, Laisari, wileima, ei
þatei þuk bidyos, tauyais uggkis.

26 Iþ Iesus qaþ im, Wha wileits
tauyan mik igqis?

37 Iþ eis qeþun du imma, Fragif ugkis,
ei aius af tailswon þeinai, yah aius af

nædle þyrel, ðonne se rīca and se welega
on Godes rīce gā.

26 Hī ðæs ðe má betwux him wun-
dredon, and cwædon, And hwá mæg
beon hál?

27 Ðá beheold se Hælend hī, and
ewæþ, Mid mannum hit is uncaðelic, ac
nā mid Gode; ealle þing mid Gode
synd eaðelīce.

28 Ðá ongan Petrus cweðan, Witod-
lice! we ealle þing forlæton, and fol-
godon ðe.

29 Ðá andswarode him se Hælend,
Nis nān ðe his hūs forlæt, oððe ge-
broðru, oððe geswustra, oððe fæder,
oððe mōder, oððe bearn, oððe æceras
for me and for ðam gōdspelle,

30 Ðe hund-feald ne onfó nú on ðisse
tīde, hūs, and broðru, and swustra, and
fæder and mōder, and bearn, and
æceras, mid eltnessum, and on to-
weardre worulde éce lif.

31 Manega fyrmeste beoþ ýtemeste,
and ýtemeste fyrmeste.

32 Sōþlice hī ferdon on wege to Hieru-
salem; and se Hælend him befōran
eode, and hī ádrédon him hine, and him
fyligdon. And eft he nam hī twelfe,
and ongan him seegan, ða þing ðe him
towearde wæron.

33 Ðæt we nú ástigao to Hierusalem,
and mannes sunu biþ geseald sacerda
caldrum, and bōcerum, and caldrum;
and hī hine deaþe genyðeriaþ, and hī
hine þeodum syllao.

34 And hī hine bysmriaþ, and hī him
on spætaþ, and hine swingao; and ofsleaþ
hine, and he árist on ðam briddan
dæge.

35 Him ðá genealæhton to Iacobus
and Iohannes, Zebedeis suna, and cwæd-
on, Læreow, we wyllaþ, ðæt ðú us dó,
swá hwæt swá we biddao.

36 Ðá cwæþ he, Hwæt wylle gyt ðæt
ic inc dó?

37 Ðá cwædon hī, Syle unc, ðæt wyt
sitton, on ðinum wuldre, án on ðīne

thorw a neddis yze, than a riche man for to entre in to the kyngdom of God.

26 Whiche wondriden more, seyinge at hem selue, And who may be maad saf?

27 And Jhesus biholdinge hem, seith to hem, Anentis men it is impossible, but not anemptis God; for alle thingis ben possible anemptis God.

28 And aftirward Petre bigan for to seye to him, Loo! we han left alle thingis, and han sued thee.

29 Jhesus answeringe seith, Treuli I seic to 3ou, ther is no man that schal leue hous, or bretheren, or sistris, or fadir, or modir, or sones, or feeldis for me and for the gospel,

30 The which schal not taken an hundredfold so moche now in this tyme, housis, and bretheren, and sistris, and modris, and sones, and feldis, with persecuciouns, and in the world to comynge euerlasting lyf.

31 Forsoth many schulen be, the firste the laste, and the laste the firste.

32 Forsothe thei weren in the weye stizynge to Jerusalem; and Jhesus wente bifore hem, and thei wondriden, and folowinge dredden. And eftsoone Jhesus takinge to twelue, bygan to seye to hem, what thingis weren to come to him.

33 For lo! we stizen to Jerusalem, and mannus sone schal be bitrayed to the princes of prestis, and to scribis, and to eldere men; and thei schulen dampne him by deeth, and thei schulen bytake him to hethene men.

34 And thei schulen scorne him, and byspecte him, and beete him; and thei schulen sle him, and in the thridde day he schal ryse agen.

35 And James and Jon, Zebedees sones, camen ny3 to him, seyinge, Maistir, we wolen, that what euere we schulen axe, thou do to vs.

36 And he seide to hem, What wolen 3e that I do to 3ou?

37 And thei seiden, 3yue to vs, that we sitten that oon at thi ri3thalf, and

thorowe the eye of an nedle, then for a ryche man to entre into the kyngdom of God.

26 And they were astonnyed out of measure, sayinge betwene them selves, Who then can be saved?

27 Jesus loked apou them, and sayd, With men it is vnpossible, but not with God; for with God all thinges are possible.

28 And Petre began to saye vnto hym, Loo! we have forsaken all, and have folowed thee.

29 Jesus answered and sayde, Verely I saye vnto you, there ys no man that hath forsaken housse, or brethren, or sisters, or father, or moder, or wyfe, other chyl dren, or londes, for my sake and the gospels,

30 Whych shall nott receave an hundred foelde nowe in thys lyfe, houses, and brethren, and sisters, and mothers, and children, and londes, whith persecuciouns, and in the worlde to come eternall lyfe.

31 Many that are fyrst shalbe last, and the last fyrst.

32 They were in the waye goynge vppe to Jerusalem; and Jesus went before them, and they were amased, and as they folowed were affrayde. And Jesus toke the xij. agayne, and began to tell them, what thinges shulde happen vnto him.

33 Beholde! we goo vppe to Jerusalem, and the sonne off man shalbe dellyvred vnto the hyc preestes, and vnto the scribbes; and they shall condempne hym to deeth, and shall dellyvre hym to the gentyls.

34 And they shall mocke hym, and scourge him, and spit apou hym; and kill him, and the thirde daye he shall ryse agane.

35 And James and Jhon, the sons off Zebede, cam vnto hym, sayinge, Master, we wolde, that thou shuldest do for vs, what soever we desyre.

36 He sayde vnto them, What wolde ye I shulde do vnto you?

37 They sayd vnto hym, Graunt vnto vs, that we maye sitt won on thy ryght

hleidumein þeinai sitaiwa, in wulþau þeinamma.

38 Īþ Īesus qapuh du im, Ni witups whis bidyats; magutsu driggkan stikl, þanei ik driggka, yah daupeinai þizaiei ik daupyada, ei daupyaindau?

39 Īþ eis qeþun du imma, Magu. Īþ Īesus qapuh du im, Sweþauh þana stikl þanei ik driggka driggkats, yah þizai daupeinai, þizaiei ik daupyada, [daupyanda;][†]

40 Īþ þata du sitan af taihswon meinai aiþþau af hleidumein nist mein du giban, alya þaimeci manwiþ was.

41 Yah gahausyandans þai taihun dugunnun unweryan bi Īakobu yah Īohanen.

42 Īþ is athaitands ins, qap du im, Witup, þatei [þaiei][†] þuggkyand reikinon þiudom, gafrayinoud im, ip þai mikilans ize gawaldand im.

43 Īþ ni swa siyai in izwis, ak sawhazuh saei wili wairþan mikils in izwis, siyai izwar andbahts,

44 Yah saei wili izwara wairþan frumists, siyai allaim skalks.

45 Yah auk sunus mans ni qam, at andbahtyam, ak andbahtyan, yah gibau saiwala seina faur managans lun.

46 Yah qemun in Īairikon; yah usgaggandin imma yainþro, miþ siponyam seinaim, yah managein ganohai, sunus Teimaiaus, Barteimaiaus, blinda, sat faur wig du ailtron.

47 Yah gahausyands, þatei Īesus sa Nazoraius ist, dugann hroþyan, yah qiþan, Sunau Daweidis, Īesu, armai mik.

48 Yah whotidedun imma managai, ei gaþahaidedi; ip is filu mais hropida, Sunau Daweidis, armai mik.

49 Yah gastandands Īesus haihait atwopyan ina; yah wopidedun þana blindan, qiþandans du imma, Þrafstei þuk, urreis, woþeiþ þuk.

swýðran healfe, and óder on ðine wynstran.

38 Ðá cwæþ se Hælend, Gyt nyton hwæt gyt biddaþ; máge gyt drincan ðone calic, ðe ic drince, and beon gefullod on ðam fulluhte, ðe ic beo gefullod?

39 Ðá cwædon hi, Wyt mágon. Ðá cwæþ se Hælend, Gyt drincap ðone calic ðe ic drince, gyt beoþ gefullode ðam fulluhte, ðe ic beo gefullod;

40 Sôþlice nis hit ná mīn ine to sylleune ðæt gyt sitton on mine swýðran healfe oððe on ða wynstran, ac ðan ðe hit gegearwod ys.

41 Ðá gebulgon ða tyne hi be Iacobe and Iohanne.

42 Ðá clypode se Hælend hi, and cwæþ, Wite ge, ðæt ða ðe on þeodum ealdorscype habbaþ, ðæt hyra ealdras anweald ofer hi habbaþ.

43 Sôþlice on eow hit nis swá, ac swá hwyle swá wyle mid eow yldest beon, se byþ eower þen,

44 And se ðe wyle on eow fyrmest beon, se byþ ealra þeow.

45 Sôþlice ne com mannes sunu, ðæt him man þenode, ac ðæt he þenode, and his sawle sealde for manegra álýsednysse.[†]

46 Ðá comon hi to Gericho; and he ferde fram Gericho, and his leorningcnihtas, and mycel menegu, Timeus sunu, Bartimeus, sæt blind, wið ðone weg wædla.

47 Ðá he gehýrde, ðæt hit wæs se Nazarenisca Hælend, he ongan ðá clypian, and cweðan, Hælend, Dauides sunu, gemiltsa me.

48 Ðá budon him manega, ðæt he súwode; he clypode ðá ðæs ðe má, Miltsa me, Dauides sunu.

49 Ðá ætstôð se Hælend and hét hine clypian; ðá sædon hi ðam blindan, Beo geheortra, and áris, se Hælend ðe clypaþ.

the tothir at the left, in thi glorie.

38 Forsothe Jhesus seith to hem, 3e witen not what 3e schulen axe; mown 3e drynke the cuppe, the which I am to drynke, or be waischun with the bapty-m, in which I am baptyd?

39 And thei seiden to him, We mown. Sothli Jhesus seith to hem, Treuli 3e schulen drynke the cuppe that I drynke, and 3e schulen be waischun with the bapty-m, in which I am baptyd;

40 Sothli for to sitte at my rythalf or lefthalf is not myn to 3yue to 3ou, but to which it is ordeyned.

41 And the ten heeringe hadden endigna-cioum of James and John.

42 Sothli Jhesus clepinge hem, seith to hem, 3e witen, that thei that semen^t to haue princed on folkis, lordschipen^t of hem, and the princes of hem han power of hem.

43 Forsoth it is not so in 3ou, but who euere schal wolle be maad more, schal be 3oure mynystre,

44 And who euere schal wolle be the firste in 3ou, schal be seruaunt of alle.

45 Forwhi and mannis sone cam not, that it schulde be mynystrid to him, but that he schulde mynystre, and 3yue his soule^t redempcioun^t for manye.

46 And thei camen to Jerico; and him goynge forth fro Jerico, and his disciplis, and a ful moche cumpany of peple, the sone of Tymey, Barthymeus, blynd, saat bisydis the weye beggyng.

47 The which whanne he hadde herd, for it is Jhesus of Nazareth, bigan to crye, and seye, Jhesu, the sone of Dauith, haue mercy on me.

48 And manye thretnyden hym, that he schulde be stille; and he criede moche more, Jhesu, the sone of Dauith, haue mercy on me.

49 And Jhesu stondinge comaundide hym for to be clepid; and thei clepiden the blynde man, seiynge to him, Be thou of betere herte, ryse vp, he clepith thee.

honde, and the other on thy lyfte honde, in thy glory.

38 Butt Jesus sayd vnto them, Ye wot not what ye axe; can ye dryneke of the cuppe, that I shall drynke of, and be baptised in the bapty-m, that I shalbe baptised in?

39 And they sayd vnto him, That we can. Jesus sayde vnto them, Ye shall drynke off the cuppe that I shall drynke of, and be baptised with the bapty-m, that I shalbe baptised in;

40 But to sitt on my right honde and on my lifte honde ys not myne to geve, but to them for whom it ys prepared.

41 And when the .x. herde that they began to disdayne at James and Jhon.

42 Butt Jesus called them vnto him, and sayd to them, Ye knowe wele, that they whych seme to beare rule amonge the gentyls, raygne as lordes over them, and they that be greete men amonge them exereyse auctorite over them.

43 So shall it not be a monge you, but wosoever of you wilbe greete amonge you, shalbe youre minster,

44 And wosoever wilbe chefe, shalbe seruaunt vnto all.

45 For even the somme of man came nott, that other schulde minister vnto hym, but to minister, and to geve his lyfe for the redempcion of manye.

46 And they cam to Hierico; and as he went oute off Hierico, with his disciples, and a greete nombre of peple, Barthimeus, the sone of Thimeus, which was blynde, sate by the hye wayes syde beggyng.

47 And when he herde, that it was Jesus off Nazareth, he began to crye, and to saye, Jesus, the sonne off David, haue mercy on me.

48 And many rebuked hym, be cause he schulde hoolde is peace; but he cryed the moore a greete deale, Thou sonne off David, haue mercy on me.

49 And Jesus stode still and comaundid hym to be called; and they called the blynde, sayng vnto hym, Be off good comfort, ryse, he calleth thee.

50 Ìþ is, afwairpands wastyai seinai, ushlaupands qam at Ìesu.

51 Yah andhafyands qap du ìmma Ìesus, Wha wileis ei tauyau þus? Ìþ sa blinda qap du ìmma, Rabbaunei, ei ussaiwhau.

52 Ìþ Ìesus qap du ìmma, Gagg, galaubeins þeina ganasida þuk. Yah sunsaiw ussawh, yah laistida ìn wiga Ìesu.

CHAP. XI. 1 Yah biþe newha wesun Ìairusalem ìn Bepsfagein yah Biþaniin, at fairgunya Alewyn, ìnsandida twans siponye seinaize,

2 Yah qap du ìm, Gaggats ìn haim þo wiprawairþon ìggqis; yah sunsaiw ìn-gaggandans ìn þo baurg bigitats fulan gabundanana, ana þammei nauh ainshun manne ni sat; andbindandans ìna, at-tiuhats.

3 Yah yabai whas ìggqis qipai, Duwhe þata tauyats? qipaits, þatei Frauya þis gairneip, yah sunsaiw ìna ìnsandeip hidre.

4 Galipun þan, yah bigetun fulan gabundanana at daura uta, ana gagg; yah andbundun ìna.

5 Yah sumai þize yainar standandane qepun du ìm, Wha tauyats, andbindandans þana fulan?

6 Ìþ eis qepun du ìm, swaswe anabaup ìm Ìesu; yah lailotun ìns.

7 Yah brahtedun þana fulan at Ìesua, yah galagidedun ana wastyos seinos, yah gasat ana ìna.

8 Managai þan wastyom seinaim strawidedun ana wiga, sumai astans maimaitun us bagmam, yah strawidedun ana wiga.

9 Yah þai fauraggandans, hropidedun, qipandans, Osanna, þiupida sa qimanda ìn namin Frauyins;

10 Þiupido so qimandai þiudangardi ìn namin attins unsaris Daweidis; Osanna ìn hauhistyam.

50 He dā, āwearp his reaf, and forþ-rædde and to him com.

51 Dā cwæþ se Hælend, Hwæt wylt dū ðæt ic ðē dō? Ðā cwæþ he, Lāreow, ðæt ic geseo.

52 Ðā cwæþ se Hælend to him, Gá, ðin geleafa ðc hálne gedyde. And he sóna geseah, and him fyligde on wege.

CHAP. XI. 1 +Ðá he genealæhte Hierusalem and Bethania, to Oliuetes dūne, he sende his twegen leorning-cnihtas,

2 And cwæþ to him, Farap to ðam castele ðe [ongén] inc ys; and gyt ðar sóna gemetaþ assan folan getigedne, ofer ðene nán man gyt ne set; untigeap hine, and to me gelædaþ.

3 And gyf hwá to inc hwæt cwyþ, secgap, ðæt Drihten hæfþ his neode, and he hine sóna hider læt.

4 And dā hí út-férdon, hí gemetton ðone folan úte, on twýcenan, befóran dura getigedne; dā untigdon hí hine.

5 And sume ðe ðar stódon ðus sædon him, Hwæt dō gyt, ðone folan untigende?

6 Ðá cwædon hí, swá se Hælend unc bead; and hí léton hí dā.

7 Ðá læddon hí ðone folan to ðam Hælende, and hí hyra reaf on-álédon, and he on-set.

8 Manega hyra reaf on ðone weg strehton, sume ða [bogas][†] of ðam treowum heowon, and streowodon on ðone weg.

9 And ða ðe befóran eodon, and ða ðe æfter-folgodon, cwædon ðus, Osanna, sý geblotsod se ðe com on Drihtnes naman;

10 Sí geblotsod ðæt rice ðe com úres fæder Dawides; Osanna on heahnes-sum.

50 The which, his cloth cast away, sturtinge cam to him.

51 And Jhesus answeringe seide to him, What wilt thou I schal do to thee? The blynde man seide to him, Maistir, that I se.

52 Sothli Jhesus seide to him, Go thou, thi feith hath maad thee saaf. And anon he sy3, and suede him in the weye.

CHAP. XI. 1 And whanne Jhesus cam ny3 to Jerusalem and to Betanye, to the mount of Olyucte, he sendith two of his disciplis,

2 And seith to hem, Go 3e in to the castel that is a3ens 3ou; and anon 3e entrynge in thidur schulen fynde a colt tyed, on the which non of men sat 3it; vnbynde 3e, and bryng him.

3 And if ony man schal seie ony thing to 3ou, seie 3e, that he is nedeful to the Lord, and anon he schal leuec him hidur.

4 And thei goynge forth, founden a colt bounden byfore the 3ate with outeforth, in the meeting of tweye weyes; and thei vnbounden him.

5 And summe of men stondinge there seiden to hem, What don 3e, vnbyndinge the colt?

6 And thei seiden to hem, as Jhesus comaundide to hem; and thei leften hem.

7 And thei brou3ten the colt to Jhesu, and thei puttiden to him her clothis, and Jhesus sat vpon him.

8 Forsothe manye strewiden her clothis in the weye, sotheli othere men kittiden bowis[†] fro trees, and strewiden in the weye.

9 And thei that wenten bifore, and that sueden, cryeden, seyinge, Osanna, blessid is he that cometh in the name of the Lord;

10 Blessid the kyngdom that cometh of oure fadir Dauith; Osanna in hi3tees.

50 He threwe awaye his clooke, and roose and cam to Jesus.

51 And Jesus answered and sayd vnto hym, What wilt thou that I do vnto thee? The blynde sayde vnto hym, Master, that Y myght see.

52 Jesus sayd vnto hym, Goo thy waye, thy fayght hath saved the. And by and by he receaved his sight, and folowed Jesus in the waye.

CHAP. XI. 1 And when they cam ny3 to Hierusalem vnto Bethphage and Bethani, be sydes mount Olivte, he sent forth .ij. of his disciples,

2 And sayde vnto them, Goo youre wayes into the tounce that is over agaynste you; and as sone as ye entre into it ye shall fynde a coolte bounde, where on never man sate; loose hym, and brynge hym hidder.

3 And if eny man saye vnto you, Why do ye soo? saye, that the Lorde hath neade of him, and streight waye he wyll sende hym hidder.

4 They went their waye, and found a coolte tyed by the dore with out, in a place where two wayes mett; and they losed hym.

5 And divers of them that stode there sayd vnto them; What do ye, loosynge the coolte?

6 And they sayd vnto them, even as Jesus had commaunded them; and they let them goo.

7 And they brought the coolte to Jesus, and caste their garmentes on hym, and he sate apon hym.

8 And many spreede there garmentes in the waye, other cutt doune branches of the trees, and strawed them in the waye.

9 And they that went before, and they that folowed, cryed, saynge, Hosanna, blessed be he that cometh in the name off the Lorde;

10 Blessed be the kyngdom that cometh in the name off hym that is Lorde off oure father David; Hosanna in the hyst.

11 Yah galaip in Īirusaulwma Īesus, yah in alh; yah bisaiwhands alla, at andanahtya wupan wisandin wheilai, us-iddya in Bepanian, miþ þaim twalibim.

12 Yah ĩftumin daga, usstandandam im us Bepaniin, gredags was.

13 Yah gasaiwhands smakkabagm fairrapro habandan lauf, atiddya, ei aulto bigeti wha ana imma; yah qimands at imma, ni waiht bigat ana imma, niba lauf; ni auk was mel smakkane.

14 Yah usbairands qap du imma, Ni þanaseiþs us þus aiwmanna akran matyai. Yah gahausedun þai siponyos is;

15 Yah ıddyedun du Īirusaulwmai. Yah atgaggands Īesus in alh, dugann uswairpan þans frabugyandans yah bugyandans in alh; yah mesa skattyane, yah sitlans þize frabugyandane ahakim uswaltida;

16 Yah ni lailot, ei whas þairhberi kas þairh þo alh.

17 Yah laisida, qipands du im, Niu gameliþ ĩst, þatei razn mein razn bido haitada allaim þiudom? iþ yus gatawideduþ ita du filigrya waidedyane.

18 Yah gahausedun þai bokaryos yah gudyane aubumistans, yah sokidedun whaiwa imma usqistidedeina; ohtedun auk ina, unte alla managei sildaleikidedun in laisseinaiis is.

19 Yah biþe andanahti warþ, usıddya ut us þizai baurg.

20 Yah in maurgin faurgaggandans, gasewhun þana smakkabagm þaursyana us waurtim.

21 Yah gamunands Paitrus, qap du imma, Rabbei, sai! smakkabagms þanei fraqast, gaþaursnoda.

22 Yah andhafyands Īesus qap du im, Habaip galaubeim Guþs;

23 Amen auk qipa izwis, þiswhazuh ei qipai du þamma faurgunya, Ushafei þuk, yah wairp þus in marein; yah ni tuzweryai in hairtin seinamma, ak ga-

11 And he eode dā on Hierosolima templ; and calle þing he besceawode, dā æfen tīma wæs, he fērde to Bethaniam, mid his twelf leorning-cnihtun.

12 And cōdrum dæge, dā hi fērdon fram Bethania, hine hingrode.

13 Ðā he feorran geseah an fic-treow ðe leaf hæfde, he com, and sōhte hwæder he ðar on aht fūnde; dā he him to com, ne fūnde he ðar, búton leaf áne; sōþlice hit wæs ðæs fic-treowes tīma.

14 Ðā cwæþ he, Heononforþ on ecnesse ne ete ænig man wæstm of ðe. And his leorning-cnihtas ðæt gehýrdon;

15 Ðā comon hi eft to Hierusalem. And dā he on ðæt templ eode, he ongan drifan of ðam temple syllende and biegende; and mynetera þrócu, and heah-setlu ðe ða culfran cýpton he tobræc;

16 And he ne gefafode, ðæt ænig man ænig fæt þurh ðæt templ bæere.

17 And he ða lærende, ðus cwæþ to him, Nis hit áwriten, Ðæt min hús fram eallum þeodum biþ genemned gebed-hús? sōþlice ge dydon ðæt to sceapena scraefe.

18 Ðā ðera sacerda caldras and ða bōceras ðis gehýrdon, hi þohton hū hi hine forspildon; ðeþ hi him ádrédon hine, forðtan eall seo menigu wundrode be his láre.

19 And dā hit æfen wæs, he eode of ðære ceastre.

20 On merigen dā hi fērdon, hi gesáwon ðæt fic-treow forseruncen of ðam wyrtruman.

21 Ðā cwæþ Petrus, Læreow, lóca! hū forseranc ðæt fic-treow, ðe ðú wyrigdest.

22 Ðā cwæþ se Hæleud him andswarigende, Habbaþ Godes trúwan;

23 Ic secge eow to sōþe, swá hwyte swá cwyp to ðisum múnste, Si ðú áfýrred, and on sæ áworpen; and on his heortan ne twýnaþ, ac gelyff, swá hwæt

11 And he entride in to Jerusalem, in to the temple; and alle thingis seyn aboute, whanne the our was now euenyng, he wente in to Betanye, with twelue.

12 And another day, whanne he wente out of Betanye, he hungrede.

13 And whanne he hadde seyn a fyge tree afer hauynge leeuys, he cam, if happily he schulde fynde ony thing thereynne; and whanne he cam to it, he fond no thing, out taken leeuys; for it was no tyme of fygis.

14 And Jhesus answeringe seide to it, Now no more with outen ende ony man ete fruyt of thee. And his disciples herden;

15 And thei camen to Jerusalem. And whanne he hadde entrid in to the temple, he bigan for to caste out men sellynge and biggyng in the temple; and he turnyde vpsodoun the boordis of chaungeris, and the chaiseris of men sellynge culueris;

16 And he suffride not, that ony man schulde bere a vessel thurȝ the temple.

17 And he tauȝte hem, seyynge, Wher it is not writun, For myn hous schal be clepid the hous of preiynge to alle folkis? forsoth ȝe han maad it a den of theues.

18 The which thing herd, the princes of prestis and scribis souȝten hou thei schulde leese him; forsoth thei dreden hym, for al the companye of peple wonderide on his teching.

19 And whanne euenyng was maad, he wente out of the citee.

20 And whanne thei passiden eerly, thei syȝen the fyge tree maad drye fro the rootis.

21 And Petre hauynge mynde, seide to him, Maistir, lo! the fyge tree, whom thou cursedist, hath dryed vp.

22 And Jhesus answeringe seith to him, Hane ȝe the feith of God;

23 Treuli I seie to ȝou, that who euere seith to this hil, Take, and sende in to the see; and doutith not in his herte, but bileneth, for what euere he schal

11 And the Lorde entred into Hierusalem, and into the temple; and when he had loked roundabout upon all thinges, and nowe the even tyde was come, he went out vnto Bethany, with the twelue.

12 And on the morowe, when they were come out from Bethany, he hungred.

13 And he spyed a fygge tree a farre off havinge leues, and went to se whether he myght fynde ony thing there on; but when he cam there to, he founde nothinge butt leues; for the tyme off fygges was nott yet.

14 And Jesus answered and sayd to it, Never man ate frute of the here after whill the worlde stondith. And his disciples herde it;

15 And they cam to Hierusalem. And Jesus went into the temple, and began to cast out them which soolde and bought in the temple; and overthrewe the tabels of the money chaungers, and the stoles of them that soolde doves;

16 And wolde not suffre, that eny man caried a vessel thorowe the temple.

17 And he tauȝht, saynge vnto them, Ys it not written, Howe that myne housse shalbe called the housse of prayer vnto all nacions? butt ye have made it a den of theues.

18 And the scribes and hyc prestes herde yt, and sought howe to distroye him; for they feared hym, be cause all the peple marveld at his doctrine.

19 And when even was come, he went out of the cite.

20 And in the mornynge as they passed by, they sawe the fygge tree dryed vpp by the rotes.

21 And Peter remembred, and sayd vnto hym, Master, beholde! the fygge tree, which thou cursedes, ys widdred awaye.

22 And Jesus answered and sayde vnto them, Have confidens in God;

23 Verely I sye vnto you, that whosoever shall saye vnto this mowntayne, Take awaye thy silfe, and cast thy silfe into the see; and shall not waver in

laubyai, þata ei þatei qipip, gagaggiþ, wairpip imma, þiswah þei qipip.

24 Duppe qipa izwis, allata þiswah þei bidyandans sokeip, galaubeip þatei nimip, yah wairpip izwis.

25 Yah þan standaip bidyandans, afletaiþ, yabai wha habaiþ wipra whana, ei yah atta izwar sa in himinam, afletai izwis missadedins izwaros.

26 Ip yabai yus ni afletip, ni þau atta izwar sa in himinam, afletip izwis missadedins izwaros.

27 Yah iddyedun aftra du Iairusaulwmai. Yah in alh wharbondin imma, atiddyedun du imma þai auhumistans gudyans, yah bokaryos, yah sinistans,

28 Yah qepun du imma, In whamma waldufnye þata tauyis? yah whas þus þata waldufni atgaf, ei þata tauyis?

29 Ip Iesus andhafyands qap du im, Fraihna yah ik izwis ainis waurdis, yah andhafyip mis, yah qipa izwis, in whamma waldufnye þata tauya.

30 Daupeins Iohannis uzuh himina was, þau uzuh mannam? andhafiþ mis.

31 Yah þahtedun du sis misso, qipandans, Yabai qipam us himina, qipip aþþan, Duwhe ni galaubidedup imma;

32 Ak qipam us mannam, uhtedun þo managein; allai auk alakyo habaidedun Iohannen, þatei bi sunyai praufetes was.

33 Yah andhafyandans qepun du Iesua, Ni witum. Yah andhafyands Iesus qap du im, Nih ik izwis qipa, in whamma waldufnye þata tauya.

swá he ewyþ, gewurde ðis, ðæt ge-wyrþ.

24 Forðam ic eow seege, swá hwæt swá ge gyrnende biddaþ, gelyfaþ ðæt ge hit onfóp, and hit eow becymþ.

25 And ðonne ge standað eow to gebiddenne, forgifað, gif ge hwæt ágén ænigne habbaþ, ðæt eow eower synna forgyfe, eower heofonlica fæder se ðe on heofonum ys.

26 Gyf ge ne forgyfaþ, ne eow eower synna ne forgyfþ, eower fæder . . .

27 Ðá com he eft to Hierusalem. And ðá he on ðam temple eode, him to genealæhton ða heah-sacerdas, and bóceras, and caldras,

28 And ðus ewædon, On hwylcum anwealde ðest ðú ðás þing? and hwá sealde ðe ðisne anweald, ðæt ðú ðis dól?

29 Ðá cwæþ se Hælend, And ic áhsige eow ánre spræce, andswariaþ me, and ic seege eow ðonne, on hwylcum anwealde ic ðis dól.

30 Hweðer wæs Iohannes fulluht ðe of heofone, ðe of mannum? andswariaþ me.

31 Ðá þohton hi, and cwædon betweox him, Gif we seegaþ of heofone, he segþ us, Hwí ne gelyfde ge him;

32 Gif we seegaþ of mannum, we ondrædaþ ðis fole; ealle hi hæfdon Iohannem, ðæt he wære sóþlice witega.

33 Ðá andswaredon hi ðam Hælende and cwædon, We nyton. Ðá cwæþ se Hælend, Ne ic eow ne seege, on hwylcum anwealde ic ðás þing dól.

CHAP. XII. 1 Yah dugann im in gayukom qipan. Weinagard ussatida manna, yah bisatida ina faþom, yah us-grof dal uf mesa, yah gatimrida kelikn,

CHAP. XII. 1 Ðá ongan he him bigspel reccan. Sum man him plantode win-geard, and betýnde hine, and dealf áne seap, and getimbrode ænne stýpel,

seye, be it maad, it schal be maad to him.

24 Therefore I seie to 3ou, alle thingis what euere thingis 3e preiynge schulen axe, bileue 3e that 3e schulen take, and thei schulen come to 3ou.

25 And whanne 3e schulen stonde for to preie, for3yue 3e, if 3e han ony thing azens ony man, that and 3oure fadir that is in heuenes, for3yue to 3ou 3oure synnes.

26 That if 3e schulen not for3yue, neither 3oure fadir that is in heuenes, schal for3yue 3ou 3oure synnes.

27 And eftsoone thei camen to Jerusalem. And whanne he walkide in to the temple, the hizeste prestis, and scribis, and eldere men camen ni3 to him,

28 And seien to him, In what power doist thou thes thingis? or who 3af to thee this power, that thou do thes thingis?

29 Forsothe Jhesus answeringe seith to hem, And I schal axe 3ou o word, and answeere 3e to me, and I schal seie to 3ou, in what power I do thes thingis.

30 Whether was the baptyim of John of heuene, or of men? answeere 3e to me.

31 And thei thou3ten with inne hem selue, sciynge, If we schulen seie of heuene, he schal seie to vs, Whi therfore bileuen 3e not to him;

32 If we schulen seie of men, we dreden the peple; for alle men hadden John, for he was verily a prophete.

33 And thei answeringe seyen to Jhesu, We witen neuere. And Jhesu answeringe seith to hem, Neither I seie to 3ou, in what power I do thes thingis.

his herte, butt shall beleve, that those thinges which he sayeth, shall come to passe, what soever he sayeth, shalbe done vnto him.

24 Therefore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done vnto you.

25 And when ye stond and praye, foryeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye foryeve you youre trespasses.

26

27 And they cam againe to Hierusalem. And as he walked in the temple, there cam to hym the hye prestes, and the scribes, and the seniours,

28 And sayd vnto hym, By what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges?

29 Jesus answered and sayde vnto them, I wyll also axe of you a certeyne thyng, and answeere ye me, and I wyll tell you, by what auctorite I do these thinges.

30 Whether was the baptyim of Jhon from hevin, or of men? answer me.

31 And they thought in them selves, saynge, Yf we shall saye from heven, he will saye, Why then did ye not beleve hym;

32 But yf we shall saye of men, then feare we the peple; for all men counted Jhon, that he was a veri prophett.

33 And they answered and sayd vnto Jesu, We cannot tell. And Jesus answered and sayd vnto them, Nether wyll I tell you, by what auctorite I do these thinges.

CHAP. XII. 1 And Jhesus bigan to speke parably.† A man plauntide a vynecerd, and puttide aboute an hegge, and dalf a lake, and bildide a tour, and

CHAP. XII. 1 And he began to speake vnto them in similitudes. A certeyne man planted a vineyarde, and compased it with an hedge, and ordeynu-

yah anafalh ina waurstwyam, yah affaiþ alyap ;

2 Yah insandida du þaim waurstwyam at mel skalk, ei at þaim waurstwyam nemi akranis þis weinagardis.

3 Iþ eis nimandans ina usbluggwun, yah insandidedun laushandyan.

4 Yah aftra insandida du im anþarana skalk, yah þana stainam wairpandans gaaiwiskodedun, yah haubiþ wundan brahtedun, yah insandidedun ganaitidana.

5 Yah aftra insandida anþarana, yah yainana afslohun, yah managans anþarans, sumans usbliggwandans, sumanzuh þan usqimandans.

6 Ðanuh nauþpanuh ainana sunu aigands liubana sis, insandida yah þana du im spedistana, qipands, Ðatei gaaistand sunu meinana.

7 Iþ yainai þai waurstwyans qeþun du sis misso, Ðatei sa ist sa arbinunya ; hiryþ usqimam imma, yah unsar wairþiþ þata arbi.

8 Yah undgreipandans ina, usqemun, yah uswaurpun imma ut us þamma weinagarda.

9 Wha nuh tauyai frauya þis weinagardis? Qimiþ, yah usqisteiþ þans waurstwyans, yah gibþ þana weinagard anþaraim.

10 Nih þata gamelido ussuggwup, Stains þammeci uswaurpun þai timryans, sah warþ du haubida waihstins ?

11 Fram Frauyin warþ sa, yah ist sildaleiks in augam unsaraim.

12 Yah sokidedun ina undgreipan, yah ohtedun þo managein ; froþun auk þatei du im þo gayukon qap ; yah affetandans ina, galiþun.

13 Yah insandidedun du imma sumai þize Fareisaie yah Herodiane, ei ina ganuteina waurda.

14 Iþ eis qimandans qeþun du imma, Laisari, witum þatei sunyeins is, yah ni kara þuk manshun ; ni auk saiwhis in andwairþya manne, ak hi sunyai wig Guþs laiseis. Skuldu ist kaisaragild

and gesette hine mid corþ-tilium, and ferde on elþeodignyse ;

2 Ða sende he to ðam tilium his þeow on tide, ðæt he ðæs win-geardes wæstm onfenge.

3 Ða swungon hi ðæne, and forlæton hine idel-hende.

4 And eft he him sende oðerne þeow, and hi ðone on heafde gewundodon, and mid teonum geswencton.

5 And eft he him sumne sende, and hi ðæne ofslōgon, and manega oðre, sume hi beoton, sume hi ofslōgon.

6 Ða hæfde he ða gyt ænne leofostne sunu, ða sende he æt nehstan him ðæne, and cwæþ, Witodlice minne sunu hig forwandiaþ.

7 Ða cwædon ða tilian him betweenan, Hēr is se yrfenuma ; uton ofslean hine, ðonne biþ ure seo yrfweardnes.

8 Hi ði ofslōgon hine, and wurpon wiðutan ðone win-geard.

9 Hwæt dēp ðæs win-geardes hlāford? He cymþ, and fordēp ða tiligean, and sylþ oðron ðone win-geard.

10 Ne rādde ge ðis gewrit, Se stān ðe ða wyrhtan āwurpon, ðes ys geworden on ðære hyrnan heafod!

11 ðis ys fram Drihtne geworden, and hit is wundorlic on ūron eagum.

12 Ða smeaddon hi ðæt hi gefēngon hine, and hi ondrēdon ða menigu ; hi oneneowon ða ðæt he ðis bigspel to him sæde ; hi ferdon ða, and hine forlæton.†

13 Ða sendon hi to him sume of Phariseum and Herodianum, ðæt hi befēngon hine on his worde.

14 Ða comon hi and ðus mid fāene cwædon, Lāreow, we witon ðæt ðu eart sōþfæst, and ðu ne rēcst be ænegum men ; ne besceawast ðu manna ansyne, ac ðu Godes weg lærst on sōþfæstnysse.

hirede it to erthe tilieris, and wente forth in pilgrymage ;

2 And sente to the erthe tilieris in tyme a seruaunt, that he schulde receyve of the fruyt of the vyneyerd at the erthe tilieris.

3 The whiche beten him takun, and leften him voyde.

4 And eftsoone he sente to hem a nother seruaunt, and thei womddiden him in the heed, and ponyshedon with chidingis.†

5 And eftsoone he sente another, and thei slown him, and othere mo, betynge summe, but sleynge othere.

6 Therefore 3it he hauynge a sone most dereworth, and to hem he sente him the laste, seynge, For by hap thei schulen schame my sone.†

7 Forsothe the tenauntis seyden to hem self,† This is the eier ; come 3e, sle we him, and the eritage schal be oure.

8 And thei takynge him, castiden out withoute the vyneyerd, and slown.

9 Therefore what schal the lord of the vyneyerd do ? He schal come, and lese the tenauntis, and 3yue the vyneyerd to othere.

10 Wher 3e han not rad this scripture, The stoon the which men bildinge han dispisid, this is maad in to the heed of the corner ?

11 This thing is maad of the Lord, and is wondrous in oure 3en.

12 And thei sou3ten for to holde him, and thei dreden the companye of peple ; sothli thei knewen for to hem he seide this parable ; and him left, thei wenten away.

13 And thei senden to him summe of the Farisees and Erodians, for to take hym in word.

14 The whiche comynge seyn to hym, Maistir, we witen for thou ert sothfast, and reckist not of ony man ; sothly neither thou seest in to face of man, but thou techist the wey of God in

ed a wyne presse, and bilt a toure in hytt, and lett it out tohyre vnto husbandedmen, and went into a straunge countre ;

2 And when tyme was come he sentt to the tenautes a seruaunt, that he myght of the tenautes receave of the frute of the vyneyarde.

3 And they caught hym and bett hym, and sentt hym agayne empty.

4 And mooreover he sentt vnto them another seruaunt, and at hym they east stones and brake hys heed, and sent him agayne all to revyled.

5 And agayne he sentt another, and hym they kylled, and many other, beetynge some, and kyllyng some.

6 Yet had he one sonne whom he loved tenderly, him also sent he att the last vnto them, sayinge, They wyll feare my sonne.

7 Butt the tenautes sayde with in themselves, Thys ys the heyre ; come, lett vs kill him, and the inheritaunce shalbe oures.

8 And they toke him, and killid him, and east hym out of the vyneyarde.

9 What shall then the lorde of the vyneyarde do ? He will come, and distroye the tenautes, and let out the vyneyarde to other.

10 Have ye nott redde thys scripture, The stoon which the bylders did refuse, ys made the chefe stoon in the corner ?

11 Thys was done off the Lorde, and ys merveyllous in oure eyes.

12 And they went about to take hym, butt they feared the people ; for they perceaved that he spake that similitude agaynst them ; and they left hym, and went their waye.

13 And they sent vnto hym certayne off the Pharises with Herodes seruautes, to take hym in hys wordes.

14 And as sene as they were come they sayd vnto hym, Master, we knowe that thou arte true, and careste for no man ; for thou consydereste nott the degre off men, butt teacheste the waye

giban Kaisara?

15 Þau niu gibaima? Īþ Īesus gasaiwhands ize liutein, qaþ du im, Wha mik fraisip? atbairip mis skatt, ei gasaiwhau.

16 Īþ eis atberun. Yah qaþ du im, Whis ist sa manleika, yah so unfarmeleins? Īþ eis qeþun du imma, Kaisaris.

17 Yah andhafyands Īesus qaþ du im, Usgibip þo Kaisaris Kaisara, yah þo Gups Gupa. Yah sildaleikidedun ana þamma.

18 Yah atiddyedun Saddukaieis du imma, þatei qiþand usstass ni wisan, yah frehun ina, qiþandans,

19 Laisari, Moses gamelida unsis, þatei yabai whis broþar gadauþnai, yah bileiþai qenai, yah barne ni bileiþai, ei nimai broþar is þo qen is, yah ussatyai barna broþr seinamma.

20 Sibun broþrahans wesun; yah sa frumista nam qen, yah gaswiltands, ni bilaiþ fraiwa.

21 Yah anþar nam þo, yah gadauþnoda, yah ni sa bilaiþ fraiwa. Yah þridya samaleiko.

22 Yah nemun þo samaleiko þai sibun, yah ni bilipun fraiwa. Spedumista allaize gaswalt yah so qens.

23 Īn þizai usstassai, þan usstandand, wharyamma ize wairþip qens? þai auk sibun aihstedun þo du qenai.

24 Yah andhafyands Īesus qaþ du im, Niu duþe airzyai siyup, ni kunnandans mela, nih maht Gups?

25 Allis þan usstandand us dauþaim, ni liugand, ni liuganda, ak sind swe aggilyus þai Īn himinam.

26 Apþan bi dauþans, þatei urreisand, niu gakunnaideduþ ana bokom Mosezis, ana aiwhatundyai, whaiwa imma qaþ Guþ, qiþands, Īk Īm Guþ Abrahamis, yah Guþ Īsakis, yah Īakobis?

27 Nist Guþ dauþaize, ak qiwaize;

Alýfþ gaful to syllanne ðam Casere?

15 Hwæder ðe we ne syllap? Ðá cwæþ he, and heora lot-wrenceas wiste, Hwi fandige ge min? bringaþ me ðone pening, ðæt ic hine geseo.

16 Ðá brohton hí him. Ðá sæde he him, Hwæs is ðeos anlicnys, and ðis gewrit? Hí cwædon, Ðæs Caseres.

17 Ðá cwæþ se Hælend to him, Ágyfaþ ðam Casere ða þing ðe ðæs Caseres synd, and Gode ða ðe Godes synd. Ðá wundrodon hí be ðam.

18 Ðá comon him to Saducei, ða seegaþ ðæt ærist ne sý, and hine áhsodon, and ðus cwædon,

19 Láreow, Moyses us wrát, gif hwæs bróðor dead biþ, and læfþ his wif, and næfþ nán bearn, ðæt his bróðor nime his wif, and his bróðor sæd wecce.

20 Eornostlice seofon gebróðru wæron; and se æresta nam wif, and wearþ dead, ná læfedum sæde.

21 And ðá nam se óðer hí, and wearþ dead, ne se sæd ne læfde. Gelice se þridda.

22 And ealle seofon hí hæfdon, and sæd ne læfdon. Ealra æftemest ðá forþferde ðæt wif.

23 On ðam æriste,
. hwylices ðara seofona biþ ðæt wif? hí ealle hí hæfdon.

24 Ðá andswarode him se Hælend, Hú ne dweligaþ ge, forðam ðe ge nyton ða hálgan gewritu, ne Godes mægen?

25 Sóplice ðonne hí of deaþe árisaþ, ne wifaþ hí, ne ne giftiaþ, ac hí synd swylce Godes englas on heofonum.

26 Be ðam deadum, ðæt hí árison, ne rædde ge on Moyses béc, hú God to him cwæþ, ofer ðone gorst-beam, Ic eom Abrahames God, and Isaaces God, and Iacobes God?

27 Nys God deadra, ac he ys lybbend-

trenthe. Is it leefful for to 3yue tribute to Cesar?

15 Or we schulen not 3yue? The which witinge her princy falsnesse, seith to hem, What tempten 3e me? brynge 3e to me a peny, that I se.

16 And thei offriden to him. And he seith to hem, Whos is this ymage, and the in wrytinge? Thei seien to him, Cesaris.

17 Forsothe Jhesus answeringe seith to hem, Therefore 3elde 3e to Cesar that ben of Cesar, and to God tho thingis that ben of God. And alle wondriden on him.

18 And Saducees, that seyen no resurceioun to be, camen to him, and axiden him, seyinge,

19 Maistir, Moyses wroot to vs, that if the brother of a man were deed, and lefte a wyf, and lefte not sones, his brother take his wyf, and reyse vp seed to his brothir.

20 Therefore seuene britheren weren; and the firste took a wyf, and is deed, no seed left.

21 And the secunde took hir, and he is deed, and neither this lefte seed. And the thridde also.

22 And seuene tooken hir, and lefte not seed. And the womman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise a3en, whos wyf of these schal sche be? sothly seuene hadden hir wyf.

24 And Jhesus answeringe seith to hem, Wher 3e erren not therfore, not knowinge the scripturis, nother the vertu of God?

25 Forsothe whanne thei schulen rise a3en fro deed *men*, neither thei wedden, nother ben weddid, but thei schulen be as aungels of God in heuenes.

26 Sothli of deed men, that thei rysen a3ein, han 3e not rad in the book of Moyses, on the bousche, hou God seide to him, seyinge, I am God of Abraham, and God of Ysaac, and God of Jacob?

27 He is not God of deede men, but

off God truly. Ys yt lafull to paye tribute to Cesar, or nott?

15 Ought we to geve, or ought we nott to geve? He knewe their dissimulacion, and sayd vnto them, Why tempte ye me? brynge me a peny, that I maye se yt.

16 And they brought hym one. And he sayde vnto them, Whose ys thys ymage, and superscripcion? And they sayde vnto hym, Cesaris.

17 And Jesus answered and sayde vnto them, Then geve to Cesar that which belongeth to Cesar, and geve God that which perteyneth to God. And they mervelled att hym.

18 And the Saduces cam vnto hym, which saye there is no resurrection, and they axed hym, sayinge,

19 Master, Moyses wroote vnto vs, yff eny mans brother dye, and leve hys wyf behynde him, and leve no chylidren, that then hys brother shulde take hys wyfe, and reyse vppe seed vnto his brother.

20 There were seven brethren; and the fyrst toke a wyfe, and when he dyed, leest no seede behinde hym.

21 And the secunde toke her, and dyed, nether leest he eny seede. And the thyrd lyke wyse.

22 And seven had her, and leest no seed behynde them. Last of all the wyfe dyed also.

23 In the resurreccion then, when they shall ryse agayne, whose wyfe shall she be of them? for seven had her to wyfe.

24 Jesus answered and sayde vnto them, Are ye not ther fore deceaved, be cause ye knowe not the seryptures, nether the power of God?

25 For when they shall ryse agayne from deeth, they nether mary, nor are maryed, butt are as the angels which are in heven.

26 As touchynge the deed, that they shall ryse agayne, have ye nott redde in the boke off Moyses, howe, in the busshe, God spake vnto him, sayinge, I am the God of Abraham, and the God of Ysaac, and the God of Jacob?

27 He is not the God of the deed, butt

anþan yus filu airzyai siyup.

28 Yah duatgaggands ains pize bokarye, gahausyands ins samana sokyandans, gasaiwhands þatei waila im andhof, frah ina, wharya ist allaizo anabusne frumista.

29 Ip Iesus andhof imma, þatei frumista allaizo anabusns, Hausei, Israel, Frauya Guþ unsar Frauya ains ist ;

30 Yah friyos Franyan Guþ þeinana us allamma hairtin þeinamma, yah us allai saiwalai þeinai, yah us allai gahugðai þeinai, yah us allai mahtai þeinai. So frumista anabusns.

31 Yah anþara galeika þizai, Friyos newhundyan þeinana swe þuk silban. Maizei þaim anþara anabusns nist.

32 Yah qaþ du imma sa bokareis, Waila, haisari, bi sunyai qast ; þatei ains ist, yah nist anþar, alya imma ;

33 Yah þata du friyon ina us allamma hairtin, yah us allamma fraþya, yah us allai saiwalai, yah us allai mahtai, yah þata du friyon newhundyan swe sik silban, managizo ist allaim þaim alabrunstim yah saudim.

34 Yah Iesus gasaiwhands ina þatei frodaba andhof, qaþ du imma, Ni fairra is þiudangardyai Guþs. Yah ainshun þanaseiþs ni gadaursta ina frailnan.

35 Yah andhafyands Iesus qaþ, laisyands in alh, Whaiwa qiþand þai bokaryos, þatei Christus sunus ist Daweidis ?

36 Silba ank Daweid qaþ in Ahmin Weihamma, Qiþip Frauya du frauyin meinamma, Sit af tailswon meinai, unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

37 Silba raihtis Daweid qiþip ina frauyan, yah whapro imma sunus ist ? Yah alla so managei hausidedun imma gabauryaba.

38 Yah qaþ du im in laiseinai seinai, Saiwhiþ faura . . .

ra ; sôþlice swýðe ge dweligeaþ.†

28 Ðá gencaþhte him an of ðam bôcerum, ðe gehýrde hi smeagende, and geseah ðæt he him wel andswarode, and áhsode hine, hwæt wære calra beboda mæst.

29 Ðá andswarode he him, Ðæt is ðæt mæste bebod calra, Israhel, gehýr, úrne Drihten God he is an God ;

30 And lufa ðinne Drihten God of calre ðinre heortan, and of calre ðinre sáwle, eallum ðinum móde, and of eallum ðinum magene. Ðæt is ðæt fymreste bebod.

31 Sôþlice is óðer ðissum gelice, Lufa ðinne nehstan swá ðe sylfuc. Nys óðer máre bebod.

32 Ðá ewaþ se bôcere, Láreow, well ðú on sôþe ewæde ; ðæt an God is, and nys óðer, bútan him ;

33 And ðæt he sí gelufod of calre heortan, and of eallum andgyte, and of calre sáwle, and of calre strengþe, and lufigean his nehstan swá hine sylfuc, ðæt is máre eallum onsægðnyssum and offrungum.

34 Ðá se Hælend geseah ðæt he him wislice andwyrde, he sæde him, Ne eart ðú feor fram Godes rice. And hine ne dorste nán man áesian.

35 Ðá ewaþ se Hælend, on ðam temple lærende, Hú scegaþ ða bôceras, ðæt Crist sý Dauides sunu ?

36 Dauid sylf ewaþ to ðam Hálgan Gáste, Drihten ewaþ to mínum drihtne, Site on míne swýðran healfe, oð ic ðine fýnd ásette to fôt-sceamole ðinra fôta.

37 Dauid sylf nemde hine drihten, and hwanon is he his sunu ? And mycel menegu hine luffice gehýrde.

38 Ðá sæde he him on his láre, Warniaþ fram bôcerum, ða wyllaþ on gegyrlum gán, and beon on strætum gréte,

God of luyngge men; therefore 3e erren moche.

28 And oon of the scribis, that hadde herd hem sekyngge to gidere, cam niȝ, and seyinge that he hadde wel answerid hem, axide hym, which was the firste maundement of alle.

29 Jhesus answeride to him, that the firste of alle comaundementis is, Heere, Israel, the Lord thi God is oon;

30 And thou schal loue the Lord thi God of al thin herte, and of al th soule, and of al thi mynde, and of al thi vertu.† This is the firste maundement.

31 Forsothe the secunde is lyk to this, Thou schalt loue thi neizebore as thi silf. Ther is non othir maundement more than these.

32 And the scribe seith to him, Maister, in treuthe thou hast wel seid; for o God is, and ther is non, out taken him;

33 And that he be loued of al herte, and of al thouȝt,† and of al vnderstondingge, and of al the soule, and of al strengthe, and to loue the neizebore as him silf, is more than alle brend of-fringis and sacrificis.

34 Jhesus forsothe seyinge that he hadde answerid wysely, seide to him, Thou ert not fer fro the kyngdom of God. And now no man durste axe him.

35 And Jhesus answeringe seide, techingge in the temple, Therefore how seyn scribis, Crist for to be the sone of Dauith?

36 To whom Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, Sitte on my riȝthalf, til I putte thin enemyes the stool of thi feet.

37 Therefore Dauith him silf seith him a lord, and wherof is he his sone? And moche cumpany gladli herde him.

38 And he seide to hem in his techingge, Be 3e war of scribis, that wolen wandre in stoolis, and be salutid in chepingge,

the God of the luyngge; ye are therefore greatly deceaved.

28 And there cam won off the serybes, and when he had herde them disputyngge to gedder, and perceaved that he had answered them well, he axed hym, which is the fyrste of all the commaundementes.

29 Jesus answered hym, The fyrste of all the commaundementes is, Heere, Israel, oure Lorde God is wone Lorde;

30 And thou shaltt love thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement.

31 And the secunde is lyke vnto this, Thou shalt love thy neighbour as thy silfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym, Well, master, thou hast sayde the truthe; thatt there ys one God, and that there is none but he;

33 And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe, and to love a mans nehboure as hym silfe, ys a greater thyngge then all holocaustes and sacrificises.

34 And when Jesus sawe howe that he answered discretly, he sayd vnto hym, Thou arte nott farre from the kyngdome of God. And no man after that durst axe hym eny question.

35 And Jesus answered and sayd, techingge in the temple, Howe saye the scribes, that Christ is the somme off David?

36 For David hym silfe inspyred with the Holy Goost sayd, The Lorde sayde to my lorde, Sytt on my riȝt honde, tyll I make thyne enemyes thy fote stole.

37 Then David hym silfe calleth hym lorde, and by what meanes ys he then his somme? And moche people herde hym gladly.

38 And he sayd vnto them in his doctrine, Be ware off the scribes, which love to goo in longe clothynge, and love salutacions in the market places,

39 And on fyrmestum lāreow-setlum sittan on gesamnungum, and ða fyrmest-an setl on gebeorscipum ;

40 Ða ðe wudewena hús forswelgaþ, mid heora langsuman gebede ; ða onfóp lengestne dóm.

41 Ðá sæt se Hælend ongen ðone toll-sceamol, and geseah hú ðæt folc hyra feoh torfode on ðone toll-sceamol ; and manega welige torfodon fela.

42 Ðá com an earm wuduwe, and wearp twegen feorðlingas.

43 Ðá clypode he his leorning-cnihtas, and sæde him, Sôþlice ic eow secge, ðæt ðeos carme wuduwe eallinga mæst sealde, ðara ðe on toll-sceamol sealdon.

44 Ealle sendon of ðam ðe hí genóh hæfdon ; sôþlice ðeos of hyre yrmþe eall ðæt heo hæfde sealde, ealle hyre and-lyfene.

CHAP. XIII. 1 Ðá he of ðam temple eode, ðá cwæþ an of his leorning-cnihtum to him, Lāreow, lóca, hwylce stānas hér synd, and hwylce getimbrunga ðisses temples.

2 Ðá cwæþ se Hælend, Ne geseo ge ealle ðás mycelan getimbrunga ? ne biþ hér læfed stān ofer stān, ðe ne beo toworpen.

3 Ðá hí sæton on Oliuetes dúne ongen ðæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas ácsodon,

4 Sege us, hwænne ðás þing gewurdon, and hwyle tācen biþ, ðænne ealle ðás þing onginnaþ beon ge-endod.

5 Ðá ongan se Hælend him andswarigende to cweðan, Warniaþ, ðæt eow nān man ne beswice ;

6 Sôþlice manega cumað on mīnum naman, and cweðaþ, Ic com Crist ; and beswicaþ manega.

7 And ðonne ge gehýraþ gefeohtu and gefeohta hlisan, ne ondræde ge eow ; hit gebyraþ ðæt hit gebelimpe, ac ðonne gyt nis ende.

39 And sitte in synagogis in the firste chaires, and the firste sitting places in soperis ;

40 The whiche deuouren the housis of widewis, vndir colour of long preier ; thei taken lenger dom.

41 And Jhesus sittinge azeins the treserie, biheld hou the cumpany of peple caste money in to the tresorie ; and manye riche castiden many thingis.

42 Sothli whanne o pore widowe hadde comen, sche sente tweye mynutis, that is, a ferthing.

43 And his disciplis clepid to gidere, he seith to hem, Treuly I seie to you, for this pore widowe sente more than alle, that sente in to the tresorie.

44 Sothli alle sente of that thing that was plenteuous to hem ; but this of hir myste sente alle thingis that she hadde, al hir lyfode.



CHAP. XIII. 1 And whanne he wente out of the temple, oon of his disciples seith to him, Maistir, bihold, what maner stoones, and what manere bildingis.

2 And he answeringe seith to him, Seeste thou alle thes greete bildingis ? ther schal not be left a stoon vpon a stoon, the which schal not be destroyed.

3 And whanne he sat in the mount of Olyuete azens the temple, thei axiden hym by hem silue, Petre, and James, and John, and Andrew,

4 Seie thou to vs, whanne thes thingis schulen be maad, and what tokene, whanne alle thes thingis schulen bigynne for to be endid.

5 And Jhesus answeringe bigan for to seie to hem, Se se, that no man disceyue you ;

6 For many schulen come in my name, seiynge, For I am ; and thei schulen disceyue manye.

7 Sothli whanne se schulen heere batels and opyniouns of batels, drede se not ; forsothe it bihoueth these thingis for to be don, but not jit anon the end.

39 And the chefe scates in the synagoges, and to sit in the vppermost roumes att feastes ;

40 And deuoure widowes houses, and vnder a colour praye longe prayers ; these shall have greater damnacion.

41 And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury ; and many that were ryche cast in moch.

42 And there cam a certayne povre widowe, and she threwe in two mytes, whiche make a farthyng.

43 And he called vnto hym his disciples, and sayd vnto them, Verely I saye vnto you, that thys povre widowe hath cast moare in then all they which have caste into the treasury.

44 For they all putt in off their superfluite ; but she off her poverté cast in all that she had, even all her livyng.



CHAP. XIII. 1 And as he went out of the temple, won of his disciples sayd vnto hym, Master, se, what stoncs, and what bildynges are here.

2 And Jesus answered and sayde vnto hym, Seist thou these greete byldynges ? there shall not be lefte one stone upon a nother, that shall not be throwen doune.

3 And as he sate on mounte Olivete over ayenst the temple, Peter, and James, and Jhon, and Andrew, axed hym secretly,

4 Tell vs, when these thinges shalbe, and what is the signe, when all these thinges shalbe fulfilled.

5 And Jesus answered them and began to saye, Take hede, lest eny man deceave you ;

6 For many shall come in my name, sayinge, I am Christ ; and shall deceave many.

7 When ye shall heere off warre and tydinges off warre, be ye not troubled ; for they muste nedes be, butt the ende is nott yett.

8 Sôþlice þeod árist ágén þeode, and rice ongén rice, and beoþ eorþan styrunga geond stôwa and hungor; ðis synd sára angin.

9 Warniaþ eow sylfe, hí syllað eow on geþealite, and swingað on gesamnungum; and ge standað befóran dēmum and cyningum for mīnum naman, him on gewitnesse.

10 And on ealle þeoda árest gebyraþ beon ðæt góðspel gebodod.

11 And ðonne hí syllende eow lædaþ, ne fôre-smeage ge hwæt ge specon, ac specað ðæt eow on ðære tide geseald biþ; ne synd ge nā specende, ac se Hálga Gást.

12 Sôþlice se bróðor ðone bróðor to deaþe sylþ, and se fæder his sunu, and ða bearn árisað ágén hyra magas, and mid deaþe hí gewæceaþ.

13 And ge beoþ eallum on hatunge for mīnum naman; sôþlice se biþ hál, se ðe oð ende þurh-wunaþ.

14 ðonne ge geseoþ ðære toworpenysse ásceonunge, standan ðar heo ne sceal; ðonne ongyte se ðe ræt; fion ðonne on mūntas, ða ðe synd on Iudea.

15 And se ðe is ofer þecene, ne stige he on his hús, ne he in ne gá, ðæt he áht on his húse nime;

16 And se ðe biþ on æcere, ne cyrre he ongean ðæt he his reaf nime.

17 Wá cennendum on ðam dagum,

18 Biddað, ðæt ðis on wintra ne geweorðe.

19 Sôþlice on ðam dagum beoþ swylce gedréfednessa, swylce ne gewurdon of frymþe ðære gesceafte, ðe God gesceop, oð nú, ne nā ne geweorðeþ.

16

. wastya seína.

17 Aþþan wai þaim qiþuhaftom, yah daddyaudeim in yainaim dagam.

18 Aþþan biþyaip, ei ni wairþai sa þlauhs izwar wintrau.

19 Wairþand auk þai dagos yainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais, þoei gaskop Guþ, und hita, yah ni wairþip.

8 For folk schal rise vpon folk, and rewme vpon rewme, and erthe mouyng schal be by places and hungur; bigynnyngis of sorwis these thingis.

9 Sothli se 3e 3ou silf, for thei schulen take 3ou in counceils, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem.

10 And in to alle folkis it bihoueth first the gospel for to be prechid.

11 And whanne thei schulen lede 3ou bitrayinge, nyle 3e thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouen to 3ou in that our; sothli 3e ben not spekinge, but the Hooly Gost.

12 Forsothe a brother schal bitraye the brother in to deeth, and the fadir the sone, and sones schulen ryse to gidre a3ens fadris and modris, and pouysehe hem by deeth.

13 And 3e schulen be in hate to alle men for my name; but he that schal susteyne in to the ende, this schal be saf.

14 Forsothe whanne 3e schulen se the abhomyacioun of discomfourt, standinge wher it owith not; vnderstonde he that redith; thanne thei that be in Judee, flee in to hillis.

15 And he that is aboue the roof, come he not down in to the hous, neithir entre he, that he take any thing of his hows;

16 And he that schal be in the feeld, turne not a3en byhynde for to take his cloth.

17 Sothli wo to hem that ben with childe, and norischinge in tho dayes.

18 Therefore preie 3e, that thei ben not don in wyntir.

19 Forsoth the ilke dayes of tribulacioun schulen be suche, whiche manere weren not fro the bygynnyng of creature, the which God made, til now, neither schulen be.

8 For there shall nacion aryse agaynste nacion, and realme agaynste realme, and there shall be erthquakes in all quarters and famysshment and troubles; these are the begynnyng off sorowes.

9 Butt take ye hede to youre selves, for they shall brynge you vppe to the counsels, and into the synagogges, and ye shall be beten; and ye shall be brought before rulers and kynges for my sake, for a testimoniall vnto them.

10 And the gospell muste fyrste be publysshed amonge all nacions.

11 Butt when they leade you and presentt you, take noo thought afore honde what ye shall saye, nether ymagion, butt whatsoever is geuen you att the same tyme, that speake; for it shall nott be ye that shall speake, butt the Holy Goost.

12 Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chylidren shall ryse agaynste their fathers and mothers, and shall putt them to deeth.

13 And ye shall be hated off all men for my names sake; butt whosoever shall endure vnto the ende, shall be safe.

14 Moreover when ye se the abominable desolacion, where off is spoken by Daniel the prophete, stonde were itt ought nott; let hym that redeth it vnderstonde itt; then let them which be in Iewry, fle to the mountaynes.

15 And let hym that is on the housse toppe, nott descende doune into the housse, nether entre there in, to feteche eny thyng oute off his housse;

16 And lett hym thatt is in the felde, not tourne backe agayne vnto tho thynges which he lefte behynde hym, for to take his clootles with hym.

17 Butt woo is then to them that are with chylde, and to them that geve soucke in those dayes.

18 But praye, that youre flyght be not in the wynter.

19 For there shall be in those dayes suche tribulacion, as was not from the begynnyng off creatures, which God created, vnto this tyme, nether shall be.

20 Yah ni Frauva gamaurgidedi þans dagans, ni þauh ganesi ainhun leike; akei in þize gawalidane þanzei gawalida, gamaurgida þans dagans.

21 Yah þan yabai whas izwis qipai, Sai! her Christus, aipþau sai! yainar, ni galaubyaip.

22 Unte urreisand galiugachristyus yah galiugapraufeteis, yah giband taiknins yah fauratanya, du afairzyan, yabai mahteig siyai, yah, þans gawalidans.

23 Ip yus saiwhip; sai! fauragataih izwis allata.

24 Akei in yainans dagans, afar þo aglon yaina, sauil riqizeip, yah mena ni gibip liuhaþ sein,

25 Yah stairnons himinis wairþand driusandeins, yah mahteis þos in himinam, gawagyanda.

26 Yahi þan gasaiwhand sunu mans qimandan in millmam, niþ mahtai managai yah wulþau.

27 Yahi þan insandeip aggiluns seinans, yah galisip þans gawalidans seinans af fidwor windam, fram andyam airþos und andi himinis.

28 Aþþan af smakkabagma ganimiþ þo gayukon. Ðan þis yuþan asts þlaqus wairþip, yah uskeinand laubos, kunnup þatei newha ist asans.

29 Swah yah yus, þan gasaiwhip þata wairþan, kunneip þatei newha siyup at. .

20 And gif Drihten dás dagas ne gescyrte, nán flæsc ne wurde hál; ac for ðam gecorenun ðe he geceas, he gescyrte ða dagas.

21 And gif eow hwyle seþ, Witodlice! hér is Crist, wítodlice! ðær he is, ne gelyfe ge.

22 Sôþlice lease Cristas and lease wít-egan árisaþ, and wyrcaþ fóre-beacnu, to beswicanne, eac, gif hit beon mæg, ða gecorenan.

23 Warniaþ eow; nú! ealle þing ðe ic eow fóre-sæde.

24 Ac on ðam dagum, æfter ðære geswencednyse, byþ sunne aþeostrod, and se móna his beorhtnesse ne sylþ,

25 And heofones steorran beoþ feal- lende, and beoþ ástyrode, ða me genu ðe on heofonum synd.

26 Ðonne geseoþ hí mannes sunu cum- endne on genipum, mid mycelum mæg- ene and wuldre.

27 Ðonne sent he his englas, and hí gaderiaþ his gecorenan of feower wind- um, of eorþam healnesse oð heofones healnesse.

28 Leorniaþ án bigspel be ðam fic- treowe. Ðonne his twi biþ mearu, and leaf beoþ ácennede, ge witon ðæt sumor is gehende.

29 And wite ge, ðonne ge dás þing geseoþ, ðæt he is dura gehende.

30 Sôþlice ic eow secge, ðæt ðeos cueores ne gewit, árdam ealle dás þing geweorðon.

31 Heofon and eorþe gewitaþ, wítod- lice míne word ne gewitaþ.

32 Be ðam dæge and ðære tide nán man nát, ne englas on heofone, ne man- nes sunu, búton fæder ána.

33 Warniaþ, and waciaþ, and gebiddaþ eow; ge nyton, hwænne seo tid ys.

34 Swá se man ðe ælþeodilice férd, forlét his hús, and sealde his þeowum ðæne anwald gehwylces weorces, and beode ðam dure-wearde, ðæt he wacige.

35 Eornostlice wacigeaþ, ge nyton,

20 And no but the Lord hadde breiggid tho dayes, al fleisch[†] hadde not be saf; but for the chosene whom he chees, the Lord hath breiggid dayes.[†]

21 And thanne if ony man schulde seie to 3ou, Lo! here is Crist, loo! there, beleue 3e not.

22 For fals Cristis and fals prophetis schulen ryse vp, and schulen 3yue tokenes and grete wondris, to disceyue, if it may be don, 3he, the chosene.

23 Therefore se 3e; loo! I haue bifore seid to 3ou alle thingis.

24 But in tho dayes, aftir that tribulacioun, the sunne schal be maad derk, and the mone schal not 3yue hir schyn- yng,

25 And sterris of heuenes schal be fall- inge down, and vertues that be in he- uenes, schulen be mouyd.

26 And thanne thei schulen se mannis sone comyng in cloudis of heuene, with greet vertu and glorie.

27 And thanne he schal sende his aungels, and schal gedre his chosene fro foure wyndis, fro the loweste thing of erthe vnto the hizeste thing of heuene.

28 Forsothe of the fyge tree lerne 3e the parable. Whanne now his braunche schal be tendre, and leeuys ben sprongen out, 3e witen for somer is in the nexte.

29 So and whanne 3e schulen se alle these thingis ben maad, wite 3e, that it is in the nexte in the doris.

30 Treuly I seye to 3ou, for this generacioun schal not passe away, til alle these thingis be don.

31 Heuene and erthe schal passe, for- sothe my wordis schulen not passe.

32 Treuly of that day or our no man woot, nethir aungelis in heuene, nether the sone, no but the fadir.

33 Se 3e, wake 3e, and preie 3e; sothli 3e witen not, whanne tyme is.

34 For as a man the which gon fer in pilgrimage, lefte his hous, and 3af to his seruauntis power of euery work, and comaundide to the porter, that he schulde wake.

35 Therefore wake 3e, forsothe 3e witen

20 And excepte that the Lord had shortened those dayes, no man shulde be saved; but for the electes sake which he hath chosen, he hath shortened those dayes.

21 And then yff eny man saye vnto you, Loo! here is Christ, loo! he is there, beleue nott.

22 For false Christes shall aryse and false propetes, and shall shewe myraeles and wonders, to deceave, yf it were possible, evyn the electe.

23 But take ye hede; beholde! I have shewed you all thinges before.

24 Moreover in those dayes, after that tribulacion, the sunne shall waxe darke, and the mone shall not geve her light,

25 And the starres off heven shall fall, and the powers which are in heven, shall move.

26 And then shall they se the sonne of man commyng in the cloudes, with greate power and glory.

27 And then shall he sende his angels, and shall gaddre to gedder his electe from the fouere wyndes, and from the one ende off the worlde to the other.

28 Lerne a similitude of the fygge tree. When his braunches are yett tender, and hath brought forthe leues, ye knowe that sommer ys neare.

29 So in lyke maner when ye se these thinges come to passe, vnderstond, that it ys nye even att the doris.

30 Verely I saye vnto you, that thys generacion shall nott passe, tyll all these thynges be done.

31 Heven and erth shall passe, butt my wordes shall nott passe.

32 Butt of the daye and the houre knoweth no man, no nott the angels which are in heven, nether the some hym silfe, save the father only.

33 Take hede, watche, and praye; for ye knowe nott, when the tyme ys.

34 As a man which ys gone in to a strange cuntry, and hath lefte hys housse, and geven auctorite to hys ser- vautes and to every man hys worke, and commaunded the porter to watche.

35 Watche therefore, for ye knowe not,

hwænne ðæs huses hláford cymb, ðe on æfen, ðe on midre nihte, ðe ou han-crôde, ðe on mergen ;

36 Ðe-læs he eow slápende geméte, ðonne he fáringa cymb.

37 Sôþlice ðæt ic eow secge, eallum ic hit secge, Waciaþ.

CHAP. XIV. †₁ Sôþlice ðá æfter twám dagum wæron eastron. . . . And ðá sóhton ða heah-sacerdas and ða bóceras, hú hí hine mid fáene námon, and ofslógon.

2 Ðá cwædon hí, Næs ná on freols-dæge, ðe-læs ðæs folces gehlýd weorðe.

3 And ðá se Hælend wæs on Bethania, on Simones huse ánes hreoflan, and ðar sæt, ðá com án wif, and hæfde hyre sealf-box deorwyrþes nardes ; and to-brocenum sealf-boxe, ofer his heafod ágét.

4 Sume hit unweorðlice forbæron, and betwux him sylfum cwædon, Forhwí wæs ðisse sealf forspillednes geworden ?

5 Ðeos sealf mihte beon geseald to þrim hund penegum, and beon þearfum geseald. Aud yrsodon ágén hí.

6 Ðá cwæp se Hælend, Lætaþ hí ; hwí synd ge hyre grame ? gód weorc heo on me worhte.

7 Sôþlice symble ge habbaþ þearfan mid eow, and ðonne ge wyllaþ, ge mágon him teala dóu ; me ge symble nabbaþ.

8 Ðeos sealde ðæt heo hæfde ; heo com to smýrienne minne lichaman on byrgene.

9 Sôþlice ic eow secge, swá hwar swá ðis gódsPELL gebodod biþ on eallum middan-earde, biþ gebodod, ðæt heo ðis on his gemynde dyde.

10 Ðá Iudas Scarioth, ðæt is wider-saca, án of ðam twelfum, férde to ðam heah-sacerdum, ðæt he hine belæwde.

4

. . teins þis balsanis warþ ?

5 Maht wesi auk þata balsan frabugyan in managizo þau þriyahunda skatte, yah giban unledaim. Yah andstaurraidedun þo.

6 Iþ Iesus qaþ, Letiþ þo ; duwhe izai uspriutiþ ? þannu goþ waurstw waurhta bi mis.

7 Sinteino auk þans unledans habaiþ miþ izwis, yah þan wileiþ, maguþ im waila tauyan ; iþ mik ni sinteino habaiþ.

8 Þatei habaida so gatawida ; faursnau salbon mein leik du usfilha.

9 Amen qiþa izwis, piswharuh þei meryada so aiwaggelyo and alla manas-eþ, yah þatei gatawida so, rodyada du gamundai izos.

10 Yah Iudas Iškarioteis, ains þize twaliþe, galaip du þaim gudyam, ei galuwidedi ina im.

not, whanne the lord of the hous cometh, in the euentide, or in the mydnyzt, or kockis crowynge, or morwynge ;

36 Lest whanne he schal come sudenly, he fynde 3ou slepyng.

37 Forsothe that that I seie to 3ou, I seie to alle, Wake 3e.

CHAP. XIV. 1 Forsothe pask and the feeste of therf looues[†] was aftir the secunde day. And the hizeste prestis and scribis souzten, hou thei schulden holde him with gile, and sle.

2 Sothli thei seiden, Not in the feeste day, lest peraventure noyse were maad in the peple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restid, a womman comynge, hanynge a box of precious oynement spikanard ; and the box brokun, helde out on his heed.

4 Forsoth ther weren summe beringe vnworthily[†] with ynne hem silf, and seyng, Wherto is this loss of oynement maad ?

5 For this oynement myzte haue be sold more than for thre hundrid pens, and be 3onun to pore men. And thei groyneden in to hir.

6 Sothli Jhesus seide, Suffre hir ; what be 3e heuy to hir ? she hath wrouzt good work in me.

7 For euer more 3e schulen haue pore men with 3ou, and whanne 3e schulen wolle, 3e mown do wel to hem ; forsoth 3e schulen not euermore haue me.

8 She dide that that she hadde ; sche bifore cam for to anoynte my body into buryng.

9 Treuli I seie to 3ou, where euere this gospel schal be prechid in al the world, and that this *womman* hath done, schal be told in to mynde of hir.

10 And Judas Scarioth, oon of the twelue, wente to the hizeste prestis, that he schulde bitray him to hem.

when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunynge ;

36 Lest yff he come sodenly, he shulde fynde you slepyng.

37 And that I saye vnto you, I saye vnto all men, Watche.

CHAP. XIV. 1 After two dayes folowed ester and the dayes of swete breed. And the hye prestes and serybes sought meanes, howe they myght take hym by crafte, and putt hym to death.

2 Butt they sayde, Nott on the feaste daye, leest eny busynes aryse amonge the peple.

3 When he was in Bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman, with an alablaster boxe of oyntment called narde that was pure and costly ; and she brake the boxe, and powred it on his heed.

4 There were some that disdayned in them selves, and sayde, What neded this waste of oyntment ?

5 For it myght haue bene soolde for more then two houndred pens, and bene geven vnto the povre. And they grudged agaynste her.

6 And Jesus sayd, Lett her be in reest ; why greve ye her ? she hath done a goode worke on me.

7 Ye and ye shall haue povre with you all wayes, and when soever ye will, ye maye do them goode ; butt me ye shal not haue alwayes.

8 She hath done that she coulde ; she cam a fore honde to anoynt my boddy to his buryng ward.

9 Verely I saye vnto you, wheresoever thys gossell shalbe preached thorow out the whole worlde, thys also that she hath done, shalbe rehearsed in remem braunce of her.

10 And Judas Iscarioth, won off the twelue, went awaye vnto the hye prestes, to betraye him vnto them.

11 ð̅p̅ eis gahausyandans faginodedun, yah gahaihaitun imma faihu giban. Yah sokida whaiwa gatilaba ina galewidedi.

12 Yah þamma frumistin daga azwme, þan paska salidedun, qeþun du imma þai siponyos is, Whar wileis ei galeiþandans, manwyaima, ei matyais paska ?

13 Yah insandida twans siponye sein-aize, qapuh du im, Gaggats in þo baurg, yah gamoteiþ igqis manna kas watins bairands ; gaggats afar þamma.

14 Yah þadei inngaleiþai, qiþaits þamma heiwafrayin, þatei laisareis qiþiþ, Whar sind saliiþwos, þarei paska miþ siponyam meinaim matyau ?

15 Yah sa izwis taikneiþ kelikn mikil-ata gastrawiþ manwyata, yah yainar manwyaiþ unsis.

16 Yah usiddyedun þai sipon . . .

11 Ðá hī ðis gehýrdon hī fahnodon, and behéton him feoh to syllanne. And he smeade hū he hine dīgellīce sealde.

12 And ðam forman dæge azimorum, ðá hī eastron offrodon, his leorning-cnihtas him sædon, Hwýder wyrt ðú ðæt we faron, and gegearwian ðé, ðæt ðú eastron ete ?

13 Ðá sende he twegen of his leorning-cnihtum, and sæde him, Gáp on ða ceastre, and inc ágén-yrnþ sum man berende sume wæter-flaxan ; folgiap him.

14 And swá hwýder swá he in-gæþ, secgap ðæs huses hláforde, U're lareow segb, Hwar is mīn gyst-hūs and mīn gereord, hwar ete ic eastron mid mīnum leorning-cnihtum ?

15 And he inc geswútelap mycele healle gedæfte, and gegearwiap us ðara.

16 Ðá ferdon his leorning-cnihtas, and comon on ða ceastre, and fúndon hit eall swá he sæde ; and gegearwodon ða eastron.

17 Sóplice ðá æfen com, him twelfum mid him

18 Sittendum, and etendum, sæde se Hælend, Sóplice ic eow secge, ðæt eower an ðe mid me yt, gesylþ me.

19 Ðá ongunnon hī beon dreorige, and betwux him cwecðan, Cwyst ðú com ic hit ?

20 Ðá sæde he him, An of eow twelfum me sylþ, se ðe his hand on discce mid me dypþ.

21 And wítodlice mannes sunu gæþ, swá he him áwriten is ; wá ðam men, þurh ðone ðe mannes sunu geseald biþ. Betere him wære, ðæt se man ácenned náere.

22 Him ðá etendum, áféng se Hælend hláf, and hine bletsende bræc, and sealde him, and ðus cwæþ, Nimap ; ðis ys mīn lichama.

23 And onféng calice, and Gode þancas dyde and sealde him, and ealle him of druncon.

24 Ðá sæde he him, Ðis ys mīn blóð

11 The whiche heerynge ioyeden, and bihiȝten hem to ȝyue him money. And he souȝte how he schulde bitraye him couenably.

12 And the firste day of therue loues, whenne pask was offrid, disciplis seyn to him, Whidir wolt thou we go, and make redy to thee, that thou ete pask?

13 And he sendith tweyne of his disciplis, and seith to hem, Go ȝe in to the citee, and a man beringe a galoun of watir schal renne to ȝou;† suwe ȝe him.

14 And whidir euere he schal entre, seye ȝe to the lord of the hous, For the maister seith, Wher is my fulfilling,† where I schal ete pask with my disciplis?

15 And he schal shewe to ȝou a greet souping place strewid, and there make ȝe redy to vs.

16 And his disciplis wenten forth, and camen in to the citee, and founde as he hadde seid to hem; and thei maden redy pask.

17 Sothli euen maad, he cam with tweluc.

18 And hem sittenge at the mete, and etinge, Jhesus seith, Treuli I seie to ȝou, for oon of ȝou that etith with me, schal bitraye me.

19 And thei bigunnen for to be sori, and to seie, ech by hym silf, Whether I?

20 The which seith to hem, Oon of twelue that puttith yu the hond with me in the plater.

21 And sothli mannis sone goth, as it is writun of him; forsoth wo to that man, bi whom mannis sone schal be bitrayd. It were good to him, if that ilke man hadde not be borun.

22 And hem etinge, Jhesus took bred, and blessinge brak, and ȝaf to hem, and seith, Take ȝe; this is my body.

23 And the cuppe takun, he doynge gracios ȝaf to hem, and alle drunkeun therof.

24 And he seith to hem, This is my

11 When they herde that they were gladdē, and promised that they wolde geve hym money. And he souȝt howe he myȝht conveyently betraye hym.

12 And the fyrst daye of swete breed, when they offered the pascual lambe, his disciples sayd vnto hym, Where wylt thou that we goo, and prepare, that thou mayste eate the ester lambe?

13 And he sent fourth two of his disciples, and sayde vnto them, Goo ye into the cite, and there shall a man mete you beringe a pitcher of water; folowe hym.

14 And whidthersoeuer he goeth in, saye ye to the good man off the housse, The master axeth, Where is the geest chambre, where I shall eate the ester lambe with my disciples?

15 And he wyl shewe you a greete parlour paved and prepared, there make redy for vs.

16 And his disciples went forth, and cam in to the cite, and founde as he had sayd vnto them; and made redy the ester lambe.

17 And att even, he cam with the twelue.

18 And as they sate att borde, and ate, Jesus sayde, Verly I saye vnto you, that won off you shall betraye me, which eateth with me.

19 And they began to morne, and to saye to hym, won by won, Ys it I? and another sayde, Ys it I?

20 He answered and sayd vnto them, It is won of the .xij. and the same depeth with me in the platter.

21 The sonne of man goeth, as it is written of hym; but woo be to that man, by whome the some of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

22 And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them, and sayd, Take, eate; thys ys my body.

23 And he toke the coppe, gave thankes and gave it to them, and they drouke all off it.

24 And he sayde vnto them, Thys ys

ðære niwan cýðnesse, ðæt biþ for man-egum ágoten.

25 Sôþlice ic eow secge, ðæt ic heonon-forþ ne drince of ðyses win-geardes cynne, oð ðone dæg ðonne ic hine niwne drince on Godes rice.

26 And geewedenum lofe, hi férdon on Ele-bergena munt.

27 Ðá cwæþ se Hælend, Ealle ge beoþ ge-untreowsode on ðisse nihte ; forðam ðe hit áwriten is, Ic slea ðæne hyrde, and beoþ ða scép todræfedede.

28 Ac æfter ðam ðe ic árise, ic cume befóran eow on Galileam.

29 Ðá sáde Petrus him, Ðeah ðe ealle swicion, ne swicige ic ðe ná.

30 Ðá cwæþ se Hælend, Sôþlice ic ðe secge, ðæt dú on ðisse nihte éar hana tuwa cráwe, þriwa wið-sæcst mín.

31 And he ðæs ðe máre spræc, And ðeah me gebyrige mid ðe to sweltanne, ne ætsace ic ðin. And swá hi cwædon ealle.

32 Ðá comon hi to ánum túnc, ðæs nama wæs Gezemani. And he cwæþ to his leorning-cnihtum, Sittað hér, oð ðæt ic me gebilde.

33 And he nam ðá mid him Petrum and Iacobum and Iohannem, ðá ongan he forhtian, and sárgian.

34 And sáde him, Unrót is mín sáwl oð deaþ ; gebidaþ hér, and waciaþ.

35 Ðá he lyt-hwon forþ-stóp, he á-strehte hine ofer ða eorþan, and he bæd, gif hit beon mihte, ðæt he on ðære tide fram him gewite.

36 And ðá cwæþ he, Abba, ðæt is, Fæder, on úre geþeode, ealle þing ðe synd mihtiglice, áfyr ðysne calic fram me ; ac ná ðæt ic wylle, ac ðæt dú.

37 Ðá com he, and fúnde hi slæpende. And cwæþ to Petre, Simon, slæpst tú ? ne mihtest tú áne tide wacian ?

38 Waciaþ, and gebiddað, ðæt ge on eostnunge ne gán ; witodlice se gást is gearu, ac ðæt flæsc is untrum.

blood of the newe testament, the which schal be shedd out for manye.

25 Treuly I seie to you, for now I schal not drynke of this fruit of vyne, til in to that daye whanne I schal drynke it newe in the rewme of God.

26 And the ympne^t seid, thei wenten out in to the hil of Olynes.

27 And Jhesus seith to hem, Alle 3e schulen be selaundrid in me in this ny3t; for it is writun, I schal smyte the shepherde, and the scheep of the floe schulen be disparplid.

28 But aftir that I schal ryse agen, I schal go bifore you in to Galilee.

29 Forsoth Petre seith to him, And if alle schulen be selaundrid, but not I.

30 And Jhesus seith to him, Treuly I seie to thee, for thou to day bifore the cok in this ny3t twyes 3yue vois, thries thou ert to denye me.

31 And he spak more, And if it bihoue me to dye to gidere with thee, I schal not denye thee. Sothli and lyk manere alle seiden.

32 And thei camen in to a place, to whom the name Gethsamany. And he seith to his disciplis, Sitte 3e here, the while I preie.

33 And he takith Petre and James and John with him, and bigan for to drede, and to heuye.

34 And he seith to hem, My soule is sorful til to the deeth; susteyne 3e^t here, and preie 3e with me.

35 And whanne he hadde gon forth a litel, he felde down on the erthe, and preiede, that, if it my3te be, the our schulde passe fro him.

36 And he seide, Fadir, alle thingis ben possible to thee, turne fro me this cuppe; but not that I wole, but that that thou.

37 And he cam, and fond hem slepyng. And he seith to Petre, Symount, slepist thou? my3tist thou not wake with me oon our?

38 Wake 3e, and preie 3e, that 3e entre not in to temptacioun; forsothe the spirit is redy, but the fleisch syk.

my bloude of the newe testament, which shalbe sheed for many.

25 Verely I saye vnto you, I wyll drynke no moore off this frute off the vyne, vntyll that daye that I shall drynke it newe in the kyngdom of God.

26 And when they had sayd grace, they went out in to the mount Olivete.

27 And Jesus sayde vnto them, All ye shalbe hurtt thorowe me thys nyght; for it is written, I wyll smyte the shepheard, and the sheepe shalbe scattered.

28 Butt after that I am rysen agayne, I wyll goo into Galile before you.

29 Peter sayde vnto hym, And though all men shulde be hurte, yett wolde nott I.

30 And Jesus sayd vnto hym, Verely I saye vnto the, thys daye even in this nyght before the coeke crowe twyse, thou shalt denye me thryse.

31 And he spake boldlyer, No, if I shulde dey with the, I woll not deny the. Lyke wyse also sayd they all.

32 And they cam in to a place, named Gethsemani. And he sayde to his disciplis, Sitt ye here, whyll I goo aparte and praye.

33 And he toke with hym Peter James and Jhon, and he began to waxe abasshede, and to be in an agony.

34 And sayde vnto them, My soule is very hevy even vnto the deeth; tary here, and watche.

35 And he went forth a lytle, and fell downne on the grounde, and prayede, that, yf it were possible, the houre myght passe from hym.

36 And he sayde, Abba Father, all thinges are possible vnto the. take awaye this cuppe from me; neverthelesse nott that I wyll, butt that thowe wilt be done.

37 And he cam, and founde them slepyng. And sayd to Peter, Simon, slepest thou? coudest not thou watche with me one houre?

38 Watche ye, and praye, leas ye entre into temptacioun; the sprete is redy, but the flessli is weeke.

41

. . . sai! galewyada sunus mans in handuns frawaurhtaize.

42 Urreisip, gaggam; sai! sa lewyands mik atnewhida.

43 Yah, sunsaiw nauhpanuh at imma rodyandin, qam Iudas, sums þize twalibe, yah mip imma managei mip hairum yah triwam, fram þaim auhumistam gud-
yam, yah bokaryam, yah sinistam.

44 Atuh þan gaf sa lewyands im bandwon, qipands, þammei kukyau, sa ist; greipip þana, yah tiuhip arniba.

45 Yah qimands, sunsaiw atgaggands du imma, qap, Rabbei, rabbei; yah kukida imma.

46 Ip eis uslagidedun handuns ana ina, yah undgripun ina.

47 Ip ains sums þize atstandandane imma, uslukands hairu, sloh skalk auhumistins gudyins, yah afsloh imma auso þata tailswa.

48 Yah andhafyands Iesus qap du im, Swe du waidedyin urrunnup mip hairum yah triwam, greipan mik?

49 Daga whammeh was at izwis, in alh laisyands, yah ni gripup mik; ak ei usfullnodecina bokos.

50 Yah afletandans ina, gaplahun allai.

51 Yah ains sums yuggalaups laistida afar imma, biwaibiþs leina ana naqad-
ana; yah gripun is þai yuggalaudeis.

52 Ip is bileipands þamma leina, naqaps gaplahuh faura im.

53 Yah gatauhun Iesu du auhumistin gudyin. Yah garunnun mip imma,

39 And eft he gebæd ða ylcan spræce.

40 And ða he hine eft ágén-bewende, he fúnde hí sláepende; hyra eagan wær-
on gehefegode. And hí nyston, hwæt hí him andswaredon.

41 Ðá com he þriddan síde, and sæde him, Slápaþ nú, and restaþ; genóh hit ys. Tíma ys cumen; nú! is mannes sunu ge-seald on synfulra handa.

42 Arísaþ, uton gán; nú! is gehende se ðe me sylþ.

43 Him ðá ðá gyt sprecedum, com Iudas Scarioth, ðæt ys widersaca, án of ðam twelfum, and mid him mycel men-
egeo mid swurdum and mid sahlum, fram heah-sacerdum, bócerum, and eald-
rum.

44 Sóplice his læwa him tácen sealde, and ðus cwæþ, Swá hwylene swá ic cysse, he hit ys; nimað, and lædaþ hine wærlice.

45 And sóna swá he com, he ge-
nealæhte him to, and cwæþ, Láreow; and cyste hine.

46 And hí hyra handa on hine wurpon, and námon hine.

47 Sóplice án of ðam ðe ðar embe úton stódon, his swurde ábræd, and slóh ðæs sacerdes þeow, and his eare of-ácearf.

48 Ðá cwæþ se Hælend him and-
swariende, Swá swá to ánum seeaþan ge férdon mid swurdum and treowum, me gefón?

49 Ðonne ic dæghwamlice mid eow wæs, on temple lærende, and ge me ne námon; ac ðæt ða gewritu sýn gefyl-
lede.

50 Ðá forlétan his leorning-cnihtas ealle hyne, and flugon.

51 Sum iungling him fyligde, mid ánre scýtan bewæfed nacod; and hí námon hine.

52 Ðá áworpenre ðære scýtan, nacod he him fram fleah.

53 And hí læddon ðæne Hælend to ðam heah-sacerde. And comon ealle

39 And eftsoone he goynge preiede, the same word seyinge.

40 And he turnyd aȝen eftsoone, fond hem slepinge; sothli her yȝen were greuyd. And thei knewen not, what thei schulden answer to him.

41 And he cam the thridde tyme, and seith to hem, Slepe ȝe now, and reste ȝe; sothli it sufficith. The our cometh; loo! mannis sone schal be bitrayed in to hondis of synful men.

42 Ryse ȝe, go we; loo! he that schal bytraye me is nyȝ.

43 And, ȝit him spekinge, Judas Sca-rioth, oon of the twelue, cam, and with him moche compeny with swerdis and staves, sent fro the hiȝeste prestis, and scribis, and fro the eldere men.

44 Forsothe the traitour hadde ȝouun to hem a tokene, seyinge, Whom euere I schal kisse, he it is; holde ȝe him, and lede ȝe warly.†

45 And whanne he cam, anon he comynge to him, seith, Maistir; and he kyside him.

46 And thei layden hondis in to him, and heelden him.

47 Sothli oon of men stondinge aboute, ledynge out a swerd, smot the seruaunt of the hiȝeste prest, and kitte of to him an eere.

48 And Jhesus answerynge seith to hem, As to a thief ȝe han gon out with swerdis and staves, for to take me?

49 Forsoth day by day I was at ȝou, techinge in the temple, and ȝe heelden not me; but that the scripturis be fulfillid.

50 Thanne him forsakun, alle his discipulis fledden.

51 Sothli sum ȝong man, clothid with linnen cloth on the bare, suede him; and thei heelden him.

52 And the linnen cloth forsakun, he nakid fleiȝ away fro hem.

53 And thei ledde Jhesu to the hiȝeste prest. And all camen to gidere in to

39 And agayne he went away and prayde, and spake the same wordes.

40 And he returned, and founde them aslepe agayne; for their eyes were hevy. Nether coude they tell, what they myght answer to hym.

41 And he cam the thyrde tyme, and sayd vnto them, Slepe hens forth, and take youre ease; it is ynough. The houre is come; beholde! the some of man shalbe delyvred into the hondes of synners.

42 Ryse vppe, let vs goo; loo! he that betrayeth me is come nye.

43 And immediatly, whill he yett spake, cam Judas, won off the twelve, and with hyme a greate number off people with swerdes and staves, from the hye prestes, and scribes, and seniours.

44 He that betrayed hym gave them a generall token, sayynge, Whosoever I do kisse, he it is; take hym, and lede hym away warely.

45 And as sone as he was come, he went streight waye to him, and sayd vnto hym, Master, master; and kissed him.

46 And they leyde their hondes on him, and toke him.

47 Won off them that stode by, druce out a swerde, and smote a servaunt off the hye preste, and cutt off hys eare.

48 And Jesus answered and sayd vnto them, Ye cam out as vnto a thefe with swerdes and with staves, ffor to take me?

49 I was dayly with you in the temple, teachinge, and ye toke me not; but that the scriptures shulde be fulfilled.

50 And they all forsoket hym, and ranne awaye.

51 And there was a certeyne yonge man thatt folowed hym, cloothed in linnen upon the bare; and the yonge men caught hym.

52 And he lefte his linnen, and fledd from them naked.

53 And they leedde Jesus awaye to the hiest preste off all. And to hym came

auhumistans gudyans allai yah þai sinistans yah bokaryos.

54 Yah Paitrus fairraþro laistida afar imma uute qam in garda þis auhumistins gudyins. Yah was sitands miþ and-bahitam, yah warmyands sik at liuhada.

55 Iþ þai auhumistans gudyans, yah alla so gafaurds, sokidedun ana Iesu weitwodipa, du afdauþyan ina; yah ni bigetun.

56 Managai auk galiug weitwodidedun ana ina, yah samaleikos þos weitwodipos ni wesun.

57 Yah sumai usstandandans galiug weitwodidedun ana ina, qipandans,

58 Patei weis gahausidedum qipandan ina, Patei ik gataira alh þo handuwaurhton, yah bi þrins dagans anþara unhanduwaurhta gatimrya.

59 Yah ni swa samaleika was weitwodipa ize.

60 Yah usstandands sa auhumista gudya in midyaim, frah Iesu, qipands, Niu andhafyis waiht wha þai ana þuk weitwodyand?

61 Iþ is þahaida, yah waiht ni andhof. Afra sa auhumista gudya frah ina, yah qap du imma, þu is Christus, sa sunus þis Þiuþeigins?

62 Iþ is qapuh, Ik im; yah gasai-whip þana sunu mans af taihswon sitandan mahtais, yah qimandan miþ milhmam himinis.

63 Iþ sa auhumista gudya, disskreitands wastyos seinos, qap, Wha þanamais þaurbum weis weitwode?

64 Hausideduþ þo wayamerein is. Wha izwis þugkeiþ? Þarub eis allai gadomidedun ina skulan wisau dauþau.

65 Yah dugunnun sumai speiwan ana wlit is, yah hulyan andwairþi is, yah kaupatyan ina, yah qeþun du imma, Praufetei. Yah audbahtos gabauryaba lofam slohun ina.

66 Yah wisandin Paitrau in rohsnai dalapa, yah atiddya aina þiuþo þis auhumistins gudyins.

sacerdas and bocerans and ealdras to-gædere.

54 Petrus him fyligde feorran oð ðæs heah-sacerdes cafer-tún. And he sæt mid ðam þenum, and wyrnde hine æt ðam fyre.

55 Ða heah-sacerdas sóhton, and eall geþeaht, tale ágén ðone Hælend, ðæt hi hine to deape sealdon; and hi ne fúndon.

56 Manega sædon lease gecýðnyse ágén hine, and ða cýðnessa næron ðæslicie.

57 Ðá árison sume and sædon lease cýðnesse ágén hine, and ðus cwædon,

58 Sôþes we gehýrdon hine secgan, Ic towurpe ðis hand-worhte tempel, and æfter þrim dagum ic óðer unhand-worht getimbrie.

59 And hyra cýðnys næs ðæslic.

60 Ðá árás sum heah-sacerd on hyra midlene, and áhsode ðæne Hælend, Ne andswarast ðú nán þing ágén ðæt ðas ðe onwurpaþ?

61 He súwode, and náht ne andswarode. Eft hine ácsode se heah-sacerd, Eart ðú Crist, ðæs gebletsodan Godes sunu?

62 Ðá sæde se Hælend, Ic eom; and ge geseoþ mannes sunu on swýðran healfe sittan his mægenes, and cumende mid heofones genipum.

63 Ðá cwæþ se heah-sacerd, his reaf slitende, Hwi gewilnige we gyt cýðera?

64 Ge gehýrdon his bysmer. Hwæt þinþ eow? Ðá hyrdon hi ealle hine and cwædon ðæt he wære deapes scyldig.

65 And sume águnnon him on spætan, and ofer-wreon his ansýne, and mid fystum hine beoton, and him to cwædon, Áráed. And ða þenas hine mid handum beoton.

66 And ðá Petrus wæs on cafer-túne, ðá com to him án þinen ðæs heah-sacerdes.

oon, the prestis and the scribis and eldere men.

54 Forsoth Petre suede him afer til with ymme in to the halle of the hizeste prest. And he sat with the mynystris, and warnyde him at the fier.

55 Forsothe the hizeste prestis, and all the counceil, souyten witnessinge aȝens Jhesu, that thei schulen ȝyue him to deeth; nether thei founden.

56 Sothli manye seiden fals witnessinge aȝens him, and the witnessings weren not couenable.

57 And summe risynge souyten fals witnessing aȝens hym, seyynge,

58 For we han herd him seiyng, I schal vndo this temple maad with hondis, and aftir the thridde day I schal bilde a nother not maad with hondis.

59 And the witnessing of hem was not couenable.

60 Forsothe the hizeste prest rysynge vp in to the myddel, axide him, seyynge, Answerist thou not ony thing to tho thingis that ben put to thee of these?

61 Sothli he was stille, and no thing answeride. Eftsoone the hizest prest axide him, and seide to him, Ert thou Crist, the sone of blessid God?

62 Sothli Jhesus seide to him, I am; and ȝe schulen se mannis sone sittynge on the riȝt half of the vertu of God, and comynge in cloudis of heuene.

63 Forsoth the hizest prest, kittinge his clothis, seith, What ȝit desyren we witnessis?

64 ȝe han herde blasphemye. What semeth to ȝou? The whiche alle condempneden him for to be gilty of deeth.

65 And summe bigunnen for to bispitte him, and to hide his yȝen, and smyte him with boffatis, and seie to him, Prophetic thou. And the mynystris beeten him with strokis.[†]

66 And whanne Petre was in the halle bynethen, oon of the hand maydens of the hizest prest cam.

all, the hye prestes and the seniours and the scribes.

54 And Peter folowed a greate way of even into the pallys of the hye preste. And he was there and sat with the seruautes, and warmed hymselfe att the fyre.

55 And the hye prestes, and all the counsell, sought for witnes agaynste Jesu, to putt hym to deeth; and they founde noone.

56 Yett many bare falce witnes agaynste hym, butt their witnes agreed not to gedder.

57 And there arose certayne and brought falce witnes agaynste hym, sayynge,

58 We herde hym saye, I wyll destroye this temple made with hondes, and with in thre dayes I wyll bilde another made with out hondes.

59 And there witnes agreed not to gedder.

60 And the hyste preste stode vppe before them all, and axed Jesus, sayynge, Answerest thou nothings, howe is it that these beare witnes agaynste the?

61 And he helde his peace, and answered nothyng. Agayne the hyste preste axed hym, and sayde vnto hym, Arte thou Christ, the sonne off the Blessed?

62 And Jesus sayde, I am; and ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven.

63 Then the hiest preste rent his clothes, and sayd, What nede we eny further of witnes?

64 Ye have herde the blasphemy. What thinke ye? And they all gave sentence that he was worthy of deeth.

65 And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye vnto him, Arede vnto vs. And the seruautes boffeted him on the face.

66 And Peter was beneath in the pallys, and there cam won off the wenches off the hiest preste.

67 Yah gasaiwhandei Paitru warm-
yandan sik, insaiwhandei du imma qap,
Yah þu miþ Iesua þamma Nazoreinaw
wast.

68 Iþ is afaiaik, qiþands, Ni wait, ni
kann, wha þu qiþis. Yah galaiþ faur
gard; yah hana wopida.

69 Yah þiwi gasaiwhandei ina, aftra
dugann qiþan þaim faurastandandam,
Ðatei sa þizei ist.

70 Iþ is aftra laugnida. Yah afar
leitil, aftra þai atstandandans, qeþun du
Paitrau, Bi sunyai þizei is, . . .
yah auk razda þeina galeika ist.

71 Iþ is dugann afaikan yah swaran,
Ðatei ni kann þana mannan, þanei qiþiþ.

72 Yah anþamma sinþa hana wopida.
Yah gamunda Paitrus þata wurd swe
qap imma Iesus, Ðatei faurþize hana
hrukuyai twaim sinþam, inwidis mik þrim
sinþam. Yah dugann greitan.

CHAP. XV. 1 Yah sunsaiw in maur-
gin, garumi tauyandans þai auhumistans
gudyans, miþ þaim sinistam, yah bok-
aryam, yah alla so gafaurds, gabindand-
ans Iesu, brahtedun ina at Peilatau.

2 Yah frah ina Peilatus, Ðu is þiudans
Iudaie? Iþ is andhafyands qap du imma,
Ðu qiþis.

3 Yah wrohidedun ina þai auhumistans
gudyans filu.

4 Iþ Peilatus aftra frah ina, qiþands,
Niu andhafyis ni wait? Sai, whan
filu ana þuk weitwoduyand?

5 Iþ Iesus þanamais ni andhof, swaswe
sildaleikida Peilatus.

6 Iþ and dulþ wharyoh fralailot im
ainana bandyan, þanei bedun.

7 Wasuh þan sa haitana Barabbas, miþ
þaim miþ imma drobyandam gabundans,
þaiei in auhyodau maurþr gatawidedun.

67 And ða heo geseah Petrum wrym-
ende, ða cwæþ heo, Ðu wære mid ðam
Nazareniscan Hælande.

68 Ða ætsóc he, and cwæþ, Ic nát, ne
ne can, hwæt ðu segst. And he eode
ða of ðam cafer-túne; and se hana
creow.

69 Eft ða hine gecneow óðer þinen,
heo ongan eweðan to ðam ðe ðar ábútan
stódon, Sóplice ðes ys of ðam.

70 And he eft ætsóc. And eft ða
ymbe lytel, ða ðe æt-stódon cwædon
to Petre, Sóplice ðu eart of ðam, Ga-
lileisc ðu eart. . . .

71 Ða ongan he ætsacan and swerian,
Sóþes ne can ic ðæne man, ðe ge secgaþ.

72 And ða eft-sóna creow se hana.
Ða gemunde Petrus ðæs Hælandes
worde ðe he him sæde, Ær se hana
cráwe tuwa, þriwa ðu me ætsæcst. Ða
ongan he wépan.

CHAP. XV. 1 Ða sóna on mergen,
worhton ða heah-sacerdas hyra gemót
mid caldrum, and bócerum, and callum
werodum, and læddon ðæne Hælend,
gebúdenne, and sealdon hine Pilato.

2 Ða ácsode Pilatus hine, Eart ðu
Iudea cyning? Ða andswarode he him,
Ðu hit segst.

3 Ða wrégdon hine ða heah-sacerdas
on manegum þingum.

4 Eft Pilatus hine ácsode, Ne and-
swarast ðu nán þing? Lóca, hú micel-
um hi ðe wrégaþ?

5 Ða ne andswarode se Hælend him
ná máre, swá ðæt Pilatus wundrode.

6 On symbel-dæge wæs his gewuna
ðæt he him forgeafe éinne gebúdenne,
swá hwylcne swá hi bædon.

7 Ða bædon hi Barraban, se wæs ge-
búnden mid ðam ræplingum, se þurh
swic-craeft man-slyht geworhte.

67 And whanne sche hadde seyn Petre warmyngge him, sche biholdinge him seith, And thou wast with Jhesu of Nazareth.

68 And he denyede, seyinge, Nethir I woot, nether I haue knowun, what thou seist. And he wente forth bifore the halle; and anon the cok song.

69 Eftsone forsothe whanne a nother hand mayde hadde seyn him, she bigan for to seie to men stondinge aboute, For this is of hem.

70 And he eftsone denyede. And afir a litil, eftsone thei that stooden nyȝ, seiden to Petre, Verily thou ert of hem, forwhi and thou ert of Galilee. . . .

71 Sothli he bigan for to curse and swere, For I knowe not this man, whom ȝe seyn.

72 And anon eftsounes the cok song. And Petre bithouȝte on the werd that Jhesus hadde seid to him, Bifore the cok synge twyes, thries thou schalt denye me. And he bigan for to wepe.

CHAP. XV. 1 And anon the morwe maad, the hiȝeste prestis, makeinge counceil with the eldere men, and seribis, and al the counceil, byndinge Jhesu, ledde, and bitoken to Pilat.

2 And Pilat axide him, Art thou kyng of Jewis? And he answeringe seith to him, Thou seyst.

3 And the hiȝeste prestis accusen him in many thingis.

4 Pilat forsothe eftsone axide him, seyinge, Thou answerist not ony thing? Seest thou, in how many thingis thei accusen thee?

5 Forsothe Jhesus more no thing answeride, so that Pilat schulde wondre.

6 Forsoth by a solemne day he was wont to leue to hem oon bounden, whom euere thei axiden.

7 Forsoth there was he that was seid Barabas, that was boundun with sleeris of men, and that hadde don manslaȝtre in seducioun.†

67 And when she sawe Petre warmyngge hym silfe, she loked on hym and sayd, Wast not thou also with Jesus of Nazareth?

68 And he denyed it, sayinge, I knowe hym not, nether wott I, what thou sayest. And he went out in to the poorehe; and the coeke crewe.

69 And a damsell sawe hym, and agayne began to saye to them that stode by, Thys ys won of them.

70 And he denyed yt agayne. And anon after, agayne they that stode by, sayde to Peter, Suerly thou arte won off them, for thou arte of Galile, and thy speache agreth therto.

71 And he began to curse and to swaere, sayinge, I knowe nott thys man, off whom ye speake.

72 And agayne the coeke crewe. And Peter remembred the worde that Jesus sayd vnto him, Before the coeke crowe twyse, thou shalt deny me thryse. And began to wepe.

CHAP. XV. 1 And anon in the dawnynge, heelde the hye prestes a counsell with the seniours, and the scribes, and also the whoole congregaacion, and bounde Jesus, and ledde hym awaye, and delyvered hym to Pilate.

2 And Pilate axed hym, Arte thou the kyngge off the Jewes? And he answered, and sayde vnto hym, Thou sayest yt.

3 And the hye prestes accused hym off many thynges.

4 Pylate axed hym agayne, sayinge; Answerest thou nothyng? Behoolde, howe many thinges they lay vnto thy charge?

5 Jesus yett answered never a worde, so that Pilate merved.

6 Att the feast Pilate was wont to delyvre att their pleasure a presoner, whomsoever they wolde desyre.

7 And there was one named Barrabas, which laye bounde with them that caused in surrettion, and in the in surrection committed murther.

8 Yah usgaggandei alla managei, dugunnun bidyan, swaswe sinteino tawida im.

9 Īþ Peilatus andhof im, qipands, Wileidu fralcitan izwis þana þiudan Īudaie?

10 Wissa auk, þatei in neipis atgebun ina þai auhumistans gudyans.

11 Īþ þai auhumistans gudyans inwagidedun þo managein, ei mais Barabban fralailoti im.

12 Īþ Peilatus aftra andhafyands qap du im, Wha nu wileiþ ei tauyau þammei qipþ þiudan Īudaie?

13 Īþ eis aftra hropidedun, Ushramei ina.

14 Īþ Peilatus qap du im, Wha allis ubilis gatawida? Īþ eis mais hropidedun, Ushramei ina.

15 Īþ Peilatus wilyands þizai managein fullafahyan, fralailot im þana Barabban, iþ Īesu atgaf, usbliggwands, ei ushramiþs wesi.

16 Īþ gadrauhteis gatauhun ina innana gardis, þatei ist pratoriaun, yah gahaihaitun alla hansa,

17 Yah gawasidedun ina paurplei. Yah atlagidedun ana ina þaurneina wipya, uswindandans;

18 Yah dugunnun golyan ina, Hails, þiudan Īudaie.

19 Yah slohun is haubiþ rausa, yah bispiwun ina; yah lagyandans kniwa inwitun ina.

20 Yah biþe bilailaikun ina, andwasidedun ina þizai paurplei, yah gawasidedun ina wastyom swesaim, yah ustauhun ina, ei ushramidedeina ina.

21 Yah undgripun sumana manne, Seimona Kwreinaiu, qimandan af akra, attan Alaiksandraus yah Rufaus, ei nemi galgan is.

22 Yah attauhun ina ana Gaulgaupa stap, þatei ist gaskeiriþ, Whairneins staps.

23 Yah gebun imma drigkan wein miþ swurna, iþ is ni nam.

8 And ðā he fērde, ðā ongan seo menegeu hine biddan, swā heo symle dyde.

9 Ðā cwæp Pilatus, Wylle ge ðæt ic eow forgyfe Iudea cyning?

10 He wiste, ðæt þurh andan hine sealdon ða heah-sacerdas.

11 Ðā ástyredon ða bisceopas ða menegu, ðæt he him Barraban forgéfe.

12 Eft Pilatus him andswarode, Hwæt dō ic be Iudea cyninge?

13 Hi eft hrýmdon and cwædon, Hólh hine.

14 Ðā sáde Pilatus, Hwæt yfeles dyde he? Hi ðæs ðe má clypedon, A'hólh hine.

15 Pilatus wolde ða ðam folce gecwēman, and forgef him Barraban, and sealde him ðone Hælend, beswungenne, ðæt he áhangen wære.

16 Ðā læddon ða cempaun hine on ðæs dóm-ernes cafer-tún, and hī tosomne eall werod clypedon,

17 And serýddon hine mid purpuran. And him onsetton þyrnenne helm, áwunðenne;

18 And ongunnon hine ðus grétan, Hál wes, ðú Iudea cyning.

19 And beoton hine on ðæt heafod mid hreode, and spætton him on; and heora encow bigdon and hine ge-eaðméddon.

20 And syððan hī hine bysmrydon, unserýddon hine ðam purpuran, and serýddon hine mid his reafum, and læddon hine, ðæt hī hine áhéngon.

21 And genýddon sumne wegférendne, Simonem Cyreneum, cumende of ðam tūne, Alexandres fæder and Rufi, ðæt he his rōde bære.

22 And hī læddon hine on ða stōwe Golgotha, ðæt is on úre geþeode gereht, Heafodpanna stōw.

23 And sealdon him gebiterod wín, and he hit ne onféng.

8 And whanne the cumpany hadde stize vp, he bigan for to preye, as he euermore dide to hem.

9 Sothely Pilat answeride to hem, and seide, Wolen 3e I leue to 3ou the kyng of Jewis?

10 Sothli he wiste, that the hizeste prestis hadden taken him by enye.

11 Forsothie the bischopis streden the cumpenye of peple, that more he schulde leene to hem Barabas.

12 Forsoth eftsoone Pilat answeringe seith to hem, What therfore wolen 3e I schal do to the kyng of Jewis?

13 And thei eftsoone erieden, Crucifie hym.[†]

14 Forsoth Pilat seide to hem, Sothli what of yuel hath he don? And thei erieden more, Crucifie him.

15 Sothli Pilat willinge for to do ynow to the peple, lefte to hem Barabas, and bitook to hem Jhesu, smyten[†] with seourgis, that he schulde be crucified.

16 Forsothie knyztis ledde him withynne, in to the floor of the moot halle, and elepiden to gidere al the cumpenye of knyztis,

17 And clothiden him with purpur. And thei foldinge a corowne of thornes, puttiden to him;

18 And bigunnen for to greet him, *sayinge*, Hail, thou kyng of Jewis.

19 And thei smyten his heed with a reede, and bispatten him; and puttinge her knees thei worshipiden him.

20 And affir that thei hadden scornyd him, thei vnelothiden him fro purpur, and clothedyn him with his clothis, and ledde him, that thei schulde crucifie him.

21 And thei constreyneden ssm man passynge forth, Symount of Syrenen, comynge fro the town, the fadir of Alysandre and Rufe, that he schulde take his cross.

22 And thei ledde him in to a place Golgotha, that is interpretid,[†] the place of Caluarie.

23 And thei 3auen him for to drynke wyn meddelid with myrre, and he took not.

8 And the people called vnto hym, and began to desyre off hym, accordinge as he had ever done vnto them.

9 Pylate answered them, and sayd, Wyll ye that I loose vnto you the kyng off the Jewes?

10 For he knewe, that the hye prestes had delyvered hym off eny.

11 Butt the hye prestes had moved the people, that he shulde rather delyve Barrabas vnto them.

12 Pylate answered agayne and sayd vnto them, What wyll ye then that I do with hym whom ye call the kyng of the Jewes?

13 And they cryed agayne, Crucify hym.

14 Pylate sayde vnto them, What harme hath he done? And they cryed the moore fervently, Crucifi hym.

15 Pylate willinge to content the peple, loused Barrabas, and delyvered Jesus scourged, for to be crucified.

16 And the souddeers ledde hym awaye, in to the commen hall, and called togedder all the whoole multitude,

17 And they clothed hym wyth purple. And they plated a crowne off thornes, and crowned hym with all;

18 And began to salute hym, Hail, kyng off the Jewes.

19 And they smootte hym on the heed with a reede, and spatt apon hym; and kneled doune and worsheped hym.

20 And when they had moocked him, they toke the purple off him, and put his awne clothes on him, and ledde him oute, to crucify him.

21 And they compelled won that passed by, called Simon of Cerene, which cam oute of the felde. and was father off Alexander and Rufus, to beare hys crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place off deed mens scoulles.

23 And they gave him to drynke wyne myngled with mirre, butt he receaved it not.

24 Yah ushramyandans ina disdail-
yand wastyos is, wairpandans hlauta ana
þos, wharyizuh wha nemi.

25 Wasuh þan wheila þridyo, yah
ushramidedun ina.

26 Yah was ufarmeli fairinos is ufarmeliþ,
Sa þiudans Iudaie.

27 Yah miþ imma ushramidedun twans
waidedyans, ainana af taihswon, yah
ainana af hleidumein is.

28 Yah usfullnoda þata gamelido þata
qþano, Yah miþ unsibyaim rahniþ was.

29 Yah þai faurgaggandans wayameri-
dedun ina, wiþondans haubida seina, yah
qþandans, O! sa gatairands þo alh, yah
bi þrins dagans gatimryands þo ;

30 Nasei þuk silban, yah atsteig af
þamma galgin.

31 Samaleiko yah þai auhumistans
gudyans bilaikandans ina, miþ sis misso,
miþ þaim bokaryam, qeþun, Anþarans
ganasida, iþ sik silban ni mag ganasyan.

32 Sa Christus, sa þiudans Iſraelis,
atsteigadau nu af þamma galgin, ei ga-
saiwhaima, yah galaubyaima. Yah þai
miþushramidans imma, idweitidedun im-
ma.

33 Yah biþe warþ wheila saihto, riqis
warþ ana allai airþai und wheila niun-
don.

34 Yah niundon wheilai wopida Iesus
stibnai mikilai, qþands, Ailoe, Ailoe,
lima sibakþanci, þatei ist gaskerip, Guþ
meins, Guþ meins, duwhe mis bilaist ?

35 Yah sumai þize atstandandane ga-
hausyandans qeþun, Sai! Helian woþeiþ.

36 Þragyands þan ains, yah gafullyands
swam akeitis, galagyands ana raus, dragk-
ida ina, qþands, Let, ei saiwham, qimaiu
Helias athlafyan ina.

37 Iþ Iesus, aftra letands stibna mikila,
uzon.

38 Yah faurahah alhs disskritnoda in

24 And ða hi hine ahéngon hi dældon
his reaf, and hlotu wurpon, hwæt gehwá
nâme.

25 Ða wæs undern-tid, and hi ahéngon
hine.

26 And ofer-gewrit his gyltes wæs
áwriten, IUDEA CYNING.

27 And hi ahéngon mid him twegen
sceapan, áne on his swýðran healfe,
and óðerne on his wynstran.

28 Ða wæs ðæt gewrit gefylled ðæt
cwyþ, And he wæs mid unrihtwísun
geteald.

29 And ða ðe forþ-stópon hine greme-
don, and hyra heafod cwehton, and ðus
cwædon, Wála! se towyrpþ ðæt tempel,
and on þrim dagum eft getimbrap ;

30 Gehæl ðe sylfne, of ðære róde
stigende.

31 Eall-swá ða heah-sacerdas bysm-
riende, betwux ðam bócerum, cwædon,
O'ðre he hále gedyde, hine sylfne he ne
mæg hálne gedón.

32 Crist, Israhela cyning, ástige nú
of róde, ðæt we geseon, and gelyfon.
And ða ðe him mid hangodon, wæron
him mid gebúndenc.

33 And ðære syxtan tide, wurdon
þýstru gewordene geond calle corþan
oð nón-tide.

34 And to nón-tide se Hælend clypode
mycelre stemme, Heloi, Heloi, lema sab-
battani, ðæt is on úre geþeode, Mín
God, mín God, hwi forlétu ðu me ?

35 And sume ðe ðar ábúton stódon
and ðis gehýrdon, hi cwædon, Nú! ðes
clypap Heliam.

36 Ða arn hyra án, and fylde áne
spingan mid ecede, and on hreod sette,
and him drincan sealde, and cwæþ,
Lætap, ðæt we geseon, hwæder Helias
cume hine nyðer to settanne.

37 Se Hælend, ða ásende his stefne,
and forþ-férde.

38 And ðæs temples wah-rift wæs

24 And thei crucifynge him departiden his clothis, sendinge lot, who what schulde take.

25 Forsoth it was the thridde our,[†] and thei crucifieden him.

26 And the title of his cause was writun, Jhesus of Nazareth, kyng of Jewis.

27 And thei cruceifen with him twey theues, oon at the rythhalf, and oon at his lefthalf.

28 And the prophecie is fulfilled that seith, And he is gesside[†] with wickide men.

29 And passinge forth thei blasfemyden him, mouynge her heedis, and seyinge, Fy! thou that distroyest the temple of God, and in thre dayes agen bildest it;

30 Thou comynge down fro the cros, make thi self saf.

31 Also and the higeste prestes scornynge him, ech to other, with scribis, seiden, Crist, kyng of Yrael, maade othere men saf, he maye not saue him silue.

32 Come he down now fro the cros, that we se, and bilue. And thei that weren crucified with him, puttedyn wrong[†] to him.

33 And the sixte our[†] maad, derknessis ben maad ypon al the erthe til in to the nynthe our.[†]

34 And in the nynthe our Jhesus criede with greet vois, seyinge, Heloy, Heloy, lamazabatany, the which interpretid is, My God, my God, whi[†] hast thou forsake me?

35 And summe of men stondinge aboute heeringe seiden, Lo! he clepith Hely.

36 Sothli oon rennynge, and fillinge a sponge with vynegre, and puttinge aboute to a reede, 3aue him drynke, seyinge, Suffre 3e, se we, if Hely come for to do hym down.

37 Forsoth Jhesus, a greet vois sent out, deide.[†]

38 And the veil of the temple is kitt

24 And when they had crucified hym they parted hys garmentes, castinge loottes for them, what every man schulde have.

25 And it was aboute the thyerde houre, and they crucifyed hym.

26 And the title of the cause of hys deeth was wrytten, The kyng of the Jewis.

27 And they crucifyed with him two theues, the one on his ryght honde, and the other on hys lifte honde.

28 And the scripture was fulfilled which sayeth, And he was counted amonge the wicked.

29 And they that went by rayled on hym, waggynge their heedis, and seyinge, A! wretehe that destroyed the temple, and byldest yt in thre dayes;

30 Save thy silfe, and come doune from the crosse.

31 Lyke wyse also mocked him the hie prestes, amonge themselves, whyth the scribes, and sayde, He saved other men, hym silfe he cannot save.

32 Lett Christ, the kyng of Israel, nowe descende from the crosse, that we maye se, and beleve. And they that were crucified with him, checked hym also.

33 And when the sixte houre was come, darknes arose over all the erth untill the nynthe houre.

34 And att the nynthe houre Jesus cryed with a loude voyce, sayinge, Eloi, Eloi, lama sabaththani, which is yf yt be interpreted, My God, my God, why hast thou forsaken me?

35 And some off them that stode by when they herde that sayde, Behoolde! he calleth for Helias.

36 And won ran, and filled a sponge full off veneger, and putt yt on a reede, and gave it hym to drynke, sayinge, Lett hym alone, let vs se, whither Helias wyll come and take hym doune.

37 Butt Jesus cryed with a loude voyce, and gave vppe the gooste.

38 And the vayle off the temple did

ƿwa iupap̄ro und dalap̄.

39 Gasaiwhands þan sa hundafaps, sa atstandands in andwairþya is, þatei swa hropyands uzon, qap̄, Bi sunyai, sa manna sa sunus was Guþs.

40 Wesunup̄-þan qinons fairrap̄ro saiwh- andeins, in þaimēi was Marya so Magdalene, yah Marya Iakobis þis minniz- ins, yah Iosezis aiþei, yah Salome.

41 Yah þan was in Galileia, yah laistidedun ina, yah andbahtidedun im- ma, yah anþaros managos, þozei miþid- dyedun imma in Iairusalem.

42 Yah yuþan at andanahtya waurþ- anamma, unte was paraskaiwe saei ist fruma sabbato,

43 Qimands Iosef af Areimaphaias, ga- guds ragineis, saei was silba beidands þindangardyos Guþs; anananþyands ga- laip̄ inn du Peilatau, yah baþ þis leikis Iesus.

44 Iþ Peilatus sildaleikida, ei is yuþan gaswalf. Yah athaitands þan hundafap̄, frah ina, yuþan gadauþnodedi;

45 Yah finþands at þamma hundafada, fragaf þata leik Iosefa.

46 Yah usbugyands lein, yah usnim- ands ita, biwand þamma leina, yah ga- lagida ita in hlaiwa þatei was gadraban us staina, yah atwalwida stain du daura þis hlaiwis.

47 Iþ Marya so Magdalene, yah Marya Iosezis sewliun, whar galagiþs wesi.

CHAP. XVI. 1 Yah inwisandins sab- bate dagis, Marya so Magdalene, yah Marya so Iakobis, yah Salome usbauht- edun aromata, ei atgaggandeins gasalb- odedeina ina.

2 Yah filu air þis dagis afarsabbate, atiddyedun du þamma hlaiwa, at urriun- andin sunnin.

tosliten on twá of ufewardum oð neode- ward.

39 Ðá se hundred-man, ðe ðar stóð ágén, geseah ðæt se Hælend swá clyp- iende forþ-férde, he cwæþ, Scþlice, ðes man wæs Godes sunu.

40 And ða wif wæron feorran beheald- ende, and betwux ðam was seo Mag- dalenisce Maria, and Maria Iacobes móðor [ðæs gingran, and Iosepes móð- er,][†] and Salomeæ.

41 And ðá he wæs on Galilea, hi fylgdon him, and him þenedon, and manega oðre, ðe him mid férdon on Ierusalem.

42 And ðá æfen was geworden, ðæt was parascue ðæt is ær sæter-dæge,

43 Ðá com Iosep, se æðela geréfa, of Arimathia, se sylfa Godes rices ge- anbidode; and he dystiglice in to Pilate eode, and bæd ðæs Hælandes lichaman.

44 Ðá wundrode Pilatus, gif he ðá gyt forþ-férde. Ðá clypode he ðæne hundredman, and hine áhsode, hwæðer he dead wære;

45 Ðá he wiste ðæt, ðá ágef he ðone lichaman Iosepe.

46 Ðá bohte Iosep áne scýtan, . . . and hine ðar-on befeold, and on byrgene léde seo wæs of stáne ábeawen, and wylte áne stán to ðære byrgene dura.[†]

47 Ðá com Maria Magdalene, and Iosepes Maria and beheoldon, hwar he geléd wære.

CHAP. XVI. 1 And ða sæternes dæg was ágán, seo Magdalenisce Maria, and Iacobes Maria, and Salomeæ bohton wyrt gemang, ðæt hi comon and hine smýredon.

2 And swýðe ær ánum reste-dæge, comon to ðære byrgene, up-ásprungene sunnan.

in to tweyne fro the hizeste til to down.†

39 Forsoth centurio seyng, the which stood eueue azenst, for so cryyng he hadde deiel, seith, Verrili, this man was Goddis sone.

40 Sothli there weren and othere wymmen biholdinge fro after, among whiche was Mary Mawdeleyn, and Mari of James the lasse, and modir of Joseph, and Salome.

41 And whanne Jhesus was in Galilee, thei folowiden him, and mynystriden to him, and manye othere *wymmen*, that to gidere stiȝeden vp with him to Jerusalem.

42 And whanne euentyd was now maad, for it was the euentyd before the saboth,

43 Joseph of Armathie, the noble decurion,† cam, the which and he was abidinge the rewme of God; and hardily he entride in to Pilat, and axide the body of Jhesu.

44 Forsothe Pilat wondride, if he hadde now deied. And centurio axid to,† he axide him, if he were now deed;

45 And whanne he hadde knowun of centurio, he ȝaf the body of Jhesu to Joseph.

46 Sothli Joseph byyng him lynnen cloth, and doynge him down, wlappede in the lynen cloth, and puttde in a newe sepulere that was hewen in a stoon, and walewid to a stoon at the mouth of the sepulere.

47 Marie Mawdeleyn forsothe, and Marie of Joseph biheelden, where he was putt.

CHAP. XVI. I And whanne the saboth hadde passid, Marie Mawdeleyn, and Marie of James, and Salome bouȝten oynementis, that thei comyng schulden anoynte Jhesu.

2 And ful cerly in oon of woke dayes, thei camen to the sepulere, the sunne now sprungun vp.

rent in two parties from the toppe to the boottome.

39 And the vnder captayne, which stode before hym, sawe that he so cryed and gave vppe the gooste, and he sayd, Truly, this man was the sone of God.

40 There were also wemen a good waye of beholdinge him, amonge whom was Mary Magdalen, and Mary the mother of James the lytle, and of Joses, and Mary Salome.

41 Which alsoo when he was in Galilee, folowed hym, and minstred vnto him, and many other wemen, which cam vppe with hym to Hierusalem.

42 And nowe when nyght was come, because it was the even that goeth before the saboth,

43 Joseph of Arimathia, a noble senatour, which also loked for the kyngdom of God, cam; and went booldly vnto Pylate, and begged the boddie off Jesu.

44 Pylate merveled, that he was alrede deed. And called vnto hym the vnder captayne, and axed of him, whether he had bene eny whyle deed;

45 And when he knewe the trueth off the vnder captayne, he gave the boddie to Joseph.

46 And he bought a linnen cloothe, and toke hym doune, and wrapped hym in the lynnen cloothe, and layde hym in a tombe that was hewen oute of the roeke, and roolled a stone vnto the dore off the sepulere.

47 And Mary Magdalen, and Mary Jose beheld, where he was layde.

CHAP. XVI. I And when the sabboth daye was past, Mary Magdalen, and Mary Jacobi, and Salome bought oynementes, that they myght come and anoynt him.

2 And yerly in the morninge the nexte daye after the sabboth day, they cam vnto the sepulere, when the sun was risen.

3 Yah qeþun du sis misso, Whas af-walwyai unsis þana stain af daurom þis hlaiwis?

4 Yah insaiwhandeins gaumidedun þam-mei afwalwiþs ist sa stains, was auk mikils abraba.

5 Yah atgaggandeins in þata hlaiw gasewhun yuggalaup sitandan, in taihs-wai biwaibidana wastyai wheitai; yah usgeisnodedun.

6 Þaruh qap du im, Ni faurhteip izwis; Iesu sokeip Nazoraiu þana ushramidan; nist her, urrais; sai! þana staþ þarei galagidedun ina.

7 Akei gaggip, qipiduh du siponyam is, yah du Paitrau, þatei faurbigaggip izwis in Galeilaian; þaruh ina gasaiwhip, swaswe qap izwis.

8 Yah usgaggandeins af þamma hlaiwa gaplahun; dizuh þan sat iyos reiro yah usfilmei, yah ni qeþun mannhun wait, ohtedun sis auk.

9 Usstandands þan in maurgin frumin sabbato, ataugida frumist Maryin þizai Magdalene, af þizaiei uswarþ sibun un-hulþons.

10 Soh gaggandeis gataih þaim miþ im-ma wisandam, qainondam yah gretand-am.

11 Yah eis hausyandans þatei libaiþ, yah gasaiwhans warþ fram izai, ni ga-laubidedun.

12 Afaruh þan þata

3 And cwædon him betwýnan, Hwá áwylt us ðysne stán of ðære byrgene dura?

4 Ðá hí hí besáwon hí gesáwon ðæne stán áweg áwyltne, sóþlice he wæs swýðe mycel.

5 And ðá hí eodon on ða byrgene hí gesáwon áne geongne, on ða swýðran healfe sittende, hwítum gegyrlan ofer-wrogenne; and hí ðá forhtodon.

6 Ðá cwæþ he to him, Ne forhtige ge ná; ge sécaþ ðæne Nazareniscan Hælend áhangenne; he árás, nis he hēr; hēr is seo stów ðær hí hine lédon.

7 Ac faraþ, and seegaþ his leorning-cnihtum, and Petre, ðæt he gráþ tofóran eow on Galileac; ðar ge hine geseoþ, swá he eow sæde.

8 And hí út-eodon and flugon fram ðære byrgene; and wæron áfærede for ðære gesyhþe ðe hí gesáwon, and hig nánum men náht ne sædon, sóþlice hí him ádrédon.†

9 Ðá he árás on árne morgen on reste-dæge, æryst he ætýwde ðære Mag-daleniscan Marian, of ðære he út-ádráf seofon deofol-seoenyssa.

10 And heo ðá út-eode and hit ðam cýdde ðe mid him wæron, heofendum and wépendum.

11 Ðá hí gehýrdon ðæt he leofode, and hí hine gesáwon, ðá ne gelyfdon hí him.

12 Æfter ðam him twám he wæs ætýwed on óðrum híwe, him on ðone tún farendum.

13 And hí ðá fóron and ðæt óðrum cýddon, and hí him ne gelyfdon.†

14 Ðá æt nehstan, he ætýwde him ændlefe, ðar hí ætgædere sæton, and tældre hyra ungeleaffulnesse, and hyra heortan heardnesse, forðam ðe hí ne gelyfdon ðam, ðe hine gesáwon of deape árisan.

15 And he sæde him, Faraþ into ealne middan-eard, and bodiaþ góðspell ealre gesceaftre.

16 Se ðe gelyfþ, and gefullod biþ, se biþ hál; sóþlice se ðe ne gelyfþ, se biþ genýðerod.

3 And thei seiden to gidere, Who schal turne aȝen to vs the stoon fro the dore of the sepulere ?

4 And thei biholdinge syȝen the stoon walewid away, forsoth it was ful greet.

5 And thei goynge yn into the sepulere syȝen a ȝong *oon*, hilid with a whit stoole, sittinge at the riȝt half ; and thei weren abaist.†

6 The which seith to hem, Nyle ȝe drede ; ȝe seken Jhesu of Nazareth crucified ; he hath risun, he is not heere ; lo ! the place where thei puttiden him.

7 Butt go ȝe, seye ȝe to his discipulis, and to Petre, for he schal go byfore ȝou in to Galilee ; there ȝe schulen se him, as he seide to ȝou.

8 And thei goynge out fledden fro the sepulere ; forsothe drede and quakyngge hadde assaylid hem,† and to no man thei seiden ony thing, forsoth thei dreden.

9 Sothly Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyn, of whom he hadde east out seene deuelis.

10 She goynge tolde to hem that weren with him, *hem* weylinge and wepyngge.

11 And thei heeringe that he iyuede, and was seyn of hir, bileueden not.

12 Sothli after thes thingis tweyne of hem wandringe, he is schewid in an other lyknesse† to hem goynge in to a town.

13 And thei goynge toolden to othere, nethir thei bileuyden to hem.

14 Forsoth at the laste, hem enleuene restinge, Jhesus apperide to hem, and reproynde the vnbeleue of hem, and the hardnesse of herte, for thei bileuyden not to hem, that hadden seyn him to haue risun fro deede.

15 And he seide to hem, ȝe goynge in to al the world, preche the gospel to ech creature.

16 He that schal bileue, and schal be baptisid,† schal be sauȝd ; sothli he that schal bileue not, schal be dampned.

3 And they said won to another, Who shall rolle away the stone from the dore off the sepulere ?

4 And when they behelde yt they sawe how the stone was rolled away, for it was a very greate won.

5 And they went in to the sepulere and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment ; and they were abashed.

6 He sayd vnto them, Be nott afraied ; ye seke Jesus of Nazareth which was crucified ; he ys rysen, he ys nott here ; behoolde ! the place where they putt hym.

7 Butt go youre waye, and tell his disciples, and namly Peter, that he is goone before you in to Galile ; there shall ye se hym, as he sayde vnto you.

8 And they went oute quiely and fledd from the sepulere ; for they trembled and were amased, nether said they eny thinge to eny man, for they were afraied.

9 When Jesus was risen, the morowe after the sabboth daye, he appered fyrst to Mary Magdalen, oute off whom he east seven devyls.

10 And she went and toolde them that were with hym, as they morned and weppte.

11 And when they herde that he was alive, and had appiered to her, they beleved it not.

12 After that he appered vnto two of them in a straunge figure, as they walked and went in to the country.

13 And they went and toolde it to the remnaunt, and they beleved them nether.

14 After that, he appered vnto the eleven, as they sate at meate, and east in their tethe their vnbelefe, and hardnes off herte, be cause they beleved not them, which had sene hym after his resurreccion.

15 And he sayd vnto them, Goo ye in to all the woorlde, and preache the gospel to all creaturs.

16 Whosoever beleveth, and ys baptyssed, shall be safe ; and whosoever beleveth nott, shall be dampned.

17 Ðás tǎcnu fyliaþ ðam, ðe gelyfaþ. On minum naman hi deofol-seocnessa út-drifaþ; hi sprecaþ niwum tungum;

18 Næddran hi áfyrraþ; and him ne deraþ, ðeah hi hwæt deadbærlices drinc-on. Ofer seoce hi hyra handa settaþ, and hi beoþ hále.

19 And wítodlice Drihten Hælend, syððan he to him spræc, he wæs on heofonum áfaugen, and he sit on Godes swiðran healfe.

20 Sôþlice hi ðá farende æghwar bode-don, Drihtne mid-wyrcendum, and trym-mendre spræce æfter-fyligendum tǎcnum.

17 Forsoth these tokenes schulen sue hem, that schulen bileue. In my name thei schulen cast out fendis; thei schulen speke with newe tungis;

18 Thei schulen do away serpentis; and if thei schulen drynke ony venym,[†] it schal not noye hem. Thei schulen putte hir hondis vpon sike men, and thei schulen haue wel.

19 And sothli the Lord Jhesu, aftir that he hadde spoke to hem, is takun vp in to heuene, and sittith on the right-half of God.

20 Sothli thei gon forth prechiden enerywhere, the Lord worchinge with, and conferminge the word with signes folowinge.

17 And these signes shall folowe them, that beleve. In my name they shall cast oute devyls; and shall speake with newe tonges;

18 And shall kill serpentis; and yf they drynke eny delly thyng, yt shall nott hurte them. They shall laye their hondes on the sike, and they shall recover.

19 So then when the Lorde had spoken vnto them, he was receaved in to heven, and sate on the right honde of God.

20 And they went forth and preached every where, and the Lorde wrought with them, and confirmed their preachinge with myracles that folowed.

AIWAGGELYO

ÞAIRH

LUKAN ANASTODEIÐ.

ÐÆT GÓDSPÉLL

ÆFTER

LUCAS GERECEÐNESSE.

CHAP. I. 1 Unte raihtis managai dugunnun melyan insaht, bi þos gafullaweisidons in uns waihtins,

2 Swaswe anafulhun unsis, þaici fram frumistin silbasiunyo, yah andbahtos wesun þis waurdis,

3 Galeikaida yah mis yah Ahmin Weihamma, fram anastodeinai allaim glaggwuba afarlaistyandin, gahahyo þus melyan, batista þaiaufeilu,

4 Ei gakunnais, þize bi þoci galaisiþ is waurde astap.

5 Was, in dagam Herodes, þindanis Iudaias, gudya, namin Zakarias, us afar Abiyins, yah qeins is us dauhtrum Aharons, yah namo izos Aileisabaip.

6 Wesunul þan garaihta ba in andwairþya Guþs, gaggandona in allaim anabusnim yah garaihteim Frauyins, unwaha.

7 Yah ni was im barne, unte was Aileisabaip stairo, yah ba framaldra dage seinaize wesun.

8 Warþ þan, miþþanei gudyinoda is, in wikon kunyis seinis in andwairþya Guþs,

9 Bi biuhtya gudyinassaus, hlauts imma urran du salyan, atgaggands in alh Frauyins.

10 Yah alls hiuhma was manageins beidandans uta, wheilai þwmiamins.

CHAP. I.† 1 Forðam ðe wítodlice manega þohton ðæra þinga race geendebyrdan, ðe on us gefyllde synd,

2 Swá us betæhton, ða ðe hit of frymþe gesáwon, and ðære spræce þénas wæron,

3 Me geþuhte . . . geornlice eallum oð endebyrdnesse, wítan ðe, ðú se sêl-esta Theophilus,

4 Ðæt ðú oncnáwe ðæra worda sóþfæstnesse, of ðam ðe ðú gelæred eart.

5 On Herodes dagum, Iudéa cyninges, wæs sum sacerd, on naman Zacharias, of Abian túne, and his wif wæs of Áárones dóhtrum, and hyre nama wæs Elizabeth.

6 Sóþlice hig wáeron butu rihtwise befóran Gode, gangende on eallum his bebodum and rihtwisnessum, bútan wróhte.

7 And hig næfdon nán bearn, forðam ðe Elizabeth wæs unberende, and hig on heora dagum butu forþ-eodon.

8 Sóþlice wæs geworden, ðá Zacharias his sacerdhádes bréac, on his gewrixles endebyrdnesse befóran Gode,

9 Æfter gewunan ðæs sacerdhádes hlotes, he eode ðæt he his offerunge sette, ðá he on Godes tempel eode.

10 Eall werod ðæs folces wæs úte, gebiddende on ðære offerunge timan.

HERE BYGYNNETH

THE GOSPEL

OF

L U K E.

CHAP. I. I Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs,

2 As thei that seyn atte the bigynnyng, and weren ministris of the word bitaken,

3 It is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, thou best Theofile,

4 That thou knowe the treuthe of the wordis, of whiche thou art lerned.

5 Ther was sum prest, Zacharie by name, in the dayes of Eroude, kyng of Judee, of the sort of Abia, and his wyf of the dou3tris of Aaron, and hir name Elizabeth.

6 Sothli thei bothe weren iuste bifore God, goynge in alle the maundementis and iustifyngis of the Lord, with outen pleynte.

7 And a sone was not to hem, for that Elizabeth was bareyne, and bothe hadden gon forth fer in her dayes.

8 Sothli it was don, whanne Sacharie was set in presthod, in the ordre of his sort bifore God,

9 Vp the custom of presthod, by sort he wente forth, that he entrid in to the temple of the Lord, schulde putte enence.

10 And alle the multitude of the peple was withouteforth, preiynge in the our of enence.

THE GOSPELL

OFF

S. L U K E.

CHAP. I. I For as moche as many have taken in hond to comyle a treates off thoo thynges, which are surely knowen amonge vs,

2 Even as they declared them vnto vs, which from the begynnyng sawe them with their eyes, and were minsters at the doynge,

3 I determined also, as sone as I had searched out diligentli all thinges from the begynnyng, that then I wolde wryte vnto the, goode Theophilus,

4 That thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

5 In the tyme of Herode, kyng of Iewry, there was a certayne prest, named Zacarias, off the course of Abie, and his wyfe was of the daughters of Aaron, and her name was Elizabeth.

6 Booth were perfect before God, and walked in all the lawes and ordinacions of the Lorde, that no man coulde fynde fawte with them.

7 And they had no childe, be cause that Elisabeth was barren, and booth were wele stricken in age.

8 Hit cam to passe, as he executed the prestes office, before God as his course cam,

9 Accordinge to the custome of the prestes office, his lott was to bren odoures, and went into the temple of the Lorde.

10 And all the multitude of people were with out, in their prayers whill the odoures were abrennyng.

11 Warþ þan ïmma in siunai aggilus Frauyins, standands af tailswon huusla-stadis þwmiamins.

12 Yah gadrobnoda Zakarias gasaiwhands, yah agis disdraus ina.

13 Qaþ þan du ïmma sa aggilus, Ni ogs þus, Zakaria; duþe ei andhausida ist bida þeina, yah qens þeina, Aileis-abaiþ, gabairid sunu þus, yah haitais namo is Iohannes.

14 Yah wairþiþ þus faheds yah swegniþa; yah managai in gabaurþai is faginond.

15 Wairþiþ auk mikils in andwairþya Frauyins, yah wein yah leiþu ni drigkid, yah Ahmins Weihis gafullyada naulþan in wambai aiþeins seiuaizos.

16 Yah managans suniwe Iſraelis gawandeip du Frauyin Guþa ize;

17 Yah silba fauraqimid in andwairþya is in almin yah mahtai Haileiins; gawandyan hairtona attane du barnam, yah untalans in frodein garailtaize, mauwyan Frauyin managein gafahrida.

18 Yah qaþ Zakarias du þamma aggilau, Biwbe kunnun þata? ik raihtis in sineigs, yah qens meina framaldrozei in dagam seinaim.

19 Yah andhafyands sa aggilus qaþ du ïmma, Ik in Gabriel, sa standands in andwairþya Guþs; yah insandips in rodyan du þus, yah wailameryan þus þata.

20 Yah siyais þahands, yah ni magands rodyan und þana dag, ei wairþai þata; duþe ei ni galaubides waurdam meinaim, þoei usfullyanda in mela seinamma.

21 Yah was managei beidandans Zakariins, yah sildaleikidedun, wha latidedi ina in þizai alh.

22 Usgaggands þan ni malta du in rodyan, yah froþun þammei siun gasawh in alh. Yah silba was bandwyands in, yah was dumbs.

23 Yah warþ, biþe usfullnodedun dagos

11 Ða zetywde him Drihtnes engel, standende on ðæs weofodes swyðran healfe.

12 Ða wearþ Zacharias gedrefed ðæt geseonde, and him ege on-hreas.

13 Ða cwæþ se engel him to, Ne ondraed þu ðe, Zacharias; forðam ðe ðin ben ys gehýred, and ðin wif, Elizabeth, ðe sunu cenþ, and þu nemst his naman Iohannes.

14 And he byþ ðe to gefean and to blisse; and manega on his acennednyse gefagniaþ.

15 Sôþlice he byþ mære befóran Drihtne, and he ne drincþ win ne beor, and he byþ gefylled on Háligum Gáste ðonne gyt of hys módor innoðe.

16 And manega Israhela bearna he gecyrþ to Drihtne hyra Gode;

17 And he gæþ tofóran him on gáste and Elias mihte; ðæt he fædera heortan to heora bearnum gecyrre, and ungeleaffulle to rihtwisra gleawscype, Drihtne full-fremed folc ge gearwian.

18 Ða ewæþ Zacharias to ðam engele, Hwanon wát ic ðis? ic eom nú eald, and min wif on hyre dagum forþ-eóde.

19 Ða andswarode him se engel, Ic eom Gabriel, ic ðe stande befóran Gode; and ic eom ásend wið ðe sprecan, and ðe ðis bodian.

20 And nú! þu byst súwigende, and þu sprecan ne miht oð ðone dæg, ðe ðæs þing gewurðað; forðam þu minum wordum ne gelyfdest, ða beoþ on hyra timan gefyllede.

21 And ðæt folc wæs Zachariam geandbigende, and wundrigende, ðæt he on ðam temple læt wæs.

22 Ða he út-eóde ne mihte he him to sprecan, and hig oneneowon ðæt he on ðam temple sume gesyhþe geseah. And he wæs biendiende him, and dum þurhwunede.

23 Ða wæs geworden, ða his þeununga

11 Sothli an aungel of the Lord aperide to him, stondinge on the ryȝthalf of the auter of ensence.

12 And Sacharie seynge was disturblið, and drede felde down on him.

13 Forsoth the aungel seith to hym, Zacharie, drede thou not; for thi preier is herd, and Elizabeth, thi wyf, schal bere to thee a sone, and his name schal be clepid John.

14 And ioye and gladinge schal be to thee; and manye schulen enioye in his natyuite.

15 Sothli he schal be greet bifore the Lord, and he schal not drynke wyn and sydir, and he schal be fulfillid of the Hooly Gost ȝit of his modir wombe.

16 And he schal couerte manye of the sones of Israel to the Lord God of hem;

17 And he schal go bifore him in the spirit and vertu of Helye; and he schal turne the hertis of fadris in to sones, and men out of bilene to the prudence of iuste men, for to make redy a parfyt peple to the Lord.

18 And Zachari seide to the aungel, Wherof schal I wite this? for I am old, and my wyf hath gon fer in hir dayes.

19 And the aungel answeringe seide to him, Forsoth I am Gabriell, that stonde nyȝ bifore God; and I am sent to thee for to speke, and to euangelise[†] to thee thies thingis.

20 And loo! thou shalt be stille,[†] and thou schalt not mowe speke til in to the day, in which thies thingis schulen be don; for that thou hast not bilenyd to my wordis, whiche schulen be fillid in her tyme.

21 And the peple was abidinge Zacharie, and thei wondriden, for he tariede in the temple.

22 Forsoth he gon out myȝte not speke to hem, and thei knewen that he hadde seyn a vicioum in the temple. And he was bekenyuge to hem, and dwellide doub.

23 And it was maad, as the dayes of

11 There appered vnto him the Lordes angell, stondinge on the right syde off the aultre off odours.

12 And when Zacharias sawe hym he was abashed, and feare cam on hym.

13 The angell sayde vnto hym, Feare not, Zacary; for thy prayer is herde, and thy wyfe, Helyzabeth, shall beare the a sonne, and thou shalt call his name Jhon.

14 And thou shaltt have ioye and gladnes; and many shall reioyee att his birth.

15 For he shalbe greate in the sight off God, and shall nether drynke wyne ner stronge drynke, and he shalbe filled with the Holy Goost even in his mothers wombe.

16 And many off the chyldren off Israel shall he tourne to their Lorde God;

17 And he shall goo before hym in the sprete and power off Helyas; to tourne the herttes off the fathers to their chyldren, and the vnbeleveres to the wisdom off the iuste men, to make the peple redy for the Lorde.

18 And Zacary sayde vnto the angell, Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares.

19 And the angell answered and sayde vnto hym, I am Gabriell, that stonde in the presens off God; and am sentt to speake vnto the, and to shewe the this glad tydinges.

20 And take hede! thou shalt be domme, and not able to speake vntyll the tyme, that these thinges be performed; because thou belevedst not my wordes, which shalbe fulfilled in there season.

21 And the peple wayted for Zaccareas, and mervelled, that he taryed in the temple.

22 When he cam oute he coulde not speake vnto them, and they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speechlesse.

23 And it fortunod, as sone as the

andbahteis is, galaip du garda seinam-
ma.

24 Afaruh þan þans dagans inkilþo
warþ Aileisabaiþ, qens is, yah galaug-
nida sik menoþs fimf, qiþandei,

25 Þatei swa mis gatawida Frauya in
dagan, þainei insawh, afniman idweit
mein in mannam.

26 Þanuh þan in menoþ saihstin in-
sandipis was aggilus Gabriel fram Guþa
in baurg Galeilaias, sei haitada Nazar-
aiþ,

27 Du magaþai, in fragibtim abin, þizei
namo Iosef, us garda Daweidis; yah
namo þizos magaþais Mariam.

28 Yah galeiþands inn sa aggilus du
izai qaþ, Fagino, anstai audahafta;
Frauya miþ þus; þiuþido þu in qinom.

29 Iþ si, gasaiwhandei, gaþlahsnoda bi
imnatgaltai is, yah þahta sis wheleika
wesi so goleins, þatei swa þiuþida izai.

30 Yah qaþ aggilus du izai, Ni ogs
þus, Mariam, bigast auk aust fram
Guþa.

31 Yah sai! ganimis in kilþein, yah
gabairis sunu, yah haitais namo is
Iesu.

32 Sah wairþiþ mikils, yah sunus Hauh-
istins haitada; yah gibid imma Frauya
Guþ stol Daweidis, attins is,

33 Yah þiudanoþ ufar garda Iakobis
in ayukduþ, yah þiudinassaus is ni
wairþiþ andeis.

34 Qaþ þan Mariam du þamma aggilau,
Whaiwa siyai þata, þandei aban ni
kann?

35 Yah andhafyands sa aggilus qaþ
du izai, Ahma Weihs atgaggiþ ana þuk,
yah mahts Hauhistins ufarskadweid þus;
duþe ci saei gabairada weihs, haitada
sunus Guþs.

36 Yah sai! Aileisabaiþ, niþyo þeina,
yah so inkilþo sunau in aldoin seinam-
ma, yah sa menoþs saihsta ist izai sei
haitada stairo;

dagas gefyllede wæron, he fërde to his
huse.

24 Sôþlice æfter dagum Elizabeth, his
wif, ge-eacnode, and heo bediglode hig
fif monþas, and cwæþ,

25 Sôþlice me Drihten gedyde ðus on
ðam dagum, ðe he geseah, minne hosp
betweox mannum áfyrran.†

26 Sôþlice on ðam syxtan mônþe wæs
ásend Gabriel se engel fram Drihtne on
Galilea ceastre, ðære nama wæs Na-
zareth,

27 To beweddadre fæmnan ánum were,
ðæs nama wæs Iosep, of Dauides huse;
and ðære fæmnan nama wæs Maria.

28 Ðá cwæþ se engel ingangende, Hál
wæs ðú, mid gyfe gefylled; Drihten
mid ðé; ðú eart gebletsod on wifum.

29 Ðá wearþ heo on his spráce ge-
dréfed, and þohte hwæt seo gréting
wære.

30 Ðá cwæþ se engel, Ne ondræd ðú
ðé, María, sôþlice ðú gyfe mid Gode
geméttest.

31 Sôþlice nú! ðú on innode ge-
eacnast, and sunu eanst, and his naman
Hálend genennest.

32 Se byþ mære, and ðæs Helstan
sunu genemned; and him sylþ Drihten
God, his fæder Dauides setl,

33 And he ricsaþ on écnesse on Iacobes
huse, and his rices ende ne byþ.

34 Ðá cwæþ Maria to ðam engle, Hú
gewyrþ ðis, forðam ic were ne oncnáwe?

35 Ðá andswarode hyre se engel, Se
Hálga Gást on ðé becymþ, and ðæs
Heahstan miht ðé ofer-secaðaþ; and
forðam ðæt hálige ðe of ðé ácenned
byþ, byþ Godes sunu genemned.

36 And nú! Elizabeth, ðin mæge,
sunu on hyre ylde ge-eacnode, and ðes
mónaþ ys hyre syxta seo is unberende
genemned;

his office weren fulfillid, he wente in to his hous.

24 Forsoth after dayes Elizabeth, his wyf, conseyuede, and hidde hir fyue monethis, seyinge,

25 For so the Lord dide to me in the dayes, in the whiche he bihelde, for to take a wey my schenship a mong men.

26 Sothely in the sixte monethe the aungel Gabriel was sent fro God in to a citee of Galilee, to which the name Nazareth,

27 To a mayden, weddid to a man, to whom the name was Joseph, of the house of Dauith; and the name of the mayden Marie.

28 And the aungel gon yn to hir seide, Heil, ful of grace; the Lord *be* with thee; blessid *be* thou among wymmen.

29 Which, whanne she had herd, was troublid in his word, and thouȝte what maner salutacioun this was.

30 And the aungel seide to hir, Ne drede thou, Marie, sothli thou hast founden grace anemptis God.

31 Loo! thou schalt conseyue in the wombe, and schalt bere a sone, and thou schalt clepe his name Jhesu.

32 This schal be greet, and he schal be clepid the sone of the Hiȝeste; and the Lord God schal ȝyue to him the secte of Dauith, his fadir,

33 And he schal regne in the hous of Jacob with outen ende, and of his rewme schal be non ende.

34 Forsoth Marie seith to the aungel, On what manere schal this thing be don, for I knowe not man?

35 And the aungel answeringe seide to hir, The Hooly Gost schal come fro abone in to thee, and the vertu of the Hiȝeste schal schadewe vnto thee; therefore and that hooly thing that schal be born of thee, schal be clepid the sone of God.

36 And loo! Elizabeth, thi cosyng, and sche hath conceyued a sone in hir elde, and this monethe is the sixte to hir that is clepid bareyne;

tyme off his office was oute, he departed home in to his awne housse.

24 After thoose dayes his wife, Elizabeth, conceaved, and hid her silfe .v. monethes, saynge,

25 This wyse hath God dealte with me in the dayes, when he loked on me, to take from me the rebuکه that I suffered a mong men.

26 And in the .xj. moneth the angell Gabryel was sent from God vnto a cite off Galile, named Nazareth,

27 To a virgin, spoused to a man, whose name was Joseph, of the housse of David; and the virgins name was Mary.

28 And the angell went in vnto her and sayde, Hayle, full of grace; the Lorde is with the; blessed arte thou amonge wemen.

29 When she sawe hym, she was abasshed att his saynge, and cast in her mynde what maner of salutacion that shulde be.

30 And the angell sayde vnto her, Feare not, Mary, thou hast founde grace with God.

31 Loo! thou shalt conceive in thy wombe, and shalt beare a childe, and shalt call his name Jesus.

32 He shalbe greate, and shalbe called the sonne off the Hyest; and the Lorde God shall geve vnto hym the seate off his father, David,

33 And he shall raygne over the housse off Jacob for ever, and of his kyngdom shalbe none ende.

34 Then sayd Mary vnto the angell, Howe shall this be, seinge that I knowe no man?

35 And the angell answered and sayd vnto her, The Holy Goost shall come upon thee, and the power off the Hyest shall over shadde the; therefore also that holy thyng which shalbe borne, shalbe called the sonne of God.

36 And marke! thy eosyn, Elizabeth, hath also conceaved a sonne in her olde age, and this is the .xj. moneth to her which was called barren;

37 Unte nist unmahteig Guþa ainhun waurde.

38 Qaþ þan Mariam, Sai! þiwi Frau-
yins; wairþai mis bi waurda þeinamma.
Yah galaiþ fairra izai sa aggilus.

39 Usstandandei þan Mariam in þaim
dagum, iddya in bairstahein sniumundo,
in baurg Iudius.

40 Yah galaiþ in gard Zakariins, yah
golida Aileisabaip.

41 Yah warþ, swe hausida Aileisabaip
golein Mariins, lailaik barn in qipau
izos. Yah gafullnoda Abmins Weihis
Aileisabaip,

42 Yah ufwpida stibnai mikilai, yah
qaþ, þiupido þu in qinom, yah þiupido
akran qipaus þeinis.

43 Yah whapro mis þata, ei qemi aiþei
Frauyins meinis at mis?

44 Sai! allis sunsei warþ stibna gol-
einais þeinaizos in ausam meinaim, lai-
laik þata barn in swignipai in wambai
meinai.

45 Yah audaga so galaubyandei, þatei
wairþip ustaults, þize rodidane izai fram
Frauyin.

46 Yah qaþ Mariam, Mikileid saiwala
meina Frauyan,

47 Yah swegneid ahma meins du
Guþa, nasyand meinamma.

48 Unte insawh du hnaiweinai þiuyos
seinaizos. Sai! allis fram himma nu
audagayand mik alla kunya.

49 Unte gatawida mis mikilein sa
mahteiga, yah weih namo is.

50 Yah armahairtei is in aldins alde,
þaim ogandam ina.

51 Gatawida swinþein in arma seinam-
ma, distahida mikilpuhtans gahugdai
hairtins seinis.

52 Gadrausida mahteigans af stolam,
yah usshahida gahnaiwidans.

37 Fordam nis æle word mid Gode
unmihtelic.

38 Ðá cwæþ María, Hér is Drihtnes
þinen; geweorde me æfter ðinum worde.
And se engel hyre fram-gewát.†

39 Sôþlice on ðam dagum arás Maria,
and fêrde on muntland mid ôfste, on
Iudeisce ceastre.

40 And eode into Zacharias hûse, and
grêtte Elizabeth.

41 Ðá wæs geworden, ðá Elizabeth
gehýrde Marian grêtinge, ðá gefagnode
ðæt cild on hyre innode. And ðá
wearþ Elizabeth Hâlegum Gâste ge-
fyllod,

42 And heo clypode mycelre stefne,
and cwæþ, Ðú eart betwux wifum ge-
bletsod, and gebletsod is ðines innodes
westm.

43 And hwanon is me ðis, ðæt mines
Drihtnes mōdor to me cume?

44 Sóna swá ðinre grêtinge stefn on
minum earum geworden wæs, ðá fæg-
node min cild on minum
innode.

45 And eadig ðú eart, ðú ðe gelýfdest,
ðæt fulfremede synd ða þing ðe ðe fram
Drihtne gesæde synd.

46 Ðá cwæþ Maria, Min sawl mærsað
Drihten,

47 And min gást geblissode on Gode,
minum hælende.

48 Fordam ðe he geseah hys þinene
ead-mōdnesse. Sôþlice! heonon-forþ me
eadige seegaþ ealle cneoressa.

49 Fordam ðe me miccle þing dyde se
ðe mihtig is, and hys nama ys hâlig.

50 And hys mild-heortnes of cneoressa
on cneoressa, hyne ondrædendum.

51 He worhte [mægne] on hys earne,
he to-ðælde ða ofer-mōdan on mōde
hyra heortan.

52 He áwearp ða rīcan of setle, and
ða ead-mōdan up-âhóf.

37 For euery word schal not be impossible anemptis God.

38 Forsoth Marie seide, Loo! the hand mayden of the Lord; be it don to me aftir thi word. And the aungel departide fro hir.

39 Sothli Marie risinge vp in the dayes, wente with haste in to the lilly placis, in to a citee of Judee.

40 And sche entride yn to the hows of Zacharie, and grette Elizabeth.

41 And it was don, as Elizabeth herde the salutacioun of Marie, the songe child in hir wombe gladide. And Elizabeth was fillid with the Hooley Gost,

42 And eriede with grete voys, and seide, Blessid *be* thou a mong wymmen, and blessid *be* the fruyt of thi wombe.

43 And wherof this thing to me, that the modir of my Lord come to me?

44 Loo! forsothe as the vois of thi salutacioun was maad in myn eeris, the songe child glidide with ioye in my wombe.

45 And blessid thou *ert*, that hast bileuyd, for tho thingis that ben seid to thee fro the Lord, schulen be parfytli don.

46 And Marie seide, My soule magnyfieth the Lord,

47 And my spirit hath gladid in God, myn heelthe.

48 For he hath biholden the mekenesse of his hand mayde. Loo! forsoth of this alle generaciouns schulen seie me blessid.

49 For he that is myyti hath don grete thingis to me, and his name is hooley.

50 And his mercy is fro kynredis in to kynredis, to men drelinge him.

51 He made myyte in his arme, he seateride proude men with mynde of his herte.

52 He puttide down myzty men fro seete, and enhaunside meke.

37 For with God shall nothings be vupossible.

38 Mary sayd, Beholde! the honde mayden off the Lorde; be it vnto me even as thou hast sayde. And the angell departed from her.

39 Mary arose in thoose dayes, and went into the mountayns with hast, into a cite off Iewry.

40 And entred in to the housse off Zacary, and saluted Elizabeth.

41 And it fortunyd, as Elizabeth herde the salutacioun of Mary, the babe spronge in her belly. And Elizabeth was filled with the Holy Goost,

42 And cryed with a loude voyce, and sayde, Blessed arte thou among wemen, and blessed is the frute off thi wombe.

43 And whens hapeneth this to me, that the mother off my Lorde shulde come to me?

44 Loo! as sone as the voyce of thi salutacioun sownded in myne cares, the babe lepte in my belly for ioye.

45 And blessed arte thou, that belevydst, for thoose thinges shalbe performed, which were tolde the from the Lorde.

46 And Mary sayde, My soule magnyfieth the Lorde,

47 And my sprete reioyseth in God, my savioure.

48 For he hath loked on the povre degre off his honde mayden. Beholde! nowe from hens forth shall all generaciouns call me blessed.

49 For he that is myghty hath done to me greate thinges, and blessed ys his name.

50 And hys mercy is always on them that feare him, thorow oute all generaciouns.

51 He hath shewed strengthe with his arme, he hath scattered them that are proude in the ymaginacion of their hertes.

52 He hath putt doune the myghty from their seates, and hath exalted them of lowe degre.

53 Gredagans gasopida þiupþe, yah gabiġnandans ġnsandida lausans.

54 Hleiþida Īsraēla, þiunagu seinamma, gamunands armahairteins ;

55 Swaswe rodida du attam unsaraim, Abrahamaha yah fraiwa ġs, und aiw.

56 Gastoþ þan Mariam miþ ġzai swe menoþs þrins, yah gawandida sik du garda seinamma.

57 Īþ Aileisabaip usfullnoda mel du bairan, yah gabar sunu.

58 Yah hausidedun bisitands yah gamiþyos ġzos, unte gamikilida Frauya armahairtein seina bi ġzai ; yah miþfagiġnodedun ġzai.

59 Yah warþ, ġn daga ahtudin, qemun bimaitan þata barn ; yah haihaitun ġna, afar namin attins ġs, Zakarian.

60 Yah andhafyandei so aiþei ġs qap, Ne, ak haitaidau Īohannes.

61 Yah qeþun du ġzai, þatei ni ainshun ġst ġn kunya þeinamma, saei haitaidau þamma namin.

62 Gabandwidedun þan attin ġs, þata whaiwa wildedi haitan ġna.

63 Īþ ġs sokyands spilda, nam gahmelida, qipands. Īohannes ġst namo ġs. Yah sikdaleikidedun allai.

64 Usluknoda þan munþs ġs suns, yah tuggo ġs, yah rodida, þiupþyands Guþ.

65 Yah warþ ana allaim agis þaim bisitandam ġna, yah ġn allai baigahēin Īudaias merida wesun alla þo waurda.

66 Yah galagidedun allai þai hausyandans ġn haihtin seinamma, qipandans, Wha skuli þata barn wairþan? Yah þan handus Frauyins was miþ ġmma.

67 Yah Zakarias, atta ġs, gafullnoda Ahmins Weihis, yah praufetida, yah qap,

68 Þinþeigs Frauya Guþ Īsraēlis, unte gaweisoda, yah gawaurhta uslausein managein seinai.

69 Yah urraisida haur̃n nascinaiis unsis ġn garda Daweidis, þiunagaus seinis.

53 Hingriende he mid gōdum gefylde, and ofer-mōde ġdele forlēt.

54 He āfēng Israhel, hys eniht, and gemunde hys mild-heortnesse ;

55 Swā he spræc to ūrum fæderum, Abrahamae and hys sǣde, on ā woruld.†

56 Sōþlice Maria wunede mid hyre swylce þrý mōnþas, and gewende dā to hyre hūse.

57 Dā was gefylled Elizabethe cening-tid, and heo sunu cende.

58 And hyre nehcheburas and hyre cūdan dǣt gehýrdon, dǣt Drihten hys mild-heortnesse mid hyre mǣrsode ; and hig mid hyre blissodon.

59 Dā, on dām ehteoþan dæge, hig comon dǣt cild ymb-sniðan ; and nemdon hine, hys fæder naman, Zachariam.

60 Dā andswarode his mōdor, Nese sōþes, ac he byþ Iohannes genemned.

61 Dā cwædon hig to hyre, Nis nān on dīnre mægþe, dýson naman genemned.

62 Dā bienodon hī to hys fæder, hwæt he wolde hine genemnedne beón.

63 Dā wrát he, gebedenum wex-brede, Iohannes is hys nama. Dā wundrodon hig ealle.

64 Dā wearþ sōna hys múþ, and hys tunge ge-openod, and he spræc, Drihten bletsiede.

65 Dā wearþ ege geworden ofer ealle hyra nehcheburas, and ofer ealle Indea munt-land wæron dās word gewid-mærsode.

66 And ealle dā ðe hit gehýrdon on heora heortan setton, and cwædon, Wēnst dū, hwæt byþ ðes enaþa? Witodlice Drihtenes hand was mid him.

67 And Zacharias, his fæder, was mid Hālegum Gāste gefylled, and he witegode, and ewæþ,

68 Gebletsod sī Drihten Israhela God, forðam ðe he geneosode, and his folces ālýsednesse dyde.

69 And he us hæle horn árárde on Dauides hūse, hys enihtes.

53 He hath fillid hungry men with goode thingis, and he hath left ryeche men voyde.

54 He, hauynge mynde of his mercy, took vp Israel, his child ;

55 As he hath spoken to oure fadris, to Abraham and to his seed, in to worldis.

56 Forsoth Marye dwellide with hir as three monethis, and turnyde aȝen in to hir hous.

57 Sothly the tyme of beringe child was fillid to Elizabeth, and sche childide a sone.

58 And the neizeboris and eosyns of hir herden, for the Lord hadde magnyfyed his mercy with hir ; and thei thankiden him.

59 And it was don, in the cytethe day, thei camen for to circumside the child ; and thei elepiden him Sacharie, by name of his fadir.

60 And his modir answeringe seide, Nay, but he schal be clepid John.

61 And thei seiden to hir, For no man is in thi kyn, that is clepid bi this name.

62 Sothli thei maden a syngne to his fadir, whom he wolde him for to be clepid.

63 And he axinge a poyntel, wroot, seyinge, John is his name. And alle men wondriden.

64 Forsoth his mouth was openyd anon, and his tunge, and he spak, blessinge God.

65 And drede was maad on alle her neizeboris, and thes wordis weren pupplischid on alle the hilly placis of Judee.

66 And alle men that herden puttedyn in her herte, seyinge, Who, gessist thou, this child schal be? And sothli the hond of the Lord was with him.

67 And Zacharie, his fadir, was fillid with the Hooli Gost, and prophesiede, seyinge,

68 Blessid be the Lord God of Israel, for he hath visitid, and maad redempcioun of his peple.

69 And he hath reid to vs an horn of helthe in the hous of Dauith, his child.

53 He hath filled the hongry with goode thinges, and hath sent away the ryeche empty.

54 He hath remembred mercy, and hath holpen his servaunt, Israel ;

55 Even as he promised to oure fathers, Abraham and to his seede, for ever.

56 And Mary aboode with her iij. monethis, and returned home agayne.

57 Elizabethes tyme was come that she shulde be delyvered, and she brought forth a sone.

58 And her neighbours and her eosins herde tell, howe the Lorde had magnyfyed hys mercy vpon her ; and they reioysed with her.

59 And hit fortunod, the eyght daye, they cam to circumsise the childe ; and called his name Zacari, after the name of his father.

60 And his mother answered and sayd, Not soo, but he shalbe called Jhon.

61 And they sayd vnto her, There ys none of thy kynne, that is named with thys name.

62 And they made signes to hys father, howe he wolde have hym called.

63 And he axed for wrytyng tables, and wroote, saying, Hys name is Jhon. And they mervelled all.

64 And hys mought was opened immediatly, and hys tonge, and he spake, lawdyng God.

65 And feare cam on all them that dwelt nye, and all these sayinges were noised abroade throughouthe all the hilly countre of Jewry.

66 And all they that herde them layde them vpe in their hertes, saying, What maner chyld shall thys be? And the honde of God was with hym.

67 And his father, Zacharias, was fylled with the Holy Goost, and prophesied, sayinge,

68 Blessed be the Lorde God of Israel, for he hath visited, and redeemed his peple.

69 And hath reysed vpe the horne off health vnto vs in the housse of his servaunt, David.

70 Swaswe rodida þairh munþ weih-
aize, þize fram anastodeinai aiwis, prau-
fete seinaiize.

71 Giban nasein us fýandam unsaraim,
yah us handau allaiize þize hatandane
unsis.

72 Tauyan armahairtþa bi attam un-
saraim, yah gamunan triggwos weihaizos
seinaizos.

73 Aipis þanei swor wþra Abraham,
attan unsarana, ei gebi unsis.

74 Unagein us handau fýande un-
saraize galausidaim, skalkinon imma,

75 In sunyai yah garaihþein in and-
wairþya is allans dagans unsarans.

76 Yah þu, barnilo, praufetus Hauh-
istins haitaza; fauragaggis auk faura
andwairþya Frauyins, manwyan wigans
imma.

77 Du giban kunþi naseinai managein
is, in afleta frawaurhte ize;

78 Þairh infeinanderin armahairtein
Guþs unsaris, in þammei gaweisoþ un-
sara urruns us hauhiþai.

79 Gabairhtyan þaim in riqiza, yah
skadau dauþus sitandam; du garaihþyan
fotuns unsarans in wig gawairþyis.

80 Iþ þata barn wohs, yah swinþnoda
ahmin, yah was ana auþidom und dag
ustaikneinai seinaiizos du Israela.

CHAP. II. 1 Warþ þan in dagans
yainans, urraun gagrefts fram Kaisara
Agustau, gamelyan allana midyungard.

2 Soh þan gilstrameleins frumista warþ
at wisandin kindina Swriais, raginondin
Saurim Kwreinaiau.

3 Yah iddyedun allai, ei melidai
weseina, wharyizuh in seinai baurg.

4 Urrann þan yah Iosef us Galeilaia,
us baurg Nazaraþ, in Iudaiian, in baurg
Daweidis, sei haitada Beþlahaim, duþe

70 Swá he spræc þurh hys hálegra
witegena múþ, ða ðe of worldes frymþe
spræcon.

71 And he álýsde us of úrum feondum,
and of ealra ðæra handa ðe us hatedon.

72 Mild-heortnesse to wyrcanne mid
úrum fæderum, and gemunan his háleg-
an eýðnesse.

73 Hyne us to syllanne ðone áþ ðe he
úrum fæder, Abrahame, swór.

74 Ðæt we bútan ege of úre feonda
handa álýsede, him þeowian,

75 On hálignesse befóran him eallum
úrum dagum.

76 And ðú, enapa, byst ðæs Hehstan
witega genemned; ðú gæst befóran
Drihtnes ansýne, his wegas gearwian.

77 To syllanne his folce hys hæle ge-
wit, on hyra synna forgyfenesse;

78 Þurh innoðas úres Godes míld-
heortnesse, on ðam he us geneosode of
east-dæle up-springende.

79 Onlihtan ðam ðe on þýstrum, and
on deáþes secade sittap; úre fét to ge-
reccanne on sybbe weg.

80 Sóþlice se enapa weóx, and wæs on
gáste gestrangod, and wæs on wéstenum
oð ðone dæg hys ætiwednessum on
Israhel.

CHAP. II. †1 Sóþlice on ðam dagum,
wæs geworden gebod fram ðam Casere
Augusto, ðæt eall ymbe-hwyrft wære
tomearcod.

2 Deos tomearcodnes wæs árest ge-
worden fram ðam déman Syrige, Ci-
rino.

3 And ealle hig eodon, and
syndrie férdon on hyra ceastre.

4 Ðá férde Iosep fram Galilea, of ðære
ceastre Nazareth, on Iudeisce, ceastre
Dauides, seo is genemned Bethleem,

70 As he spak by the mouthe of hooly prophetis, that ben fro the world.

71 Helthe fro oure enemyes, and fro the hond of alle men that hatiden vs.

72 To do mercy with oure fadris, and to haue mynde of his hooly testament.

73 The ooth that he swor to Abraham, oure fadir, to 3yue him silf to vs.

74 That we withoute drede deliuerid fro the hond of oure enemyes, serue to him,

75 In hoolynesse and ri3tfulnesse bifore him in alle oure dayes.

76 And thou, child, schalt be clepid the prophete of the Hi3este; for thou schalt go bifore the face of the Lord, to make redy his weyes.

77 For to 3yue the science of helthe to his peple, in to remiscion of her synnes;

78 Bi the entraylis of mercy of oure God, in whiche he spryngynge vp fro an hi3 hath visytid vs.

79 For to 3yue l3t to hem that sitten in derknessis, and in schadewe of deth; for to dresse oure feet in to the wey of pees.

80 Sothli the child waxide, and was comfortid in spirit, and was in desert til to the day of his schewing to Israel.

CHAP. II. 1 Forsothe it was don in tho dayes, a maundement went out fro Cesar August,[†] that al the world schulde be diseryuel.

2 This firste diseryuyng was maad of Cyrne, iustice of Ciryne.

3 And alle men wenten, that thei schulde make profescion,[†] ech by him self in to his cite.

4 Sothly and Josep st3ede vp fro Galilee, of the cite of Nazareth, in to Jude, in to a cite of Dauith, that is clepid

70 Even as he promised by the moughth of his holy prophetes, which were sens the worlde began.

71 That we shulde be saved from oure enimys, and from the hondis of all that hate vs.

72 To shewe mercy towardses oure fathers, and to remember hys holy promes.

73 That is to saye the ooth which he sware to oure father, Abraham, for to geve vs.

74 That we delivered oute of the hondes of oure enemis, myght serve hym with oute feare,

75 All the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept bifore him.

76 And thou, chyld, shalt be called the prophet off the Hiest; for thou shalt goo before the face off the Lorde, to prepare his wayes.

77 And to geve knowlege off health vnto hys peple, for the remission of sinnes;

78 Through the tender mercy off oure Lorde, wher with hath visited vs the daye springe from an hye.

79 To geve light to them that sate in dareknes, and in shadowe of deth; and to gyde onre fete into the waye of peace.

80 And the chyld encreased, and wexed stronge in sprete, and was in wildernes tyll the daye cam when he schulde shewe hymselfe vnto the Israhelites.

CHAP. II. 1 Hit folowed in those dayes, that there went oute a commaundment from Auguste the Emperour, that all the woorld schulde be valued.

2 This taxynge was fyrst executed when Syrenus was leftenaunt in Siria.

3 And every man went in to his awne shyre toune, there to be taxed.

4 And Joseph also ascended from Galilee, oute of a cite called Nazareth, vnto Iewry, into a cite of David, which is

ei was us garda fadreinais Daweidis,

5 Anamelyan miþ Mariin, sei in fragiftim was imma qeins wisandein inkiþon.

6 Warþ þan. miþþanei þo wesun yainar, usfullnodedun dagos, du bairan izai.

7 Yah gabar sunu seinana þana frumabaur, yah biwand ina, yah galagida ina in uzetin, unte ni was im rumis in stada þamma.

8 Yah hairdyos wesun in þamma sam-in landa, þairhwakandans yah witandans wahtwom nahts ufaro hairdai seinai.

9 Iþ aggilus Frauyins anaqam ins, yah wulpus Frauyins biskain ins; yah oht-edun agisa mikilamma.

10 Yah qap du im sa aggilus, Ni ogeiþ; unte sai! spillo izwis faheid mikila, sei wairþiþ allai managein.

11 Þatei gabaurans ist izwis himma daga nasyands, saci ist Christus Frauya, in baurg Daweidis.

12 Yah þata izwis taikns; bigitid barn biwundan, yah galagid in uzetin.

13 Yah anaks warþ miþ þamma aggilau managei haryis himinakundis, haz-yandane Gup, yah qipandane,

14 Wulpus in hauhistyam Guþa, yah ana airþai gawairþi in mannam godis wilyins.

15 Yah warþ, biþe galipun fairra im in himin þai aggilyus, yah þai mans þai hairdyos qeþun du sis misso, þairhgaggaima yu und Beþlahaim, yah saiwhaima waurd þata waurþano, þatei Frauya gakkannida unsis.

16 Yah qemun snjumyandans, yah bigetun Marian yah Iosef, yah þata barn ligando in uzetin.

17 Gasaiwhandans þan, gakkannidedun bi þata waurd þatei rodip was du im bi þata barn.

18 Yah allai þai gahausyandans sil-daleikidedun, bi þo rodidona fram þaim hairdyam du im.

fordam ðe he wæs of Dauides huse and hirede,

5 Ðæt he ferde mid Marian, ðe him beweddod wæs and wæs ge-eaenod.

6 Sôþlice wæs geworden, ða hi ðar wæron, hire dagas wæron gefyllede, ðæt heo cende.

7 And heo cende hyre frum-cennedan sunu, and hine mid cild-clædum bewand, and hine on binne alêde, forðam ðe hig næfdon rûm on cumena huse.

8 And hyrdas wæron on ðam ylean rice, waciende and niht-wæccan healdende ofer heora heorda.

9 Ða stôd Drihtnes engel wið hig, and Godes beorhtnes him ymbe-secan; and hi him mycelum ege ádrédon.

10 And se engel him to cwæþ, Nelle ge eow ádrédan; sôþlice nú! ie eow bodie mycelne gefean, se biþ eallum folce.

11 Forðam to-dæg eow ys hælend ácenned, se is Drihten Crist, on Dauides ceastre.

12 And ðis tæcen eow byþ; ge gemetaþ an cild hræglum bewunden, and on binne alêd.

13 And ða wæs feringa geworden mid ðam engle mycelnes heofonlices werydes, God herigendra, and ðus ewedendra,

14 Gode sý wuldor on heahnesse, and on corþan sybb mannum godes willan.

15 And hit wæs geworden, ða ða englas to heofone ferdon, ða hyrdas him betwýnan spræcon, and ewædon, Uton faran to Bethleem, and geseon ðæt word ðe geworden is, ðæt Drihten us aetýwde.

16 And hig éfstende comon, and gemetton Marian and Iosep, and ðæt cild on binne alêd.

17 Ða hi ðæt gesáwon, ða oncneowon hig be ðam worde ðe him gesáw wæs be ðam cilde.

18 And ealle ða ðe gehýrdon wundredon, be ðam ðe him ða hyrdas sædon.

Bedleem, for that he was of the hous
and meyne of Dauith,

5 That he schulde knowleche with
Marie, with child spousid wyf to him.

6 Sothli it was don, whanne thei weren
there, the dayes weren fulfillid, that she
schulde here child.

7 And she childide her firste born
sone, and wlappe him in clothis, and
puttide him in a cracche, for ther was
not place to hym in the comyn stable.

8 And shepherdis weren in the same
cuntre, wakinge and kepinge the watchis
of the nyȝt on her flok.

9 And loo! the aungel of the Lord
stood by sydis hem, and the clerenesse
of God schynede aboute hem; and thei
dreden with greet drede.

10 And the aungel seide to hem, Nyle
ȝe drede; lo! sothli I euangelise to ȝou
a grete ioye, that schal be to al peple.

11 For a sauour is borun to day to
vs, that is Crist the Lord, in the cite of
Dauith.

12 And this a tokene to ȝou; ȝe schulen
fynde a ȝong child wlappid in clothis,
and put in a cracche.

13 And sudenly ther is maad with
the aungel a multitude of heuenly knyȝt-
hod, heriynge God, and seyinge,

14 Glorie be in the hiȝeste thingis to
God, and in erthe pees be to men of
good wille.

15 And it was don, that whanne the
aungelis passiden a wey fro hem in to
heuene, the shepherdis spaken to gidere,
seiyng, Passe we ouer til to Bedleem,
and se we this word that is maad, the
whiche the Lorde maad, and schewid
to vs.

16 And thei hyȝinge eamen, and founden
Marie and Joseph, and a ȝong child
put in a cracche.

17 Sothli thei seinge, knewen of the
word that was seid to hem of this child.

18 And alle men that hadden herd
wondriden, and of thes thingis that
wren seide to hem of the shepherdis.

called Bethleem, because he was of the
housse and linage of David,

5 To be taxed with Mary, his wedded
wife which was with child.

6 And it fortunede, whill they there
were, her tyme was come, that she shulde
be delyvered.

7 And she brought forth her fyrst be-
gotten sone, and wrapped hym in swad-
lynge cloothes, and layed hym in a
manger, be cause there was no roume
for them with in in the hostrey.

8 And there were in the same region
shepherdes, abydinge in the felde and
watching their floeke by nyght.

9 And loo! the angell of the Lorde
stode harde by them, and the brightnes
of the Lorde shone rounde aboute them;
and they were soore afrayed.

10 And the angell sayd vnto them, Be
not afrayed; beholde! I brynge you
tydinges off greate ioye, that shall come
to all the peple.

11 For vnto you is borne this daye in
the cite of David, a saveoure, which is
Christ the Lorde.

12 And take this for a signe; ye shall
fynde the childe swaddled, and layed in a
manger.

13 And streight waye there was with
the angell a multitude of heuenly sow-
diers, laudyng God, and sayinge,

14 Glory to God an hye, and peace on
the erth, and vnto men reioysynge.

15 And itt fortunede, as sone as the
angels were gone awaye in to heven,
the shepherdes sayd won to another, Let
vs goo even vnto Bethleem, and se this
thyng thatt is hapened, which the Lorde
hath shewed vnto vs.

16 And they cam with haste, and
founde Mary and Joseph, and the babe
layde in a manger.

17 When they had sene it, they pub-
lished abroad the sayng which was
tolde them off that chylde.

18 And all that herde itt wondred, att
thoose thynges which were tolde them
off the shepherdes.

19 Īþ Maria alla gafastaida þo waurda, þagkyandei in hairtin seinamma.

20 Yah gawandidedun sik þai hairdyos, mikilyandans yah hazyandans Guþ in allaize þizeei gahausidedun yah gasewhun, swaswe rodip was du im.

21 Yah biþe usfulnodedun dagos ahtau, du bimaitan ina, yah haitan was namo is Īesus, þata qipano fram aggilau, faurþizei ganumans wesi in wamba.

22 Yah biþe usfulnodedun dagos hrain-einaiš ize, bi witoda Moseziš, bralhtedun ina in Īairusalem, atsatyan faura Frau-yin,

23 Swaswe gamelid ist in witoda Frau-yins, þatei whazuh gumakundaize uslukands qipu, weihs Frau-yins haitada ;

24 Yah ei gebeina fram imma hunsł, swaswe qipan ist in witoda Frau-yins, Gayuk hraiwadubono, aiþþau twos yugg-ons ahake.

25 Þaruh was manna in Īairusalem, þizei namo Swmaion ; yah sa manna was garailts yah gudafaurhts, beidands laponaiš Īsraclis ; yah Ahma Weihs was ana imma.

26 Yah was imma gataihan fram Ah-min þamma Weihiñ, ni saiwhan dauþu, faurþize sewli Christu Frau-yins.

27 Yah qam in ahmin in þizai alh. Yah miþþanei innattauhun berusyos þata barn Īesu, ei tawidedeina bi biuhtya witodis bi ina,

28 Yah is andnam ina ana armins seinans, yah þiuþida Guþa, yah qaþ,

29 Nu fraleitais skalk þeinana frau-yinond, Frauya, bi waurda þeinamma in gawairþya ;

30 Þande sewhun augona meina nasein þeina,

31 Þoei manwides in andwairþya allaizo manageino ;

32 Liuhap du andhuleinai þiudom, yah wulþu managein þeinai Īsraela.

33 Yah was Īosef yah aipei is silda-leikyandona ana þaim, þoei rodida wesun bi ina.

19 Maria geheold ealle ðas word, on hyre heortan smeagende.

20 Ða gewendon ham ða hyrdas, God wuldrigende and heriende on eallum ðam ðe hi gehyrdon and gesawon, swa to him gecweden wæs.†

21 Æfter ðam ðe ehta dagas gefyllede wæron, ðæt ðæt eild emb-snyden wære, his nama wæs Hælend, se wæs fram engle genemned, ær he on innoðe ge-eacnod wære.

22 And æfter ðam ðe hyre elánsunge dagas gefyllede wæron, æfter Moyses æ, hi læddon hine on Hierusalem, ðæt hi hine Gode gesetton,

23 Swá swá on Drihtnes æ áwriten is, Ðæt æle wæpned geeynd-lim ontýnende, byþ Drihtne hálig genemned ;

24 And ðæt hig offerunge sealdon, æfter ðam ðe Drihtnes æ geeweden is, Twá turtlan, odde twegen culfran brid-das.

25 And ða wæs án man on Hierusalem, ðæs nama wæs Simeon ; and ðes man wæs rihtwís, . . . and oð Israhela frófor ge-anbidiende ; and Hálig Gást him on wæs.

26 And he andsware fram ðam Háleg-an Gáste onféng, ðæt he deaþ ne gesáwe, búton he ær Drihten Crist gesáwe.

27 And on gáste he on ðæt tempel com. And ða his magas læddon ðone Hælend, ðæt hig for him æfter ðære æ gewunan dydon,

28 He onféng hine mid hys handum, and God bletsode, and cwæþ,

29 Drihten, nú ðú lætst ðinne þeow æfter ðinum worde on sibbe ;

30 Forðam mine eagan gesawon ðine hæle,

31 Ða ðú ge-earwodest beforan ausýne callra folea ;

32 Leoht to þeoda áwrigenesse, and to ðines folces wuldre Israhel.†

33 Ða wæs his fæder and his módor wundriende be ðam, ðe be him gesáede wæron.

19 Forsoth Marie kepte alle thes wordis, beringe to gidere in hir herte.

20 And the shepherdis turneden aȝen, glorifynge and heriyngc God in alle thingis that thei hadden herd and seyn, as it is seyde to hem.

21 And aftir that eȝte dayes weren endid, that the child schulde be circum-sidid, his name was clepid Jhesus, which was clepid of the aungel, bifore he was conseued in wombe.

22 And aftir that the dayes of purgacioun of Marie weren fulfilled, vp Moyses lawe, thei token him in to Jerusalem, that thei schulden offre him to the Lord,

23 As it is writun in the lawe of the Lord, For ech male kynde openyngc the wombe *to go out*, schal be clepid hooly to the Lord;

24 And that thei schulen ȝyue an offryngc, vp that it is seid in the lawe of the Lord, A peyre of turtris, or twey culuere briddis.

25 And lo! a man was in Jerusalem, to whom the name Symeon; and this man *was* iust and dredful, abidinge the comfort of Israel; and the Hooly Gost was in him.

26 And he hadde taken answeere of the Hooly Gost, that he schal not se deeth, no but he saiz first the Crist of the Lord.

27 And he cam in spirit in to the temple. And whenne his fadir and modir ledden in the child Jhesu, that thei schulden do vp the custom of lawe for him,

28 And he took him in to his armes, and he blesside God, and seide,

29 Lord, now thou lecuyst thi seruaunt vp thi word in pees;

30 For myn yȝen han seyn thin helthe,

31 The which thou hast maad redy bifore the face of alle peplis;

32 List to the schewing of hethene, and glorie of thi peple of Israel.

33 And his fadir and his modir weren wondringc on thes thingis, that weren seid of him.

19 But Mary kept all those sayinges, and pondered them in hyr hert.

20 And the sheperdes returned, praysynge and laudyngc God for all that they had herde and sene, evyn as itt was told vnto them.

21 And when the eyght daye was come, thatt the chyld shuld be circumcised, his name was called Jesus, which was named off the angell, before he was conceived in his mothers wombe.

22 And when the tyme of their purificacion, after the lawe of Moyses, was come, they brought hym to Hierusalem, to present hym to the Lorde,

23 As yt is written in the lawe off the Lorde, Every man chyld that fyrst openeth the matrix, shalbe called holy to the Lorde;

24 And to offer, as yt ys sayde in the lawe of the Lorde, A payre off turtle doves, or ij. yonge pigions.

25 And beholde! there was a man in Hierusalem, whose name was Simeon; and the same man was iuste and feared God, and longed for the consolacion off Israel; and the HolyGoost was in hym.

26 And an answer was geven hym of the Holy Goost, that he shulde not se deethe, before he had sene the Lordes Christ.

27 And he cam by inspiracion in to the temple. And as the father and mother broght in the chyld Jesus, to do for hym after the custome of the lawe,

28 Then toke he hym vppe in his armes, . . . and sayde,

29 Lorde, nowe letttest thou thy seruaunt departe in peace accordinge to thy promes;

30 For myne eyes have sene the saveour sent from the,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the gentylys, and the glory off thy people Israel.

33 And his father and mother marvelled att those thinges, which were spoken off hym.

34 Yah þiupida ina Swmaion, yah qap du Mariin, aiþein is, Sai! sa ligiþ du drusa yah usstassai managaize in Israela, yah du taiknai andsakanai.

35 Yah þan þeina silbons saiwala þairhgaggiþ hairus, ei andhulyaindau us managaim hairtam mitoneis.

36 Yah was Anna praufeteis, dauhtar Fanuelis, us kunya Aseris. Soh fram-aldra dage managaize, libandei miþ abin yera sibun fram magapein seinai.

37 Soh þan widuwo yere ahtautehund yah fidwor; soh ni afidþya fairra alh, fastubnyam yah bidom blotande Frau-yan naham yah dagam.

38 Soh þizai wheilai atstandandei, and-haihait Frauyn, yah rodida bi ina in allaim þaim usbeidandam laþon Iairu-saulwmos.

39 Yah biþe ustahun allata, bi witoda Frauyns, gawandidedun sik in Gal-leilaian, in baurg seinu Nazaraip.

40 Iþ þata barn wohs, yah swinþnoda, ahmins fullnands yah handugeins; yah ansts Guþs was ana imma.

41 Yah wratodedun þai birusyos is yera whammeh in Iairusalem, at dulþ paska.

42 Yah biþe warþ twalibwintrus, us-gaggandam þan im in Iairusaulwma, bi biuhtya dulþais,

43 Yah ustiuhandam þans dagans, miþ-þane gawandidedun sik aftra, gastop Iesus sa magus in Iairusalem, yah ni wisედun Iosef yah aiþei is.

44 Hugyandona in gasinþyam ina wis-an, qemun dagis wig, yah sokidedun ina in ganinþyam yah in kunþam.

45 Yah ni bigitandona ina, gawandi-dedun sik in Iairusalem, sokyandona ina.

46 Yah warþ, afar dagans þrins bige-tun ina in allh, sitandan in midyam

34 And þa bletsode hig Simeon, and cwæþ to Marian, his mēder, Lōca nū! ðes is on hryre and on ærýst ásett manegra on Israhel, and on tacen, ðam ðe wið-cwedeu byþ.

35 And his sweord ðine sáwle þurh-færþ, ðæt gepoltas sýn áwrigene of manegum heortum.

36 And Anna wæs witegestre, Fanueles dóhtor, of Asseres mægpe. Þeos wunode mænigne dæg, and heo lyfode mid hyre were seofen gear of hyre fæmnhæde.

37 And heo wæs wuduwe oð feower and hund-eahtatig geara; seo of ðam temple ne gewát, dæges and nihtes þeowigende on fæstenum and on hál-sungum.

38 And ðeos ðære tide becumende, Drihtne andette, and be him spræc eallum ðam ðe ge-anbidedon Hierus-alem álýsednesse.

39 And þa hi ealle þing gefyldon, æfter Drihtnes æ, hi gelwurfon on Galileam, on heora ceastre Nazareth.

40 Sôþlice ðæt cild weox, and was gestrangod, wisdómes full; and Godes gyfu wæs on him.

41 And his magas férdon zélee geare to Hierusalem, on easter-dæges freols-tide.

42 And þa he wæs twelf wintre, hý fóron to Hierusalem, to ðam easterlican freolse, æfter hyra gewunan,

43 And gefylledum dagum, þa hig ágēn-gelwurfon, beláf se Hæleud on Hierusalem, and his magas ðæt nyston.

44 Wéndon ðæt he on heora gefére wære, þa comon hig ánes dæges fær, and hine sóhton betweox his magas and his cūdan.

45 Þa hig hyne ne fúndon, hig ge-wendon to Hierusalem, hine sécende.

46 Þa, æfter þrim dagum hig fúndon hine on ðam temple, sittende on mid-

34 And Symeon blesside hem, and seide to Marie, his modir, Lo! this is put in to the fallinge and in to the rysinge aȝen of many men in Israel, and in to a tokene, to whom it schal be aȝeinscid.

35 And a swerd schal passe thorw thin owne soule, that thouȝtis be schewid of manye hertis.

36 And Anna was a prophetisse, the douȝtir of Fanuel, of the lynage of Aser. And sche hadde gon forth in many dayes, and hadde lyued with hir hosebonde senen ȝeer fro hir maydenhed.

37 And this was a widowe til to foure score ȝeer and foure; which departide not fro the temple, seruyng nyȝt and day to fastingis and bisechingis.

38 And this in thilke our aboue comyng, knowlecheide to the Lord, and spak of him to alle that abiden the redempcioun of Israel.

39 And as thei hadden perfyti doon alle thingis, by the lawe of the Lord, thei turnyden aȝen in to Galilee, in to her eitee Nazareth.

40 Sothli the child wax, and was counfortid, ful of wysdom; and the grace of God was in him.

41 And his fadir and modir wenten by alle ȝeeris in to Jerusalem, in the solempne day of paske.

42 And whanne Jhesus was maad of twelue ȝeeris, hem stiȝyng vȝ in to Jerusalem, by custome of the feeste day,

43 And the dayes endid, whanne thei turneden aȝen, the child dwelte in Jerusalem, and his fadir and modir knewen not.

44 Forsothe thei gessinge him to be in the felowschipe, camen the wey of a day, and souȝten him a mong his cosyns and knowen.

45 And thei not fyndinge, wenten aȝen in to Jerusalem, sekyng him.

46 And it was don, aftir the thridde day thei founden him in the temple,

34 And Simeon blessed them, and sayd vnto Mary, his mother, Behold! this childe shalbe the fall and resurreccion off many in Israhel, and a signe, which shalbe spokyn agaynste.

35 And moreover the swearde shall pearce the very hert off the, that the thoughtes of many hertes maye be opened.

36 And there was Anna a prophetes, the doughter of Phanuel, of tribe of Aser. And she was off a greate age, and had lived with an husbande .vij. yere from her virginite.

37 And this wedowe was aboute .iiij. score and .iiij. yere off age; which went never oute of the temple, but served there with fastinge and prayer nyght and daye.

38 And she cam forth that same houre, and praysed God, and spake of hym to all that loked for redempcion in Hierusalem.

39 And as sone as they had performed all thinges, accordinge to the lawe off the Lorde, they returned into Galile, into their awne cite Nazareth.

40 And the childe grewe, and waxed stronge in sprete, and was full off wysdom; and the favour of God was with hym.

41 And his father and mother went to Hierusalem every yere, att the feeste of ester.

42 And when he was .xij. yere olde, they went vȝpe to Hierusalem, after the custome of the feeste,

43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem, vnknowyng to his father and mother.

44 For they supposed he had bene in the company, they cam a days iorney, and souȝt hym amonge their kynsfolke and acquayntaunce.

45 And founde hym not, they went backe agayne to Hierusalem, and souȝt hym.

46 And hit fortunod, that after .iiij. dayes they founde hym in the temple,

laisaryam, yah hausyandan im yah fraih-
nandan ins.

47 Usgeisnodedun þan allai þai baus-
yandans is, ana frodein yah andawaurd-
yam is.

48 Yah gasaiwhandans ina sildalei-
idedun. Yah qap du imma so apei is,
Magau, wha gatawides uns swa? Sai!
sa atta þeins yah ik winnandona soki-
dedum þuk.

49 Yah qap du im, Wha þatei soki-
deduþ mik? niu wiseduþ, þatei in þaim
attins meinis, skulda wisan?

50 Yah iya ni froþun þamma waurda,
þatei rodida du im.

51 Yah iddya miþ im, yah qam in
Nazaraip, yah was ufhausyands im. Yah
apei is gafastaida þo waurda alla in
hairtin seinamma.

52 Yah Iesus þaili frodein, yah wahs-
tau, yah anstai, at Guþa yah mannam.

CHAP. III. 1 In yera þan fimfta-
taihundin þiudinassaus Teibairiaus, Kai-
saris, raginondin Puntiau Peilatau Iudaia,
yah fidurragina þis Galeilais, Herodeis,
Filippanzuh, þan broþs is, fidurrag-
inya þis Iturais, yah Trakauneitidans
landis, yah Lwsaniaus, Abeileni fidur-
raginya,

2 At auhmistam gudyam Annin yah
Kayafin, warþ waurd Guþs at Iohannen,
Zachariius sunu, in auþidai.

3 Yah qam and allans ganyans Iaur-
danaus, meryands daupein idreigos du
fraleta frawaurhte.

4 Swaswe gamelid ist in bokom waurde
Esaciins, praufetaus, qipandins, Stibna
wopyandins in auþidai, Manweid wig
Frauyins, railtos waurkeip staigos is.

5 All dalei usfullyada, yah all fairgunye
yah hlaine gahnaiwyada; yah wairþip
þata wraigo du railtamma, yah usdrus-
teis du wigam slaihtaim;

dan ðam lareowum, hlystende and hi
ahsiende.

47 Ða wundrodon hig ealle ðe ge-
hyrdon, be his gleawscipe and hys and-
swarum.

48 Ða cwæþ his mōdor
to him, Sunu, hwī dydest þú unc ðus?
ðin fæder and ic sárigende ðe sóhton.

49 Ða cwæþ he to him, Hwæt is ðæt
gyt me sóhton? nyste gyt, ðæt me
gebyraþ to beonne, on ðam þingum ðe
mines fæder synd?

50 Ða ne ongeaton hig ðæt word, ðe
he to him spræc.

51 Ða fērde he mid him, and com to
Nazareth, and wæs him under-þeod.
And his mōdor geheold ealle ðas word,
on hyre heortan smeagende.

52 And se Hælend þeah on wisdōme,
and on ylde, and mid gyfe, mid Gode
and mid mannum.

CHAP. III. 1 †Sóþlice ðam fifteoþan
geare ðæs Caseres anwealdes, Tiberii,
begymendum ðam Pontiscan Pilate
Iudea-þeode, feorþan dæles rica Galilæ,
Herode, Filippo, his bréðer, feorþan
dæles rica Iturie, and ðæs rices Tra-
conitidis, and Lisania, Abiline feorþan
dæles rica,

2 Under ðæra sacerda ealdrum Anna
and Caifa, Godes word wæs geworden
ofer Zacharias sunu, on wéstene.

3 And he com into eall Iordanes rice,
bodigende dæd-bóte fulluht and synna
foryfenesse.

4 Swá hit áwriten ys on Isaies béc,
ðæs witegan, Clypiendes stefn on wést-
ene, Gegearwiaþ Drihtnes weg, dōþ his
sidas rihte.

5 Ælce denu biþ gefylled, and ælc
munt and beorh byþ genyðerod; and
þweoru beoþ on gerihte, and ungerýdu
on sméde wegas;

sittinge in the myddil of doctours, heeringe hem and axinge hem.

47 Sothli alle men that herden him, wondriden on the prudence and answers of him.

48 And thei seyng wondriden. And his modir seide to him, Sone, what hast thou don to vs thus? Lo! thi fadir and I sorwyng han souzt thee.

49 And he seith to hem, What is it that ye souzten me? wisten ye not, for in tho thingis that ben of my fadir, it bihoueth me to be?

50 And thei vnderstoden not the word, which he spak to hem.

51 And he cam doun with hem, and cam to Nazareth, and was suget to hem. And his modir kepte to gidere alle thes wordis, beringe to gidere in hir herte.

52 And Jhesu profitide in wysdom, age, and grace, anemptis God and men.

sittinge in the middes of the doctours, both hearyng them and posing them.

47 And all that herde hym, mervelled at his witt and answers.

48 And when they sawe hym they were astonyed. And his mother sayde vnto hym, Sone, why haste thou thus dealte with vs? Beholde! thy fater and I have sorowed and sought the.

49 And he sayd vnto them, Howe is it that ye sought me? wist ye not, that I muste goo aboute my fathers busines?

50 And they vnderstod nott the saynge, that he spake to them.

51 And he went with them, and cam to Nazareth, and was obedient to them. His mother kept all these thynges in her hert.

52 And Jesus increased in wisdom, and age, and in favoure, with God and man.

CHAP. III. 1 Forsothe in the fyf-
tenthe year of the empyre of Tiberie,
emperour, Pilat of Pounce kepinge Judee,
sothli Eroude, prince of Galilee, Philip
forsoth, his brother, prince of Ituree,
and of the cuntre of Tracon, and Lisany,
prince of Abilyn,

2 Vndir the princis of prestis Annas
and Cayfas, the word of the Lord is
maad on John, the sone of Zacharie, in
desert.

3 And he cam in to al the cuntre of
Jordan, prechinge baptyng of penaunce
in to remyscioun of synnes.

4 As it is writun in the booke of wordis
of Ysaye, the prophete, The voys of *oon*
cryng in desert, Make ye redy the
weye of the Lord, make ye his pathis
ryt.

5 Ech valey schal be fulfillid, and ech
mountayn and litil hil schal be maad
lou; ; and schreweide thingis schulen be
in to dressid thingis, and scharpe thingis
in to playne weyes ;

CHAP. III. 1 In the fiftenthe yeare
of the raigne off Tiberius, the emperoure,
Pontius Pilate beinge leftenaunt of Jewry,
and Herode beinge tetrarch of Galile,
and his brother Philip, tetrarch in Iturea,
and in the region of Traconitis, and Ly-
sanias the tetrarch of Abyline,

2 When Anna and Cayphas were the
hye prestes, the commaundment of God
was publissed vnto Jhon, the sonne off
Zacarias, in the wildernes.

3 And he cam into all the coostes
aboute Jordan, preachyng the baptyng of
repentaunce for the remission of synnes.

4 As it is written in the boke of the
saynges of Esayas, the prophet, which
saeth, The voyce off a cryar in wylder-
nes, Prepare the weye off the Lorde,
make hys pathes straight.

5 Every valley shalbe fylled, and every
mountayne and hyll shalbe broght lowe ;
and crooked thynges shalbe made streight,
and the rough wayes shalbe made smoth ;

6 Yah gasaiwhiþ all leike nasein Guþs.

7 Qaþ þan du þaim atgaggandeim manageim, daupyan fram sis, Kuni nadre, whas gataiknida izwis þliuhan faura þamma anawairþin hatiza ?

8 Waurkyaip nu akran wairpata idreigos, yah ni duginnaiþ qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, þatei mag Guþ us stainam þaim urraisan barna Abrahama.

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

10 Yah frehun ina manageins, qiþandans, An wha tauyaima ?

11 Andhafyands þan qaþ, Sa habands twos paidos, gibai þamma unhabandin ; yah saci habai matins, samaleiko tauyai.

12 Qemun þan motaryos daupyan ; yah qeþun du imma, Laisari, wha tauyaima ?

13 Þaruh qaþ du im, Ni waiht, ufar þatei garaid siyai izwis, lausyaiþ.

14 Frehun þan ina yah þai militondans, qiþandans, Yah weis wha tauyaima ? Yah qaþ du im, Ni mannanhun holop, ni mannanhun anamahtyaid, yah waldaip annom izwaraim.

15 At wenyandein þan allai managein, yah þagkyandamallaim in hairtam seinaim bi Iohannein, niu aufto sa wesi Christus,

16 Andhof þan Iohannes, allaim qiþands, Ik allis izwis watin daupya ; ip gaggiþ swinþoza mis, þizei ik ni im wairþs andbindan skaudaraip skohis is ; sah izwis daupeip in Ahmin Weihamma yah funin.

17 Habands winþiskauron in handau seinai, yah gahraineiþ gaþrask sein, yah briggip kauron in bansta seinamma ; ip ahana intandeiþ funin unwhapnandin.

18 Managuþ-þan yah anþar þrafstyands, þiupþpilloda managein.

6 And æle flæsc gesihþ Godes hæle.

7 Sôþlice he ewæþ to ðam menegum, ðe ferdon, ðæt hi wæron gefullode fram him, Eala ge næddrena cynn, hwá æt-ýwde eow ðæt ge fleon fram ðam toweardan yre ?

8 Dôþ geornlice weordlice dæd-bóte wæstmas, and ne ongynne ge eweðan, We habbaþ us to fæder Abraham ; ic seege eow, ðæt God is swá miltig ðæt he mæg of ðysum stánum Abrahames bearn aweccan.

9 Nú is seo æx aset to ðæs treowes wyrtruman ; witodlice æle treow ðe ne byngþ góðne wæstm, biþ foreorfen, and on fyr áworpen.

10 Dá áhsodon hýne ða menegu, and eweðon, Hwæt dó we ?

11 Dá ewæþ he to him, Se ðe hæfþ twá tunecan, sylle ðam ðe næfþ ; and ðam gelice dó, se ðe mettas hæfþ.

12 Dá comon ða mánfullan ðæt hig áþwegene wæron ; and eweðon to him, Láreow, hwæt dó we ?

13 Dá ewæþ he, Ne dó ge náht máre, ðonne ðæt eow geset is.

14 Dá áhsodon hine ða cecpan, and eweðon, And hwæt dó we ? Dá sæde he him, Ne slea ge ninne, ne tale ne dôþ, and beoþ eðhýlde on eowrum andlyfenum.

15 Sôþlice ðam folce wénendum, and eallum on hýra heortan þencendum be Iohanne, hwæðer he Crist wære,

16 Dá andswarode Iohannes, him eallum seegende, Witodlice ic eow on wætere fullige ; sôþlice cymþ strengra ðonne ic, ðæs ic ne com wyrde ðæt ic hys seeo-þwang unenytte ; he eow fullaþ on Hálgum Gaste and on fyre.

17 And his fann ys on his handa, and he feormaþ his bernes flóre, and gaderað hys hwæte into his berne ; ðæt ceaf he forbærnþ on unæwencedlicum fyre.

18 Manega óðre þing bodigende, he ðæt folc lærde.

6 And ech fleisch[†] schal se the helthe of God.

7 Therefore he seide to the cumpanyes, the whiche wenten out, that thei schulden be baptysid of him, Kynndlis of eddris, who schewide to 3ou to flee fro wraththe to comynge?

8 Therefore do 3e worthi fruytis of pen-
aunce, and bigynne 3e not to seye, We
han a fadir Abraham; sothli I seie to
3ou, God is my3ti to reise of thes
stones the sones of Abraham.

9 Forsothe now an ax is put to the
roote of the tree; sothli ech tree not
makyng good fruyt, schal be kitt doun,
and schal be sent in to the fier.

10 And the cumpanyes axden him,
seyng, What therefore schulen we do?

11 Sothli he answeringe seide to hem,
He that hath twey cootis, 3yue to him
that hath non; and he that hath metis,
do on lyk manere.

12 Sothli and puppicans camen for to
be baptised; and thei seiden to him,
Maistir, what schulen we don?

13 And he seide to hem, Do 3e no
thing more, than that that is ordeyned
to 3ou.

14 Forsothe and kny3tis axiden him,
seyng, What schulen also we do? And
he seith to hem, Smyte 3e wrongfulli no
man, nether make 3e fals chalyge, and
be 3e apaid with 3oure soudis.

15 Forsoth al the peple gessinge, and
alle men thenkinge in her hertis of Jhon,
lest perauenture he were Crist,

16 Jhon answeride, seyinge to alle
men, Sothli I baptise 3ou in watir;
forsothe a strengere than I schal come
afir me, of which I am not worthi for
to vnbynde the thwong of his schoon;
he schal baptise 3ou in the Hooly Gost
and with fyre.

17 Whos wynewyng tool in his hond,
and he schal purge his corn floor, and
schal gedere the whete in to his berne;
sothli the chaffis he schal brenne in fier
vnquenehable.

18 Forsoth and he monestinge manye
othere thingis, euangeliside to the peple.

6 And all flesshe shall se the saveour
sent off God.

7 Then sayde he to the people, that
were come to be baptised of hym, O
generacion of vipers, who hath shewed
you the crafte to flye from wrath to
come?

8 Brynge forth due frutes of repent-
aunce, and begyn nott to saye in youre
selves, We have Abraham to oure fater;
for I say vnto you, God is able of these
stones to reyse vpp children vnto Abra-
ham.

9 Nowe also ys the axe leyd vnto the
rote off the trees; every tree therefore
which bringeth not forth good frute,
shalbe hewen doune, and caste in to the
fyre.

10 And the people axed him, sayinge,
What shall we do then?

11 He answered and sayde vnto them,
He that hath ij. coottes, lett hym parte
with him that hath none; and he that
hath meate, let him do lyke wyse.

12 Then cam there puppicans to be
baptised; and sayde vnto hym, Master,
what shall we do?

13 He answered vnto them, Requyre
no more, then that which ys appoynted
vnto you.

14 The soudiers lykewyse demaunded
off hym, And what shall we do? And
he sayde to them, Do violenee to
noo man, nether trouble eny man wrong-
fully, and be content wyth youre wages.

15 As the people were in a doute, and
all men disputed in there hertes of Jhon,
whether he were very Christ,

16 Jhon answered, and sayd to them
all, I baptise you wyth water; butt a
stronger then I commeth, whose shue
latchet I am nott worthy to vnloose;
he will baptise you with the Holy Goost
and with fyre.

17 Which hath his fan in his hond,
and wil pouрге his floore, and will gader
his corne in to hys barne; and the
chaffe wyll he bourne with fyre that
never shalbe quenched.

18 And many othere thynges in hys ex-
hortacion, preached he vnto the peple.

19 Īþ Herodes, sa taitrarkes, gasakans fram ĩmna bi Herodiadein, qen broþrs ĩs, yah bi alla þoei gawaurlita ubila Herodes,

20 Anaiauk yah þata ana alla, yah galauk Īohannen ĩn karkarai.

21 Warþ þan, biþe daupida alla maunagein, yah at Īesu ufdaupidamma, yah bidyandiu, usluknoda himins.

22 Yah atıddya Ahma sa Weiha leikis siunai, swe ahaks ana ĩna; yah stibna us himina warþ, qiþandei, Þu ĩs sunus meins sa liuba, ĩn þuzei waila galeikaida.

23 Yah silba was Īesus swe yere þriyetiþiwe uf gakunþai, swaei sunus munds was Īosefis, sunaus Heleis,

24 Sunaus Matþatis, sunaus Laiwweis, sunaus Mailkeis, sunaus Yannius, sunaus Īosefis,

25 Sunaus Mattapiwis, sunaus Ammons, sunaus Naumis, sunaus Aizleimis, sunaus Naggais,

26 Sunaus Mahapis, sunaus Mattapius, sunaus Saimaieinis, sunaus Īosefis, sunaus Īodins,

27 Sunaus Īohannins, sunaus Resins, sunaus Zaurababilis, sunaus Salapielis, sunaus Nerius,

28 Sunaus Mailkeins, sunaus Addeins, sunaus Kosamis, sunaus Airmodamis, sunaus Heris,

29 Sunaus Īosezis, sunaus Aileiaizairis, sunaus Īoreimis, sunaus Mattapius, sunaus Laiwweis,

30 Sunaus Swmaions, sunaus Īudins, sunaus Īosefis, sunaus Īohannins, sunaus Aileiakeimis,

19 Herodes, se feorþan dæles rica, ðá he wæs fram him gepread be ðære Herodiadiscan, hys bróder wife, and be eallum yfelum ðe Herodes dyde,

20 And ofer eall ðæt he ge-icete, ðæt he beclýsde Iohannem on ewearterne.

21 Sôþlice wæs geworden, ðá eall ðæt folc wæs gefullod, and ðam Hæleude gefulledum, and gebiddendum, heofon wæs ge-openod.

22 And se Hålega Gást ástáh lichamlicre ansýne, on hyne swá án culfre; and stefen wæs of heofone geworden, and ðus cwæþ, Ðú eart mĳn gecorena sunu, on ðe me gelicode.

23 And se Hælend wæs on ylde swylce þritig wintre, ðæt men wéndon ðæt he wære Iosepes sunu, se wæs Helies sunu,[†] 24-38 se wæs Nazareth. Swá of cneorysse on cneorysse, oð Adam, se wæs Godes sunu, oð fif and hund-seofentig cneoryssa.

19 Sothli Eroude, the forthe prince, whanne he was blamyd of John for Herodias, wyf of his brother, and of alle euels that Eroud dide,

20 Addide this ouer alle, and closide John in prisoun.

21 Forsoth it was don, whanne al the peple was baptisid, and Jhesu cristenyd, and preiynge, heuene was openyd.

22 And the Hooly Gost cam down in bodily lieknesse, as a culuere in to him ; and a voys was maad fro heuene, Thou ert my dereworthe sone, in thee it hath plesid to me.

23 And Jhesu him silf was bygynnyng as of thritti ȝeer, that he was gessid the sone of Joseph, which was of Hely,

24 Which was of Mathath, which was of Leuy, wich was of Melchy, which was of Jamne, that was of Joseph,

25 That was of Mataty, that was of Amos, that was of Naum, that was of Hely, that was of Nagge,

26 That was of Mathath, that was of Mathatyc, that was of Semy, that was of Joseph, that was of Juda,

27 That was of Johanna, that was of Resa, that was of Zorobabel, that was of Salatiel, that was of Nery,

28 That was of Melchy, that was of Addy, that was of Cosan, that was of Elmadau, that was of Her,

29 That was of Jesu, that was of Eleasar, that was of Jorym, that was of Mathath, that was of Leuy,

30 That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Elyachim,

19 Then Herode, the tetrach, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the euyls which Herod had done,

20 Added this above all, and leyd Jhon in preson.

21 And yt fortunyd, as all the people receaved baptim, and when Jesus was baptised, and did praye, that heven was opened.

22 And the Holy Goost cam doune in a bodely shape, lyke a dove apon him ; and a voyce cam from heven, sayinge, Thou arte my dere sone, in the do I delyte.

23 And Jesus him silfe was about thirty yere of age when he began, beinge as men supposid the sone of Joseph, which Joseph was the sone of Heli,

24 Which was the sone of Mathat, which was the sone of Levi, which was the sone of Melchi, which was the sone of Janna, which was the sone of Joseph,

25 Which was the sone of Matathias, which was the sone of Amos, which was the sone of Nahum, which was the sone of Esli, which was the sone of Nagge,

26 Which was the sone of Maath, which was the sone of Matathias, which was the sone of Semei, which was the sone of Joseph, which was the sone of Juda.

27 Which was the sone of Johanna, which was the sone of Rhesya, which was the sone of Zorobabel, which was the sone of Salathiel, which was the sone of Neri,

28 Which was the sone of Melchi, which was the sone of Addi, which was the sone of Cosam, which was the sone of Helmadam, which was the sone of Her,

29 Which was the sone of Jeso, which was the sone of Helieser, which was the sone of Joram, which was the sone of Mattha, which was the sone of Levi,

30 Which was the sone of Simcon, which was the sone of Juda, which was the sone of Joseph, which was the sone of Jonam, which was the sone of Heliacin,

31 Sunaus Mailaianis, sunaus Maein-
anis, sunaus Mattapanis, sunaus Napanis,
sunaus Daweidis.

32 Sunaus Īaissaizis, sunaus Obeidis,
sunaus Bauanzis, sunaus Salmonis, sun-
aus Nahassonis,

33 Sunaus Amcinadabis, sunaus Ar-
amis, sunaus Aizoris, sunaus Faraizis,
sunaus Īudins,

34 Sunaus Īakobis, sunaus Īsakis, sun-
aus Abrahamis, sunaus Þarins, sunaus
Nakoris,

35 Sunaus Sairokis, sunaus Ragawis,
sunaus Falaigis, sunaus Albairis, sunaus
Salamis,

36 Sunaus Kaeinanis, sunaus Arfak-
sadis, sunaus Semis, sunaus Nauelis,
sunaus Lamaikis,

37 Sunaus Maþusalis, sunaus Ainokis,
sunaus Īaredis, sunaus Malcilaelis, sun-
aus Kaeinanis,

38 Sunaus Ainosis, sunaus Sedis, sun-
aus Adamis, sunaus Guþs.

CHAP. IV. 1 Īþ Īesus Ahmins Weih-
sis fulls gawandida sik fram Īaurdanau,
yah taulans was in ahmin in auþidai

2 Dage fidwortiguns, fraisans fram
diabulau, yah ni matida waitht in dagam
yainaim; yah at ustauhanaim þaim dag-
am, biþe gredags warþ.

3 Yah qaþ du imma diabulus, Yabai
sunaus siyais Guþs, qiþ þamma staina,
ei wairþai hlaiþs.

4 Yah andhof Īesus wiþra ina qiþands,

CHAP. IV. 1 Sôþlice se Hælend wæs
full Hāligum Gāste and fêrde fram Iord-
ane, and he wæs fram Hāligum Gāste
gelæd on sunum wêstene

2 Feowertig daga, and wæs fram deofle
costod, and he on ðam dagum nān þing
ne æt; and ðam gefylledum dagum,
hine hingrede.

3 Ðā cwæþ se deofol him to, Gif ðú
sý Godes sunu, sege ðisum stāne, ðæt
he to hlāfe geweorðe.

4 Ðā andswarode him se Hælend, Hit

31 That was of Melea, that was of Menna, that was of Mathatha, that was of Nathan, that was of Dauith,

32 That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason,

33 That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas,

34 That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor,

35 That was of Seruch, that was of Ragan, that was of Phaleth, that was of Heber, that was of Sale,

36 That was of Caynan, that was of Arfaxat, that was of Sem, that was of Noe, that was of Lameth,

37 That was of Matusale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Caynan,

38 That was of Enos, that was of Seth, that was of Adam, that was of God.

31 Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mathathan, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naason,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Ysaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lameth,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jareth, which was the sonne of Malalchel, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

CHAP. IV. 1 Forsothe Jhesu ful of the Hooly Gost turnede azen fro Jordan, and was led by the spirit in to desert

2 Fourty dayes, and was temptid of the deuyll, and eet no thing in tho dayes; and tho dayes endid, he hungride.

3 Forsothe the deuel seide to him, If thou ert Goddis sone, seye to this stoon, that it be maad bred.

4 And Jhesus answeride to him, It is

CHAP. IV. 1 Jesus then full off the Holy Goost returnyd from Iordan, and was caryed off the sprete into a wildernes,

2 And was xl. dayes tempted of the devyll, and in thoose dayes ate he no thinge; and when they were ended, he after ward hongred.

3 And the devyll sayd vnto him, Yf thou be the sonne of God, commaunde this ston, that he be bred.

4 And Jesus answered hym, sayinge,

Gamelid ist, Þatei ni bi hlaib ainana libaid manna, ak bi all waurde Guþs.

5 Yah ustiuhands ina diabulaus ana fairguni hauhata, ataugida imma allans þiudinassuns þis midyungardis in stika melis ;

6 Yah qaþ du imma sa diabolus, Þus giba þata waldufni þize allata, yah wulþu ize, unte mis atgiban ist, yah þiswammeh þei wilyau giba þata ;

7 Þu nu yabai inweitis mik in and-wairþya meinamma, wairþiþ þein all.

8 Yah andhafyands imma Iesus qaþ,
. Gamelid ist, Frauyan Guþ þeinana inweitais, yah imma ainamma fullafahyais.

9 Þaproh gatauh ina in Iairusalem, yah gasatida ina ana giblin alhs, yah qaþ du imma, Yabai sunus siyais Guþs, wairþ þuk þapro dalaf ;

10 Gamelid ist auk, Þatei aggilum seinaim anabiudiþ bi þuk, du gafastan þuk,

11 Yah þatei ana handum þuk ufhab-and, ei whan ni gastagqyais bi staina fotu þeinana.

12 Yah andhafyands qaþ imma Iesus, Þatei qiþan ist, Ni fraisais Frauyan Guþ þeinana.

13 Yah ustiuhands all fraistobnyo, diabolus afstop fairra imma und mel.

14 Yah gawandida sik Iesus in mahtai alhmins in Galeilaian, yah meriþa urraun and all gawi bisitande bi ina.

15 Yah is laisida in gaqumþim ize, mikilids fram allaim.

16 Yah qam in Nazaraþ, þarei was fodiþs, yah galaþ inn bi biuhtya seinamma in daga sabbato in swnagogein, yah usstop siggwan bokos.

17 Yah atgibanos wesun imma bokos Eisaeiuns, praufetus ; yah uslukands þos bokos, bigat stad þarei was gamelid,

18 Ahma Frauyins ana mis, in þizei gasalboda mik ; du wailameryan unledaim insandida mik, du ganasyan þans

is awriten, Ðæt se man ne lyfaþ be hláfe ánum, ac of ælcum Godes worde.

5 And ðá lædde se deofol hyne, and ætýwde him ealle ricu eorþan ymbehwyrftes on áure byrhtm-hwile ;

6 And to him cwæþ, Ealne ðisne anweald ic ðe sylle, and hyra wuldor, forðam ðe hi me synd gesealde, and ic hi sylle ðam ðe ic wylle ;

7 Witodlice ealle hig beoþ ðine, gif ðú ge-eaðmêtst befóran me.

8 Ðá andswarode him se Hælend, Hit is awriten, Drihten ðinne God ðú ge-eaðmêtst, and him ánum þeowast.

9 Ðá lædde he hyne on Hierusalem, and gesette hine ofer ðæs temples brieg, and him to cwæþ, Gyf ðú sý Godes sunu, ásend ðe heonun nyðter ;

10 Sôþlice hyt is awriten, Ðæt he hys englum be ðe bebyt, ðæt hig ðe ge-healdon,

11 And ðæt hig ðe mid handum nimon, ðe-læs ðú ðinne fôt æt stáne æt-speorne.

12 Ðá cwæþ se Hælend him andswariende, Hyt is gecweden, Ne costna ðú Drihten ðinne God.

13 And ealre ðære costunge gefylledre, se deofol him sume hwile fram-gewát.

14 Ðá férde se Hælend on gástes mægene on Galileam, and his hlisa be him férde on eall ðæt rice.

15 And he lærde be hyra gesamnungum, and wæs fram eallum gemærsoð.

16 Ðá com he to Nazareth, ðar he áféd wæs, and he eode on reste-dæge on ða gesamnunge æfter his gewunan, and he arás ðæt he rédde.

17 And him wæs geseald Isaias bóc, ðæs witegan ; and sóna swá he ða bóc unfeóld, ðá fúnde he ðar awriten,

18 Drihtnes Gást is ofer me, forðam ðe he smýrede me ; he sende me þearfum bodian, and gehæftum álýsdednesse,

writun, For a man lyueth not in breed aloone, but in euery word of God.

5 And the deuyl ladde hym in to an hū hil, and schewide to him alle the rewmes of the roundnesse of erthe in a moment of a tyme ;

6 And seith to him, I schal ȝyue to thee al this power, and the glorie of hem, for to me thei ben ȝouun, and to whom I wole I ȝyue hem ;

7 Therefore if thou fallinge down schalt worschipe bifore me, alle thingis schulen be thine.

8 And Jhesus answeringe seide to him, It is writen, Thou schalt worschipe the Lord thi God, and to hym aloone thou schalt serue.

9 And he ledde him in to Jerusalem, and settide on the pynacle of the temple, and seide to him, If thou art Goddis sone, sende thi self fro hennis down ;

10 For it is writen, For he hath commaundid to his aungels of thee, that thei kepe thee in alle thi weyes,

11 And for thei schulen in hondis take thee, lest perauenture thou hirte thi foot at a stoon.

12 And Jhesus answeringe seith to him, It is seid, Thou schalt not tempte the Lord thi God.

13 And euery temptacioun endid, the deuyl wente away fro him til to a tyme.

14 And Jhesu turnyde aȝen in the vertu of the spirit in to Galilee, and the fame wente forth of him thurȝ al the cuntre.

15 And he tauȝte in the synagogis of hem, and was magnyfiyd of alle men.

16 And he cam to Nazareth, where he was norischid, and he entride by custom in the day of saboth in to the synagoge, and roos for to rede.

17 And the boke of Ysaie, the prophete, was takun to him ; and as he turnyde the boke, he foud a place where it is writun,

18 The Spirit of the Lord on me, for which thing he anoyntide me ; he sente me for to enaungelise to pore men, for to

It ys written, Man shall nott live by breed only, butt by every worde of God.

5 And the deuyl toke him vppe into an hye mountayne, and shewed hym all the kyngdoms of the erth even in the twyncklynge of an eye ;

6 And the deuyl said vnto him, All this power will I geve the everywhit, and the glori of them, for that is dellyvered to me, and to who soever I wyll I geve it ;

7 Yf thou therefore wilt worshippe me, they shalbe all thyne.

8 Jesus answered and sayd vnto hym, Hence from me, Satan, for hit is written, Thou shalt honour thy Lorde God, and hym only serve.

9 And he caryed hym to Hierusalem, and set him on a pynacle of the temple, and sayd vnto him, Yf thou be the sonne of God, cast thy silfe doume from hens ;

10 For it ys written, He shall geve hys angelles charge over the, to kepe the,

11 And with there hondis they shall stey the vppe, that thou hurt nott thy fote agaynst a stoon.

12 Jesus answered and sayde vnto hym, It ys sayd, Thou shalt nott tempte thy Lorde God.

13 And as sone as the deuyl had ended all his temptacions, he departed from hym for a season.

14 And Jesus retourned by the power of the sprete in to Galile, and the fame off hym went throwe oute all the region rounde aboute.

15 And he tauȝht in there sinagogges, and was commended off all men.

16 And he cam to Nazareth, where he was nursed, and as hys custume was went in to the sinagoge on the saboth daye, and stode vppe for to rede.

17 And there was dellyvered vnto hym the boke off the prophet, Esaias ; and when he had opened the boke, he founde the place where hit was wrytten,

18 The Sprete off the Lorde apon me, be cause he hath annoynted me ; to preache the gospell to the povre he hath

gamalwidans hairtin, meryau frahunþ-
anaim fralet, yah blindaim siun; fralet-
au gamaidans in gagrafstein;

19 Meryan yer Frauyins andanem.

20 Yah faifalþ þos bokos, yah usgib-
ands andbahta, gasat; yah allaim in
þizai swnagogein wesun augona fair-
weityandona du imma.

21 Dugann þan rodyan du im, þatei
himma daga usfullnodedun mela þo in
ausam izwaraim.

22 Yah allai alakyo weitwodidedun
imma, yah sildaleikidedun bi þo waurda
anstais, þo usgaggandona us munþa is.
Yah qeþun, Niu sa ist sunus Iosefis?

23 Yah qap du im, Aufto qiþiþ mis þo
gayukon, þu leiki, hailei þuk silban.
Whan filu hausidedun waurþan in
Kafarnaum, tawei yah her in gebaurþai
þeinai.

24 Qap þan, Amen izwis qiþa, þatei ni
ainshun praufete andancus ist in ga-
baurþai seinai.

25 Aþþan bi sunyai qiþa izwis, þatei
managos widuwons wesun in dagam
Heleims in Israela, þan galuknoda him-
ins du yeram þrim yah menoþs saihs, swe
warþ huhrus mikils and alla airþa;

26 Yah ni du ainaihun þizo insandips
was Helias, alya in Saraipta Seidonais,
du qinon widuwon.

27 Yah managai þrutsfillai wesun, uf
Haileisaiu, praufetau, in Israela, yah
ni ainshun ize gahrainids was, alya
Naiman sa Saur.

28 Yah fullai waurþun allai modis in
þizai swnagogein, hausyandans þata.

29 Yah usstandandans, uskusun imma
ut us baurg, yah brahtedun ina und
auhpisto þis fairgunyis ana þammei so
baurgs ize gatimrida was, du afdrausyan
ina þapro.

30 Iþ is þairhleifands þairh midyans
ins iddya;

31 Yah galaip in Kafarnaum, baurg

and blindum gesilþe, forbrocene ge-
hælan; . . .

19 And bodian Drihtnes andfenge gér,
and edleanes dæg.

20 And ða he ða bôc befeold, he hig
ðam þene ágef, and sæt; and ealra
heora eagan on ðære gesammunge wær-
on on hyne behealdende.

21 Ða ongan he him to eweðan, Sôp-
lice to-dæg ðis gewrit is on eowrum
earum gefylled.

22 And hig ealle wæron ðæs ge-
enæwe, and wundredon be ðam wordum,
ðe of his muþe eodon. And ðus ewæd-
on, Nys ðes Iosepes sunu?

23 Ða ewap he, Witodlice ge secgaþ
me ðas gelicnesse, Ealá læce, gehæl ðe
sylne. Ðó hér on ðinum earde, swá
fela wundra swá we gehýrdon gedóne
on Cafarnaum.

24 Ða ewap he, Sôþlice ic eow secge,
ðæt nán witega nis andfenge on his
édele.

25 Sôþlice ic eow secge, manega wud-
ewan wæron on Helias dagum on Is-
rahel, ðá ðá seo heofon wæs belocen
þreo gér and syx monþas, ðá wæs ge-
worden mycel hunger on ealre eorþan;

26 And to ðara nánun næs Helias
ásend, búton to ánre wudewan, on
Sarepta Sidonie.

27 And manega lic-þróweras wæron
on Israhel, under Heliseó, ðam witegan,
and hyra nán næs áclænsod, búton
Nááman se Sirisca.

28 Ðá wurdon hig ealle on ðære ge-
sammunge mid yrrc gefylled, ðás þing
gehýrende.

29 And hig árison, and seufon hine
of ðære ceastre, and læddon hine ofer
ðæs múntes enæpp ofer ðone hyra burh
getimbrod wæs, ðæt hi hine nyðer-
besefon.

30 Ðá férde he þurh hyra midlen;

31 And he férde to Cafarnaum, on

heele contrite men in herte, and for to preche remyseioum to caytifs, and sȳt to blynde men; and for to delyuere brokun men in to remisecioun;

19 For to preche the ȳeer of the Lord plesaunt, and the day of ȳeldyng.

20 And whanne he hadde closid the booke, he ȳaf aȳein to the mynystre, and sat; and the ȳen of alle men in the synagoge weren biholdinge in to him.

21 Sothli he bigan for to seie to hem, For in this day this scripture is fulfillid in ȳoure eris.

22 And alle men ȳauen witnessinge to him, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Wher this is not the sone of Joseph?

23 And he seide to hem, Sothli ȳe schulen seie to me this liknesse, Lecche, heele thi silf. Thei sayden, Hou grete thingis han we herd don in Capernaum, make thou and here in thi cuntre.

24 Sothli he seith, Treuli I seie to ȳou, for no man prophete is receyued in his owne cuntre.

25 In treuthe I seie to ȳou, for manye widewis weren in the dayes of Elye, the prophete, in Israel, whanne heuene was closid thre ȳeer and sixe monethis, whanne greet hungir was maad in euery lond;

26 And to non of hem was Elye sent, no but to Sarepta of Sydon, to a woman widowe.

27 And manye meselis weren in Israel, vndir Elyse, the prophete, and non of hem was elensid, no but Naman of Sirie.

28 And alle in the synagoge heer-inge thes thingis, weren fulfillid with wrahthe.

29 And thei risen vp, and castiden out him with oute the citee, and ledde him to the cop of the hil on which the cite of hem is foundid, that thei schulden caste him down.

30 Sothli Jhesus passyng wente thorow the myddil of hem;

31 And he cam down in to Cafarnaum,

sent me, and to heale them which are troubled in there hertes, to preache deliuerance to the captive, and sight to the blynde; and frely to sett att liberte them that are brused;

19 And to preache the acceptable yeare off the Lorde.

20 And he closid the booke, and gave it agayne to the minister, and sate doune; and the eyes off all thatt were in the synagog were fastened on hym.

21 And he began to saye vnto them, This daye ys thys scripture fulfilled in ȳoure eares.

22 And all they bare hym witnes, and wondred att the gracious wordes, which proceded oute off hys mouth. And sayde, Is not this Josephs sone?

23 And he sayde vnto them, Ye maye very wele saye vnto me this proverbe, Visicion, heale thy silfe. Whatsoever we have herd done in Capernaum, do the same here lyk wyse in thyne awne cuntre.

24 And he sayde, Verely I saye vnto you, no prophet is accepted in his awne cuntre.

25 But I tell you off a trueth, many wyddowes were in Israhell in the dayes off Helyas, when hevyu was shet thre yeres and syxe monethes, when greate fammissment was trougoute all the londe;

26 And vnto none off them was Helyas sent, save in to Sarepta besydes Sydon, vnto a woman that was a widow.

27 And many leppers were in Israhel, in the tyme off Heliseus, the prophet, and yet none off them was healed, savyng Naaman off Siria.

28 And as many as were in the sinagog when they herde that, wer filled with wraht.

29 And roose vppe, and thrust hym oute of the cite, and ledde hym even vnto the edge of the hill wheron their cite was bilte, to cast hym doune hed-lyng.

30 But he went his waye even thorow the myddes of them;

31 And cam in to Capernaum, a cite

Galeilaias, yah was laisyands ins in sab-batim.

32 Yah sildaleikidedur bi þo laisein is, unte in waldufuya was waurd is.

33 Yah in þizai swnagogein was man-na habands ahman un hulþons unhrain-yana, yah ufþropida,

34 Qipands, Let, wha uns yah þus, Iesu Nazorenu? qamt fragistyan unsis? Kann þuk whas is, sa weiha Guþs.

35 Yah gawhotida imma Iesus, qip-ands, Afdolm, yah usgagg us þamma. Yah gawairpands ina sa un hulþa in midyaim, urrann af imma, ni waihtai gaskabyands imma.

36 Yah warþ afslauþnan allans, yah rodidedun du sis misso, qipandans, Wha waurde þata, þatei miþ waldufuya yah mahtai anabiudþ þaim unhrainyam ah-mam, yah usgaggand?

37 Yah usiddya meriþa fram imma and allans stadins þis bisunyane landis.

38 Usstandands þan us þizai swnagogai, galaiþ in gard Seimonis; swaiþro þan þis Seimonis was anahabaida brinnon mikilai, yah bedun ina bi þo.

39 Yah atstandands ufar iya, gasok þizai brinnon, yah affailot iya; sunsaiw þan usstandandei andbahtida im.

40 Miþþanei þan sagq sunno, allai swa managai swe habaidedun siukans sauh-tim missaleikaim, brahtedun ins at im-ma; iþ is, ainwharyammeh iþe handuns anagalyands, gabailida ins.

41 Usiddyedun þan yah un hulþons af managaim, hropyandains, yah qipand-eins, Þatei þu is Christus sunus Guþs. Yah gasakands im ni lailot þos rodyan, unte wissedun silban Christu ina wisan.

42 Biþeh, þan warþ dags, usgaggands, galaiþ ana auþyana stad; yah manag-eins sokidedun ina, yah qemun und ina, yah gabaidedun ina, ei ni affiþi fairra im.

43 Þaruh is qap du im, Þatei yah þaim

Galileisce ceastre, and hi dar on reste-dagum lærde.

32 And hig wundredon be his lare, forðam his spræc on anwealde wæs.

33 And on hyra gesammunge wæs sum man unclæne deofol hæbbende, and he hrymde micelre stefne,

34 And cwæþ, Læt, lá Nadzarenisca Hælend, hwæt is us and dē? com ðu us to forspillanne? Ic wát, ðæt ðu eart Godes hálega.

35 And ðá cídde him se Hælend, and cwæþ, Adumba, and gá him of. And ðá he út-ádráf hine on heora midlene, he him fram-gewát, and him náht ne derede.

36 Ðá wurdon hig ealle forhte, and spræcon him betwýnan, and cwædon, Hwæt ys ðæt word, ðæt he on mihte and on mægene unclænum gástum bebyt, and hig út-gáp?

37 Ðá was his hlisa gewídmærsod on ælcere stówe ðæs rices.†

38 Sôþlice he áras of heora gesam-nunge, and fêrde on Simones hús; ðá was Simones sweger geswenced on mycelum feferum, and hig hyne for hre bædon.

39 And he standende ofer hig, ðam fefere bebeád, and he hig forlét; and heo sóna áras and him þénode.

40 Sôþlice ðá sunne ásáh, ealle ðe untrume wæron on mislicum ádlum, hig læddon him to; and he, syndrygum hys hand on-settende, hig geháalde.

41 Ðá fêrdon ða deoflu of manegum, hrymende, and cweðende, Sôþes ðu eart Godes sunu. And he ne gefafode ðæt hig ænig þing spræcon, forðam ðe hig wiston ðæt he Crist wæs.

42 Ðá, gewordennum dæge, se Hælend út-gangende, fêrde on wêste stówe; and ða manegu hine sóhton, and hī comon to him, and behæfdon hine, ðæt he him fram ne gewite.

43 Ðá sæde he him, Sôþlice me ge-

a citee of Galilee, and there he tauȝte hem in the sabothis.

32 And thei weren astonyed in his teching, for his word was in power.

33 And in the synagoge was a man hauynge an vnelene fend, and he criede with greet vois,

34 Seynge, Suffre, what to vs and to thee, Jhesus of Nazareth? hast thou comen for to leese vs? I knowe thee, that thou art the hooly of God.

35 And Jhesu blamyde him, seyinge, Waxe doumbe, and go out fro him. And whanne the fend hadde cast him forth in to the myddel, he wente a wey fro him, and ȝit noyede hym no thing.

36 And drede is maad in alle men, and thei spaken to gidere, seyinge, What is this word, for in power and vertu he commaundith to vnelene spiritis, and thei gon out?

37 And the fame was pupplischid of hym in to ech place of the cuntre.

38 Forsothe Jhesu risynge of the synagoge, entride in to the hous of Symount; sothli the modir of Symondis wyf was holden with grete feueris, and thei prieden him for hir.

39 And Jhesu standinge on hir, commaundide to the feuir, and it leste hir; and anon sche risynge mynystride to hem.

40 Forsoth whanne the sunne wente down, alle that hadden sike men with dyuerse langwischingis, ledden hem to hym; and he, puttinge hondis to ech by him silf, heclide hem.

41 Sothli fendis wenten out fro manye, cryynge, and seyinge, For thou ert the sone of God. And he blamyng suffride not hem for to speke, for thei wisten him to be Crist.

42 Sothli, the day maad, he gon out, wente in to desert place; and the cumpenyas of peple souȝten him, and thei camen til to him, and thei helden him, that he schulde not go away fro hem.

43 To whiche he seyde, For and to

of Galilee, and there taught them on the sabboth dayes.

32 And they were a stonied at his doctrine, for his preaching was with power.

33 And in the sinagoge there was a man which had a foule sprete whith in him, and cryed with a loude voyce,

34 Sayinge, Let me alone, what haste thou to do wyth vs, thou Jesus off Nazareth? arte thou come to destroye vs? I knowe the what thou arte, thou arte the holy man of God.

35 And Jesus rebuked hym, sayinge, Hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them, and cam oute of hym, and hurt hym not.

36 And feare cam on them all, and they spake amonge them selves, sayinge, What manner a thinge is this, for with auctorite and power he commaundeth the foule spretes, and they come out?

37 And the fame of hym spreed abroode throwoute all places of the countre round aboute.

38 And he roose vppe and cam oute of the synagoge, and entred into Simons housse; and Simons motherelawe was taken wyth a greate fever, and they made intercession to him for her.

39 And he stode over her, and rebuked the fever, and hit leest her; and immediatly she roose and ministred vnto them.

40 When the sun was doune, all they that had sicke taken with divers diseases, brought them vnto him; and he layde his hondes on every won of them, and healed them.

41 And devils also cam out of many of them, cryynge, and saying, Thou arte Christ the sone of God. And he rebuked them and suffered them nott to speake, for they knewe that he was Christ.

42 As sone as it was daye, he departed, and went awaye into a desert place; and the people souȝt hym, and cam to hym, and kept hym, that he shulde not departe from them.

43 And he sayde vnto them, I muste

anþaraim þaurgim wailameryan ik skal bi þindangardya Guþs, unte duþe mik insandida.

44 Yah was meryands in swnagogim Galeilaias.

CHAP. V. 1 Yah warþ, miþþanei managei anatramp ina, du hausyan waurd Guþs, yah is silba was standands newha saiwa Gainesaraiþ,

2 Yah gasawli twa skipa standandona at þamma saiwa ; iþ fiskyans afgagg-andans af im, usþwohun natya.

3 Galaiþ þan in ain þize skipe, þatei was Seimonis, hailhait ina aftiuhan fairra staþa leitul ; yah gasitands laisida us þamma skipa manageins.

4 Biþeh þan gananþida rodyands, qaþ du Seimonau, Brigg ana diupipa, yah athahid þo natya izwara du fiskon.

5 Yah andhafyands Seimon qaþ du imma, Talzyand, alla naht þairharbaidyandans waiht ni nemum, iþ afar waurda þeinamma wairpam natya.

6 Yah þata tauyandans, galukun managein fiske filu ; swe natya dishnupnodedun ize.

7 Yah bandwidedun gamanam, þoei wesun in anþaramma skipa, ei atiddyed-eina, hilpan ize. Yah qemun, yah gafullibedun ba þo skipa, swe sugqun.

8 Gaumyands þan Seimon Paitrus, draus du kniwam Iesus, qipands, Bidya þuk usgagg fairra mis, unte manna fra-waurhts im, Frauya.

9 Sildaleik auk dishabaida ina, yah allans þans miþ imma, in gafahis þize fiske þanzei ganutun.

10 Samaleikoh þan yah Iakobau yah Iohannen, sununs Zaibaidaias, þaici wesun gadailans Seimona. Yah qaþ du Seimona Iesus, Ni ogs þus ; fram himma nu manne siud nutans.

dafenap oðrum ceastrum Godes rice bodian, forðam to ðam ic eom asend.

44 And he wæs bodigende on Galilea gesamnungum.

CHAP. V. 1 †Sôþlice wæs geworden, ðá ða manegu him to comon, ðæt hig Godes word gehýrdon, he stóð wið ðone mere Genesareth,

2 And he geseah twá scipu standende wið ðone mere ; ða fisceras eodon, and wóxon heora nett.

3 He ðá ástigende on án scyp, ðæt wæs Simones, bæd hyne ðæt he hit lyt-hwon fram lande tuge ; and on ðam scipe sittende he lærde ða mænegu.

4 Ðá he sprecan geswáe, he cwæþ to Simone, Teoh hit on dýpan, and lætaþ eowre nett on ðone fise-wér.

5 Ðá cwæþ Simon him andswariende, Ealá bebedend, calle niht swincende we náht ne geféngon, sóþlice on ðinum worde ic mín nett út-læte.

6 And ðá hi ðæt dydon, hig betugon mycele menigeo fixa ; and hyra net wæs tobrocen.

7 And hig biénodon hyra geféran, ðe on óðrum scipe wæron, ðæt hi comon, and him fylstou. Ðá comon hig, and gefyldon butu ða scipu, swá ðæt hi neh wæron besencte.

8 Ðá Petrus ðæt geseah, he feoll to ðæs Hælandes encowum, and cwæþ, Drihten, gewit fram me, forðam ic eom synfull mann.

9 And he wundrode, and calle ða ðe mid him wæron, on ðam wére ðara fixa ðe hi geféngon.

10 Gelice Iacobum and Iohannem, Zebedeis suna, ða wæron Simones geféran. Ðá cwæþ se Hælend to Simone, Ne ondræd ðú ðé ; heconforþ ðú byst men gefónde.

othere citees it bihoueth me for to euangeliſe the kyngdom of God, for therefore I am ſente.

44 And he was preching in the ſynagogis of Galilee.

CHAP. V. I Sotheli it was don, whanne companyes of peple felde in⁺ to Jhesu, that thei schulden heere the word of God, and he stood biſydis the ſtandinge watir of Genasereth,

2 And sy3 twey bootis ſtandinge biſydis the ſtandinge watir; sothli the fiſcheris hadden gon down, and waiſchide nettis.

3 Sothli he ſti3ynge in to a boot, that was Symoundis, preiede him to lede a3en a litil fro the lond; and he ſittinge tanzte the companyes fro the boot.

4 Sothli as he ceſſide to ſpeke, he ſeide to Symound, Ledo thou in to hi3, and ſlake 3e 3oure nettis in to the takinge.

5 And Symount answeringe ſeide to him, Comaundour, we trauelinge by al the ny3t token no thing, but in thi word I ſchal lye out the nett.

6 And whanne thei hadden don this thing, thei cloſiden to gidere a plenteuous multitude of fyſches; forsoth her nett was broken.

7 And thei bekenyden to felowis, that weren in an othir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe litle bootis, so that thei weren al moost drenchid.

8 Which thing whanne Symound Petre sy3, he felde down to the knees of Jhesu, ſeyinge, Lord, go fro me, for I am a man ſynnere.

9 Sothli greet wondir hadde bigon aboute him, and alle that weren with him, in the takinge of fiſches whiche thei token.

10 Sothli in lyk manere James and John, the ſones of Zebede, whiche weren felowis of Symount Petre. And Jhesu ſeith to Symound, Nyle thou drede; now fro this tyme thou ſchalt be takynge men.

to other cities also preace the worde of God, for therefore am I ſent.

44 And he preached in the ſynagoges off Galile.

CHAP. V. I Hit cam to paſſe, as the peple preaced apon hym, to heare the worde off God, that he ſtode by the lake of Genazareth,

2 And ſawe two ſhippes ſtonde by the lake ſyde; for the fiſſhermen were gone out of them, and were waſſhyng their nettis.

3 Jeſus entred in to one of the ſhippes, which perteyned to Simon, and prayed hym that he wolde cary hym a litell from the lond; and he ſate doune and taught the peple out of the ſhippe.

4 When he had leeft ſpeakynge, he ſayde vnto Simon, Cary vs in to the depe, and lett ſlippe thy nett to make a draught.

5 And Simon answerid and ſayde to hym, Maſter, we have labored all nyght and have taken nothyng, yet nowe at thy worde I wil looſe forthe the net.

6 And when they had ſo done, they incloſed a greate multitude of fiſſhes; and the net brake.

7 And they made ſignes to their felowes, which were in the other ſhippe, that they ſhulde come, and helpe them. And they cam, and they filled bothe the ſhippes, that they ſoneke agayne.

8 When Simon Peter ſawe that, he fell doune at Jeſus knees, ſayinge, Lorde, goo from me, for I am a ſinfull man.

9 For he was vtterly aſtonyed, and all that were with hym, att the draught off fiſſhe which they toke.

10 And ſo was also James and Jhon, the ſonnes of Zebedei, which were partetakers with Simon. And Jeſus ſayd vnto Simon, Feare not; from hence forthe thou ſhalt catche men.

11 Yah gatiuhandans þo skipa ana airþa, affeiþandans allata, laistidedun afar ïmma.

12 Yah warþ, miþþanei was is in ainai baurge, yah sai! manna fulls þrutsfills; yah gasaiwhands Iesu, driusands ana andwairþi, bad ina, qiþands, Frauya, yabai wileis, magt mik gahrainyan.

13 Yah ufrakyands handu, attaitok ïmma, qiþands, Wilyau, wairþ hrains. Yah suns þata þrutsfill affaiþ af ïmma.

14 Yah is faurbaud ïmma, ei mann ni qeþi; Ak gagg, yah ataugei þuk silban gudyin, yah atbair ïmma fram þizai gahraincinai þeinai, þatei anabaud Moses, du weitwodþai im.

15 Usmernoda þan þata waurd mais bi ina; yah garunnun hiuhmans man-gagai, hausyon, yah leikinon fram ïmma saulte seinai.

16 Iþ is was affeiþands ana auþidos, yah bidyands.

17 Yah warþ in ainamma dage, yah is was laisyands; yah wesun sitandans Fareisaieis, yah witodalaisaryos, þai ei wesun gaqumanai us allamma haimo Galeilaias, yah Iudaias, yah Iairusaulwmon; yah mahts Frauyins was du hail-yan ins.

18 Yah sai! mans bairandans ana ligra mannan saei was usliþa, yah sokidedun whaiwa ina ïnnatbereina, yah galagidideina in andwairþya is.

19 Yah ni bigitandans whaiwa in-natbereina ina, in manageins, ussteig-andans ana hrot, and skalyos gasatidedun ina miþ þamma badya in midyaim, faura Iesua.

20 Yah gasaiwhands galaubein iþe, qaþ du þamma usliþin, Manna, affeitanda þus frawaurhteis þeinus.

21 Yah dugunnun þagkyan þai bok-aryos yah Fareisaieis, qiþandans, Whas ist sa, saei rodeiþ naitecinins? whas mag affetan frawaurhtins, alya ains Guþ?

22 Ufkunnands þan Iesus mitonins iþe,

11 And hig tugon hyra scypu to lande, and forlæton hig, and folgodon ðam Hælende.

12 Ðá he wæs on áure ceastre, ðá wæs ðar án hreoþla; and ðá he geseah ðone Hælend, ðá ástrehte he hine, and bæd, and ðus cwæþ, Drihten, gyf ðú wylt, ðú miht me geclænsian.

13 And he æt-hrán hine, his handa áþenede, and cwæþ, Ic wylle, si ðú ge-clænsod. And sóna se hreoþla him fram fære.

14 And he bebed him, ðæt he hit nánun men ne sæde; Ac gá, and ætýw ðe ðam sacerde, and bring for ðinre clænsunge, swá Moyses bebed, him on gewitnesse.

15 Witodlice ðæs ðe má seo spræc be him fære; and mycele menegeo comon, ðæt hi gehýrdon, and wurdon gehælede fram hyra untrumnessum.

16 He ðá fære on wæsten, and hine gebæd.†

17 Ðá wæs ánum læge geworden, ðæt he sæt and hig lærde; and ðá wæron ða Farisei sittende, and ðare æ lareow-as, ða comon of ælcum castellum Gal-lilæe, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hig to gehællenne.

18 And ðá bæron men on ánum bedde áne man se wæs lama,

19 And hig ne mihton hine in bringan and álcgan befóran him, for ðære men-igeo ðe mid ðam Hælende wæs, ðá ástigon hig uppan ðene hróf, and þurh ða watelas hine mid ðam bedde ásendon, befóran ðone Hælend.

20 Ðá he geseah hyra geleafan, he cwæþ, Lá mann, ðe synd ðine synna forgyfene.

21 Ðá águnnon þencan ða bóceras and Farisei, and cwædon, Hwæt is ðes, ðe hér spryc wóffunga? hwá mæg synna forgyfan, búton God ána?

22 Ðá se Hælend gecneow hyra ge-

11 And the bootis led vp to the lond, alle thingis left, thei sueden him.

12 And it was don, whanne he was in oon of the citees, and lo! a man ful of leper; and seyng Jhesu, and fallinge down in to his face, preiede him, seyng, Lord, if thou wolt, thou maist make me clene.

13 And Jhesu holdinge forth the hond, touchide him, seyng, I wole, be thou maad clene. And anon the lepre passide a wey fro hym.

14 And Jhesu comaundide to him, that he schulde seie to no man; But go thou, schewe thou thee to a prest, and offere thou for thi clensing, as Moyses bad, in to witnessinge to hem.

15 Sothli the word walkide aboute the more of him; and manye cumpanyes camen to gidre, that thei schulden heere, and be heeled of her syknessis.

16 Forsothe he wente in to desert, and preiede.

17 And it was don in oon of dayes, and he sittinge tauzte; and there were Pharisees sittinge, and doctours of the lawe, that camen of ech castel of Galilee, and of Judee, and of Jerusalem; and the vertu of the Lord was for to heele syke men.

18 And loo! men beringe in a bed a man that was syk in palasye, and thei souzten for to bere in hym, and to putte bifore him.

19 And thei not fyndinge in what part thei schulde bere him yn, for the cumpenye of peple, stizeden vp on the rof, and by the scattis thei senten him down with the bed in to the myddil, byfore Jhesu.

20 The feith of whiche as Jhesu sy, he seide, Man, thi synnes ben forzounn to thee.

21 And scribis and Pharisees bigunnen for to thenke, seyng, Who is this, that spekith blasphemyes? who may forzyue synnes, no but God aloone?

22 Forsoth as Jhesu knew the thouztis

11 And they broughtt their shippes to londe, and forsoke all, and folowed hym.

12 And itt fortunod, that he was in a certayne cite, and beholde! there was a man full of leprosy; and when he had spied Jesus, he fell on his face, and besought hym, saying, Lorde, yll' thou wilt, thou canst make me cleane.

13 And he stretthed forth his hond, and touched hym, sayinge, I will, be thou cleane. And immediatly the leprosy departed from hym.

14 And he warned hym, that he shulde tell no man; But that he shulde goo, and shewe hym silfe to the preste, and offer for his clensynge, accordynge as Moses commaundement was, for a witness vnto them.

15 But his name spreed the moare abroade; and the people cam togedder, to heare, and to be healed of hym of infirmitis.

16 And he keppe hym silfe aparte in the wildernes, and gave hym silfe to prayer.

17 And itt happened on a certayne daye, that he taught; and there sate the Pharises, and doctours of lawe, which were come out off all the tounes of Galile, Jewry, and Jerusalem; and the power off the Lorde was to heale them.

18 And beholde! men brougt a man lyinge in hys beed which was taken with the palsey, and they sought meanes to brynge hym in, and to laye hym before hym.

19 And when they coude not fynde by what waye they myght brynge hym in, be cause off the preace, they went vp on the toppe of the housse, and lett hym doune thorowe the tylyng beed and all in the myddes, before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy synnes are forgeven the.

21 And the scribes and the Pharises began to thynke, sayng, What felow is this, which speaketh blasphemy? who can forgeve synnes, butt God only?

22 When Jesus pereceaved their

andhafyands qap du im, Wha biþagkeip in hairtam izwaraim ?

23 Whapar ist azetizo qipan, Afletanda þus frawaurhteis, þau qipan, Urreis, yah gagg ?

24 Appan ei witeid, þatei waldufni habaid sa sunus mans ana airþai afletan frawaurhtins, qap du þamma uslipin, Du þus qipa, urreis, yah ushafyands þata badi þeinata, gagg in gard þeinana.

25 Yah sunsaiw usstandands in and-wairþya ize, ushafyands ana þammei lag, galaip in gard seinana, mikilyands Guþ.

26 Yah usfilmei dissat allans, yah mikilidedun Guþ ; yah fullai waurþun ag-isis, qipandans, Þatei gasaiwþam wulþaga himma daga.

27 Yah afar þata usiddya, yah gasawh motari, namin Laiwwi, sitandan ana motastada. Yah qap du imma, Laistei afar mis ;

28 Yah bileipands allaim, usstandands iddya afar imma.

29 Yah gawaurhta dauht mikila Laiwwis imma in garda seinamma ; yah was managei motarye mikila, yah anþaraize þaiei wesun miþ in anakumbyandans.

30 Yah birodidedun bokaryos ize yah Fareisaieis, du siponyam is qipandans, Duwhe miþ þaim motaryam yah frawaurhtaim matyid yah drigkid ?

31 Yah andhafyands Iesus qap du im, Ni þaurbun hailai leikeis, ak þai un-hailans ;

32 Ni qam laþon garaihtans, ak frawaurhtans in idreiga.

33 Iþ eis qeþun du imma, Duwhe siponyos Iohannes fastand ufta, yah bid-os tauyand, samaleiko yah Fareisaieci, iþ þai þeinai siponyos matyand yah drigk-and ?

34 Þaruh is qap du im, Ni magud sununs brupfadis, unte sa brupfads miþ im ist, gatauyan fastan ?

35 Appan qimand dagos, yah þan afnimada af im sa brupfads, yah þan fastand in yainaim dagam.

þancas, he andswarigende cwæþ to him, Hwæt þence ge on eowrum heortum ?

23 Hwæder is édre to cweðenne, Dé synd ðine synna forgyfene, hwæder ðe cweðan, Áris, and gá ?

24 Ðæt ge witon, ðæt mannes sunu on eorþan anweald hæfþ synna to forgyfanne, and he sæde ðam laman, Ðé ic secge, áris, nim ðin bed, and gá on ðin hús.

25 And he sóna beforan him áras, and nam ðæt he on læg, and to his húse fërde, and God wuldrode.

26 And hig ealle wundredon, and God mærsodon ; and wæron mid ege gefyllede, and cwædon, Sôþes we to-dæg wundru gesáwon.

27 Ðá æfter ðam he út-code, and ge-seah publicanum, he wæs óðrum naman Leui geháten, æt ceap-sceamule sittende. And he cwæþ to him, Filig me ;

28 And he him ðá filigde, and ealle hys þing forlét.

29 And Leui dyde hym mycelne ge-beorseype on his húse ; and ðar wæs mycel menegeo máunfulra, and óðerra ðe mid him sæton.

30 Ðá murenodon ða Farisei and ða bóceras, and cwædon to hys leorning-cnihtum, Hwi ete ge and drinceþ mid máunfullum and synfullum ?

31 Ðá andswarode se Hælend and cwæþ to him, Ne beþurfon læces ða ðe hále synd, ac ða ðe unhælfþe habbaþ ;

32 Ne com ic rihtwise clypian, ac synfulle on dæd-bóte.

33 Ðá cwædon hig to him, Hwi fæstaþ Iohannes leorning-cnihtas gelómlice, and hálsunga dōþ, and eall-swá Farisea, and ðine etaþ and drinceþ ?

34 Ðá cwæþ he, Cwyst ðú mágon ðæs brýdguman bearn fæstan, swá lange swá se brýdguma myd him ys ?

35 Sôþlice ða dagas cumaþ, ðonne se brýdguma him byþ áfyrred, ðonne fæstaþ hig on ðam dagum.

of hem, he answeringe seide to her, What thenken 3e yuele thingis in 3oure hertis?

23 What is listere to seye, Synnes ben for3ouan to thee, ethir to seie, Ryse vp, and walke?

24 Sothli that 3e wite, for mannis sone hath power in erthe to for3yue synnes, he seith to the syke man in palasy, To thee I seie, ryse vp, take thi bed, and go in to thin hous.

25 And anon he risinge vp bifore hem, took the bed in which he lay, and wente in to his hous, magnyfyinge God.

26 And greet wondir took alle men, and thei magnyfiden God; and thei weren fulfillid with greet drede, seyinge, For we han seyn merueilouse thingis to day.

27 And aftir thes thingis Jhesu wente out, and sy3 a puppican, Leuy by name, sittinge at the tolbothe. And he seith to him, Sue thou me;

28 And alle thingis forsaken, he risynge suede him.

29 And Leuy made to him a greet feeste in his hous; and there was a greet cumpanye of puppicans, and of othere that weren with hem, sittinge at the mete.

30 And Farisees and the scribis of hem grucehiden, seyinge to his disciplis, Whi eten 3e and drynken with puppicans and synful men?

31 And Jhesu answeringe seith to hem, Thei that ben hoole han no nede to a leche, but thei that han yuele;

32 Sothli I cam not to clepe iust men, but synful men to penaunce.

33 And thei seiden to him, Whi disciplis of John fasten oft, and maken bisechingis, also and of Pharisees, but thi *disciplis* eten and drynken?

34 To whiche he seith, Wher 3e mown make the sones of the spouse for to faste, the while the spouse is with hem?

35 Sothli dayes schulen come, whanne the spouse schal be taken away fro hem, thanne thei schulen faste in tho dayes.

thoughtes, he answered and sayde vnto them, What thynke ye in youre hertes?

23 Whether is easyar to saye, Thy synnes are forgeven the, or to saye, Rise, and walke?

24 That ye maye knowe, that the somme off man hath power to forgeve synnes on erth, he sayde vnto the sieke of the palyse, I saye to the, aryse, take vp thy beed, and goo home to thy housse.

25 And immediatly he rose vp before them all, and toke vp his beed where on he laye, and departed to his awne housse, praysynge God.

26 And they were all amased, and they lauded God; and were filled with feare, sayinge, We have sene straunge thynges to daye.

27 And after that he went forthe, and sawe a publican, named Levi, sittinge at the receyte off custome. And sayde vnto hym, Folow me;

28 And he leeft all, roose vppe and folowed hym.

29 And that same Levi made him a greate feaste at home in his awne housse; and there was a greate company of publicans, and off other, that sate at meate with hym.

30 And the scribes and Pharises grudged agaynst his disciples, sainge, Why eate ye and drynke ye with publicans and synners?

31 Jesus answered and sayde vnto them, They that are whole nede not of the phisicion, but they that are sicke;

32 I cam not to call the rightewes to repentaunce, but the synners.

33 They sayde vnto hym, Why do the disciples off Jhon fast often, and praye, and the disciples of the Pharises also, and thyne eate and drynke?

34 To whome he sayde, Can ye make the children of the weddlynge fast, as longe as the brydegrome is present with them?

35 The dayes will come, when the brydegrome shalbe taken away from them, then shall they fast in thoose dayes.

36 Qapuh þan yah gayukon du im; Þatei ainshun plat snagins niuyis ni lagyid ana snagan fairnyana; aipþau yah sa niuya aftaurnid, yah þamma fairnyin ni gatimid þata af þamma niuyin.

37 Yah ainshun ni giutid wein niuyata in balgins fairnyans; aipþau distairid þata niuyo wein þans balgins, yah silbo usgutmip, yah þai balgeis fraqistnand.

38 Ak wein yuggata in balgins niuyans giutand, yah bayops gafastanda.

39 Yah ainshun driggandane fairni, ni suns wili yugg; qipþ auk, þata fairnyo batizo ist.

CHAP. VI. 1 Yah warþ in sabbato anþaramma frumin, gaggan imma þairh atisk, yah raupidedun ahsa siponyos is; yah matidedun, bnauandans handum.

2 Ip sumai Fareisaie qepun du im, Wha tauyid, þatei ni skuld ist tauyan in sabbato dagam?

3 Yah andhafyands wipra ins Iesus qap, Ni þata ussuggwud, þatei gatawida Dawcid, þan gredags was silba, yah þaiei mip imma wesun;

4 Whaiwa inngalaip in gard Guþs, yah hlaibans faurlageinai usnam, yah matida, yah gaf þaim mip sis wisandam; þanzei ni skuld ist matyan, nibai ainaim gudyam.

5 Yah qap du im, Þatei frauja ist sa sunus mans, yah, þamma sabbato daga.

6 Yah warþ þan in anþaramma daga sabbato, galeiþan imma in swnagoeinu, yah laisyan. Yah was yainar manna, yah handus is so tailswa was þaursus.

7 Witaidedunuh þan þai bokaryos yah Fareisaieis, yau in sabbato daga leikinodedi, ei bigeteina til du wrohyan ina.

8 Ip is wissuh mitonius ize, yah qap du þamma mann þamma þaursya habandin handu, Urreis, yah stand in midyaim. Þaruh is urreisands gastop.

36 Ða sæde he him an bigspell; Ne asent nan man seyp of niwum reafe on eald reaf; elles ðæt niwe slit, and se niwa seyp ne hylþ þam ealdan.

37 Ne nan man ne sent niwe win on ealde bytta; elles ðæt niwe win bryep þa bytta, and ðæt win byþ ágoten, and þa bytta forwurðap.

38 Ac niwe win is to sendenne on niwe bytta, ðonne beop þa bytta gehealdene.

39 And ne drinþ nān man eald win, and wylle sōna ðæt niwe; he cwyþ, Ðæt ealde is betere.

CHAP. VI. 1 Sōþlice wæs geworden on ðam æfteran reste-dæge ærest, ða he fērde þurh ða æceras, hys leorning-cnihtas ða eār plucedon; and mid hyra handum gnidon, and æton.

2 Ða cwædon sume of ðam Sundorhālgan, Hwi dō ge, ðæt eow ālyfed nis on reste-dagum?

3 Ða andswarode him se Hælend, Ne rædde ge ðæt, hwæt Dauid dyde, ða hine hingrede, and ða ðe mid him wæron;

4 Hū he eode into Godes hūse, and nam ða offrung-hlāfas, and lig æt, and ðam sealde ðe mid him wæron; ða næron ālyfede to etanne, būton sacerðum ānum.

5 And he sæde him, Ðæt drihten is mannes sunu, eac swylce, reste-dæges.

6 Sōþlice on oðrum reste-dæge wæs geworden, ðæt he on gesamunge eode, and lærde. And ðar wæs sum man, and his swýðre hand wæs forseruncen.

7 Ða gýmdon ða bōceras and Farisei, hwæðer he on reste-dæge hæelde, ðæt hi hyne gewrēgdon.

8 Sōþlice he wiste hyra gepancas, and he sæde ðam men ðe ða forseruncenan hand hæfle, Aris, and stand hér amidan. Ða arás he and stōd.

36 Forsoth he seide to hem also a liknesse ; For no man sendith a medling of newe cloth in to an old cloth ; ellis and he brekith the newe, and the medling of the newe acordith not to the ookle.

37 And no man sendith newe wyn in to olde wyn vesselis ; ellis the newe wyn schal breke the wyn vesselis, and the wyn schal be sched out, and the wyn vesselis schulen perische.

38 But newe wyn is to be sent in to newe wyn vesselis, and bothe ben kept.

39 And no man drynkinge old, wole anon newe ; sothli he seith, The olde is the betere.

36 He spake vnto them in a similitude ; No man putteth a pece of an newe garment into an olde vesture ; for yf he do, then breaketh he the newe, and the pece that was taken out of the newe agreeth nott with the olde.

37 Also no man poureth newe wyne into olde vessels ; yf he do, the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perisshe.

38 But newe wyne must be poured into newe vessels, and bothe are preserved.

39 Also no man that drynketh olde wyne, strayght waye can awaye with newe ; for he sayeth, The olde is pleasaunter.

CHAP. VI. 1 Forsothe it is don in the secunde firste saboth, whanne he passide by cornes, his discipulis plucked en ceris ; and thei frotinge with her hondis, eeten.

2 Sothli summe of the Pharisees seiden to hem, What don 3e this, that is not leefful in sabotis ?

3 And Jhesu answeringe seide to hem, Neithir 3e han rad this, that Dauith dide, whanne he hungride, and thei that weren with him ;

4 Hou he entride in to the hous of God, and took looues of proposioun, and eet, and 3af to hem that weren with him ; whiche looues it was not leefful to ete, no but to preestis aloone.

5 And he seide to hem, For mannis sone is lord, 3e, of the saboth.

6 Sothli it was don and in an other saboth, that he entride in to a synagoge, and taught. And a man was there, and his righthond was drye.

7 Forsothe scribis and Pharisees aspiden him, if he schulde heele him in the saboth, that thei schulden fynde cause, wherof thei schulden accuse him.

8 Sothli he wiste the thou3tis of hem, and he seith to the man that hadde a drye hond, Rise vp. and stond in to the myddel. And he risinge stood.

CHAP. VI. 1 Hit happened on an aftersaboth, they went thorowe the corne felde, and his discipulis plucked the eares of corne ; and ate them, and rubbed them in their hondes.

2 Certayne of the Pharises sayde vnto them, Why do ye that, which is not laufful to be done on the saboth dayes ?

3 Jesus answered them and sayde, Have ye nott redde what David did, when he hym silfe was anhungred, and they which were with hym ;

4 Howe he went into the housse off God, and toke, and ate the loves off halowed breed, and gave also to them which were with hym ; which was nott laufful to eate, but for the prestes only.

5 And he sayd vnto them, The sounne of man is lorde, even of the saboth daye.

6 And it fortunede in a nother saboth also, that he entred into the sinagoge, and taught. And there was a man, whose right honde was dryed vp.

7 The scribes and the Pharises watched hym, to se whether he wolde heale on the saboth daye or not, that they myght fynde an accusacion agaynst hym.

8 Butt he knewe their thoughtes, and sayde to the man which hadde the wyddred honde, Ryse vp, and stonde forth in the myddes. He arose and stepped forth.

9 Qap þan Īesus du ĩm, Frailhna izwis, wha skuld ist sabbato dagam þiuþ tauyan, þan unþiuþ tauyan? saiwala ganasyan, þau usqistyan?

10 Yah, ussaiwhands allans ĩns, qap du ĩmma, Ufrakei þo handu þeina. Þaruh is ufrakida, yah gastop so handus is swaswe so anþara.

11 Īþ eis fullai waurþun unfrodeins, yah rodidedun du sis misso, wha tawidideina þamma Īesua.

12 Yah warþ ĩn dagam þaim, ei usid-dya Īesus ĩn fairgumi bidyan; yah was naht þairhwakands ĩn bidai Gups.

13 Yah bipe warþ dags, atwopida siponyans seinans, yah gawalyands us ĩm twalib, þanzei yah apaustuluns namnida;

14 Scimon, þanei yah namnida Paitru, yah Andraian, broþar is, Īakobu yali Īohannen, Filippu yah Barþulomaiu,

15 Mappaiu yah Þoman, Īakobu þana Alfaius, yah Scimon, þana haitanan Zeloten,

16 Īudan Īakobans, yah Īudan Īskarioten, saei yah warþ galewyands ina.

17 Yah atgaggands dalaþ miþ ĩm, gastop ana stada ibnamma; yah hiuma siponye is, yah hansa mikila manageins, af allamma Īudaias, yah Īairusalem, yah þize faur marein, Twre, yah Seidone, yah anþaraizo baurge, þanei qemun haussyan ĩmma, yah hailyan sik sauhite seinaiþo.

18 Yah þai anahabaidans fram ahmam unhrainyaim, yah gahailidai waurþun.

19 Yah alla managei sokidedun attekan ĩmma, unte mahts af ĩmma usiddya, yah ganasida allans.

20 Yah is, ushafyands augona seina du siponyam seinaim, qap, Audagai, yus unledans ahnin, unte izwara ist þiudangardi himine.

21 Audagai yus, gredagans nu, unte sadai wairþiþ. Audagai yus, gretandans nu, unte ufhlohyanda.

22 Audagai siyup, þan fiyand izwis

9 Ða cwæþ se Hælend to him, Ic ahsige eow, alyfþ on reste-dagum wel dón, oðde yfele? sawle hále gedón, hwæder ðe forspillan?

10 And, him eallum ge-seawodum mid yrre, he sæde ðam men, Aþene ðine hand. And he aþenode, and his hand wæs ge-edniwod.

11 Ða wurdon hig mid unwisdóme gefyllede, and spræcon betwux him, hwæt hig ðam Hælende dydon.

12 Sôþlice on ðam dagum, he fêrde on anne munt hine gebiddan; and wæs ðar waegende on Godes gebede.

13 And ða ða dæg wæs, he clypode hys leorning-cnihtas, and geceas twelf of him, and ða he nemde apostolas;

14 Simonem, ðæne he nemde Petrum, and his brôðor, Andrean, Iacobum and Iohannem, Philippum and Bartholomeum,

15 Thomam and Matheum, Iacobum Alpei, and Simonem, se is genemned Zelotes,

16 Iudam Iacobi, and Iudam Scarioth, se wæs kewa.

17 And mid him farendum, he stód on feldliere stówe; and mycel wered his leorning-cnihta, and mycel menegeo, fram ealre Iudea, and fram Ierusalem, and ofer mûþan, and sæ-gemære, Tiri, and Sydonis, ða comon, ðæt hi hyne gehýrdon, and wæron of hyra ádlum gehælede.

18 And ða ðe wæron of unelánum gástum gedrêhte, wæron gehælede.

19 And eal seo menigeo sóhte hine to set-hrinanne, forðam ðe mægen of him eode, and he ealle gehæalde.

20 Ða cwæþ se Hælend, besonde to his leorning-cnihtum, Eadige synd, ge þearfan on gáste, forðam ðe Godes rice is eower.

21 Eadige synd, ge ðe hingriap nú, forðam ðe ge beoþ gefyllede. Eadige synd, ge ðe nú wépaþ, forðam ge hlihap.

22 Eadige beo ge, ðonne eow men

9 Sothli Jhesu seith to hem, I axe you, if it is leefull to do wel in the sabot, ether yuele? for to make a soule saf, ether for to leese?

10 And, alle men lookide aboute, he seide to the man, Hold forth thin hond. And he held forth, and his hond was restorid to helthe.

11 Sothli thei weren fulfilld with vn-wysdom, and spaken to gidere, what thei schulden do of Jhesu.

12 Forsothe it is don in tho dayes, he wente out in to an hil for to preye; and he was al ny3t dwellinge in the preier of God.

13 And whanne the day was maad, he clepide his disciplis, and chees twelue of hem, whiche he clepide also apostlis;

14 Symound, whom he clepide Petre, and Andrew, his brother, James and Jon, Philip and Bartolmew,

15 Matheu and Thomas, James Alpei, and Symound, that is clepid Zelotis,

16 Judas of James, and Judas Scariot, that was traitour.

17 And Jhesu comyng down fro the hil with hem, stood in a feeld place; and the compenye of his disciplis, and a plenteuous multitude of pore peple, of al Judee, and of Jerusalem, and of the se coostis, and of Tیره, and of Sydon, whiche camen, that thei schulde heere hym, and that thei schulden be heclid of her langwischingis;

18 And thei that weren traueclid with vnelene spiritis, weren heclid.

19 And ech compenye of the peple sou3ten for to touche him, for vertu wente out of him, and heclide alle.

20 And, his y3en reysid vp in to his disciplis, he seide, Blessid be ye, pore men, for the kyngdom of God is 3oure.

21 Blessid be ye, that hungren now, for ye schulen be fillid. Blessid be ye, that wepen now, for ye schulen ley3e.

22 Ye schulen be blessid, whanne men

9 Then sayde Jesus vnto them, I will axe you a question, whether is it lafull on the saboth dayes to do goode, or to do evil? to save life, oder for to destroye hyt?

10 And he behelde them all in compasse, and sayd vnto the man, Stretche forth thy honde. He did soo, and his honde was restored and made as whoole as the other.

11 And they were filled full of madenys, and counselled won with another, what they myght do to Jesu.

12 Hit fortunid in thoose dayes, he went out into a mountayne for to praye; and continued all nyght in prayer to God.

13 And as sone as it was daye, he called his disciplis, and of them he chose twelve, which also he called his aposteles;

14 Simon, whom also he named Peter, and Andrew, his brother, James and Jhon, Philip and Bartlemeaw,

15 Mathew and Thomas, James the sonne of Alpheus, and Simon, called Zelotes,

16 And Judas James sonne, and Judas Iscariot, which same was the traytour.

17 And he cam doune with them, and stode in the playne felde; with the company of his disciplis, and a greate multitude of people, out off all parties off Jewry, and Jerusalem, and from the see cooste off Tیره, and Sidon, which cam to heere hym, and to be healed of their diseases;

18 And they also that were vexed with foule spretes, and they were healed.

19 And all the people preased to touche hym, for there went vertue out off hym, and healed them all.

20 And he lefte vp his eyes upon his disciplis, and sayde, Blessed are ye, povre, for youers is the kyngdom off God.

21 Blessed are ye, that hunger, for ye shalbe satisfied. Blessed are ye, that wepe, for ye shall laugh.

22 Blessed are ye, when men hate you,

mans, yah afskaidand izwis, yah ȳdweityand, yah uswairpand namin izwaramma swe ubilamma, in sunaus mans.

23 Faginod in yainamma daga, yah laikid; unte sai! mizdo ȳzwarā managa in himinan; bi þamma auk tawidedun praufetum attans ize.

24 Apþan wai ȳzwis, þaim gabeigam, unte yu habaid gaþlaiht ȳzwarā.

25 Wai ȳzwis yus sadans nu, unte gredagai wairþiþ. Wai ȳzwis yus hlahyandans nu, unte gaunon, yah gretan duginnid.

26 Wai, þan waila ȳzwis qiþand allai mans; samaleiko allis tawidedun galiugapraufetum attans ize.

27 Akei ȳzwis qiþa þaim hausyandam, friyod þans hatandans ȳzwis, waila tauyaid þaim fiyandam ȳzwis;

28 Þiupyaþ þans fraqiþandans ȳzwis, bidyaid fram þaim anamahtyandam ȳzwis.

29 Þamma stautandin þuk bi kinnu, galewei imma yah anþara; yah þamma nimandin af þus wastya, yah, paida ni waryais.

30 Whammeh þan bidyandane þuk gif, yah af þamma nimandin þein, ni lausei.

31 Yah swaswe wileid ei tauyaina ȳzwis mans, yah yus tauyaid in samaleiko.

32 Apþan yabai friyod þans friyondans ȳzwis, wha ȳzwis laune ist? yah auk þai frawaurhtans þans friyondans sik friyond.

33 Yah yabai þiup tauyaid þaim þiup tauyandam ȳzwis, wha ȳzwis laune ist? yah auk þai frawaurhtans þata samo tauyand.

34 Yah yabai leiwhid, fram þaimei weneid andniman, wha ȳzwis laune ist? yah auk frawaurhtai frawaurhtaim leiwhand, ei andnaimaina samalaud.

35 Sweþauh friyod þans fiyands ȳzwarans, þiup tauyaid, yah leiwhaid, ni waihtais uswenans, yah wairþiþ mizdo ȳzwarā managa, yah wairþiþ sunyus Hauhistins, unte is gods ist þaim unfagram yah unselyam.

hataþ, and ehtaþ, and onhiscaþ, and áwurpaþ eowerne naman swā swā yfel, for mannes suna.

23 Geblissiaþ, and gefegniaþ on ðam dagum; nú! eower mēd is mycel on heofenum; sóþlice æfter ðisum þingum hyra fæderas dydon ðam witegum.

24 Ðeah-hwæðere wā eow weligum, forðam ðe ge eowerne frófer habbaþ.

25 Wā eow ðe ge fyllede synd, forðam ðe ge hingriap. Wā eow ðe nú hlihaþ, forðam ðe ge heofiaþ, and wépaþ.

26 Wā eow, ðonne eow ealle men bletsiaþ; æfter ðisum þingum hyra fæderas dydon ðam . . witegum.

27 Ac ic eow secge forðam ðe ge gehýraþ, lufiaþ eowre fýnd, dōþ ðam tala ðe eow hatedon;

28 Bletsiaþ ða ðe eow wirgiaþ, gebiddaþ for ða ðe eow onhisceap.

29 And ðam ðe ðe sliþ on ðin gewenge, wend c̅ter ágén; and ðam ðe ðin reaf nimþ, ne forbeod him ná ðine tunecan.

30 Syle æleum ðe ðe bidde, and se ðe nimþ ða þing ðe ðine synd, ne mynega ðú hyra.

31 And swā ge wyllaþ ðæt eow men dón, dōþ him gelice.

32 And hwyle þane is eow, gif ge lufiaþ ða ðe eow lufiaþ? sóþlice synfulle lufiaþ ða ðe hi lufiaþ.

33 And gyf ge wel dōþ ðam ðe eow wel dōþ, hwyle þane is eow? witodlice ðæt dōþ synfulle.

34 And gif ge lænaþ, ðam ðe ge eft æt-onfōþ, hwyle þane is eow? sóþlice synfulle synfullum lænaþ, ðæt hi gelice ofón.

35 Ðeah-hwæðere lufiaþ eowre fýnd, and him wel dōþ, and læne syllaþ, nán þing ðanun eft gehihtende, and eower mēd byþ mycel on heofone, and ge beoþ ðæs Hēhstan bearn, forðam ðe he is gód ofer unþancfulle and ofer yfele.

schulen hate 3ou, and schulen departe 3ou away, and schulen putte schenschip on 3ou, and schulen caste out 3oure name as yuel, for mannis sone.

23 Joye 3e in herte in that day, and glade 3e with oute forth; loo! sotli 3oure mede is moche in heuene; forsothe vp thes thingis the fadris of hem diden to prophetis.

24 Nethes woo to 3ou, riche men, that han 3oure comfort.

25 Woo to 3ou that ben fulfillid, for 3e schulen hungre. Woo to 3ou that lauzhen now, for 3e schal morne, and wepe.

26 Woo, whanne alle men schulen blesse 3ou; aftir thes thingis the fadris of hem diden to . . . prophetis.

27 But I seie to 3ou that heeren, loue 3e 3oure enemyes, do 3e wel to hem that haten 3ou;

28 Blesse 3e to men cursinge 3ou, preie 3e for men falsly chalengynge 3ou.

29 And to him that schal smyte thee on o cheke, 3yue also the tother; and fro him that takith away fro thee a cloth, 3e, nyle thou forbede the coote.

30 Sotly 3yue to ech axinge thee, and who takith away tho thingis that ben thyne, axe thou not azeyn.

31 And as 3e wolen that men do to 3ou, and do 3e to hem in lyk manere.

32 And if 3e louen hem that louen 3ou, what graace⁺ is to 3ou? for whi and synful men louen men louynge hem.

33 And if 3e don wel to hem that don wel to 3ou, what grace is to 3ou? sotly and synful men don this thing.

34 And if 3e 3yuen borwyng to hem, of whiche 3e hopen to take 3eyn, what graace is to 3ou? for whi and synful men leenen to synful men, that thei taken 3eyn euene thingis.

35 Nethes loue 3e 3oure enemyes, and do 3e wel, and 3yue 3e borwyng, hopinge no thing therof, and 3oure mede schal be moche, and 3e schulen be the sones of the Higeste, for he is benyngne on vnkynde men and yuele men.

and thrust you out off their companye, and rayle on you, and abhorre youre name as an evill thyng, for the some off mannes sake.

23 Reioyse ye then, and be gladd; for beholde! youre reward is greete in heven; after this manner their fathers entreated the prophetes.

24 But wo be to you, that are ryche, for ye have ther in youre consolacion.

25 Wo be to you that are full, for ye shall hunger. Wo be to you that nowe laugh, for ye shall wayle, and wepe.

26 Wo be to you, when all men prayse you; for so did their fathers to the false prophetes.

27 But I saye vnto you which heare, love youre enemyes, do goode to them which hate you;

28 Blesse them that coursse you, and praye for them which wrongfully trouble you.

29 And vnto hym that smyteth the on the one cheke, offer also the other; and hym that taketh away thy goune, forbid nott to take thy coote also.

30 Geve to every man that axeth of the, and yf eny man take away thy goodes, axe them nott agayne.

31 And as ye wolde that men shulde doo to you, soo do ye to them lyke wyse.

32 Yf ye love them which love you, what thanke are ye worthy of? seinge that the very synners love their lovers.

33 And yf ye do for them which do for you, what thanke are ye worthy of? for the very sinners doo even the same.

34 Yff ye lende to them, off whome ye hoope to receave, what thanke shal ye have? for the very synners lende to sinners, to receave as moch agayne.

35 Love ye youre enemyes, do goode, and lende, lokinge for nothyng agayne, and youre reward shalbe greete, and ye shalbe the chyldren off the Higest, for he is kynde vnto the vnkynde and to the evyll.

36 Wairþaid bleiþyandans, swaswe yah
atta izwar bleiþs ist.

37 Yah ni stoyid, ei ni stoyaindau.
Ni afdomyaid, yah ni afdomyanda ;
fraletaid, yah fraletanda.

38 Gibaid, yah gibada izwis. Mitads
goda, yah ufarfulla, yah gawigana, yah
ufargutana gibada in barm izwarana ;
þizai auk samon mitadyon, þizaiei mitid,
mitada izwis.

39 Qaþuh þan gayukon im, İbai mag
blinds blindana tiuhan ? niu bai in dal
gadrusand ?

40 Nist siponeis ufar laisari seinana ;
ip gamanwids, wharyizuh wairþai swe
laisaris is.

41 Appan wha gaumeis gramsta in
augin broþrs þeinis, ip anza in þeinamma
augin ni gaumeis ?

42 Aipþau whaiwa magt qipan du broþr
þeinamma, Broþar, let, ik uswairpa gram-
sta þamma in augiu þeinamma ? silba in
augin þeinamma anza ni gaumyands ?
Liuta, uswairp faurþis þamma anza us
augin þeinamma, yah þan gaumyais, us-
wairpan gramsta þamma in augin broþrs
þeinis.

43 Ni auk ist bagms gods, tanyands
akran ubil, nihþan bagms ubils, tauyands
akran god ;

44 Wharyizuh raihtis bagme us swe-
samma akrana uskunþs ist. Ni auk us
þaurnum lisanda smakkans, nihþan us
aiwhatundyai trudanda weinabasya.

45 Þiuþeigs manna us þiuþeigamma
huzda hairtins seinis usbairid þiuþ, yah
ubils manna us ubilamma huzda hairtins
seinis, usbairid ubil ; uzuh allis ufar-
fullein hairtins rodeid munþs is.

46 Appan wha mik haitid, Frauya,
Frauya, yah ni tauyid þatei qipa.

47 Whazuh sa gaggands du mis, yah
hausyands waurda meina, yah tauyands
þo, ataugya izwis, whamma galeiks ist.

36 † Eornostlice beoþ mild-heorte, swá
eower fæder is mild-heort.

37 Nelle ge dēman, and ge ne beoþ
dēmede. Nelle ge genyðerian, and ge
ne beoþ genyðerode ; forgyfaþ, and eow
byþ forgyfen.

38 Syllaþ, and eow byþ geseald. Góð
gemet, and full, and geheapod, and ofer-
flōwende hig syllaþ on eowerne bearm ;
ðam sylfan gemete ðe ge metaþ, eow
byþ gemeten.

39 Ðá sæde he him sum bigspell, Segst
ðu mæg se blinda ðæne blindan lædan ?
hú ne feallaþ hig begen on ðæne pytt ?

40 Nis se learning-eniht ofer ðone
láreow ; ælc byþ fulfremed, gif he is
swylce hys láreow.

41 Hwi gesihst ðú ða egle on ðines
bróðor eagan, and ne gesihst ðæne beam,
on ðinum eagan ?

42 And hú miht ðú seegan ðinum
bréðer, Bróðor, læt, ðæt ic áteo ða egle
of ðinum eagan ? and ðú sylf ne ge-
syhst ðæne beam on ðinum ágenum
eagan ? Ealá licetere, teoh árest ðone
beam of ðinum eagan, and ðonne ðú
gesihst, ðæt ðú áteo ða egle of ðines
bróðor eagan.

43 Nys góð treow, ðe yfelne wæstm
dēþ, ne nis yfel treow, góðne wæstm
dōnde ;

44 Ælc treow is be his wæstmne on-
enáwen. Ne hig of þornum fic-æppla
ne gaderiaþ, ne win-berian on gorste ne
nimaþ.

45 Góð man of góðum gold-horde hys
heortan góð forþ-bringþ, and yfel man
of yfelum gold-horde, yfel forþ-bringþ ;
sōþlice se mūþ spyceþ swá seo heorte
þenþ.

46 Hwi clypige ge me, Drihten, Driht-
ten, and ne dōþ ðæt ic eow seege.

47 Ælc ðara ðe to me cymþ, and mine
spræca gehyrþ, and ða dēþ, ic him
ætýwe, hwan he gelic is.

36 Therefore be ȝe merciful, as and ȝoure fadir is merciful.

37 Nyle ȝe deme, and ȝe schulen not be demyd. Nyle ȝe condempne, and ȝe schulen not be condemned; forȝyue ȝe, and it schal be forȝouun to ȝou.

38 ȝyue ȝe, and it schal be ȝouun to ȝou. Thei schulen ȝyue in to ȝoure bosum a good mesure, and wel fillid, and shakun to gidere, and ouerflowynge; forsothe by the same mesure, by which ȝe schulen mete, it schal be meten to ȝou.

39 Sothli he seide to hem and a liknesse. Whether a blynd man may leede the blynde? whether thei falle not bothe in to the dyche?

40 A disciple is not aboue the maistir; sothli ech schal be perfyt, if he is as his maistir.

41 Sothli what seest thou in thi brotheris ȝȝe a festu,[†] but thou biholdist not a beem, which is in thi owne ȝȝe?

42 Othir hou maist thou seye to thi brother, Brother, suffire, I schal caste out a festu of thin ȝȝe? thou biholdist not a beem in thin owne ȝȝe? Ypoerite, first tak out the beem of thyn ȝȝe, and thanne thou schalt biholde, that thou lede out a festu of thi brotheris ȝȝe.

43 Forsothe it is not a good tree, that makith yuele frutis, nother an yuele tree, that makith goode fruytis;

44 Sothli euery tree is knowun of his fruyt. Sothli neither men gederyn fygis of thornes, neither men gederyn a grape of a boysesch of breis.

45 A good man of the goode tresour of his herte bryngeth forth good thing, and an yuel man of yuel tresour, bryngeth forth yuel thing; sothli of the plente of the herte the mouth spekith.

46 Forsothe what clepen ȝe me, Lord, Lord, and don not tho thingis that I seye.

47 Ech that cometh to me, and heerith my wordis, and doth hem, I schal schewe to ȝou, to whom he is lyk.

36 Be ye therefore mercifull, as youre father ys mercifull.

37 Judge nott, and ye shall nott be judged. Condemne nott, and ye shall not be condemned; forgeve, and ye shall be forgeven.

38 Geve, and yt shall be geven vnto you. Goode measure, pressed doune, shaken to gedder, and runnyng over shall men geve into youre besomes; for with what measure ye mete, with the same shall men mete to you agayne.

39 And he put forth a similitude vnto them, Can the blynde ledde the blynde? do they nott both then fall into the dyche?

40 The disciple is not above his master; every man shall be perfecte, even as hys master ys.

41 Why seist thou a moote in thy brothers eye, and considerest not the beame, that is in thyne awne eye?

42 Other howe cannest thou saye to thy brother, Brother, lett me pull out the moote that is in thyne eye? when thou perceavest nott the beame that is in thyne awne eye? Ypoerite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

43 Hit is nott a goode tree, that bryngeth forth the evyll frute, nether is that an evyll tree, whych bryngeth forth the goode frute;

44 For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of bussches gadrer they grapes.

45 A goode man off the goode treasure off hys hert bryngeth forth that which ys goode, and the evyll man of the evyll treasure off hys hert, bryngeth forth that whych ys evyll; for off the aboundaunce off the hert the mought speaketh.

46 Why call ye me, Master, Master, and do not as I bid you.

47 Whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you, to whome he ys lyke.

48 Galeiks ist mann timryandin razn, saei grob yah gadiupida, yah gasatida grunduwaddyau ana staina. At garunyon þan waurþanai, bistagq awla bi yainamma razna, yah ni mahta gawagyan ita, gasulid auk was ana þamma staina.

49 Ip sa hausyands, yah ni tauyands, galeiks ist mann timryandin razn ana airþai inuh grunduwaddyu; þatei bistagq flodus, yah suns gadraus; yah warþ so uswaltcius þis raznis mikila.

CHAP. VII. 1 Biþe þan usfullida alla þo waurda seina in hliumans manageins, galaiþ in Kafarnaum.

2 Hundafade þan sumis skalks siukands, swultawairþya, saei was imma swers.

3 Gahausyands þan bi Iesu, insandida du imma sinistans Iudaie, bidyands ina, ei qimi, yah ganasidedi pana skalk is.

4 Ip eis qimandans at Iesua, bedun ina usdaudo, qipandans, þatei wairþs ist, þammei fragibis þata;

5 Unte friyof þiuda unsara, yah swuagogein is gatimrida unsis.

6 Ip Iesus iddyuh miþ im. Yah yuþan ni fairra wisandin imma þamma garda, insandida du imma sa hundafads friyonds, qipands du imma, Frauya, ni wraibei þuk, unte ni im wairþs, ei uf hrot mein imgaggais;

7 Duþei ni mik silban wairþana rahnida, at þus qiman; ak qip waurda, yah gahailnid sa þiumagus meins.

8 Yah þan auk ik manna im uf waldufnuya gasatids, habands uf mis silbin gadrauhþins; yah qipa du þamma, Gagg, yah gaggid, yah anþamma, Qim her, yah qimid, yah du skalka meinamma, Tawei þata, yah tauyid.

9 Gahausyands þan þata Iesus, sildaleikida ina; yah wandyands sik du þizai afarlaistyandein sis managein, qab,

48 He ys gelic timbriendum men his hus, se dealf deope, and hys grund-weall ofer ðæne stán ásette. Sôþlice gewordenum flóde, hit fleow into ðam huse, and hit ne mihte ðæt hus ástirian, hit wæs ofer ðæne stán getrymed.

49 Se ðe gehyrþ, and ne dēþ, he is gelic ðam timbriendan men his hus ofer ða eorþan būtan grund-wealle; and ðæt flód in-fleow, and hrædlice hyt áfeoll; and wearþ mycel hryre ðæs huses.

CHAP. VII. 1 Sôþlice ðá he calle his word gefylde on ðæs folces hlyste, he eode into Cafarnaum.

2 Ðá wæs sumes hundred-mannes þeowa untrum, se wæs sweltendlic, se wæs him dýre.

3 And ðá he gehyrde be ðam Hælende, he sende to him Iudea ealdras, and bæd, ðæt he come, and hys þeow gehælle.

4 Ðá hi to ðam Hælende comon, hi bædon hyne geornlice, and ðus cwædon, He is wyrde, ðæt ðú him tilige;

5 Witodlice he lufað úre þeode, and he us úre sammunge getimbrode.

6 Ðá férde se Hælend mid him. And ðá he wæs unfeor ðam huse, se hundredman sende hys frýnd to him, and cwæþ, Drihten, nelle ðú beon gedréht, ne eom ic wyrde, ðæt ðú gá under mine þecene;

7 Fordam ic ne tealde me sylfne, ðæt ic to ðe come; ac cwæþ ðin word, and mín eniht byþ gehæled.

8 Ic eom án man under anwealde gesett, cempa under me hæbbende; and ic secge ðissum, Gá, and he græþ, and ic secge ðissum, Cum, ðonne cymþ he, and ic secge mínum þeowe, Dó ðis, and he dēþ.

9 Ðá wundrode se Hælend, ðam gehýredum; and cwæþ, to ðære menigeo bewend, Sôþlice ic secge eow, ne fúnde

48 He is lyk to a man bildinge an hous, that diggide deepe, and puttide the foundement on a stoon. Sothli greet flowing maad, flood was hurlid to that hous, and it myȝte not moue it, for it was foundid on a sad stoon.

49 Sothli he that heerith, and doth not, is lyk to a man bildinge his hous on erthe with oute foundement; in to which the flood was hurlid, and a non it felde down; and the fallinge doun of that hous is maad greet.

CHAP. VII. 1 Forsothe whanne he hadde fulfillid alle his wordis in to the ceris of the peple, he entride in to Capernaum.

2 Sothli a seruaunt of sum man centurio[†] hauynge yuel, was to deyenge, which was precious to him.

3 And whanne he hadde herd of Jhesu, he sente to him the eldere men of Jewis, preiynge him, that he come, and heele his seruaunt.

4 And, whanne thei eamen to Jhesu, thei preieden bisyli, seyinge to him, For he is worthi, that thou ȝyue to him this thing;

5 For he loveth oure folk, and he bildide to vs a synagoge.

6 Sothly Jhesu wente with hem. And whanne now he was not fer fro the hous, centurio sente to him frendis, seyinge, Lord, nyle thou be traueleid, for I am not worthi, that thou entre vndir my roof;

7 For which thing and I demyde not my silf worthi, that I schulde come to thee; but seye thou by word, and my child schal be heclid.

8 For whi and I am a man ordeyned vndir power, hauynge knyȝtis vndir me; and I seie to this. Go thou, and he goth, and to another, Come thou, and he cometh, and to my seruaunt, Do thou this thing, and he doth.

9 The which thing herd, Jhesu wondride; and he turnyd, seide to the companyes sunge him, Treuli I seye to ȝou,

48 He is lyke a man which bilt an housse, which digged depe, and layde the foundacion on a rocke. When the waters arose, the fludde bett apou that housse, and coulde nott move hyt, for it was grounded apou a rocke.

49 But he that heareth, and doth not, is lyke a man that with out foundacion bylt an housse apou the erth; agaynst which the fludde bet, and it fell by and by; and the fall of that housse was greate.

CHAP. VII. 1 When he had ended all his sayinges in the audience of the people, he entred into Capernaum.

2 And the seruaunt off a certayne centurion was sicke, and redy to dye, whom he made moche of.

3 And when he herde of Jesu, he sent vnto hym the seniours of the Iewes, besechynge him, that he wolde come, and save his seruaunt.

4 And they cam to Jesus, and besought him instantly, sayinge, He is worthy, that thou shuldest do this for hym;

5 For he loveth oure nacion, and hath bilt vs a sinagoge.

6 And Jesus went with them. And when he was nott farre from the housse, the centurion sent to hym hys frendes, sayinge vnto hym, Lorde, trouble not thy silfe, for I am nott worthy, that thou shuldest enter into my housse;

7 Wherefore I thought nott my silfe worthy, to come vnto the; but saye the worde, and my seruaunt shalbe whoole.

8 For I lyke wyse am a man vnder power, and have vnder me souldiers; and I saye vnto won. Goo, and he goeth, and to another, Come, and he cometh, and to my seruaunt, Do this, and he doeth it.

9 When Jesus herde this, he merveyled at him; and turned hym about, and sayd to the people that folowed hym, I

Amen qīþa izwis, ni in Īsracla swalauða galaubeim bigat.

10 Yah gawandyandans sik, þai in-sandidans, du garda, bigetun þana siukan skalk hailana.

11 Yah warþ in þamma afar daga iddya in baurg, nammida Naen, yah mididdyedun imma siponyos is ganohai; yah manageins filu.

12 Biþeh þan newha was daura þizos baurgs, þaruh sai! utbaurans was naus sunus ainaha alþein seinai; yah si silbo widowo; yah managei þizos baurgs ganoha miþ izai.

13 Yah gasaiwhands þo Frauya Īesus, inþeinoda du izai, yah qap du izai, Ni gret.

14 Yah duatgaggands, attaitok whilftryom; ip þai bairandans gastopun. Yah qap, Yuggalauð, du þus qīþa, urreis.

15 Yah ussat sa naus, yah dugann rodyan; yah atgaf ina alþein is.

16 Dissat þan allans agis, yah mikilidedun Guþ, qīþandans, þatei þraufetus mikils urrais in unsis, yah, þatei gaweisoda Guþ manageins seinaiþos.

17 Yah usiddya þata waurd and alla Īudaia bi ina, yah and allans bisitands.

18 Yah gataihun Īohannen siponyos is bi alla þo.

19 Yah athaitands twans siponye sein-aize Īohannes, insandida ins du Īesua, qīþands, Þu is sa qimanda, þau anþaranu wenyaima?

20 Qimandans þan at imma þai wairos, qeþun, Īohannes sa Daupyands insandida ngkis du þus, qīþands, Þu is sa qimanda, þau anþaranu wenyaima?

21 Īnuh þan þizai wheilai gabailida managans af sauhtim, yah slahim, yah abmane ubilaiþe; yah blindaim managaim fragaf siun.

22 Yah andhafyands Īesus qap du im, Gaggandans gateihats Īohannen þatei gasewhuts yah gahauseduts; þatei

ic on Israhel swā mycelne geleafan.

10 And ða ða hām comon, ðe ásende wæron, hig gemetton hālne ðone, ðe ær untrum wæs.[†]

11 Ða wæs syððan geworden he ferde on ða ceastre, ðe is genemned Naīm, and mid him ferdon hys leorning-cnihtas; and mycel menego.

12 Ða he genealæhte ðære ceastre gate, ða wæs ðar an dead man geboren, anre wudewan sunu, ðe nānne oðerne næfde; and seo wudewe wæs ðar; and mycel menegu ðære burh-ware mid hyre.

13 Ða se Hælend hig geseah, ða wæs he mid mild-heortnesse ofer hig gefylled, and ewæp to hyre, Ne wép ðu nā.

14 Ða genealæhte he, and ða cyste æt-hrán; ða æt-stódon ða ðe hyne bæron. Ða cwæp se Hælend, Ealā geonga, ðe ic secge, árís.

15 Ða árás se ðe dead wæs, and ongan spreca; ða ágef he hine hys mæder.

16 Ða ofer-code ege hig ealle, and hig God mærsodon, and ewædon, Ðæt mære witega on us árás, and, Ðæt God hys fole geneosode.

17 Ða ferde ðeos spæc be him on ealle Iudea, and embe eall ðæt rice.

18 Ða cýðdon Iohannes leorning-cnihtas him be eallum ðysum þingum.

19 Ða clypode Iohannes tvegen of his leorning-cnihtum, and sende to ðam Hælende, and ðus cwæp, Eart ðu ðe to cumenne eart, hwaðer ðe we oðres seulon onbýðan?

20 Ða hig to him comon, ðus hig ewædon, Iohannes se Fulluhtere us sende to ðe, and ðus cwæp, Eart ðu ðe to cumenne eart, ðe we seulon oðres onbidan?

21 Sôþlice on ðære tide he gehælde manega of ádlum, ge of witum, and of yfelum gástum; and manegum blindum he gesihþe forgeaf.

22 Ða cwæp se Hælend, Farap and cýðap Iohanne ða þing ðe ge gesáwon and gehýrdon; ðæt blinde geseoþ, and

nethir in Israel I fond so moche feith.

10 And thei that weren sent, turnyd aȝen hom, founden the seruaunt hool, which was syk.

11 And it was don aftirward Jhesu wente in to a cite, that is clepid Naym, and his disciplis; and fol greet cumpanye of peple wente with him.

12 Sothly whanne he cam nyȝ to the ȝate of the citee, loo! an oonlypi sone of his modir was born out deed; and this was a widowe; and moche cumpany of the citee was with hir.

13 Whom whanne the Lord Jhesu hadde seyn, he menyd by merey on hir, seide to hir, Nyle thou wepe.

14 And he neȝede, and touchide the bere; and thei that baren stoden. And he seith, ȝong man, I seie to thee, ryse vp.

15 And he that was deed sat vp, and bigan to speke; and he ȝaf him to his modir.

16 Sothli drede took alle men, and thei magnyfiden God, seyinge, For a greet prophete hath risun among vs, and, For God hath visitid his peple.

17 And this word wente out of him in to al Judee, and in to al the cuntre aboute.

18 And disciplis of John tolden him of alle thes thingis.

19 And John clepide to gidere tweyne of his disciplis, and sente to Jhesu, seyinge, Art thou that art to comynge, other we abiden another?

20 Sothli whanne the men hadden come to him, thei seiden, John Baptist sente vs to thee, seyinge, Art thou that art to comynge, other we abiden another?

21 Forsothe in that our he heclide many men of her sykenessis, and woundis, and yuele spiritis; and he ȝaf siȝt to manye blynde men.

22 And Jhesu answeringe seide to hem, ȝe goynge telle aȝen to John the thingis that ȝe han herd and seyn; for

saye vnto you, I have not founde soo greate fayth, noo nott in Israel certaynly.

10 And they that wer sent, turned backe home agayne, and founde the seruaunt that was sicke, whoole.

11 And it fortunel after that he went into a cite, called Naym, and hys disciples went with him; and a greate number off peple.

12 When he cam nye to the gate off the cite, beholde! there was a deed man caried out which was the only sone of his mother; and she was a widowe; and moche peple off the cite was with her.

13 And the Lorde sawe her, and had compassion on her, and sayde vnto her, Wepe not.

14 And went, and touched the coffyn; and they that bare hym stode still. And he sayde, Yonge man, I saye vnto the, aryse.

15 And the deed sate vp, and began to speake; and he delivered hym to his mother.

16 And there cam a feare on them all, and they glorified God, sayinge, A greate prophet ys rysen amonge vs, and, God hath visited hys peple.

17 And thys rumor off hym went forth throughout all Jewry, and thorowout all the regions whych lye rounde about.

18 And vnto Jhon shewed hys disciples off all these thynges.

19 And Jhon called vnto hym two off hys disciples, and sent them to Jesus, sayinge, Arte thou he that shall come, or shall we loke for another?

20 When the men wer come vnto hym, they sayde, Jhon Baptiste sent vs vnto the, sayinge, Arte thou he that shall come, or shall we wayte for another?

21 Att that same tyme he cured many off their infirmittes, and plages, and off eyll spretes; and vnto many thatt were blynde he gave siȝht.

22 And he answered and sayd vnto them, Goo youre wayes and shewe Jhon what thinges ye have herde and sene;

blindai ussaiwhand, haltai gaggand, prutsfillai gahrainyanda, baudai gahausyand, naweis urreisand, unledai wailameryanda.

23 Yah audags ist, sawhazuh saei ni gamarzyada in mis.

24 At galeipandam þan þaim airum Iohannes, dugann rodyan du managein bi Iohannen, Wha usiddyedup in aupida saiwhan? raus fram winda wagid?

25 Akei wha usiddyedup saiwhan? mannan in hnasqyaim wastyom gawasidana? Sai! þai in wastyom wulþagaim yah fodeinai wisandans, in þiudangardyom sind.

26 Akei wha usiddyedup saiwhan? praufetu? Yai qiþa izwis, yah mais praufetu.

27 Sa ist, bi þanei gamelid ist, Sai! ik insandya aggilu meinana faura and-wairþya þeinamma, saei gamanweid wig þeinana faura þus.

28 Qiþa allis izwis, maiza in baurim qinono praufetus, Iohanne þamma Daupyandin, ainshun nist; ip sa minniza imma in þiudangardyai Guþs, maiza imma ist.

29 Yah alla managei gabausyandei, yah motaryos, garaihтана domidedun Guþ, ufdaupidai daupeinai Iohannis;

30 Ip Fareisaieis yah witodafastyos, runa Guþs fraqepun and sik, ni daupidai fram imma.

31 Whe nu galeiko þans mans þis kunyis, yah whe siyaina galeikai?

32 Galeikai sind barnam þaim in garunsa sitandam, yah wopyandam seina misso, yah qiþandam, Swiglodedum izwis, yah ni plinsidedup; gaunodedum izwis,[†] yah ni gaigrotuþ.

33 Urrann raihtis Iohannes sa Daupyands, nih hlaif matyands, nih wein drigkands, yah qiþiþ, Unhulþon habaiþ.

34 Urrann sunus mans matyands yah drigkands, yah qiþiþ, Sai! manna afetya, yah weindrugkya, friyonds motarye yah frawaurhtaitze.

healte gāþ, hreoffan synd gehælede, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

23 And eadig ys, swá hwylc swá ne byþ on me ge-untreowsod.

24 And ðá ða Iohannes ærend-racan ferdon, ðá cwæþ se Hælend to ðam folce be Iohanne, Hwi[†] ferde ge on wéstene geseon? ðæt hreod ðe byþ mid winde ástyred?

25 Ac hwi ferde ge to seonne? ðone man mid hnescum reafum gescrýdne? ða ðe synd on deorwurþum reafe and on éstum, [[†]synd on cyninga húsum].

26 Ac hwi ferde ge ðæne witegan geseon? Witodlice ic eow secge, he is mára ðonne witega.

27 Ðes is, be ðam ðe áwriten is, Nú! ic ásende minne engel befóran ðine ansýne, se gegearwaþ ðinne weg befóran ðe.

28 Sóllice ic eow secge, Nis betwux wifa bearnum, nán máerra witega, ðonne Iohannes se Fulluhtere; se ðe is læssa on Godes rice, se is his mára.

29 And eall folc ðis gehýrende, Sundor-hálgan God heredon, and gefullede on Iohannes fulluhte;

30 Sóllice ða Sundor-hálgan and ða æ-gleawan, forhogodon ðæs Hælandes geþeht on him sylfum, ná fram ðam Hælande gefullode.

31 Hwam telle ic gelice ðisse eneorisse men, and hwam synd hi gelice?

32 Hi synd gelice cildum on stræte sittendum, and specendum betwux him, and cweðendum, We sungon eow be hearpan, and ge ne saltedon; we heofdon, and ge ne weopon.

33 Sóllice Iohannes com se Fulluhtere, hláf ne etende, ne win drincende, and ge cweðaþ, Deofol-seocnyse he hæfþ.

34 Mannes sunu com etende and drincende, and ge cweðaþ, Ðes man is swelgend, and win drincende, mánuflra and synfulra freond.

blynde men seen, crokide men gon,
meselis ben maad elene, deef men heeren,
deede men rysen aȝen, pore men ben
takun to prechinge of the gospel.†

23 And he that schal not be sclaudrid
in me, is blessid.

24 And whanne the messangers of
John hadden gon away, he bigan to
seye of John to the companyes, What
wente ȝe out in to the desert for to se? a
reed wawid with the wynde?

25 But what wente ȝe out for to se? a
man clothid with softe clothis? Lo!
thei that ben in a precious cloth and in
delices, ben in housis of kyngis.

26 But what thing wente ȝe out for to
se? a prophete? Sothli I seie to ȝou,
and more than a prophete.

27 This it is, of whom it is writen,
Lo! I sende myn aungel byfore thi face,
the which schal make thi weye redy
bifore thee.

28 Sothly I seie to ȝou, among the
childeren of wymmen, no man is more
than John Baptist, prophete; sothli he
that is lesse in the kyngdom of heuenes,
is more than he.

29 And all the peple heeringe, and pup-
plicas, baptisid with baptyim of John,
iustifieden God;

30 Forsoth Pharisees and wyse men of
the lawe, not baptisid of him, dispiseden
the conseil of God in hem silf.

31 Sothli the Lord seyde, Therefore to
whom schal I seie men of this genera-
cion lyk, and to whom ben thei lyk?

32 Thei ben lyk to children sittinge in
chepinge, and spekyng to gidere, and
seyng, We han songun to ȝou with
pipis, and ȝe han not daunsid; we han
maad lamentacioun, and ȝe han not
wept.

33 Forsoth John Baptist cam, nethir
etinge breed, nethir drynkyng wyne,
and ȝe seyn, He hath a fend.

34 Mannis sone cam etinge and drynk-
inge, and ȝe seyn, Lo! a man deuourere,[†]
and drynkyng wyne, frend of pupplicas
and of synful men.

howe that the blynde se, the halt goo,
the lepers are censed, the deafe heare,
the deed aryse, to the pover is the
gospell preached.

23 And happi is he, that falleth not
by the reason of me.

24 When the messengers of Jhon wer
departed, he began to speake vnto the
people of Jhon, What went ye out for
to se in to the desert? went ye to se a
rede shaken with the wynde?

25 But what went ye out for to se? a
man clothed in sauffte rayment? Beholde!
they which are gorgeously apparelled
and lyve delicatly, are in kynges courtes.

26 Butt what went ye forth to se? a
prophet? Ye I seie to you, and moare
then a prophet.

27 This is he, of whom hit is wrytten,
Beholde! I sende my messenger before
thy face, to prepare thy waye before
the.

28 I seie vnto you, a greater prophett
then Jhon, amonge wemens children, is
there none; neverthelesse won that is
lesse in the kyngdom of God, is greater
then he.

29 And all the people that herde, and
the publicans iustified God, which wer
baptised in the baptyim of Jhon;

30 But the Pharyses and scribes de-
spised the counsell off God agaynst them
selves, and wer not baptised of hym.

31 And the Lorde sayd, Where vnto
shall I lyken the men of this generacion,
and what thyng are they lyke?

32 They are lyk vnto chyldren sitt-
yng in the market place, and cryng
one to another, and sayng, We have
pyped vnto you, and ye have nott
daunsid; we have mourned to you, and
ye have not wept.

33 For Jhon Baptist cam vnto you,
nethir eatyng breed, ner drynkyng
wyne, and ye saye, He hath the devyll.

34 The sone off man is come and
eateth and drynketh, and ye saye, Be-
holde! a man which is a glotton, and a
drynker of wyne, the frende of publicans
and sinners.

35 Yah gasunyoda warþ handugei fram barnam seinaim allain.

36 Baþ þan ina sums Fareisaie, ei matidedi miþ imma. Yah atgaggands in gard þis Fareisaius, anakumbida.

37 Þaruh sai! qino in þizai baurg, sei was frawaurhta, yah ufkunnandei, þatei anakumbida in razna þis Fareisaius, briggandei alabalstraun balsanis;

38 Yah standandei faura fotum is, aftaro greitandei dugann natyan fotuns is tagram, yah skufta haubidis seinis biswarb, yah kukida fotum is, yah gasalboda þamma balsana.

39 Gasaiwhands þan sa Fareisaius, saci hailhait ina, rodida sis ains, qiþands, Sa iþ wesi praufetus, ufkunþedi þau, who yah whileika so qino sei tekij imma, þatei frawaurhta ist.

40 Yah andhafyands Iesus qaþ du Þaitrau, Seimon, skal þus wha qiþan. Iþ is qaþ, Laisari, qiþ.

41 Twai dulgis skulans wesun dulgahaityin sumamma; ains skulda skatte fimf hunda, iþ anþar fimf tigus.

42 Ni habandan þan whaþro usgebeina, baim fragaf. Whaþar nu þize, qiþ, mais ina friyod?

43 Andhafyands þan Seimon qaþ, Þana gawenya, þammei managizo fragaf. Þaruh is qaþ du imma, Raihtaba stauides.

44 Yah, gawandyands sik du þizai qinon, qaþ du Seimona, Gasaiwhis þo qinon? Atgaggandin in gard þeinana, wato mis ana fotuns meinans ni gaft; iþ si tagram seinaim ganatida meinans fotuns, yah skufta seinamma biswarb.

45 Ni kukides mis; iþ si, fram þammei innatiddya, ni swaif bikukyan fotuns meinans.

46 Alewa haubid meinata ni salbodes; iþ si balsana gasalboda fotuns meinans.

47 In þizei qiþa þus, afletanda fra-

35 And wiðdóm is geriltwisod on callum his bearnum.†

36 Ðá bæd hine sum of ðam Sundor-hálgum, ðæt he mid him æte. Ðá eode he into ðæs Fariseiscan huse, and gesæt.

37 And ðá ðæt wif, ðe was on ðære ecastre, synful, ðá heo oneneow, ðæt he sæt on ðæs Fariseus huse, heo brohte hyre sealf-box;

38 And stóð wið-æftan his fēt, and ongan mid hyre tearum hys fēt þwean, and drigde mid hyre heafdes feaxe, and cyste hys fēt, and mid sealfe smýrede.

39 Ðá se Sundor-hálga, ðe hyne ingelapode, ðæt geseah, he ewæþ on hys gepance, Gyf ðes man witega wære, witodlice he wiste, hwæt and hwyrc ðis wif wære ðe his æt-hrinþ, ðæt heo synful is.

40 Ðá ewæþ se Hælend him andswariende, Symon, ic hæbbe ðe to secgenne sum þing. Ðá ewæþ he, Láreow, sege ðonne.

41 Twegen gafol-gyldan wæron sumum lænende; an sceolde fif hund penega, and óðer fittig.

42 Ðá hig næfdon hwanon lí hyt águldon, he hit him bám forgeaf. Hwæðer . . . lufode hyne swýðor?

43 Ðá andswarode Simon, Ic wéne, se ðe he máre forgeaf. Ðá ewæþ he, Rihte ðú ðémdest.

44 Ðá bewende he hyne to ðam wífe, and sáde Simone, Gesyhst ðú ðis wif? Ic eode into ðinum huse, ne sealdest ðú me wæter to minum fótum; ðeos mid hyre tearum mine fēt þwóh, and mid hyre loceum drigde.

45 Coss ðú me ne sealdest; ðeos, syððan ic in-eode, ne geswác ðæt heo mine fēt ne cyste.

46 Mín heafod ðú mid ele ne smýredest; ðeos smýrede mid sealfe mine fēt.

47 Fordam ic secge ðe, hyre synd

35 And wysdom is justified of alle her sones.

36 Forsoth sum Pharise preiede Jhesu, that he schulde ete with him. And he entringe in to the hous of the Pharise, sat at the mete.

37 And lo! a womman synneresse, that was in the citee, as sche knew, that Jhesu hadde sete at the mete in the hous of the Pharisee, brou3te an alabastre box of oynement;

38 And sche stondinge byhynde bisydis his feet, bigan to moiste his feet with teeris, and wypide with heeris of hir heed, and kiste his feet, and anoyntide with oynement.

39 Sothli the Pharise seyng, that clepide him, seith with ynne him silf, sciynge, If this were a prophete, sothli he schulde wite, who and what maner womman it were that touchith him, for she is a synneresse.

40 And Jhesu answeringe seide to him, Symound, I haue sum thing for to seye to thee. And he seith, Maistir, seic thou.

41 And he answeride, Tweye dettours were to sum leener;† oon ou3te fyue hundrid pens, and an other fyfty.

42 Sothli hem not haunye wherof thei schulden 3elde, he 3af frely to euer eythir. Who therefore . . . loueth him more?

43 Symound answeringe seide, I gesse, for he to whom he frely 3af more. And he answeride to him, Thou hast demyd ristly.

44 And he, turnyd to the womman, seide to Symound, Seest thou this woman? I entride in to thi hous, thou hast not 3ounn watir to my feet; forsoth this *woman* hath moistid my feet with teeris, and hath wypt with hir heeris.

45 Thou hast not 3ounn to me a cosse; forsoth this *woman*, sithen sche entride, cees-side not to kisse my feet.

46 Thou hast not anoyntid myn heed with oyle; forsothe this oynyde my feet with oynement.

47 For which thing I seic to thee,

35 And wisdom is iustified of all her chylidren.

36 And one off the Pharyses desired hym, that he wolde eate with hym. And he cam in to the Pharyses housse, and sate doune to meate.

37 And beholde! a woman in that cite, which was a synner, as sone as she knewe, that Jesus sate at meate in the Pharyses housse, she brought an alabaster boxe of oymntment;

38 And she stode at his fete behynde hym wepyng, and began to wesshe his fete with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oymntment.

39 When the Pharise which bade hym to his housse, sawe that, he spake with in hym sylfe, sayinge, Yf this man wer a prophet, he wolde surely have knowen, who and what maner woman this is which toucheth hym, for she is a synner.

40 And Jesus answered and sayde vnto hym, Simon, I haue somewhat to saye vnto the. And he sayd, Master, saye on.

41 There was a certayne lender which had two detters; the one ought fyue hondred pence, and the other fyfty.

42 When they had nothing to paye, he forgave them boothe. Which of them, tell me, will love hym moost?

43 Simon answered and sayde, I suppose, that he to whom he forgave moost. And he sayde vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete; butt she hath wesshte my fete with teares, and wiped them with the heeres of her heed.

45 Thou gavest me no kysse; but she, sence the tyme I cam in, hath not ceased to kysse my fete.

46 Myne heed with oyle thou didest nott anoynte; and she hath annoynted my fete with oymntment.

47 Wherefore I saye vnto the, many

waurhteis izos þos managons, unte friyoda filu ; iþ þammei leitil fraletada, leitil friyod.

48 Qaþuþ þan du izai, Afletanda þus frawaurhteis þeinos.

49 Yah dugunnun, þai miþanakumb-yandans, qiþan in sis silbam, Whas sa ist saei frawaurhtins afletai ?

50 Iþ is qaþ þan du þizai qinon, Galaubeins þeina ganasida þuk ; gagg in gawairþi.



CHAP. VIII. I Yah warþ biþe afar þata, ei yah is wratoda and baurgs yah haimos, meryands yah wailaspillonds þiudangardya Guþs, yah þai twalib miþ imma ;

2 Yah qinons þozei wesun galeikinodos ahmane ubilaize yah saubte, yah Marya, sei haitana was Magdalene, us þizaiei usiddeþun unhuþons sibun,

3 Yah Iohanna, qens Kusins, faur-agagyins Herodes, yah Susanna, yah anþaros managos, þozei andbahtededun in us aiginam seinaim.

4 Gaqumanaim þan hiimum managaim, yah þaim þaiei us baurgim gaiddyedun du imma, qaþ þairh gayukon,

5 Urraun saians du saian fraiwa seinamma. Yah miþþanei saiso, sum gandraus faur wig, yah gatrudan warþ, yah fuglos himinis fretun þata.

6 Yah anþar gandraus ana staina, yah uskiyanata gaþaursnoda, in þizei ni habaida qrammiþa.

7 Yah sum gandraus in midumai þauru-ive, yah miþuskeinandans þai þaurnyus afwhapidedun þata.

8 Yah anþar gandraus ana airþai godai, yah uskeinoda, yah tawida akran tail-untailumþaþ. Þata þan qiþands uf-wopida, Saei habai ausona du hautyau, gahautyai.

9 Frehun þan ina siponyos is qiþandans, wha siyai so gayuko.

10 Iþ is qaþ, Izwis atgiban ist kunnan runos þiudinassaus Guþs ; iþ þaim anþaraim in gayukom, ei saiwhandans ni

manega sinna forgyfene, forðam heo me swýðe lufode ; læsse lufaþ, ðam ðe læsse forgyfen ys.

48 Ðá cwæþ he to hyre, Ðe synd ðine synna forgyfene.

49 Ðá begunnon, ða ðe ðar sæton, betwux him cweðan, Hwæt is ðes ðe manna synna forgyfþ ?

50 Ðá cwæþ he to ðam wífe, Ðin geleafa ðe dyde hále ; gá nú on sybbe.



CHAP. VIII. I Syððan wæs geworden, ðæt he ferde þurh ða ceastre and ðæt eastel, Godes rice prediciende and bodiende, and hig twelfe mid him ;

2 And sume wif ðe wæron gehælede of áwyrgdum gástum and untrumnesum, seo Magdalenise Maria, of ðære seofen deoflu út-eodon,

3 And Iohanna, Chuzan wif, Herodes geréfan, and Susanna, and manega óðre, ðe him of hyra spédum þenedon.

4 Sóþlice ðá mycel menegeo com, and of ðam ceastrum to him éfstun, he sæde him an bigspel,

5 Sum man his sæd seów. Ðá he ðæt seow, sum feoll wið ðone weg, and wearþ fortreden, and heofones fugulas hit fræton.

6 And sum feoll ofer ðæne stán, and hit forserane, forðam ðe hit wætan næfde.

7 And sum feoll on ða þornas, and ða þornas . . . hyt forþrysmodon.

8 And sum feoll on góde eorþan, and worhte hundfealdne wæstm. Ðá eþpode he and cwæþ, Gehýre, se ðe earan hæbbe.

9 Ðá áhsodon hine hys leorning-enehtas, hwæt ðæt bigspel wære.

10 Ðá cwæþ he, Eow is gescald ðæt ge witon Godes rices gerýne ; and óðrum on bigspellum, ðæt hi geseonde

manye synnes ben forȝouun to hire, for sehe hath loned myche; sothli he to whom is lesse forȝouun, loneth lesse.

48 Sothli Jhesu seide to hir, Synnes ben forȝouun to thee.

49 And thei that saten to gidere at the mete, bigunne to seie with ynne hem self, Who is this that also forȝyueth synnes?

50 Forsothe he seide to the womman, Thi feith hath maad thee saf; go thou in pees.

synnes are forȝeven her, because she loved moche; to whom lesse is forȝeven, the same doeth lesse love.

48 And he sayde vnto her, Thy synnes are forȝeven the.

49 And they that sate at meate wyth hym, began to saye with in them selves, Who is this whych forȝeveth synnes also?

50 And he sayde to the woman, Thy fayth hath saved the; goo in peace.

CHAP. VIII. 1 And it was don aftirward, and Jhesu made iorney by citees and castelis, preching and euangelysinge the rewme of God, and twelue with him;

2 And summe wymmen that weren heclid of wickide spiritis and syknessis, Marie, that is clepid Mawdeleyn, of whom seucne deuelis wenten out,

3 And Jone, the wyf of Chuse, procuratour of Eroude, and Susanne, and manye othere, whiche mynystriden to him of her riches.

4 Forsoth whanne ful moche cumpanye cam to gidere, and fro citees hastiden to him, he seide by a liknesse,

5 He that sowith, ȝede out for to sowe his seed. And the while he sowith, sum felde by sydis the weye, and was defoulid, and briddis of the eyr eeten it.

6 And another felde down on a stoon, and it sprungen vp dryede, for it hadde not moisture.

7 And anothis felde down among thornes, and the thornes sprungen vp to gidere strangliden it.

8 And another felde down in to good erthe, and it sprungun vp made an hundred foold fruit. He seyng thes thingis criede, He that hath eiris of heeringe, here he.

9 Sothli his disciplis axiden him, what this parable was.

10 To whiche he seyde. To ȝou it is ȝouun to knowe the mysterie of the kyngdom of God; forsothe to othere

CHAP. VIII. 1 And it fortunod after that, he hym silfe went trougout cities and townes, preachynge and shewing the kyngdom of God, and the twelue with hym;

2 And also certayne wemen whych wer healed of vnelene spretes and infirmittes, Mary, called Magdalen, out of whom went seven devyls,

3 And Joanna, the wyfe of Chusa, Herodes stewarde, and Susanna, and many othere, which ministred vnto hym of their substaunce.

4 When moeh people wer gadred to gether, and were come to him out of the cities, he spake by a similitude,

5 A sower went out to sowe his seede. And as he sowed, some fell by the waye syde, and hit was troden vnder fete, and the foules of the ayre devoured it vp.

6 And some fell on ston, and as sone as yt was spronge vp yt widdred awaye, because yt lacked moystnes.

7 And some fell amonge thornes, and the thornes sprouge vp with it and choked it.

8 And some fell on goode grounde, and spronge vp and bare frute an hundred foolde. And as he sayde these thynges he cryed, He that hath eares to heare, lett hym heare.

9 Hys disciples axed hym, sayinge, what maner similitude this shulde be.

10 And he sayde, Vnto you is it given to knowe the secretes of the kyngdom of God; butt to othere in similitudes,

gasaiwhaina, yah gahausyandans ni fraþ-yaina.

11 Appan pata ist so gayuko. Pata fraiw ist waurd Guþs ;

12 Iþ þai wijra wig, sind þai hausyandans ; þaþroh qimij diabolus, yah usnimij pata waurd af hairtin ize, ei galaubyandans ni ganisaina.

13 Iþ þai ana þamma staina, ize þan hausyand, mij faheidai andnimand pata waurd. Yah þai waurtins ni haband ; þaiei du mela galaubyand, yah in mela fraistubnyos afstandand.

14 Iþ pata in þaurnuns gadriusando, þai sind þaiei gahausyandans, yah af saurgom, yah gabein, yah gabauryoþum þizos libainais gaggandans afwhapnand, yah ni gawrisqand.

15 Iþ pata ana þizai godon airþai, þai sind, þai ize in hairtin godamma yah selyamma, gahausyandans pata waurd gababand, yah akran bairand in þulainai.

16 Appan ni manna lukarn tandyands dishulyiþ ita kasa, aiþpau uf ligr gasatyiþ, ak ana lukarnastapin satyiþ, ei þai inngaggandans saiwhaina liuhad.

17 Ni auk ist analaun, þatei swikunþ ni wairþai, nih fulgin, þatei ni galkunnaidau, yah in swekunþamma qimai.

18 Saiwhiþ nu, whaiwa hauseiþ ; unte saei habaiþ gibada imma, yah saei ni þabaiþ, yah þatei þugkeiþ haban, afnimanda af imma.

19 Afiddyedun þau du imma aipei yah broþryus is ; yah ni mahtedun andqipan imma faura managein.

20 Yah gataihan warþ imma, þatei aipei þaina yah broþryus þainai standand uta, gasaiwhan þuk gairnyandona.

21 Iþ is andþafyands qaþ du im, Aipei meina yah broþryus meinai þai sind, þai waurd Guþs gahausyandans, yah tauyandans.

22 Warþ þan in ainamma þize dage, yah is galaiþ in skip yah siponyos is.

ne geseon, and gehýrende ne ongyton.

11 Sôþlice ðis is ðæt bigspell. Ðæt sæd ys Godes word ;

12 Ða ðe synd wið ðæne weg, ðæt synd ða ðe gehýraþ ; syððan se deofol cymþ, and æt-bryt ðæt word of hyra heortan, ðæt hig þurh ðone geleafan hále ne geweorðon.

13 Ða ðe synd ofer ðæne stán, . . . ða ðæt word mid gefean onfôþ. And ða nabbaþ wyrtruman ; forðam ðe hi hwilum gelyfaþ, and áwáciþ on ðære costnunge timan.

14 Ðæt sæd ðe feoll on ða þornas, ðæt synd ða ðe gehýraþ, and of carum, and of welum, and of lustum ðyses lifes synd forþrysmede, and nánne wastm ne bringaþ.

15 Ðæt feoll on ða góðan corþan, ðæt synd, ða ðe on góðre and on sélestre heortan, gehýrende ðæt word healdað, and wastm on geþylde bringaþ.

16 Ne ofer-wriþ nán man mid fæte his on-ælede leoht-fæt, oððe under bed áset, ac ofer candel-stæf áset, ðæt ða in-gangendan leoht geseon.

17 Sôþlice nis nán þing digle, ðæt ne sý geswutelod, ne behýdd, ðæt ne sý cuf, and open.

18 Warniaþ, hú ge gehýran ; ðam byþ geseald ðe hæfþ, and swá hwyle swá næfþ, ðæt he wéne ðæt he hæbbe, him byþ áfýrred.

19 His móðor and his gebróðru him to comon ; and hi ne mihton hine for ðære manegu geneosian.

20 Ðá was him geofýðed, Ðin móðor and ðine gebróðru standað hér úte, wyllaþ ðe geseon.

21 Ðá cwæþ he to him, Min móðor and mine gebróðru synd ða, ðe gehýraþ, and dôþ Godes word.

22 Sôþlice ánum dæge was geworden, dá he on secp eode and his leorning-

men in parabis, that thei seyng se not, and thei heeringe vnderstonde not.

11 Sothli this is the parable. The seed is Goddis word;

12 Sothli thei that *ben* bisydis the weye, ben thes that heeren; affirward the fend cometh, and takith away the word fro her herte, lest thei bileuyng be maad saaf.

13 Forwhi thei that *felden down* on a stoon, ben these *men* whiche whenne thei han herd, receyuen the word with ioye. And thes han not roote; for at a tyme thei bileuen, and in tyme of temptacioun thei gon away.

14 Forsothe thes that *felden down* in thornes, ben thes that herden, and of bysinessis, and richessis, and lustis of lyf thei goynge ben stranglid, and bryngen not aȝein fruyt.

15 Forsoth this that *felde down* in to good erthe, ben thes *men* whiche, in good herte and best, heeringe the word holdun, and bryngen forth fruyt in pacience.

16 Forsoth no man liztinge a lanterne hilith it with a vessel, ethir puttith vnder a bed, but on a candilsticke, that men entringe se lizt.

17 Forsoth no thing is priuey, which schal not be openyd, neither hid, which schal not be knowun, and come into apert.

18 Therefore se ȝe, hou ȝe heeren; forsothe it schal be ȝouun to him that hath, and who euere hath not, also this he gessith him silf to haue, schal be takun away fro him.

19 Forsoth his modir and britheren camen to him; and thei myȝten not go fully to him for the company of peple.

20 And it is told to him, Thi modir and thi britheren stonde with oute forth, willinge to se thee.

21 Which answeringe seide to hem, My moder and my britheren ben thes, whiche heeren the word of God, and don.

22 Forsoth it was don in oon of dayes, and he stizede in to a boot and his dis-

that when they se they shulde nott se, and when they heare they shulde not vnderstonde.

11 The similitude is this. The seede ys the worde of God;

12 Those that are besyde the weye, are they that heare; and afterwarde commeth the devyll, and taketh away the worde out of their hertes, lest they shulde beleve and be saved.

13 They on the stonnes, are they which when they heare the worde, receave yt with ioye. And these have noo rotes; which for a whyle beleve, and in tyme of tentacion goo away.

14 That which fell amonge thornes, are they which heare, and goo forth and are choked with care, and riches, and voluptuous livynge, and brynge forth noo frute.

15 That in the good grounde, ar they which, with a goode and pure hert, heare the worde and kepe it, and brynge forth frute with pacience.

16 No man lygeth a candell and coverit hyt vnder a vessell, nether putteth hit vnder the table, but setteth it on a candelsticke, that they that enter in maye se lyght.

17 Noo thinge is in seeret, that shall nott come abroode, nether eny thinge hyd, that shall not be knowen, and come to light.

18 Take hede therefore, how ye heare; for whosoever hath to him shalbe geven, and whosoever hath not, from hym shalbe taken, even that same whiche he supposeth that he hath.

19 Then cam to hym hys mother and his brethren; and coulede nott come at hym for preace.

20 And they tolde hym, sayinge, Thy mother and thy brethren stonde wyth out, and wolde se the.

21 He answered and sayd vnto them, My mother and my brethren are these, which heare the worde of God, and do it.

22 Hit chaused on a certayne daye, that he went into a shippe and his dis-

Yah qap þu im, Galeiþam hindar þana marisaiw. Yah galipun.

23 Þarub, þan swe faridedun, anasaislep. Yah atiddya skura windis in þana marisaiw, yah gafullnodedun, yah birek-yai waurþun.

24 Duatgaggandans þan urraisidedun ina, qipandans, Talzyand, fraqistnam. Iþ is urreisands gasok winda, yah þamma wega watins; yah anaslawaidedun, yah warþ wis.

25 Qap þan du im, Whar ist galambeins izwara? Ogandans þan sildaleikidedun, qipandans du sis misso, Whas siai sa? ei yah windam faurbiudip yah watnam, yah ufhausyand imma.

26 Yah atfaridedun in gawi Gad-darene, þatei ist wiprawairþ Galeilaia.

27 Usgaggandin þan imma ana airþa, gamotida imma wair sums us baurg, saei habaida unhulþons mela lagga, yah wastyom ni gawasiþs was, yah in garda ni gawas, ak in hlaiwasnon.

28 Gasaiwhands þan Iesu, yah uf-hropyands draus du imma, yah stibnai mikilai qap, Wha mis yah þus, Iesu, sunau Guþs hauhustius? Bidyþa þuk, ni balwya is mis.

29 Unte anabaud ahmin þamma un-brainyin, usgaggan af þamma mann. Manag auk mel frawalw ina, yah bundans was eisarnabandyom yah fotubandyom fastaiþs was, yah, dishniupands þos bandyos, draibiþs was fram þamma unhulþin ana auþidos.

30 Frah þan ina Iesus, qipands, Wha ist namo þein? Þarub qap, Haryis; unte unhulþous managos galipun in ina.

31 Yah bad ina, ei ni anabudi im, in afgrundipa galeiþan.

32 Wasuþ-þan yainar hairda sweine managaize haldanaize in þamma fairgunya, yah bedun ina, ei uslaubidedi im in þo galeiþan. Yah uslaubida im.

eihtas. Ða ewaþ he to him. Uton seglian ofer ðisne mere. And hig segledon ða.

23 Ða hig reowon, ða slép he. Ða com windi yst,

and hig forhtodon.

24 Ða genealæhton hig him to, and ewædon, Hlaford, we forweorðað. Ða aras he and þreade ðæne wind, and ðæs wæteres hreohnesse; ða geswac se wind, and wearþ mycel smyltnes.

25 Ða ewaþ se Hælend, Hwar is cower geleafa? Ða ádrédon hig and wundredon, and betwux him ewædon, Wénst þú, hwæt is ðes? ðæt he bebyt ge windum ge sæ, and hig him hýrsumiaþ.

26 Ða reowon hig to Gerasenorum rice, ðæt is fóran ongén Galileam.

27 Ða he to lande com, him ágén-arn sum man . . . , se hæfde deofol-seocnesse lange tide, and næs mid nánum reafe gescryd, and ne mihte on huse gewunian, ac on byrgenum.

28 Ða he geseah ðæne Hælend, he ástrehte hýne tofóran him, and ewaþ mycelre stefne hrymende, Hwæt is me and ðe, lá Hælend, ðæs hebstan Godes sunu? Ic halsige ðe, ðæt þú ne þreage me.

29 Ða bead he ðam unclénan gáste, ðæt he of ðam men fórde. Sôþlice lange tide he hine gegráp, and he was mid racenteagum gebunden and mid fót-copsum gehealden, and, toborstenum bendum, he was fram deofle on wésten gelað.

30 Ða áhsode se Hælend hine, Hwæt is ðin nama? Ða ewaþ he, Legio, ðæt is on ure geþeode, Eored; forðam ðe manega deoffu on hýne eodon.

31 Ða bædon hig hine, ðæt he him ne bude, ðæt hi on grúnd ne bescuton.

32 And ðar was mycel heord swýna on ðam munte lesiendra, ða bædon hý, ðæt he lýfde him on ða gán. Ða lýfde he him.

ciplis. And he seith to hem, Passe we ouer the stondinge watir. And thei stizeden vp.

23 Sothli, hem rowyng, he slepte. And a tempest of wynd cam down in to the watir, and thei weren driuen hidur and thidur with wawis, and weren in perel.

24 Forsothe thei comyng nyȝ reysiden him, seyinge, Comaundour, we perischen. And he risyng blamyde the wynd, and the tempest of watir; and it cesside, and pesyblete was maid.

25 Forsoth he seyde to hem, Where is youre feith? Whiche dredinge wondriden, seyinge to gidere, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeyen to him.

26 And thei rowiden to the cuntree of Gerasenus, which is agens Galilee.

27 And whanne he wente out to the lond, sum man ran to him . . . , which hadde a deuyll now longe tymes, and was not clothid with cloth, neither dwellide in hous, but in sepuleris.

28 This as he syȝ Jhesu, felde down bifore him, and eryng with greet voys seide, What to me and to thee, Jhesu, the sone of God the hizeste? I beseeche thee, that thou turmente not me.

29 Sothli he comaundide to the vnclene spirit, that he schulde go out fro the man. Forsothe he took him longe tymes, and he kept in stockis was bounden with chaynes, and, the boondis broken, he was led of fendis in desert.

30 Sothli Jhesu axide him, seyinge, What name is to thee? And he seyde, A legioun; for manye fendis hadde entrid in to him.

31 And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse.

32 Forsothe a flok of manye hoggis was there lesewyng in an hill, and thei preiden him, that he schulde suffre hem to entre in to hem. And he suffride hem.

ciplis alsoo. And he sayde vnto them, Lett vs goo over vnto the other syde of the lake. And they lauched forthe.

23 And, as they sayled, he fell a slepe. And there arose a storme of wynde in the lake, and they wer fylled with water, and wer in iecopary.

24 And they went to hym and awoke hym, sayinge, Master, master, we are loost. He arose and rebuked the wynde, and the tempest off water; and they ceased, and it wexed calme.

25 And he sayd vnto them, Where is youre fayth? They feared and wondred, sayinge one to another, Who is this? for he commaundeth windes and water, and they obey him.

26 And they sayled vnto the region of the Gaderens, which is over agaynst Galile.

27 As he went out off the shippe to londe, there met hym a certayne man out off the cite, whych had a deuyll longe tyme, and ware noo clothes, nether aboode in eny housse, but amonge graves.

28 When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde, What have I to do wyth the, Jesus, the sonne off the moost Hyest? I beseeche the, torment me noot.

29 For he commaunded the foule sprete, to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes and kept with fetters, and he brake the bondes, and was caryed of the fende into wildernes.

30 Jesus axed hym, sayinge, What is thy name? And he sayde, Legion; be cause many deuylys wer entred into hym.

31 And they besought hym, that he wolde nott comaunde them, to goo in to the depe.

32 There was therby an heerde of many swyne feadyng on an hill, and they prayed hym, that he wolde soffire them to enter into them. And he soffered them.

33 Usgaggandans þan suns þai un hulþans af þamma mann, galipun in þo sweina; yah rann so wriþus and driuson in þana marisaiw, yah afwhapnodedun.

34 Gasaiwhandans þan þai haldandans þata waurþano, gaþlaubun, yah gataihun in baurg, yah in weihsa.

35 Usiddeydedun þan saiwhan þata waurþano. Yah qemun at Iesua, yah bigetun sitandan þana mannan, af þammei un hulþons usiddeydedun, gawasidana yah fraþyandan, faura fotum Iesus; yah ohtedun.

36 Gataihun þan im yah þai gasaiwhandans, whaiwa ganas sa daimonareis.

37 Yah bedun ina allai gauyans þize Gaddarene, galeiþan fairra sis, unte agisa mikilamma dishabidai wesun. Iþ is galeiþands in skip gawandida sik.

38 Baþ þan ina sa wair, af þammei þos un hulþons usiddeydedun, ei wesi miþ imma. Fralailot þan ina Iesus, qiþands,

39 Gawandei þuk du garda þeinamma, yah usspillo whan filu gatawida þus Guþ. Yah galaiþ and baurg alla, mer-yands, whan filu gatawida imma Iesus.

40 Warþ þan, miþþanei gawandida sik Iesus, andnam ina managei; wesun auk allai beidandans is.

41 Yah sai! qam wair, þizei namo Iaeirus, sah fauramapleis swagogais was; yah, driusands faura fotum Iesus, bad ina gaggan in gard seinana,

42 Unte dauhtar ainoho was imma swe wintriwe twalibe, yah so swalt. Miþþanei þan iddya is, manageins praihun ina.

43 Yah qino wisandei in runa bloþis yera twalif, soci in lekyans fraqam allamma aigina seinamma, yah ni mahta was fram ainomehun galeikinin,

44 Atgaggandei du aftaro, attaitok skauta wastyos is, yah suns gastop sa runs bloþis izos.

33 Ða eodon hig of ðam men, on ða swýn; ða fêrde seo heord mycelum ræse on ðæne mere, and wearþ ðar ádruncen.

34 Ða ða hyrdas ðæt gesáwon, ða flugon hig, and cýddon on ða ceastre, and on tûnum.

35 Ða eodon hig út ðæt hig gesáwon ðæt ðar geworden was. Ða comon hig to ðam Hælende, ða fûndon hig ðæne man, ðe deofol of eode, gescrýdne, and hálum móde, æt his fótum; and hig ádrédon him.

36 Ða cýddon him ða ðe gesáwon, hú he was hál geworden of ðam eorede.

37 Ða bæd hyne call menego ðæs rices Gerasenorum, ðæt he fram him gewite, forðam hig mycelum ege gehæfte wæron. Ða wende he on scype ágén.

38 Ða bæd hyne se man, ðe se deofol of eode, ðæt he mid him wunede. Ða forlét se Hælend hyne, and cwæþ to him,

39 Wend to ðinum hûse, and cýþ hú mycel ðe God gedón hæþ. Ða fêrde he into call ða ceastre, and cýdde hú mycel se Hælend him gedón hæfde.†

40 Sôþlice was geworden, ða se Hælend ágén-com, seo manegeo hine onfêng; calle hig gebidon his.

41 And ða com án man, ðæs nama was Iáirus, se was ðære gesamunge ealdor; ða feoll he to ðæs Hælandes fótum, and bæd hyne, ðæt he fêrde to hys hûse,

42 Forðam he hæfde áne dóhtor nean twelf wintre, and seo forþfêrde. Ða gebyrede hýt, ða he fêrde, of ðam menegum he was ofþrunge.

43 Ða was sum wif on blóð-ryne twelf gér, seo for-ðælde on lécas call ðæt heo ahte, and ne mihte ðeah of ænegum beon gehæled,

44 Ða genealæhte heo wiðæftan, and æt-brán hys reafes fneð, ða æt-stóð sóna ðæs blódes ryne.

33 Therefore fendis wenten out fro the man, and entride in to hoggis; and with bire the floe wente hedlinge in to the lake of watir, and was stranglid.

34 Which thing, as thei that lesewiden syzen don, thei fledden, and tolden in to the citee, and in townes.

35 Sothli thei zeden out to se that thing that was don. . . . And thei founden the man sittinge clothid, fro whom the fendis wenten out, and in hool mynde at his feet; and thei dredden.

36 Sothli and thei that syzen token to hem, how he was maad hool of the legioun.

37 And al the multitude of the cun-tree of Gerasenus preieden him, that he schulde go fro hem, for thei weren holde with greet drede. Sothli he stizynge in to a boot turned azein.

38 And the man of whom the fendis wente out, preied him, that he schulde be with him. Sothli Jhesu lefte him, seyinge,

39 Go azeyn in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorw al the citee, preachinge, hou grete thingis Jhesu hadde don to him.

40 Forsothe it was don, whanne Jhesu hadde gon azeyn, the cumpanye of peple receyuede him; forsothe alle weren abidinge him.

41 And loo! a man, to whom the name was Jayrus, and he was a prince of a synagoge; and he fel down to the feet of Jhesu, preinyng him, that he schulde entre in to his hous,

42 For olypi douztir was to him almoost of twelue zeer, and this deiede. And it bifel, the while he wente, he was throngun of the cumpany.

43 And sumn womman was in flix of blood fro twelue zeer, which hadde spendid al hir catel in to lechis, nether myzte be curid of ony,

44 Cam nyz bihynde, and touchide the hem of his clooth, and anon the flix of hir blood stood.

33 Then went the devyls out off the man, and entred into the swyne; and the heerd toke their course and ran heedlynge into the lake, and wer choked.

34 When the herdmen sawe what had chaunsed, they fled, and tolde it in the cite, and in the villages.

35 And they cam out to se what was done. And cam to Jesus, and founde the man, out of whom the devyls wer departed, sittinge att the fete of Jesus clothed, and in hys right mynde; and they wer afrayde.

36 They also which sawe it tolde them, by what meanes he that was possessed of the devyll was healed.

37 And all the whole multitude of the Gadarens besought hym, that he wolde departe from them, for they wer taken with greate feare. And he gate hym into the shyppe and returned backe agayne.

38 The man out off whom the devyls were departed, besought hym, that he myght be with hym. But Jesus sent hym away, seyinge,

39 Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thorowe out all the cite, what thynges Jesus had done vnto hym.

40 Hit fortunede, that when Jesus was come agayne, the people receaved hym; for they all longed for hym.

41 And beholde! there cam a man, named Jairus, and he was a ruler off the synagoge; and he fell doune at Jesus fete, and besought hym, that he wolde come into his housse,

42 Ffor he had but a daughter only of twelve yere of age, and she laye a dyinge. As he went, the people thronged hym.

43 And a woman havyng an issue of bloud twelve yeres, whiche had spent all her substannce amonge phisicians, nether coulde be holpen of eny,

44 Cam behinde hym, and touched the hem of his garment, and immediatly her issue off bloud stauched.

45 Yah qap Æsus, Whas sa tekands mis? Laugnyandam þan allain, qap Paitrus, yah þai miþ imma, Talzyand, manageins biwhairband þuk, yah þreihand, yah qipis, Whas sa tekands mis?

46 Þaruh is qap, Taitok mis sums, ik auk ufkuuþa maht usgaggandein af mis.

47 Gasaiwhandei þan so qino, þatei ni galangnida, reirandei, yah atriusandei du imma, in þizei attaitok imma gataih imma in andwairþya allaizos manageins, yah whaiwa gabailnoda suns.

48 Ip Æsus qap du izai, Þrafstei þuk, dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþya.

49 Nauhþan imma rodyandin, gaggiþ sums manne fram þis fauramableis swngogeis, qipands du imma, þatei gadauþnoda dauhtar þeina, ni draibei þana laisari.

50 Ip is gabausyands, andhof imma qipands, Ni faurhte, þatainei galaubei, yah gasasyada.

51 Qimands þan in garda, ni fralailot ainohun inngaggañ, alya Paitru yah Iakobu yah Iohannen, yah þana attan þizos mauros yah aiþein.

52 Gaigrotun þan allai, yah faiflokun þo. Þaruh qap, Ni gretiþ, unte ni gaswalt, ak slepiþ.

53 Yah bihlohun ina, gasaiwhandans þatei gaswalt.

54 Þaruh is usdreibandans allans ut, yah fairgreipands handu izos wopida, qipands, Mawi, urreis.

55 Yah gawandida alman izos, yah ustoþ suns. Yah anabaud izai giban mat.

56 Yah usgeisnodedun fadrein izos; ip is faurbaud im, ei mann ni qiþeina þata waurþano.

45 Ða cwæþ se Hælend, Hwæt is se ðe me æt-hrán? Ðá hig ealle æt-sócon, ðá cwæþ Petrus, and ða ðe mid him wæron, Ealá hláford, ðás menegéo ðe þringaþ, and geswencaþ, and ðú segst, Hwá æt-hrán me?

46 Ðá cwæþ he, Sum me æt-hrán, ie wiste ðæt mægen of me eode.

47 Ðá ðæt wif geseah, ðæt hit him næs dyrne, heo com forht, and ástrehte hig to his fctum, and geswutelode befóran eallum folce for hwylcun þinge heo hine æt-hrán, and hú heo wearþ sóna hál.

48 Ðá cwæþ he to hyre, Dóhtor, . . . ðin geleafa ðe hále gedyde; gá nú on sybbe.

49 Him ðá gyt sprecendum, ðá com sum man to ðære gesamnunge ealdre, and cwæþ to him, [Ðýn dóhtor ys dead,] ne dréce ðú hyne.

50 Ðá se Hælend ðæt word gehýrde, he andswarode ðæs mædenes fæder; Ne ondræd ðú ðe, gelyf witodlice, and heo biþ hál.

51 And ða ðá he to ðam huse com, ne lét he nánne mid him in-gán, búton Petrum and Iohannem and Iacobum, and ðæs mædenes fæder and hyre módor.

52 Ðá weopon hig ealle, and heofodon hi. Ðá cwæþ he, Ne wepe ge, sóþlice nis ðis mæden dead, ær heo slæpp.

53 Ðá tældon hig hyne, and wiston ðæt heo dead wæs.

54 . . . Ðá nam he hyre hand, and cwæþ, Mæden, ðe ic seege, áris.

55 Ðá gehwearf hyre gást ágén, and heo sóna árás. And he hét hyre syllan etan.

56 Ðá wundredon hyre magas; ðá bead he ðam, ðæt hi hit nánnum men ne sædon ðæt ðar gedón wæs.

45 And Jhesu seith, Who is it that touchide me? Sothli alle men denyinge, Petre seide, and thei that weren with him, Comaundour, companies thuringen, and turmentyn thee, and thou seist, Who touchide me?

46 And Jhesus seide, Sum man touchide me, forwhi and I haue knowe vertu to haue gon out of me.

47 Sothly the womman seyng, for it was not priucey, sche tremblinge cam, and felde down bfore his feet, and for what cause sche hadde touchid him sche schewide byfore al the peple, and hou a non sche was heeled.

48 And he seide to hir, Douȝtir, . . . thi feith hath maad thee saaf; go thou in pees.

49 ȝit him spekinge, sum man cam to the prince of the synagoge, seyng to him, For thi douȝtir is deed, nyle thou trauaile the maystir

50 Sothli this word herd, Jhesu answeride to the fadir of the damysele, Nyle thou drede, but oonly biluee thou, and sche shal be saaf.

51 And whanne he had come to the hous, he suffride not ony man for to entre with him, no but Petre and John and James, and the fadir and the modir of the damysele.

52 Sothli alle wepten, and biwayleden hir. And he seide, Nyle ȝe wepe, sothli the damysele is not deed, but slepith.

53 And thei scorniden him, witinge for sche was deed.

54 Forsothe he holdinge hir hond criede, seyng, Damysel, ryse vp.

55 And hir spirit turnyde aȝeyn, and sche roos anon. And he comaundide to ȝiue to hir for to etc.

56 And hir fadir and modir wondriden gretly; to whiche he comaundide, that thei schulden not seye to ony man the thing that was don.

45 And Jesus sayde, Who is it that touched me? When every man denyed, Peter and they that were with hym sayde, Master, the people thrust the, and vexed the, and thou sayest, Who touched me?

46 And Jesus sayd, Some boody touched me, for I perceave that vertue is gone out of me.

47 When the woman sawe, that she was not hid from hym, she cam tremblinge, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Doughter, be of goode comforte, thy fayth hath made the safe; goo in peace.

49 Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym, Thy doughter is deed, disease not the master.

50 When Jesus herde that, he answered to the maydens father sayng, Feare nott, beleve only, and she shalbe made waole.

51 And when he cam to the housse, he suffred no man to goo in with hym, save Peter James and Jhon, and the father and the mother of the mayden.

52 Every body wept, and sorowed for her. And he sayde, Wepe nott, for she is nott deed, butt slepeth.

53 And they lewgh hym to scorne, for they knew thatt she was deed.

54 And he thrust them all out att the dores, and caught her by the honde and cryed, sayng, Mayde, aryse.

55 And her sprete cam agayne, and she roose strayght waye. And he comaunded to geve her meate.

56 And the father and the mother off her were astonyed; but he warned, thatt they shulde tell noo man whatt was done.

waldufni ufar allaim unhulþom, yah sauhþins gahailyan.

2 Yah insandida ins meryan þiudangardya Guþs, yah gahailyan allans þans unhailans.

3 Yah qaþ du im, Ni wait nimaiþ in wig, nih waluns, nih matibalg, nih hlaib, nih skattans, nih þan tweihnos paidos haban.

4 Yah in þanci gard gaggaiþ, þar salyiþ, yah þaþroh usgaggiþ.

5 Yah swa managai swe ni audnimaina izwis, usgaggandans us þizai baurg yainai yah mulda af fotum izwaraim afhrisyaiþ du weitwodipai ana ins.

6 Usgaggandans þan, þairhiddedun and haimos, wailameryandans yah leikinondans and all.

7 Gahausida þan Herodis, sa taitrarkes, þo waurþanona fram imma alla, yah þahta, unte qeþun sumai, þatei Iohannes urrais us dauþaim ;

8 Sumai þan qeþun Helias ataugida sik ; sumaiuþ-þan, þatei praufetus sums þize airizane usstop.

9 Yah qaþ Herodes, Iohannan ik haubip afmaimait ; ip whas ist sa, bi þanci ik hausya swaleik ? Yah sokida ina gahaihan.

10 Yah gawandyandans sik apau-stauleis usspillodedun imma, swa filu swe gatawidedun. Yah andnimands ins, afiddya sundro ana staþ auþyana baurgs, nannidaizos Baidsauidan.

11 Ip þos manageins firþandeins, laistidedun afar imma. Yah andnimands ins, rodida du im þo bi þiudangardya Guþs ; yah þans þarbans leikinasaus gahailida.

12 Ðanuh dags yuþan dugaum hneiwan, atgaggandans þan du imma þai twalif qeþun du imma, Fralet þo managein, ei galeiþandans in þos bisunyane haimos yah weihsa, salyaina, yah bugyaina sis matins, unte her in auþyamma stada siun.

13 Ðanuh qaþ du im, Gibiþ im yus matyan. Ip eis qeþun du imma, Nist hindar uns maizo fimf hlaibanu yah fiskos twai, niba þau þatei weis gagg-

him milhte and anweald ofer ealle deofol-seocnessa, and ðæt adla hi gehældon.

2 And he sende hig to bodianne Godes rice, and untrume gehælan.

3 Ða cwæþ he to him, Ne nime ge nan þing on wege, ne gyrde, ne codd, ne hláf, ne feoh, ne ge nabbon twá tunecan.

4 And on swá hwyle hús swá ge ingáþ, wuniaþ ðar, oð ge út-gán.

5 And swá hwylce swá eow ne onfôþ, ðonne ge of ðære ceastre gáþ ásceacaþ cower fôta dust ofer hig on witesse.

6 Ða ferdon hig þurh ða burhga, bodiende and æghwar hælende.

7 Ða gehýrde Herodes, se feorþan dáles ríca, ealle ða þing ðe be him wæron ge-wordene, ða tweonode him, forðam ðe sume sædon, ðæt Iohannes of deape áras ;

8 Sume sædon, ðæt Helias æt-ýwde ; sume, ðæt án eald witega áras.

9 Ða cwæþ Herodes, Iohannem ic beheafðode ; hwæt is ðes, he ðam ic ðile gehýre ? Ða smeade he ðæt he hine gesawe.

10 Ða cýddon him ða apostolas, swá hwæt swá hig dydon. Ða nam he hig, and ferde on-sundron on wéste stówe, seo is Bethsaida.

11 Ða ða menego ðæt wiston, ða fli-don hig him. Ða onféng he hig, and spræc to him be Godes rice ; and ða he gehælde ðe læcninga beþorfton.†

12 Ða gewát se dæg forþ, and hig twelfe him genealæhton and sædon him, Læt ðas menego, ðæt hig faron on ðás castelu and on ðás tinas, ðe hér ábútan synd, and him mete findon, forðam ðe we synd hér on wéstere stówe.

13 Ða cwæþ he to him, Sylle ge him etan. Ða cwædon hig. We nabbaþ búton fif hláfas and tvegen fixas, búton we gán, and us mete biegon and eallum

vertu and power on alle deuclis, and that thei schulde heele sykenessis.

2 And he sente hem for to preche the kyngdom of God, and for to heele syke men.

3 And he seith to hem, Take 3e no thing in the weye, nethir 3erl, nethir scrippe, nethir breed, nethir money, and nethir haue 3e twey cootis.

4 And in to what euere hous 3e schulen entre, dwelle 3e there, and go 3e not out themis.

5 And who euere schulen not receyue 3ow, 3e goynge out of that citee schake of also the pondir of 3oure feete in to witnessinge on hem.

6 Sothli thei gon out, enmpassiden bi castels, euangelisinge and heelinge euere-where.

7 Forsoth Eroude, the fourthe prince, herde alle the thingis that weren don of him, and he doutide, for that it was seid of sum men, for Joon roos a3en fro deede men ;

8 Forsoth of sum men, for Elye aperide ; sothli of othere men, for oon of the olde prophetis roos.

9 And Eroude seith, I haue bihedid Joon ; sothli who is this, of whom I heere thes thingis ? And he souste for to se him.

10 And apostlis turnynge a3eyn toolden to him, what euere thingis thei diden. And hem takun to, he wente on another half in to desert place, which is Bethsaida.

11 Which thing whanne the empanyes hadden knowen, thei folowiden him. And he receyuyde hem, and spak to hem of the kyngdom of God ; and heelde hem that hadden nede of cure.

12 Sothli the day bigan for to bowe down, and the twelue comynge ny3 seiden to him, Leene the empanyes, that thei goynge turne in to castels and townes, that ben aboute, that thei fynde metis, for we ben here in a desert place.

13 Forsothe he seith to hem, 3yue 3e to hem to etc. And thei seiden, Ther ben not to vs more than fyne loonys and tweye fischis, no but perauenture

auctorite over all devyls, and that they myght heale diseases.

2 And he sent them to preache the kyngdom of God, and to cure the sick.

3 And he sayd to them, Take noo thinge to sucker you by the waye, nether staffe, nor scripe, nether breed, nether money, nether have two cootes.

4 And watsoever housse ye enter into, there abyde, and thence departe.

5 And whosoever will not receave you, when ye departe from that citee shake of the very dust from youre fete for a testimony agaynst them.

6 They went forthe, and went thorowe the townes, preachynge the gospell and healyng every whicare.

7 Herod, the tetrarch, herde off all thatt by hym was done, and donted, because that it was sayd of some, that Jhon was rysen agayne from deeth ;

8 And off some, that Helias had apered ; and off other, that won off the olde prophettes was rysen agayne.

9 And Herod sayde, Jhon have Y behedded ; who is this, of whom I here suehe thynges ? And he desired to se hym.

10 And the apostles retourned and tolde hym, all that they had done. And he toke them, and went a syde into a solitary place, neye to a citee called Bethsaida.

11 The people knewe off it, and folowed hym. And he receaved them, and spake vnto them of the kyngdom off God ; and healed them that had nede to be healed.

12 The daye began to weare awaye, then cam the twelue and sayde vnto hym, Sende the people awaye, that they maye goo in to the townes and villages roundabout, and lodge and get meate, for we are here in a place of wildernes.

13 Then sayde he vnto them, Geve ye them meate. And they sayde, We have no moo but five loves and two fisses, except we shuld goo, and bye meate for

andans, bugyaima allai þizai manaseidai matins.

14 Wesun auk swe fimf þusundyos waire. Qaþ þan du siponyam seinain, Gawaurkeiþ im anakumbyan kubituns, ana wharyanoh fimftiguns.

15 Yah gatawidedun swa, yah gatawidedun anakumbyan allans.

16 Nimands þan þans fimf hlaibans yah twans fiskans, insaiwhands du himina, gapiupida ins, yah gabrak, yah gaf siponyam, du faurlagyan þizai managein.

17 Yah matidedun, yah sadai waurþun allai; yah ushafan warþ þatei affinoda im gabruko, tainyons twalif.

18 Yah warþ, niþþanei was is bidyands sundro, gamotidedun imma siponyos is, yah frah ins, qipands, Whana mik qip-and wisan þos manageins?

19 Iþ eis andhafyandans, qeþun, Iohannem þana Daupyand, anparai þan Heleian, sumai þan, þatei praufetus sums þize airizane usstop.

20 Qaþ þan du im, Appan yus whana mik qipþ wisan? Andhafyands þan Patrus qaþ, þu is Christus sunus Guþs.

21 Iþ is þan gawhotyands im faurbauþ ei manni ni qiþeina þata,

22 Qipands, þatei skal sunus mans manag winnan, yah uskusaus fram sinistam wairþan, yah gudyam, yah bokaryan, yah usqiman, yah þridyiu daga urreisau.

23 Qaþ þan du allaim, Yabai whas wili afar mis gaggan, afaikai sik silban, yah nimai galgan seinana dag whanoh, yah laistyai mik.

24 Saei allis wili saiwala seinana nasyan, fraqisteiþ izai; appan saei fraqisteiþ saiwalai seinai in meina, ganasyiþ þo.

25 Who allis þaurfte gatauyiþ sis manna, gageigands þo manased alla, iþ sis silbin fraqistyands, aiþþau gasleiþyands?

26 Saei allis skamaip sik meina aiþþau meinaize waurde, þizuh sunus mans skamaid sik, biþe qimip in wulþu sein-

dissum werede.

14 Dar waeron neah fif þusenda wera. Ða cwæþ he to his leorning-cnihtum, Ðoþ ðæt hig sitton þurh gebeorscypas, fiftigum.

15 And hig swá dýlon, and hí ealle sæton.

16 Ða nam he ða fif hláfas and ða twegen fixas, and on ðone heofon be-seah, and bletsode hig, and bræc, and ðælde his leorning-cnihtum, ðæt hig ásetton hig beforan ðam menegum.

17 Ða æton hig ealle, and wurdon gefyllede; and man nam ða gebrotu ðe ðar belifon, twelf cýpan fulle.

18 Ða was geworden, ða se Hælend was ana hine gebiddende, hys leorning-cnihtas waeron mid him, ða áhsode he hig, Hwæt secþ ðis fole ðæt ic sý?

19 Ða andswarodon hig, and ewædon, Iohannem Baptistam, sume Heliam, sume, ðæt sum witega of ðam caldum áras.

20 Ða sæde he him, Hwæt secge ge ðæt ic sý? Ða andswarode Petrus, Ðu eart Crist Godes sunu.

21 Ða þreade he hig and bead ðæt hig hit nánnum men ne sædon,

22 . . Fordam ðe hit gebyrep ðæt mannes sunu fela þinga þolige, and beo áworpen fram caldrum, and caldor-man-num, and fram bócerum, and beo of-slagen, and þriddan ðæge árise.

23 Ða ewæþ he to eallum, Gyf hwá wyle æfter me euman, ætsace hine sylfne, and nime his cwymlinge, and me folgige.

24 Se ðe wyle hys sawle hále gedón, se hig forspilþ; witodlice se ðe his sawle for me forspilþ, he hí gehælep.

25 Hwæt fremap ænegum men, ðeah he ealne middan-card on æht begite, and hyne sylfne forspille, and hys forwyrd wyree?

26 Se ðe me and mine spæca forsyhþ, ðone mannes sunu forsyhþ, ðonne he cymþ on his mægen-þrymme, and hys

and we go, and byen metis in to al the company.

14 Sothli the men weren almoost fyne thousynde. Forsothe he seith to his disciplis, Make hem to sitte to mete by feestis, fyftyes.

15 And thei diden so, and thei maden alle men sitte to the mete.

16 Forsothe fyve loones and tweye fyshes takun, he byheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden putte before the companyes.

17 And alle men eeten, and weren fillid; and this that lefte to hem of broken metis was taken, twelue coffyns.

18 And it was don, whanne he was aloone preiynge, and his disciplis weren with him, and he axide hem, seiynge, Whom seyn the companyes me to be?

19 And thei answeriden, and seiden, John Baptist, forsothe othere *seyen* Elyc, but othere *seyen*, for o prophete of the formere hath risun.

20 Sothli he seide to hem, But whom seye ye me to be? Symound Petre answeringe seide, The Crist of God.

21 And he blamyng hem comaundide hem that thei schulden seie to no man,

22 And seith thes thingis, For it bihoueth mannis sone to suffre manye thingis, and to be reprevud of the eldere men, and of princes of prestis, and of scribis, and for to be slayn, and in the thirddle day to ryse agen.

23 Forsothe he seide to alle men, If ony man wole come aftir me, denye he him silf, and take he his cross euery day, and sue he me.

24 Sothli he that schal wilne to make his lyf saaf, schal leese it; forwhi he that schal leese his lyf for me, schal make it saaf.

25 Forsothe what profitith it to a man, if he wyne al the world, sothli leese him silf, and do peyringe of him silf?

26 Forwhi who that schal schame me and my wordis, and mannis sone schal schame him, whanne he schal come in

all this people.

14 And they wer about a five thousandde men. He sayde vnto his disciples, Cause them to sit doune by fyftie, in a company.

15 And they did soo, and made them all sit doune.

16 He toke the fyve loves and the twe fyshes, and loked vp to heuene, and blessed them, and brake, and gave to his disciples, to sett before the people.

17 And they all ate, and wer satisfied; and there was taken vp off thatt remayned to them, twelue baskettes full off broken meate.

18 Hit fortunyd, as he was alone prayyng, hys disciples were with hym, and he axed them, sayyng, Who saye the people that I am?

19 They answered, and sayd, Jhon Baptist, some saye Helias, and some saye, won of the olde prophetes is risen agayne.

20 He sayde vnto them, Who saye ye that I am? Peter answered and sayde, Thou arte the Christ off God.

21 He warnyd and comaundyd them that they shulde tell no man that thinge,

22 Sayyng, That the sonne off man must suffre many thynges, and be reprevud of the seniours, and of the hy prestes, and scribes, and be slayne, and the thirde daye rise agayne.

23 And he sayde to them all, Yf eny man will come after me, let hym denye hym silfe, and take his crosse on hym dayly, and folowe me.

24 Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it.

25 For what shall itt avauntage a man, to wyn the whole worlde, yff he lose hym silfe, or runne in doumage off hym silfe?

26 For whosoever is ashamed of me and off my sayynges, off hym shall the sonne of man be ashamed. when he

amma, yah attins, yah þize weihane aggele.

27 Qipuh þan izwis, sunya sind sumai þize her standandane, þaiei ni kausyand dauþau, uute gasaiwhand þiud-inassau Gups.

28 Waurþun þan afar þo waurda swe dagos ahtau, gauimands Paitru yah Iakobu yah Iohannen, usiddya in fairguni bidyan.

29 Yah warþ miþþanei þaþ is, siuns andwairþyis is anþara, yah gawaseins is wehta skeinande.

30 Yah sai! wairos twai miþrodidedun imma, þaiei wesun Moses yah Helias,

31 Þai gasaiwhanans in wulþau; qeþun urruus is, þoei skulda usfullyan in Iairusalem.

32 Iþ Paitrus, yah þai miþ imma, wesun kauridai slepa, gawaknandans þan gasewhun wulþu is, yah þans twans wairaus þaus miþstandandans imma.

33 Yah warþ, miþþanei afskaskaidun sik af imma, qaþ Paitrus du Iesua, Talzyand, god ist unsis her wisau, yah gawaurkyaima hleiþros þrins, aina þus, yah aina Mose, yah aina Heliyin; ni witands wha qipþ.

34 Þata þan imma qiþandin, warþ millma, yah ufarskadwida ins; faurhtidedun þan, in þammei yainai qemun in þamma millmin.

35 Yah stibna warþ us þamma millmin, qiþandei, Sa ist sunus meins sa liuba, þamma hausyaip.

36 Yah warþ miþþanei so stibna, bigitans warþ Iesus ains. Yah eis þaliadedun, yah mann ni gataihun in yainaim dagam ni waiht, þizei gasewhun.

37 Warþ þan in þamma daga, dalap atgaggandam im af fairgunya, gamotida imma manageins filu.

38 Yah sai! manna us þizai managein ufwpida, qiþands, Laisari, bidya þuk, insaiwhan du sunu meinamma, unte ainaha mis ist;

fæder, and hālegra engla.

27 Ic seege eow, sôþlice hér synd sume standende, ða deade ne wurðap, ær hig Godes rice geseon.

28 Ðá wæs geworden æfter ðam wordum nean ealra dagas, ðæt he nam Petrum and Iohannem and Iacobum, and eode on áne munt, ðæt he hyne gebæde.

29 Ðá he hyne gebæd, ðá wæs hys ansyn oðres hiwes, and his reaf hwit seinende.

30 Ðá spræcon twegen weras wið hyne, Moyses and Helias

31 Gesewene on mægen-þrymme; and sædon his gewitendnesse, ðe he to gefyllenne wæs on Hierusalem.

32 Petrus, and ða ðe mid him wæron, wurdon mid slæpe gehefegode, and ðá hi onwænedon hi gesáwon his mægen-þrym, and twegen weras ðe mid him stódon.

33 . . . And hi him fram eodon, Petrus cwæþ to him, Ealá bebeodend, gôd is ðæt we hér beon, and uton wyrcan þreo eardung-stôwa, áne ðé, and áne Moyse, and áne Helie; and he nyste hwæt he cwæþ.

34 Ðá he ðis spæc, ðá wearþ genip, and ofer-secedede hig; and hi ondrédon, him gangende on ðæt genip.

35 Ðá com stefen of ðam genipe, and cwæþ, Ðes ys min leofa sunu, gehýraþ hyne.

36 Ðá seo stefen wæs gehýred, ðá wæs se Hælend gemét ána. And hi súwodon, and ne sædon nánum men on ðam dagum nán þing, ðæs ðe hi gesáwon.

37 Oðrum dæge, him of ðam munte farendum, him ágén arn mycel menego.

38 Ðá clypode án wer of ðære menego, and cwæþ, Læreow, ic halsige ðé, geseoh minne sunu, forðam he is min ánlica sunu;

his mageste, and of the fadir, and of the hooly aungels.

27 Forsoth I seye to you, verily ther ben summe stondinge here, whiche schulen not taste deeth, til thei seen the rewme of God.

28 Sothli it was don aftir thes wordis almoost eizte dayes, and he took Petre and James and John, and he stizede in to an hil, that he schulde preie.

29 And the while he priede, the liknesse of his cheere was maad othir maner, and his clothing whit schynynge.

30 And loo! tweye men spaken with him, forsothe Moyses and Elye

31 Weren seyn in mageste; and thei seyden his goynge out, which he was to fillinge in Jerusalem.

32 Forsothe Petre, and thei that weren with him, weren greuyd with sleep, and thei wakinge syzen his mageste, and tweye men that stoden with him.

33 And it was don, whanne thei departed from him, Petre seith to Jhesu, Comandour, it is good to vs for to be here, and make we here thre tabernaclis, oon to thee, and oon to Moyses, and oon to Elye; not witinge what he schulde seye.

34 Sothli him spekinge thes thingis, a cloude was maad, and schadewide hem; and thei dredden, hem entringe in to the clowde.

35 And a voys was maad fro the clowde, seyinge, This is my dereworthe sone, heere 3e him.

36 And the while the voys was maad, Jhesu was founden aloone. And thei helden pees, and seide to no man in the dayes oujt of tho thingis, whiche they hadden herd.

37 Forsothe it was don in the day synge, hem comynge doune of the hil, myche companye of peple renneth to hem.

38 And loo! a man of the companye criede, seyinge, Maistir, I biseche thee, byhold in to my sone, for he is oon aloone to me;

commeth in his awne maieste, and in the maieste of his father, and of the holy aungels.

27 I tell you of a surety, some there are of them thatt here stonde, which shall not tast of deeth, till they se the kyngdom of God.

28 And it folowed about an viij. dayes after thoose sayinges, he toke Peter James and Jhon, and went vp into a mountayne to praye.

29 And as he prayed, the fassion of his countenaunce was changed, and his garment was whyte and shoone.

30 And beholde! two men talked with him, and they were Moses and Helias,

31 Which apered gloriously; and spake of his departinge, whych he shulde ende att Jerusalem.

32 Peter, and they that wer with hym, wer hevy a slepe, and when they woke they sawe his maieste, and two men stondinge with him.

33 And hit chaunsed, as they departed from hym, Peter sayde vnto Jesus, Master, it is goode beinge here for vs, let vs make thre tabernacles, won for the, and won for Moses, and won for Helias; and wist nott what he sayde.

34 Whyll he thus spake, there cam a cloude, and shadowed them; and they feared, when they entred into the cloude.

35 And there cam a voyce out of the cloude, sayinge, This is my deare sone, heare hym.

36 And as sone as the voyce was past, Jesus was founde alone. And they kept it cloosse, and tolde neo man in thoose dayes eny of those thynges, which they had sene.

37 Hyt chaunsed on the nexte daye, as they cam doune from the hyll, moche people cam and met hym.

38 And beholde! a man off the company cryed out, sayinge, Master, I beseche the, beholde my sonne, for he is all that I have;

39 Yah sai! ahma nimip ina unbrains, yah anaks hropeip, yah tahyip ina mip whaþon, yah halisaiw affinnip af imma gabrikands ina.

40 Yah þaþ siponyans þeinans, ei usdribeina imma, yah ni mahtedun.

41 Andhafyands þan Īesus qaþ, O! kuni ungalaubyando yah inwindo, und wha siau at izwis, yah þulau izwis? attiuþ þana sunu þeinana hidrei.

42 Þaruh nauþþan duatgaggandin imma, gabrak ina sa unhulþa, yah tahida. Gawhotida þan Īesus ahmin þamma un-brainyin, yah galailida þana magu, yah atgaþ ina attin is.

43 Usfilmans þan waurþun allai ana þizai mikilein Guþs. At allaim þan sildaleikyandam bi alla þoei gatawida Īesus, qaþ Þaitrus, Frauya, duwhe weis ni mahtedun usdreiban þamma? Īþ Īesus qaþ, Þata kuni ni usgaggip, nibai in bidom yah in fastubnya. Qaþ þan du siponyam seinaim,

44 Lagyip yus in ausona izwara þo waurda, unte sunus maus skulds ist atgiban in handuns manne.

45 Īþ eis ni froþun þamma waurda, yah was gahulip faura im, ei ni froþeina imma; yah ohtedun fraihnan ina bi þata waurd.

46 Galaiþ þan mitons in ins, þata wharyis þau ize maists wesi.

47 Īþ Īesus gasaiwhands þo miton hairtins ize, fairgreipands barn, gasatida faura sis;

48 Yah qaþ du im, Sawhazuh saei andnimip þata barn ana namin meinamma, mik andnimip; yah sawhazuh saei mik andnimip, andnimip þana saud-yandan mik; unte sa minnista wisands in allaim izwis, sa wairþip mikils.

49 Andhafyands þan Iohannes qaþ, Talzyand, gasewhum sumana ana þeinamma namin usdreibandan unhulþons, yah waridedum imma, unte ni laisteip mip unsis.

50 Yah qaþ du im Īesus, Ni waryip,

39 And nu! se unclæna gāst hine æt-hrinþ, and he færllice hrymþ, and fornimþ hyne, and fæmþ, and hyne tyrþ and slit.

40 And ic bæd ðine leorning-enihtas, ðæt hig hine út-ádrifon, and hig ne mihton.

41 Ðá cwæþ se Hælend him to andsware, Ealá! ungeleafulle and þweore eneoesse, swá lange swá ic beo mid eow, and eow polie? læd hider ðinne sunu.

42 And ðá he hyne lædde him to, se deofol hine fornam, and fordyde. Ðá nýdde se Hælend ðone unclænan gāst út, and gehælde ðæne enapan, and ágeaf hine his fæder.

43 Ðá wundredon hig ealle be Godes mærcþe. And callum wundriendum be ðam pingum ðe gewurdon,

he cwæþ to his leorning-enihtum,

44 Ásettap ðás spræca on cworum heortum, hit ys toward, ðæt mannes sunu si geseald on manna handa.

45 Ðá þohton hig ðis word, and hit was bewrigen beforan him, ðæt hi hit ne ongéton; and hi ne dorston hine be ðam worde áhsian.

46 Sôþlice ðæt geþanc eode on hig, hwylc hyra yldest wære.

47 Ðá se Hælend geséh hyra heortan geþancas, he gesette ðæne enapan wið hine;

48 And cwæþ to him, Se ðe ðysne enapan on minum naman onfehþ, se me onfehþ; and se ðe me onfehþ, he onfehþ ðæne ðe me sende; witodlice se ðe is læst betweox eow ealle, se is mára.

49 Ðá andswarode Iohannes, Bebeodend, we gesáwon sumne on ðinum naman deofol-seocnessa út-ádrifende, and we hine forbudon, forðam he mid us ne fylygþ.

50 Ðá cwæþ he, Ne forbeode ge, se ðe

39 And lo! a spirit takith him, and suddenly he crieth, and hurlith down, and to-drawith him with froth, and vnuethe he goth away to-drawinge him.

40 And I preiede thi disciplis, that thei schulde case him out, and thei myzten not.

41 Sothli Jhesu answeringe seide to hem, A! vnfeithful generacioun and weyward, hou longe schal I be anentis you, and schal suffre you? leed hidur thi sone.

42 And whanne he cam nyȝ, the fend hurlide him down, and to-brayd. And Jhesu blamede the vnclene spirit, and heclide the child, and ȝeld him to his fadir.

43 Sothli alle men wondriden greetly in the greetnesse of God. And alle men wondringe in alle thingis whiche he dide,

he seide to his disciplis,

44 Putte ȝe thes wordis in ȝoure hertis, for it is to comynge, that mannis sone be bitrayed in to the hondis of men.

45 And thei knewen not this word, and it was hid bifore hem, that thei feeliden it not; and thei dreden to axe him of this word.

46 Forsothe a thouȝt entride in to hem, who of hem schulde be more.

47 And Jhesu seyng the thouȝtis of the herte of hem, takynge a child settide him bisydis him silf;

48 And seith to hem, Who euere schal receyue this child in my name, receyueh me; and who euere schal receyue me, receyueh hym that sente me; for whi he that is lesse among ȝou alle, is the more.

49 Forsoth John answeringe seide, Comaundour, we syȝen sum man castynge out fendis in thi name, and we han forbodyn him, for he sueth not thee with vs.

50 And Jhesu seith to him, Nyle ȝe

39 And se! a sprete taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and vneth departeth he from him when he hath rent him.

40 And I have besought thy disciples to cast hym out, and they coulede nott.

41 Jesus answered and sayde, O! generacion with oute fayth and croked, howe longe shall I be with you, and shall suffre you? bryng thy sonne hidder.

42 As he yett was a comynge, the fende rent hym, and tare hym. Jesus rebuked the vnclene sprete, and healed the chyld, and delivered hym to hys father.

43 And they wer all amased att the myghty power of God. Whyll they wondred every one att all thynges whych he did,

he sayde vnto hys disciplis,

44 Lett these sayinges synke doune into youre eares, the tyme wyll come, when the sonne off man shalbe delivered into the hondes off men.

45 Butt they wist nott what that worde meant, and yt was hyd from them, thatt they vnderstod hytt nott; and they feared to axe hym off that sayinge.

46 There arose a disputacion amonge them, who shulde be the greatest.

47 When Jesus pereceaved the thoughtes off their hertes, he toke a chyld, and sett hym hard by hym:

48 And sayde vnto them, Whosoever receave thys chyld in my name, receaveth me; and whosoever receaveth me, receaveth hym that sente me; for he that amongst you ys the least, the same shalbe greate.

49 Jhon answered and sayde, Master, we sawe won castynge out deuyils in thy name, and we forbade hym, be cause he foloweth not with vs.

50 And Jesus sayde vnto hym, Forbid

unte saei nist wipra izwis, faur izwis ist. †Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin meinamma.

51 Warþ þan, in þammei usfulnodedun dagos andanumtais is, yah is andwairþi seinata gatulgida, du gaggan in Iairusalem ;

52 Yah insandida airuns faura sis. Yah gaggandans galipun in haim Samareite, swe manwyan imma.

53 Yah ni andnemun ina, unte andwairþi is was gaggando du Iairusalem.

54 Gasaiwhandans þan siponyos is, Iakobus yah Iohannes, qeþun, Frauya, wileizu ei qiþaima, fon atgaggai us himina, yah fraqimai im, swe yah Heleias gatawida ?

55 Gawandyands þan gasok im, yah qaþ da im, Niu wituþ, whis ahmane siyuþ ;

56 Unte sunus mans ni qam saiwalom qistyan, ak nasyan. Yah iddyedun in anþara haim.

57 Warþ þan, gaggandam im in wiga, qaþ suns du imma, Laistya þuk, þiswhaduh þadei gaggis, Frauya.

58 Yah qaþ du imma Iesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ip sunus mans ui habaiþ whar haubiþ galagyai.

59 Qaþ þan du anþaramma, Laistei mik. Ip is qaþ, Frauya, uslaubei mis galeiþan faurþis, yah usfillan attan meinana.

60 Qaþ þan du imma Iesus, Let þans dauþans usfillan seinans nawins ; ip þu gagg, yah gaspillo þiudangardya Guþs.

61 Qaþ þan yah anþar, Laistya þuk, Frauya, ip faurþis uslaubei mis andqiþan þaim þaiei sind in garda meinamma.

62 Qaþ þan du imma Iesus, Ni manna uslagryands handu seinana hohan, yah saiwhands aftra, gatils ist in þiudangardya Guþs.

nis ongen eow, se is for eow. . . .

51 Sôþlice wæs geworden, ðá his andfenga dagas wæron gefyllede, he getrymede hys ansýne, ðæt he fêrde to Hierusalem ;

52 Ðá sende he bodan befcran his ansýne. Ðá eodon hig on ða ceastre Samaritanorum, ðæt hi him gegearwodon.

53 And hig ne onfêngon hine, forðam ðe he wolde faran to Hierusalem.

54 Ðá his leorning-cnihtas ðæt gesawon, Iacobus and Iohannes, ðá cwædon hig, Drihten, wyrt ðú we seegaþ, ðæt fyr cume of heofone, and fornime hig ? . . .

55 And he hine bewende, and hig þreade.

56

And hig fêrdon on óðer castel.

57 Ðá hi fêrdon on wege, sum him to ewaþ, Ie fylige ðe, swá hwyder swá ðú færst.

58 Ðá cwæþ se Hælend, Foxas habbaþ holu, and heofones fugelas nest, sôþlice mannes sunu næfþ hwar he hys heafod áhylde.

59 Ðá cwæþ he to óðrum, Filig me. Ðá cwæþ he, Drihten, álýf me árest byrigan minne fæder.

60 Ðá cwæþ se Hælend, Læt ða deadan byrigan hyra deadan ; gá ðú, and boda Godes rice.

61 Ðá cwæþ óðer, Ie fylige ðe, Drihten, ac lêt me árest hit cyðan ðam ðe æt hám synd.

62 Ðá cwæþ se Hælend him to, Nán man ðe hys hand áset on hys sull, and on-bæc besyhþ, nys andfenge Godes rice.

forbede, forsothe he that is not aȝens
ȝou, is for ȝou. . . .

51 Sothli it was don, whanne the dayes
of his takynge vp weren fillid, and he
settide faste his face, that he schulde go
in to Jerusalem ;

52 And he sente messengeris bifore his
ȝift. And thei goynge entriden in to a
citee of Samaritans, that thei schulden
make redy to him.

53 And thei receyueden not him, for
the face was of him goynge in to Jeru-
salem.

54 Forsothe whanne James and John,
his disciplis, hadden seyn, thei seiden,
Lord, wolt thou we seye, that fier come
down fro heuene, and waaste hem, as
Helye did ?

55 And he turned blamyde hem, sey-
ynge, ȝe witen not, whos spiritis ȝe ben ;

56 Forsothe mannis sone cam not for
to leese soulis, but for to saue. And
thei wenten in to another castel.

57 Forsoth it was don, hem walkynge
in the weye, sum man seide to him, I
shal sue thee, whidur euere thou schalt
go.

58 And Jhesu seide to him, Foxis han
dennys, and briddis of the cyr *han* nestis,
but mannis sone hath not where he schal
reste his heed.

59 Forsothe he seide to another, Sue
thou me. Sothli he seide, Lord, suffre
me first to go, and to burie my fadir.

60 And Jhesu seide to him, Suffre that
deede men burie her deede ; but go
thou, and telle the kyngdom of God.

61 And another seide, Lord, I schal
sue thee, but first suffre me to telle aȝen
to hem that ben at home.

62 Forsothe Jhesu seith to him, No
man sendynge his hond to the plouȝ,
and biholdynge aȝen, is able to the
rewme of God.

ye hym not, for he that is nott agaynst
you, is with you. . . .

51 And it folowed, when the time was
com that he schulde be receaved vp, that
he determined hym silfe, to goo to Jeru-
salem ;

52 And sent messengers before hym.
And they went and entred into a citee
of the Samaritans, to make redy for
hym.

53 And they wolde nott receive hym,
because his face was as though he wolde
goo to Jerusalem.

54 When hys disciples, James and Jhon,
sawe that, they sayde, Lorde, wilt thou
that we commaunde, that fyre come
doun from heven, and consume them,
even as Helias did ?

55 Jesus turned about and rebuked
them, sayynge, Ye wote nott, what maner
sprete ye are off ;

56 The sonne of man ys not come to
destroye mennes lives, but to save them.
And they went to an other toune.

57 Hit chaused, as they went on their
iorney, a certayne man sayd vnto hym,
I wyll folowe the, whifler soever thou
goo.

58 Jesus sayd vnto him, Foxes have
holes, and bryddes of the ayer have
nestes, but the sonne of man hath nott
where on to laye hys heed.

59 And he sayde vnto a nother, Folowe
me. And the same sayde, Lorde, suffre
me fyrst to goo, and bury my father.

60 Jesus sayd vnto hym, Lett the deede
bury the deede ; but goo thou, and preache
the kyngdome off God.

61 And another sayde, I wyll folowe
the, Lorde ; but lett me fyrst goo bid
them fare wele which are at home at
my housse.

62 Jesus sayd vnto him, No man that
putteth hys honde to the plowe, and
loketh backe, is apte to the kyngdom
of God.

CHAP. X. I Forsothe aftir thes thingis
the Lord Jhesu ordeynede and othere

CHAP. X. I After that the Lorde
apoynted other seventie also, and sent

yah insandida ins twans whanzuh faura andwairþya seinamma in all baurge yah stade, þadei munaida is gaggan.

2 Qaþuh þan du im, Asans managa, iþ waurstwyans fawai; bidyþ nu frauyan asanais, ei ussatya waurstwyans in þo asan seina.

3 Gaggij, sai! ik insandya izwis swe lamba in midumai wulf.

4 Ni bairaiþ pugg, nih matibalg, nih gaskohi, ni mannanhun bi wig golyaiþ.

5 In þane gardei inngaggiþ, frumist qiþaiþ, Gawairþi þamma garda.

6 Yah yabai siyai yainar sunus gawairþyis, gawheilaiþ sik ana imma gawairþi izwar; iþ yabai ni, du izwis gawandya.

7 Inuh þan þamma garda wisaiþ, matyandans yah driggkandans þo at im; wairþs auk ist waurstwya mizdons seinazos. Ni faraiþ us garda in gard.

8 Yah in þoei baurge gaggiþ, yah andnimaina izwis, matyaiþ þata faurlagido izwis;

9 Yah lekinof þans in izai siukans. Yah qiþiþ du im, Atnewhida ana izwis þiudangardi Guþs.

10 Iþ in þoei baurge inngaggiþ, yah ni andnimaina izwis, usgaggandans ana faurdaurya izos, qiþaiþ,

11 Yah stubyu þana gahaftnandan unsis us þizai baurg izwarai ana fotuns unsarans afhrisyam izwis; sweþauh þata witeiþ, þatei atnewhida sik ana izwis þiudangardi Guþs.

12 Qiþa izwis, þatei Saudaumyam in yainamma daga sutizo wairþiþ þau þizai baurg yainai.

13 Wai þus, Kaurazein; wai þus, Baiþsaïdan; unte iþ in Twrai yah Seïdonai waurþeina mahteis, þoei waurþun in izwis, aïris þau in sakkum yah azgon sitandeins, gaudreigodedeina.

14 Sweþauh Twrai yah Seïdonai sutizo wairþiþ in daga stauos þau izwis.

and sende hig twám beforan his ansýne on ælee ceastre and stówe, ðe he to cumenne wæs.

2 And ewæp to him, Hér is mycel ríp, and feawa wyrhtena; biddað ðæs rípes hláford, ðæt he sende wyrhten to his rípe.

3 Farað, nú! nú ic eow sende swá swá lamb betweox wulfas.

4 Ne bere ge saec, ne eodd, ne gescý, ne nánne man be wege ne grétap.

5 On swá hwylce hús swá ge in-gáþ, ewedaþ ærest, Sib si ðisse hiw-rædenne.

6 And gyf ðar beoþ sybbe bearn, reste ðar eower sib; gif hit elles sý, heo sý to eow gecyrred.

7 Wunigaþ on ðam ylean húse, and etaþ and drincaþ ða þing ðe hig habbaþ; sóþlice se wyrhta is his mède wyrðe. Ne fare ge fram húse to húse.

8 Ac on swá hwylce ceastre swá ge in-gáþ, and hig eow onfóp, etaþ ðæt eow toforan áset ys;

9 And gehælaþ ða untruman ðe on ðam húse synd. And seegaþ him, Godes rice to eow genealæcþ.

10 On swá hwylce ceastre swá ge in-gáþ, and hig ne onfóp eow, gáþ on hyra stræta, and ewedaþ,

11 ðæt dust ðæt of eowre ceastre on úrum fótum elifode we drigeaþ on eow; witaþ ðeah, ðæt Godes rice genealæcþ.

12 Ic eow seege. ðæt Sodom-warum on ðam dæge biþ forgifenlicere ðonne ðære ceastre.

13 Wá ðé, Corozaim; wá ðé, Bethsaïda; forðam gif on Tyro and on Sydone gewordene wæron ða megentu ðe on eow gedcne synd, gefyrn hig on hæran and on axan, hreowsunge dydon.

14 ðeah hwæðere Tiro and Sydone o ðam dæge byþ forgyfeulicere ðonne eow.

seuenty and tweyne, and sente hem by tweyne and tweyne before his face in to euery citee and place, whidir he was to comynge.

2 And he seide to hem, Sothli myche ripe corn is, but fewe workmen; therefore preie 3e the lord of the ripe corn, that he sende workmen in to his rype corn.

3 Go 3e, lo! I sende 3ou as lambren a mong wolues.

4 Nyle 3e bere a sachel, nether scrip, nether schoon, and greete 3e no man by the weye.

5 And in to what euere hous 3e schulen entre, first seye 3e, Pees to this hous.

6 And if a sone of pees schal be there, 3oure pees schal reste on him; if non, it schal turne agen to 3ou.

7 Forsothe dwelle 3e in the same hous, etynge and drynkinge tho thingis that ben at hem; forsothe a workman is worthi his hyre. Nyle 3e passe fro hous in to hous.

8 And in to what euere citee 3e schulen entre, and thei schulen receyue 3ou, ete 3e tho thingis that ben put to 3ou;

9 And heele 3e the syke men that ben ther yune. And seye 3e to hem, The kyngdom of God schal ne 3e in to 3ou.

10 In to what euer citee 3e schulen entre, and thei schulen not receyue 3ou, 3e goynge out in to the streetis thereof, seie,

11 Also we wypen of in to 3ou the poudere that cleuyde to vs of 3oure citee; netheloes wite 3e this thing, for the rewme of God schal come ny3.

12 Forsoth I seie to 3ou, for to Sodom it schal be esyere^t than to that citee in thilke day.

13 Woo to thee, Corosaym; woo to thee, Bethsaida; for if in Tyre and Sydon the vertues hadden ben don, whiche ben don in thee, sum tyme thei sittynge in heer and aische, schulden haue don penaunce.

14 Ne helles to Tyre and Sydon it schal be esyer in the dom than to 3ou.

them two and two before his face into every citee and place, whither he him silfe wolde come.

2 And sayde vnto them, The harvest is greate, but the laborers are feawe; praye therefore the lorde of the harvest, to send forth hys laborers into hys hervest.

3 Goo youre wayes, beholde! I sende you forthe as lambes amonge wolues.

4 Beare noo wallet, nether scrippe, nor shues, and salute noo man by the weye.

5 In whatsoever housse ye enter in, fyrst saye, Peace be to this housse.

6 And yf the somme of peace be theare, youre peace shall rest upon hym; yf nott, yt shall returne to you agayne.

7 And in the same housse tary still, eatynge and drynkyng such as they have; for the laborer is worthy off hys rewarde. Go not from housse to housse.

8 And in to whatsoever citee ye euter, yf they receave you, eate whatsoever is set before you;

9 And heale the sieke that are theare. And saye vnto them, The kyngdom of God is come neye upon you.

10 But into whatsoever citee ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye,

11 Even the very dust which cleaveth on vs of youre citee we wyepe of agaynst you; nott with stondynge marke this, that the kyngdom of God was come neye upon you.

12 Ye and I saye vnto you, that it shalbe easier in that daye for Sodom than for that citee.

13 Wo be to thee, Chorozin; wo be to thee, Bethsaida; for if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sittynge in heere and assles.

14 Neverthelesse it shalbe easier for Tyre and Sidon at the iudgment than for you.

15 Yah þu, Kafarnaum, þu und himin ushauhido, und halya gadrausyaza.

16 Saei hauseiþ izwis, mis hauseiþ; yah saei ufbrikiþ izwis, mis ufbrikiþ; iþ saei ufbrikiþ mis, ufbrikiþ þamma sandyandin mik.

17 Gawandidedun þan sik þai sibuntehund miþ fahedai, qiþandans, Frauya, yah unhlþons nfhaisyand unsis in namin þeinamma.

18 Qaþ þan du im, Gasawh Satanan, swe lauhmunya, driusandan us himina.

19 Sai! atgaf izwis waldufni trudan ufaro waurme, yah skaurpyono, yah ana allai mahtai fiyandis, yah waihte ainohun izwis ni gaskaþyiþ.

20 Sweþauh þamma ni faginof, ei þai almans izwis nfhaisyand; iþ faginod, in þammei namna izwara gamelida sind in himinam.

21 Inuh þizai wheilai swegnida almin Iesus, yah qaþ, Andhaita þus, atta, Frauya himinis yah airþos, unte afialht þo faura snutraim yah frodaim, yah andhulides þo niuklahaim. Yai, atta, unte swa warþ galeikaiþ in andwairþya þeinamma. Yah gawandiþs du siponyam seinaim qaþ,

22 All mis atgiban ist fram attin meinamma, yah ni whashun kann, whas ist sunus, alya atta; yah whas ist atta, alya sunus, yah þammei wili sunus andhulyan.

23 Yah gawandiþs du siponyam seinaim, sundro qaþ, Audaga augona, þoei saiwhand þoei yus saiwhiþ.

24 Qiþa auk izwis, þatei managai praufeteis yah þiudanos wildedun saiwhan, þatei yus saiwhiþ, yah ni gasewhum; yah hausyan, þatei yus gahauseiþ, yah ni hausidedun.

25 Yah sai! witodafasteis sums ustof, fraisands ina, yah qiþands, Laisari, wha tauyands libainais aiweinons arbya wairþa?

26 Þaruh qaþ du imma, In witoda wha gameliþ ist? whaiwa ussiggwis?

27 Iþ is andhafyands qaþ, Friyos Frauyan Guþ þeinana us allamma hair-

15 And ðú, Cafarnaum, oð heofon up-áhafen, ðú byst oð helle besenced.

16 Me gehýrþ, se ðe eow gehýrþ; and me oferhogað, se ðe eow oferhogað; se ðe me oferhogað, he oferhogað ðone ðe me sende.

17 Ðá gecyrdon ða twá and hund-seofentig mid gefean, and cwædon, Drihten, deofol-seocnessa us synd on ðinum naman under-þeodde.

18 Ðá sæde he him, Ic geseah Satanan, swá swá lig-ræse, of heofone feallende.

19 And nú! ic sealde eow anweald to tredenne ofer næddran, and snacan, and ofer ælc feondes mægen, and nán þing eow ne derap.

20 Ðeah hwæðere ne blissige ge, on ðam ðe eow synd gástas under-þeodde; geblossiaþ, ðæt eower naman synd on heofonum áwritene.

21 On ðære tide he on Hálgum Gáste geblossode, and cwæþ, Ic andette ðé, fæder, Drihten heofones and eorþan, forðam ðe ðú ðás þing wisum and gleawum behýðdest, and lytlingum áwruge. . . . forðam hit befóran ðé swá gelicode. . . .

22 Ealle þing me synd fram mínum fæder gesealde, and nán man nát, hwyle is se sunu, búton se fæder; ne hwyle is se fæder, búton se sunu, and se ðe se sunu hit áwreon wyle.†

23 Ðá cwæþ he, to his leorning-cnihtum bewend, Eadige synd ða eagan, ðe geseoþ ða þing ðe ge geseoþ.

24 Sôþlice ic eow secge, ðæt manega witegan and cyningas woldon geseon ðæt ge geseoþ, and hig hit ne gesawon; and woldon gehýran ðæt ge gehýraþ, and hig hit ne gehýrdon.

25 Ðá árás sum æ-gleaw man, and fandode his, and cwæþ, Láreow, hwæt dó ic ðæt ic éce lif hæbbe?

26 Ðá cwæþ he to him, Hwæt is gewriten on ðære æ? hú ræstst ðú?

27 Ðá andswarode he, Lufa Drihten ðinne God of ealre ðiure heortan, and

15 And thou, Cafarnaum, ert enhaunsid til to heuene; thou schalt be drenchid til in to helle.

16 He that heerith 3ou, heerith me; and he that dispisith 3ou, dispisith me; forsothe he that dispisith me, dispisith him that sente me.

17 Forsoth two and secenty *disciplis* turnedyn a3ein with ioye, seyinge, Lord, also fendis ben sujet to vs in thi name.

18 And he seith to hem, I sy3 Sathanas fallinge down fro heuene, as leit.

19 And loo! I haue 3ounn to 3ou power of defoulinge[†] on serpents, and scorpionis, and on al the vertu of the enemy, and no thing schal anoye 3ou.

20 Nethelise nyle 3e haue ioye in this thing, for fendis ben sujet to 3ou; but ioye 3ee, that 3oure names ben writun in heuenes.

21 In thilke our he gladide in the Hooly Goost, and seide, I knowleche to thee, fadir, Lord of heuene and erthe, which hast hid thes thingis fro wyse men and prudent, and hast schewid hem to litle. 3he, fadir, for so it pleside bifore thee

22 Alle thingis ben 3ounn to me of my fadir, and no man woot, who is the sone, no but the fadir; and who is the fadir, no but the sone, and to whom the sone wolde schewe.

23 And he turned to his disciplis, seide, Blessid *ben* the y3en, whiche seen tho thingis that 3e seen.

24 Sothli I seie to 3ou, for many prophetis and kyngis wolden se tho thingis, whiche 3e seen, and thei sy3en not; and heere tho thingis, that 3e heere, and thei herden not.

25 And lo! a wyse man of the lawe roos, temptinge him, and seyinge, Maistir, what thing doyng schal I welde euerlastinge lyf?

26 And he seide to him, What is writun in the lawe? hou redist thou?

27 He answeringe seide, Thou schalt loue the Lord thi God of al thyn herte,

15 And thou, Capernaum, which art exalted to heven, shalt be thrust doune to hell.

16 Whosoever heareth you, heareth me; and whosoever despiseth you, despiseth me; and he that despiseth me, despiseth hym that sent me.

17 The seventie returned agayne with ioye, sayinge, Lorde, even the very devyls are subdued to vs thorowe thy name.

18 And he sayde vnto them, I sawe Sathan, as it had bene lightenyg, faule doune from heven.

19 Beholde! I geve vnto you power to treade on serpentes, and scorpions, and apon all maner power of the enemy, and nothyng shall hurte you.

20 Neverthelesse in thys reioyse nott, that the spretes are vnder youre power; butt reioyse, be cause youre names are written in heven.

21 That same time reioysed Jesus in the Sprete, and sayde, I prayse the, father, Lorde of heven and erth, be cause thou hast hyd these thynges from the wyse and prudent, and hast opened them to the folisshe. Even soo, father, for soo pleased it the

22 All thynges are geven me off my father, and noo man knoweth, who the sonne is, butt the father; nether who the father is, save the sonne, and he to whom the sonne wyl shewe hym.

23 And he turned to his disciples, and sayde secretly, Happy are the eyes, which se that ye se.

24 For I tell you, that many prophetes and kynges have desired to se those thynges, which ye se, and have nott sene them; and to heare those thynges, whych ye heare, and have nott hearde them.

25 And marke! a certayne lawere stode vp, and tempted hym, sayinge, Master, what shall I do to inheret eternal lyfe?

26 He sayd vnto him, What ys written in the lawe? howe redest thou?

27 And he answered and sayde, Thou shalt love thy Lorde God wyth all thy

tin þeinamma, yah us allai saiwalai þeinai, yah us allai mahtai þeinai, yah us allai galugdai þeinai ; yah newhund-
yhan þeinana swe þuk silban.

28 Þanuh qap ðu ïnma, Raihtaba and-
hoft ; pata tawei, yah libais.

29 Æþ is wilyands uswaurhtana sik
domyan, qap ðu Æsua, An whas ïst
mis newbundya ?

30 Andhafyands þan Æsus, qap, Manna
galaip af Æirusalem ïn Æaireikon, yah
ïn waidedyans frarann, þaiei yah biraub-
odedun ïna, yah banyos analag . . .

of ealre ðinre sáwle, and of eallum
ðinum mihtum, and of eallum ðinum
mægene ; and ðinne nehstan swá ðé
sylfne.

28 Ðá cwæþ he, Rihte ðú andswarod-
est ; ðó ðæt, ðonne lyfast ðú.

29 Ðá cwæþ he to ðam Hælende, and
wolde hine sylfne gerihtwisian, And
hwyle is min nehsta ?

30 Ðá cwæþ se Hælend hine, up-
beseonde, Sum man fërde fram Hieru-
salem to Hiericho, and becom on ða
sceapan, ða hine bereafodon, and tint-
regodon hine, and foriéton hine sám-
cucene.

31 Ðá gebyrode hit, ðæt sum sacerd
fërde on ðam ylcan wege, and, ða he
ðæt geseah, he hine forbeah.

32 And eall-swá ðiácon. ðá he wæs
wið ða stówe, and ðæt geseah, he hyne
eac forbeah.

33 Ðá fërde sum Samaritanise man
wið hine ; ða he hine geseah, ða wearþ
he mid mild-heortnesse ofer hine á-
styred.

34 Ðá genealæhte he, and wráþ his
wunda, and on-ágeat ele and win. And
hine on hys nýten sette, and geládde
on hys læce-hús, and hine lácnode.

35 And brohte óðrum ðæge twegen
penegas, and sealde ðam læce, and ðus
cwæþ, Begým hys ; and swá hwæt swá
ðú máre to-gedést, ðonne ie cume, ic
hit forgylde ðé.

36 Hwyle ðara þreora þynep ðé ðæt sý
ðæs mæg, ðe on ða sceapan befeoll ?

37 Ðá cwæþ he, Se ðe him mild-
heortnesse on dyde. Ðá cwæþ se Hæ-
lend, Gá, and ðó eall-swá.†

38 Sóplice hit wæs geworden, ðá hig
fêrdon, se Hælend eode on sum castel ;
and sum wif, on naman Martha, onfêng
hyne on hyre hús.

39 And ðære swuster wæs, Maria, seo
eac sæt wið ðæs Hælandes fét, and his
word gehýrde.

40 Sóplice Martha geornlice him þén-

and of al thi soule,† and of alle thi myȝtis, and of al thi mynde; and thi neȝebore as thi silf.

28 And Jhesu seide to him, Thou hast answerid riȝtly: do thou this thing, and thou schalt lyue.

29 Forsothe he willinge to iustifye him silf, seide to Jhesu, And who is my neȝebore?

30 Sothli Jhesu biholdinge, seide, Sum man cam down fro Jerusalem in to Jerico, and felde among theunes, whiche also robbiden him, and, woundis putt in, wenten away, the man lefte half quyk.

31 Forsothe it byfel, that sum prest cam down in the same weye, and, him seyn, passide forth.

32 Also forsoth and a dekene, whanne he was bisydis the place, and syȝ him, passide forth.

33 Forsoth sum man Samaritan, makinge iourney, cam bisydis the weye; and he seyng him, was stirid by mercy.

34 And he comyng nyȝ, bond to gidere his woundis, heeldyng yn oyle and wyn. And he puttinge on his hors, leide in to a stable, and dide the cure of him.

35 And another day he brouȝte forth twey pens, and ȝaf to the kepere of the stable, and seide, Hauē thou the cure of him; and what euere thing thou schalt ȝyue ouer, I schal ȝelde to thee, whanne I schal come aȝen.

36 Who of thes thre semeth to thee to haue be neȝebore to him, that felde a mong the theues?

37 And he seide, He that dide mercy on hym. And Jhesu seith to him, Go thou, and do thou in lyk manere.

38 Forsoth it was don, while thei wenten, and he entride in to sum castel; and sum womman, Martha bi name, receyuede him in to hir hous.

39 And to this *Martha* was a sister, Marie bi name, which also sittinge by sydis the feet of the Lord, herde the word of him.

40 Forsothe Martha bisyede aboute

hert, and wyth all thy soule, and with all thy strengthe, and with all thy mynde; and thy neȝebour as thy sylfe.

28 And he sayde vnto hym, Thou hast answered riȝt; this do, and thou shalt liue.

29 He willyng to iustifye hym silfe, sayde vnto Jesus, Who ys then my neȝebour?

30 Jesus answered, and sayde, A certayne man descended from Jerusalem into Jericho, and fell into the bondes off theues, whych robbed hym off his rayment, and wounded hym, and departed, leuyng hym halfe deed.

31 And yt chaunsed, that there cam a certayne preste that same waye, and sawe hym, and passed by.

32 And lyke wyse a leuite, when he was come neye to the place, went and loked on hym, and passed by.

33 Then a certayne Samaritane, as he iornyed, cam neye vnto hym; and behelde hym, and had compassion on hym.

34 And cam to hym, and bounde vppe hys wondes, and poured in wyne and oyle. And layed him on his beaste, and brought hym to a commen hostry, and drest hym.

35 And on the morowe when he departed he toke out two pence, and gave them to the host, and said vnto him, Take cure of him; and whatsoever thou spendest above this, when I come agayne, I will recompence the.

36 Which nowē off these thre thynkest thou was neȝebour vnto him, that fell into the theues bondes?

37 And he answered, He that shewed mercy on hym. Then sayd Jesus vnto hym, Go, and do thou lyke wyse.

38 Hyt fortunēd, as he went, that he entred into a certayne toune; and a certayne woman, named Martha, receaved hym into her housse.

39 And this woman had a sister, called Mari, which sate at Jesus fete, and herde Jesus preachyng.

40 Martha was combred about moche

ode. Ðá stóð heo, and cwæp, Drihten, nis ðe nán caru, ðæt mīn swuster lét me ánylþige þénian ? sege hyre, ðæt heo fylste me.

41 Ðá cwæp se Hælend, Martha, Martha, geornfull dū eart, and embe fela þinga gedréfed ;

42 Gewislice án þing is nead-behéfe. María geceas ðone sélestan dæġ, se hyre ne byþ áfyrred.

CHAP. XI. 1 Sôþlice wæs geworden, ða he wæs on sumere stôwe hine gebiddende, ða ða he geswác, him to cwæp án his leorning-cnihta, Drihten, lær us us gebiddan, swá Iohannes his leorning-cnihtas lærde.

2 Ðá cwæp he to him, Cweðað ðus, ðonne ge eow gebiddað, U're fæder, dū ðe on heofone eart, si ðin nama gehálgod. To-cume ðin rice. Geweorðe ðin willa on heofone, and on eorþan.

3 Syle us to-dæg úrne dæghwamlican hláf.

4 And forgyf us úre gyltas, swá we forgyfaþ ælcum ðara ðe wið us ágyġt. And ne læd dū us on costnunge, ac álýs us fram yfele.

5 Ðá cwæp he to him, [†]Hwyle eower hæfþ sumne freond, and gæþ to midre nihte to him, and cwyþ to him, Lá freond, læn me þry hláfas ;

6 Forðam mīn freond com of wege to me, and ic næbbe hwæt ic him tofóran legge.

7 And he ðonne him ðus andswarige, Ne beo dū me gram ; nú mīn duru is belocen, and mīne cnihtas synd on reste mid me ; ne mæg ic árisan nú, and syllan ðe.

8 Gyf he ðonne þurhwunaþ enuciende, ic eow seege, gyf he [ne] árist and him sylþ ðonne, forðam ðe he his freond ys, ðeah hwæðere for hys onhrope he árist, and sylþ him his neode.

9 And ic eow seege, biddað, and eow byþ geseald ; sécaþ, and ge findað ; enuciaþ, and eow byþ untýned.

moche seruyee. Which stood, and seide, Lord, is it not of charge to thee, that my sistr lefte me aloone, for to mynystre? therefore seye to hir, that she helpe me.

41 And the Lord answeringe seide to hir, Martha, Martha, thou ert bysi, and art troublid aentis ful manye thingis;

42 Forsoth o thing is necessarie. Marie hath chose the beste part, which schal not be take a wey fro hir.

CHAP. XI. 1 And it was don, whanne he was preynge in sum place, as he ceesside, oon of his disciplis seide to him, Lord, teche vs to preye, as and John tau3te his disciplis.

2 And he seide to hem, Whanne 3e preyen, seye 3e, Fadir, . . . halewid be thi name. Thi kyngdom come to . . .

3 3yue to vs to day oure eche dayes breed.

4 And for3yue to vs oure synnes, as and we for3yuen to ech owynge to vs. And leed not vs in to temptacioun. . . .

5 And he seith to hem, Who of 3ou schal haue a frend, and schal go to him at mydny3t, and schal seie to him, Frend, leene to me thre loouys;

6 For my frend cometh to me of the weye, and I haue not what I schal sette bifore him.

7 And he withynne forth answeringe seye, Nyle thou be noyful to me; the dore is now schit, and my children beth with me in the coweche; I may no3t ryse, and 3yue to thee.

8 And if he schal contynue knoockynge, I seye to 3ou, thou3 he schal not 3yue to hym, for he is a frend, nethcles for his vurestefulnesse he schal rise, and 3yue to hym, how manye he hath nedeful.

9 And I seie to 3ou, axe 3e, and it schal be 3ouun to 3ou; seke 3e, and 3e schulen fynde; knoocke 3e, and it schal be openyd to 3ou.

servynge. And stode, and sayde, Master, doest thou not care, that my sister hath leeft me to minister alone? bid her therefore, that she helpe me.

41 And Jesus answered and sayde vnto her, Martha, Martha, thou arte busied, and troublest thy silfe about many thynges;

42 Verely one ys nedfull. Mary hath chosen her a good parte, which shall not be taken away from her.

CHAP. XI. 1 And it fortunod, as he was prayenge in a certayne place, when he ceased, won of his disciples sayd vnto him, Master, teache vs to praye, as Jhon taught his disciples.

2 And he sayd vnto them, When ye praye, saye, Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will be fulfillt, even in erth as it is in heven.

3 Oure dayly breed geve vs this daye.

4 And forgeve vs oure synnes, for even we forgeve every man that traspaseth vs. And ledde vs not into temptacion, butt deliver vs from evyll. Amen.

5 And he sayde vnto them, Which of you shall have a frende, and shall goo to hym att mydnyght, and saye vnto hym, Frende, lende me foure loves;

6 For a frende of myne is come out off the waye to me, and I have nothyng to sett before him.

7 And he with in shall andswer and saye, Trouble me nott; nowe is the dore shett, and my servaunttes are with me in the chamber; I cannot ryse, and geve them to the.

8 I saye vnto you, though he woll not aryse and geve hym, be cause he is his frende, yet because of hys importunite he woll ryse, and geve him, as many as he nedeth.

9 And I saye vnto you, axe, and yt shalbe geven you; seke, and ye shall fynde; knoocke, and it shalbe opened vnto you.

10 Ælc ðara ðe bitt, onfehþ; and se ðe sēcþ, he fint; and enuciendum byþ untýned.

11 Hwyle eower bitt his fæder hlāfes, segst ðú sylþ he him stān? oððe gif he byt fisce, sylþ he him næddran for fisce?

12 Oððe gif he bit æg, segst ðú rācþ he him scorpionem? ðæt is ān wýrm-cynn.

13 Witodlice gif ge, ðonne ðe synd yfele, cunnon syllan góde sylene eowrum bearnum, swá mycele mā eower fæder of heofone sylþ góðne gāst ðam ðe hyne biddaþ.†

14 Ðá wæs se Hælend út-ádrifende sume deofol-seocnesse, and seo wæs dumb. And ðá he út-ádráf ða deofel-seocnesse, ðá spræc se dumba; and ða mænigeo wundredon.

15 Sume ewædon, On Belzebub, deofla ealdre, he út-ádrifþ ða deofol-seocnessa.

16 And sume his fandodon and gyrndon of heofone tācnes of him.

17 Ðá he geseah hyra geþancas, he ewæþ, Ælc rice on hyt sylf todaēled, byþ toworpen, and ðæt hūs ofer ðæt hūs fealþ.

18 Gyf Satanas is todaēled on hine sylfne, hū stent his rice? Fordam ðe ge seegaþ, ðæt ic on Belzebub deofol-seocnessa út-ádrife.

19 Gif ic on Belzebub deofla út-ádrife, on hwam út-ádrifaþ eower bearn? Fordam hig beoþ eowere dēman.

20 Gewislice gif ic on Godes fingre deofla út-ádrife, callunga Godes rice on eow becymþ.

21 Donne se stranga gewæpnod his cafertún gehealt, ðonne beoþ on sibbe ða þing ðe he āh.

22 Gyf ðonne strengra ofer hine cymþ and hine ofer-wiup, calle his wæpnu, ðe he on-trúwode, he him áfyrþ, and todaēlp his here-reaþ.

23 Se ðe nis mid me, se is ongean me; and se ðe ne gaderað mid me, se hit tostret.

24 Donne se unclæna gāst gæþ of ðam men, he gæþ þurh unwaeterige stōwa,

10 Forsoth ech man that axith, takith ; and he that sekith, fyndith ; and to a man knockynge, it schal be openyd.

11 Therefore who of you axith the fadir breed, wher he schal gyue to him a stoon ? ether if he axith fysch, wher he schal gyue to him a serpent for the fysch ?

12 Ethir if he schal axe an ey, whethir he schal dresse to him a scorpion ?

13 Therefore if ye, whanne ye ben yuele, kumme gyue to youre children goode thingis youun, hou moche more youre fadir of heuene schal gyue a good spirit to men axynge him.

14 And whes was eastynge out a fend, and he was doumbe. And whanne he hadde cast out the fend, the doumb man spak ; and the companyes wondriden.

15 Forsoth summe of hem seiden, In Belsebub, prince of deuclis, he castith out deuclis.

16 And other temptynge axiden of him a tokene fro heuene.

17 Forsoth he, as he sy3 the thou3tis of hem, seide to hem, Euery rewme departide a3ens it silf, schal be desolat, and an hous schal falle on an hous.

18 Forsoth and if Sathanas is departid a3ens him silf, how schal his rewme stonde ? For ye seyn, that I caste out fendis in Belsebub.

19 Forsoth if I in Belsebub caste out fendis, in whom youre sones casten out ? Therefore thei schulen be youre domesmen.

20 Forsoth if I caste out fendis in the fyngir of God, sothli the rewme of God is comen in to you.

21 Whanne a strong armed man kepith his hows, alle thingis that he weldith bin in pees.

22 Sothli if a strongere comynge aboute ouercome him, he schal take a wey alle his armenis, in whiche he tristide, and schal dele abroad his spaylis.

23 He that is not with me, is a3ens me ; and he that gedrith not to gidere with me, scaterith a brood.

24 Whanne an vnelene spirit huth gon out of a man, he wandrith by drye placis,

10 For every one that axeth, receyvet ; and he that seketh, fyndeth ; and to him that knocketh, shall it be opened.

11 Yf the soune axe breed off eny off you which ys hys father, wyll he proffer hym a stone ? or yff he axe fisshe, wyll he geve hym a serpent ?

12 Or yf he axe an egge, wyll he proffer him a scorpion ?

13 Yf ye then, which are evyll, know howe to geve good giftes vnto youre chylidren, howe moche more shall yoare fadir celestiall geve a goode sprete to them that desire it of hym.

14 And he was a castynge out a devyll, whyche was don. And it folowed when the devyll was gone out, the doni spake ; and the people wendred.

15 Some off them sayde, He casteth out devyls by the power of Belzebul, the chefe of the devyls.

16 And other tempted hym sekyng of hym a signe from heven.

17 He knewe their thoughtes, and sayde vnto them, Every kyngdom at debate with in it silfe, shalbe desolate, and won housse shall fall upon another.

18 Soo if Satan be at variaunce with in hym silve, howe shall his kyngdom endure ? Be cause ye saye, that I cast out devyls by the power off Belzebul.

19 Yf I by the power of Belzebul caste oute devyles, by whose power do youre chylidren cast them out ? Therefore shall they be youre iudges.

20 Butt if I with the finger off God cast out devyls, noo doute the kyngdom of God is come upon you.

21 When a stronge man armed watcheth his housse, that he possesseth is in peace.

22 But when a strongere then he cometh upon hym and overcometh hym, he taketh from him his harnes, wherin he trusted, and devideth his gooddes.

23 He that is not with me, is agaynst me ; and he that gadereh nott with me, scattereth.

24 When the vnelene sprete is gone out of a man, he walketh through water-

reste sēcende; and nāne ne gemēt, ðonne cwyp he, Ic gewende eft to mīnum hūse, ðe ic of-eode.

25 And ðænne he cymþ, he lit gemēt æntig mid besnum áfeormod. . . .

26 ðonne gæþ he, and nimþ seofen óðre gāstas wýrsan ðonne he, and in-gāþ, and ðar eardiap. ðonne synd ðæs mannes endas wýrsan ðam ærrum.

27 Sóplice wæs geworden, ðá he ðis sáede, sum wif him to cwæþ, Eadig is se innoþ ðe ðe bær, and ða breost ðe ðú suce.

28 ðá cwæþ he, Eadige synd ða, ðe Godes word gehýraþ, and ðæt gehealdap.

29 ðá hyra manega togædere comon, he cwæþ to him, ðeos cneorys is mánfull cneorys; heo sēcþ tácen, and hyre ne biþ nán geseald, búton Ionan tácen.

30 Swá swá Iona wæs tácen Niniuetum, swá biþ mannes sunu tácen ðisse cneorisse.

31 Súþ-dæles cwén árist on dóme mid ðisse cneorysse mannum, and genyðeraþ hig; forðam ðe heo com of eorþan endum, to gehýranne Salomones wisdom, and efne! ðes is mára ðonne Salomon.

32 Niniuetisce men árisaþ on dóme mid ðisse cneorysse, and genyðeriaþ hig; forðam ðe hig dæd-bóte dydon æt Ionam bodunge, and ðes is mára ðonne Iona.

33 Ne on-ælp nán man his leoht-fæt, and sett on diglum, ne under bydenc, ac ofer candel-stæf, ðæt ða ðe in-gāþ, leoht geseon.

34 ðin eage is ðines lichaman leoht-fæt; gif ðin eage biþ hluttur, ðonne biþ eall ðin lichama beorht; gif hit byþ deore, eall ðin lichama byþ þýstre.

35 Warn, ðæt ðæt leoht ðe ðe on is, ne sýn þýstru.

36 Gyf ðin lichama eall biþ beorht, and næfþ nāne dæl þýstra, ðonne byþ

sekinge reste; and he fyndynge not, seith, I schal turne azen in to myn hous, wher of I cam out.

25 And whanne he schal come, he fyndith it clenysid with beesmes, and ourned.

26 Thanne he goth, and takith with him seuene othere spiritis werse than him silf, and thei gon yn, dwellen there. And the laste thingis of that man ben maad worse than the formere.

27 Forsoth it was don, whanne he seide thes thingis, sum womman of the company reysinge hir vois, seide, Blessid be the wombe that bar thee, and *blessid be* the tectis whiche thou hast sokun.

28 And he seide, Rathere blessid *ben* thei, that heeren Goddis word, and kepen it.

29 Forsothe the cumpanye comynge to gidere, he bigan to seye, This generacioun is a weyward generacioun; it sekith a tokene, and a tokene schal not be 3ouun to it, no but the tokene of Joonas, the prophete.

30 For whi as Joonas was a tokene to men of Nynyue, so maunis sone schal be to this generacioun.

31 The queene of the south schal ryse in dom with men of this generacioun, and schal condempne hem; for she cam fro the endis of the erthe, to heere the wysdom of Salomon, and lo! here is more than Salomon.

32 Men of Nynyue schulen ryse in dom with this generacioun, and schulen condempne it; for thei diden penaunce at the prechinge of Joonas, and lo! here is more than Joonas.

33 No man listneth a lanterne, and puttith in hidlis, other vndir a boyshel, but on a candel stieke, that thei that gon yn, se list.

34 The lanterne of thi body is thin y3e; if thin y3e schal be symple, al thi body schal be listful; forsoth if it schal be weyward, also thi body schal be derkful.

35 Therefore se thou, lest the list which is in thee, be derknessis.

36 Therefore if al thi body schal be listful, not hauynge ony part of derknessis,

lesse places, sekyngre reest; and when he fyndeth none, he sayeth, I will returne agayne vnto my housse, whence I cam out.

25 And when he commeth, he fyndeth it swept, and garnished.

26 Then goeth he, and taketh seven other spretes with hym worsse then hym silfe, and they enter in, and dwell there. And the ende off that man is worsse then the begynnynge.

27 Hit fortunod, as he thus spake, a certayne woman of the company lyfte vp her voyce, and sade vnto hym, Happy is the wombe that bare the, and the pappes which gave the sueke.

28 Butt he sayde, Happy are they, that heare the worde off God, and kepe it.

29 When the people wer gadered thicke to geder, he began to saye, This is an eyll nacion; they seke a signe, and there shall noo signe be geuen them, but the signe off Jonas, the prophet.

30 For as Jonas was a signe to the Ninivites, so shall the sonne off man be to this nacion.

31 The quene off the southe shall ryse at the iudgement with the men of this generacion, and condempne them; for she cam from the ende of the worlde, to heare the wisdom of Solomon, and beholde! a greater then Solomon is here.

32 The men off Ninivite shall ryse at the iudgement with this generacion, and shall condempne them; for they repented at the preachynge of Jonas, and beholde! a greater then Jonas is here.

33 Noo man lighteth a candell, and putteth it in a preve place, nether vnder a busschel, butt on a candelstieke, that they that come in, maye se light.

34 The light off thy body is thyne eye; therefore when thyn eye is single, then is all thy body full off light; butt if thyne eye be eyll, then shall all thy body be full off darknes.

35 Take hede therefore, thatt the light whiche is in the, be nott darknes.

36 For if all thy body shalbe light, hauynge noo parte darke, then shall all

he eall beorht, and ðe on lyht swá ðæt leoht-fæt ðæs lig-ræseces.†

37 . . . Ðá bæd hine sum Fariseise man, ðæt he æte mid him. And he in-eode, and sæt.

38 Ðá ongan se Fariseisca on him smeagan, and eweðan, hwí he geþwogen nære ær his gereorde.

39 Ðá cwæþ Drihten to him, Nú ge Farisei ðæt úte is calices and disces geclænsiaþ; ðæt eow innan is, ðæt is full reafláces and unrihtwisnesse.

40 Lá dysegan, hú ne worhte ðæt ðæt inne is, se ðe worhte ðæt úte is?

41 Ðeah hwæðere ðæt to láfe is, syllað ælmessan, ðonne beoþ eow calle þing clæne.

42 Ac wá eow, Fariseum, ge ðe teoðiaþ mintan, and rúðan, and ælee wyрте, and ge forbúgaþ dóm and Godes lufe. Ðás þing eow gebyrede to dónne, and ða þing ne forlætan.

43 Wá eow, Fariseum, ge ðe lufiaþ ða forman heah-setl on gesamnungum, and grétinga on strætum.

44 Wá eow, forðam ðe ge synd swylce ða byrgena, ðe man innan ne sceawaþ, and ða men nyton ðe him on-ufan gáþ.

45 Ðá andswarode him sum æ-gleaw, Láreow, teonan dú wyrest us, mid ðisse ságe.

46 Ðá cwæþ he, Wá eow æ-gleawum, forðam ðe ge sýmaþ men mid ðam byrðenum ðe hig áberan ne mágon, and ge ne áhrinaþ ða seamas mid eowrum ánum fingre.

47 Wá eow, ge ðe timbriaþ wítegena byrgena; eower fæderas hig ofslógon.

48 Eallunga ge cýðaþ, and ge þafiaþ eower fædera weoreum; forðam hig ofslógon hig, and ge timbriaþ hira byrgena.

49 Forðam cwæþ Godes wisdóm, Ic sende to him wítegan, and apostolas, and hig ofsleaþ hig and eltaþ.

it schal be al liztful, and as a lanterne of bryghtnesse it schal 3yue lizt to thee.

37 And whanne he spak, sum Pharisee praiede, that he schulde etc at hym. And he gon yn, saat to the mete.

38 Sothli the Pharisee bigan to seie, gessynge with ynne him silf, whi he was not waischun byfore the mete.

39 And the Lord seith to him, Now 3e Farisees cleusen that thing that is with outhenforth of the kuppe and plater; but that thing of 3ou that is with ynne, is ful of rauceyn and wickidnesse.

40 Foolis, wher he that made that thing that is with oute forth, made not also that thing that is with ynne?

41 Netheles that thing that is ouer,[†] 3yue 3e almes, and lo! alle thingis ben elene to 3ou.

42 But woo to 3ou, Pharisees, that tythen mynte, and ruwe, and al wort,[†] and passen dom and the charite of God. Forsoth it bihofte to do thes thingis, and not for to leeu hem.

43 Woo to 3ou, Pharisees, that louen the firste chaieris in synagogis, and salu-taciouns in cheping.

44 Woo to 3ou, that ben as sepulcheris, whiche apperyn not, and men walkynge aboue witen not.

45 Forsoth oon of the wyse men of lawe answeringe, seide to him, Maistir, thou seyinge thes thingis, doist dispit also to vs.

46 He seide, And woo to 3ou, wyse men of lawe, for 3e chargen men with birthins whiche thei moun not bere, and 3e 3ou silf with 3oure o fynger touchen not the heuynessis.

47 Woo to 3ou, that bilden birieliis of prophetis; forsoth 3oure fadris slown hem.

48 Treuly 3e witnessen, that 3e consenten to the werkis of 3oure fadris; for sothli thei slown hem, but 3e bilden her sepulcheris.

49 Therefore and the wysdom of God seide, I schal sende to hem prophetis, and apostlis, and of hem thei schulen slee and pursue,

be full off light, even as when a candell doeth light the with his brightnes.

37 And as he spake, a certayne Pharise besought hym to dyne with hym. And Jesus went in, and sate doune to meate.

38 When the Pharise sawe that, he marveyllid, that he had nott wessched before dynner.

39 And the Lorde sayde to hym, Nowe do ye O Pharises make elene the out-syde of the cuppe and of the platter; but youre inwarde parties are full of raveninge and wikednes.

40 Ye foles, did not he that made that which is with out, make that which is within also?

41 Neverthelesse ye geve of that that ye have, and beholde! all is elene to you.

42 But wo be to you, Pharises, for ye tythe the mynt, and rewe, and all man-ner erbes, and passe over iudgment and the love of God. These ought ye to have done, and nott to have left the other ondone.

43 Wo be to you, Pharises, for ye love the vppormost seates in the synagoges, and gretyngeis in the markettes.

44 Wo be to you, scribes and Pharises, ypocrites, for ye are as graves, which apere not, and men that walke over them are nott ware of them.

45 Then answered one of the lawears, and sayd vnto hym, Master, thus say-inge, thou puttest vs to rebuke also.

46 Then he sayde, Wo be to you also, ye laweras, for ye lade men with bur-thens greveous to be borne, and ye youre selves touche nott the packes with one of youre fingers.

47 Wo be to you, that bilde the sepul-cheres off the prophetes; for youre fathers kiled them.

48 Truely ye beare witnes, that ye allowe the dedes of youre fathers; for they killed them, and ye bilde their sepulcheres.

49 Therefore sayde the wisdom off God, I will send them prophetes, and apostles, and off them they shall slee and perse-cute,

50 Ðæt ealra witegena blóð sý gesóht, ðe wæs ágoten of middan-geardes fruman, fram ðisse cneorýsse ;

51 Fram Abeles blóde oð Zacharian blóð, se forwearþ betweox ðam altære and ðam temple. Ic eow secge swá, biþ gesóht fram ðisse cneorýsse.

52 Wá eow, æ-gleawum, forðam ðe ge ætbrudon ðæs in-gehýdes cæge ; ge in ne eodon, and ge forbudon ða ðe in-eodon.

53 Ðá he him ðis to cwæþ, ðá ongunnon ða Farisei and ða æ-gleawan hefilice him ágén standan, and his múþ dyttan,

54 And embe hine syrwan, sécende sum þing of his múþe, ðæt hig hine wrégdon.

CHAP. XII. 1 Mycelum weredum him embe standendum, ðæt hig hine trádon, ðá cwæþ he to his leorning-cnihtum, Warniaþ wið Farisea láre, ðæt is licetung.

2 Sólþlice nis nán þing ofer-heled, ðe ne beo un-heled ; ne behýdd, ðæt ne sý witen.

3 Forðam ðe ðæt ge secgaþ on þýstrum, beoþ on leohte sæde ; and ðæt ge on earum sprácum on bedd-cofum, biþ on hrófum bodod.

4 Ic secge eow, mínum freondum, ne beo ge brégede fram ðam ðe ðone lichaman ofsleaþ, and nabbap syððan hwæt hig má dón.

5 Ic eow ætýwe, hwæne ge ondrádon ; ádrádaþ ðone, ðe anweald hæfþ, syððan he ofslyhþ, on helle ásendan. Ðus ic eow secge, ádrádaþ ðone.

6 Ne becýpaþ hig fif spearwan to helfinge ; and án nis of ðam ofergyten befóran Gode ?

7 Ac ealle eowres heafdes loccas synd getealde. Ne ádráde ge eow ; ge synd

50 That the blood of alle prophetis, that was sched out fro the makynge of the world, be sou3t of this generacioun ;

51 Fro the blood of Abel til to the blood of Zacharie, which perischide by-twix the auter and the hous. So I seic to 3ou, it schal be sou3t of this generacioun.

52 Woo to 3ou, wyse men of lawe, for 3e han take away the keye of kunnyng ; 3e 3ou sif entriden not, and 3e han forboden hem that entriden.

53 Sothli whanne he spak thes thingis to hem, Pharisees and wyse men of lawe bigummen greuously to a3enstonden, and oppresse his mouth of many thingis,

54 Aspiynge him, and sekinge to take sum thing of his mouth, that thei schulden accuse him.

50 That the bloud off all the prophettes, which was sheed from the begynnyng off the worlde, maye be requyred off this generacion ;

51 From the blond of Abel vnto the bloud off Zacary, whiche perished bitwene the aluter and the temple. Verely I saye vnto you, it shalbe requyred of this nacion.

52 Wo be to you, laweares, for ye have taken away the kaye of knowledge ; ye entred not in youreselfes, and them that came in ye forbade.

53 When he thus spake vnto them, the laweares and the Pharises began to wexe busy about hym, and to stoop his moughth with many questions,

54 Layinge wayte for hym, and sechynge to catche some thyng of his moughth, wherby they myght accuse hym.

CHAP. XII. I Sotheli manye cumpanyes stondinge aboute, so that thei troden ech othir, he bigan to seic to his disciplis, Be 3e war of the sourdow3 of Pharisees, which is ypoerisy.

2 Forsoth no thing is hildid, which schal not be schewid ; nether hid, that schal not be wist.

3 Forwhi tho thingis that 3e han seyde in derknessis, schulen be seid in lizt ; and this that 3e han spoken in cere in the cowchis, schal be prechid in roones.

4 Forsothe I seic to 3ou, my frendis, be 3e not a feerd of hem that slen the body, and aftir thes thingis han no more what thei schulen don.

5 Sothli I schal schewe to 3ou, whom 3e schulen drede ; drede 3e him, which aftir that he hath slayn, hath power to sende in to helle. So I seic to 3ou, drede 3e hym.

6 Wher fiue sparowis ben not seeld for tweyne halpens ; and oon of hem is not in for3eting bifore God ?

7 But and alle the heers of 3oure heed ben noumbrid. Therefore nyle 3e drede ;

CHAP. XII. I As there gadered togedther an innumerable multitude off people, in so moche that they trood won another, he began to saye vnto his disciplis, Fyrst of all beware of the leuen off the Pharises, which is ypoerisy.

2 For there is nothyng covered, that shall not be vncovered ; nether hid, that shall not be knowen.

3 Wherfore whatsoever ye have spoken in darknes, that same shalbe hearde in light ; and that which ye have spoken in the care even in secret places, shalbe preached even on the toppe of the housses.

4 I saye vnto you, my frendes, feare ye not them that kyll the body, and after that have nothyng that he can moare do.

5 I will shewe you, whom ye shall feare ; feare hym, which after he hath kyllid, hath power to east in to hell. Ye I saye vnto you, hym feare.

6 Are nott fiue sparowes bought for two farthynges ; and none off them is forgotten of God ?

7 Ye the very heers of youre heed are nombred. Feare nott therefore ; ye are

betæran manegum spearwum.

8 Sôþlice ic eow secge, swá hwylc swá me andet befóran mannum, ðone mannes sunu andet befóran Godes englum.

9 Se ðe me wið-sæcþ befóran mannum, se byþ wið-sacen befóran Godes englum.

10 And ælc ðe segþ ænig word ágén mannes sunu, ðam biþ forgyfen; ðam ðe wiðer-sacaþ ongean Háligne Gást, ne biþ ðam forgyfen.†

11 Ðonne hig lædaþ eow on gesamnunga, and to dugode-caldrum, and to anwealdum, ne beo ge embeþencende, hú oððe hwæt ge sprecon, oððe andswarion.

12 Hálige Gást eow lærþ on ðære tíde, ða þing ðe eow sprecaþ gebyraþ.

13 Ðá cwæþ sum of ðam menegum, Læreow, sege mínum bréðer, ðæt he ðæle uncer æhta wið me.

14 Ðá cwæþ he, Lá! man, hwá sette me ðéman, oððe ðælend, ofer inc?

15 Ðá cwæþ he, Gýmaþ, and warniaþ wið ælce gýtsunge; forðam ðe nys nânes mannes lif on gýtsunge of ðam ðe he áh.

16 Ðá sæde he him sum bigspel, Sumes weliges mannes æcer brohte forþ góde wæstmas.

17 Ðá þohte he on him sylfum, and cwæþ, Hwæt dó ic, forðam ic næbbe hwyder ic míne wæstmas gadrige?

18 Ðá cwæþ he, Ðus ic dó; ic toweorpe míne bernu, and ic wyree máran, and ic gaderige ðyder call ðæt me gewexen ys, and míne gód.

19 And ic secge mínre sáwle, Ealá sáwel, ðú hæfst mycele gód ásette to manegum gearum; gerest ðe, et, and drinc, and gewista.

20 Ðá cwæþ God to him, Lá dysega, on ðisse nihte hig feccaþ ðine sáwle

3e ben of more priys than many sparowis.

8 Treuli I seie to 3ou, eeh man which euer schal knowleche me byfore men, and mannis sone schal knowleche him before the aungelis of God.

9 Forsoth he that schal denye me bifor men, schal be denyed before the aungelis of God.

10 And eeh man that seith a word a3ens the sone of man, it schal be for3ouun to him; sothli it schal not be for3ouun to him, that blasfemeth a3ens the Hooly Gost.

11 Forsoth whanne thei schulen leede 3ou in to synagogis, and to magestatis, and to potestatis, nyle 3e be bisy, how ether what 3e schulen answeere, ether what 3e schulen seye.

12 Forsoth the Hooly Gost schal teche 3ou in that our, what it bihoueth 3ou to seye.

13 Forsoth sum man of the cumpany seith to him, Maistir, seie to my brother, that he departe with me the eritage.

14 And he seyde to him, A! man, who ordeynede me domesman, ether departer, on 3ou?

15 And he seyde to hem, Se 3e, and be 3e war of al auarice; for the lyf of a man is not in the haboundance of the thingis whiche he weldith.

16 Sothli he seide to hem a liknesse, seiynge, The feeld of sum riche man brou3te forth plenteuous fruytis.

17 And he thou3te with ynne him silf, seiynge, What schal I do, for I haue not whidir I schal gedere my fruytis?

18 And he seith, I schal do this thing; I schal distrye my bernis, and I schal make grettere, and thidir I schal gedere alle thingis that growen to me, and alle my goodis.

19 And I schal seye to my soule, Soule, thou hast many goodis kept in to ful manye 3eeris; reste thou, etc, drynke, and etc thou plenteuously.

20 Sothli God seide to him, Fool, in this ny3t thei schulen axe of thee thi

moare off value then many sparowes.

8 I saye vnto you, whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God.

9 And he that denyeth me before men, shall be denyed before the angels off God.

10 And whosoever speaketh a worde agaynste the sonne of man, itt shall be forgeuen hym; butt vnto hym thatt blasphemeth the Holy Goost, it shall not be forgeuen.

11 When they brynge you into their sinagoges, and vnto their rulers, and officers, take noo thought, how or what thyng ye shall answeere, or what ye shall speake.

12 For the Holy Goost shall teache you in the same houre, what ye ought to saye.

13 Won off the company sayde vnto hym, Master, bid my brother deuide the enherytaunce with me.

14 And he sayde vnto hym, Man! who made me a iudge, or a devider, over you?

15 And he sayde vnto them, Take hede, and beware off coveteousnes; for no mannes life stondesth in the haboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto them, sayinge, The londes of a certayne man brought forth frutes plenteously.

17 And he thought in hym silfe, sayinge, Whatt shall I do, because I have noo roume where to bestowe my frutes?

18 And he sayde, This will I do; I will destroye my barnes, and bilde greater, and ther in will I gadder all my fructes, and all my goodes.

19 And I will saye to my soule, Soule, thou haste moch goodes layde vp in stoore for many yeares; take thyne case, eate, drynke, and be mery.

20 But God sayde vnto hym, Thou fole, this nyght will they fetche awaye

fram ðé. Hwæs beoþ ða þing, ðe ðú gegearwodest ?

21 Swá is se ðe him sylfum strýnþ, and nis welig mid Gode.

22 Ðá cwæþ he to his leorning-cnihtum, Forðam ic eow secge, ne beo ge ymbe-hýdige eowre sáwle, hwæt ge eton, ne eowrum lichaman, hwæt ge scrýdon.

23 Seo sáwel ys má ðonne se lichama and se lichama má ðonne ðæt reaf.

24 Besceawiap ða hrefnas, ðæt hig ne sáwap, ne ne rípaþ, nabbaþ hig héddern, ne bern, ac God hig fétt. Ðæs ðe má ge synd hyra sélran ?

25 Hwylc eower mæg þencende ícan áne elne to his anlicnesse ?

26 Gyf ge ðæt læsse ne mágon, hwí synd ge be óðrum þingum ymbe-hýdige ?

27 Sceawiap ða lilian, hú hí wexaþ ; hí ne swineaþ, ne ne spinnaþ. Sóplice ic eow secge, ðæt Salomon on callum his wuldre næs gescrýdd swá ðissa án.

28 Gyf God scrýtt ðæt hig, ðe is to-dæg on æcere, and to-morgen forscrinþ ; swá mycele má God scrýt eow gehwædes geleafan ?

29 And nelle ge sécean, hwæt ge eton, oððe drincon ; and ne beo ge up-áhafene.

30 Ealle ðás þing þeoda séceaþ ; eower fæder wát, ðæt ge ðises beþurfon.

31 Ðeah hwædere séceaþ Godes rice, and ealle ðás þing eow beoþ ge-íhte.

32 Ne ondræd ðú ðé, lá lytle heord, forðam eowrum fæder gelicode eow rice syllan.

33 Syllaþ ðæt ge ágon, and syllaþ ælmessan. Wyrceaþ seodas ða ðe ne forealdigeaþ, ungeteorodne gold-hord on heofenum, ðyder þeof ne genealæcþ, ne moþþe ne gewemp.

34 Ðar eower gold-hord is, ðar byþ eower heorte.†

soule. Forsothe whos schulen tho thingis be, whiche thou hast maad redy ?

21 So is he that tresourith to him silf, and is not ryche in God.

22 And he seide to his disciplis, Therefore I seie to 3ou, nyle 3e be bisy to 3oure lyf, what 3e schulen etc, nethir to 3oure body, with what 3e schulen be clothid.

23 The lyf is more than mete, and the body more than clothing.

24 Biholde 3e crowis, for thei sowen not, nether repen, to whiche is no celer, nether beerne, and God fedith hem. How myche more 3e ben of more prys than thei.

25 Forsothe who of 3ou bythenkyuge may adde o cubite to his stature ?

26 Therefore if 3e mown not this that is the leeste, what ben 3e bisy of othere thingis ?

27 Biholde 3e lilies of the feeld, how thei waxen ; thei trauelen not, neither spynnen. Sothly I seye to 3ou, for nether Salomon in al his glorie was clothid as oon of these.

28 Forsothe if God clothith thus the hey, which to day is in the feeld, and to morwe is sent in to a furneyns ; how moche more 3ou of litel feith ?

29 And nyle 3e seke, what 3e schulen etc, ethir what 3e schulen drynke ; and nyle 3e be reysid in to an hi3.

30 Forsoth folkis of the world seken alle thes thingis ; sothli 3oure fadir woot, for 3e neden thes thingis.

31 Netheles seke 3e first the kyngdom of God, and alle thes thingis schulen be cast to 3ou.

32 Nyle 3e, litil floe, drede, for it pleside to 3oure fadir to 3yue to 3ou a kyngdom.

33 Sille 3e tho thingis that 3e welden, and 3yue 3e almes. Make 3e to 3ou sachels that waxen not olde, tresour not failinge in hevenes, whidur a theef ney3-eth not, neyther mow3te distryeth.

34 Forsothe where thi tresour is, there also thin herte schal be.

thy soule agayne from the. Then whose shall those thynges be, which thou hast provided ?

21 So is itt with hym thatt gaddreth ryches, and is not ryche in God.

22 And he spake vnto his disciples, Therefore I saye vnto you, take no tought for youre lyfe, what ye shall eate, nether for youre body, what ye shall putt on.

23 The lyfe is moore then meate, and the body is moore then rayment.

24 Marcke wele the ravens, for they nether sowe, nor repe, which nether have stoore housse, ner barne, and yet God fedeth them. Howe moche are ye better then the foules ?

25 Which of you with takynge tought can adde to his stature won cubytt ?

26 Yf ye then be nott able to do that thyng which is least, why take ye tought for the remnaunt ?

27 Consydere the lylies, howe they growe ; they laboure nott, they spyn not. And I saye vnto you, Solomon in all his royalte was nott clothed lyke vnto one of these.

28 Yf God then soo cloth the grasse, which is to daye in the felde, and to morowe shalbe cast into the fornace ; howe moche moore wyll he clothe you, o ye endued with litell faith ?

29 And axe nott, what ye shall eate, or what ye shall drynke ; nether clyme ye vp an hye.

30 For all suche thynges the hethen people of the worlde seke for ; youre fadir knoweth, that ye have nede off suche thynges.

31 Wherefore seke ye after the kyngdome off heven, and all these thynges shalbe ministred vnto you.

32 Feare not, litell floocke, for it is youre fathers pleasure to geve you a kyngdom.

33 Sell that ye have, and geve almes. And make you bagges which waxe nott olde, and treasure that fayleth nott in heven, where noo thefe commeth, nether moth corrupteth.

34 For where youre treasure ys, there will youre hertes be also.

35 Sin eower lendenu begyrde, and leoht-fatu byrnende ;

36 And beo gelice ðam mannum ðe hyra hláfordes ábidap, hwænne he sý fram gyftum gecyrred, ðæt hig him sóna ontýnon, ðonne he cymþ, and enucap.

37 Eadige synd ða þeowas, ðe se hláford wæccende gemét, ðonne he cymþ. Sóplice ic eow secge, ðæt he begyrt hine, and dēþ ðæt hig sittap, and gangende him þeucap.

38 And gif he cymþ on ðære æfteran wæccan, odðe on ðære þridan, and ðus gemét, eadige synd ða þeowas.

39 Witap, ðæt gif se híredes ealdor wiste, hwænne se þeof cuman wolde, witodlice he wacode, and ne gefafode ðæt man his hús under-dulfe.

40 And beo ge wære, forðam ðe mannes sunu cymþ, ðære tide ðe ge ne wénap.

41 Ðá cwæþ Petrus, Drihten, segst ðú ðis bigspell to us, hwæðer ðe to eal-lum ?

42 Ðá cwæþ Drihten, Hwá, wénst ðú, ðæt ys getrywe and gleaw dihtnere, ðæne se hláford geset ofer his híred, ðæt he him hwætes gemet on timan sylle ?

43 Eadig is se þeow, ðe his hláford gemét ðus dóndne, ðonne he cymþ.

44 Sóplice ic secge eow, ðæt he gesett hine ofer eall ðæt he áh.

45 Gyf ðonne se þeow cwyp on hys heortan, Míu hláford uferap hys cyme ; and ágyñþ beatan ða enihtas, and ða pinena, and etan, and drincan, and beon ofer-druncen,

46 Ðonne cymþ ðæs þeowan hláford, on ðam dæge ðe he ne wénþ, and ðære tide ðe he nát ; and todælp hine, and sett his dæl mid ðam ungetreowum.

47 Sóplice ðone þeow ðe his hláfordes willan wiste, and ne dyde æfter his

35 Be youre leendes gird by fore, and lanternes brennyng in youre hondis ;

36 And be 3e lyk to men abydinge her lord, whanne he schal turne a3en fro weddingis, that whanne he schal come, and knoeke, anon thei opene to him.

37 Blessid *ben* tho seruauntis, whiche whanne the Lord schal come, he schal fynde wakyng. Treuli I seie to 3ou, that he schal bifore girde him, and he schal make hem to sitte at the mete, and he passinge schal mynystre to hem.

38 And if he schal come in the secunde wakyng, and yf he schal come in the thridde wakyng, and schal fynde so, tho seruauntis *ben* blessid.

39 Forsoth wite 3e this thing, for if an hosebonde man wiste, in what our the theef wolde come, sothli he schulde wake, and not suffre his hous to be mynyd.

40 And be 3e redy, for in what our 3e gessen not, mannis sone schal come.

41 Forsothe Petre seith to him, Lord, seist thou this parable to vs, ether to alle ?

42 Sothli the Lord seide, Who, gessist thou, is a feithful dispender, and prudent, whom the lord ordeynede on his meyne, that he 3yue to hem in tyme a mesure of whete ?

43 Blessid *is* that seruaunt, whom whanne the lord schal come, he schal fynde doynge so.

44 Verili I seie to 3ou, for on alle thingis which he weldith, he schal ordeyne him.

45 That if thilke seruaunt schal seye in his herte, My lord makith tariynge to come ; and bigynne to smyte children, and handmaydens, and ete, and drynke, and be fillid ouer mesure,

46 The lord of that seruaunt schal come, in the day that he hopith not, and our that he wot not ; and schal departe him, and schal putte his part with vnfeithful men.

47 Forsothe thilke seruaunt that knew the wille of his lord, and made not him

35 Lett youre loynes be gerdde about, and youre lightes brennyng ;

36 And ye youre selves lyke vnto men that wathe for their master, when he woll returne from a weddyng, that as sone as he commeth, and knocketh, they maye open vnto hym.

37 Happy are those seruautes, which their Lorde when he commeth, shall fynde wakyng. Verely I saye vnto you, he will gerdde hym silfe about, and make them sitt doune to meate, and walke by them and minister vnto them.

38 And yf he come in the secunde wathe, ye yf he come in the thyrd wathe, and shall fynde them soo, happy are those seruautes.

39 This shall ye vnderstonde, that yff the good man of the housse had knowen, what houre the thefe wolde have comen, he wolde suerly have watched, and not have suffered his housse to have bene broken vppe.

40 Be ye prepared therfore, for the sonne of man will come att an houre, when ye thynke not.

41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or to all men ?

42 And the Lorde said, Who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate at due season ?

43 Happy is that seruaunt, whom his master, when he cometh, shall finde soo doynge.

44 Of a trueth I saye vnto you, that he will make him rueler over all that he hathe.

45 But and if the evyll seruaunt shall saye in his hert, My master wyll differre his commynge ; and shall begyn to smyte the seruautes, and maydens, and to eate, and drynke, and to be dronken,

46 The lorde off that seruaunt wyll come, in a daye when he thynketh nott, and att an houre when he is not ware ; and wyll devyde hym, and will geve him his rewarde with the onbelevers.

47 The seruaunt that knowe his masters wyll, and prepared nott him silfe, nether

hláfordes willan, he biþ wítnod man-
egum wítum.

48 Ðone þeow ðe his willan nyste, and
ðeah dyde, he biþ wítnod
feawum wítum. Ælcum ðe mycel ge-
seald is, him man mycel to sécþ; and
æt ðam ðe hig micel befaeston, hig
mycel biddaþ.

49 Fýr ic sende on eorþan, and hwæt
wylle ic, búton ðæt hit bærne?

50 Ic hæbbe on fulluhte beon gefullod,
and hú beo ic gepread, oð hyt sý ge-
fyllod?

51 Wéne ge, forðam ðe ic com sybbe
on eorþan sendan? Ne, secge ic eow,
ac todál.

52 Heonon-forþ beoþ fife on ánum
húse todælede; þrý on twegen, and
twegen on þrý beoþ todælede;

53 Fæder on sunu, and sunu on his
fæder; móder on dóhter, and dóhter on
hyre móder; swegr on hyre snóre, and
snóru on hyre swegre.

54 And he cwæþ to ðam folce, Ðonne
ge geseoþ ða lyfte cumende on west-
dæle, sóna ge cwedaþ, Storm cymþ;
and hit swá byþ.

55 And ðonne ge geseoþ súðan bláwan,
ge secgaþ, Ðæt . . . is toweard; and
hit byþ.

56 Lā liceteras, cunne ge áfandian
heofones ansýne and eorþan, húmeta ná
áfandige ge ðas tíde?

57 Hwí ne déme ge of eow-sylfum
ðæt riht is?

58 Ðonne ðú gæst on wege mid ðinum
wiðer-winnan to hwylcum ealdre, dó
ðæt ðú beo fram him álysed; ðe-læs
he ðe sylle ðam déman, and se déma
ðam bydele, and se bydel ðe sende on
cwertern.

59 Ic secge ðe, Ne gæst ðú ðanone,

redy, and dide not vp his wille, schal be betun with many *woundis*.

48 Sothli he that knew not, and dide worthi thingis of woundis, schal be beten with fewe. Forsoth to ech man to whom moche is 3oun, moche schal be axid of hym; and thei schulen axe more of him, to whom thei bitoken moche.

49 I cam to sende fier in to erthe, and what wole I, no but that it be kyndelid?

50 Sothli I haue to be baptisid with bapty, and hou am I constreynd, til it be perfytlid don?

51 Gessen 3e, for I cam to 3yue pees in to erthe? Nay, I seye to 3ou, but departynge.

52 Forsoth fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid azens tweyne, and tweyne schulen be departid azens thre;

53 The fadir azens the sone, and the sone azens his fadir; the modir azens the dou3tir, and the dou3tir azens the modir; the hosebondis modir azens the sones wyf, and the sones wyf azens hir hosebondis modir.

54 Forsoth he seid and to the cumpanyes, Whanne 3e schulen se a cloude rysinge fro the sunne goynge down, anon 3e seyn, Reyn cometh; and so it is don.

55 And whanne 3e *seen* the south blowynge, 3e seyn, For heete schal be; and so it is don.

56 Ypocritis, 3e han knowe to proue the face of heuene and of erthe, but hou prouen 3e not this tyme?

57 Forsothe whi and of 3ou silf deme 3e not this thing that is iust?

58 Forsothe whanne thou goist with thin aduersarie to the prince in the weye, 3yue thou bisynesse to be delyuered fro him; lest perauenture he drawe thee to the domesman, and the domesman bitake thee to the wrongful axere, and the wrongful axere sende thee in to prisoun.

59 I seie to thee, Thou schalt not go

did accordynge to his will, shalbe beten with many strypes.

48 Butt he that knewe nott, and hath committed thynges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche ys geuen, off hym shalbe moche requyred; and to whom men moche commytt, the moare of hym will they axe.

49 I cam to sende fyre on erth, and what ys my desyre, but that yt were all redy kyndled?

50 Nott with stondinge I muste be baptised with a bapty, and how am I payned, till it be ended?

51 Suppose ye, that I am come to sende peace on erth? I tell you, naye, but rather debate.

52 For hence forthe there shalbe five in won housse devided; thre agaynst two, and two agaynst thre;

53 The father shalbe devided agaynst the sonne, and the sonne agaynst the father; the mother agaynst the daughter, and the daughter agaynst the mother; the motherelawe agaynst the doughterelawe, and the doughterelawe against the motherelawe.

54 Then sayde he to the people, When ye se a cloude ryse out off the west, strayght waye ye saye, We shall have a shewer; and soo it is.

55 And when ye se the south wynde blow, ye saye, We shall have heet; and it commeth to passe.

56 Ypocrytes, ye can skyll of the fassion of the erth and of the skye, but what is the cause that ye cannot skyll of this tyme?

57 Ye and why iudge ye nott off youre selves that which is rightewes?

58 Whill thou goest with thyne aduersary to the rueler as thou arte in the weye, geve diligence that thou mayst be delivered from hym; lest he brynge the to the iudge, and the iudge deliver the to the ioylar, and the ioylar cast the in to presoun.

59 I tell the, Thou departest not

ær dū ágyldede ðone ýtemestan feorþ-
ling.

CHAP. XIII. 1 Ðar wæron sume on
ðære tide, of Galileum him cýðende,
ðara blóð Pilatus mengde mid heora
offrungum.

2 Ðá cwæp he him andswarigende,
Wéne ge, wæron ða Galileiscan synfulle
to-fóran eallum Galileiscum, forðam ðe
hig swylc poledon ?

3 Ne, secge ic, ná; ac calle ge gelice
forweorðað, búton ge dæd-bóte dón.

4 Swá ða ehtatýne, ofer ða feoll se
stýpel on Syloá, and hig ofslóh, wéne
ge, ðæt hig wæron scyldige ofer calle
menn ðe on Hierusalem wunedon ?

5 Ne, secge ic; ac swá ge forweorðað,
búton ge dæd-bóte dón.†

6 Ðá sæde he him ðis bigspel. Sum
man hæfde án fic-treow geplantod on
his win-gearde, ðá com he and sóhte
his wæstmas on him, ðá ne fúnde he
nánne.

7 Ðá cwæp he to ðam hyrde, Nú synd
þreo gear, syððan ic com wæstm sécende
on ðissum fic-treowe, and ic ne fúnde;
forceorf hine, hwí ofþriep he ðæt land ?

8 Ðá cwæp he, Hláford, lét hine gyt
ðis gear, oð ic hine bedelfe, and ic hine
beweorpe mid meoxe ;

9 And witodlice he wæstmas bringþ,
gif hit elles hwæt byþ ceorf hine syð-
ðan.

10 Ðá wæs he reste-dagum on heora
gesamnungge lærende.

11 Ðá wæs ðar sum wif seo hæfde
untrumnesse gást ehtatýne gear, and
heo wæs ábogen, ne heo eallunga ne
milte up-beseon.

12 Ðá se Hælend hig geseah, he
clypode hig to him, and sæde hyre,
Wif, dū eart forlæten of ðinre un-
trumnesse.

thennis, til thou ȝelde also the last ferthing.

CHAP. XIII. 1 Forsothe sum men neȝeden in that tyme, tellinge to him of Galilees, whos blood Pilat myngede with the sacrificis of hem.

2 And he answeringe seide to hem, Wenen ȝe, that thes men of Galilee weren synneris byfore alle Galileis, for thei suffriden suche thingis ?

3 Nay, I seye to ȝou ; but alle ȝe schulen perisehe in lyk manere, no but ȝe schulen haue penaunce.

4 And as tho ten and eȝte, on which the tour of Siloa felde doun, and slouȝ hem, gessen ȝe, for and thei weren detours more than alle men dwellinge in Jerusalem ?

5 Nay, I sei to ȝou ; but also ȝe alle schulen perisehe, if ȝe schulen not do penaunce.

6 Forsothe he seide this lyknesse. Sum man hadde a fyge tree plauntid in his vyner, and he cam sekyng fruyt in it, and fond not.

7 Sothli he seide to the tilier of the vyner, Loo ! thre ȝeeris ben, sithen I come sekyng fruyt in this fyge tree, and I fond not ; therefore kitt it doun, wherto occupieth it, ȝhe, the erthe ?

8 And he ausweringe seide to him, Lord, suffire also this ȝeer, til the while I delue aboute it, and sende toordis ;

9 And if it schal make fruyt, ellis in tyme to comyng thou schalt kitte it doun.

10 Forsothe he was teching in the synagoge of hem in sabotis.

11 And loo ! a womman that hadde a spirit of sykenesse ten and eȝte ȝeeris, and was bowid doun, nether in ony manere myȝte looke vpward.

12 Whom whanne Jhesu hadde seyn, he clepide to hym, and seide to hir, Womman, thou ert left of thi sykenesse.

thence, tyll thou have made goode the vtmoste farthyng.

CHAP. XIII. 1 There were present at the same season, that shewed hym of the Galileans, whose bloude Pilate menged with their awne sacrifice.

2 And Jesus answered and sayde vnto them, Suppose ye, that these Galileans were greater synners then all other Galileans, be cause they suffred suche punysshment ?

3 I tell you, naye ; but except ye repent, ye shall all in lyke wyse perysshe.

4 Or thynke ye, that those xviiij. apou whom the toure in Siloe fell, and slewe them, were synners above all men that dwell in Jherusalem ?

5 I tell you, naye ; butt excepte ye repent, ye all shall lyke wyse perisshe.

6 He put forthe this similitude. A certayne man had a fygge tree in his vyneyarde, and he cam and sought frute theron, and founde none.

7 Then sayde he to the dresser of his vyneyarde, Beholde ! this thre yeare, have I come and sought frute in this fygge tree, and fynde none ; cut it doune, why combreth hit the grounde ?

8 And he answered and sayde vnto him, Lorde, lett it alone this yeare also, till I digge rounde aboute it, and donge it ;

9 To se whether it will beare frute, yf not then after that cut hym doune.

10 He taught in won of their synagogges on the saboth dayes.

11 And beholde ! there was a woman which had a sprete off infirmitie .xviij. yeares, and was bowed to gether, and coulde nott well lifte vp her silfe.

12 When Jesus sawe her, he called her to hym, and sayde to her, Woman, thou arte delivered from thy disease.

13 And his hand hyre on sette, *đá* was heo *sóna* up-*árá*red, and heo God wuldrode.

14 *Đá* gebeall se dugude-ealdor hine, for \bar{d} am \bar{d} e se H \bar{a} elend on reste-dæge h \bar{a} elde, and s \bar{a} ede \bar{d} am menegum, Syx dagas synd, on \bar{d} am gebyraþ \bar{d} æt man wyrce ; cumaþ on \bar{d} am, and beoþ geh \bar{a} elede, and n \bar{a} on reste-dæge.

15 *Đá* andswarode se H \bar{a} elend and cwæþ, L \bar{a} liceteras, ne untigþ eower \bar{a} lc on reste-dæge his oxan, oððe assan, fram \bar{d} ære binne, and læt to wætere ?

16 *Đás* Abrahames d \bar{o} htor, \bar{d} e Satanas geband, n \bar{u} ! ehtatyne gear, ne gebyrede hyre beon unbunden of \bar{d} issum bende on reste-dæge ?

17 *Đá* he \bar{d} is s \bar{a} ede, *đá* sceamod ealle his wiðer-winnan. And eall folc geblissode on eallum, \bar{d} am \bar{d} e wuldorfullice fram him gewurdon.

18 S \bar{o} þlice he cwæþ, Hwam is Godes rice gelic ? and hwam w \acute{e} ne ic \bar{d} æt hit beo gelic ?

19 Hit ys gelic senepes corne, \bar{d} æt se man onf \acute{e} ng, and seow on his wurt-t \bar{u} n ; and hit weox, and wearþ mycel treow, and heofenes fugelas reston on his bogum.

20 And eft he cwæþ, Hwam w \acute{e} ne ic \bar{d} æt Godes rice s \bar{i} gelic ?

21 Hit is gelic \bar{d} am beorman, \bar{d} e \bar{d} æt wif onf \acute{e} ng, and beh \bar{y} dde on \bar{d} am melewe preo gemetu, oð hit wearþ eall \bar{a} hafen.

22 *Đá* f \acute{e} rde he þurh ceastra and castelu, to Hierusalem and \bar{d} ar l \bar{a} rde.

23 *Đá* cwæþ sum man to him, Drihten, feawa synd, \bar{d} e synd geh \bar{a} elede ? *Đá* cwæþ he to him,

24 Efstap \bar{d} æt ge gangon þurh \bar{d} æt nearwe geat ; for \bar{d} am ic secge eow, manega s \acute{e} caþ \bar{d} æt hig in-g \bar{a} n, and hi ne m \bar{a} gon.

25 *Đ*onne se h \bar{i} redes ealdor in-g \bar{r} ēþ, and his duru becl \bar{y} st, ge standap \bar{d} ær \bar{u} te, and \bar{d} a duru cnuciaþ, and eweðap, Drihten, \bar{a} t \bar{y} n us. *Đ*onne cwyp he to

13 And he puttide to hir the hoondis, and a non she was reysid, and glorifiede God.

14 Sothli the prince of synagoge answeringe, hauynge dedeyn for Jhesu hadde heclid in the saboth, seide to the cumpany, Sixe dayes ben, in whiche it bihoueth to wirche; therefore come in thes, and be 3e heclid, and not in the dayes of saboth.

15 Forsothe the Lord answeringe to him seide, Ypocrite, wher ech of 3ou vntyeth not in the saboth his oxe, ethir asse, fro the stable, and ledith for to watre?

16 Bihoftē it not this dou3tre of Abraham, whom Sathanas hath bounden, loo! ten and eizte 3eeris, to be vnbounden of this bond in the day of saboth?

17 And whanne he seide thes thingis, alle his aduersaries weren aschamyd. And al the peple ioyede in al thingis, that weren don gloriously of him.

18 Therefore he seide, To what thing is the rewme of God lyk? and to what thing schal I gesse it to be lyk?

19 It is lyk to a corn of seneuey, which takun, a man sente in to his 3erd; and it wax, and was maad in to a greet tree, and fowelis of the eyr restiden in the braunchis therof.

20 And eftsonē he sayd, To what thing schal I gesse the kyngdom of God lyk?

21 It is lyk to sourdow3, which takun, a womman hidith in thre mesuris of mele, til al were sourdowid.

22 And he wente by citees and castels, techingē and makinge iurney in to Jerusalem.

23 Sothli sum man seide to him, Lord, if there ben fewe, that ben sau3d? Sothli he seide to hem,

24 Stryue 3e for to entre by the streit 3ate; for I seye to 3ou, many men seken for to entre, and thei schulen not mowe.

25 Forsothe whanne the hosebonde man hath entrid, and closid the dore, 3e schulen bigynne to stonde with oute forth, and knoecke the dore, seyinge,

13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God.

14 The ruler off the sinagoge answered, with indignacion be cause that Jesus had healed on the saboth daye, and sayde vnto the people, There are sixe dayes in the weke, in which men ought to worke; in them come, and be healed, and nott on the saboth daye.

15 Then answered hym the Lorde and sayd, Ypocryte, doth not eache one of you on the saboth daye loose his oxe, or his asse, from the stall, and leade hym to the water?

16 And shulde not this daughter of Abraham be loosed from this bonde on the saboth daye, whom Sathan hath bounde, loo! xviij. yeares?

17 And when he thus sayde, all his adversaris were ashamed. And all the people reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he, What is the kyngdom of God lyke? or where to shall I compare it?

19 It is lyke a grayne of mustard seede, which a man toke, and sowed in his garden; and it grewe, and waxed a greate tree, and the foules off the ayer bilt in the braunches of it.

20 And agayne he sayde, Where vnto shall I lyken the kyngdom of God?

21 It is lyke leuen, which a woman toke, and hidde in thre bussshels of floure, till all was thorow lewend.

22 And he went thorowe cities and tounes, teachynge and toke his iorney towards Jerusalem.

23 Then sayde won vnto hym, Lorde, are there feawe, that shalbe saved? And he sayde vnto them,

24 Stryve with youreselfes to enter in at the straye gate; for many, I seye vnto you, will seke to enter in, and shall nott be able.

25 When the good man of the housse is risen vp, and hathe shett fast the dore, and ye begyn to stonde with out, and to knoecke at the dore, saynge, Lorde,

eow, Ne can ic eow, nāt ic hwanon ge synd.

26 Donne ongygne ge cweðan, We æton and druncon befóran ðé, and on úrum strætum ðú lærdest.

27 Donne seġþ he eow, Ne cann ic hwanon ge synd; gewitaþ fram me, ealle unriht-wyrhtan.

28 Ðar biþ wóp and tóþa grýstlung, ðonne ge geseoþ Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice; and ge beoþ út-ádrífene.

29 And hig cumað fram east-dæle and west-dæle, and norþ-dæle . . . and sittað on Godes rice.

30 And efne! synd ýtemeste, ða ðe beoþ fyrmeste; and synd fyrmeste, ða ðe beoþ ýtemeste.

31 On ðam dæge him genealæhton sume Farisei, and him sædon, Far, and gá heonon, forðam ðe Herodes ðe wyle ofslean.

32 And ðá cwæþ he to him, Gáp, and secgað ðam foxe, Deofol-seocnessa ic út-ádrife, and ic hæla gefremme, to-dæg and to-morgen, and þriðdan dæge ic beo fornumen.

33 Ðeah hwæðere me gebyreþ to-dæg, and to-morgen, and ðý æfteran dæge, gán; forðam ðe ne gebyreþ ðæt se witega forweorde bútan Hierusalem.

34 Ealá Hierusalem, Hierusalem, ðú ðe ða witegan ofslyhst, and hænst ða ðe to ðé ásende synd, hú oft ic wolde ðine bearn gegaderian, swá se fugel ðeþ his nest under his fiderum, and ðú noldest.

35 Nú! biþ eower hús eow forlæten. Sôþlice ic eow secge, ðæt ge me ne geseoþ, ærðam ðe cume se, ðonne ge cweðað, Gebletsod sý, se ðe com on Drihtnes naman.

CHAP. XIV. †1 Ðá wæs geworden, ðá he eode on sumes Farisea caldres hús, on reste-dæge, ðæt he hláf æte, and hig begýmdon hine.

Lord, opyne to vs. And he answeringe schal seye to you, I knowe not you, of whennis ye ben.

26 Thanne ye schulen bigynne to seye, We han ete and drunke bifore thee, and in oure streetis thou hast tauzt.

27 And he schal seye to you, I knowe not you, of whennis ye ben; go ye away fro me, alle worcheris of wickidnesse.

28 Ther schal he wepyng and betinge to gidere of teeth, whanne ye schulen se Abraham, and Ysaac, and Jacob, and alle prophetis in the kyngdom of God; sothli you to be put out.

29 And thei schulen come fro the east and west, and fro the north and south, and sitte at the mete in the rewme of God.

30 And loo! thei that weren firste, ben the laste; and thei that weren the last, ben the firste.

31 In that day summe of Pharisees camen ny, seyinge to him, Go out, and go henuis, for Eroude wole slee thee.

32 And he seith to hem, Go ye, and seye ye to that fox, Loo! I caste out fendis, and I make perfitylly heelthis, to day and to morwe, and the thridde day I am endid.

33 Netheles it bihoueth me to day, and to morwe, and the day suyng, to walke; for it fallith not a prophete to perische out of Jerusalem.

34 Jerusalem, Jerusalem, that sleest prophetis, and stonest hem that ben sent to thee, hou ofte wolde I gedere to gidere thi soncs, as a brid his nest vnder pennes, and thou noldist.

35 Loo! youre hous schal be left to you desert. Sothli I seie to you, for ye schulen not se me, til it come, whanne ye schulen seye, Blessid is he, that cometh in the name of the Lord.

lorde, open vnto vs. And he shall answer and saye vnto you, I knowe nott whence ye are.

26 Then shall ye begyn to saye, We have eaten and dronken in thy presence, and thou hast nauht in oure stretes.

27 And he shall saye, I tell you I wott nott whence ye are; departe from me, all ye workers off iniquytie.

28 There shalbe wepyng and gnasshynge of teth, when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God; and youre selues thrust oute a dores.

29 And they shall come from the east and from the weest, and from the northe and from the southe, and shall reest in the kyngdom of God.

30 And beholde! there are last, which shalbe fyrst; and there are fyrst, which shalbe last.

31 The same daye there cam certaine of the Pharises, and sayd vnto him, Gett the out of the waye, and departe hence, for Herode will kyl the.

32 And he sayd vnto them, Goo ye, and tell that foxe, Beholde! I cast oute devils, and heale the people, to daye and to morowe, and the thyrd daye I make an ende.

33 Neverthelesse I must walke, to daye, and to morowe, and the daye folowinge; for it cannott be that a prophete perisse eny other where save att Jerusalem.

34 O Jerusalem, Jerusalem, which killest prophetes, and stonest them that are sent to the, howe often wolde I have gadered thy children to gedder, as the hen her nest vnder her wynges, and thou woldest nott.

35 Beholde! youre habitacion shalbe left vnto you desolate. For I tell you, ye schal not se me, vntill the time come, that ye shall saye, Blessed ys he, that commeth in the name off the Lorde.

CHAP. XIV. 1 And it was don, whanne he had entrid in to the hous of sum prince of Pharisees, in the saboth, to ete breed, and thei aspieden him.

CHAP. XIV. 1 And it chaused, that he went into the housse of won off the chefe Pharises to eate breed, on a saboth daye, and they watched hym.

2 Ðá wæs ðar sum wæter-seoc man befóran him.

3 Ðá cwæþ se Hælend to ðam æ-gleawum and Fariseum, Is hit álýfed ðæt man on reste-dagum hæle ?

4 Ðá súwodon hig. Ðá nam he hine and gehælde, and forlét hyne.

5 Ðá cwæþ he to him, andswariende, Hwylces eowres assa oððe oxa befealþ on ænne pytt, and ne tíhþ he hyne hrædlice up on reste-dæge ?

6 Ðá ne mihton hig ágén ðis him geandwyrðan.

7 Ðá sæde he sum bigspel be ðam ingelapeton, gýmende hú hig ða fyrmestan setl gecuron, and ðus cwæþ,

8 Ðonne ðú byst to gyftum gelapod, ne site ðú on ðam fyrmestan setle ; ðe-læs wénunga sum weorþfulra síg ingelapod fram him,

9 And ðonne cume se ðe ðé in-gelapode, and seege ðé, Rým ðysum men setl, and ðú ðonne mid sceame nyne ðæt ýtemeste setl.

10 Ac ðonne ðú geclypod byst, gá, and site on ðam ýtemestan setle, ðæt se ðe ðé in-gelapode, ðonne he cymþ, cweðe to ðé, Lá freond, site ufer. Ðonne byþ ðé weorþmynt befóran mid-sittendum.

11 Forðam ælc ðe hine up-áhefþ, biþ genyðerod ; and se ðe hine nyðerap, se biþ up-áhafen.

12 Ðá cwæþ he to ðam, ðe hine in-gelapode, Ðonne ðú ðést wiste, oððe feorme, ne clypa ðú ðine frýnd, ne ðine ge-bróðru, ne ðine cúðan, ne ðine welegan nehheburas ; ðe-læs hí ðé ágén laþion, and ðú hæbbe edlean.

13 Ac ðonne ðú gebeorsecpe dó, clypa þearfan, and wanhále, and healte, and blinde,

14 Ðonne bist ðú eadig ; forðam ðe hí nabbap, hwanon hig hit ðé forgyldon, sóþlice hit byþ ðé forgolden on rihtwisra æriste.

9

. na aftumistan haban stap.

10 Ak þan haitaizau, atgaggands, anakumbei ana þamma aftumistin stada, ei bipe qimai, saei hailhait þuk, qipai du þus, Friyond, usgagg hauhis. Þanuh íst þus haubiþa faura þaim mipanakumb-yandam þus.

11 Unte whazuh saei hauheip sik silba, gabnaiwyada ; yah saei hnaiweip sik silban, ushauhyada.

12 Qapup-þan yah þamma haitandin sik, þan waurkyais undaurnimat, aipþau nahamat, ni haitais friyonds þeinans, nih broþruns þeinans, nih nipyans þeinans, nih garaznans gabeigans ; ibai aufto yah eis aftra haitaina þuk, yah wairþip þus usguldan.

13 Ak þan waurkyais dauht, hait unledans, gamaidans, haltans, blindans,

14 Yah audags wairþis ; unte eis ni haband usgildan þus, usgildada auk þus en ustassai þize uswaurhtane.

2 And loo ! sum man syk in ydropesie was bifore him.

3 And Jhesu answeringe seide to the wyse men of lawe, and to Pharysees, seiyinge, Where it is leeful for to heele in the sabotis ?

4 And thei heelden pees. Forsothe Jhesu heclide him takun to, and lefte.

5 And he answeringe to hem, seyde, Whos asse ether oxe of 3oure schal falle in to a pitt, and not a non he schal drawe out him on the day of sabot ?

6 And thei my3ten not answeere to him to thes thingis.

7 Forsothe he seyde also a parable to men bodun to a feeste, biholdinge how thei chesiden the firste seetis, seyinge to hem,

8 Whanne thou schalt be bedun to weddingis, sitte thou not at the mete in the firste place ; lest perauenture a worschipfullere than thou be bedun of him,

9 And he comyng that clepide thee and him, seye to thee, 3yue place to this, and thanne thou schalt bigynne with schame to holde the laste place.

10 But whanne thou schalt be bedun to feeste, go, and sitte down in the laste place, that whanne he schal come, that bad thee to feeste, he seye to thee, Friend, stize hi3ere. Thanne glorie schal be to thee bifore men syttinge to gidere at the mete.

11 For ech that enhaunsith him silf, schal be maad low3 ; and he that mekith him silf, schal be hi3ed.

12 Forsoth he seide also to him, that hadde bedun him to the feeste, Whanne thou makist a mete, ether souper, nyle thou clepe thi frendis, nether thi britheren, nethir cosyuns, nethir nei3eboris, nether riche men ; lest perauenture and thei bidde thee a3en to feeste, and 3eldinge a3en be maad to thee.

13 But whanne thou makist a feeste, clepe pore men, feble men, crokid, and blynde,

14 And thou schalt be blessid ; for thei han not, wher of to 3elde to thee, forsoth it schal be 3oldun to thee in the risyng a3en of iuste men.

2 And beholde ! there was a man before hym which had the dropsy.

3 And Jesus answered and spake vnto the lawears, and Pharises, sayinge, Is hit lauffull to heale on the saboth daye ?

4 And they helde their peace. He toke the man and healed him, and lett hym goo.

5 And answered them sayinge, Whiche of you shall have an asse or an oxe fallen into a pitt, and will nott straight waye pull him out on the saboth daye ?

6 And they coulede not answer hym agayne to that.

7 He putt forth a similitude to the gestes, when he marked howe they preased to the hiest roumes, and sayd vnto them,

8 When thou arte bidden to a weddinge of eny man, sitt nott doune in the hiest roume ; lest a more honorable man than thou be bidden of hym,

9 And he that badde bothe hym and the come, and saye to the, Geve this man roume, and thou then begyn with shame to take the lowest roume.

10 But rather when thou arte bidden, goo, and sit in the lowest roume, that when he that bade the commeth, he maye saye vnto the, Frende, sitt vp hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the.

11 For whosoever exalteth hym silfe, shalbe brought lowe ; and he that humbleth him silfe, shalbe exalted.

12 Then sayde he also to him, that bade him to diner, When thou makest a diner, or a supper, call not thy frendes, nor thy brethren, nether thy kinsmen, nor yet riche neighbours ; lest they bidde the agayne, and make the recompence.

13 Butt when thou makest a feast, call the povre, the maymed, the lame, and the blinde,

14 And thou shalt be happy ; for they cannot recompence the, butt thou shalt be recompensed at the resurreccion of the iuste men.

15 Gahausyands þan sums þizei an-akumbyandane þata, qaþ du imma, Aud-ags, saei matyþ hlaiþ in þiudangardyai Gups.

16 Þaruh qaþ imma Frauya, Manna sums gawaurhta nahtamat mikilana, yah haihait managans.

17 Yah insandida skalk seinana wheilai nahtamatis, qiþan þaim haitanam, gagg-ijþ, unte yu manwu ist allata.

18 Yah dugunnun suns faurqiþan allai. Sa frumista qaþ, Land bauhta, yah þarf galeiþan, yah saiwhan þata ; bidya þuk, habai mik faurqiþanana.

19 Yah anþar qaþ, Yuka auhsne us-bauhta fimf, yah gagga kausyan þans ; bidya þuk, habai mik faurqiþanana.

20 Yah sums qaþ, Qen liugaida ; yah duþe ni mag qiman.

21 Yah qimands sa skalks, gataih frau-yin seinamma þata. Ðanuh þwairhs sa gardawaldands, qaþ du skalka seinamma, Usgagg sprauto in gatwons yah staigos baurgs, yah unledans, yah gamaidans, yah blindans, yah haltans attiuh hidre.

22 Yah qaþ sa skalks, Frauya, warþ, swe anabaust, yah nauh stads ist.

23 Yah qaþ sa frauja du þamma skalka, Usgagg and wigans yah faþos, yah nauþei innatgaggan, ei usfulnai gards meins.

24 Qiþa allis izwis, þatei ni ainshun manne yainaize þize faura haitanane, kauseiþ þis nahtamatis meins.

25 Miþiddyedun þan imma hiuhmans managai ; yah gawandyands sik, qaþ du im,

26 Yabai whas gaggiþ du mis, yah ni fyaþiþ attan seinana, yah aiþein, yah qen, yah barna, yah broþruns, yah swistruns, nauhuþ-þan seinu silbins saiwala, ni mag meins siponeis wisan.

27 Yah saei ni bairiþ galgan seinana, yah gaggai afar mis, ni mag wisan meins siponeis.

28 Izwara whas raihtis wilyands kelikn

15 Ðá ðis gehýrde sum of ðam sittend-um, ðá cwæþ he, Eadig is se, ðe hláf yt on Godes rice.†

16 Ðá sæde he him, Sum man worhte mycele feorme, and manega gelapode.

17 Ðá sende he his þeowan to ðære feorme tíman, ðæt he sæde ðam gelap-edum, ðæt hig comon, forðam ðe ealle þing gearwe wæron.

18 Ðá ongunnon hig ealle hig beláðian. Se forma him sæde, Ic bohte ænne tún, ic hæbbe neode ðæt ic fare, and hine geseo ; ic bidde ðé, ðæt ðú me beláðige.

19 Ðá cwæþ se óðer, Ic bohte án ge-týme oxena, nú wille ic faran and fand-ian hyra ; nú bidde ic ðé, beláða me.

20 Ðá cwæþ sum, Ic lædde wif hám ; forðam ic ne mæg cuman.

21 Ðá cyrde se þeowa, and cýdde his hláforde ðæt. Ðá cwæþ se hláford mid yrru to ðam þeowan, Gá hraðe on ða stræta and on wíc ðisse ceastre, and þearfan, and wanhále, and blinde, and healte læd hider in.

22 Ðá cwæþ se þeowa, Hláford, hit ys gedón, swá ðú bude, and nú gyt hér is æmtig stów.

23 Ðá cwæþ se hláford ðá gyt to ðam þeowan, Gá geond ðás weg as and hegas, and nýd hig ðæt hig gán in, ðæt mín hús si gefylled.

24 Sóplice ic eow secge, ðæt nán ðæra manna ðe geclypode synd, ne onbyrigeaþ mínre feorme.†

25 Sóplice mid him férde mycel mæn-ego ; ðá cwæþ he, to him bewend,

26 Gyf hwá to me cymþ, and ne hataþ his fæder, and móder, and wif, and bearn, and broðru, and swustra, and ðonne gyt his sáwle, ne mæg he beon mín leorning-cniht.

27 And se ðe ne byrþ hys ewylminge, and cymþ æfter me, ne mæg he beon mín leorning-cniht.

28 Hwyle eower wyle timbrian áne

15 Whanne sum man of sittinge at the mete had herd thes thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God.

16 And he seide to him, Sum man maade a greet souper, and clepide manye.

17 And he sente his seruaunt in the our of souper, to seye to men bedun to feeste, that thei schulden come, for now alle thingis ben redy.

18 And alle bigunnen to gidere to excuse. The firste seide, I haue bouzt a toun, and I haue nede to go out, and to se it; I preie thee, haue me excusid.

19 And the tothir seide, I haue bouzt fyue 3okis of oxen, and I go to proue hem; I preie thee, haue me excusid.

20 And an othir seide, I haue weddid a wyf; and therefore I may not come.

21 And the seruaunt turnyd agen, toolde thes thingis to the lord. Thanne the hosebonde man wroth, seide to his seruaunt, Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.

22 And the seruaunt seith, Lord, it is don, as thou hast comaundid, and 3it place is.

23 And the lord seith to the seruaunt, Go thou into weyes and heggis, and constreyne for to entre, that myn hous be fillid.

24 Forsotlie I scie to 3ou, for noone of tho men that ben clepid, schal taaste my souper.

25 Sothli many companyes wenten with him; and he turned, seide to hem,

26 If ony cometh to me, and hatith not his fadir, and modir, and wyf, sones, and britheren, and dou3tris, 3it forsotli, and his lyf, he may not be my discipule.

27 And he that berith not his cross, and cometh aftir me, may not be my discipule.

28 Forsotli who of 3ou willinge to

15 When won of them that sate at meate also herde that, he sayde vnto hym, Happy is he, that eateth breed in the kyngdome of God.

16 Then sayd he to hym, A certayne man ordened a greate supper, and bade many.

17 And sent his seruaunt att supper time, to saye to them that wer bidden, come, for all thynges are redy.

18 And they all atonce began to make excuse. The fyrst sayd vnto him, I haue bought a ferme, and I must nedes goo, and se it; I praye the, haue me excused.

19 And another sayd, I haue bought fyue yooke of oxen, and I must goo to proue them; I praye the, haue me excused.

20 The thyrd sayd, I haue maried a wyfe; and therefore I cannot come.

21 And the seruaunt went agayne, and brought his master worde there of. Then was the good man of the housse displeasid, and sayd to his seruaunt, Goo out quickly into the stretes and quarters of the citee, and brynge in hidder the povre, and the maymed, and the halt, and the blinde.

22 And the seruaunt sayd, Lorde, it is done, as thou commaundest, and yet there is roume.

23 And the lorde sayd to the seruaunt, Go out into the hie wayes and hedges, and compell them to come in, that my housse maye be filled.

24 For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

25 There went a greate company with him; and he turned, and saide vnto them,

26 Yf a man come to me, and hate not his father, and mother, and wyfe, and children, and brethren, and sisters, more over and his awne life, he cannot be my discipule.

27 And whosoever beare nott hys crosse, and come after me, cannot be my discipule.

28 Which of you is he that is desposed

timbryan, niu frumist gasitands rahneip manwiþo, habaiu du ustiuhan ?

29 Ībai aufto biþe gasatidedi grundu-waddyu, yah ni mahtedi ustiuhan, allai þai gasaiwhandans, duginnaina bilaikan ĩna,

30 Qiþandans, Þatei sa manna dustod-ida timbryan, yah ni mahta ustiuhan.

31 Aipþau whas þiudans gaggands stiggan wiþra anþarana þiudan du †wiganna, niu gasitands faurþis þankeip, siaiu mahteigs miþ taihun þusundyom gamotyau þamma miþ twaim tigum þusundyom gaggandin ana sik ?

32 Eipau yabai nist mahteigs, nauþanuh fairra ĩmma wisandin, ĩnsandyands airu, bidyiþ gawairþyis.

33 Swah nu wharyizuh ĩzwara, saei ni afqiþiþ allamma aigina seinamma, ni mag wisan meins siponeis.

34 God salt ; ip yabai salt baud wairþiþ, whe gasupoda ?

35 Nih du airþai, ni du mailstau fagr ĩst, ut uswairpand ĩmma. Saei habai ausona gahausyandona, gahausyai.

stýpel, hū ne sytt he ærest and teleþ ða andfengas ðe him behēfe synd, hwæðer he hæbbe hine to full-fremmenne ?

29 Ðe-læs syððan he ðæne grund-weall legþ, and ne mæg hine full-fremman, ealle ðe hit geseoþ, ágynnon hine tælan,

30 And cweðan, Hwæt ðes man ágan timbrian, and ne mihte hit ge-endian.

31 Oððe gyf hwyle cyning wyle faran and feohtan ágén óðerne cyning, hū ne sit he ær and þencþ, hwæðer he mæge mid tyu þusendum cuman ágén ðone ðe him ágén cymþ mid twentigum þusendum ?

32 And gif he ðonne wið hine gefeohtan ne mæg, . . . he sent æryndracan, and bitt sibbe.

33 Witodlice swá is æle of eow, ðe ne wið-sæcþ eallum þingum ðe he áh, ne mæg he beon min leorning-cniht.

34 Góð ys sealt ; gif hit áwyrþ, on ðam ðe hit gesylt biþ ?

35 Nis hit nyt ne on corþan, ne on myxene, ac hyt biþ út-áworpen. Gehýre, se ðe earan hæbbe to gehýrenne.

CHAP. XV. † I Wesunuþ-þan ĩmma newhyandans sik allai motaryos yah fra-waurhtai hausyan ĩmma.

2 Yah birodidedum Fareisaieis yah bok-aryos, qiþandans, Þatei sa frawaurhtans andnimip, yah miþmatyiþ ĩm.

3 Qaþ þan du ĩm þo gayukon, qiþands,

4 Whas manna ĩzwara aigands taihun-tehund lambe, yah fraliusands ainamma þize, niu bileiþiþ þo niuntehund yah niun ana aupidai, yah gaggiþ afar þamma fralusani, unte bigitiþ þata ?

5 Yah bigitands, uslagyiþ ana amsans seinans faginonds ;

6 Yah qimands ĩn garda galaþoþ fri-yonds yah garaznans, qiþands du ĩm, Faginop miþ mis, þammei bigat lamb mein, þata fralusano.

7 Qiþa ĩzwis, þatei swa faheds wairþiþ

CHAP. XV. † I Sóplice him genea-læhton mánfulle and synfulle, ðæt hig his word gehýrdon.

2 Ðá muredon ða Farisei and ða bóceras, and cweðon, Ðes onfehþ synfulle, and mid him ytt.

3 Ðá cwæþ he ðis bigspel to ðam,

4 Hwyle man is of eow ðe hæfþ hund sceapa, and gif he forlyst án of ðam, hū ne forlæt he ðonne niĝon and hund niĝontig on ðam wéstene, and gæþ to ðam ðe forwearþ, oð he hit fint ?

5 And ðonne he hit fínt, he hit set on his exla geblissiende ;

6 And ðonne he hám cymþ, he to-somme clypaþ hys frynd and his nehhe-buras, and ewyþ, Blissiaþ mid me, forðam ic fúnde min sceap, ðe forwearþ.

7 Ic seege eow, ðæt swá byþ on heofone

bylde a tour, wher he sittenge countith not first the spensis that ben nedful, if he haue to performe?

29 Lest aftir he hath sett the foundement, and myzte not performe, alle that seen, bigymme to scorne him,

30 Seyinge, For this man bigan to bilde, and myzte not ende.

31 Ether what kyng to goynge to make batel azens another kyng, wher he sittenge bythenkith not first, if he may with ten thousynd go azens him that cometh to him with twenty thousynd?

32 Ellis him ȝit doynge a fer, he sendynge a messanger, preieth tho thingis that ben of pees.

33 So therefore ech of ȝou, that renounceith not alle thingis whiche he weeldith, may not be my disciple.

34 Salt is good thing; forsoth if salt schal vanysche, in what thing schal it be sauerid?

35 Nether in erthe, nether in the dunghil it is profitable, but it schal be sent out. He that hath eeris of heeringe, heere.

CHAP. XV. 1 Forsothe pupplicants and synful men weren neizynge to him, that thei schulden heere him.

2 And Farisees and scribis grucehiden, seynge. For this *man* receyueth synful men, and etith with hem.

3 And he seith to hem this parable, seynge,

4 What man of ȝou that hath an hundred scheep, and if he hath lost oon of hem, wher he leeuith not nynty and nyne in desert, and goth to it that perischide, til he fynde it?

5 And whaune he hath founden it, he ioyng puttith on his shuldris;

6 And he comynge hoom clepith to gidere his frendis and neizibors, seynge to hem, Thanke ȝe me, for I haue founden my scheep, which hadde perischid.

7 Sothly I seye to ȝou, so ioye schal

to bilde a toure, and sitteth not doune before and counteth the cost, whether he haue sufficient to performe it?

29 Lest after he hathe layde the foundacion, and is nott able to performe it, all that beholde it, begyn to moocke hym,

30 Sayinge, This man began to bilde, and was not able to make an ende.

31 What kyng goeth to make batayle agaynst another kyng, and sitteth not doune fyrst and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand?

32 Or els whill the other is yett a greate waye off, he will sende embassatours, and desyre peace.

33 Soo lyke wyse none of you, that forsaketh nott all that he hathe, can be my disciple.

34 Salt is good; but if salt be corupte, what shall be seasoned there with?

35 It is nether good for the londe, nor yet for the donge hill, men cast it out at the dores. He that hath eares to heare, let him heare.

CHAP. XV. 1 Then resorted vnto him all the publicans and synners, for to heare him.

2 And the Pharises and scribes grudged, sainge, He receaveth to his company synners, and eateth with them.

3 Then put he forthe this similitude to them, sayinge,

4 What man of you havyng an hundred shepe, if he loose one of them, doth not leve nynty and nyne in the wildernes, and goo after hym which is loost, vntill he fynde hym?

5 And when he hath founde hym, he putteth hym on his shulders with ioye;

6 And as sone as he commeth home he calleth to gedder his lovers and neighbours, sayinge vnto them, Reioyse with me, for I have founde my shepe, which was loost.

7 I say vnto you, that lyke wyse ioye

in himina in ainis frawaurhtis idreigond-
ins, þau in niuntehundis yah niune ga-
raihþaize, þaie ni þaurbun idreigos.

8 Aippau suma qino drakmans haband-
ei taihun, yabai fraliusiþ drakmin ain-
amma, niu tandeiþ lukarn, yah uþbaug-
eiþ razn, yah sokeiþ glaggwaba, unte
bigitiþ?

9 Yah bigitandei, gahaitiþ friyondyos
yah garaznons, qiþandei, Faginof miþ
mis, unte bigat drakmeiþ, þaunnei fra-
laus.

10 Swa qiþa izwis, faheds wairþiþ in
andwairþya aggele Guþs in ainis idreig-
ondins frawaurhtis.

11 Qapup-þan, Manne sums aihta twans
sununs;

12 Yah qap sa yuhiza iþe du attin,
Atta, gif mis, sei undrinnai mik, daii
aiginis. Yah disdailida im swes sein.

13 Yah afar ni managans dagans, brahta
samana allata sa yuhiza sunus, yah aflaiþ
in land fairra wisando; yah yainar
distahida þata swes seinata libands us-
stauriba.

14 Biþe þan frawas allamma, warþ
huhrus abrs and gawi yainata, yah is
dugaun alaparba wairþan.

15 Yah gaggands, gahaftida sik sum-
amma baurgyane yainis gauyis. Yah
insandþida ina haiþyos seinazos, haldan
sweina.

16 Yah gairnida sad itan haurne þoci
matidedun sweina, yah manna imma ni
gaf.

17 Qimands þan in sis, qap, Whan filu
asnye attins meinis, ufarassau haband
hlaibe; iþ ik huhrau fraqistna.

18 Usstandands, gagga du attin mein-
amma, yah qiþa du imma, Atta, fra-
waurhta mis in himin, yah in andwairþya
þeamma;

19 Yu þanaseiþs ni im wairþs ei hait-
aidan sunus þeins, gatawei mik swe
ainana asnye þeinaize.

20 Yah usstandands qam at attin sein-

blis be anum synfullum ðe dæd-bôte
dêþ, mā ðonne ofer nigon and nigontig-
um rihtwisra, ðe dæd-bôte ne beþurfon.

8 Oððe hwile wif hæfþ tyn scyllingas,
gif heo forlyst ænne scylling, hū ne on-
ælp heo hyre leoht-fæt, and awent hyre
hūs, and sēcþ geornlice, oð heo hine
fint?

9 And ðonne heo hine fint, heo clypaþ
hyre frýnd and nehhebyryna, and cwypþ,
Blyssiap mid me, forðam ic fínde minne
scylling, ðe ic forleas.

10 Ic secge eow, swá biþ blis befóran
Godes englum be anum synfullum ðe
dæd-bôte dêþ.[†]

11 He cwæþ, Sóplice sum man hæfde
twegen suna;

12 Ðá cwæþ se gingra to his fæder,
Fæder, syle me minne dæl minre æhte,
ðe me to gebyrep. Ðá dælde he him
his æhte.

13 Ðá æfter feawa dagum, ealle his
þing gegaderode se gingra sunu, and
férde wræclice on feorlen rice; and for-
spilde ðar his æhta lybbende on his
gælsan.

14 Ðá he hig hæfde ealle ámyrrede,
ðá wearþ mycel hunger on ðam rice,
and he wearþ wædla.

15 Ðá férde he, and folgode anum
burh-sittendum men ðæs rices. Ðá
sende he hine to his túne, ðæt he heolde
his swýn.

16 Ðá gewilnode he his wambe gefyl-
lan of ðam bean-coddum ðe ða swýn
æton, and him man ne sealde.

17 Ðá beþohte he hinc, and cwæþ,
Ealá hū fela hýrlinga on mínes fæder
húse, hláf genóhne habbaþ; and ic hér
on hungre forweorðe.

18 Ic árise, and ic fare to mínum fæder,
and ic secge him, Ealá fæder, ic syngode
on heofenas, and befóran ðe;

19 Nú ic ne eom wyrðe ðæt ic beo ðin
sunu genemned, dó me swá ánne of ðin-
um hýrlingum.

20 And he árás ðá and com to his

be in heuene on o synful man doynge penaunce, than of nynti and nyne iuste, that han no nede of penaunce.

8 Ether what womman hauynge ten dragmes,[†] and if sche hath lost o dragme, wher sche listeth not a lanterne, and turneth vpsodoun the hous, and sekith diligently, til sche fynde?

9 And whanne sche hath founden, sche clepith to gidere frendis and neizboris, seynge, Thanke 3e me, for I haue founden the dragme, which I hadde lost.

10 So I seie to 3ou, ioie schal be to the aungels of God on o synful man doynge penaunce.

11 Forsothe he seith, Sum man hadde tweye sones;

12 And the 3ongere seide to the fadir, Fadir, 3yue to me the porcioun of substaunce,[†] that byfallith to me. And the fadir departide to him the substaunce.

13 And not affir manye dayes, alle thingis gederid to gidre, the 3ongere sone wente in pilgrymage in to a fer cuntree; and there he wastide his substaunce in luyngge leecherously.

14 And affir that he hadde endid alle thingis, a strong hungir was maad in that cuntree, and he bigan to haue nede.

15 And he wente, and cleuyde to oon of the citeseyns of that cuntree. And he sente him in to his toun, that he schulde feede hoggis.

16 And he coneitide to fille his wombe of the coddis whiche the hoggis eten, and no man 3af to him.

17 Sothli he turned a3en in to him silf, seyde, Hou many hirid men in my fadir hous, han plente of looues; forsothe I perische here thur3 hungir.

18 I schal ryse, and I schal go to my fadir, and I schal seie to him, Fadir, I haue synned a3ens heuene, and bifore thee;

19 Now I am not worthi to be clepid thi sone, make me as oon of thi hyrid men.

20 And he rysinge cam to his fadir.

shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce.

8 Other what woman havyngge .x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it?

9 And when she hath founde it, she calleth her lovers and her neighbours, saynge, Reioyce with me, for I haue founde the groate, which I had loost.

10 Lykwyse I saye vnto you, ioie shalbe in the presence off the angels off God over one synner that repenteth.

11 And he sayde, A certayne man had two sonnes;

12 And the yonger of them sayde to his father, Father, geve me my parte off the goodes, that to me belongeth. And he devided vnto them his substaunce.

13 And not longe after, the yonger sone gaddered all that he had to gedder, and toke his iorney into a farre cuntree; and there he wasted his goodes with royetous livinge.

14 And when he had spent all that he had, there rose a greate derth thorow out all that same londe, and he began to lacke.

15 And he went, and clave to a citesyn of that same cuntree. Which sent hym to the felde, to kepe his swyne.

16 And he wold fayne have filled his bely with the coddes that the swyne ate, and noo man gave hym.

17 Then he remembered hym silfe, and sayde, Howe many hyred servauntes at my fathers, have breed ynough; and I dye for hunger.

18 I will a ryse, and goo to my father, and will saye vnto hym, Father, I haue synned agaynst heven, and before the;

19 Nowe am I not worthy to be called thy sone, make me as one of thy heyred servauntes.

20 And he arose and cam to his father.

amma. Naulþanuh þan fairra wisandan, gasawh ina atta is, yah infeinoda. Yah þragyands, draus ana hals is, yah kukida imma.

21 Yah qap imma sa sunus, Atta, fra-waurhta in himin, yah in andwairþya þeinamma; yu þanaseiþs ni im wairþs ei haitaidan sunus þeins.

22 Qap þan sa atta du skalkam sein-aim, Sprauto †bringiþ wastya þo frum-iston, yah gawayiþ ina, yah gibiþ figg-ragulþ in handu is, yah gaskohi ana fotuns is;

23 Yah †bringandans stiur þana alidan, ufsneiþiþ, yah matyandans, wisam waila.

24 Unte sa sunus meins dauþs was, yah gaqunoda; yah fralusans was, yah bigitans warþ. Yah dugunnun wisan.

25 Wasuþ-þan sunus is sa alþiza ana akra; yah qimands, atiddya newh razn, yah gahausida saggwins yah laikins.

26 Yah athaitands sumana magiwe, frahuh, wha wesi þata.

27 Þaruh is qap du imma, Þatei broþar þeins qam, yah afsnaiþ atta þeins stiur þana alidan, unte hailana ina andnam.

28 Þaruh modags warþ, yah ni wilda inngaggan. Iþ atta is usgaggands ut, bad ina.

29 Þaruh is andhafyands, qap du attin, Sai! swa filu yere skalkinoda þus, yah ni whanhun anabusn þeina ufariddya; yah mis ni aiw atgaft gaitain, ei miþ friyondam meinain biwesþau.

30 Iþ þan sa sunus þeins, saei fret þein swes miþ kalkyom, qam, ufsnaiþt imma stiur þana alidan.

31 Þaruh qap du imma, Barnilo, þu sinteino miþ mis wast yah is, yah all þata mein þein ist.

32 Waila wisan, yah faginon skuld was; unte broþar þeins dauþs was, yah gaqunoda; yah fralusans, yah bigitans warþ.

fæder. And ðā gyt ðā he wæs feor, his fæder he hyne geseah, and wearþ mid mild-heortnesse astyrod. And ūgēn hine arn, and hine beclypte, and cyste hine.

21 Ðā cwæþ his sunu, Fæder, ic syn-gode on heofon, and befōran ðē; nū ic ne eom wyrde ðæt ic ðin sunu beo genemned.

22 Ðā cwæþ se fæder to his þeowum, Bringaþ raðe ðæne sēlestan gegyrelan, and scrýðaþ hyne, and syllað him bring on his hand, and gescý to his fōtum;

23 And bringaþ ān fætt styric, and ofsleaþ, and uton etan, and gewistfullian.

24 Fordam ðes mīn sunu wæs dead, and he ge-edcucode; he forwearþ, and he is gemét. Ðā ongunnon hig gewistlæcan.

25 Sōþlice hys yldra sunu wæs on æcere; and he com, and ðā he ðam hūse genealæhte, he gehýrde ðæne swég and ðæt wered.

26 Ðā clypode he ānne þeow, and ácsode hine, hwæt ðæt wære.

27 Ðā cwæþ he, Ðin bróðor com, and ðin fæder ofslóh ān fætt cealf, fordam ðe he hyne hálne onfeng.

28 Ðā gebealh he hine, and nolde ingān. Ðā code his fæder út, and ongan hine biddan.

29 Ðā cwæþ he his fæder andswarigende, Efne! swā fela geara ic ðē þeowode, and ic næfre ðin bebod ne for-gýmde; and ne sealdest ðú me næfre ān ticean, ðæt ic mid minum freondum gewistfullode.

30 Ac syððan ðes ðin sunu com, ðe hys spéde mid myltystrum ámyrde, ðú ofslóge him fætt cealf.

31 Ðā cwæþ he, Sunu, ðú eart symle mid me, and calle mine þing synd ðine.

32 Ðē gebyrede gewistfullian, and geblissian; fordam ðes ðin bróðor wæs dead, and he ge-edcucode; he forwearþ and he is gemét.

Sothli whanne he was ȝit fer, his fadir syȝ him, and he was stirid by mercy. And he rennyng to, felde on his necke, and kiste him.

21 And the sone seyde to him, Fadir, I haue synned aȝens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

22 Forsoth the fadir seyde to his seruauntis, Soone bringe ȝe forth the firste stoole, and clothe ȝe him, and ȝyue ȝe a ring in his hond, and schoon in to the feet;

23 And brynge ȝe a calf maad fat, and sle ȝe, and ete we, and plenteuously ete we.

24 For this my sone was deed, and hath lyued aȝen; he perischide, and is founden. And alle bigunnen to eat plenteuously.

25 Forsoth his eldere sone was in the feeld; and whanne he cam, and neiȝede to the hous, he herde a symphonye and a crowde.

26 And he clepide oon of the seruauntis, and axide, what thingis thes weren.

27 And he seide to him, Thi brodir is comen, and thi fadir hath slayn a fat calf, for he receyuede him saf.

28 Forsoth he was wroth, and wolde not entre. Therefore his fadir gon out, bigan to preie him.

29 And he answeringe to his fadir, seide, Lo! so manye ȝeeris I serue to thee, and I brak neuere thi comaundement; thou hast neuere ȝouun a kyde to me, that I schulde ete largely with my frendis.

30 But aftir that this thi sone, which deuouride his substaunce with hooris, cam, thou hast slayn to him a fat calf.

31 And he seide to him, Sone, thou ert euere with me, and alle myne thingis ben thyne.

32 Forsothe it bihofte to ete plenteuously, and for to ioye; for this thi brother was deed, and lyuede aȝeyn; he peryschide, and he is founden.

When he was yett a greate waye of, his father sawe hym, and had compassion on hym. And ran vnto him, and fell on his necke, and kyssed hym.

21 And the sonne sayd vnto hym, Father, I have synned agaynst heven, and in thy sight; nether am I worthy hence forthe to be called thy sonne.

22 Then sayde the father to his seruautes, Bringe forth that best garment, and put it on hym, and put a ryng on his honde, and shewes on his fete;

23 And brynge hidder that fatted caulfe, and kyll hym, and lett vs cate, and be mery.

24 For this my sonne was deed, and is alive agayne; he was loste, and ys nowe founde. And they began to make goode cheare.

25 The elder brother was in the felde; and when he cam, and drewe nye to the housse, he herde minstreye and daunsyng.

26 And called one of his seruautes, and axed, what thoose thynges meante.

27 He said vnto him, Thy brother is come, and thy father hath killed the fatted caulfe, be cause he hath receaved him safe and sounde.

28 And he was angry, and wolde not goo in. Then cam his father out, and entreated him.

29 He answered, and sayde to hys father, Loo! these many yeares have I done the service, nether brake at eny time thy commaundment; and yet gavest thou me never soo moche as a kyd, to make mery with my lovers.

30 But as sone as this thy sonne was come, which hath deuoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe.

31 And he sayd vnto him, Sonne, thou wast ever with me, and all that I have is thine.

32 It was mete that we schulde make mery, and be glad; for this thy brother was deed, and is a live agayne; and was loste, and is founde.

CHAP. XVI. 1 Qaþuþ-þan du sipon-
yam seinaim, Manne sums was gabeigs,
saei aihhta fauragaggyan; yah sa fra-
wroþips warþ du imma, ei distahidedi
aigin is.

2 Yah atwopyands ina, qaþ du imma,
Duwhe þata hausya fram þus? usgif
raþyon fauragaggyis þeinis, ni magt auk
yu þanamais fauragaggya wisan.

3 Qaþ þan in sis sa fauragaggya, Wha
tauyau, þandei frauya meins afnimip faur-
agaggi af mis? graban ni mag, bidyan
skama mik.

4 Andþahta mik wha tauyau, ei þan
þipe afsatyaidau us fauragaggya, and-
nimaina mik in gardins seinans.

5 Yah athaitands aiwharyanoh failus-
kulane frauyins seinis, qaþ þamma frum-
istin, Whan filu skalt frauyin meiuam-
ma?

6 Þaruh qaþ, Taihuntainhund kase al-
ewis. Yah qaþ du imma, Nim þus bokos,
yah gasitands sprauto, gamelei fimf
tiguns.

7 Þaproh þan du anþamma qaþ,
Aþþan þu whau filu skalt? Iþ is qaþ,
Taihuntainhund mitade kaurnis. Yah
qaþ du imma, Nim þus bokos, yah
melei ahtautelund.

8 Yah hazida sa frauya þana fauragagg-
yan inwindiþos, unte frodaba gatawida;
unte þai sunyos þis aiwis frodozans
sunum liuhadis in kunya seinamma
sind.

9 Yah ik izwis qiþa, tauyaiþ izwis
frijonds us failuþraihna inwindiþos, ei
þan ufligaiþ, andnimaina izwis in aiw-
einos hleiþros.

10 Saei triggws ist in leitilamma, yah
in managamma triggws ist; yah sa in
leitilamma untrigga, yah in managam-
ma untriggws ist.

11 Yabai nu in inwindamma failuþ-
raihna triggwai ni waurþuþ, þata sun-
yeino whas izwis galaubeiþ?

12 Yah yabai in þamma framþyiu
triggwai ni waurþuþ, þata izwar whas
izwis gibip?

13 Ni ainshun þiwe mag twaim frau-

CHAP. XVI. †1 Ðá cwæþ he to his
leorning-cnihtum, Sum welig man wæs,
se hæfde sumne geréfan; se wearþ wið
hine forwreǵed, swylce he his gód for-
spilde.

2 Ðá clypode he hine, and sæde him,
Hwi gehyre ic ðis be ðe? ágyf ðine
scíre, ne miht ðú leng tûn-scíre bewitan.

3 Ðá cwæþ se geréfa on his gebance,
Hwæt dó ic, forðam ðe mîn hláford
mîne geréf-scíre fram me nimþ? ne mæg
ic delfan, me sceamaþ ðæt ic wædlige.

4 Ic wát hwæt ic dó, ðæt hig me on
hyra hús onfón, ðonne ic bescired beo
fram tûn-scíre.

5 Ðá ða gafol-gyldan gegaderode wær-
ou, ðá sæde he ðam forman, Hú mycel
scealt ðú mînum hláforde?

6 Ðá sæde he, Hund sestra eles. Ðá
sæde he him, Nim ðine federe, and site
braðe, and writ fiftig.

7 Ðá sæde he óðrum, Hú mycel scealt
ðú? Ðá cwæþ he, Hund mittena hwæt-
es. Ðá cwæþ he, Nim ðine stafas, and
writ hund-cabtatig.

8 Ðá herede se hláford ðære unriht-
wînesse tûn-geréfan, forðam ðe he
gleawlice dyde; forðam ðe ðisse worulde
bearn synd gleawran ðisses leohtes
bearnum on ðisse cneoresse.

9 And ic secge eow, wyrcaþ eow frýnd
of ðisse worulde-welan unrihtwînesse,
ðæt hig onfón eow on éce eardung-
stówa, ðonne ge geteoriap.†

10 Se ðe ys on lytlum getrywe, se ys on
máran getrywe; and se ðe ys on lytlum
unrihtwis, se ys eac on máran un-
rihtwis.

11 Gif ge on unrihtwisum weoruld-
welan næron getrywe, hwá betæcþ eow
ðæt eower ys?

12 And gyf ge on fremedum næron
getrywe, hwá sylþ eow ðæt eower ys?

13 Ne mæg nán þeow twám hláfordum

CHAP. XVI. 1 Forsothe he seide also to his disciplis, Ther was sum riche man, that hadde a fermour;† and this was defamyd anentis him, as he hadde wastid his goodis.

2 And he clepide him, and seide to him, What heere I this thing of thee? 3eld resoun of thi ferme, for now thou schalt not mowe holde thi ferme.

3 Forsoth the fermour seide with ynne him silf, What schal I do, for my lord takith away fro me the ferme? I may not delue, I am aschamyd to begge.

4 I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her housis.

5 And alle the dettours of the lord clepid to gidere, he seide to the firste, Hou moche owist thou to my lord?

6 And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin obiigacioun, and sitte soon, and wryt fyfti.

7 Aftirward he seyde to another, Sothli hou moche owist thou? Which seide, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure score.

8 And the lord preiside the fermour of wickidnesse, for he hadde don prudently; for the sones of this world ben more prudent in her generacioun than the sones of list.

9 And I seie to 3ou, make to 3ou frendes of the richesse of wickidnesse, that whan 3e shulen fayle, thei receyue 3ou in to cuerlastynge tabernaclis.

10 He that is feithful in the leeste thing, is feithful also in more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therefore if 3e weren not trewe in wicked riches, who schal bitake to 3ou this that is verri?

12 And if 3e weren not trewe in alien thing, who schal 3yue to 3ou this that is 3oure?

13 No man seruauant may serue twey

CHAP. XVI. 1 He sayd also vnto his disciples, There was a certayne rich man, which had a stewarde, that was acused vnto him, that he had wasted his goodes.

2 And he called him, and said vnto him, Howe is it that I heere this of the? geve a comptes off thy steward shippe, for thou mayste be no longer my stewarde.

3 The stewarde said with in him silfe, What shall I do, for my master will take a waye from me my stewarde shippe? I cannot digge, and to begge I am a shamed.

4 I woote what to do, that when I am put out of my stewardshippe, they maye receave me in to there houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, Howe moche owest thou vnto my master?

6 And he sayd, An hondred tonnes of oyle. And he sayd to him, Take thy bill, and sitt doune quickly, and write fiftie.

7 Then said he to another, What owest thou? And he sayde, An hondred quarters of wheate. He sayd to him, Take thy bill, and writte foure score.

8 And the lorde commended the vniust stewarde, because he had done wysly; for the chyldren of this worlde are in their kynde wyser then the chyldren off light.

9 And I saye also vnto you, make you frendes of the wicked mammon, that when ye shall have nede, they may receave you into everlastinge habitacions.

10 He that is feithful in that wiche is leste, the same is feithful in moche . . .

11 So then if ye have not byn faithfull in the wicked mammon, who will beleve you in that which is true?

12 And if ye have not bene faithfull in another mannes busines, whoo shall geve you youre awne?

13 No servaunt can serve two masters;

yam skalkinon; andizuh ainana fyiap, yah anþarana friyop; aipþau ainamma andtilop, ip anþaramma frakann. Ni maguþ Guþa skalkinon yah faihuþraih-na.

14 Gahausedun þan þo alla yah þai Fareisaieis, faihuþfrikai wisandans, yah bimampidedun ina.

15 Yah qap du im, Yus siyuþ, yuzei garaihtans domeiþ izwis silbans in and-wairþya manne; ip Guþ kann hairtona izwara, unte þata hauho in mannam, andaset in andwairþya Guþs.

16 Witop yah praufeteis und Iohannen; þaproh þiudangardi Guþs wailameryada, yah whazuh in izai nauþyada.

17 Ip azetizo ist himin yah airþa hindarleiþan, þau witodis ainana writ gadriusan.

18 Whazuh sa afeitands qen seinu, yah liugands anþara, horinop; yah whazuh saei afeitana liugaiþ, horinop.

19 Appan manne sums was gabigs, yah gawasids was þaurþaurai, yah bwssaun, yah waila wisands daga whammeh bairhtaba.

20 Ip unleds sums was, namin haitans Lazarus, sah atwaurþans was du daura is banyo fulls,

21 Yah gairnida sap itan drauhsno, þizo driusandeino af biuda þis gabeigins, ; akei yah hundos atrinnandans, bilaigodedun banyos is.

22 Warþ þan, gaswiltan þamma unledin, yah briggan fram aggilum in barma Abrahamis. Gaswalt þan yah sa gabeiga, yah gafullhans warþ.

23 Yah in halyai ushafyands augona seinu, wisands in balweinim, gasawh þan Abraham fairraþro, yah Lazzaru in barmim is.

24 Yah is ufþropyands,

þeowian; oððe he áne hataþ, and óðerne lufað; oððe he ánum folgaþ, and óðerne forhogað. And ge ne mágon Gode þeowian and weoruld-welan.

14 Ðás þing ealle ða Farisei gehýrdon, ða ðe gifre wæron, and hig hine tældon.

15 Ðá cwæþ he to him, Ge synd, ðe eow-sylfe befóran mannum gerihtwisiaþ; sóþlice God can eowre heortan, forðam ðe befóran Gode ys áscuniendlic, ðæt mannum heah ys.

16 Seo æ and witegan oð Iohannem; and of him is bodod Godes rice, and ealle on ðæt strangnesse wyrcaþ.

17 Eaðre is ðæt heofen and eorþe gewiton, ðonne án stæf of ðære æ fealle.

18 Ælc man ðe his wif forlæt, and óðer nimþ, se unriht-hæmþ; and se ðe ðæt forlætene wif nimþ, se unriht-hæmþ.[†]

19 Sum welig man wæs, and he wæs geserýd mid purpuran, and mid twine, and dæghwamlice riclice gewistfullode.

20 And sum wædla wæs, on namau Lazarus, se læg on his dura swýðe forwundod,

21 And wilnode ðæt he hine of his crumum gefylde, ðe of his beode feollon, and him nán man ne sealde; ac hún-d-as comon, and his wunda liceodon.

22 Ðá wæs geworden, ðæt se wædla forþ-férde, and hine englas bæron on Abrahames greadan. Ðá wearþ se wel-ega dead, and wæs on helle gebyrged.

23 Ðá áhóf he his eagan upp, ðá he on ðam tintregum wæs, and gescah feorran Abraham, and Lazarum on his greadan.

24 Ðá hrymde he and cwæþ, Ealá feder Abraham, gemiltsa me, and send Lazarum, ðæt he dyppe his fingers lip on wætere, and mine tungan gecæle; forðam ðe ic eom on ðis lige ewylmed.

lordis ; forsothe ether he schal hate oon, and loue the tothir ; ether he schal cleue to oon, and dispise the othir. ȝe mown not serue to God and to riches.

14 Forsoth Farisees, that weren coueyt-ouse, herden alle thes thingis, and thei scorniden him.

15 And he seide to hem, ȝe it ben, that iustifyen ȝou bifore men ; sotbli God knowith ȝoure hertis, for that thing that is hiȝ to men, is abominacioun anemptis God.

16 The lawe and prophetis til to John ; fro that tyme the rewme of God is prechid, and ech man makith violence in to it.

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

18 Ech man that forsakith his wyf, and weddith another, doith auoutrie ; and he that weddith the *wyf* forsakun of the hosebonde, doith auoutrie.

19 Sum man was rich, and was clothid in purpur, and biys,[†] and he eet ech day schynyngli.

20 And ther was sum beggere, Lazarus by name, that lay ful of bylis at his ȝate,

21 Coueytinge to be fillid of the crummies, that felden down fro the riche mannis boord, and no man ȝaf to him ; but and houndis camen, and liekiden his bylis.

22 Forsothe it was don, that the beggere deide, and was borun of angels in to Abrahams bosum. Forsothe and the riche man is deed, and is biried in helle.

23 Forsothe he reysinge his ȝen, whanne he was in turmentis, syȝ Abraham a fer, and Lazarus in his bosum.

24 And he eriyng seide, Fadir Abraham, haue mercy on me, and sende Lazarus, that he dippe the laste part of his fyngur in watir, and kele my tunge ; for I am turmentid in this flawme.

for other he shall hate the one, and love the other ; or els he shall lene to the one, and despise the other. Ye cannot serve God and mammon.

14 All these thinges herde the Pharises also, which were coveteous, and they mocked him.

15 And he sayd vnto them, Ye are they, which iustifie youre selves before men ; but God knoweth youre hertes, for that which men magnifie, is abhominable in the sight of God.

16 The lawe and the prophetes raygned vntyll the tyme of Jhon ; sence that tyme the kyngdom of God is preached, and every man stryvethe to goo in.

17 Soner shall heven and erth perisshe, then won title of the lawe shall perisshe.

18 Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony ; and every man which marieth her that is divorced from her husbunde, committeth advoutrie also.

19 There was a certayne riche man, which was clothed in purple, and fync raynes, and fared deliciously every daye.

20 And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores,

21 Desyryngge to be refreshed with the cromes, whiche fell from the ryche mannes borde, . . . ; neverthelesse the dogges cam, and licked his soores.

22 And yt fortunyd, that the begger dyed, and was carryed by the angelles into Abrahams bosome. The riche man also died, and was buried in hell.

23 When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham a farre off, and Lazarus in his bosome.

24 And cryed and sayd, Father Abraham, have mercy on me, and sende Lazarus, that he maye depe the tippe off his fynger in water, and cole my tunge ; for I am tourmented in this flawme.

25 Ðá cwæþ Abraham, Ealá sunu, geþenc, ðæt ðú gôd onfenge on ðinum life, and gelice Lazarus onfeng yfel ; nú ys ðes gefrêfrod, and ðú eart cwylmed.

26 And on eallum ðissum betweox us and eow is mycel dwolma getrymed ; ða ðe willaþ heouon to eow faran, ne mágon, ne ðanon faran hidere.

27 Ðá cwæþ he, Fæder, ic bidde ðé, ðæt ðú sende hine to mínes fæder húse.

28 Ic hæbbe fif gebróðru, ðæt he cýðe him, ðæt hig ne cumon on ðissa tintrega stówe.

29 Ðá sæde Abraham hym, Hig habbaþ Moysen and witegan ; hig hlyston him.

30 Ðá cwæþ he, Nese, fæder Abraham, ac hig dōþ dæd-bóte, gif hwylc of deape to him færþ.

31 Ðá cwæþ he, Gif hig ne gehýraþ Moysen and ða witegan, ne hig ne gelyfaþ, ðeah hwylc of deape árise.

3 yabai frawaurkyai broþar þeins, gasak imma ; yah þan yabai ðdreigo sik, fraletais imma.

4 Yah yabai sibun sinþam ana dag frawaurkyai du þus, yah sibun sinþam ana dag gawandyai sik, qiþands, ðdreigo mik, fraletais imma.

5 Yah qeþun apaustauleis du Frauyin, Biank uns galaubein.

6 Qaþ þan Frauya, Yabai habaidedeiþ galaubein swe kaurno sinapis, aiþþau yus yabai qiþeiþ du bairabagma þamma,

CHAP. XVII. † 1 Ðá cwæþ he to his leorning-cnihtum, Unmihtlic is ðæt gedréfednyssa ne cumon ; wá ðam, ðe hig þurh cumað.

2 Nyttre him wære, ðæt án cweornstán sý geenyt ábútan his sweoran, and sī on sæ beworpen, ðonne he gedréfde áne of ðyssum lytlingum.

3 Warniaþ eow ; gyf ðin bróðor syngað, cid hym ;

4 And gif he on dæg seofen síðum syngað, and seofen síðum to ðé on dæg gecyrred byþ, and cwýþ, Hit me ofþineþ, forgyf hit him.

5 Ðá cwaðdon his apostolas, Drihten, geýc úrne geleafan.

6 Ðá cwæþ Drihten, Gif ge hæfdon geleafan swá senepes corn, ge sædon ðissum treowe, Sý ðú áwyrwalod, and

25 And Abraham seide to him, Sone, haue mynde, for thou hast receyued good thingis in thi lyf, and Lazarus also yuele thingis; sothli he is now comfortid, but thou art turmentid.

26 And in alle thes thingis a greet derk place^t is stablischid by twixe vs and 30u; that thei that wolen fro hennis passe to 30u, mown not, nether fro thennis passe ouer hidur.

27 And he seide, Therefore I preye thee, fadir Abraham, that thou sende him in to the hous of my fadir.

28 For I haue fyue bretheren, that he 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; heere thei hem.

30 And he seide, Nay, fadir Abraham, but if ony of dedde men schal go to hem, thei schulen do penaunce.

31 Forsothe he seyde to him, If thei heere not Moyses and the prophetis, neither if ony of dedde men schal ryse a3en, thei schulen bileue to him.

CHAP. XVII. 1 And he seide to his diseipulis, It is impossible that selaundris come not; but woo to him, by whom thei comen.

2 It is more profitable to him, if a mylne stoon be put a boute his necke, and he be cast in to the see, than that he selaundre gon of thes litle.

3 Take 3e heede to 3ou silf; if thi brother hath synned a3ens thee, blame him; and if he schal do penaunce, for3yue to him.

4 And if seuene sithis in the day he schal synne a3ens thee, and seuene sithis in the day he schal be connertid to thee, seyinge, It forthenkith me, for3yue to him.

5 And the postlis seiden to the Lord, Encresse feith to vs.

6 Forsoth the Lord seyde, If 3e schulen haue feith as the corn of syneuency, 3e schulen seye to this more tree, Be thou

25 Abraham sayd vnto hym, Sonne, remembre, that thou in thy lyfetyne receavedst thy pleasure, and contrary wyse Lazarus payne; nowe therefore is he comforted, and thowe art punnysshed.

26 Beyoude all this bitwene you and vs there is a greate space sett; so that they which wolde goo from hence to you, canot, nether from thence come hidder.

27 And he sayd, I praye the therefore, father, send him to my fathers housse.

28 For I have fyve brethren, for to warne them, lest they also come into this place off tourment.

29 Abraham sayd vnto hym, They haue Moses and the prophettes; lett them heere them.

30 And he sayd, Naye, father Abraham, but yf won from the ded cam vnto them, they wolde repent.

31 He sayd vnto hym, Yf they heere not Moses and the prophetes, nether woll they beleve, though won roose from death agayne.

CHAP. XVII. 1 Then sayde he to his disciples, It can not be avoyded but that occasions of evyll come; nevertheless wo be to hym, throw whom they come.

2 It were better for hym, if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he shulde offende won off this litle won3.

3 Take hede to youre selves; if thy brother trespas agaynst the, rebuke hym; and if he repent, forgeve hym.

4 And though he syn agens the seven tymes in won daye, and seven tymes in a daye tourne agayne to the, sayinge, It repenteth me, forgeve hym.

5 And the apostles sayde vnto the Lorde, In crease oure fayth.

6 The Lorde sayde, Yf ye had fayth lyke a grayne off mustard sede, and shulde saye vnto thys sycamyne tree,

Uslausei þuk us waurtim, yah ussatei þuk in marein, yah andhausidedi þau izwis.

7 Whas þan izwara skalk aigands ar-yandan, aipþau haldandan, saei atgagg-andin af haiþyai, qiþai, Suns, hindarleiþ, anuhkumbei ;

8 Ak niu qiþiþ du imma, Manwei, wha du nahit matyau, yah bigaurdans, andbahtei mis, unte matya yah drigka, yah biþe gamatyis yah gadrigkais þu ;

9 Iþa þank þus fairhaitis skalka yain-amma, unte gatawida þatei anabudan was ? Ni man.

10 Swa yah yus þan tauyaip alla þo anabudanona izwis, qiþaiþ, þatei skalk-os unbrukyai siyum, unte þatei skul-dedum tauyan gatawidedum.

11 Yah warþ, miþþanei iddya is in iairusalem, yah is þairhiddya þairh midya Samarian, yah Galeilaian.

12 Yah inngaggandin imma in suma haimo, gamotidedun imma taihun þruts-fillai mans, þaih gastopun fairrapro,

13 Yah silbans ushofon stibna, qiþ-andans, Iesu, talzyand, armai unsis.

14 Yah gaumyands, qaþ du im, Gagg-andans, ataugeiþ izwis gudyam. Yah warþ, miþþanei galipun, gahrainidai waurþun.

15 Iþ ains þan izce, gaumyands þammei brains warþ, gawandida sik, miþ stibnai mikilai hauhyands Guþ.

16 Yah draus ana andawleizn faura fotum is, awiliudonds imma ; sah was Samareites.

17 Andhafyands þan Iesus qaþ, Niu taihun þai gahrainidai waurþun, iþ þai niun whar ?

18 Ni bigitanai waurþun, gawandyand-ans, giban wulpu Guþa, niba sa alyakunya.

19 Yah qaþ du imma, Usstandands, gagg ; galaubeins þeina gasasida þuk.

20 Fraibans þan fram Fareisaium, whan qimiþ þiudangardi Guþs, andhof

uplantod on sæ, and hit hýrsumode eow.

7 Hwyle eower hæfþ eregendne þeow, oððe secp læsgendne, ðam, of ðam æcere gehworfenum, he him sóna segþ, Gá, and site ;

8 And ne segþ him, Gearwa, ðæt ic ete, and gyrd ðe, and þeina me, ða hwyle ðe ic ete and drince, and syððan ðú ytst and drinst ;

9 Wénst ðú hæfþ se þeowa ænigne þane, forðam ðe he dyde ðæt him beboden wæs ? Ne, wéne ic.

10 Swá ys eow ðonne ge dōþ eall ðæt eow beboden ys, cweðaþ, Unnytte þeowas we synd, we dydon ðæt we dōn sceoldon.†

11 Ðá he férde to Hierusalem, he eode þurh midde Samarian, and Galileam.

12 And ðá he eode on sum castel, him ágén urnon tyn hreofe was, ðá stódon hig feorran,

13 And hyra stefna up-áhófon, and cwædon, Hælend, bebeodend, gemiltsa us.

14 Ðá he hig geseah, ðá cwæþ he, Gáp, and ætywaþ eow ðam sacerðum. Ðá hig férdon, hig wurdon geclænsode.

15 Ðá hyra án geseah, ðæt he ge-clænsod wæs, ðá cyrde he, mid mycelre stefne God mærsiende.

16 And feoll to hys fótum, and hym þancode ; and ðes wæs Samaritanisc.

17 Ðá cwæþ se Hælend him and-swariende, Hú ne synd tyn geclænsode, hwær synd ða nigone ?

18 Næs gemét, se ðe ágén-hwurfe, and Gode wuldor sealde, búton ðes ælfremeda.

19 Ðá cwæþ he, Aris, and gá ; forðam ðe ðin geleafa ðe hálne gedyde.

20 Ðá ácsodon hine ða Farisei, hwæne Godes rice come, ðá andswarode he,

drawun vp by the roote, and be plauntd ouer in to the see, and it schal obeye to 3ou.

7 Forsothe who of 3ou hauynge a seruaunt cringe, other lesewynge oxun, which seith to him, turnyd a3en fro the feeld, Noon go, and sitte to mete;

8 And seith not to him, Make thou redy, that I soupe, and girde thee, and mynystre to me. til I ete and drynke, and aftir thes thingis thou schalt ete and drynke;

9 Wher he hath grace to that seruaunt, for he dide this that he comaundide to him? Nay, I gesse.

10 So also 3e whanne 3e han don alle thingis that ben comaundid to 3ou, seie 3e, We ben vnprofitable seruauntis, we han don this that we ou3te to do.

11 And it was done, the while Jhesu wente in to Jerusalem, he passide thorw the myddel of Samarie, and of Galilee.

12 And whanne he entride in to sum castel, ten leprouse men camen a3ens him, whiche stooode afer,

13 And reyside the vois, seiynge, Jhesu, comaundour, haue mercy on vs.

14 Whiche as he sy3, he seide, Go 3e, schewe 3e 3ou to prestis. And it was don, the while thei wenten, thei weren clenlid.

15 Forsothe oon of hem, as he sy3 for he was clenlid, wente a3en, magnyfyngge God with greet vois.

16 And he felde down in to the face bifore his feet, doynge thankngis; and this was a Samaritan.

17 Forsothe Jhesu answeringe seide, Wher ten ben not clenlid, and where ben the nyne?

18 Noon is foundun, that turnyde a3en, and 3af glorie to God, no but this alien.

19 And he seith to him, Ryse thou, go thou; for thi feith hath maad thee saaf.

20 Forsothe he axid of Pharisees, whanne the rewme of God cometh, an-

Pluكة thy silfe vppe by the rotes, and plant thy silfe in the see, he shoulde obey you.

7 Which of you hauynge a seruaunte a plowyngge, or fedyngge catell, wolde saye vnto hym, when he were come from the felde, Goo quickly, and sitt doune to meate;

8 And rather sayeth not to hym, Dresse, wherwith I maye suppe, and apoynt thy silfe, and serve me, tyll I have eaten and dronken, and afterwarde eate thou and drynke thou;

9 Doeth he thanke that seruaunt, because he did that which was commaunded vnto hym? I trowe not.

10 Soo lykewyse ye when ye have done all those thynges which are commaunded vnto you, saye, We are vnprofitable seruautes, we have done that which was onre duety to do.

11 And it chaunsed, as he went to Jerusalem, that he passed thorow Samaria, and Galilee.

12 And as he entred into a certayne toune, there met hym ten men that were lepers, which stode a farr of,

13 And put forth their voices, and sayde, Jesu, master, haue mercy on vs.

14 When he sawe them, he sayde vnto them, Goo, and shewe youre selves to the prestes. And hit chaunsed, as they went, they were clenlid.

15 And won of them, when he sawe that he was clenlid, turned backe agayne, and with a loude voice prayسد God.

16 And fell doune on his face at his fete, and gave hym thanks; and the same was a Samaritan.

17 Jesus answered and sayde, Are there not ten clenlid, but where are those nyne?

18 There are not founde, that returned agane, to geve God prayse, save only this straunger.

19 And he sayde vnto hym, Aryse, and goo thy waye; thy fayth hath saved the.

20 When he was demaunded off the Pharises, when the kyngdom off God

im, yah qap, Ni qimip þiudangardi
Guþs miþ atwitainai,

21 Nih qipand, Sai! her, aipþau sai!
yainar; sui! auk þiudangardi Guþs in
izwis ist.

22 Qap þan du siponyam, Apþan qim-
and dagos, þan gairneip aimana þize dage
sunaus mans gasaiwhan, yah ni ga-
saiwhip.

23 Yah qipand izwis, Sai! her, aipþau
sai! yainar. Ni galeipaiþ, nih laist-
yaiþ;

24 Swaswe railtis lauhmoni lauhat-
yandei us þamma uf himina in þata uf
himina skeinip, swa wairþip sunus maus
in daga seinamma.

25 Apþan faurþis skal manag gaþulan,
yah uskiusada fram þamma kunya.

26 Yah swaswe warþ in dagam Nauel-
is, swah wairþip yah in dagam sunaus
mans.

27 Etun yah drugkun, liugaidedun,
yah liugaidos wesun, und þanei dag
galaiþ Nauel in arka; yah qam mid-
yasweipains, yah fraqistida allans.

28 Samaleiko yah swe warþ in dagam
Lodis, etun yah drugkun, baultedun
yah frabauhtedun, satidedun timridedun;

29 Ip þammei daga usiddya Lod us
Saudaumin, rignida swibla yah funin
us himina, yah fraqistida allaim.

30 Bi þamma wairþip, þamma daga ei
sunus maus andhlyyada.

31 In yainamma daga saei siyai ana
hrota, yah kasa is in razna, ni atsteigai
dalap niman þo; yah saei ana haiþyai,
samaleiko ni gawandyai sik ibukana. . .
. . .

32 Gamuneip qenais Lodis.

33 Saei sokeip saiwala seina ganasyan,
fracisteip izai; yah saei fracisteip izai
in meina, ganasyip þo.

34 Qipa izwis, þatei þizai naht twai
wairþand ana ligra samin, ains usnim-

and cwæþ, Ne cymþ Godes rice mid
begýmene,

21 Ne hig ne cwedaþ, Efne! hér hyt
ys, oððe ðar; Godes rice is betwýnan
eow.

22 Ða cwæþ he to his leorning-cniht-
um, Ða dagas cumað, ðonne ge ge-
wilniað ðæt ge geseon ænne dæg man-
nes suna, and ge ne geseoþ.

23 And hig secgaþ eow, Hér he is,
and ðar he is. Ne fare ge, ne ne fyliaþ;

24 Witodlice swá se lig-ræsc lyhtende
scinþ under heofone on ða þing ðe
under heofone synd, swá biþ mannes
sunu on his dæge.

25 Æryst him gebyrep ðæt he fela
þinga þolige, and beon fram ðisse cneor-
ysse áworpen.

26 And swá on Noes dagum wæs ge-
worden, swá beoþ mannes suna to-
cyme.

27 Hig æton and druncon, and wifodon,
and wæron to gyftum gesealde, oð ðone
dæg ðe Noe on earce eode; and flód
com, and ealle forspilde.

28 Eall-swá wæs geworden on Loþes
dagum, hig æton and druncon, and
bohton and sealdon, and plantedon and
timbredon;

29 Sôþlice on ðam dæge ðe Loþ eode
of Sodoma, hyt rinde fyr and swefl of
heofone, and calle forspilde.

30 Æfter ðysum þingum biþ, on ðam
dæge ðe mannes sunu onwripen biþ.

31 On ðam dæge se ðe biþ on þecene,
and his fatu on huse, ne stiþ he nyðer
ðæt he hig nime; and se ðe biþ on
æcere, ne went he ou-bæc.
. . .

32 Beoþ ge myndige Loþes wifes.

33 Swá hwylc swá séeþ his sawle ge-
dón hále, se hig forspilþ; and swá hwylc
swá hig forspilþ, se hig geliffestap.

34 Sôþlice ic eow secge, on ðære nihte
beoþ twegen on bedde, án byþ genumen,

sweride to hem, and seide, The rewme of God cometh not with aspying,

21 Nethir thei schulen seye, Lo ! here, ether lo ! there ; forsothe lo ! the rewme of God is with ynne 3ou.

22 And he seide to his discipulis, Dayes schulen come, whanne 3e schulen desyre to se o day of mannis sone, and 3e schulen not se.

23 And thei schulen seye to 3ou, Lo ! here, and lo ! there. Nyle 3e go, nether sue 3e ;

24 For as leit schynynge fro vndir heuene schyneth on thoo thingis that ben vndir heuene, so mannis sone schal be in his day.

25 Forsothe first it bihoueth him to suffre many thingis, and to be reprod of this generacioun.

26 And as it was don in the dayes of Noe, so it schal be in the dayes of mannis sone.

27 Thei eten and drunken, and weddiden wyues, and weren 3ounn to weddingis, til in to the day in which Noe entride in to his schip ; and the greet flood cam, and loste alle.

28 Also as it was don in the dayes of Loth, thei eten and drunken, bou3ten and seelden, plantiden and byldeden ;

29 Sothli in what day Loth wente out of Sodom, the Lord reynede fier and brymstoon fro heuene, and loste alle.

30 Vp this thing it schal be, in what day mannis sone schal be schewid.

31 In that our he that schal be in the roof, and his vesels in the hous, come he not down to take hem awei ; and he that *schal be* in the feeld, also turne not a3en bihynde. . . .

32 Be 3e myndeful of the wyf of Loth.

33 Who euere schal seke to make his lyf saf, schal leese it ; and who euere schal leese it, schal quykene it.

34 I seye to 3ou, in that ni3t tweyne schulen be in o bed, oon schal be re-

shulde come, he answered them, and sayde, The kyngdom of God commeth not with waytingefore,

21 Nether shall men saye, Loo ! here, loo ! there ; for beholde ! the kyngdom of God is within you.

22 And he sayde vnto hys disciples, The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it.

23 And they shall saye to you, Se ! here, se ! there. Goo nott after them, nor folowe them ;

24 For as the lightenynge that apereth out of the one parte of the heven and shyneth vnto the other parte of heven, soo shall the sonne of man be in his dayes.

25 But fyrst must he suffre many thinges, and be reprod of this nacion.

26 As it happened in the tyme of Noe, soo shall it be in the tyme of the sonne of man.

27 They ate they dranke, they maryed wyues, and were maryed, even vnto that same daye that Noe went into the arke ; and the floud cam, and destroyed them all.

28 Likewise also as it chaunced in the dayes of Lot, they ate, thei dranke, thei bought, thei solde, thei planted, they bilte ;

29 And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heven, and destroyed them all.

30 After these ensamples shall the daye be, when the sonne of man shall apere.

31 Att that daye he that is on the housse toppe, and his stuffe in the housse, lett hym nott come doune to take hit out ; and lyke wyse lett not him that is in the felde, turne backe agayne to that he lefte behynde hym.

32 Remember Lottes wyfe.

33 Whosoever will goo about to save his lyfe, shall loose it ; and whosoever shall loose his life, shall quyken it.

34 I tell you, in that nyght there shalbe two in one bedd, the one shalbe received,

ada, yah anþar bileiþada ;

35 Twos wairþand ma'andains samana, aina usnimada, yah anþara bileiþada ;

36

37 Yah andhafyandans qeþun du imma, Whar, Frauya? Ip is qap im, Parei leuk, yaindre galisand sik arans.

CHAP. XVIII. 1 Qapþ-þan yah gayukon im, du þammei sinteino skulun bidyan, yah ni wairþan usgrudyans ;

2 Qipands, Staua was sums in sumai baurg, Guþ ni ogands, yah mannan ni aistands.

3 Wasuþ-þan yah widuwo in þizai baurg yainai, yah atidya du imma, qipandei, Fraweit mik ana andastapya meinamma ;

4 Yah ni wilda laggai wheilai. Afaruþ-þan þata qap in sis silbin, Yabai yah Guþ ni og, yah mannan ni aista,

5 Ip in þizei uspriutip mis so widuwo, fraweita þo ; ibai und andi qimandei usaglyai mis.

6 Qap þan Frauya, Hauseip, wha staua inwindiþos qipip ;

7 Ip Guþ niu gawrikai þans gawalidans seinans, þans wopyandans du sis dagam yah nahtam, yah usbeidands ist ana im ?

8 Apþan qiþa izwis, þatei gawrikip ins sprauto. Ip sweþanli, sunus mans qimands biugitai galaubein ana airþai ?

9 Qap þan du sumaim, þaiei sillbans trauaidedun sis, ei weseina garaihtai, yah frakunnandans þaim anþaraim, þo gayukon,

10 Mans twai nsiddyedun in alh bidyan ; ains Farcisaius, yah anþar motareis.

11 Sa Farcisaius standands, sis þo bad, Guþ, awiliudo þus, unte ni im swaswe þai anþarai mans, wilwans, inwindans,

and ceter biþ forlæten ;

35 Twā beoþ ætgædere grindende, an biþ genumen, and oðter biþ læfed ;

36 Twegen beoþ on æcere, an biþ genumen, and oðter biþ læfed.

37 Ðā cwædon hig to him, Hwar, Drihten? Ðā cwæþ he, Swā hwar swā se lichama biþ, ðyder beoþ earnas gegaderod.

CHAP. XVIII. 1 Ðā sæde he him sum bigspel, ðæt hit ys riht ðæt man symle gebidde, and nā geteorige ;

2 And ðus cwæþ, Sum dēma wæs on sumere ceastre, se God ne ondréd, ne nánne man ne onþracode.

3 Ðā wæs sum wuduwe on ðære ceastre, ðā com heo to him, and cwæþ, Wrec me wið minne wiðer-wiunan ;

4 Ðā nolde he langre tīde. Æfter ðam ðā cwæþ he, . . . Ðeah ic God ne ondræde, ne ic man ne onþracige,

5 Ðeah forðam ðe ðeos wuduwe me is gram, ic wrece hig ; ðe-læs heo æt neahstan cume me behropende.

6 Ðā cwæþ Drihten, Gehyrap, hwæt se unrihtwisa dēma cwyp ;

7 Sôþlice ne dēþ God his georena wrace, clypiendra to him dæges and nihtes, and he geþyld on him hæþ ?

8 Ic eow seege, ðæt he raðe hyra wrace dēþ. Ðeah-hwæðere wēunst ðū, ðænne mannes sunu cymþ, gemét he geleafan on eorþan ?

9 Ðā cwæþ he to sunum ðis bigspel, ðe on hig sylfe trúwedon, and cðre forhogodon,†

10 Twegen men ferdon to sunum temple ðæt hig hig gebædon ; an Sundorhalga, and ceter manfull.

11 Ðā stôd se Farseus, and hine ðus gebæd, God, ðe ic þancas dô, forðam ðe ic ne eom swylce cðre men, reafaras,

ceyued, and the tother schal be forsakun ;

35 Tweye *wymmen* schulen be gryndyng to gidere, oon schal be receyued, and the tother schal be forsakun ;

36 Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun.

37 Thei answeringe seyden to him, Where, Lord? Which seide to hem, Where euere the body schal be, also the egelis schulen be gederid to gidere thidur.

CHAP. XVIII. 1 Forsothe he seide also a parable to hem, for it bihoueth to preie euere, and to fayle not ;

2 Seyinge, Sum iuge was in sum citee, which drede not God, nether schamede of men.

3 Forsothe sum widowe was in that citee, and sche cam to him, seyinge, Venge me of myn aduersarie ;

4 And he wolde not by myche tyme. Sothli aftir thes thingis he seide with yme him silf, Thou, I drede not God, and schame not of man,

5 Netheles for this widowe is heuy^t to me, I schal venge hir ; lest at the laste sche comyng strangle me.

6 Sothli the Lord seide, Heere 3e, what the domesman of wickidnesse seith ;

7 Forsoth wher God schal not do the veniaunce of his chosene, eryng to him nyzt and day, and schal haue pacience in hem ?

8 Sothli I seie to 3ou, for soone he schal do the veniaunce of hem. Netheles gessist thou, mannis some comyng schal fynde feith in erthe ?

9 Forsoth he seide also to sum men, that tristiden in hem silf, as ryztful, and dispiseden othere, this parable, seyinge,

10 Tweye men stizeden in to the temple for to preie ; oon a Pharise, and the tothir a publican.

11 Forsothe the Farise stondinge, praiede anentis him silf thes thingis, seyinge, God, I do thankyngis to thee, for

and the other shalbe forsaken ;

35 Two shalbe also a gryndyng to gedder, the one shalbe received, and the other forsaken ;

36

37 And they answered and sayde to him, Wheare, Lorde? And he said vnto them, Whersoever the body shalbe, thidther will the egles resoorte.

CHAP. XVIII. 1 He put forth a similitude vnto them, signyfinge that men ought alwayes to praye, and not to be wery ;

2 Sayinge, There was a iudge in a certaine cite, which feared not God, nether regarded man.

3 And there was a certayne widdowe in the same cite, whych cam vnto hym, sayinge, Avenge me of myne adversary ;

4 And a greate whyle he wolde noott. Afterwarde he sayd vnto hymsilfe, Though I feare nott God, nor care for man,

5 Yett because this widdowe troubleth me, I woll a venge her ; lest at the last she come and rayle on me.

6 And the Lorde sayd, Heare what the vnrightewes iudge sayeth ;

7 And shall not God avenge his electe, which crye nyght and daye vnto him? ye, though he differre them,

8 I tell you, he will avenge them, and that quicly. Neverthelesse when the some of man commeth, suppose ye, that he shall fynde faithe on erthe ?

9 And he put forthe this similitude vnto certaine, which trusted in them selves, that they wer perfect, and despysed other.

10 Two men went vp into the temple to praye ; the one a Pharise, and the other a publican.

11 The Pharise stode, and prayed thus with hym silfe, God, I thanke the, that I am nott as other are, extorsioners, vniuste,

horos, aiþþau swaswe sa motareis ;

12 Fasta twaim sinþam sabbataus, yah afdailya taihundon dail allis þize gastalda.

13 Yah sa motareis fairraþro standands ni wilda nih augona seina ushafyan du himina, ak sloh in brusts seinos, qiþands, Guþ hulþs siyais mis, frawaurhtamma.

14 Qiþa izwis, atiddya sa garaihtoza gataihans du garda seinamma þau raihtis yains. Unte sawhazuh saei hauheip sik silba gabnaiwyada, ip saei hnaiweip sik silba, usbauhyada.

15 Berun þan du imma barna, ei im attaitoki ; gasaiwhandans þan siponyos, andbitun ins.

16 Ip Iesus athaitands ins, qap, Letip þo barna gaggan du mis, yah ni waryip þo, unte þize swaleikaize ist þiudangardi Guþs.

17 Amen qiþa izwis, saei ni andnimip þiudangardya Guþs swe barn, ni qimip in izai.

18 Yah frah ina sums reike, qiþands, Laisari þiuþeiga, wha tauyands libainais aiweinons arþya wairþau ?

19 Qap þan du imma Iesus, Wha mik qiþis þiuþeigana ? Ni ainshun þiuþeigs, niba ains Guþ.

20 Þos anabusnins kant, Ni horinos, Ni maurþryais, Ni hlifais, Ni galiuga-weitwods siyais, Swerai attan þeinana yah aiþein.

21 Ip is qapuh, þata allata gafastaida us yundai meinai.

22 Gahausyands þan þata, Iesus qap du imma, Naub ainis þus wan ist ; all þatei habais, frabugei, yah gadailei unledaim, yah habais liuzd in himina ; yah hiri, laistyan mik.

23 Ip is gahausyands þata, gaur warþ, was auk gabeigs filu.

24 Gasaiwhands þan ina Iesus gaurana waurþanana qap, Whaiwa agluba þai faihu habandans inngaleipand in þiudangardya Guþs ;

25 Raþizo allis ist ulbandau þairh

unrihtwise, unriht-hæmeras, odde eac swylce des mánfulla ;

12 Ic fæste tuwa on wucan, ic sylle teoþunga calles ðæs ðe ic hæbbe.

13 Ðá stóð se mánfulla feorran, and nolde furðun his eagan áhebban up to ðam heofone, ac he beot his breost, and ewæþ, God beo ðú milde me, synfullun.

14 Sôþlice ic eow secge, ðæt ðes fêrde gerihtwisod to his huse, . . . forðam ðe ælc ðe hine upp-áhêþ biþ genyðerod, and se ðe hine nyðeraþ, byþ upp-áhafen.

15 Ðá brohton hig cild to him, ðæt he hig æt-hrine ; ðá his leorning-eniht-as hig gesáwon, hig ciddon him.

16 Ðá clypode se Hælend hig to him, and ewæþ, Létaþ ða lytlingas to me cuman, and ne forbeode ge hig, swylcera ys Godes rice.

17 Sôþlice ic eow secge, swá hwylc swá ne onfehþ Godes rice swá swá cild, ne gæþ he on Godes rice.

18 Ðá ácsode hine sum ealdor, Góðne láreow, hwæt dó ic ðæt ic éce lif hæbbe ?

19 Ðá ewæþ se Hælend, Hwi segst ðú me góðne ? Nis nán man góð, búton God ána.

20 Canst ðú ða bebodu, Ne ofsleh ðú, Ne fyrena ðú, Ne stel ðú, Ne leoh ðú, Wurþa ðinne fæder and ðine móder.

21 Ðá ewæþ he, Eall ðis ic heold of minre geoguþe.

22 . . . Ðá ewæþ se Hælend, An þing ðe is wana ; syle eall ðæt ðú hæfst, and syle eall ðæt þearfum, ðonne hæfst ðú gold-hord on heofone ; and eum, and folga me.

23 Ðá he ðas word gehýrde, he wearþ ge-unrét, forðam ðe he wæs swiðe welig.

24 Ðá se Hælend hine unrétne geseah, he ewæþ, Ealú hú earfoþlice on Godes rice gáp ða ðe feoh habbaþ ;

25 Eaðelicor mæg se oífend gán þurh

I am not as othere men, rauynouris, vniust, auounters, as also this puppican ;

12 I faste twyes in the woke, I 3yne tythis of alle thingis whiche I haue in possessioun.

13 And the puppican standinge a fer nolde nethir reyse the 3en to heuene, but smoot his brest, seyinge, God be mereyful to me, synnere.

14 Treuli I seye to 3ou, this cam down in to his hous iustified of him. For ech that enhaunsith him silf schal be maad lou3, and he that mekith him silf, schal be enhaunsid.

15 Forsothe thei brou3ten to him 3onge children, that he schulde touch hem ; which thing whanne disciplis sy3en, thei blamyden hem.

16 Sothli Jhesu clepinge to gidere hem, seide. Suffre 3e children to come to me, and nyle 3e forbede hem, for of siche is the rewme of heuenes.

17 Treuli I seie to 3ou, who euere schal not take the kyngdom of God as a child, he schal not entre in to it.

18 And sum prince axide him, seyinge, Good maistir, what thing doynge schal I welde euerlastyng lyf ?

19 Sothli Jhesu seyde to him, What seist thou me good ? No man is good, no but God aloone.

20 Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do lecherie, Thou schalt not do thefte, Thou schal not seye fals witnessyng, Worschipe fadir and modir.

21 Which seide, I haue kept alle thes thingis fro my 3outh.

22 Which thing herd, Jhesu seide to him, 3it o thing faylith to thee ; sille thou alle, what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene ; and come, and sue me.

23 Thes thingis herd, he was sorwful, for he was ful riche.

24 Sothli Jhesu seinge him maad sorwful seide, How hard thei that han riches schulen entre in to the rewme of God ;

25 Forsoth it is esyer a camel to passe

advoures, and even as this publican is ;

12 I fast twyse in the weke, I geve tythe of all that I possesse.

13 And the publican stode afarre of and wokde not lifte vp his eyes to heven, but smote hys brest, sayinge, God be mereyfull to me, a sinner.

14 I tell you, this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe shalbe brought lowe, and he that humbleth hym silfe, shalbe exalted.

15 They brought vnto him also babes, that he schulde touche them ; when his disciples sawe that, they rebuked them.

16 But Jesus called them vnto him, and sayde, Suffre children to come vnto me, and forbidde them not, for vnto souche belongeth the kyngdom of God.

17 Verely I saye vnto you, whosoever receaveth not the kyngdom of God as a chylde, he shall not enter there in.

18 And a certayne ruler axed him, sayinge, Goode master, what ought I to do to obtayne eternal lyfe ?

19 Jesus sayd vnto hym, Why callest thou me goode ? No man is goode, save God only.

20 Thou knowest the commaundmentes, Thou shalt nott commit advoutry, Thou shalt nott kill, Thou shalt nott steale, Thou shalt not beare falce witnes, Honour thy fater and thy mother.

21 And he sayde, All these have I kept from my youth.

22 When Jesus herde that, he sayde vnto hym, Yett laekest thou one thyng ; sell all that thou hast, and distribute it vnto the povre, and thou shalt have treasure in heven ; and come, and folowe me.

23 When he heard that, he was hevy, for he was ryche.

24 When Jesus sawe hym morne he sayde, With whath difficulte shall they that have ryches enter into the kyngdom off God ;

25 Esyer it is for a cammell to passe

þairko neplos þairhleifan, þau gabigamma in þiudangardya Guþs galeifan.

26 Qeþun þan þai gahausyandans, An whas mag ganisan ?

27 Ip is qap, Þata unmahteigo at mannam, mahteig ist at Guþa.

28 Qap þan Paitrus, Sai ! weis aflailotum allata, yah laistedum þuk.

29 Ip is qapuh du im, Amen qiþa izwis, þatei ni ainshun ist, þize aſletandane gard, aiþþau fadrein, aiþþau broþrun, aiþþau qen, aiþþau barna, in þiudangardyos Guþs,

30 Saei ni andnimai managfalþ in þamma mela, yah in aiwa þamma qimandin libain aiweinon.

31 Ganimands þan þans .ib. qap du im, Sai ! usgagam in Iairusalem, yah us-tiuhada all, þata gamelido þairh praufetuns bi sunu mans.

32 Atgibada auk þiudom, yah bilaikada, yah anamahtyada, yah bispeiwada ;

33 Yah usbliggwandans, usqimand imma, yah þridyin daga usstandip.

34 Yah eis ni waitai þis froþun ; yah was þata waurd gafulgin af im, yah ni wissedun þo qiþanona.

35 Warþ þan, miþþanei newha was is Iaireikon, blinda sums sat faur wig du aihtron.

36 Gahausyands þan managein faur-gaggandein, frah, wha wesi þata.

37 Gataihun þan imma, þatei Iesus Nazoraius þairhgaggip.

38 Ip is ubuhwopida, qiþands, Iesu, sunu Daweidis, armai mik.

39 Yah þai faurgaggandans andbitun ina, ei þahaidedi ; ip is und filu mais hropida, Sunau Daweidis, armai mik.

40 Gastandands þan Iesus haihait ina tiuhan du sis. Biþe newha was þan imma, frah ina,

41 Qiþands, Wha þus wileis ei tauyau ? Ip is qap, Frauya, ei ussaiwhau.

anre nælle eage, ðonne se welega on Godes rice.

26 Ða cwædon ða ðe ðis gehýrdon, And hwá mæg hál beon ?

27 Ða sæde he him, Gode synd mihte-lice ða þing, ðe mannum synd unmihte-lice.

28 Ða cwæþ Petrus, Ealle þing we for-leton, and folgodon ðe.

29 Ða cwæþ he, Sôþlice ic eow seege, nis nán man, ðe his hús forlæet, oððe magas, oððe bróðru, oððe wif, oððe bearn, for Godes rice,

30 Ðe ne onfó mycele máre on ðysse tide, and éec lif on towerdre worulde.

31 Ða nam se Hælend his leorning-eihtas, and cwæþ to him, Farap to Hierusalem, and ealle þing beoþ gefyllede, ðe be mannes suna þurh witegan áwritene synd.

32 He byþ þeodum geseald, and biþ gebysmrod, and geswungen, and onspæt ;

33 And æfter ðam ðe hig hine swingaþ, hig hine ofsleaþ, and he þriddan dæge árist.

34 And hig náht ðæs ongéton ; and him ðis word wæs behýdd,

35 Ða he genealæhte Hiericho, sum blind man set wið ðone weg wædligende.

36 And ða he gehýrde ða mænigeo farende, he áesode, hwæt ðæt wære.

37 Ða sædon hig, ðæt ðær ferde se Nazarenisca Hælend.

38 Ða hrýmde he, and cwæþ, Ealá Hælend, Dauides sunu, gemiltsa me.

39 And ða ðe fórc-stópon hine þreadon, ðæt he súwode ; he ðæs ðe má cleopode, Dauides sunu, gemiltsa me.

40 Ða stód se Hælend and hét læðan hine to him. Ða he genealæhte, he áesode hine,

41 Hwæt wylt ðú ðæt ic ðe dó ? Ða cwæþ he, Drihten, ðæt ic geseo.

thur; a nellis yse, than a riche man for to entre in to the kingdom of God.

26 And thei that herden thes thingis seiden, And who may be maad saf?

27 And he seide to hem, Tho thingis that ben vnpossible anemptis men, ben possible anemptis God.

28 Forsoth Petre seide, Loo! we han forsake alle thingis, and han sued thee.

29 Which seyde to hem, Trenly I seye to you, no man is, that schal forsake hous, ether fawir, ethir modir, ethir bri-theren, ether wyf, ether sones, ether feeldis, for the rewme of God,

30 And schal not receyue myche mo thingis in this tyme, and in the world to comynge enerelasting lyf.

31 Forsoth Jhesu took twelue disciplis, and seide to hem, Lo! we stizen to Jerusalem, and alle thingis schulen be endid, that ben writun by the prophetis of mannis sone.

32 Forsoth he schal be bitrayed to hethen men, and he schal be scorned, and scourgid, and bispet;

33 And aftir that thei han scourgid, thei schulen sle him, and the thridde day he schal ryse azein.

34 And thei vnderstoden no thing of these; and this word was hid fro hem, and thei vndirstoden not tho thingis that weren seid.

35 Forsoth it was don, whanne Jhesu cam ny; to Jerico, sum blynd man saat bisydis the weye beggyng.

36 And whanne he herde the cunpany passynge, he axide, what this thing was.

37 Sothli thei seiden to him, that Jhesu of Nazareth passide.

38 And he cryede, seyng, Jhesu, the sone of Dauith, haue mercy on me.

39 And thei that wenten before blamyden him, that he schulde be stille; sothli he cryede myche more, Thou sone of Dauith, haue mercy on me.

40 Forsoth Jhesu stondinge comaundide him to be brougt forth to him. And whanne he cam ny, he axide him,

41 Seyng, What wolt thou I schal do to thee? And he seide, Lord, that I se.

thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God.

26 Then sayde they that herde that, And who shall then be saved?

27 He sayde, Thynges which are vnpossible with men, are possible with God.

28 Then Peter sayde, Loo! we have forsaken all, and have folowed thee.

29 He sayde vnto them, Verily I saye vnto you, there is noo man, that forsaketh housse, other father, and mother, other brethren, or wyfe, or children, for the kyngdom off Goddes sake,

30 Which same shall nott receave moche moore in this werlde, and in the worlde to come lyfe everlastynge.

31 He toke vnto hym the twelve, and sayde vnto them, Loo! we go vp to Jerusalem, and all shalbe fulfilled, that are written be the prophettes off the sonne off man.

32 He shalbe delivered vnto the gentyls, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetten on;

33 And when they have scourged hym, they will putt hym to deeth, and the thyrde daye shall he aryse agayne.

34 They vnderstode none of these thynges; and this sayng was hid from them, and they perceaved nott the thynges which were spoken.

35 Hit cam to passe, as they were come neye vnto Jerico, a certayne blynde man sate by the weye syde beggyng.

36 And when he herde the people passe by, he axed, what it meant.

37 They sayd vnto hym, that Jesus off Nazareth went by.

38 And he cryed, sayng, Jesus, the sonne of David, haue mercy on me.

39 And they which went before rebucked hym, be cause he schulde holde his peace; and he moche the moare cryed, The sonne of David, haue mercy on me.

40 Jesus stode styll and comaundide him to be brought vnto hym. And when he was come neare, he axed hym,

41 Sayng, What wilt thou that I do vnto the? And he sayde, Lorde, that I maye receave my sight.

42 Yah Æsus qap du ïmma, Ussaiwh ; gataubeins þeina ganasida þuk.

43 Yah suns ussawh, yah laistida ïna, awilliudonds Guþa. Yah alla managei gasaiwhandei, gaf hazein Guþa.

CHAP. XIX. 1 Yah ïnngaleiþands, þairþlaiþ Æaireikon.

2 Yah sai ! guma, namin haitans Zakkaius, sah was fauramaþleis motarye, yah was gabigs,

3 Yah sokida gasaiwhan Æesu, whas wesi, yah ni mahta, faura managein, unte wahstau leitils was.

4 Yah biþragyands faur, usstaig ana smakkabagm, ei gasewhi ïna ; unte is and þata munaida þairhgaggan.

5 Yah biþe qam ana þamma stada, ïnsaiwhands ïup Æesus, gasawh ïna, yah qap du ïmma, Zakkaiu, sniumyands dalaþ atsteig, himma daga auk ïn garða þeinnamma skal ik wisan.

6 Yah sniumyands atstaig, yah andnam ïna fazinonds.

7 Yah gasaiwhandans allai, birodidedun, qiþandans, Þatei du frawaurhtis mans galaip ïn gard ussalyan.

8 Standands þan Zakkaius qap du Frauþin, Sai ! halbata aiginis meinis, Frauþa, gadailya unledaim ; yah yabai whis wha afholoda, fidurfalþ fragilda.

9 Qap þan du ïmma Æesus, Þatei himma daga naseins þamma garða warþ, unte yah sa sunus Abrahamis ist ;

10 Qam auk sunus mans sokyan, yah nasyan þans fralusans.

11 At gahausyandam þan ïm þata, þiakands, qap gayukon, bi þatei newha Æairusalem was, yah þulhta ïm, ei suns skulda wesi þiudangardi Guþs gaswiþunþyan.

12 Qap þan, Manna sums godakunds gaggida landis, franiman sis þiudangardya, yah gawandida sik.

13 Athaitands þan taihun skalkans

42 Ða cwæþ se Hælend, Beseoh ; ðin geleafa ðe gehælde.

43 And he sóna geseah, and him folgode, God wuldrigende. And eall fole Gode lof sealde, ða hig ðæt gesáwon.

CHAP. XIX. 1 Ða code he geond Hiericho.

2 Ða wæs ðar sum man, on naman Zacheus, se wæs welig.

3 And he wolde geseon hwyle se Hælend wære, ða ne mihte he, for ðære mænegu, forðam ðe he wæs lytel on wæstmum.

4 Ða arn he befóran, and stáh up on án treow sicomorun, ðæt he hine gesáwe ; forðam ðe he wolde ðanon faran.

5 Ða he com to ðære stówe, ða geseah se Hælend hine, and cwæþ to hym, Zacheus, efst to ðinum húse, forðam ðe ic wylle to-dæg on ðinum húse wunian.

6 Ða efst he, and hine bliðelice onfeng.

7 Ða hig ðæt gesáwon, ða murenodon hig calle, and cwædon, Ðæt he to synfullum men gecyrde.

8 Ða stóð Zacheus and cwæþ to Drilitne, Nú ! ic sylle þearfum healfe mine ælta ; and gif ic ænigne bereafode, ic hit be feowerfealdum ágyfe.

9 Ða cwæþ se Hælend to him, To-dæg ðisse hiw-ræðene ys hæll geworden, forðam ðe he wæs Abrahames bearn ;

10 Mannes sunu com sécan, and hál ðon ðæt forwearþ.

11 Ða hig ðis gehýrdon, ða ge-ichte he sum bigspell, forðam ðe he wæs neh Hierusalem, and forðam ðe hig wéndon, ðæt hræðlice Godes rice geswutelod wære.†

12 Witodlice he cwæþ, Sum æðel-boren man férde on fyrten land, ðæt he him rice onfenge, and eft ágón come.

13 Ða eþþode he his tyn þeowas, and

42 And Jhesu seide to him, Bihold thou : thi feith hath maad thee saaf.

43 And a non he sy3, and suede him, magnyfyng God. And al the peple, as it sy3, 3af heriynge to God.

CHAP. XIX. 1 And Jhesu goynge yn, walkide thorw Jerico.

2 And lo! a man, Zachee by name, and he was prince of puppleians, and he was riche.

3 And he sou3te to see Jhesu, who he was, and he my3te not, for the company, for he was litel in stature.

4 And he rennyng bifore, stizede in to a sycamoure tree, that he schulde see Jhesu ; for he was to passinge thennis.

5 And Jhesu biholdinge vpward, whanne he cam to the place, sy3 him, and seyde to him, Zachee, hastinge cum down, for to day I moot dwelle in thin hous.

6 And he hastinge cam down, and ioynge reseyuede him.

7 And whanne alle men sayen, thei grucchiden, seyinge, For he hadde turned to a synful man.

8 Forsoth Zachee stondinge seide to the Lord, Lo! Lord, I 3yue the half of my goodis to pore men ; and if I haue ony thing defraudid ony man, I 3elde the fourefold.

9 Jhesu seide to him, For in this day healte is maad to this hous, for and he is the sone of Abraham ;

10 Forsothe mannis sone cam to seke, and make saaf this thing that perishede.

11 Hem heringe thes thingis, he puttynge to, seide a parable, for he was ny3 Jerusalem, and for thei gessiden, that the kyngdom of God schulde be schewid a non.

12 Therefore he seide, Sum noble man wente in to a fer cuntree, to take to him a kyngdom, and to turne ageyn.

13 Sotli his ten seruauantis clepid, he

42 Jesus sayde vnto hym, Receave thy sight ; thy feith hath saved the.

43 And immediatly he sawe, and folowed hym, praynsinge God. And all the peple, when they sawe it, gave laude to God.

CHAP. XIX. 1 And he entred in, and went thorowe Jerico.

2 And beholde! there was a man, named Zacheus, and he was a ruler amonge the publicans, and ryche alsoo.

3 And he made meanes to se Jesus, what he schulde be, and he coulde nott, for the preace, be cause he was off a lowe stature.

4 And he ran before, and ascended vppe into a sicomore tree, to se hym ; for he wolde come that same waye.

5 And when Jesus cam to the place, he loked vp, and sawe him, and sayd vnto hym, Zache, attonce come doune, for to daye I muste a byde at thy housse.

6 And hastely he cam doune, and receaved hym ioyfully.

7 And when they sawe that, they all grouddged, sayinge, He is gone into tary with a man that is a synner.

8 Zache stode forthie and sayde vnto the Lorde, Beholde! Lorde, the haulfe of my gooddes I geve to the povre ; and if I have done eny man wronge, I wyll restore hym fower folde.

9 Jesus sayd vnto hym, This daye is healte come vnto this housse, for asmoche as it also is become the childe off Abraham ;

10 For the sonne off man is come to seke, and to save that which was looste.

11 As they herde these thynges, he added therto a similitude, be cause he was neye to Jerusalem, and be cause also they thought, that the kyngdom of God schulde shortely apere.

12 He sayde therefore, A certayne noble man went into a farre cuntree, to receave a kyngdom, and then to come agayne.

13 He called his ten servautes, and

seinans, atgaf im taihun daihos. Yah qap du im, Kaupop, unte ik qimau.

14 Ip baurgyans is fyaidedun ina, yah insandidedun airu afar imma, qipandans, Ni wileima pana piudanon ufar unsis.

15 Yah warp, bipe atwandida sik, aftra andnimands piudangardya; yah haihait wopyan du sis pans skalkans, paimeit atgaf pata silubr, ei gakunnaidedi, wha wharyizuh gawaurhtedi.

16 Qam pan sa frumista, qipands, Frauya, skatts peins gawaurhta taihun skattans.

17 Yah qap du imma, Waila, goda skalk; unte in leitilamma wast triggws, siyais waldufni habands ufar taihun laurgim.

18 Yah qam anpar, qipands, Frauya, skatts peins gawaurhta fimf skattans.

19 Qap pan yah du pamma, Yah pu siyais ufaro fimf baurgim.

20 Yah sums qam, qipands, Frauya, sai! sa skatts peins, panci habaida, galagida ina in fanin.

21 Olhta mis auk luk, unte manna hardus is; nimis patei ni lagides, yah sneipis patei ni saisost.

22 Yah qap du imma, Us munpa feinamma stoya luk, unselya skalk, yah lata. Wisseis, patei ik manna hardus im, nimands patei ni lagida, yah sneipands patei ni saiso?

23 Yah duwhe ni atlagides pata silubr mein du skattyam, yah qimands mip wokra galausidedyau pata?

24 Yah du paim faurastandandam qap, Nimip af imma pana skatt, yah gibip pamma pos taihun daihos habandin.

25 Yoh qe'un du imma, Frauya, habaip taihun daihos.

26 Qipa allis izwis, patei wharyammeh habandane gibada; ip af pamma unhabandin, yah patei habaip, afnimada af imma.

sealde tyn pund him. And ewap to him, Ceapiap, od daet ic cume.

14 Da hatedon hine his leode, and sendon aarend-racan aeter him, and ewaedon, We nyllap, daet des riesie ofer us.

15 Da he agen com, and daet rice on-feng; he het clypian his þeowas, de he daet feoh scalde, daet he wiste, hu mycel gehwile gemangode.

16 Da com se forma, and ewap, Hlaford, din pund gestrynde tyn pund.

17 Da ewap se hlaford, Geblissa, du goda þeowa; forðam de du waere on lytlum getrywe, du byst anweald haebende ofer tyn ceastra.

18 Da com oðer, and ewap, Hlaford, din pund gestrynde fif pund.

19 Da ewap he to ðam, And beo du ofer fif ceastra.

20 Da com oðer, and ewap, Hlaford, her ys ðin pund, de ic haefde, on swat-im alod.

21 Ic de adred, forðam de du eart stip man; du nimst daet du ne settest, and du ripst daet du ne seowe.

22 Da ewap he to him, Of ðinum muþe ic de deme, la lypra þeowa. Du wistest, daet ic com stip man, daet ic nime daet ic ne sette, and ripe daet ic ne seow?

23 And hwi ne scaldest du min feoh to hire, and ðonne ic come, ic hit witodlice mid gestreone onfenge?

24 Da ewap he to ðam de him abutan stodon, Nimap daet pand fram him, and syllap ðam de haefp tyn pund.

25 Da ewaedon hig to him, Hlaford, he haefp tyn pund.

26 Scþlice ic seege eow, daet aelcum haebendum bip geseald; fram ðam de naefp, ge daet daet he haefp, him byp afyrrad.

ʒaf to hem ten besauntis. And he seide to hem, Marchaundise ʒe, til I come.

14 Forsoth his citeseyns hatiden him, and sente a messenger aftir him, seyinge, We nyle, that he regne on vs.

15 And it was don, that the rewme takun, he turnede aʒen; and he commaundide his seruauntis to be clepid, to whiche he ʒaf money, that he schulde wite, hou moche celi hadde wunne by chaffaring.

16 Forsoth the firste cam, seyinge, Lord, thi besaunt hath wunne ten besauntis.

17 He seide to him, Wel be, thou goode seruaunt; for in litil thing thou hast be trewe, thou schalt haue power on ten citees.

18 And another cam, seyinge, Lord, thi besaunt hath maad fyue besauntis.

19 And he seide to this, And be thou on fyue citees.

20 And the thridde cam, seyinge, Lord, lo! thi besaunt, which I hadde, kept in a sudarie.†

21 Forsoth I dredde thee, for thou art an austerne man; thou takist away this thing which thou settist not, and thou repist this thing which thou hast not sowe.

22 He seith to him, Weyward seruaunt, of thi mouth I deme thee. Wistist thou, that I am an hausterne man, takinge a wey this thing which I settide not, and repinge this thing which I haue not sowe?

23 And whi hast thou not ʒouun my money to the boord, and I comynge schulde haue receyued it sothli with vsuris?

24 And he seide to hem that stoden nyʒ, Take ʒe away fro him the besaunt, and ʒyue ʒe to him that hath ten besauntis.

25 And thei seiden to him, Lord, he hath ten besauntis.

26 Sothli I seie to ʒou, for to ech hauynge it schal be ʒouun, and he schal be plenteuous; but fro him that hath not, also this thing that he hath, schal be takun of him.

delivered them ten pounde. Sayinge vnto them, By and sell, till I come.

14 But his citesens hated hym, and sent messengers after hym, saynge, We will not have this man to raigne over vs.

15 And it cam to passe, when he was come agayne, and had receaved his kyngdom, he commaunded his seruautes to be called to hym, to whom he gave his money, to witt, what every man had done.

16 Then cam the fyrst, saynge, Lorde, thy pounde hath encreased ten pounde.

17 And he sayde vnto hym, Well, goode seruaunte; be cause thou wast faithfull in a very lytell thyng, take thou aucto-rite over ten cities.

18 And the other cam, saynge, Lorde, thy pounde hath encreased fyve pounde.

19 And to the same he sayde, And be thou also rueler over fyve cities.

20 And the thirde cam, and sayde, Lorde, beholde! here thy pounde, which I have, kepte in a napkyn.

21 For I feared the, be cause thou arte a straye man; thou takest vp that thou laydest nott doune, and repest that thou diddest nott sowe.

22 And he sayde vnto hym, Of thyne awne mougthe iudge I the, thou evyll seruaunt. Knewest thou, that I am a straye man, takynge vppe that I layde not doune, and repinge that I did not sowe?

23 Wherefore then gavest not thou my money into the banke, and then at my comynge schulde I have required myne awne with vantage?

24 And he sayde to them that stode by, Take from hym that pounde, and geve it hym that hathe ten pounde.

25 And they sayd to hym, Lorde, he hath ten pounde.

26 I saye vnto you, that vnto all them that have it shalbe geven; and from hyme that hath not, even that he hath, shalbe taken awaye.

27 Aþþan sweþauh fiyands meinans yainans, þaiei ni willedun mik þiudanon ufar sis, briggip her, yah usqiniþ faura mis.

28 Yah qipands þata, iddya fram, usgaggands in Iairusaulwma.

29 Yah warþ, biþe newha was Beþsfagein yah Beþaniyin, af fairgunya, þatei haitada Alewyo, insandida twans siponye seinaiþe,

30 Qipands, Gaggats in þo wiþrawairþon haim ; in þizaiei innaggandans bigitats fulan asilaus gabundanana, ana þammei ni ainshun aiw manne sat ; andbindandans ina, attiuhþ.

31 Yah yabai whas inqis fraihnai, duwhe andbindiþ, swa qipais du imma, þatei Frauya þis gairneiþ.

32 Galeiþandans þan þai insandidans, bigetuu swaswe qaþ du im,

33 Andbindandam þan im, qeþun þai frauyans þis du im, Duwhe andbindats þana fulan ?

34 Iþ eis qeþun, Frauyin þaurfts þis ist.

35 Yah attauhun þana fulan Iesua ; yah uswairpandans wastyos seinos, ana þana fulan ussatidedun Iesu.

36 Gaggandin þan imma, ufstrawidedun wastyom seinaim ana wiga.

37 Biþe þan is newha was yuþan at ibdalyin þis fairgunyis Alewabagme, dugunuum alakyo managei siponye faginondans hazyan Guþ stibnai mikilai in allaizō, þoze sewhun, mahte,

38 Qipandans, Þiupida sa qimanda þiudans in namin Frauyins ; gawairþi in himina, yah wulþus in haubhistyam.

39 Yah sumai Fareisaie us þizai managein qeþun du imma, Laisari, sak þaim siponyam þeinaim.

40 Yah andhafyands qaþ du im, Qiþa izwis, þatei yabai þai slawand, stainos hropyand.

41 Yah sunsei newha was, gasaiwhands þo baurg, gaigrot bi þo,

42 Qipands, þatei iþ wissedeis, yah þu, in þamma daga þeinamma. þo du ga-

27 Ðeah hwæðere ða mine fynd, ðe noldon ðæt ic ofer hig ricsode, lædaþ hider, and ofsleaþ hig befóran me.

28 And ðysum geowedenum, he fërde to Hierusalem.†

29 Ðá he genealæhte Bethfage and Bethania, to ðam munte, ðe is genemned Oliueti, he sende his twegen enihtas,

30 And cwæþ, Farað on ðæt castel, ðe ongén ine ys ; on ðam gyt gemetaþ assan folan getiged, on ðam nán man gyt ne sæt ; untigaþ hyne, and lædaþ to me.

31 And gif ine hwá ácsaþ, hwí gyt hine untigaþ, secgað him, Drihten hæfþ his neode.

32 Ðá fêrdon ða ðe ásende wæron, and fúndon swá he him sæde, ðone folan standan.

33 Ðá hig hine untigdon, ðá cwædon ða hláfordas, Hwí untige ge ðone folan ?

34 Ðá cwædon hig, Fordam ðe Drihten hæfþ his neode.

35 Ðá læddon hig hyne to ðam Hælend ; and hyra reaf wurpon ofer ðone folan, and ðone Hælend on-ufan setton.

36 And ðá he fêr, hi strehton under hine hyra reáf on ðam wege.

37 And ðá he genealæhte to Olinétes múntes nyðer-stige, ðá ongunnon ealle ða mænigeo geblissian, and mid mycelre stefne God heredon be callum ðam miltum, ðe hig gesáwon,

38 And cwædon, Gebletsod sý se cyning, ðe com on Drihtnes naman ; syb sý on heofenum, and wuldor on heahnessum.

39 Ðá cwædon sume of ðam Fariseum to him, Láraeow, cid ðinum leorning-enihtum.

40 Ðá cwæþ he to him, Ic eow secgæ, ðeah ðás súwion, stánas clypiað.†

41 And ðá he genealæhte, and geseah ða ceastre, he weop ofer hig,

42 And cwæþ, Ealá gif ðú wistest, and witodlice on ðysum ðinum dæge, ðe ðe

27 Netheles brynge 3e hidir tho myne enemyes, that nolde me to regne on hem, and sle 3e bifore me.

28 And thes thingis seyde, he wente bifore, stizyng to Jerusalem.

29 And it was don, whanne he cam ny3 to Bethfage and Betanye, at the mount, which is clepid of Olyuete, he sente his tweye disciplis,

30 Seyng, Go 3e in to the castel, which is azens 3ou; in to which 3e entryng schuln fynde a colt of a she asse, on which non of men euere saat; vubynde 3e him, and brynge 3e to me.

31 And if ony man schal axe, whi 3e vnbynden, thus 3e schuln seye to him, For the Lord desyrith his work.

32 Forsothe thei that weren sent, wenten forth, and founden as he seyde to hem, a colt standinge.

33 Sotli hem vntyng the colt, the lordis of him seyde to hem, What vntyen 3e the colt?

34 And thei seiden, For the Lord hath him nedful.

35 And thei ledde him to Jhesu; and thei, castinge her clothis on the colt, puttedyn Jhesu on him.

36 Forsothe him goyng, thei vndir strewiden her clothis in the weye.

37 And whanne now he cam ny3 to the comyng down of the hil of Olyuete, alle the cumpanyes of men comyng down bigunnen ioyinge to herie God with greet vois on alle the vertues, whiche thei sy3en,

38 Seyng, Blessid is the kyng, that cometh in the name of the Lord; pees in heuene, and glorie in his thingis.

39 And summe of the Pharisees of the cumpanyes seyden to him, Maister, blame thi disciplis.

40 To whiche he seide, I seye to 3ou, for if thes schuln be stille, stoones schuln crye.

41 And whanne he nei3ede, he seyng the citee, wepte on it,

42 Seyng, For if thou haddest knowe, and thou, and sotheli in this thi day,

27 Morover those myne enemyes, which wolde not that I shulde raigne over them, brynge hidder, and see them be-fore me.

28 And when he hadd thus spoken, he proceded forthe before them, and went vppe to Jerusalem.

29 And it fortunede, when he was come noye to Bethfage and Bethany, besydes mounte Olivete, he sent two of his disciples,

30 Sayng, Goo ye into the toun, which is over against you; in the which as sonne as ye are come ye shall fynde a coolte tyed, wher on yett never man sate; loose hym, and brynge hym hidder.

31 And if ony man axe you, why that ye loose hym, thus saye vnto hym, The Lorde hathe nede of hym.

32 They that wer sent, went their waye, and founde even as he had sayde vnto them,

33 And as they were aloosyng the coolte, the owners sayde vnto them, Why loose ye the coolte?

34 And they sayde, For the Lorde hath nede of hym.

35 And they brought hym to Jesus; and they cast their rayment on the coolte, and sett Jesus thereon.

36 As he went, they spredde their clothes in the weye.

37 When he was come wheare he shulde goo doune from the mounte Olivete, the whole multitude of his disciples began to reioyce and to lawde God with a loude voyce for all the miracles, that they had sene,

38 Sayng, Blessed be the kyng, that commeth in the name off the Lorde; peace in heven, and glory in the hyst.

39 And some off the Pharises off the company sayde vnto him, Master, rebuke thy disciplis.

40 He answered and sayde vnto them, I tell you, yff these holde their peace, the stonnes will crye.

41 And when he was come neare, he behelde the citee, and wept on hit,

42 Sayng, Yff thou haddest knowen those thynges, whiche belonge vnto thy

wairþya þeinamma ; ð þ nu gafulgin ist faura augam þeinaim.

43 Þatei qimand dagos ana þus, yah bigraband fiyands þeinai grabai þuk, yah bistandand þuk, yah biwaibyand þuk allapro ;

44 Yah airþai þuk gaibnyand, yah barna þeina in þus ; yah ni letand in þus stain ana staina, in þizei ni ufkunþ-es þata mel niuhscinais þeinaizos.

45 Yah galeþands in alh, dugann uswairpan þans frabugyandans in izai yah bugyandans,

46 Qiþands du im, Gameliþ ist, Þatei gards meins gards bido ist, ð þ yus ina gatawideduþ du filegrya þiube.

47 Yah was laisyands daga whammeh in þizei alh. ð þai auhmistans gud-yans, yah bokaryos sokidedun ina us-qistryan, yah þai frumistans manageins ;

48 Yah ni bigetun wha gatawidedcina, managei auk alakyo hahaida, du hausyan imma.

CHAP. XX. 1 Yah warþ in sumamma dage yainaze, at laisyandin imma þo managein in alh, yah wailameryandin, atstoþun þai gudyans yah bokaryos miþ þaim sinistam ;

2 Yah qeþun du imma, qiþandans, Qiþ unsis. in whamma waldufnye þata tanyis, aiþþau whas ist saci gaf þus þata waldufni ?

3 Andhafyands þan qaþ du im, Fraihna izwis yah ik ainis waurdis ; yah qiþiþ mis.

4 Daupeins Iohannis uzuh himina was, þau uzuh mannam ?

5 ð þ eis þahtedun miþ sis misso, qiþ-andans, Þatei yabai qiþam, Us himina, qiþiþ appan, Duwhe ni galaubideduþ imma ?

6 ð þ yabai qiþam, Us mannam, alla so managei stainam afwairpiþ unsis ; triggwaba galaubyand auk allai, Iohannan praufetu wisan.

7 Yah andhofnan, ei ni wissedeina whaþro.

to sybbe synd ; nu hig synd fram ðinum eagam behýdde.

43 Forðam ðe ða dagas to ðe cumað, and ðine fynd ðe betrymiaþ, and behab-það ðe, and genyrwaþ ðe æghwanon ;

44 And to eorþan áfyllað ðe, and ðine bearn ðe on ðe synd ; and hig ne læfap on ðe stán ofer stáne, forðam ðe ðú ne onneowe ða tide ðinre geneosunge.

45 Ðá ongan he of ðam temple út-drifan ða syllendan and ða biegenderan,

46 And him to cwæþ, Hit ys áwriten, Ðæt min hús ys gebed-hús, ge hit worhton to sceapena scræfe.

47 And he wæs dæghwamlice on ðam temple lærende. Sôþlice ðara sacerda ealdras, and ða bóceras, and ðæs folces ealdor-men smeaddon hú hig hine forðon milton ;

48 And hig ne fúndon hwæt hí him to gylte dydon, sôþlice eall folc wæs ábysgod, ðe be him gehýrde seegan.

CHAP. XX. 1 Ðá wæs ánum dæge geworden, ðá he ðæt folc on ðam temple lærde, and him bodude, ðá comon ðæra sacerda ealdras and ða bóceras ;

2 And to him cwædon, Sege us, on hwyleum anwalde wyrest ðú ðás þing, oððe hwæt ys se ðe ðisne anweald sealde ?

3 Ðá cwæþ he him to andsware, And ic æcsige eow án word ; andswariaþ me.

4 Wæs Iohannes fulluht of heofone, hwæðer ðe of mannum ?

5 Ðá þohton hig betweox him, and cwædon, Gyf we secgaþ, Ðæt he sý of heofone, he cwyp to us, Hwi ne gelyfde ge him ?

6 Gyf we secgaþ, Ðæt he sý of mannum, eall folc us hænp ; hi wiston geare, ðæt Iohannes wæs witega.

7 Ðá andswaredon hig, ðæt hig nyston, hwanon he wæs.

which is to pees to thee; but now thei ben hid fro thin y3en.

43 For daies schulen come into thee, and thin enemyes schulen enuyroune thee with pale, and schulen enuyroune thee, and thei schulen make thee streyt on alle sydis;

44 And thei schulen caste thee down to erthe, and thi sones that ben in thee; and thei schulen not leue in thee a stoon on a stoon, for thou hast not knowe the tyme of thi visitacioun.

45 And he gon in to the temple, bigan to caste out men sellinge ther ynne and biggyngge,

46 Seyinge to hem, It is writun, For myn hous is an hous of preier, forsothe 3e hau maad it a den of theuys.

47 And he was teching every day in the temple. Forsoth the princes of prestis, and scribis, and the princis of the peple sou3ten to leese him;

48 And thei founden not what thei schulden do to him, for al the peple was al occupyed, heeringe him.

CHAP. XX. I And it was don in oon of dayes, him teching the peple in the temple, and preching the gospel, the princis of prestis and the scribis camen to gidere with the eldre men;

2 And seiden, seyinge to him, Seye to vs, in what power thou dost this thing, ether who 3af to thee this power?

3 Forsothe Jhesu answeringe seide to hem, And I schal axe 3ou a word; answeze 3e to me.

4 Was the baptyem of Joon of heuene, ether of men?

5 And thei thou3ten with ynne hem selue, seyinge, For if we schulen seye, Of heuene, he schal seye, Whi therefore bileuen 3e not to him?

6 Forsoth if we schulen seye, Of men, all the comyn peple schal stoon vs; for thei ben certeyn, that John is a prophete.

7 And thei answeriden, that thei witen not, of whennis it was.

peace, even att thys daye; but nowe are they hidde from thyne eyes.

43 For the dayes shall come upon the, and thyne enemyes shall compas the about wyth a banke, and shall besege the rounde aboute, and kepe the in on every syde;

44 And make the even wyth the grounde, wyth thy ehildren whych are in the; and they shall nott leue in the one stone upon another, because thou knewest nott the tyme off thy visitacioun.

45 And he went into the temple, and began to cast out them that solde therin and them that bought,

46 Sayinge vnto them, Hyt is written, My housse is the housse off prayer, butt ye have made it a den off theues.

47 And he taught dayly in the temple. The hyc prestes, and the serybes, and the chefe off the peple went about to destroye hym;

48 Butt coulde nott fynde what to do, for all the peple stacke by hym, and gave him audience.

CHAP. XX. I And yt fortun-ed in one off those dayes, as he taught the peple in the temple, and preached the gospell, the hyc prestes and the serybes cam vnto hym wyth the seniours;

2 And spake vnto hym, seyinge, Tell vs, by what auctorite thou doest these thynges, ether who is he that gave the thys auctorite?

3 He answered and sayde vnto them, I also will axe you a question; and answer me.

4 Was the baptem of Jhon from heven, or of men?

5 They thought wyth in them selves, seyinge, Yff we shall saye, From heven, he will saye, Why then beleved ye hym not?

6 But and yff we shall saye, Of men, all the peple will ston vs; for they suerly beleved, that Jhon was a prophett.

7 And they answered, that they coulde nott tell, whence it was.

8 Yah Iesus qap im, Ni ik izwis qifa, in whamma waldufuye þata tauya.

9 Dugann þan du managein qipan þo gayukon. Manna ussatida weinagard, yah anafalh ina waurstwyam; yah aflaiþ yera ganoha.

10 Yah in mela, insandida du þaim aurtyam skalk, ei akranis þis weinagardis gebeina inna; ip þai aurtyans usbliggwandans ina, insandidedun lausana.

11 Yah anaaiuk sandyan anþarana skalk; ip eis yah yainana bliggwandans, yah unswerandans, insandidedun lausana.

12 Yah anaaiuk sandyan þridyan, ip eis yah þana gawondondans, uswaurpun.

13 Qap þan sa frauja þis weinagardis, Wha tanyan? Sandya sunu meinana þana liuban; aufto þana gasaiwhandans, aistand.

14 Gasaiwhandans þan ina þai aurt-yans, þalhtedun miþ sis misso, qipandans, Sa ist sa arbinumya, afslahan ina, ei uns wairþai þata arbi.

15 Yah uswairpandans ina ut us þamma weinagarda, usqemun. Wha nu tanyai im frauja þis weinagardis?

16 Qimip, yah usqisteip aurtyam þaim, yah gibip þana weinagard anþaraim. Gahausyandans, qepun þan, Nis-siyai.

17 Ip is insaiwhands du im, qap, Aþþan wha ist þata gamelido, Stains þammei uskusun timryans, sah warþ du haubida waihstins?

18 Whazuh saei driusip ana þana stain, gakrotuda; ip ana þanci driusip, diswinþ-eip ina.

19 Yah sokidedun þai bokaryos, yah auhumistans gudyans, uslagyan ana ina handuns in þizai wheilai, yah ohtedun þo managein; froþun auk þatei du im þo gayukon qap.

20 Yah aflaiþandans insandidedun fer-

8 Ða cwæþ se Hælend him to, Ne ic eow ne seege, on hwylcum anwalde ic ðas þing wyrce.

9 He ongan ða ðis bigspel to ðam folce cweþan. Sum man plantode him win-geard, and hine gesette mid tilium; and he wæs him feor manegum tidum.

10 Ða on tide, he sende hys þeow to ðam tilium, ðæt hig him sealdon of ðæs win-geardes wæstme; ða swungon hig ðone, and idelne hine forléton.

11 Ða sende he óðerne þeow; ða beoton hig ðone, and mid teonum gewæcende, hine forléton idelne.

12 Ða sende he þriddan, ða wurpon hig út ðone gewundodne.

13 Ða cwæþ ðæs win-geardes hláford, Hwæt dó ic? Ic ásende minne leofan sunu; wénunga hine hig forwandiaþ, ðonne hig hine geseoþ.

14 Ða hine ða tilian gesáwon, hig þohton betweox him, and cwædon, Hér ys se yrfe-weard, cumað, uton hine of-slean, ðæt seo icht úre sý.

15 And hig hine of ðam win-gearde áwurpon, ofslegene. Hwæt ðeþ ðæs wineardes hláford?

16 He cymþ, and forspilþ ða tilian, and sylþ ðone win-geard óðrum. Hig cwædon, ða hig ðis gehýrdon, Ðæt ne geweorde.

17 Ða beheold he hig, and cwæþ, Hwæt is ðæt áwriten is, Ðone stán ðe ða wyrhtan áwurpon, ðes is geworden on ðære hyrnan heafod?

18 Ælc ðe fylþ ofer ðone stán, byþ forbryt; ofer ðone ðe he fylþ, he to-cwyst.

19 Ða sóhton ðæra sacerda ealdras, and ða bóceras, hyra handa on ðære tide on hine wurpan, and hig ádrédon him ðæt folc; sóþlice hí ongéton ðæt he ðis bigspell to him cwæþ.

20 Ða sendon hig mid searwum, ða ðe

8 And Jhesu seide to hem, Neither I seie to you, in what power I do thes thingis.

9 Forsothe he bigan to seye to the comyn peple this parable. Sum man plantide a vyner, and settide it to ferme to tilieris; and he was in pilgrymage many tymes.

10 And in the tyme of gedrynge of grapis, he sente a seruaunt to the tilieris, that thei schulden 3yue to him of the fruyt of the vyner; whiche leften him, betun, voyde.

11 And he addide to sende another seruaunt; forsothe also thei betinge this, and ponysehynge with dispisingis, leften voyde.

12 And he addide to sende the thridde, whiche also woundinge him, eastiden out.

13 Sothli the lord of the vyner seide, What schal I do? I schal sende my dereworthe sone; peraventure whanne thei schulen se him, thei schulen be aschamyd.

14 Whom whanne the tilieris hadden seyn, thei thou3ten with ynne hem selne, seyinge, This is the eyr, sle we him, that the eritage be maad oure.

15 And thei killiden him, east out of the vyner. What therfore schal the lord of the vyner do to hem?

16 He schal come, and lese these tilieris, and he schal 3yue the vyner to othere. Which thing herd, thei seiden to him, Fer be it.

17 Forsothe he biholdinge hem, seide, What t'herfore is this thing that is writun, The stoon whom men bildinge reproduden, this is maad in to the heed of the corner?

18 Ech that schal falle on that stoon, schal be brysid; forsothe on whom it schal falle, it schal breke him in to smale parties.

19 And the princes of prestis, and the scribis, sou3ten to sette hondis on him in that our, and thei dredden the peple, forsothe thei knewen that to hem he seide this lyknesse.

20 And thei aspyinge senten aspieris,

8 And Jesus sayde vnto them, Nether tell I you, by what auctorite I do these thynges.

9 Then began he to put forth to the peple this similitude. A certayne man planted a vyneyarde, and lett it forth to fermers; and went hym silfe into a straunge countre for a greate season.

10 And when the time cam, he sent a seruaunt to his tennautes, that they shulde geve hym of the frutes of the vyneyarde; the tennautes bett hym, and sent hym away empty.

11 And he ceased nott therby but sent yett another seruaunt; and they bett hym, and foule entreated hym alsoo, and sent hym away empty.

12 Morover he sent the thyrde alsoo, and hym they wounded, and cast hym out.

13 Then sayde the lorde off the vyneyarde, What shall I do? I wyll sende my deare sonne; hym per adventure they wyll reverence, when they se hym.

14 When the fermers sawe hym, they thought in them selves, sayinge, This is the heyre, come, lett vs kyll hym, that the enherytaunce maye be oures,

15 And they east hym out of the vyneyarde, and kyllid hym. Nawe what shall the lorde off the vyneyarde do vnto them?

16 He wyll come, and destroye those fermers, and will lett out his vyneyarde to othere. When they herde that, they sayde, God forbid.

17 He behelde them, and sayd, What meaneth thys then that is written, The stone that the bylders refused, is made the heed corner stone?

18 Whosoever stonble at that stone, shalbe brusid; but on whomsoever it faul, it wyll alto breake hym.

19 And the hye prestes, and the serybes, the same howre went about to laye hondes on him, but they feared the peple; for they perceaved that he had spoken this similitude agaynst them.

20 And they watched him and sent

yans, þans us liutein taiknyandans sik garaihtans wisan, ei gafaiþaheina is waurdei, yah atgebeina ina reikya, yah waldufnra kindinis.

21 Yah frehun ina, qipandans, Laisari, wutum, þatei raihtaba rodeis, yah laiseis; yah ni andsaiwhis andwairþi, ak bi sun-yai wig Guþs laiseis.

22 Skuldu ist unsis Kaisara gild giban, þau niu?

23 Bisaiwhands þan ise unselein, Iesus qaþ du im, Wha mik fraisij?

24 Ataugeiþ mis skatt; whis habaiþ manleikan yah ufarmeli? Andhafyandans þan qeþun, Kaisaris.

25 Iþ is qaþuh du im, us nu gibij þo Kaisaris Kaisara, yah þo Guþs, Guþa.

26 Yah ni mahtedun gafahan is waurde in andwairþra manageins; yah sildaleik-yandans andawaurde is, gaþahaiedun.

27 Duatgaggandans þan sumai Sad-dukaie, þaiei qipand usstass ni wisan, frehun ina,

28 Qipandans, Laisari, Moses gamelida uns, yabai whis broþar gadauþnai aig-ands qen, yah sa unbarnahs gadauþnai, ei nimai broþar is þo qen, yah urraisyai fraiw broþr seinamma.

29 Sibun nu broþryus wesun. Yah sa frumista nimands qen, gadauþnoda, unbarnahs;

30 Yah nam anþar þo qen, yah sa gaswalt unbarnahs;

31 Yah þridya nam þo samaleiko; samaleiko þan yah þai sibun, yah ni bilipun barne, yah gaswultun;

32 Spedista allaize gadauþnoda yah so qens.

33 In þizai usstassai nu, wharyis þize wairþij qens? þai auk sibun aihthedun þo du qenai.

34 Yah andhafyands qaþ du im Iesus, þai sunyus þis aiwis liugand, yah liug-anda;

35 Iþ þaiei wairþai sind yainis aiwis

hi rihtwise leton, ðæt hig hine geseald-egodon, and ðæt hig hine gesealdon ðam caldron to dôme, and to ðæs ðemau anwalde to fordémanne.

21 Ðá ácsodon hig hine, and ewádon, Láreow, we witon, ðæt dú rihte sprycst and lærst; and for nánum men ne wandast, ac Godes weg on sóþfæstnesse lærst.

22 Is hit riht ðæt man ðam Casere gafol sylle, ðe ná?

23 Ðá cwæþ he to him, ðá he hyra fácen onget, Hwi fandige ge min?

24 Y'wæþ me ánne penig; hwæs anlicnesse hæfþ he and ofer-gewrit? Ðá ewádon hig, Ðæs Caseres.

25 Ðá cwæþ he to him, Ágyfaþ ðam Casere ða þing ðe ðæs Caseres synd, and Gode, ða þing ðe Godes synd.

26 Ðá ne mihton hig his word befón befóran ðam folec; ðá súwedon hig, wundrigende be his andsware.†

27 Ðá genealæhton sume of Saduceum, ða ætsacaþ ðæs ærýstes, and ácsodon hine,

28 And ewádon, Láreow, Moyses us wrát, gif hwæs bróðor byþ dead and wif hæbbe, and se byþ bútan bearnum, ðæt his bróðor nime his wif, and hys bróðor sáed áwece.

29 Seofon gebróðru wáeron. And se forma nam wif, and wæs dead, bútan bearne;

30 Ðá nam óðer hig, and wæs dead bútan bearne;

31 Ðá nam se þrida hig; and swá ealle seofone, and nán sáed ne læfdon, and wáeron deade;

32 Ðá ealra ýtemest wæs ðæt wif dead.

33 On ðam ærýste, hwylces hyra wif bilþ ðæt?

34 Ðá cwæþ se Hælend to him, Ðysse worulde bearn wifiaþ, and beoþ to giftum gesealde;

35 Ða ðe synd ðære worulde wyrðe,

whiche feyneden hem selue iuste, that thei schulden take him in word, and bitake him to the princee, and to the power of the iustise.

21 And thei axiden him, seyinge, Maistir, we witen, that thou seist and techist riȝtly; and thou takist not persone of man, but thou techist in treuth the way of God.

22 Is it leellful to vs to ȝyue tribute to Cesar, ether nay?

23 Forsothe he biholdinge the disseyt of hem, seide to hem, What tempte ȝe me?

24 Schewe ȝe to me a peny; whos ymage and writyng aboue hath it? Thei answeringe seiden to him, Cesaris.

25 And he seide to hem, Therefore ȝelde ȝe to Cesar tho thingis that ben of Cesar, and tho thingis that ben of God, to God.

26 And thei myȝten not reprove his word before the pore peple; and thei wondringe in his answer, helden pees.

27 Summe of the Sadducees, that denyen aȝen rysinge to be, neȝeden, and axiden him,

28 Seynge, Maistir, Moyses wrot to vs, if the brother of ony man hauynge wyf deiede, and he was with oute fre children, that his brother take his wyf, and reyse seed to his brother.

29 Therefore seuene britheren weren. The firste took a wyf, and is deed, with outen sones;

30 And the *brother* suwinge took hir, and he is deed with oute sone;

31 And the thridde took hir; also and alle seuene, and leften no seed, but ben deede;

32 And the woman the laste of alle is deed.

33 Therefore in the risynge aȝein, whos wyf of hem schal she be? forsothe seuene hadden hir wyf.

34 And Jhesu seide to hem, Sones of this world wedden, and ben ȝouun to weddingis;

35 Forsothe thei that be worthi to

forth spies, whych shulde fayne them selves perfecte, to take hym in hys wordes, and to delyvre hym vnto the power, and auctorite off the presydent.

21 And they axed hym, sayinge, Master, we knowe, that thou sayest and teachest ryght; nether considerest thou eny mannes degre, but teachest the waye of God truly.

22 Ys it lauffull for vs to geve Cesar tribute, or noo?

23 He perceaved their craftynes, and sayde vnto them, Why tempt ye me?

24 Shewe me a peny; whose ymage and superscripcion hath it? They answered and sayd, Cesaris.

25 And he sayde vnto them, Geve then vnto Cesar that which belongeth vnto Cesar, and to God, that whych pertayneth to God.

26 And they coude nott reprove his sayinge before the peple; and they marvayled at his answer, and helde their peace.

27 Then cam to hym certayne off the Saducees, which denye that there is eny resurreccion, and they axed hym,

28 Sayinge, Master, Moyses wrot vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye wyth out issue, that then hys brother shulde take his wyfe, and rayse vp seede vnto hys brother.

29 There were seven brethren. And the fyrst toke awyfe, and died, with out children;

30 And the seconde toke the wyfe, and he dyed chyldlesse;

31 And the thyrde toke her; and in lyke wyse the resydue off the seven. and left noo chyldren be hynde them, and dyed;

32 Last of all the woman dyed also.

33 Nowe at the resurreccion, whose wyfe of them shall she be? for vij had her to wyfe.

34 Jesus answered and sayd vnto them, The chyldren off this worlde mary wyves, and are maryed;

35 But they which shalbe worthy of

niutan, yah usstassais us dauþaim, ni liugand, ni liuganda,

36 Nih allis gaswiltan þanaseiþs magum ; ibnans aggilum auk sind, yah sunyus sind Guþs, usstassais sunyus wisandans.

37 Aþþan þatei urreisand dauþans, yah Moses banwida ana aiwhatundyai, swe qiþiþ, Sawh Frauyan Guþ Abrahamis, yah Guþ Ísakis, yah Guþ Íakobis.

38 Aþþan Guþ nist dauþaize, ak qiwaize ; allai auk imma liband.

39 Andhafyandans þan sumai þize bokaryc qeþun, Laisari, waila qast.

40 Nip-þan þanaseiþs gadaurstedun fraihnan ina ni waihtais.

41 Qaþ þan du im, Whaiwa qiþand, Christu sunu Daweidis wisan,

42 Yah silba Daweid qiþiþ in bokom Psalmo, Qaþ Frauya du frauyin meinamma, Sit af tailswon meinai,

43 Unte ik galagya fityands þeinans fotubaurd fotiwe þeinaize.

44 Daweid ina frauyan haitiþ, yah whaiwa sunus imma ist ?

45 At gahausyandein þan allai managein, qaþ du siponyam seinaim,

46 Atsaiwhiþ faura bokaryam, þaim wilyandam gaggan in wheitaim

and ærýstes of deaþum, ne giftiaþ hi, ne wif ne lædaþ,

36 Ne ofer ðæt sweltan ne mágon ; hig synd sóþlice englun gelice, and hig synd Godes bearn, ðonne hig synd ærýst-es bearn.

37 Forðam ðe sóþlice deáde árisaþ, and Moyses æt-ýwde wið ænne beig-beam, swá he ewaþ, Drihten Abrahames God, and Isaaces God, and Iacobes God.

38 Nys God deadra, ac lybbendra ; calle hig him lybbaþ.

39 Ðá andswaredon him sume ðara bóceras and ewædon, Láreow, wel ðú ewæde.

40 And hig hine leng ne dorston æuig þing ácsian.

41 Ðá ewaþ he to him, Hwi seegaþ hig, ðæt Crist sý Dauides sunu,

42 And Dauid ewyþ on ðam Sealme, Drihten sáde to minum drihtne, Site on mine swiðran healfe,

43 Oð ðæt ic ásette ðine fýnd to fót-seamele ðinra fóta.

44 Dauid hine clypaþ drihten, and húmeta ys he hys sunu ?

45 Ðá sáde he hys leorning-enihtum, callum folce gehýrendum,

46 Warniaþ wið ða bóceras, ða ðe wyllaþ on gegyrlum gán, and lufiaþ grétinga on stræte, and ða yldstan setl on gesamnungum, and ða forman hleongunga on gebeorseypum ;

47 Ða forswelgaþ wuduwena hús, hîw-igende lang gebed ; ða onföp máran genyðerunge.

CHAP. XXI. 1 Ðá he hine beseah, he geséh ða welegan heora lác sendan on ðone sceoppan ;

2 Ðá geseah he sume earne wudewan bringan twegen feorþingas.

3 Ðá ewaþ he, S.þ ic eow secge, ðæt ðeos earne wudewe ealra mæst brohte.

4 Sôþes calle ðús brohton Gode lác, eð hyra mycelan welan ; ðeos wudewe

that world, and rysing aȝen fro deede men, neither ben weddid, nether wedden wyues,

36 Nether schulen mowe deye more : forsoth thei ben euene with aungels, and ben the sones of God, sithen thei ben the sones of rysinge aȝen.

37 Forsothe for deede men rysen aȝen, also Moyses schewide bysyde the boysche, as he seith, The Lord God of Abraham, and God of Isaac, and God of Jacob.

38 Forsoth God is not of deede men, but of luyunge men ; forsoth alle men luyen to hym.

39 Sothli summe of the scribis answeringe seide, Maistir, thou hast well seide.

40 And thei durste no more axe him ony thing.

41 Forsoth he seide to hem, How seyn men, that Crist is the sone of Dauith,

42 And Dauith him silt seith in the boke of Salmes, The Lord seide to my lord, Sitte thou on my riȝt half,

43 Til I putte thin enemyes a stool of thi feet.

44 Therefore Dauith clepith him lord, and how is he his sone ?

45 Sothli al the peple heeringe, he seyde to his discipulis,

46 Be ye war of scribis, that wolen go in stools, and louen salutaciouns in the cheping, and the firste chayris in synagogis, and the firste sitting places in feestis ;

47 Whiche deuouren the housis of widowis, feynunge long preier ; thes schulen take more dampnacioun.

that worlde, and of the resurreccion from deeth, nether mary wyues, nether are maryed,

36 Nor yet can dye eny moare ; for they are equall vnto the angels, and are the sones of God, in as moche as they are the chyldren off the resurreccion.

37 And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde, The Lorde God of Abraham, and the God off Isaac, and the God of Jacob.

38 For he is not the God off the deed, but off them whych live ; for all live in hym.

39 Certayne off the Pharises answered and sayd, Master, thou hast wele sayde.

40 And after that durst they not axe hym eny question at all.

41 Then sayd he vnto them, Howe saye they, that Christ ys Davides some,

42 And David hym silfe sayth in the boke off the Psalmes, The Lorde sayde vnto my lorde, Sytt on my ryght honde,

43 Tyll I make thyne enemys thy fote stole.

44 David then called hym lorde, howe ys he also hys sone ?

45 Then in the audience off all the people, he sayde vnto his discipulis,

46 Beware off the serybes, whych desyre to goo in longe clothyng, and love gretynge in the marketes, and the hiest seates in the synagoges, and chefe rounnes at feastes ;

47 Which deuoure widdowes houses, and praye longe vnder a coloure ; the same shall receave greater damnacion.

CHAP. XXI. 1 Forsothe he biholdinge syȝ tho riche men, whiche senter her ȝiftis in to the tresorie ;

2 Forsothe he syȝ also sum litel pore widowe sendynge tweic litle moneys.†

3 And he seyde, Treuli I seye to you, for this pore widowe sente more than alle men.

4 Forwhi alle thes senten in to ȝiftis of God, of the thing plenteuously to

CHAP. XXI. 1 As he behelde he sawe the ryche men, howe they east in their offeringes into the tresury ;

2 He sawe also a certayne pore widdowe which east in thydre two mytes.

3 And he said, Of a trueth I saye vnto you, this pore widdowe hath putt in moare then they all.

4 For they all have of their superfluyte, added vnto the offerynge off God ;

brohte of ðam ðe heo hæfde, ealle hyre andlyfene.

5 And ðā cwæþ he, to ðam ðe sædon be ðam temple, ðæt hit wære geglenged mid góðum stánnum and góðum gifum,

6 Ðás þing ðe ge geseoþ, ða dagas cumað, on ðam ne biþ stán læfed ofer stán, ðe ne beo toworpen.

7 Ðā ácsodon hig hine, Lā bebedend, hwænne beoþ ðās þing? and hwylee tǣcna beoþ, ðonne ðās þing ge-weorðað?

8 Ðā cwæþ he, Warniaþ, ðæt ge ne sýn beswicene; manige cumað on mínum naman, and eweðað, Ic hit eom, and tid genealáeþ; ne fare ge æfter him.

9 Ne beo ge brégede, ðonne ge geseoþ gefeoht and twý-rædnessa; ðas þing ge-byrigeað æryst, ac nys ðonne gyt ende.

10 Ðā cwæþ he to him, þeod árist ongean þeode, and rice ongean rice;

11 And beoþ mycele eorþan styrunga geond stówa, and ewealmas, and hunger, and egsan of heofene, and mycele tǣcnu beoþ.

12 Ac tofóran callum ðissum hig nimaþ eow, and ehtaþ, and [syllaþ][†] eow on gesammunga and on hyrdnyssa, and læðaþ eow to cyningum and to dénum, for mínum naman;

13 Dys eow gebyraþ on gewitnesse.

14 Ne seyle ge on eowrum heortum fóre-smeagean, hú ge andswarion;

15 Ic sylle eow múþ and wísdóm, ðam ne mágon ealle eower wíderwinnan wíðstandan, and wíðweðan.

16 Ge beoþ gesealde fram magum, and gebróðrum, and cúðum, and freondum, and hig eow to deaþe gesweneað;

17 And ge beoþ callum on hatunga for mínum naman.

18 And ne forwyrþ án locc of eowrum heafde;

hem; forsothe this widowe of this thing that fayleth to hir, sente al hir lyflood, that she hadde.

5 And sum men seyinge of the temple, that it was urned with goode stoones and 3yftis, he seyde,

6 Thes thingis that 3e seen, dayes schulen come, in which a stoon schal not be left on a stoon, which schal not be destroyed.

7 Sothli thei axiden him, seyinge, Comaundour, whanne schulen thes thingis be? and what tokene, whanne thei schulen bigynne to be don?

8 Which seide, Se 3e, that 3e be not disceyued; forsothe manye schulen come in my name, seyinge, For I am, and the tyme schal neize; therefore nyle 3e go affir hem.

9 But whanne 3e schulen heere batels and dissencious with yune, nyle 3e be aferd; it bihoueth first thes thingis to be dou, but not 3it a noon the ende.

10 Thanne he seide to hem, Folk schal ryse a3eus folk, and rewme a3ens rewme;

11 And grete mouyngis of erthe schulen be by places, and pestilensis, and hungeris, and dredis fro heuene, and grete tokenes schulen be.

12 But bifore alle thes thingis thei schulen sette hir bondis on 3ou, and schulen pursuwe, bitakinge in to synagogis and kepingis,[†] drawynge to kingis and iustisis, for my name;

13 Forsothe it schal bifalle to 3ou in to witnessing.

14 Therefore putte 3e in 3oure hertis, not to thenke bifore, how 3e schulen answeere;

15 For I schal 3yue to 3ou mouth and wysdom, to whiche alle 3oure aduersaries schulen not mowe a3enstonde, and a3enseye.

16 Sothli 3e schulen be bytrayed of fadir, and modir, and britheren, and cosyns, and frendis, and by deeth thei schulen turmente *summe* of 3ou;

17 And 3e schulen be hatid of alle men for my name.

18 And an heer of 3oure heed schal not perische;

but she of her penury, hath cast in all the substaunce, that she hadde.

5 As some spake of the temple, howe it was garnessed with goodly stones and iewels, he sayde,

6 The dayes wyl come, when off these thynges which ye se, shall nott be lefte stone upon stone, that shall nott be thrown doune.

7 And they axed hym, sayinge, Master, when shall these thynges be? and what signes will there be, when suchie thynges shall come to passe?

8 And he sayd, Take hede, that ye be not deceaved; for many will come in my name, saying of them selves, I am he, and the tyme draweth neare; folowe ye nott them therfore.

9 Butt when ye heare of warre and dissencion, be not afraid; for these thynges must fyrst come, butt the ende foloweth not by and by.

10 Then sayd he vnto them, Nacion shall ryse agaynst nacion, and kyngdom agaynst kyngdom;

11 And greate erthquakes shalbe in all quarters, and hunger, and pestilence, and fearfull thinges, and greate signes shall there be from heven.

12 But before all these they shall laye their hondes on you, and persecute you, delyverynge you vppe to the synagoges and into preson, and brynge you before kynges and rulers, for my names sake;

13 And this shall chaunche you ffor a testimoniall.

14 Lett it sticke therfore faste in youre hertes, nott once to stody before, whatt ye shall answeere for youre selves;

15 For I will geve you a mouth and wysdom, were agaynste all youre aduersarys shall not be able to speake, nor resist.

16 Ye and ye shalbe betrayed of youre fathers, and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth;

17 And hated shall ye be off all men for my names sake.

18 Yet there shall not one heer of youre heeddes perisse;

19 On eowrum geþylde ge gehealdap eowre sawla.

20 †Donne ge geseoþ Hierusalem mid here betrymede, witap, ðæt hyre toworpennes genealæcþ.

21 Donne fleoþ on muntas, ða ðe on Iudca synd ; and nyðer ne astigaþ, ða ðe on hyre middele synd ; and into hyre ne maigon, ða ðe ðær-ute synd.

22 Forðam ðe ðis synd wrace dagas, ðæt ealle þing sýn gefyllede, ðe awritene synd.

23 Sôþlice wá eacnigendum wífe, and fêdendum on ðam dagum ; ðonne biþ mycel ofþriccednes ofer eorþan, and yrre ðisum folce.

24 And hig feallaþ on sweordes ege, and beoþ hæftlingas on ealle þeoda ; Hierusalem biþ fram þeodum fortreden, oð mægþa tîda synd gefyllede.

25 And beoþ tácnu on sunnan, and on mōnan, and on steorrum ; and on eorþan þeoda forþriccednes, for gedrêfednesse sâs swêges and ýða ;

26 Biþigendum mannum for ege and anbide ðe eallum ymbe-hwyrfte to-be-cumaþ ; ðonne beoþ heofones myhta ástyrede.

27 And ðonne hig geseoþ mannes sunu on lyfte cumende, mid mycelum anwalde and mægen-þrymme.

28 Ðonne ðás þing ágynnaþ, beseoþ, and eowre heafðu up ihebbap, forðam ðe eower álýsednes genealæcþ.

29 Ðá sæde he him sum bigspel, Be-healdap ðone fic-beam, and ealle treowa,

30 Ðonne hig wæstm bringaþ, ge witon ðæt sumor ys gehende ;

31 And ðonne ge ðás þing geseoþ, witap, ðæt Godes rice is gehende.

32 Sôþlice ic eow secge, ðæt ðeos

19 In youre pacience 3e schulen welde
3oure soulis.

20 Forsoth whanne 3e schulen se Je-
rusalem enyrownded of an oost of batel,
thanne wite 3e, that the desolacioun
therof schal nei3e.

21 Thanne thei that ben in Judee, flee
in to hillis; and thei that *ben* in the
myddel of it, go away; and thei that
ben in the cuntreis, entre not in to it.

22 For thes ben the dayes of veniaunce,
that alle thingis that ben writun, be
fillid.

23 Forsothe wo to hem, that ben with
childe, and norischen in tho dayes; for
a greet tribulacioun schal be on erthe,
and wraththe to this peple.

24 And thei schulen falle in the mouth
of sword, and thei schulen be ledd caytif
in to alle folkis; and Jerusalem schal
be defoulid of hethen men, til the tymes
of nacions be fillid.

25 And tokenes schulen be in the
sunne, and moone, and sterris; and in
the erthe *schal be* overleying of folkis,
for confusioun of sown of the see and
wawis;

26 Men waxinge drye for drede and
abidinge that schulen come on al the
world; forwhi vertues of heuene schulen
be mouyd.

27 And thanne thei schulen se mannis
sone comynge in a cloude, with greet
power and maiceste.

28 Sotlii thes thingis bigynnyng to
be don, biholde 3e, and reyse 3e youre
heedis, for 3oure a3en bying nei3ith.

29 And he seide to hem a liensse, Se
3e the fige tree, and alle trees,

30 Whanne thei bringen forth of hem
fruyt now, 3e witen for somer is ni3;

31 So also, whanne 3e schulen se thes
thingis to be don, wite 3e, for the
kyngdom of God is ni3.

32 Treuli I seie to 3ou, for this genera-

19 With youre pacience possesse youre
soules.

20 And when ye se Jerusalem beseged
with an hoste, then vnderstonde, that
the desolacion of the same is nye.

21 Then lett them which are in Iewry,
flye to the mountaynes; and let them
which are in the myddes off hit, departe
onte; and lett not them that are in
other cuntreis, enter there in.

22 For these be the dayes of venge-
aunce, to fulfill all that are written.

23 Butt wo be to them, that be with
chylde, and to them that geve sucke in
those dayes; for there shalbe greate
trouble in the londe, and wrathe over
all this people.

24 And they shall fal on the edge of
the swerde, and they shalbe leed cap-
tiue in to all nacions; and Jerusalem
shalbe trooden vnder fote off the gen-
tyls, vntyll the tyme of the gentyls be
fulfilled.

25 And there shalbe signes in the
sunne, and in the mone, and in the
starres; and in the erth the people
shalbe in soche perplexite, that they
shall not tell which waye to turne them
selves, the see and the waves shall roore;

26 And mennes hertes shall fayle them
for feare and for lokinge after those
thinges which shall come on the erth;
for the powers of heven shall move.

27 And then shall they se the sone of
man come in a clowde, with power and
greate glory.

28 When these thynges begyn to come
to passe, then loke vppe, and lifte vppe
youre heddes, for youre redemcion draw-
ith nye.

29 And he shewed them a similitude,
Beholde the fygge tree, and all other
trees,

30 When they shute forth their budde,
ye se and knowe of youre awne selves
that sommer is then nye att hond;

31 Soo lyke wyse ye, when ye se these
thynges come to passe, vnderstonde, that
the kyngdom of God is nye.

32 Verely I saie vnto you, this genera-

eneores ne gewit, árdam ðe ealle ðás þing geweorðon.

33 Heofen and eorþe gewitaþ, sóþlice mine word ne gewitaþ.[†]

34 Warniaþ eow, ðe-læs eower heortan gehefegode sýn on ofer-fylle, and on druncennesse, and ðises lifes carum, and on eow se færlica dæg becume ;

35 Swá swá grin he becymþ on ealle, ða ðe sittaþ ofer eorþan ansýne.

36 Waciaþ on álcere tíde, and biddaþ, ðæt ge weorðe sýn ðæt ge ðás towerdan þing forfleon, and standan befóran mannes suna.

37 Sóþlice he wæs on dæg on ðam temple lærende, and on niht he eode and wunode on ðam múnste, ðe ys geeweden Oliucti.

38 And eall fole on morgen com to him, to ðam temple, ðæt hi hine gehýrdon.

CHAP. XXII. †1 Ðá sóþlice genea-læhte freols-dæg azimorum, se is geeweden eastre.

2 And ðara sacerda ealdras and ða bóceras smeaddon, hú hig hine forspildon, sóþlice hig ondrédon him ðæt fole.

3 Ðá eode Satanás on Iudam, se wæs óðre naman Scarioth, án of ðam twelfum.

4 Ðá férde he, and spræc mid ðara sacerda ealdor-mannum, and duguðe ealdrum, hú he hine him gesealde.

5 And hig fagenodon, and him weddedon feoh to syllanne.

6 And he behét, and he sóhte hú he eadelicost hine, be-æftan ðære menego, gesealde.

7 Ðá com se dæg azimorum, on ðam hi woldon hyra castron gewyrean.

8 And he sende Petrum and Iohannem, and cwæp to him, Farap and gearwiaþ us, ðæt we úre castron gewyrean.

9 Ðá cwaðdon hig, Hwar wylt ðú, ðæt we gearwion ?

cionn schal not passe, til alle thingis be don.

33 Heuene and erthe schulen passe, but my wordis schulen not passe.

34 Forsothe take 3e heede to 3ou silf, lest per auenture 3oure hertis be greuyd with glotenye, and drunkenesse, and bisynnessis of this lyf, and thilke day come sudeyn on 3ou ;

35 For as a snare it schal come on alle men, that sitten on the face of al erthe.

36 And so wake 3e, preiynge in ech tyme, that 3e be worthi to fle alle thes thingis that schulen come, and to stonde bifore mannis sone.

37 Forsoth in dayes he was teching in the temple, but he goynge out dwellide in ny3tis in the hil, which is clepid of Olyuete.

38 And al the peple roos erly, to come to him in the temple, for to heere him.

cion shall not passe, tyll all be fulfilled.

33 Heven and erth shall passe, but my wordes shall not passe.

34 Take hede to youre selves, lest youre hertes be overcome with surfettynge, and dronkennes, and cares of this worlde, and that that daye come on you vnwares ;

35 For as a snare shall hit come on all them, that sit on the face of the erthe.

36 Watehe therefore continually, and praye, that ye maye scape all this that shal come, and that ye maye stonde before the sonne of man.

37 In the daye tyme taught he in the temple, and at nyght he went out, and had abydyng in the mount Olivete.

38 And all the people cam in the mornynge to hym, into the temple, for to heare hym.

CHAP. XXII. 1 Forsothe the hali-day of therf looues, which is seid paske, neijede.

2 And the princes of prestis and the scribis sou3ten, hou thei schulden slee Jhesu, but thei dredden the peple.

3 Sothli Sathanas entride in to Judas, that was clepid Searioth, oon of the twelue.

4 And he wente, and spak with the princes of prestis, and with the mages-istrate, how he schulde bitraye him to hem.

5 And thei ioyeden, and maden couenant to 3yue money to him.

6 And he bihi3te, and he sou3te couenablete, that he schulde bitraye him, with oute the companyes.

7 Sotlily the day of therf looues cam, in which it was nede, that pask^t be slayn.

8 And he sente Petre and John, seynge. 3e goynge make redy pask to vs, that we ete.

9 And thei seiden, Where wolt thou, that we make redy ?

CHAP. XXII. 1 The feaste off swete breed drue nye, which is called ester.

2 And the hye prestes and scribes sought, howe to kylle Jesus, but they feared the people.

3 Then entred Satan into Judas, whose syr name was Iscariot, which was of the nombre off the twelve.

4 And he went his waye, and comened with the hye prestes, and officers, how he wolde betraye hym vnto them.

5 And they were glad, and promysed to geve hym money.

6 And he consented, and sought oportunitie, to betraye hym vnto them, when the peple were awaye.

7 Then cam that daye of swete breed, when off necessite, the ester lambe muste be offered.

8 And he sent Peter and Jhon, seiynge, Goo and prepare vs the ester lambe, that we maye cate.

9 They sayde to hym, Where wilt thou, that we prepare ?

10 And he cwæþ to him, Nú! ðonne ge on ða eastre gāþ, eow ágén yrnþ án man mid wæter-buce; filigeaþ him on ðæt hús, ðe he in-gæþ.

11 And secgaþ ðam hús-hlāforde, U're lārcow ðe secgþ, Hwar ys eumena hús, ðar ic mine eastron wyree mid minum leorning-enihtum?

12 And he eow betæcþ mycele healle gedæfte, gegearwiaþ ðara.

13 Ðá fērdon hig, and gemētton swá he him sæde, and hig gegearwodon castrum.

14 And ðā tīma wæs, he sæt, and his twelf apostolas mid him.

15 And he sæde him, Of gewilnunge ic gewilnode etan mid eow ðas eastron, ær ic forþ-fare;

16 Ic eow secge, ðæt ic heonan-forþ ne ete, ær hit sý on Godes rice gefylled.

17 And onfēng calice, and þancas dyde, and cwæþ, Onfōþ, and ðælþ betwux eow;

18 Sōþlice ic eow secge, ðæt ic ne drince of ðises win-geardes cynne, ær Godes rice eume.

19 And he onfēng hlāfe, and þaneode, and him sealde, and cwæþ, Ðis is mīn lichama, se is for eow geseald; dōþ ðis on mīn gemynd.

20 And swá eac ðone calic, syddan he ge-eten hæfde, and cwæþ, Ðes calic is mīwe geeýðnes on mīnum blóde, se biþ for eow ágoten.

21 Ðeah hwæðere, hēr is ðæs læwan hand mid me on mýsan.

22 And witodlice mannes sunu gæþ, æfter ðam ðe him fōre-stihtod wæs; ðeah hwæðere wá ðam men, ðe he þurh geseald biþ.

23 And hī águnnon betwux him smeagan, hwyle of him ðæt to dōnne wære.

24 And hī fliton betwux him, hwyle hyra wære yldest.

10 And he seide to hem, Lo ! 3ou en-
tringe in to the citee, sum man beringe
a vessel with watir schal come azens
3ou ; sue 3e him in to the hous, in to
which he entrieth.

11 And 3e schulen seye to the hose-
bonde man of the hous, The maistir
seith to thee, Where is the herbergerie,
where I schal ete pask with my dis-
cipulis ?

12 And he schal schewe to 3ou a greet
souping place strewid, and there make
3e redy.

13 Sothli thei goynge founden as he
seide to hem, and there thei maden
redy the paske.

14 And whanne the our was maad, he
sat to the mete, and twelue apostlis
with him.

15 And he seide to hem, With desyr
I haue desyrid to ete with 3ou this pask,
bifore that I suffre ;

16 Forsothe I seie to 3ou, for fro this
tyme I shal not ete it, til it be fillid in
the rewme of God.

17 And the cuppe takun, he dide
thankingis, and seide, Take 3e, and de-
parte 3e among 3ou ;

18 Forsothe I seie to 3ou, I schal not
drynke of the generacioun of this vyne,
til the rewme of God come.

19 And the breed takun, he dide
thankingis, and brak, and 3af to hem,
seyinge, This is my body, which schal
be 3ouun for 3ou ; do 3e this thing in
to my commemoracioun.

20 Also and the chalys, afir that he
hadde soupid, seyinge, This cuppe is the
newe testament in my blood, which
schal be sched for 3ou.

21 Netheles lo ! the hond of a man
bitrayinge me is with me in the bord.

22 And sothli mannis sone goth, vp
that it is determynd ; netheles wo to
that man, bi whom he schal be bitrayed.

23 And thei bigynnen to seehe among
hem self, who it was of hem, that was
to doynge this thing.

24 And stryf was maad among hem,
which of hem schulde be seyn to be
more.

10 And he sayde vnto them, Beholde !
as ye enter into the cite, there shall
a man mete you bearynge a pitcher
off water ; hym folowe into the same
housse, that he entreth in.

11 And ye shall saye vnto the goode
man off the housse, The master sayeth,
Where is the gest chamber, where I
shall eate myne ester lambe wyth my
discipples ?

12 And he shall shewe you a greate
parloure paved, there make redy.

13 They went and founde as he had
sayde vnto them, and made redy the
ester lambe.

14 And when the houre cam, he sate
doune, and the twelve apostles with
hym.

15 And he sayde vnto them, I have in-
wardly desyred to eate this ester lambe
with you, before that Y suffre ;

16 For I saye vnto you, hence forthe
I will nott eate of it eny moore, vntill
itt be fulfilled in the kyngdom of God.

17 And he toke the cuppe, and gave
thankes, and sayde, Receave this, and
devyde itt amonge you ;

18 For I saye vnto you, I will not
drynke of the frute of the vyne, vntill
the kyngdom of God be come.

19 And he toke breed, and gave thankes,
and brake itt, and gave it vnto them.
sayinge, Thys is my body, which is
geven for you ; thys do in the remem-
braunce of me.

20 Lykewyse alsoo when they had
supped, he toke the cuppe, sayinge, This
is the cuppe, the newe testament in my
bloud, which shall for you be shedde.

21 Yet beholde ! the honde off hym that
betrayeth me is with me on the table.

22 And the sonne of man goeth, as hit
is appoynted ; but wo be to that man,
by whom he is betrayed.

23 And they began to enqyre amonge
them selves, which off them it shulde
be, that shulde do that.

24 And there was a stryfe amonge
them, which of them shulde seme great-
est.

25 Ðá sæde he him, Cyningas wealdap hyra þeoda, and ða ðe anweald ofer hig habbaþ synd fremfulle genemned,

26 Ac ne beo ge ná swá ; ac gewurðe he swá swá gingra, se ðe yldra ys betwux eow, and se ðe fóre-stæppend ys, beo he swylce he þén sý.

27 Hwæðer ys yldra, ðe se ðe þénap, ðe se ðe sit? witodlice se ðe sit. Ic eom on eowrum midlene, swá swá se ðe þénap.

28 Ge synd, ðe mid me þurh-wunedon on minum geswincum ;

29 And ic eow dihte, swá mín fæder me rice dihte,

30 Ðæt ge eton and drincon ofer míne mýsan on minum rice, and ge sitton ofer þrym-setl, dèmende twelf mægþa Israhel.

31 Ðá cwæþ Drihten Simon, Simon, nú! Satanas gyrnde, ðæt he eow hridrode swá swá hwæte ;

32 Ic gebæd for ðé, ðæt ðín geleafa ne geteorige ; and ðú æt sumum cyrre gewend, getryme ðine gebróðru.

33 Ðá cwæþ he, Drihten, ic eom gearu to farenne mid ðé, ge on cwertern ge on deap.

34 Ðá cwæþ he, Ic secge ðé, Petrus, ne cræwþ se hana to-dæg, ær ðú me æt-sæcst.

35 Ðá cwæþ he to him, Ðá ic eow sende bútan seode, and codde, and gescý, wæs eow ænig þing wana? Ðá cwædon hig, Nán þing.

36 Ðá cwæþ he, Ac nú se ðe hæfþ seod, gelice nime codd ; and se ðe næfþ, sylle his tuecan, and byege him sweord.

37 Sóplice ic eow secge, ðæt gyt sceal beon gefylled ðæt be me áwriten is, And ðæt he mid unrihtwisum geteald wæs ; witodlice ða þing ðe he me synd habbaþ ende.

38 And hig cwædon, Drihten, hér synd twá sweord. And he cwæþ, Ðæt is genóh.

39 And æfter gewunan, he út-eode on ðæne mút Oliuarum, ðæt is Ele-berg-

25 Forsoth he seide to hem, Kyngis of hethen men ben lordis⁺ of hem, and thei that han power on hem ben clepid goode 3yueris,

26 But 3e not so; but he that is the more in 3ou, be maad as the 3ongere, and he that is bifore goer, as a seruaunt.

27 Forwhi who is the more, he that restith, other he that mynistrith? wher not he that restith? Forsoth I am in the myddis of 3ou, as he that mynistrith.

28 Sothli 3e it ben, that han dwelt with me in my temptaciouns;

29 And I dispose to 3ou, as my fadir hath disposed to me, a rewme,

30 That 3e ete and drynke on my bord in my rewme, and sitte on trones, demynge twelue kyuredis of Israel.

31 Forsothe the Lord seide to Symount, Symount, lo! Sathanas hath axid 3ou, that he schulde ridele as whete;

32 But I haue preied for thee, that thi feith fayle not; and thou conuertid sum tyme, conferme thi britheren.

33 Which seide to him, Lord, I am redi to go with thee, and in to prisoun and in to deeth.

34 And he seide, I seie to thee, Peter, the koc schal not crowe to day, til thou thries forsake to knowe me.

35 And he seide to hem, Whanne I sente 3ou with oute sachel, and scrip, and schoon, wher ony thing failide to 3ou? And thei seiden, No thing.

36 Therefore he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath not, selle his coote, and bye a swerd.

37 Sothli I seie to 3ou, for 3it it bihoueth this thing that is writun to be fulfillid in me, And he is demyd with wickide men; forsothe tho thingis that ben of me han an ende.

38 And thei seiden, Lord, lo! tweye swerdis here. And he seyde to hem, It is ynow.

39 And he gon out, wente bi custom in to the hil of Olyues; sothli and the

25 And he sayde vnto them, The kynges of the gentyls raigne over them, and they that beare rule over them are called gracious lordes,

26 But ye shall nott be soo; but he that is greatest amonge you, shalbe as the yongest, and he that is chefe, shalbe as minister.

27 For whether is greater, he that sitteth at meate, or he that serueth? is not he that sitteth at meate? And I am amonge you, as he that ministreth.

28 Ye are, which have bidden with me in my temptaciouns;

29 And I apoynt vnto you a kyngdom, as my father hath apoynted to me,

30 That ye maye cate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde! Satan hath desired you, to sifte you as it were wheate;

32 Butt I have prayed for the, that thy fayth fayle nott; and when thou arte converted, strengthen thy brethren.

33 And he sayd vnto hym, Lorde, I am redy to goo with the, in to preson and to deth.

34 And he sayde, I tell the, Peter, the cocke shall nott crowe this daye, till thou have thryse denyed that thou knewest me.

35 And he sayde vnto them, When I sent you with out wallett, and scrippe, and shoues, lacked ye eny thyng? And they sayd, No thyng.

36 And he sayde to them, But nowe he that hath a wallet, let him take itt and lykewyse his scrippe; and he thatt hath noo swearde, let hym sell his coote, and bye won.

37 I saye vnto you, that yet that which is written must be performed in me, Even with the wicked was he nombred; for those thynges which are written of me have an ende.

38 And they sayd, Lorde, beholde! here are two swerdes. And he sayde vnto them, It is ynough.

39 And he cam out, and went as he was wonte to mounte Olivete; and his

ena ; and his leorning-cnihtas him filgdon.

40 And *ḗ* he com to *ḗ*re stówe, he sáede him, Gebiddaþ, *ḗ*æt ge on costnunge ne gán.

41 And he wæs fram him álocen, swá mycel swá is ánes stánes wyrp ; and gebígedum cneowum, he hine gebæd,

42 And cwæþ, Fæder, gif *ḗ* wylt, áfyr *ḗ*sne calic fram me ; *ḗ*eah hwæðere ne geweorðe mán willa, ac *ḗ*in.

43 *ḗ*á æt-ýwde him Godes engel of heofene, and hine gestrangode.

44 And he wæs on gewinne, and hine lange gebæd ; and his swát wæs swylce blódes dropan on eorþan yrnende.

45 And *ḗ* he of gebede árás, and com to his leorning-cnihtum, he hig fúnde sláepende for unrótnesse.

46 And he sáede him, Hwí slápe ge ? Árisaþ, and biddaþ, *ḗ*æt ge on costnunge ne gán.

47 Him *ḗ*á *ḗ*á gyt sprecedum, *ḗ*á com *ḗ*æt wered, and him to-fóran eode án of *ḗ*am twelfum, se wæs genemned Iudas ; and he genealáhte *ḗ*am Hælcende, *ḗ*æt he hine cyste.

48 *ḗ*á cwæþ se Hælcend, Iudas, mannes sunu *ḗ*ú mid cosse sylst ?

49 *ḗ*á gesáwon *ḗ*a *ḗ*e him ábútan wæron, *ḗ*æt *ḗ*ær towerd wæs, and cwædon, Drihten, slea we mid sweorde ?

50 *ḗ*á slóh hyra án *ḗ*ara sacerda ealdres þeow, and his swýðre eáre of-ácerf.

51 *ḗ*á andswarode se Hælcend, Lætaþ *ḗ*us. And *ḗ*á he æt-hrán his eare, he hit gehælde.

52 *ḗ*á cwæþ se Hælcend to *ḗ*am ealdor-mannum, and to *ḗ*am wítum, and *ḗ*æs temples ealdrum, Ge férdon swá swá to ánum seeaþan mid sweordum and mid sahlum, *ḗ*æt ge me geféngon ?

53 *ḗ*á ic wæs dæghwamlíce on temple mid eow, ne áþenedon ge eower handa on me ; ac *ḗ*is is eower tíd, and þýstra anweald.

disciplis sueden him.

40 And whanne he cam to the place, he seyde to hem, Preie 3e, lest 3e entre in to temptacioun.

41 And he was takun away fro hem, as myche as is a stoones cast; and the knees put, he preide,

42 Seynge, Fadir, if thou wolt, turn ouer this cuppe fro me; netheles not my wille be don, but thin.

43 Forsoth an aungel apperide to him fro heuene, cumfortinge him.

44 And he maad in agonye,[†] preiede lengere; and his swoot was maad as dropis of blood rennyng down in to the erthe.

45 And whanne he hadde rise fro preier, and hadde come to his disciplis, he fond hem slepyng for heynesse.

46 And he seide to hem, What slepen 3e? Ryse 3e, and preie 3e, that 3e entre not in to temptacioun.

47 3it him spekinge, lo! a cumpany, and he that was clepid Judas, oon of the twelue, wente bifore hem; and he neizede to Jhesu, that he schulde kisse him.

48 Sothli Jhesu seide to him, Judas, bitrayest thou mannis sone with a coss?

49 Forsoth thei that weren aboute hym, seyng the thing that was to comyng, seiden to him, Lord, wher we smyten by swerd?

50 And oon of hem smoot the seruaunt of the prince of the prestis, and kittide of his litel ri3t eere.

51 Forsothe Jhesu answeringe seyde, Suffre 3e til hidur. And whanne he hadde touchid his litel eere, he heelide him.

52 Forsothe Jhesu seide to hem, that camen to him, the princees of prestis, and magistratis, and eldere men, As to a theef 3e han gon out with swerdis and staves?

53 Whanne I was eche day with 3ou in the temple, 3e strei3ten not out the hondis into me; but this is 3oure our, and the power of derknessis.

disciples folowed hym.

40 And when he cam to the place, he seyde to them, Praye, lest ye fall into temptacion.

41 And he gate hym silfe from them, about a stonys cast; and kneled doune, and prayed,

42 Sayinge, Father, if thou wilt, with-drawe this cuppe from me; neverthelesse nott my wyll, butt thyne be fulfilled.

43 And there apered an angell vnto hym from heven, confortyng hym.

44 And he was in agony, and prayed somewhat longer; and hys sweate was lyke droppes of bloud tricklyng doune to the grounde.

45 And he rose vppe from prayer, and cam to his disciples, and founde them slepyng for sorowe.

46 And he seyde vnto them, Why slepe ye? Ryse, and praye, lest ye fall into temptacion.

47 Whyll he yet spake, beholde! there cam a company, and he that was called Judas, one off the twelue, went before them; and preased neye vnto Jesus, to kysse hym.

48 Jesus sayd vnto hym, Judas, betrayest thou the sonne off man with a kysse?

49 When they which were about hym sawe what wolde folow, they seyde vnto hym, Lorde, shall we smyte with a swearde?

50 And one off them smote a seruaunt off hym, which was the chefe preste of all, and smote off his righte eare.

51 Jesus answered and seyde, Suffre ye thus farre forthe. And he touchid his eare, and healed hym.

52 Jesus seyde vnto the hie prestes, and rulers off the temple, and the senyours, which were come to hym, Be ye come outt as vnto a thefe with swerdes and staves?

53 When I was dayly with you in the temple, ye stretched not forth hondes agaynst me; butt this is even youre very houre, and the power off darknes.

54 Ðá námon hig hine, and læddon to ðæra sacerda ealdres hūse ; and Petrus fyligde feorran.

55 And Petrus wæs mid him on middan ðam cafer-túne, ðar hig æt ðam fyre sæton.

56 Ðá hine geseah sum þinen æt leohte sittendne, and hine beheold, ðá cwæp heo, And ðes wæs mid him.

57 Ðá æt-sóc he, and cwæp, Ealá wif, ne can ic hine.

58 And ðá ymbe lytel hine geseah óðer, and cwæp, Ðú eart of him. Ðá cwæp Petrus, Ealá ! mann, ic ne eom.

59 And ðá æfter lytlum fæce swylce áure tide, sum óðer seðde, and cwæp, Sóplice ðes wæs mid him ; witodlice he is Galileisc.

60 Ðá cwæp Petrus, Ealá man, nát ic hwæt ðú segst. And ðá hig ðæt spræcon, samnunga se hana creow.

61 Ðá Drihten bewende hine, and beseah to Petre ; ðá gemunde Petrus Drihtnes wordes, ðe he cwæp, Ðæt ðú mín æt-sæcst þriwa to-dæg, ær se hana cráwe.

62 Ðá eode Petrus út, and biterlice weop.

63 And ða ðe ðone Hælend heoldon, hine bysmredon and beoton.

64 And ofer-wrugon his ansýne, and pureson his nebb, and ácsodon hine, Áráed, hwylc is se ðe ðe slóh ?

65 And manega óðre þing hig him to cwædon dysigende.

66 And ða ðá dæg wæs, ðá togædere comou ðæs folces ylðran, and ðara sacerda ealdor-menn, and bóceras, and læddon hine to hyra gemóte, and cwædon,

67 Sege us, gif ðú sý Crist. Ðá cwæp hé, Deah ic eow secge, ge me ne ge-lyfaþ ;

58 Deah ic eow ácsige, ge ne and-swariaþ me, ne ne forlætaþ.

69 Heonon-forþ biþ mannes sunu sit-tende on Godes mægnes swýðran healfe.

54 Sothli thei takinge him, ledde[n] to the hous of the prince of prestis ; Petre forsothe suede him a fer.

55 Sothli a fyer kyndlid in the myddel greet hous, and hem sittinge aboute, Peter was in the myddel of hem.

56 Whom whanne sum handmayde hadde seyn sittinge at the list, and hadde biholde him, she seide, And this was with him.

57 And he denyede him, seiynge, Womman, I knowe him not.

58 And affir a litil a nothir man seyng[e] him, seide, And thou ert of hem. Petre forsothe seide, A! man, I am not.

59 And a space maad as of oon our, sothli anothir affermyde, seiynge, Treuli and this was with him ; forwhi and he is of Galilee.

60 And Petre seide, Man, I wot not what thou seist. And a non 3it him spekinge, a cok crew.

61 And the Lord turned a3en, biheeld Petre ; and Petre hadde mynde of the word of Jhesu, as he hadde seid, For bifore that the koc crew, thries thou schalt denye me.

62 And Petre gon forth, wepte biturly.

63 And the men that heelden him, scornyn den him betinge.

64 And thei veyliden ^him, and smyten his face, and axiden him, seiynge, Prophesie thou, who is he that smoot thee.

65 Also thei blasphemynge seiden manye othere thingis a3ens him.

66 And as the day was maad, the eldere men of the peple, and the princees of prestis, and the scribis camen to gidere, and ledde[n] him in to her counceil, seiynge,

67 If thou art Crist, seie to vs. And he seide to hem, If I schal seye to 3ou, 3e schulen not bileue to me ;

68 Sothli and if I shal axe, 3e schulen not answere to me, nether 3e schulen leue.

69 Forsoth affir this tyme mannis sone schal be sittinge on the ri3thalf of the vertu of God.

54 Then toke they hym, and ledde hym and brought hym to the hyc prestes housse ; and Peter folowed a farre off.

55 When they had kyndled a fyre in the myddes of the palys, and were sett doune to gedder, Peter alsoo sate doune a monge them.

56 And won off the wenches as he sate beholde him by the light, and sett goode eyesight on hym, and sayde, This same was also with hym.

57 Then he denyed hym, sayinge, Woman, I knowe hym nott.

58 And after a lytell whyle another sawe hym, and sayde, Thou arte alsoo off them. And Peter sayd, Man, I am nott.

59 And aboute the space off an houre after, another affirmed, sayinge, Verely even this felowe was with hym ; for he is off Galile.

60 Peter sayde, Man, I woote nott what thou sayest. And immediatly whill he yett spake, the cocke crewe.

61 And the Lorde tourned backe, and loked apon Peter ; and Peter remembred the wordes off the Lorde, howe he sayde vnto hym, Before the cocke crowe, thou shalt denye me thryse.

62 And Peter went out, and wepte bitterly.

63 And the men that stode about Jesus, mocked hym and smooto hym.

64 And blyndfolded hym, and smooto his face, and axed hym, sayinge, Arede, who it is that smooto the ?

65 And many other thynge[s] despytfully sayde they agaynst hym.

66 And as sone as it was daye, the seniours off the peple, and the hy prestes, and scribes cam togedder, and ledde hym into their counsell, sayinge,

67 Arte thou very Christ? tell vs. And he sayde vnto them, If I shall tell you, ye woll not beleve ;

68 And if alsoo I axe you, ye will nott answere me, nether lett me goo.

69 Here after shall the sonne of man sit on the right honde of the power of God.

70 Ðá cwædon hig ealle, Eart ðú Godes sunu? Ðá cwæp he, Ge secgaþ ðæt ic eom.

71 And hig cwædon, Hwí gyrne we gyt gewitnesse? sylfe we gehýrdon of nis mûpe.

CHAP. XXIII. 1 Ðá árás eall hyra mænigeo, and læddon hine to Pilate.

2 And águnnon hyne wrégan, and cwædon, Ðisne we gemétton forhwyrfende úre þeode, and forbeodende ðæt man ðam Casere gafol ne sealde, and seþ ðæt he sig Crist cynig.

3 Ðá ácsode Pilatus hine, Eart ðú, Iudea eining? Ðá andswarode he, Ðú hit segst.

4 Ðá cwæp Pilatus to ðam caldrum, and ðam werede, Ne finde ic nánne intingan on ðysum men.

5 Ðá hlýddon hig, and cwædon, He ástyrap ðis folc, lærende purh ealle Iudeam, ágynnende of Galilea oð hyder.

6 Ðá Pilatus gehýrde Galileam, he ácsode, hwæðer he wære Galileisc man.

7 And ðá he georneow ðæt he wæs of Herodes anwalde, he hine ágén-sende to Herode; he wæs on ðam dagum on Hierusalem.

8 Sôþlice Herodes fagnode, ðá he ðone Hælend geseah; mycelre tide he wilnode hine geseon, forðam ðe he gehýrde mycel be him, and he hopode ðæt he gesáwe sum tácen ðe fram him gewurde.

9 Ðá ácsode he hine manegum wordum, and he náht ne andswarode.

10 Ðá stódon ðara sacerda ealdras, hine án-ræðlice wrégende.

11 Ðá oferhogode Herodes hine mid his hirede, and bysmrode hine geserýdne hwitum reafe, and hine ágén-sende to Pilate.

12 And on ðam dæge wurdon Herodes

70 Therefore alle seiden, Therefore ert thou the sone of God? Which seide, 3e seyn for .I am.

71 And thei seiden, What 3it desyren we witnessing? forsoth we vs selue han herd of his mouth.

CHAP. XXIII. 1 And al the multitude risinge of hem, ledde him to Pilat.

2 Forsoth thei bigunnen to accuse him, seyinge, We han founden this *man* turnyng vpsodoun oure folk, and forbedinge tributis to be 3ouun to Cesar, and seyinge him silf to be Crist king.

3 Forsothe Pilat axide him, seyinge, Ert thou kyng of Jewis? And he answeringe seide, Thou seist.

4 Forsothe Pilat seide to the princes of prestis, and to the companyes of peple, I fynde no thing of cause in this man.

5 And thei woxen strengere, seyinge, He moueth to gidere the peple, techinge thorw al Judee, bigynnyng fro Galilee til hidur.

6 Pilat forsoth heeringe Galilee axide, if he were a man of Galilee.

7 And as he knew that he was of the power of Eroude, he sente him a3en to Eroude; which and he was at Jerusalem in tho dayes.

8 Forsothe, him seyn, Eroude ioyede ful myche; for he was coueitinge of moche tyme to se him, for he herde many thingis of hym, and hopide to se sum myracle to be don of him.

9 Sothli he axide him in manye wordis; and he no thing answeride to him.

10 Forsothe the princes of prestis and the serybis stoden, stedfastli accusinge him.

11 Sothli Eroude with his oost dispiside him, and scornede him clothid with a whit cloth, and sente a3en to Pilate.

12 And Eroude and Pilate weren maad

70 Then sayde they all, Arte thou then the sonne of God? He sayd, Ye saye that I am.

71 Then sayde they, What nede we eny further witnes? we oure selues have herde off his awne mouth.

CHAP. XXIII. 1 And the whole multitude of them arose, and ledde hym vnto Pilate.

2 And they began to accuse hym, sayinge, We have founde this felowe pervertynge the people, and forbiddinge to paye tribute to Cesar, and sayeth that he is Christ, a kyng.

3 And Pilate apposed him, sayng, Arte thou the kyng of the Iewes? He answered him and sayde, Thou sayest.

4 Then sayde Pilate to the hie prestes, and to the peple, I fynde noo faute in this man.

5 And they were the moore fearce, sayinge, He mooveth the peple, teachyng thoroout all Iewry, and began at Galilee even to this place.

6 When Pilate herde mencion off Galilee, he axed whether the man were off Galile.

7 And as sone as he knewe that he was of Herodes iurisdiccion, he sent hym to Herode; which was at that tyme in Jerusalem alsoo.

8 When Herode sawe Jesus, he was meruelously gladd; for he was desyrous to se hym off a longe season, be cause he had hearde many thynges of hym, and trousted to have seue some myracle done by hym.

9 Then questenned he with hym of many thynges; but he answered hym not won worde.

10 The hie prestes and serybes stode forth, and accused hym straitly.

11 And Herod with his men off warre despysed hym, and mocked hym and arayed hym in whyte, and sent hym agayne to Pilate.

12 And the same daye Pilate and

and Pilatus gefrýnd ; sôþlice hig wáeron
 ær gefýnd him betweonan.

13 Ðá cwæþ Pilatus to ðara sacerda
 caldrum and duguðe caldrum and to
 ðam folce,

14 Ge brohton me ðisne man, swylce
 he ðis folc for-hwyrfde, and nú ! befóran
 cow ácsiende ic nánne intingan findan
 ne mæg on ðisum men, of ðam ðe ge
 hine wrégaþ ;

15 Ne furðon Herodes, ic hine sende
 ágén to him, and him náht ðæs-lices
 deaþe gedón wæs.

16 Ic hine gebetne forlæte.

17 Niede he sceolde him forgyfan
 ænne to hyra freols-dæge.

18 Ðá hrymde eall ðæt folc ætgædere,
 and cwæþ, Nim ðisne, and forgif us
 Barrabban ;

19 Se wæs for sumere twý-rædnesse
 and man-slyhte on cwertern ásend.

20 Eft spæc Pilatus to him, and wolde
 forlætan ðone Hælend.

21 Ðá hrymðon hig, and cwædon, Ahôp
 hine, ahóp hine.

22 Ðá cwæþ he to him þridðan síðe,
 Hwæt dyde ðes yfeles ? Ne gemétte ic
 nán þing yfeles on ðissum men ðæt he
 sig deaþes scyldig ; ic hine þreage, and
 for-læte.

23 And hig ástódon and mycelre stefne
 bædon, ðæt he wære áhangen ; and hyra
 stefna swiðredon.

24

25 And he forgef him ðone, ðe wæs
 for man-slyhte and sumere sace on
 cwerterne, ðone hī bædon ; and ðone
 Hælend he sealde to hyra willan.

26 And ðá hig hine læddon, hī ge-
 féngon sumne Cyrenisene Simonem, se
 com of ðam tūne, and ða rôde him on
 setton ðæt he hī bære æfter ðam Hæl-
 ende.

27 Him fylide mycel wered folces, and
 wifa ða hine heofon, and weopon.

frendis in thilke day; forwhi biforeto thei weren enemyes to gidere.

13 Sothli the princes of prestis and the magestratis of the peple clepid to gidere,

14 Pilat seide to hem, 3e han offrid to me this man, as turnyng away the peple, and lo! I axynge byfore 3ou fynde no cause in this man of thes thingis, in whiche 3e accusen him;

15 But nethir Eroude, for I a3ein sente 3ou to him, and lo! no thing worthi of deeth is don to him.

16 Therefore I schal delyuere him amended.

17 Forsothe he hadde nede to deliuere to hem oon by the feeste day.

18 Sothli al the cumpanye eriede, seiynge, Do him a wey, and deliuere Barabas to vs;

19 Which was sent in to prison for sum dissencioun maad in the citee, and for mansleyng.

20 Forsoth eft Pilat spak to hem, willinge to delyuere Jhesu.

21 And thei vndircryeden, seyinge, Crucifie, crucifie him.

22 Sothli the thridde tyme he seide to hem, Sothli what of yuel hath he don? I fynde no cause of deeth in him; therefore I schal chastise hym, and I schal delyuere.

23 And thei contynueden axinge with grete voices, that he schulde be crucified; and the voyces of hem woxen stronge.

24 And Pilat demyde her axinge to be don.

25 Sothli he deliuerede to hem him, that for mansleyng and dissencioun was sent in to prisoun, whom thei axiden; sothli he bitook Jhesu to her wille.

26 And whanne thei ledden him, thei took sum man, Symount of Sirenen, comynge fro the toun, and thei puttiden to him a cross to bere aftir Jhesu.

27 Sothli ther suede him moche cumpanye of peple, and of wymmen that weileden, and bymoornyden him.

Herod wer made frendes togedder; for before they were at variaunce.

13 Pilate called to gedder the hie prestes and rulers and the people,

14 And sayde vnto them, Ye have brought this man vnto me, as won that perverted the people, and loo! I examined hym before you, and founde noo faute in this man off those thinges, where of ye accuse hym;

15 No nor yett Herode, for I sent you to him, and lo! noo thyng worthy of deeth is done to him.

16 I will therefore chasten hym, and lett hym loose.

17 For off necessite he must have lett one loose vnto them at that feast.

18 And all the people cryed at once, saynge, Away with him, and delivre to vs Barrabas;

19 Which for insurreceion made in the cite, and morthur, was cast into preson.

20 Pilate spake agayne to them, willinge to lett Jesus losse.

21 And they cryed, sayinge, Crucify hym, erucify hym.

22 He sayde vnto them the thyrd tyme, What harme hath he done? I fynde noo cause off deeth in hym; I will therefore chasten hym, and lett hym goo losse.

23 And they cryed with loude voyce, and requyred that he myght be crucified; and the cryng off the hie prestes prevayled.

24 And Pilate gave sentence that it schulde be as they requyred.

25 And lett losse vnto them hym, that for insurreceion and morthur was cast into preson, whom they desyred; and delyvered Jesus to do with hym what they wolde.

26 And as they ledde hym away, they caught won, Simon of Sirene, comynge out of the felde, and on hym layde they the crosse to beare it after Jesus.

27 There folowed hym a greate company of peple, and of wemen, which wemen bewayled, and lamented hym.

28 Ðá cwæþ se Hælend bewend, Ealá dōhtra Hierusalem, nelle ge ofer me wēpan, ac wēpaþ ofer eow sylfe, and ofer eowre bearn.

29 Forðam ða dagas cumaþ, on ðam hig cweðaþ, Eadige synd ða untýmendan, and innodas ðe ne cendon, and ða breost ðe ne sicton.

30 Ðonne ágynnaþ hig cweðan to ðam múnþum, Feallaþ ofer us, and to beorgum, Ofer-wreoþ us.

31 Forðam gif hig on grēnum treowe ðas þing dōþ, hwæt dōþ hig on ðam drigum?

32 And mid him wæron gekædde twegen óðre mánfulle, ðæt hig wæron ofslegene.

33 And syððan hig comon on ða stówe, ðe is genemned Caluarie, ðæt is, Heafodpannan stów, ðar hig hine hēngon, and áne sceaþan on his swiðran healfe, and óðerne on his wynstran.

34 Ðá cwæþ se Hælend, Fæder, forgif him, forðam hig nyton hwæt hig dōþ. Sōþlice hig dældon hys reaf, and wurpon hlotu.

35 And ðæt fole stód ge-anbidiende; and ða caldras hine tældon mid him, and cwædon, Óðre he gehælede; gehæle he hine sylfne, gif he sig Godes gecorena.

36 And ða cempa hine bysmredon, and him eced brohton,

37 And ðus cwædon, Gif ðú si Iudea cyning, gedó ðe hálne.

38 Ðá wæs his ofer-gewrit ofer hine áwriten Greciscum stafum, . . . and Ebreiscum, ÐIS IS IUDEA CINING.

39 Án of ðam sceaþum ðe mid him hangode, hine gremede, and cwæþ, Gif ðú Crist eart, gehæle ðe sylfne and unc.

40 Ðá andswarode se óðer, and hine þreade, and cwæþ, Ne ðú God ne ondræstst, ðæt ðú eart on ðære ylean genyðerunge?

41 And wyt witodlice be uncer ær-dæddum onfōþ; sōþlice ðes náht yfeles ne dyle.

28 Sothli Jhesu turnyd to hem seide, Doughtris of Jerusalem, nyle 3e wepe on me, but wepe 3e on 3ou silf, and on 3oure sones.

29 For lo! dayes schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not gendrid, and the teetis whiche han not 3oum souke.

30 Thanne thei schulen bigynne to seye to monteyns, Falle 3e down on vs, and to litle hillis, Hile 3e vs.

31 For if thei don thes thingis in a grene tree, what schal be don in a drye?

32 Sothli and othere tweye wickide men weren led with him, that thei schulde be slayn.

33 And aftir that thei camen in to a place, which is clepid of Caluarie, there thei crueifieden him, and the theues, oon on the ri3thalf, and the tother on the left half.

34 Forsothe Jhesu seide, Fadir, for3yue to hem, for thei witen not what thei don. Forsothe thei departinge his clothis, senten lottis.

35 And the peple stood abydinge; and the princes scorniden him with hem, seyinge, Othere men he made saf; make he him silf saf, if he is Crist, the chosun of God.

36 Forsoth and kny3tis nei3ynge scorniden him, and offriden vynegre to him,

37 Seyinge, If thou ert kyng of Jewis, make thee saf.

38 Sothli and the wrytinge aboue was writun on him with lettris of Greek, of Latyn, and of Ebrew, This is the kyng of Jewis.

39 Forsoth oon of tho theues that hangiden, blasphemide him, seyinge, If thou ert Crist, make thi silf saf and vs.

40 Sothli the tothir answeringe, blamyde him, seyinge, Nethir thou dredest God, that thou art in the same dampnacioun?

41 And treuly we iustly, for we han receyued worthi thingis to dedis; sothli this hath don no yuel.

28 Jesus turned baekc vnto them and sayde, Doughters of Jerusalem, wepe not for me, but wepe for youre selves, and for youre children.

29 For marke! the dayes will come, when men shall saye, Happy are the baren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begyn to saye to the mountaynes, Fall on vs, and to the hilles, Cover vs.

31 For yf they do this to a grene tree, what shalbe done to the drye?

32 There were two evyll doers ledde with hym to be slayne.

33 And when they wer come to the place, which is called Calvary, there they crueified hym, and the evyll doers, one on the right honde, and the other on the lefte honde.

34 Then sayde Jesus, Father, forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes.

35 And the people stode and behelde; and the rulers mocked hym with them, saying, He holpe other men; lett hym helpe hym silfe, yf he be Christ, the chosen of God.

36 The soudiers alsoo mocked hym, and eam and gave hym veneger,

37 And sayde, Yf thou be that kyng off the Iewes, save thy silfe.

38 His superscripcioun was written over him in Greke, Latin, and Ebrue letters, This is the kyng off the Iewes.

39 The one off the malefactours which hanged, rayled on hym, sayinge, Yf thou be Christ, save thy silfe and vs.

40 The other answered, and rebuked hym, sayinge, Nether fearest thou God, because thou arte in the same dampnacioun?

41 We are righteously punneshed, for we receave accordynge to oure dedes; butt this man hath done noo thyngc amysse.

42 And he cwæþ to ðam Hælende, Drihten, gemun ðú me, ðonne ðú cymst on ðin rice.

43 Ðá cwæþ se Hælend to him, . . . to-dæg ðú bist mid me on paradiso.

44 Ðá wæs nean seo syxte tid, and þýstro wæron ofer ealle eorþan oð ða nigopan tide.

45 And sunne wæs áþýstrod, and ðæs temples wah-ryft wearþ tosliten on mid-dan.

46 Ðá cwæþ se Hælend, clypiende mycelre stefne, Fæder, ic beboode minne gast on ðine handa. And ðus cwedende, he forþ-férde.

47 Ðá se hundred-man geseah ðæt ðar geworden wæs, he God wuldrode, and cwæþ, Sôþlice ðes man wæs rihtwis.

48 And eall wered ðe æt ðisse wæfer-sýnne wæron, and gesáwon ða þing ðe gewurdon, wæron agén gewende, and hyra breost beoton.

49 Ðá stódon ealle hys cúðan feorran, and ða wif ðe him fyligdon fram Galilea, ðás þing geseonde.

50 And ðá án man, on naman Iosep, se wæs geréfa, gód wer and rihtwis,

51 (Ðes ne geþwærode hyra geþeahhte and hyra dædum ;) fram Arimathia, Iudea ceastre ; se sylfa ge-anbídode Godes rice.

52 Ðes genealæhte to Pilate, and bæd ðæs Hælendes lichaman.

53 And nyðer-áléde hyne, and on scýtan befeold, and léde hine on áheawene byrgene, on ðære næs ðá gyt nænig áléd.

54 And ðá wæs se dæg parasceue, ðæt is gegearwunge, and sæter-dæg onlyhte.

55 Ða wif ðe him fyligdon, ðe comon mid him of Galilea, hig gesáwon ða byrgene, and hú his lichama áléd wæs.

56 And hig cyrdon, and gearwedon wryt-gemang, and sealfa ; and on sæter-dæg hig gestildon, æfter bebode.

42 And he seide to Jhesu, Lord, haue mynde on me, whanne thou schalt come in to thi kyngdom.

43 And Jhesu seyde to him, Treuli I seie to thee, this day thou schalt be with me in paradys.

44 Sothly it was almost the sixte our, and derknessis weren maad in al erthe til to the nyntle our.

45 And the sunne was maad derk, and the veyl of the temple was kitt the myddel.

46 And Jhesu crynge with greet voys, seide, Fadir, in to thi hondis I bitake my spirit. And he seyng thes thingis, sente out the spirit.[†]

47 Forsothe centurio seyng the thing that was don, glorified God, seyng, Verily this man was iust.

48 And al the cumpany of hem that weren there to gidere at this spectacle, and syȝen tho thingis that weren don, smytinge her brestis turneden aȝeyn.

49 Forsoth al his knowen stooden a fer, and wymmen that sueden him fro Galilee, seyng thes thingis.

50 And lo! a man, Joseph bi name, that was a decurioum,[†] a good man and iust, of Aramathie, a citee of Judee,

51 He consentide not to the counceil and dedis of hem; which and he abood the kyngdom of God.

52 He cam nyȝ to Pilat, and axide the body of Jhesu,

53 And wlapide it don down in a lymnen cloth, and puttide him in a graue hewun, in which not ȝit ony man was put.

54 And the day was the makeinge redy of pask, and the saboth bygan to schyne.

55 Sothli the wymmen suyng, that camen with him fro Galilee, syȝen the graue, and hou his body was put.

56 And thei turnyng aȝen, maden redy swete spices, and oynementis; and sothli in the saboth thei restiden, vp the comaundement.

42 And he sayde vnto Jesus, Lorde, remember me, when thou comest into thy kyngdom.

43 And Jesus sayde vnto hym, Verely I saye vnto the, to daye shalt thou be with me in paradise.

44 And it was about the sixt houre, and there cam a dareknes over all the londe vntyll the nynt houre.

45 And the sonne was darekened, and the vayne of the temple rent even thorow the myddes.

46 And Jesus cryed with a greate voyce, and sayd, Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave vp the goost.

47 When the centurion sawe what had happened, he glorified God, sayinge, Of a surtie this man was perfecte.

48 And all the people that cam to gedder to that sight, beholdyng the thinges which were done, smoot their brestes, and returned home.

49 All hys acqwayntaunce stode a farre of, and the women which folowed hym from Galilee, beholdyng these thynges.

50 And beholde! there was a man, named Joseph, a senatour, which was a goode man and a iuste,

51 (He did nott consent to their counseil and dede;) which was of Aramathia, a cite off the Iewes; which same also wayted for the kyngdom off God.

52 He went vnto Pylate, and begged the boddy of Jesus,

53 And toke it doune and wrapped it in a lymnen clooth, and layed it in an heauen tounge, wherin was never man before layed.

54 And that daye was the saboth even, and the saboth drue on.

55 The women that folowed after, whych cam with hym from Galilee, behelde the sepulere, and howe hys body was layed.

56 And returned, and prepared swete odoures, and oyntmentes; and the saboth daye they rested, accordyng to the commaundement.

CHAP. XXIV. 1 On ánum reste-dæge swýde ár on dæg-réd hig comon to ðære byrgene, and bæron mid him ða wyrt-gemang, ðe hí gegearwedon. . . .

2 And hig gemétton ðone stán áwyltne of ðære byrgene.

3 And ðá hí in to ðære byrgene eodon, hig ne gemétton ná ðæs Hælendes lich-aman.

4 And ðá wæs geworden, ðá hig on móde áfærede wæron be ðissum, ðá stódon twegen weras wið hig on hwítum reafe.

5 And ðá hig ádrédon, and hyra and-wlitan on eorþan hyldon, hig cwædon to him, Hwi séce ge lybbendne mid deadum ?

6 Nis he hér, ac he árás. Geþencap, hú he spæc wið eow, ðá gyt ðá he wæs on Galilea,

7 And cwæp, Ðæt mannes sunu biþ geseald on handa synfulra manna, and beon áhangen, and ðý þridan dæge árisan.

8 And hig gemundon his worda.

9 And hig gewendon fram ðære byrgene, and cýddon eall ðis ðam endlufenum, and eallum óðrum.

10 Sôþlice wæs Maria Magdalene, and Iohanna, and Maria Iacobi, and óðre ðe mid him wæron, ða sædon ðas þing ðam apostolum.

11 And ðis word wæron geþulhte befóran him swá wóffung, and hig ne gelýfdon him.

12 Ðá árás Petrus, and arn to ðære byrgene ; and álútende, he geseah ða lin-wáða sylfe áléde. And he férde, wundrigende ðæs ðar geworden wæs.†

13 And ðá férdon twegen of him on ðæt castel, ðæt wæs on fæce syxtig furlanga fram Hierusalem, on naman Emaus.

14 And hig spæcon him betweenan be eallum ðam ðe ðar gewordene wæron.

15 And ðá hig spelledon, and mid him smeadon, se Hælend genealæhte and férde mid him.

16 Sôþlice hyra eagan wæron forhæfde, ðæt hig hine ne gecneowon.

CHAP. XXIV. 1 Forsothe in oon of the woke ful erly thei camen to the graue, bryngynge swete spicis, whiche thei hadden maad redy, . . .

2 And thei founden the stoon turned a wey fro the graue.

3 And thei gon yn, founden not the body of Jhesu.

4 And it was don, while thei weren astoneyed in thou3t of this thing, loo! twey men stooden bisydis hem in cloth schynynge.

5 Sothli whenne thei dreden, and bowiden her semelant in to erthe, thei seiden to hem, What seke 3e the luyng with dede men?

6 He is not here, but he hath rise. Hauē 3e mynde, how he spak to 3ou, whanne 3it he was in Galilee,

7 Seynge, For it bihoueth mannis sone be bitakun in to hondis of synful men, and to be crucified, and the thridde day to ryse a3en.

8 And thei bithou3ten on his wordis.

9 And thei gon a3en fro the graue, telden alle thes thingis to the enleuene, and to alle othere.

10 Forsothe Mary Mawdeleyn was, and Joone, and Marye of James, and othere wymmyn that weren with hem, that seiden thes thingis to apostlis.

11 And thes wordis weren seyn bifore hem as madnesse,[†] and thei bileueden not to hem.

12 Forsothe Petre rysinge, ran to the graue; and he bowynge down, sy3 the lynnyn clothis put aloone. And he wente, wondrynge with him silf this thing that was don.

13 And lo! tweyne of hem wenten in that day to a castel, that was fro Jerusalem in space of sixty furlongis, by name Emaus.

14 And thei spaken to gidere of alle thes thingis that hadden falle.

15 And it was don, while thei talkiden, and sou3ten with hem silf, and Jhesu him silf nei3ynge, wente with hem.

16 Sothli her y3en weren holdun, lest thei knewen him.

CHAP. XXIV. 1 On the morowe after the saboth erly in the mornynge they cam vnto the tounbe, and brought the odoures whych they had prepared, and other wemen wyth them.

2 And they founde the stone rouled awaye from the sepulere.

3 And went in, and founde nott the body off the Lorde Jesu.

4 And it happened, as they were amased ther at, loo! two men stode by them in shynynge vestures.

5 As they were a fraide, and bowed doune their faces to the erth, they sayd to them, Why seke ye the luyng amonge the deed?

6 He is nott here, but is rysen. Remember, howe he spake vnto you, when he was yett with you in Galilee,

7 Sayinge, That the sone off man must be delivered into the hondes off synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulere, and tolde all these thynges vnto the euen, and to all other.

10 Hytt was Mary Magdalen, and Joanna, and Mary Jacoby, and other that were with them, whych tolde these thynges vnto the apostles.

11 And their wordes semed vnto them fayned thynges, nether beleved they them.

12 Then arose Peter, and ran vnto the sepulere; and stouped in, and sawe the lynnyn clothes layde by them sylfe. And departed, wondrynge in hym sylfe att thatt whych hadd happened.

13 And beholde! two of them went that same daye to a tounne, whych was from Jerusalem about thre scoore furlonges, called Emaus.

14 And they talked togedder of all thynges which had happened.

15 And it chaunsed, as they commened togedder, and reasoned, that Jesus hym silfe drue neare, and went with them.

16 But their eyes weren holden, that they coulde nott knowe hym.

17 And he cwæp to him, Hwæt synd ða spæca, ðe gyt receap inc betweonan gangende, and synd unróte ?

18 Ðá andswarode him an, ðæs nama wæs Cleofas, and cwæp, Eart ðú ána forwrecen on Hierusalem, and nystem ðú ða þing, ðe on hyre gewordene synd on ðysum dagum ?

19 He sæde ða, Hwæt synd ða þing ? And hig sædon, Be ðam Nazareniscan Hælende, se wæs wer and witega, mihtig on spæce and on weorce beforan Gode and eallum folce ;

20 And hū hine sealdon ða heah-sacerdas and úre ealdras on deapæs genyðerunge, and áhængon hine.

21 We hopedon, ðæt he to álýsenne wære Israhel. And nú is se þrida dæg to-dæg, ðæt ðys wæs geworden.

22 And eac sume wif of úrum us brégon, ða wæron ær lechte æt ðære byrgene ;

23 And ná his lichaman gemétton, hig comon, and sædon, ðæt hig gesáwon engla gesihþe, ða seegaþ, hine lybban.

24 And ðá férdon sume of úrum to ðære bergene, and swá gemétton swá ða wif sædon, hine hig ne gesáwon.

25 Ðá cwæp se Hælend to him, Ealá ! dysegan, and on heortan læte to gelyfenne eallum ðam ðe witegan spæcon.

26 Hū ne gebyrede Críste ðás þing þolian, and swá on his wuldor gán ?

27 And . . . he rehte him of Moyse and of eallum háligum gewritum, ðe be him áwritene wæron.

28 And hig genealáhton ðam castele, ðe hig to férdon. And he dyde swylce he fyr faran wolde.

29 And hig nýddon hine, and cwædon, Wuna mid unc, forðam ðe hit æfenlæcþ, and se dæg wæs áhyld. And he in-eode ðæt he mid him wunode.

30 . . . And ðá he mid him sæt, he

17 And he seide to hem, Whiche ben thes wordis, that ȝe speken to gidere goynge, and ȝe ben sorwful?

18 And oon answeringe, to whom the name was Cleofas, seide to him, Thou aloone ert a pilgrym of Jerusalem, and hast thou not knowe, what thingis ben don in it in thes dayes?

19 To which he seide, Whiche? And thei seyden to him, Of Jhesu of Nazareth, that was a man prophete, myȝti in work and word bifore God and al the peple;

20 And hou the hizeste prestis and oure princes bitoken him in to dampnacioun of deeth, and crucifieden him.

21 Forsoth we hopiden, for he schulde aȝen bye Israel. And now in alle thingis the thridde day is to day, that thes thingis ben don.

22 But and sum wymmen of oure maden vs a ferd, whiche bifore the list weren at the graue;

23 And his bodi not foundun, thei camen, seyng, that thei syȝen a sȝt of aungels, whiche seyn, that he lyueth.

24 And sum men of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not him.

25 And he seyde to hem, A! foolis, and slowe of herte for to bileue in alle thingis whiche the prophetis han spoke.

26 Where it bihofte not Crist to suffre thes thingis, and so for to entre in to his glorie?

27 And he bigynnyng at Moyses and alle prophetis, expownede to hem in alle scripturis, whiche weren of him.

28 And thei camen nyȝ to the castel, whidur thei wenten. And he made cuntenance him to go ferdhere.

29 And thei constryneden him, seyng, Dwel with vs, for it drawith to nyȝt, and the day is now bowid down. And he entride with hem. . . .

30 And it was don, while he reside

17 And he sayde vnto them, What maner of comunicacions are these, that ye have one to another as ye walke, and are sadde?

18 And the one off them, named Cleophas, answered and sayd vnto hym, Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges, which have chaunsed therein in these dayes?

19 To whom he sayd, What thynges? And they sayd vnto hym, Of Jesus of Nazareth, which was a prophet, myghty in dede and worde before God and all the peple;

20 And howe the hyc prestes and oure ruelers delivered hym to be condempned to deeth, and have crucified hym.

21 We trusted, that it schulde have bene he that schulde have delivered Israhell. And as touchynge all these thynges to daye is even the thyrd daye, that they were done.

22 Ye and certayne wemen alsoo of oure company made vs astonyed, whych cam erly vnto the sepulcre;

23 And founde nott his boddy, and cam, sayng, that they had sene visions off angels, which sayde, that he was alive.

24 And certayne of them which were with vs went their waye to the sepulcre, and founde ytt even soo as the wemen had sayde, but hym they sawe nott.

25 And he sayde vnto them, O! foles, and slowe of herte to beleve all that the prophetes have spoken.

26 Ought not Christ to have suffered these thinges, and to enter into his glory?

27 And he began at Moyses and at all the prophetes, and interpreted vnto them in all scriptures, which were written of him.

28 And they drue nye vnto the toun, which they went to. And he made as though he wolde have gone further.

29 And [they] constryned hym, sayng, Abyde with vs, for it draweth tawardes nyght, and the daye is farre passed. And he went in to tary with them.

30 And it cam to passe, as he sate att

onfēng hláf, and hine bletsode, and bræc, and him ræhte.

31 Ðá wurdon hyra eagan ge-openode, and hig gecneowon hine ; and he gewát fram him.

32 And hig cwædon him betwýnan, Næs uncer heorte byrnende, dā he on wege wið unc spæc, and unc hálige gewritu ontýnde ?

33 And hig árison on ðære ylean tíde, and wendon to Hierusalem, and gemétton endlufan gegaderode, and ða ðe mid him wæron,

34 And cwædon, Ðæt Drihten sóþlice áras, and Simone æt-ýwde.

35 And hig rehton ða þing ða ðe on wege geworden wæron, and hú hig hine onceneowon on hláfes brice.[†]

36 Sóþlice dā hig ðis spræcon, se Hælend stód on hyra midlene, and sæde him, Sib sý eow ; ic hit eom, ne on-dræde ge eow.

37 Ðá wæron hig gedréfede and á-færede, and hig wendon ðæt hig gást gesáwon.

38 And he sæde him, Hwi synd ge gedréfede, and geþancas on eowre heortan ástigap ?

39 Geseoþ míne handa and míne fēt, ðæt ic sylf lit eom. Grāþiaþ, and geseoþ ; ðæt gást næfþ flæsc, and bān, swá ge geseoþ me habban.

40 And dā he ðis sæde, he æt-eowde him fēt and handa.

41 Ðá cwæþ he to him, dā hig dā gyt ne gelýfdon, and for gefeán wundredon, Hæbbe ge hér ænig þing to etanne ?

42 And hig brohton him dælc gebræddes fises, and beo-breád.

43 And dā he æt befóran him, he nam ða láfa, and him sealde.

44 And cwæþ to him, Ðis synd ða word ðe ic spæc to eow, dā ic wæs dā gyt mid eow ; forðam ðe hit is neod ðæt beon ealle þing gefyllede, ðe áwritene synd on Moyses æ, and on witegum, and on sealmum, be me.

45 Ðá ontýnde he him andgyt, ðæt hig ongéton hálige gewritu.

46 And he cwæþ to him, Ðæt ðus is

with hem, he took bred, and blesside, and brae, and dresside to hem.

31 And the y3en of hem weren opened, and thei knewen him; and he vanyschide fro her y3en.

32 And thei seiden to gidere, Wher oure herte was not brennyng in vs, while he spac in the weye, and openyde scripturis to vs?

33 And thei risinge in the same our, wenten a3en in to Jerusalem, and thei founden enleue gederid to gidere, and hem that weren with hem,

34 Seyinge, For the Lord roos verily, and aperide to Symount.

35 And thei tellden what thingis weren dou in the weye, and hou thei knewen him in brekyng of breed.

36 Forsothe while thei spaken thes thingis, Jhesus stood in the myddel of hem, and seide to hem, Pees to 3ou; I am, nyle 3e drede.

37 Sothli thei troublid and agast, gessiden hem to se a spirit.

38 And he seide to hem, What ben 3e troublid, and thou3tis sty3en vp in to 3oure hertis?

39 Se 3e myn hondis and my feet, for I my silf am. Feele 3e, and se 3e; for a spirit hath not fleisch, and boonys, as 3e seen me for to haue.

40 And whanne he hadde seyde this thing, he schewide hondis and feet to hem.

41 Forsoth 3it hem not bileuynge, and wondringe for ioye, he seyde, Han 3e ony thing here that schal be etun?

42 And thei offriden to him a part of a fysch roostid, and a coomb of hony.

43 And whanne he hadde etun before hem, he takynge the relyfs, 3af to hem.

44 And he seyde to hem, Thes ben the wordis whiche I spak to 3ou, whanne I was 3it with 3ou; for it is nede that alle thingis be fillid, whiche ben writun in the lawe of Moyses, and in prophetis, and in salmes, of me.

45 Thanne he openyde witt to hem, that thei schulde vnderstonde scripturis.

46 And he seyde to hem, For thus it

meate wyth them, he toke breed, and blessed yt, and brake ytt, and gave it vnto them.

31 And their eyes were opened, and they knewe hym; and he vanished out of their syght.

32 And they sayde bitwene them selves, Did not oure hertes burne wyth in vs, whyll he talked with vs by the waye, and opened to vs the scriptures?

33 And they roose vp the same houre, and returned agayne to Jerusalem, and they founde the eleven gaddered to gedder, and them that were wyth them,

34 Sayinge, The Lorde is risen in dede, and hath apered to Simon.

35 And they tolde what was done in the waye, and howe they knewe hym by the breakyng off breed.

36 As they thus spake, Jesus hym silfe stode in the myddes of them, and sayde vnto them, Peace be with you. . . .

37 And they were abashed and afrayde, supposinge that they had sene a sprete.

38 And he sayde vnto them, Why are ye troubled, and why do thoughtes aryse in youre hertes?

39 Beholde my hondes and my fete, for it ys even I my sylfe. Handle me, and se; for spretes haue nott flesshe, and bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hondes and his fete.

41 And whyll they yett beleved nott for ioye, and wondred, he sayde vnto them, Have ye here eny meate?

42 And they gave hym a peece of a brouled fisshe, and of an hony combe.

43 And he toke it, and ate it before them. . . .

44 And he sayde vnto them, These are the wordes which I spake vnto you, whill I was yett with you; that all must be fulfilled, which were written of me in the lawe of Moyses, and in the prophetes, and in the psalmes.

45 Then opened he their wyttes, that they myght vnderstond the scriptures.

46 And sayde vnto them, Thus ys yt

awriten, and ðus gebyrede Criste þolian,
and ðý þriddan dæge of deaþe árisan ;

47 And beon bodod on his naman
dæd-bóte and synna forgyfenesse on
ealle þeóda, ágyrnendum fram Hieru-
salem.

48 Sóplice ge synd þinga gewitan.

49 And ic sende on eow mínes fæder
behát ; sitte ge on ceastre, oð ge sýn
ufene gescrýdde.

50 Sóplice he gelædde hig út on Beth-
aniam, and he bletsode hig, his handum
up-áhafenum.

51 And hit wæs geworden, ðá he blet-
sode hig, he férd fram him, and wæs
féred on heofen.

52 And hig gebiddende hig gehwurfon
on Hierusalem mid mycelum gefean ;

53 And hig wáron symle on ðam
temple, God herigende, and hyne eac
bletsigende. Amen.

is writun, and thus it bihofte Crist to suffre, and to ryse a3en fro deed men in the thridde day ;

47 And penaunce and remyssioun of synnes to be prechid in his name to alle folkis, men bigynnyng at Jerusalem.

48 Forsothe 3e ben witnessis of thes thingis.

49 And I sende the biheeste of my fadir in to 3ou ; sothli sitte 3e in the citee, til that 3e be clothid with vertu fro an hi3.

50 Forsoth he ledde hem forth in to Bethanye, and, his hondis reysid, he blesside hem.

51 And it was don, while he blesside hem, he departide fro hem, and was borun in to heuene.

52 And thei worshippinge wente a3en in to Jerusalem with greet ioye ;

53 And weren euere in the temple, beryng and blessinge God.

written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye ;

47 And that repentaunce and remission of synnes shulde be preached in his name amonge all nacions, and the begynnyng must be at Jerusalem.

48 And ye are witnesses of these thynges.

49 And beholde, I wyll sende the promes of my father apon you ; butt tary ye in the cite of Jerusalem, vntill ye be endewed with power from an hye.

50 And he ledde them out into Bethany, and lifte vp hys hondes, and blest them.

51 And it cam to passe, as he blessed them, he departed from them, and was caryed vp in to heven.

52 And they worshipped hym and returned to Jerusalem with greate ioye ;

53 And were continually in the temple, praysynge and laudinge God.

AIWAGGELYŌ

þAIRII

ĪOHANNEN.

HĒR ONGINNEP

ÐÆT GÓDSPĒLL

ÆFTER

ĪOHANNES GERECEDNESSE.

CHAP. I. 1 On fruman[†] wæs word, and ðæt word wæs mid Gode, and God wæs ðæt word.

2 Ðæt wæs on fruman mid Gode.

3 Ealle þing wæron geworhte þurh hyne, and nán þing næs geworht bútan him.

4 Ðæt wæs lif ðe on him geworht wæs, and ðæt lif wæs manna leolit ;

5 And ðæt leolit lyht on þýstrum, and þýstro ðæt ne genámon.

6 Man wæs fram Gode ásend, ðæs nama wæs Iohannes.

7 Ðes com to gewitnesse, ðæt he gewitnesse eýðde be ðam leolite, ðæt ealle men þurh hyne gelyfdon.

8 Næs he leolit, ac ðæt he gewitnesse forþ-bære be ðam leolite.

9 Sóp leolit wæs, ðæt onlyht álcne eumendne man on ðisne middan-eard.

10 He wæs on middan-earde, and middan-eard wæs geworht þurh hine, and middan-eard hine ne geeneow.

11 To his ágenum he eom, and hig hyne ne underféngon.

12 Sóplice swá hwylec swá hyne underféngon, he sealde him anweald ðæt hig wæron Godes bearn, ðam ðe gelyfaþ on his naman ;

13 Ða ne synd ácennede of blóðum, ne of flæscs willan, ne of weres willan, ac hig synd of Gode ácennede.

14 And ðæt word wæs flæsc geworden, and eardode on us, and we gesáwon hys wuldor, swylec án-cennedes wuldor of

HEERE BIGYNNETH
THE GOSPEL
OF
J O O N.

CHAP. I. 1 In the bigynnyng was the word,[†] and the word was at God, and God was the word.

2 This was in the bigynnyng at God.

3 Alle thingis ben maad by hym, and with outen him is maad noȝt, that thing that is maad.

4 Was lyf in him, and the lyf was the liȝt of men ;

5 And the liȝt schyneth in derknessis, and derknessis taken not it.

6 A man was sent fro God, to whom the name was Joon.

7 This man cam in to witnessinge, that he schulde bere witnessinge of the liȝt, that alle men schulden bileue bi him.

8 He was not the liȝt, but that he schulde bere witnessinge of the liȝt.

9 It was verri liȝt, which liȝteth ech man comynge into this world.

10 He was in the world, and the world was maad bi him, and the world knew him not.

11 He cam in to his owne thingis, and hise receyueden not him.

12 Forsothe hou manye euere receyueden him, he ȝaf to hem power for to be maad the sones of God, to hem that bileuen in his name ;

13 Whiche not of blodis, nether of the will of fleisch, nether of the will of man, but ben born of God.

14 And the word[†] is maad fleisch,[†] and hath dwellid in vs, and we han seyn the glorie of him, the glorie as of the oon

THE GOSPELL
OFF
SANCTE JHON.

CHAP. I. 1 In the begynnyng was that worde, and that worde was with God, and God was thatt worde.

2 The same was in the begynnyng wyth God.

3 All thynges were made by it, and with out it was made noo thinge, that made was.

4 In it was lyfe, and lyfe was the light of men ;

5 And the light shyneth in dareknes, and dareknes comprehended it not.

6 There was a man sent from God, whose name was Jhon.

7 The same cam as a witnes, to beare witnes of the light, that all men through him myght beleve.

8 He was nott that light, but to beare witnes of the light.

9 That was a true light, which lighteneth all men that come into the worlde.

10 He was in the worlde, and the worlde by him was made, and the worlde knewe hym not.

11 He cam into his awne, and his receaved him not.

12 Vnto as meny as receaved him, gave he power to be the sones of God, in that they beleved on his name ;

13 Which were borne not of bloude, nor of the will of the flesshe, nor yet of the will of men, but of God.

14 And that worde was made flesshe, and dwelt amonge vs, and we sawe the glory off yt, as the glory off the only

fæder, ðæt wæs ful mid gife, and sóþfæstnesse.†

15 Iohannes cýþ gewitnesse be him, and clypaþ, ðus cwæðende, Ðes wæs, ðe ic sæde, Se ðe to cumenne is æfter me, wæs geworden befóran me, forðam he wæs ær ðonne ic;

16 And of his gefyllednesse we calle onfengon, gife for gife.

17 Forðam ðe æ wæs geseald þurh Moysen; and gifu and sóþfastnes is geworden þurh Hælend Crist.

18 Ne geseah næfre nán man God, bútan se an-cenneda sunu hit cýðde, se is on his fæder bearme.

19 And ðæt is Iohannes gewitnes,† ðá ða Iudeas sendon hyra sacerdas and hyra diaconas fram Ierusalem to him, ðæt hī ácsodon hyne and ðus cwædon, Hwæt eart ðú?

20 And he cýðde, and ne wið-sóc, and ðus cwæþ, Ne eom ic ná Crist.

21 And hig ácsodon hine and ðus cwædon, Eart ðú Elias? And he cwæþ Ne eom ic hit. Ðá cwædon hī, Eart ðú witega? And he andwyrde and cwæþ, Nic.

22 Hig cwædon to him, Hwæt eart ðú? ðæt we andwyrde bringon ðam ðe us to ðe sendon, Hwæt segst ðú be ðe sylfum?

23 He cwæþ, Ic eom clypiendes stefn on wéstene, Gerihtaþ Drihtnes weg, swá se witega, Isaias, cwæþ.

24 And ða ðe ðær ásende wæron, ða wæron of Sundor-hálgon.

25 And hig ácsodon hine, and cwædon to him, Hwi fullast ðú, gif ðú ne eart Crist, ne Helias, ne witega?

26 Iohannes him andswarode, Ic fullige on wætere, to-middes eow stóð, ðe ge ne cunnon;

27 He is, ðe æfter me toward is, se wæs geworden befóran me, ne eom ic wyrde, ðæt ic unbinde his seco-þwang.

28 Ðás þing wæron gewordene on Bethania begeondan Iordanen, ðær Iohannes fullode.†

bigetun of the fadir, *the sone* ful of grace, and of treuthe.

15 John berith witnessing of him, and cryeth, seyinge, This it was, whom I seide, He that cometh astir me, is maad before me, for he was the formere than I;

16 And of the plente of him we alle han takun, and grace for grace.

17 For the lawe is ȝounn by Moyses; forsoth grace and treuthe is maad by Jhesu Crist.

18 No man euere ȝy God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath told out.

19 And this is the witnessing of John, whanne Jewis senten fro Jerusalem prestis and dekenys to hym, that thei schulden axe him, Who art thou?

20 And he knowelechide, and denyede not, and he knowlechide, For I am not Crist.

21 And thei axiden him, What therfore? art thou Elye? And he seide, I am not. Art thou a prophete? And he answeride, Nay.

22 Therefore thei seyden to him, Who art thou? that we ȝyue answer to thes that sente vs. What seist thou of thi silf?

23 He seith, I a vois of the crying in desert, Dresse ȝe the wey of the Lord, as Ysaye, the prophete, seyde.

24 And thei that weren sente, weren of the Pharisees.

25 And thei axiden him, and seiden to him, What therefore baptysist thou, if thou art not Crist, netliir Elye, nether prophete?

26 John answeride to hem, seyinge, I baptise in watir, sothli the myddil *man* of ȝou stood, whom ȝe knowen not;

27 He it is, that cometh astir me, that is maad before me, of whom I am not worthi, that I vubynde the thwong of his schoo.

28 Thes thingis ben don in Bethany ouer Jordan, wher John was baptisinge.

begotten sonne off the father, which worde was full of grace, and verite.

15 Jhon bare witnes off hym, sayinge, Thys is he, of whome I spake, He that commeth after me, was before me, be cause he was yer then I;

16 And of his fulnes have all we receaved, even favour for favour.

17 For the lawe was geven by Moses; but favour and verite cam by Jesus Christ.

18 No man sawe God at eny tyme, the only begotten sonne, which is in the fathers bosum, hath declared hym.

19 And this is the recorde off Jhon, when the Iewes sent prestes and levites from Jerusalem, to axe hym, What arte thou?

20 And he confessed, and denyed nott, and sayde playnly, I am nott Christ.

21 And they axed hym, What then? arte thou Helias? And he sayde, I am nott. Arte thou a prophet? And he answered, Noo.

22 Then sayd they vnto hym, What arte thou? that we maye geve an answer to them that sent vs. What sayest thou of thy silfe?

23 He sayde, I am the voyce of a cryar in the wildernes, Make strayght the waye of the Lorde, as sayde the prophet, Esayas.

24 And they which were sent, wer off the Pharises.

25 And they axed hym, and sayde vnto him, Why baptisest thou then, yf thou be nott Christ, nor Helias, nether a prophet?

26 Jhon answered them, seyinge, I baptise with water, butt one is come amonge you, whom ye knowe nott;

27 He it is, that commeth after me, whiche was before me, whose shoue latchet I am not worthy to vnlose.

28 These thynges were done in Bethabara beyonde Jordan, where Jhon did baptise.

. . . . Sai ! sa iſt wiþrus Guþs ; saei
afnimip̃ frawaurht̃ piʒos manasedais.†

29 Oðre dæge Iohannes geseah ðone
Hælend to him cumende, and cwæþ,
Hér is Godes lamb ; hér is se ðe ðeþ
áweg middan-eardes synna.

30 Des is, be ðam ic sæde, Æfter me
cymþ wer, ðe befóran me geworden wæs ;
fordar ðe he wæs ær ðonne ic.

31 And ic hyne nyste, ac ic com and
fullode on wætere, to ðam ðæt he wære
geswútelod on Israhela folce.

32 And Iohannes cýdde gewitnesse,
cweðende, Ðæt ic geseah nyðer-cumend-
ne gást of heofenum, swá swá culfran,
and wunode ofer hinc.

33 And ic hine ne cúde ; ac se ðe me
sende to fullianne on wætere, he cwæþ
to me, Ofer ðone ðe dú gesylst nyðer-
stigendne Gást, and ofer hine wuniedne,
ðæt is, se ðe fullaþ on Hálgum Gáste.

34 And ic geseah, and gewitnesse
cýdde, ðæt des is Godes sunn.†

35 Eft óðre dæge stóð Iohannes, and
twegen of his leorning-cnihtum ;

36 And he cwæþ, ðá he geseah ðone
Hælend gangende, Hér is Godes lamb.

37 Ðá gehýrdon hyne twegen leorning-
cnihtas speende, and fyligdon ðam
Hælende.

38 Dú beseah se Hælend, and geseah
hig him fylende, and cwæþ to him,
Hwæt séce gyt ? Hí cwædon to him,
Rabbi, ðæt is gecweden and gereht,
Láreow, hwar eardast tú ?

39 He cwæþ to him, Cumaþ, and ge-
seoþ. Hig comon, and gesáwon hwar
he wunode ; and mid him wunodon on
ðam dæge. Hit wæs ðá seo teoþe tíð.

40 Andreas, Simones bróðer Petres,
wæs óder of ðam twám, ða gehýrdon æt
Iohanne, and him fyligdon.

41 Des gemétte rérest Simonem his
bróðer, and cwæþ to him, We gemétton
Messiam, ðæt is gereht Crist ;

42 And hig gelæddon hine to ðam
Hælende. Ðá beheold se Hælend hyne,
and cwæþ, Dú eart Simon, Iónan sunu ;
dú bist genemned Cephas, ðæt is gereht
Petrus.

29 Another day John syȝ Jhesu comynge to him, and he seith, Lo! the lomb of God; lo! that doith a wey the synnes of the world.

30 This is, of whom I seide, Affir me cometh a man, that is maad before me; for he was the formere than I.

31 And I knewe not him, but that he be schewid in Israel, therefore I cam baptisinge in watir.

32 And John bar witnessing, seyinge, For I syȝ the spirit comynge down, as a culuere fro heuene, and dwellinge on him.

33 And I knew not him; but he that seute me for to baptise in watir, seyde to me, On whom thou schalt se the Spirit comynge down, and dwellinge on him, this it is, that baptisith in the Hooly Gost.

34 And I syȝ, and bar witnessing, for this is the sone of God.

35 Another day John stood, and tweyne of his disciplis;

36 And he biholdinge Jhesu walkynge, seith, Lo! the lomb of God.

37 And tweye disciplis herden him spekyng, and folwiden Jhesu.

38 Sothli Jhesu conuertid, and seyng, hem suwyng, he seith to hem, What seken ȝe? Whiche seiden to him, Raby, that is interpretid, Maistir, where dwellest thou?

39 He seith to hem, Come ȝe, and se ȝe. Thei camen, and syȝen where he dwelte; and thei dwelten at him in that day. Sothli the our was as the tenthe.

40 Forsothe Andrew, brother of Symount Petre, was oon of the tweyne, that herden of John, and hadde sued him.

41 This fond first his brother Symount, and he seith to him, We han founde Messias, that is interpretid Crist;

42 And he ledde him to Jhesu. Sothli Jhesu biholdinge him, seide, Thou ert Symount, the sone of Johanna; thou schalt be clepid Cephas, that is interpretid Petre.

29 The nexte daye Jhon sawe Jesus commynge vnto hym, and sayde, Beholde! the lambe of God, whych taketh away the synne off the worlde.

30 This is he, of whom I sayde, After me commeth a man, which was before me; for he was yer then I.

31 And I knew hym nott, butt that he shuld be declared to Israhell, therefore cam I baptisinge with water.

32 And Jhon bare recorde, sayinge, I sawe the sprete descende from heven, lyke vnto a dove, and it aboode upon hym.

33 And I knewe hym not; but he that sent me to baptyse in water, sayde vnto me, Apon whom thou shalt se the Sprete descende, and tary styll on hym, the same is he, whych baptiseth wyth the Holy Goost.

34 And I sawe yt, and have borne recorde, that thys ys the sonne off God.

35 The next daye after Jhon stode agayne, and two off hys disciples;

36 And he behelde Jesus as he walked by, and sayde, Beholde! the lambe off God.

37 And the two disciples herde hym speake, and they folowed Jesus.

38 Jesus turned about, and sawe them folowe, and sayde vnto them, What seke ye? They sayde vnto hym, Rabi, which is to say be interpretacion, Master, where dwellest thou?

39 He sayde vnto them, Come, and se. They cam, and sawe where he dwelt; and abode with hym that daye. For it was about the tenthe houre.

40 Won off the two, whych herde Jhon speake, and folowed Jesus, was Andrew, Simon Peters brother.

41 The same founde hys brother Simon fyrst, and sayde vnto hym, We have founde Messias, whych ys be interpretacion Annointed;

42 And brought hym to Jesus. And Jesus behelde hym, and sayde, Thou arte Simon, the sonne off Jonas; thou shalt be called Cephas, which is by interpretation, A stone.

43 On mergen he wolde faran on Galilea, and he gemétte Philippus; and se Hælend cwæþ to him, Fylig me.

44 Sôþlice Philippus wæs fram Bethsaida, Andreas ceastre and Petres.

45 Philippus gemétte Nathanahel, and cwæþ to him, We gemétton ðone Hælend, Iosepes sunu, of Nazareth, ðone wrát Moyses and ða witegan on ðære æ.

46 And Nathanahel cwæþ to him, Mæg ænig þing gôdes beon of Nazareth? Philippus cwæþ to him, Cum, and ge-seoh.

47 Ðá geseah se Hælend Nathanahel to him cumendne, and cwæþ be him, Hér is Israhelisc wer, on ðam nis nán fācn.

48 Ðá cwæþ Nathanahel to him, Hwanon cūðest ðú me? Ðá andswarode se Hælend, and cwæþ to him, Ic geseah ðe, ðá ðú wære under ðam fic-treowe, ærðam ðe Philippus ðe clypode.

49 Him andswarode ðá Nathanahel, and ðus cwæþ, Rabbi, ðú eart Godes sunu, and ðú eart Israhela cing.

50 Ðá cwæþ se Hælend to him, Ðú gesyhst máre ðonne ðys sý; forðam ðe ðú gelyfdest, ðá ic cwæþ, ðæt ic gesáwe ðe under ðam fic-treowe.

51 And he sæde him, Sôþ ic secge eow, ge geseoþ opene heofenas, and Godes englas up stigende and nyðer stigende ofer mannes sunu.

CHAP. II. †1 On ðam þriðdan dæge wæron gifta gewordene on Chanáa Galileæ; and ðæs Hælendes mōdor wæs ðær.

2 Sôþlice se Hælend, and his leorning-cnihtas wæron gelaðode to ðam giftum.

3 And ðá ðæt win geteorode, ðá cwæþ ðæs Hælendes mōdor to him, Hi nabbap win.

4 Ðá cwæþ se Hælend to hyre, Lá wif, hwæt is me and ðe? gyt min tīma ne com.

5 Ðá cwæþ ðæs Hælendes mōdor to

43 Forsothe on the morwe he wolde go out in to Galilee, and he fond Philip; and Jhesu seith to him, Sue thou me.

44 Philip was of Bethsaida, the citee of Andreu and Petre.

45 Philip fond Nathanael, and he seith to him, We han founden Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and prophetis.

46 And Nathanael seide to him, Of Nazareth may sum good thing be? Philip seith to him, Come, and se.

47 Jhesu sy3 Nathanael comynge to him, and he seith of him, Lo! verily a man of Israel, in which is no gile.

48 Nathanael seith to him, Wherof hast thou knowe me? Jhesu answeride, and seith to him, Bifore that Philip elepide thee, whanne thou were vndir the fyge tree, I sy3 thee.

49 Nathanael answeride to him, and seith, Rabi, thou ert the sone of God, thou ert kyng of Israel.

50 And Jhesu answeride, and seide to him, For I seyde to thee, I sy3 thee vndir the fige tree, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli I scie to 3ou, 3e schulen se heuene openyd, and the aungels of God stizynge vp and comynge down on mannis sone.

CHAP. II. 1 And the thridde day weddingis ben maad in the Cana^t of Galilee; and the modir of Jhesu was there.

2 Sothli Jhesu is elepid, and his disciplys, to the weddingis.

3 And wyn faylinge, the modir of Jhesu seide to him, Thei han not wyn.

4 And Jhesu seith to hir, What to me and to thee, thou womman? myn our cam not 3it.

5 The modir of him seith to the

43 The daye folowyng Jhesu wolde goo into Galile, and founde Philip; and sayde vnto hym, Folowe me.

44 Philip was of Betsaida, the cite of Andrew and Peter.

45 Philip founde Nathanael, and sayde vnto hym, We have founde hym, off whom Moses wrote in the lawe and the prophetes, Jesus, the sonne of Joseph, of Nazareth.

46 And Nathanaell sayde vnto hym, Can there eny goode thyng come out off Nazareth? Philip sayde to hym, Come, and se.

47 Jesus sawe Nathanael commynge to hym, and sayde of hym, Beholde! a right Hisrahelite, in whom is no gyle.

48 Nathanael sayd vnto hym, From whence knewest thou me? Jesus answered, and sayde vnto hym, Before that Philip called the, when thou wast vnder the fygge tree, I sawe the.

49 Nathanael answered, and sayde vnto hym, Rabi, thou arte the sonne off God, thou arte the kyng of Israel.

50 Jesus answered, and sayd vnto hym, Be cause I sayde vnto the, I sawe the vnder the fygge tree, thou belevest; thou shalt se greater thynges then these.

51 And he sayde vnto hym, Verely, verely I saye vnto you, here after shall ye se heven open, and the angels off God ascendynge and descendynge over the sonne off man.

CHAP. II. 1 And the thryde daye was there a mariage in Cana, a citee of Galile; and Jesus mother was there.

2 Jesus was called also, and his disciplys, vnto the mariage.

3 And when the wyne fayled, Jesus mother sayde vnto hym, They have no wyne.

4 Jesus sayde vnto her, Woman, what have I to do with the? myne houre is not yett come.

5 His mother sayde vnto the ministers,

ðam þenum, Dôþ swá hwæt swá he cow secge.

6 Ðær wáron sóþlice áset six stáenene wáter-fatu, æfter Iudea geelænsunge, ále was on twegra sestra gemete, odde on þreora.

7 Ðá bead se Hælend ðæt hig ða fatu mið wátere gefylðon. And hig gefylðon ða, oð ðone brerd.

8 Ðá cwæþ se Hælend, Hladaþ nú, and beraþ ðære drihte caldre. And hí námon.

9 Ðá se drihte caldor ðæs wínes on-byrgde ðe of ðam wátere geworden was, he nyste liwanou hit com, ða þenas sóþlice wiston, ðe ðæt wáter hlódon, se drihte caldor clypode ðone brýð-guman,

10 And cwæþ to him, Ælc man sylþ árest gód win, and ðonne hig druncene beoþ, ðæt ðe wyrse byþ; ðú geheolde ðæt góde win oð ðis.

11 Ðis was ðæt forme tácen ðe se Hælend worhte on Chanáá Galiléá, and geswútelode his wuldor; and his leorning-cnihtas gefylðon on hine.[†]

12 Æfter ðysum he, and hys módor, and his gebróðru, and his leorning-cnihtas fóron to Capharnaúm; and wunedon ðar feawa daga.

13 And hit was neah Iudea eastron, and se Hælend fór to Hierusalem.

14 And gemette on ðam temple ða ðe sealdon oxan, and sceap, and culfran, and sittende myneteras.

15 And he worhte swipan of strengum, and hig ealle of ðam temple ádráf, ge sceap, ge oxan; and he ágeát ðara mynetera feoh, and toweárp hyra mýsan.

16 And sæde ðam ðe ða culfran cýpton, Dôþ ðás þing heonon, ne wyrse ge mines fæder hús to mangung-húse.

17 Ðá gemundon his leorning-cnihtas, ðæt ðe áwriten is, Ðínes húses anda me æt.

18 Ðá andswaredon him ða Iudeas, and ewádon, Hwylc tácen æt-ýwst ðú us, forðam ðe ðú ðás þing ðést?

mynystris, What euere thing he schal seie to 3ou, do 3e.

6 Forsothe ther weren put sixe stoonun pottis, aftir the clensinge of Jewis, takinge ech tweyne or thre mesuris.

7 Jhesu seith to hem, Fille 3e the pottis with water. And thei filliden hem, til to the hizeste part.

8 And Jhesu seith to hem, Drawe 3e now, and bere 3e to architrielyn.[†] And thei token.

9 And as architrielyn fastide the watir maad wyn, and he wiste not wherof it was, sothli the mynystris wisten, that drowen watir, architrielyu clepith the spouse,

10 And seith to him, Ech man puttith first good wyn, and whanne men schulen be fillid, thanne that that is worse; sothli thou hast kept good wyn til to now.

11 Jhesu dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and his disciplis bileueden in to him.

12 Aftir thes thingis he cam doun to Capharnaum, and his modir, and his britheren, and his disciplis; and thei dwelten there not many dayes.

13 And the paske of Jewis was ny3, and Jhesu wente vp to Jerusalem.

14 And he fond in the temple men sellinge scheep, and oxen, and culueris, and chaungeris sittinge.

15 And whanne he hadde maad as a scourge of smale coordis, he castide out alle of the temple, and oxen, and scheep; and he schedde out the moneye of chaungeris, and turnede vpsodoun the bordis.

16 And he seide to hem that selden culueris, Take a wey fro hennis thes thingis, and nyle 3e make the hous of my fadir an hous of marchaundise.

17 Forsothe his disciplis hadden mynde, for it is writun, The fernour of loue of thin hous hath etun me.

18 Therefore the Jewis answeriden, and seyden to him, What syngne[†] schewist thou to vs, for thou doist thes thingis?

Whatsoever he sayeth vnto you, do itt.

6 There were stondynge sixe water pottes of stone, after the maner of the purifyinge of the Iewes, contaynyng two or thre fyrkyns a pece.

7 Jesus sayde vnto them, Fyll the water pottes with water. And they fylled them, vp to the harde brym.

8 And he sayde vnto them, Drawe outt nowe, and beare vnto the governer of the feaste. And they bare itt.

9 When the ruler off the feast had tasted the water that was turned vnto wyne, nother knewe whence it was, butt the mynisters, which drue the water, knew, he called the brydegrome,

10 And sayde vnto hym, All men att the be gynnynge sett forth goode wyne, and when men be dronke, then thatt which is worsse; butt thou hast kept backe the goode wyne hetherto.

11 Thys begynnyng off myracles did Jesus in Cana of Galile, and shewed his glory; and his disciplis beleued on hym.

12 Aftir thatt descended he in to Capernaum, and hys mother, and hys brethren, and his disciples; but continued not longe there.

13 And the Iewes ester was even at honde, and Jesus went vp to Jerusalem.

14 And founde in the temple those that solde oxen, and shepe, and doves, and chaungers of money syttyng.

15 And he made a scourge off smale cordes, and drave them all out off the temple, bothe shepe, and oxen; and powred doune the changers money, and overthru their tables.

16 And sayde vnto them that solde doves, Have these thynges hence, and make nott my fathers housse an housse off marchandise.

17 Hys disciples remembred, howe that yt was written, The zele of thyne housse hath even eaten me.

18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, seyng that thou dost these thynges?

19 Se Hælend him andswarode, and cwæþ, Toweorpaþ ðis tempel, and ic hit árære binnan þrím dagum.

20 Ðá Iudeas ewaðon to him, Ðis tempel wæs getimbrod on six and feowertigum wintrum, and árærst ðú hit on þrým dagum?

21 Sôþlice he hyt cwæþ be hys lichaman temple.

22 Ðá he of deape áras, ðá gemundon his leorning-cnihtas, ðæt he hit be him sylfum cwæþ; and hi gelyfdon hálgum gewrite, and ðære spræce ðe se Hælend spræc.

23 Ðá he wæs on Hierusalem on eastron, on freols-dæge, manega gelyfdon on his naman, ðá hi gesáwon ða táčna ða he worhte.

24 Se Hælend ne geswutelode hine sylfne him, forðam he cúde hi ealle;

25 And forðam him næs nán þearf, ðæt ænig man sæde gewitnesse be men, he wiste wotodlice hwæt wæs on men.

CHAP. III. †1 Sôþlice sum Pharisisc man wæs, genemned Nichodemus, se wæs Iudea caldor.

2 Ðes com to him on niht, and cwæþ to him, Rabbi, ðæt is lárcow, we witon, ðæt ðú come fram Gode; ne mæg nán man ðás tácn wyrcan ðe ðú wyrest, búton God beo mid him.

3 Se Hælend him andswarode, and cwæþ, Sôþ, ic ðe secge, búton hwá beo edniwan gecenned, ne mæg he geseon Godes rice.

4 Ðá cwæþ Nichodemus to him, Hú mæg man beon eft ácenned, ðonne he biþ eald? cwyst ðú mæg he eft cuman on his móder innop, and beon eft ácenned?

5 Se Hælend him andswarode and cwæþ, Sôþ, ic ðe secge, búton hwá beo ge-ecenned of wætere, and of Háligum Gáste, ne mæg he in-faran on Godes rice.

6 Ðæt ðe ácenned is of flæsce, ðæt ys

3
 Amen, amen, qiþa þus, niba
 sæci gabairada iupaþro, ni mag gasaiwh-
 an þiudangardya Guþs.†

4
 Whaiwa
 mahts iest manna gabairan, alþeis wis-
 ands? iþai mag in wamba aiþeins sein-
 aizos aftra galeiþan, yaggabairaidau?

5
 Amen, amen, qiþa þus, niba
 sæci gabairada us watin, yah Almin, ni
 mag inngaleiþan in þiudangardya Guþs.

19 Jhesu answeride, and seyde to hem, Vndo 3e this temple, and in thre dayes I schal reyse it.

20 Therefore the Jewis seyden to him, In fourty and sixe 3eeris this temple is byldid, and thou in thre dayes schalt reyse it?

21 Forsothe he seide of the temple of his body.

22 Therefore whanne he hadde rysun fro deed *men*, his disciplis hadden mynde, for he seyde this thing; and thei bileueden to the scripture, and to the word that Jhesu seide.

23 Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, many bileuyden in his name, seyng the syngnes of him that he dide.

24 Sothli Jhesu him silf bileuede not lym silf to hem, for that he knew alle men;

25 And for it was not nede to hym, that eny man schulde bere witnessing of man, sothli he wiste what was in man.

CHAP. III. 1 Forsothe ther was a man of Pharisees, Nicodeme bi name, a prince of Jewis.

2 He cam to Jhesu in the ny3te, and seyde to him, Raby, we witen, for of God thou hast come a maistir; sothli no man may do thes signes that thou dost, no but God were with him.

3 Jhesu answeride, and seyde to him, Treuli, treuli, I seye to thee, no but a man schal be born a3en, he may not se the kyngdom of God.

4 Nicodeme seyde to him, Howe may a man be born, whanne he is olde? wher he may entre a3en in to his modris wombe, and be born a3ein?

5 Jhesus answeride, Treuli, treuli, I scie to thee, no but a man schal be born a3en of watir, and of the Hooly Gost, he may not entre in to the kyngdom of God.

6 That that is born of fleisch, is fleisch;

19 Jesus answered, and said vnto them, Destroye this temple, and in thre dayes I will rayse it vppe agayne.

20 Then sayde the Iewes, In xlvi. yeares this temple was bilt, and wylt thou rayse it vppe in thre dayes?

21 Butt he spake of the temple off hys boddy.

22 As sone therefore as he was rysen from deeth agayne, his disciples remembred, that he thus sayde vnto them; and they beleved the scripture, and the wordes whych Jesus had sayde.

23 When he was at Jerusalem at ester, in the feaste, many beleved on his name, when they sawe the signes which he did.

24 But Jesus put nott hym silfe in their hondes, be cause he knewe all men;

25 And neded nott, that eny man schulde testify off man, for he knewe what was in man.

CHAP. III. 1 There was a man off the Pharises, named Nicodemus, a ruler amouge the Iewes.

2 He cam to Jesus be nyght, and sayde vnto him, Master, we knowe, that thou arte a teacher whyche arte come from God; for no man coulde do suche miracles as thou doest, except God were wyth hym.

3 Jesus answered, and sayde vnto hym, Verely, verely, I saye vnto the, except that a man be boren a newe, he cannot se the kingdom of God.

4 Nicodemus sayde vnto hym, Howe can a man be boren, when he is olde? can he enter into hys moders body, and be boren agayne?

5 Jesus answered, Verely, verely, I saye vnto the, except that a man be boren of water, and of the Sprete, he cannot enter into the kyngdom of God.

6 That whych is boren of the flesshe,

flæsc; and ðæt ðe of gāste is ācenned, ðæt is gāst.

7 Ne wundra ðú, forðam ðe ic sǣde ðé, Eow gebyraþ ðæt ge beon ācennede edniwan.

8 Gāst orēðaþ ðar he wile, and ðú gehýrst his stefne, and ðú nāst, hwanon he cymþ, ne hwyder he gæþ; swá is ælc ðe ācenned is of gāste.

9 Ðá andswarode Nichodemus, and cwæþ, Hú mágon ðás þing ðus ge-weorðan?

10 Se Hælend andswarode, and cwæþ to him, Ðú eart lǣreow Israhela folce, and ðú nāst ðás þing?

11 Sôþ, ic ðé secge, ðæt we sprecaþ, ðæt we witon, and we cýðaþ, ðæt we gesáwon, and ge ne underfôþ úre cýð-nesse.

12 Gif ic eow eorþlice þing sǣde, and ge ne gelyfaþ, húmeta gelyfe ge, gif ic eow heofenlice þing secge?

13 And nán man ne ástihþ to heofenum, búton se ðe nyðer com of heofenum, mannes sunu se ðe com of heofenum.

14 And swá swá Moyses ða næddran up-árhóf on ðam wéstene, swá gebyraþ ðæt mannes sunu beo up-áhafen,

15 Ðæt nán ðara ne forweorðe, ðe on hyne gelyfþ, ac hæbbe ðæt éce lif.†

16 God lufode middan-eard swá, ðæt he sealde his án-cennedan sunu, ðæt nán ne forweorðe ðe on hine gelyfþ, ac hæbbe ðæt éce lif.

17 Ne sende God his sunu on middan-eard, ðæt he ðemde middan-earde, ac ðæt middan-eard sý gehæled þurh hine.

18 Ne biþ ðam gedémed, ðe on hine gelyfþ; se ðe ne gelyfþ him, biþ gedémed, forðam ðe he ne gelyfde on ðone naman ðæs án-cennedan Godes suna.

19 Ðæt is se dóm, ðæt leoht com on middan-eard, and menn lufedon þýstro swýðor ðonne ðæt leoht: hyra weorc wæron yfele.

20 Ælc ðara ðe yfele ðeþ, hataþ ðæt

and that that is born of spirit, is spirit.

7 Wondre thou not, for I seye to thee, It behoueth ȝou for to be born aȝein.

8 The spirit brethith wher it wole, and thou heerist his vois, but thou wost not, fro whennis he cometh, or whidir he goth; so is ech man that is borun of the spirit.

9 Nycodeme answeride, and seide to him, Hou mown thes thingis be don?

10 Jhesu answeride, and seyde to him, Art thou a maistir in Israel, and knowist not thes thingis?

11 Treuli, treuli, I seye to thee, for that that we witen, we speken, and that that we han seyn, we witnessen, and ȝe taken not oure witnessing.

12 If I haue seid to ȝou ertheli thingis, and ȝe bileuen not, how if I schal seie to ȝou heuenui thingis, schulen ȝe bileue?

13 And no man styeth in to heuene, no but he that cam down fro heuene, mannis sone that is in heuene.

14 And as Moyses reide vp a serpent in desert, so it bihoueth mannis sone for to be areysid vp,

15 That ech man that bileueth in to him, perische not, but haue euerelastinge lyf.

16 Forsothe God so louede the world, that he ȝaf his oon bigetun sone, that ech man that bileueth in to him perische not, but haue euere lastinge lyf.

17 Sothli God sente not his sone in to the world, that he iuge the world, but that the world be sauyd by hym.

18 He that bileueth in to him, is not demyd;† forsothe he that bileueth not, is now demed, for he bileueth not in the name of the oon bigetun sone of God.

19 Sothli this is the dom, for list cam in to the world, and men louede more derknessis than list; forsoth her workis weren yuele.

20 Sothli ech man that doth yuele,

is flesshe; and that which is boren of the sprete, is sprete.

7 Marwayle nott, that I sayd to the, Ye must be boren a newe.

8 The wynde bloweth where he listeth, and thou hearest his sounde, butt thou canst nott tell, whence he commeth, and whether he goeth; so is every man that is boren of the sprete.

9 Nicodemus answered, and sayde vnto him, Howe can these thynges be?

10 Jesus answered, and sayde vnto hym, Arte thou a master in Israhell, and knowest nott these thynges?

11 Verely, verely, I saye vnto the, we speake that we knowe, and testify that we haue sene, and ye receave not oure wites.

12 Yff I haue tolde you erthely thynges, and ye haue not beleved, howe shulde ye beleve, if I shall tell you of hevenly thynges?

13 And noo man hath ascended vppe to heven, butt he that cam doune from heven, that ys to saye the sone of man which is in heven.

14 And as Moses lifte vppe the serpent in wyldernes, even soo must the sonne off man be lifte vppe,

15 That noo man which beleveth in hym perisshe, but haue eternal lyfe.

16 God soo loved the worlde, that he gave his only sonne, for the entent that none that beleve in hym shulde perisshe, butt shulde haue everlastyng lyfe.

17 For God sent not his sonne into the worlde, to condempne the worlde, but that the worlde through him myght be saved.

18 He that beleveth on hym, shall not be condempned; but he that beleveth nott, is condempned all redy, be cause he beleveth nott in the name off the only sonne off God.

19 And this is the condempnacion, light is come into the worlde, and the men haue loved dareknes more then light; be cause their dedes were evyll.

20 For every man that evyll doeth,

leoht; and he ne cymþ to leohte, ðæt his weore ne sýn gerihlæhte.

21 Witodlice se ðe wyrcþ sópfæstnesse, cymþ to ðam leohte, ðæt his weore sýn geswutelode, forðam ðe hig synd on Gode gedóne.

22 Æfter ðysson com se Hælend, and his leorning-cnihtas, to Iudea lande, and wunode ðær mid him, and fullode.

23 And Iohannes fullode on Enon, wið Salim, forðam ðe ðær wæron manega wætro; and hí togædere comon, and wæron gefullode.

24 Ðá gyt næs Iohannes gedón on cweártern.†

25 Ðá smeodon Iohannes leorning-cnihtas and ða Iudeas, be ðære clænsunge.

26 And comon to Iohanne, and cwædon to him, Rabbi, se ðe mid ðe was begeondan Iordanen, be ðam ðú cýðdest gewitnesse, nú! he fullaþ, and ealle hig cumað to him.

27 Iohannes andwyrde, and cwæþ, Ne mæg mann nán þing underfôn, búton hit beo hym of heofenum geseald.

28 Ge sylfe me synd to gewitnesse, ðæt ic sæde, Ne eom ic Crist, ac ic eom ásend befóran hine.

29 Se ðe brýde hæfþ, se ys brýdguma; se ðe is ðæs brýdguman freond, and stent, and gehýrþ hyne, mid gefean he geblissaþ, for ðæs brýdguman stefne. Ðes mín gefea is gefýlled.

30 Hit gebyraþ ðæt he weaxe, and ðæt ic wanige.

31 Se ðe ufenan com, se is ofer ealle; se ðe of eorþan is, . . . se sprycþ be eorþan; se ðe of heofone com, se is ofer ealle.

32 And he cýþ, ðæt he geseah, and gehýrde, and nán man ne underfehþ his cýðnesse.

33 Sóplíce se ðe his cýðnesse underfehþ, he getácnað ðæt God is sópfæstnes.

34 Se ðe God sende, sprycþ Godes word; ne sylþ God ðone gást be gemete.

23

. naga wesun yainar; yah qemun, yah daupidai wesun.†

24 Ni nauhþanuh galagiþs was in kark-arai Iohannes.

25 Paþroh þan warþ sokeins us sipon-yam Iohannes miþ Iudaium, bi swikn-ein

26

. . . . Rabbi, saei was miþ þus hindar Yaurdanau, þammei þu weitwodides, sai! sa daupeiþ, yah allai gaggand du imma.

29

. . . . So nu faheþs meina usfullnoda.†

30 Yains skal wahsyan, iþ ik minznan.

31 Sa iupaþro qimands, ufaro allaim ist;

. . . sa us himina qumana, ufaro allaim ist.

32 Yah þatei gasawh, yag-gahausida, þata weitwodeiþ, yah þo weitwodida is ni ainshun nimip.

hatith list; and he cometh not to the list, that his workis be not reprod.†

21 Sothli he that doth treuthe, cometh to the list, that his workis be schewid, for thei ben don in God.

22 Aftir thes thingis Jhesu cam, and his disciplis, in to the lond of Judee, and there he dwellide with hem, and baptiside.†

23 Sothli John was baptisyng in Ennon, bisydis Salym, for many watris were there; and thei camen, and weren baptisid.

24 Sothli John was not 3it sent in to prisoun.

25 Sothli a questioun† is maad of Johnis disciplis with the Jewis, of the purificacioun†.

26 And thei camen to John, and seyde to him, Rabi,† he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo! he baptyseth, and alle men comen to him.

27 John answeride, and seyde, A man may not take ony thing, no but it be 3ouun to him fro heuene.

28 3e 3ou silf beren witnessinge to me, that I seyde, I am not Crist, but for I am sent bifore him.

29 He that hath a spousesse† is the spouse;† forsothe a frend of the spouse, that stondith, and heerith him, ioyeth in ioye, for the vois of the spouse. Therefore in this thing my ioye is fillid.

30 It bihoueth him for to waxe, forsoth me to be menusid.†

31 He that cam fro aboue, is aboue alle; he that is of the erthe, . . . spekith of the erthe; he that comith fro heuene, is aboue alle.

32 And this thing that he sy3, and herde, he witnessith, and no man takith his witnessinge.

33 Forsoth he that hath takun his witnessinge, hath markid that God is sothfast.

34 Forsoth he whom God sente, spekith the wordis of God; forsothe not to mesure God 3yueth the spirit.

hateth the light; nether commeth to light, lest his dedes shulde be reprod.

21 Butt he that doth the trueth, commeth to the light, that his dedes myght be knowen, howe that they are wrought in God.

22 After that cam Jesus, and his disciples, into the Iewes londe, and there abode with them, and baptisid.

23 And Jhon also baptisid in Enon, besydes Salim, because there was moche water there; and they cam, and weren baptisid.

24 For Jhon was not yet cast into preson.

25 There a rose a question bitwene Jhons disciples and the Iewes, a bout purifyng.

26 And they cam vnto Jhon, and sayde vnto hym, Master, beholde! he that was with the beyonde Iordan, to whom thou barest witness, baptyseth, and all men come to hym.

27 Jhon answered, and sayde, A man can receave nothyng at all, except it be geuen hym from heven.

28 Ye youre selves are witnesses, howe that I sayde, I am nott Christ, butt am sent before hym.

29 He that hath the bryde is the brydegrome; but the frende off the brydegrome, which stondeth by, and heareth hym, reioyseth greatly, of the brydgromes voyce. Therefore this my ioye is fulfilled.

30 He must increace, and I muste decreace.

31 He that commeth from an hie, is aboue all; he that is off the erth, is of the erth, and speaketh off the erth; he that commeth from heven, is aboue all.

32 And testifyeth that he hath sene, and herde, and his testimony noo man receaveth.

33 Whosoever receavith his witness, the same hath sealed that God is truc.

34 For he whom God hath sent, speketh the wordes off God; for God geveth nott the sprete by measure.

35 Fæder lufað ðone sunu, and sealde ealle þing on his hand.

36 Se ðe gelyfþ on sunu, se hæfþ éce lif; se ðe ðam suna is ungeleaffull, ne gelyfþ he lif, ac Godes yrre wunaþ ofer hine.

CHAP. IV. 1 Ðá se Hælend wyste, ðæt ða Pharisei gehýrdon, ðæt he hæfde má leorning-cnihtas . . . ðonne Iohannes,

2 Deah se Hælend ne fullode, ac his leorning-cnihtas,

3 Ðá forlét he Iudea land, and fór eft on Galileá.

4 Him gebyrode ðæt he sceolde faran þurh Samaria land.

5 Witodlice he com on Samaritanian ceastre, ðe is genemned Sichar, neah ðam túne, ðe Iacob sealde Iosepe, his suna.

6 Ðær wæs Iacobes wyll; †se Hælend sæt æt ðam wylle, ðá he wæs wérig gegán. And hit wæs mid-dæg.

7 Ðá com ðær án wif of Samaria, wolde wæter feccan. Ðá cwæþ se Hælend to hyre, Syle me drincan.

8 His leorning-cnihtas férdon ðá to ðære ceastre, woldon him mete bigan.

9 Ðá cwæþ ðæt Samaritanisce wif to him, Húmeta bitst ðú æt me drincan, ðonne ðú eart Iudeisc, and ic eom Samaritanisce wif? ne brúcaþ Iudeas and Samaritanisce metes ætgædere.

10 Ðá andswarode se Hælend, and cwæþ to hyre, Gif ðú wistest Godes gyfe, and hwæt se is, ðe cwyp to ðé, Syle me drincan, witodlice ðú bæde hine, ðæt he sealde ðé lifes wæter.

11 Ðá cwæþ ðæt wif to him, Leofne, ðú næfst nán þing mid to hladenne, and ðes pytt is deóp; hwanon hæfst ðú lifes wæter?

12 Cwyst ðú ðæt ðú si mærra ðonne

35 The fadir loueth the sone, and he hath ȝouun alle thingis in his hond.

36 He that bileueth in to the sone, hath euere lastinge lyf; forsothe he that is vnbeleueful to the sone, schal not se euere lastinge lyf, but the wraththe of God dwellith on hym.

CHAP. IV. 1 Therefore as Jhesu knew, that Pharisees herden, that Jhesu makith mo disciplis and baptyisith, than John,

2 Thou; Jhesu baptiside not, but his disciplis,

3 He lefte Judee, and wente aȝen in to Galilee.

4 Sothli it bihofte him to passe bi Samarie.

5 Therefore Jhesu cam in to a citee of Samarie, that is seyde Sychar, bisydis the manere,[†] that Jacob ȝaf to Joseph, his sone.

6 Forsoth the welle of Jacob was there; sothli Jhesu maad very[†] of the iurney, sat thus on the welle. Sothli the our was, as the sixte.[†]

7 A womman cam of Samarie, for to drawe watir. Jhesu seith to hir, ȝyue to me for to drynke.

8 Forsoth his disciplis hadden gon in to the citee, that thei schulden bye metis.

9 Therefore the ilke womman of Samarie seith to him, How thou, whanne thou ert a Jew, axist of me for to drynke, which am a womman of Samarie? forsothe Jewis vsen not with Samaritans.

10 Jhesu answeride, and seide to hir, If thou wistist the ȝifte of God, and who it is, that seith to thee, ȝyue to me for to drynke, thou peraventure schuldest haue axid of him, and he schulde haue ȝouun to thee quyk watir.

11 The womman seith to him, Sire, nether thou hast in what thing thou schalt drawe, and the pitt is deep; therefore wherof hast thou quyk watir?

12 Wher thou art more than oure

35 The father loveth the sonne, and hath geuen all thynges into his honde.

36 He that beleveth on the sonne, hath everlastyng lyfe; and he that beleveth nott the sonne, shall nott se lyfe, but the wrathe of God bydeth on hym.

CHAP. IV. 1 As sone as the Lorde had knoweledge, howe that it was come to the cares off the Pharises, that Jesus made and baptised moo disciples, then Jhon,

2 Though that Jesus hym silfe baptised not, butt his disciples,

3 He lefte Iewry, and departed agayne into Galile.

4 And it was soo that he must nedes goo thorowe Samaria.

5 Then cam he to a cite of Samaria, called Sichar, besydes the possession, that Jacob gave to his sonne, Joseph.

6 And there was Jacobs well; Jesus then wried in his iorney, sate thus on the well. Hit was about the sixte houre.

7 There cam a woman of Samaria, to drawe water. Jesus sayde vnto her, Geve me drynke.

8 For his disciples wer gone awaye vnto the tounce, to beye meate.

9 The woman off Samaria sayde vnto hym, Howe is itt thatt thou, beinge a Iewe, axest drynke of me, which am a Samaritane? for the Iewes medle not with the Samaritans.

10 Jesus answered, and sayde vnto her, If thou knewest the gyfte of God, and who it is, that sayeth to the, Geve me drynke, thou woldest have axed of hym, and he wolde have geuen the water of lyfe.

11 The woman sayde vnto hym, Syr, thou hast noo thyng to drawe it with all, and the well is depe; from whence then hast thou that water off lyfe?

12 Arte thou gretter then oure father

úre fæder Iacob, se ðe us ðisne pytt
scalde? and he, and his bearn, and his
nýtenu of ðam druncon.

13 Ðá andswarode se Hælend, and
cwæþ to hyre, Ælene ðara þyrst eft, ðe
of dysum wætere drineþ ;

14 Witodlice æle ðara ðe drineþ of
ðam wætere ðe ic him sylle,

bip on him will, forþ-ræsendes wæteres
on éce lif.

15 Ðá cwæþ ðæt wif to him, Hláford,
syle me ðæt wæter, ðæt me ne þyrste,
ne ic ne þurfe hér feccan.

16 Ðá cwæþ se Hælend to hyre, Gá,
clypa ðinne ceorl, and cum hider.

17 Ðá andwyrde ðæt wif, and cwæþ,
Næbbe ic nánne ceorl. Ðá cwæþ se
Hælend to hyre, Wel ðú cwæde, ðæt ðú
næfst ceorl ;

18 Witodlice ðú hæfdest fif ceorlas,
and se ðe ðú nú hæfst, nis ðin ceorl.
Æt ðam ðú sædest sóþ.

19 Ðá cwæþ ðæt wif to him, Leof, ðæs
ðe me þineþ, ðú eart witega.

20 Úre fæderas hig gebædon on ðis-
sere dúne, and ge secgaþ, ðæt on Hieru-
salem sý seo stów, ðæt man on-gebidde.

21 Ðá cwæþ se Hælend to hyre, Lú
wif, gelyf me, ðæt seo tid cymþ, ðonne
ge ne gebiddaþ fæder, ne on ðissere
dúne, ne on Hierusalem.

22 Ge gebiddaþ ðæt ge nyton ; we ge-
biddaþ ðæt we witon ; forðam ðe hæll
is of Iudeum.

23 Ac seo tid cymþ, and nú is, ðonne
sóþe gebed-men gebiddaþ fæder on gáste
and on sóþfestnesse ; witodlice fæder
séþ swylce, ðe hyne gebiddon.

24 Gást is God, and ðam ðe hyne ge-
biddaþ, gebyraþ ðæt hig gebiddon on
gáste and on sóþfestnesse.

25 Ðæt wif cwæþ to him, Ic wát ðæt
Messias cymþ, ðe is genemned Crist ;
ðonne he cymþ, he cýþ us ealle þing.

26 Se Hælend cwæþ to hyre, Ic hit
eom, ðe wið ðe sprece.

fadir Jacob, that ȝaue to vs this pitt? and he drank therof, and his sones, and his beestis.

13 Jhesu answeride, and seide to hir, Ech man that drynkith of this watir, schal thirste eftsoone;

14 Forsothe he that schal drynke of the watir that I schal ȝyue to him, schal not thirste in to with outen ende; but the watir that I schal ȝyue to him, schal be maad in him a welle of watir, spryngyng vpon in to euerelastinge lyf.

15 The womman seith to him, Sire, ȝyue to me this watir, that I thirste not, nether come hidir for to drawe.

16 Jhesu seith to hir, Go, clepe thin hosebonde, and come hidur.

17 The womman answeride, and seide, I haue not an hosebonde. Jhesu seith to hir, Thou seidist wel, For I haue not an hosebonde;

18 Forsoth thou hast had fyue hosebondis, and he whom thou hast, is not thin hosebonde. This thing thou seidist sothli.

19 The womman seith to him, Lord, I se, for thou art a prophete.

20 Oure fadris worschipiden in this hil, and ȝe seyn, for at Jerusalem is a place, wher it bihoueth for to worschipe.

21 Jhesu seith to hir, Womman, bileue to me, for the our schal come, whanne nether in this hil, nether in Jerusalem, ȝe schulen preye^t the fadir.

22 ȝe worschipeu that that ȝe witen not; we worschipeu that that we witen; for heelthe is of Jewis.

23 But the our cometh, and now it is, whanne trewe worschiperis schulen worschipe the fader in spirit and treuthe; forwhi and the fadir sekith suche, that schulen worschipe him.

24 God is a spirit, and it bihoueth hem that worschipeu him, for to worschipe in spirit and treuth.

25 The womman seith to him, I woot for Messias is comen, that is seid Crist; therefore whanne he schal come, he schal telle to vs alle thingis.

26 Jhesu seith to hir, I am, that speke with thee.

Jacob, which gaue vs this well? and he hym silfe dranke there of, and his chyl-dren, and his cattell.

13 Jesus answered, and sayde vnto her, Whosoever drynketh of this water, shall thirst agayne;

14 But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst; but the water that I shall geve hym, shall be in hym a well of water, spryngyng vpon in to everlastyng lyfe.

15 The woman sayde vnto hym, Syr, geve me of that water, that I thyrst not, nether come hedder to drawe.

16 Jesus sayde vnto her, Go, and call thy husband, and come hydder.

17 The woman answered, and sayde vnto hym, I have no husband. Jesus sayde to her, Thou hast well sayd, I have no husbunde;

18 For thou haste had fyve husbundes, and he whom thou nowe hast, is not thy housband. That saydest thou truly.

19 The woman sayde vnto hym, Syr, I perceave, that thou arte a prophet.

20 Oure fathers worshipped in this mountayne, and ye saye, thatt in Jerusalem is the place, where men ought to praye.

21 Jesus sayde vnto her, Woman, trust me, the houre cometh, when ye shall nether in this mountayne, nor yett at Jerusalem, worshipe the father.

22 Ye worschipe ye wot neare what; we knowe what we worschipe; for salvacion cometh of the Iewes.

23 But the houre cometh, and nowe is, when the true worshippers shall worschipe the father in sprete and in verite; for verily suche the father requyret, to worschipe hym.

24 God is a sprete, and they that worschipe hym, must honoure hym in sprete and verite.

25 The woman sayde vnto hym, I wot well Messias shall come, which is called Christ; when he is once come, he will tell vs all thynges.

26 Jesus sayde vnto her, I thatt speake vnto the, am he.

27 And ðær-rihte comon his leorning-cnihtas, and hig wundredon, ðæt he wið ðæt wif spræc; ðeah hyra nân ne cwæþ, Hwæt séest dū, odde, Hwæt sprycest dū wið hig?

28 Witodlice ðæt wif forlét hyre wæter-fæt, and eode to ðære byrig, and cwæþ to ðam mannum,

29 Cumað, and geseoþ ðone man, ðe me sæde ealle ða þing ðe ic dyde; cweðe ge is he Crist?

30 Ðá eodon hī út of ðære byrig, and comon to him.

31 On gemang ðam his leorning-cnihtas hine bædon, and ðus cwædon, Lāreow, et.

32 Ðá cwæþ he to him, Ic hæbbe ðone mete to etanne, ðe ge nyton.

33 Ðá cwædon his leorning-cnihtas him betwýnan, Hwæder ænig man him mete brohte?

34 Ðá cwæþ se Hælend to him, Min mete is, ðæt ic wyree ðæs willan ðe me sende, ðæt ic fullfremme his weorc.

35 Hú ne secge ge, ðæt nú gyt synd feower mōnþas, ær man rīpan mæge? Nú! ic eow secge, hebbað upp eowre eagan, and geseoþ ðas eardas, ðæt hig synd scire to rīpanne.

36 And se ðe rīpþ nimþ méde, and gaderað wæstm on écum life; ðæt æt-gædere geblission se ðe sæwþ, and se ðe rīpþ.

37 On ðyson is witodlice sóþ word, forðam óðer is se ðe sæwþ, óðer is se ðe rīpþ.

38 Ic sende eow to rīpanne, ðæt ðæt ge ne beswuncon; óðre swuncon, and ge eodon on hyra geswinc.

39 Witodlice manige Samaritanisce of ðære ceastre gelyfdon on hine, for ðæs wifes wordum ðe be him cýdde, Ðæt he sæde me ealle ða þing, ðe ic dyde.

40 Ðá ða Samaritaniscan comon to him, hig gebædon hine, ðæt he wunode ðær; and he wunode ðær twegen dagas.

41 And mycele má gelyfdon for his spræce,

42 And cwædon to ðam wīfe, Ne ge-

27 And anon his disciplis camen, and wondriden, for he spak with a womman; netheles no man seide, What sekist thou, or, What spekist thou with hir?

28 Therefore the womman lefte the watir pott, and wente in to the citee, and seith to tho men,

29 Come 3e, and se 3e the man, that seide to me alle thingis what euere thingis I haue don; wher he is Crist?

30 And thei wenten out of the citee, and thei camen to hym.

31 In the mene while his disciplis preieden him, seyinge, Raby,[†] etc.

32 Sothli he seide to hem, I haue mete for to ete, that 3e witen not.

33 Therefore the disciplis seiden to gidere, Wher ony man brou3te to him for to ete?

34 Jhesu seith to hem, My mete is, that I do the will of him that sente me, and that I performe the work of him.

35 Wher 3e seyn not, for 3it foure monethis ben, and rype corn cometh? Lo! I seie to 3ou, lift vp 3oure y3en, and se 3e the regiouns,[†] for now thei ben white to ripe corn.

36 And he that repith takith hyre,[†] and he that gederith, fruit in to euere-lasting lyf; that and he that sowith haue ioye to gidere, and he that repith.

37 In this thing sothli the word is trewe, for another is that sowith, and another that repith.

38 I sente 3ou for to repe, that that 3e traueliden not; othere men traueliden, and 3e entriden in to her trauelis.

39 Forsoth of the citee many Samaritans bileueden in to him, for the word of the womman beringe witnessing, For he seide to me alle thingis, what euere thingis I dide.

40 Therefore whanne Samaritans camen to him, thei preieden him, that he schulde dwelle there; and he dwelte there twey dayes.

41 And many mo bileueden for his word,

42 And seyden to the womman, For

27 And even at that poynte cam his disciples, and marvelled, that he talked with the woman; yet no man sayde vnto hym, What meapest thou, or, Why talkest thou with her?

28 The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there,

29 Come, se a man, whiche tolde me all thynges thatt ever I dyd; is not he Christ?

30 Then they went out off the cite, and cam vnto hym.

31 In the meane whyle his disciples prayed hym, saynge, Master, cate.

32 He sayde vnto them, I have meate to eate, that ye knowe nott off.

33 Then sayd the disciples bitwene them selves, Hath eny man brought hym meate?

34 Jesus sayd vnto them, My meate ys, to fulfill the will off hym that sent me, and to fynnysse hys worcke.

35 Saye not ye, there are yett foure monethes, and then commeth harvest? Beholde! I saye vnto you, lyfte vpe youre eyes, and loke on the regions, for they are whyte allredy vnto harvest.

36 And he that repeth receaveth rewarde, and gaddereth frute vnto lyfe eternall; that bothe he that soweth myght reioyce also, and he thatt repeth.

37 And here in ys the sayinge true, that won soweth, and another repeth.

38 I sent you to repe, that wheron ye bestowed no laboure; other men laboured, and ye are entred into their labours.

39 Many off the Samaritans off the cite beleved on hym, for the womans sayinge whych testified, He tolde me all thynges, that ever I did.

40 Then when the Samaritans were come vnto hym, they besought hym, that he wolde tary wyth them; and he aboode there twey dayes.

41 And many moo beleved because off hys awne wordes,

42 And sayde vnto the woman, Nowe

lyfe we nā for ðinre spræce ; we sylfe gehýrdon, and we witon, ðæt he is sóp middan-eardes hælend.

43 Sôþlice æfter twām dagum he fêrde ða none, and fôr to Galilea.

44 Se Hælend sylf eýðde gewitnesse, ðæt nān witega næfþ nānne wurþscipe on hys ágenum earde.

45 Ðá he com to Galileam, ðá underfengon hī hine, ðá hī gesáwon ealle ða þing ðe he worhte on Hierusalem, on freols-dæge ; and hī comon to ðam freols-dæge.

46 And he com eft to Chanaa Galileá, ðær he worhte ðæt win of wætere.† Sum under-cýning wæs, ðæs sunu wæs gesýclod on Capharnaum.

47 Ðá ðá se gehýrde, ðæt se Hælend fôr fram Iudea to Galileá, he com to him, and bæd hine, ðæt he fôre, and gehæalde his sunu ; sóþlice he læg æt forþfôre.

48 Ðá cwæþ se Hælend to him, Búton ge táena and fôre-beacna geseon, ne gelyfe ge.

49 Ðá cwæþ se under-cing to him, Drihten, far, ær mīn sunu swelte.

50 And se Hælend cwæþ, Gá, ðin sunu lyfaþ. Ðá eode he, and gelyfde ðære spræce, ðe se Hælend him sæde.

51 Ðá he fôr, ðá urnon his þeowas on-gean hýne, and sædon, Ðæt his sunu lyfode.

52 Ðá ácsode he, to hwylcum tīman him bet wære. And hī sædon him, Gyrstan-dæg to ðære seofeþan tide se fefer hine forlét.

53 Ðá ongeat se fefer, ðæt hit wæs on ðære tide, ðe se Hælend cwæþ, Ðin sunu leofaþ ; and he gelyfde, and call his hīw-rædden.

54 Se Hælend worhte ðis tácen eft óðre síde, ðá he com fram Iudea lande to Galilea.

now not for thi speche we bileuen; forsoth we han herd, and we witen, for this is verily the sauour of the world.

43 Forsoth aftir twei dayes he wente thennis, and wente in to Galilee.

44 Sothli Jhesu bar witnessing, for a prophete in his owne cuntree hath not honour.†

45 Therefore whanne he cam in to Galilee, men of Galilee receyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem, in the feeste day;† and sothli thei hadden come to the feeste day.

46 Therefore he cam eftsoone in to Cana of Galilee, where he made the watir wyn. And sum litil king was, whos sone was syk at Capharnaum.

47 Whanne this hadde herd, for Jhesu schulde come fro Judee in to Galilee, he wente to him, and preiede him, that he schulde come down, and hecle his sone; forsoth he bigan to deye.

48 Therefore Jhesu seide to him, No but 3e schulen se tokenes and grete wondris, 3e bileuen not.

49 The litil kyng seith to him, Lord, come down, bifore my sone deye.

50 Jhesu seith to him, Go, thi sone lyueth. The man bileuede to the word, that Jhesu seide to hym, and he wente.

51 Sothli now him comynge down, the seruauntis camen azens him, and telden to him, seyinge, For his sone lyuede.

52 Therefore he axide of hem the our, in whiche he hadde betere. And thei seiden to him, For 3istirday in the seuenthe our the feure lefte him.

53 Therefore the fadir knew, that the ilke our it was, in which Jhesu seide to him, Thi sone lyueth; and he bileuede, and al his hous.

54 Jhesu dide eft this secunde tokene, whanne he cam fro Judee in to Galilee.

we beleve nott be cause off thy sayinge; for we have herde hym oure selves, and knowe, thatt thys ys even in dede Christ, the savioure off the worlde.

43 After two dayes he departed thence, and went away into Galile.

44 And Jesus hym silfe testified, that a prophet hath none honour in hys awne cuntrye.

45 Then as sone as he was come into Galile, the Galileans receaved hym, which had sene all thynges that he did at Jerusalem, on the feast; for they went also vnto the feast daye.

46 And Jesus cam agayne into Cana of Galile, where he tourned water into wyne. And there was a certayne rucler, whose sonne was sycke at Capernaum.

47 As sone as he herde, that Jesus was come out of Iewry into Galile, he went vnto hym, and besought him, that he wolde descende, and heale his sonne; for he was even redy to deye.

48 Then sayde Jesus vnto hym, Excepte ye se signes and wonders, ye beleve not.

49 The rucler sayde vnto hym, Syr, come awaye, or ever that my chylde deye.

50 Jesus sayde vnto him, Goo thy waye, thy sonne liveth. And the man beleved the wordes, that Jesus had spoken vnto hym, and went his waye.

51 And anon as he went on his waye, his servauntes mett hym, and tolde hym, sayinge, Thy sonne liveth.

52 Then enqyred he of them the houre, when he began to amende. And they sayde vnto hym, Yester daye the seventh the fever lefte hym.

53 And the father knew, that it was the same houre, when Jesus sayde vnto hym, Thy sonne liveth; and he beleved, and all his household.

54 Thys ys agayne the secunde myracle that Jesus did, after he cam out of Iewry into Galile.

Iudea freols-dæg, and se Hælend fór to Hierusalem.

2 On Hierusalem ys án mere, se is genemned on Ebreise Bethzaida, se mere hæfþ fif porticas.

3 On ðam porticon læg mycel menigeo ge-áðledra, blindra, and healtra, and forseruncenra, and ge-anbidedon ðæs wæteres styrunge.

4 Drihtenes engel com to his tīman on ðone mere, and ðæt wæter wæs ástyred; and se ðe radost com on ðone mere, æfter ðæs wæteres styrunge, wearþ gehæled fram swá hwylcere untrumnesse swá he on wæs.

5 Ðær wæs sum man, eahta and þrittig wintra on his untrumnesse.

6 Ðá se Hælend geseah ðysne licgan, and wiste, ðæt he lange hwýle ðar wæs, ðá cwæþ he to him, Wylt ðú hál beon?

7 Ðá andswarode se seoca him, and cwæþ, Drihten, ic næbbe nánne man ðæt me dó on ðone mere, ðonne ðæt wæter ástyred biþ; ðonne ic cume, ðonne biþ óðer befóran me.

8 Ðá cwæþ se Hælend to him, Áris, nim ðin bed, and gá.

9 And se man wæs sóna hál, and he nam his bed, and eode. Hit wæs reste-dæg on ðam dæge.

10 Ðá cwædon ða Iudeas to ðam ðe ðar gehæled wæs, Hit is reste-dæg, nis ðe ályfed, ðæt ðú ðin bed bere.

11 He andswarode him and cwæþ, Se ðe me gehælde, se cwæþ to me, Nim ðin bed, and gá.

12 Ðá ácsedon hí hine, Hwæt se man wære, ðe ðe sáede, Nim ðin bed, and gá?

13 Se ðe ðær gehæled wæs, nyste hwá hit wæs. Se Hælend sóþlice beah fram ðære gegaderunge.

14 Æfter ðam se Hælend hine gemétte on ðam temple, and cwæþ to him, Nú! ðú cart hál geworden; ne synga ðú, ðe-læs ðe ðe on sumum þingum wýrs getíde.

a feeste day of Jewis, and Jhesu wente vp to Jerusalem.

2 Forsoth in Jerusalem is a standing watir of beestis, that in Ebrew is named Bethsayda, hauynge five litle ȝatis.

3 In thes lay a greet multitude of langwischunge men, blynde, krokid, drye, abidinge the stiring of the watir.

4 Forsothe the aungel of the Lord aftir tyme cam down in to the standing watir, and the watir was moued; and he that first cam down in to the susterne, aftir the mouyng of the watir, was maad hool of what euere siknesse he was holdun.

5 Forsothe sum man was there, hauynge eȝte and thritti ȝeeris in his syknesse.

6 Whanne Jhesu hadde seyn him liggynge, and hadde knowe, for now he hadde moche tyme, he seith to him, Wolt thou be maad hool?

7 The syke man answeride to him, Lord, I haue not a man that whanne the water schal be troublid, he sende me in to the susterne; forsoth the while I com, another goth down bifore me.

8 Jhesu seith to him, Ryse vp, taak thli bed, and wandre.

9 And a non the man is maad hool, and took vp his bed, and wandride. And saboth was in that day.

10 Therefore the Jewis seyden to him that was maad hool, It is saboth, it is not leefful to thee, for to take thi bed.

11 He answeride to hem, He that maade me hool, seide to me, Taak thi bed, and wandre.

12 Therefore thei axiden him, Who is that man, that seide to thee, Taak thi bed, and wandre?

13 Sothli he that was maad hool, wiste not who it was. Forsothe Jhesu bowide him fro the company ordeyned^t in the place.

14 Aftirward Jhesu fond him in the temple, and seide to him, Lo! thou ert maad hool; now nyle thou do synne, lest any thing worse bifalle to thee.

feast off the Iewes, and Jesus went vppe to Jerusalem.

2 There is at Jerusalem by the slaughter housse a pole, called in the Ebrue tonge Bethesda, hauynge five porches.

3 In them laye a greete multitude off sicke folke, off blynde, halt, and wyddered, waytynge for the moyynge off the wather.

4 For an angell went doune at a certayne ceason into the pole, and stered the water; whosoever then fyrst, after the sterynge off the water, stepped doune, was made whoale of what soever disease he had.

5 And a certayne man was there, which had bene diseased .xxxviiij. yeares.

6 When Jesus sawe hym lye, and knewe, that he nowe longe tyme had bene discased, he sayde vnto hym, Wilt thou be whoale?

7 The syke answered hym, Syr, I have no man when the water is moved, to put me into the pole; butt in the meane tyme whill I am about to come, another steppeth doune before me.

8 Jesus sayde vnto hym, Ryse, take vp thy beed, and walke.

9 And immediatly that man was whole, and toke vp his beed, and went. And the same daye was the saboth daye.

10 The Iewes therefore sayd vnto hym that was made whole, It is the saboth daye, it is nott laufful for the to cary thy beed.

11 He answered them, He that made me whole, sayde vnto me, Take vp thy beed, and gett the hence.

12 Then axed they hym, What man is that, which sayd vnto the, Take vp thy beed, and walke?

13 And he that was healed, wist not who yt was. For Jesus gatt hym silfe awaye, be cause that there was preace of people in the place.

14 After that Jesus founde hym in the temple, and sayd vnto hym, Beholde! thou arte made whole; se thou synne no moore, lest a worsse thinge happen vnto the.

15 Ðá fór se man, and cýrde hit ðam Iudeum, ðæt hit wære se Hælend ðe hýne hælde.

16 Forðam ða Iudeás ehton ðone Hælend, forðam ðe he dyde ðas þing on reste-dæge.†

17 Ðá andswarode se Hælend him and cwæþ, Min fæder wyreþ oð ðys nú gyt, and ic wyree.

18 Ðæs ðe má ða Iudeas s̅hton hine to ofsleaune, næs ná forðam anum ðe he ðone reste-dæg bræc, ac forðam ðe he cwæþ ðæt God wære his fæder, and hine sylfne dyde Gode gelicene.

19 Witodlice se Hælend andswarode, and cwæþ to him, Sôþ, ic eow seege, ne mæg se sunu nán þing dón, búton ðæt he gesyhþ his fæder dón ; ða þing ðe he wyreþ, se sunu wyreþ gelice.

20 Se fæder lufað ðone sunu, and ge-swútelaþ him ealle ða þing ðe he wyreþ ; and máran weorc ðonne ðás sýn he ge-swútelaþ him, ðæt ge wundrion.

21 Swaswe auk atta urraiseiþ dauþans, yah liban gatauyiþ, swa yah sunus þanzei wili liban gatauyiþ.†

22 Nih þan atta ni stoyiþ ainohun, ak staua alla atgaf sunau,

23 Ei allai sweraina sunu, swaswe swerand attan.

21 Swá se fæder áweceþ ða deadan, and geliffæst, swá eac se sunu geliffæst ða ðe he wyle.

22 Ne se fæder ne dæmþ nánnum menn, ac he sealde ælene dóm ðam suna,

23 Ðæt ealle árwurþion ðone sunu, swá swá hig árwurþiaþ ðone fæder. Se ðe ne árwurþað ðone sunu, ne árwurþað he ðone fæder ðe hine sende.

24 Sôþ, ic seege eow, ðæt se ðe mín word gehýrþ, and ðam gelyfþ ðe me sende, se hæfþ éce lif, and ne cymþ æt ðam dóme, ac færþ fram deaþe to life.

25 Sôþ, ic seege eow, ðæt seo tíð cymþ, and nú is, ðonne ða deadan gehýraþ Godes suna stefne, and ða lybbaþ, ðe hig gehýraþ.

26 Swá se fæder hæfþ lif on him sylfum, swá he sealde ðam suna ðæt he hæfde lif on him sylfum ;

15 The ilke man wente, and telde to the Jewis, for it was Jhesu that maad him hool.

16 Therefore the Jewis persueden Jhesu, for he dide this thing in the saboth.

17 Forsoth Jhesu answeride to hem, My fadir worchith til now, and I worche.

18 Therefore thanne the Jewis soujten more for to slee hym, for not oonly he brak the saboth, but and he seide his fadir God, makinge him euene to God.

19 And so Jhesu answeride, and seide to hem, Treuli, treuli, I seie to you, the sone may not of him silf do ony thing, no but that thing that he schal se the fadir doyngge; what euere thingis sothli he doith, thes thingis and the sone also doith.

20 Forsothe the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schal schewe to him more workis than thes, that ye wondre.

21 Forsothe as the fadir reysith deede men, and quykeneth, so and the sone quykeneth whiche he wole.

22 Sothli neither the fader iudgeth ony man, but hath youun al the dom to the sone,

23 That alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him.

24 Treuli, treuli, I seye to you, for he that heerith my word, and bileneth to him that sente me, hath enere lasting lyf, and cometh not in to dom, but passith fro deeth in to lyf.

25 Treuli, treuli, I seye to you, for the our cometh, and now it is, whanne deede men schulen heere the vois of Goddis sone, and thei that schulen heere, schulen lyue.

26 Sothli as the fader hath lyf in him silf, so he gaf and to the sone for to haue lyf in him silf;

15 The man departed, and tolde the Iewes, that yt was Jesus the whyche had made hym whole.

16 And therefore the Iewes did persecute Jesus, and sought the meanes to slee hym, be cause he had done these thynges on the saboth daye.

17 Jesus answered them, My father worketh lidderto, and I worke.

18 Therefore the Iewes sought the moore to kill hym, not only be cause he had broken the saboth, but sayde alsoo that God was his father, and made hym silfe equall with God.

19 Then answered Jesus, and sayde vnto them, Verely, verely, I saye vnto you, the sonne can do noo thyng of hym silfe, but that he seyth the father do; for whatsoever he doeth, that doeth the sonne also.

20 For the father loveth the sonne, and sheweth hym all thynges whatsoever he him silfe doeth; and he will shewe hym gretter thynges then these, be cause ye shoulde marvayle.

21 For lykwyse as the father rayseth vppe the deed, and quykeneth them, even soo the sonne quykeneth whom he woll.

22 Nether iudgeth the father eny man, but hath committed all iudgment vnto the sonne,

23 Be cause that all men shulde honoure the sonne, even as they honoure the father. He that honoureth nott the sonne, the same honoureth not the father which hath sent hym.

24 Vyrely, verely, I saye vnto you, he that hereeth my wordes, and beleveth on hym that sent me, hath everlastyng lyfe, and shall not come in to damnacion, but is scaped from deth vnto lyfe.

25 Verely, verely, I saye vnto you, the tyme shall come, and nowe ys, when the deed shall heere the voyce off the sonne of God, and they that heare, shall live.

26 For as the father hath life in hym silfe, soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe;

27 And scalde him anweald ðæt he mōste dēman, forðam ðe he is mannes sunu.

28 Ne wundrion ge ðæs, ðæt seo tid cymþ, ðæt ealle gehýraþ his stefne, ðe on byrgenum synd.

29 And ða ðe gōd worhton, faraþ on l'fes ærēste; and ða ðe yfel dydon, on dōmes ærēste.†

30 Ne mæg ic nān þing dōn fram me sylfum, ic dēme, swā swā ic gehýre, and mīn dōm is ryht, forðam ic ne sēce mīnne willan, ac ðæs ðe me sende.

31 Gif ic gewitnesse be me cýðe, mīn gewitnes nis sōþ;

32 O'ðer is se ðe cýþ gewitnesse be me, and ic wāt ðæt seo cýðnes is sōþ, ðe he cýþ be me.

33 Ge sendon to Iohanne, and he cýðde sōþfestnesse gewitnesse.

34 Ic ne onfō gewitnesse fram meun; ac ðās þing ic segge, ðæt ge sýn hāle.

35 Yains was lukarn brinnando yah liuhtyando; ip yus wildeduþ swignyan du wheilai in liuhada is.†

36 Appan ik haba weitwodiþa maizein þamma Iohanne, þo auk waurstwa þoei atgaf mis atta ei ik tauyau þo, þo waurstwa þoei ik tauya weitwodyand bi mik, þatei atta mik sandida.

37 Yah saei sandida mik atta, sah weitwodeiþ bi mik. Nih stibna is whan-lun gahausededuþ, nih siun is gasewhup.

38 Yah waurd is ni habaiþ wisando in izwis; þande þanei insandida yains, þam-muh yus ni galaubeiþ.

35 He wæs byrnende leoht-fæt and lyhtende; ge woldon sume hwile gebli-sian on his leohte.

36 Ic hæbbe mīran gewitnesse ðonne Iohannes, witodlice ða weorc ðe fæder me sealde ðæt ic hig fullfremme, ða weorc ðe ic wyrc cýðað gewitnesse be me, ðæt fæder me ásende.

37 And se fæder ðe me sende, cýþ ge-witnesse be me. Ne ge næfre his stefne ne gehýrdon, ne ge his líw ne gesiwon.

38 And ge nabbað his word on eow wunigende; forðam ðe ge ne gelyfaþ, ðam ðe he sende.

39 Smeageað hālige gewritu, forðam ðe ge wēnaþ ðæt ge habbon éce lif on ðam; and hig synd, ðe gewitnesse cýðað be me.

40 And ge nellað euman to me, ðæt ge habbon lif.

41 Ne underfō ic nāne beorhtnesse æt mannum;

42 Ac ic gecneow eow, ðæt ge nabbað Godes lufe on eow.

27 And he gaf to him power for to make dom, for he is mannis sone.

28 Nyle 3e wondre this thing, for the our cometh, in which alle men that ben in huriels, schulen heere the vois of Goddis sone.

29 And thei that han do goode thingis, schulen come forth in to rysinge a3en of lyf; forsothe thei that han don yuele thingis, in to rysinge a3en of dom.

30 I may not of mysilf do ouy thing, but as I heere, I iuge, and my dom is iust, for I seke not my wille, but the will of the fadir that sente me.

31 If I bere witnessng of my silf, my witnessng is not trewe;

32 Another is that berith witnessng of me, and I woot for his witnessng is trewe, that he berith of me.

33 3e senten to John, and he bar witnessng to the treuthe.

34 Sothly I take not witnessng of man; but I seie thes thingis, that 3e be saf.

35 Sothli he was a lanterne brennyng and schynnyng;† forsothe 3e wolden glade at oon our in his list.

36 Sothli I haue more witnessng than John, forsoth the workis that my fadir gaf to me that I performe hem, the ilke workis that I do beren witnessng of me, that the fadir sente me.

37 And the fadir that sente me, he bar witnessng of me. Nethir 3e herden cuere his vois, nethir say3en his licnesse.†

38 And 3e han not his word dwellinge in 3ou; for 3e bileuen not to him, whom he sente.

39 Seke 3e scripturis, in whiche 3e gessen to haue euerlastinge lyf; and tho it ben, that beren witnessng of me.

40 And 3e wolen not come to me, that 3e haue lyf.

41 I take not clernesse of men;

42 But I haue knowen 3ou, for 3e han not the loue of God in 3ou.

27 And hath geuen hym power alsoo to iudge, in that he is the sonne off man.

28 Marvayle nott at this, that the houre shall come, in the whych all that are in the graves, shall heere his voice,

29 And shall come forthe, they that have done goode, vnto the resurreccion off life; and they that have done evyll, vnto the resurreccion of dampnacion.

30 I can of myne awne silfe do noo thyng at all, as I heere, I iudge, and my iudgment ys iust, be cause I seke nott myne awne wyl, butt the will off the father which hath sent me.

31 Yf I beare wtnes off my silfe, my wtnes ys nott true;

32 There ys another thatt beareth wtnes off me, and I am sure that the wtnes whyche he beareth of me, is true.

33 Ye sent vnto Jhon, and he bare wtnes vnto the trueth.

34 But I receave no recorde of man; neverthelesse these thynges I saye, that ye myght be safe.

35 He was a burnyng and a shynnyng light; and ye wolde for a season have reioysed in his light.

36 But I haue gretter wtnes then the wtnes off Jhon, for the workes whych my father hath geuen me to fynnysse, the same workes whych I do beare wtnes off me, thatt my father sent me.

37 And my father hym silfe which hath sent me, beareth wtnes off me. Ye have nott herde hys voice att eny tyme, nor yett have sene hys shape.

38 And his wordes have ye nott abydyng in you; for ye beleve not hym, whom he hath sent.

39 Searehe the scriptures, for in them ye thynke ye have eternal lyfe; and they are they, whych testify off me.

40 And yett will ye nott come to me, that ye myght have lyfe.

41 I receve nott prayse off men;

42 Butt I knowe you, that ye have nott the love off God in you.

45 þatei ik wrohidedyau izwis du attin ; ist saei wrohida izwis Moses, du þammei yus weneiþ.†

46 Yabai allis Mose galaubidedeiþ, gaþau-laubidedeiþ mis ; bi mik auk yains gamelida.

47 Þande nu yainis melam ni galaubeiþ, whaiwa meinaim waurdam galaub-yaip ?

CHAP. VI. † Afar þata galaip Iesus ufar marein þo Galeilaie, yah Tibairiade.

2 Yah laistida ina manageins filu ; unte gasewhum taiknins, þozei gatawida bi siukaim.

3 Usiddya þan ana fairguni Iesus, yah yainar gasat miþ siponyam seinaim.

4 Wasuh þan newha pascha, so dulþs Iudaie.

5 Þaruh ushof augona Iesus, yah gamumida, þammei manageins filu iddya du imma, qaþuh du Filippau, Whaþro bugyam hlaibans, ei matyaina þai ?

6 Ðatuh þan qaþ, fraisands ina ; iþ silba wissa þatei habaida tauyan.

7 Andhof imma Filippus, Twaim hundam skatte hlaibos ni gamohai sind þaim, þei nimai wharyizuh leitil.

8 Qaþ ains þize siponye is, Andraias, broþar Paitraus Seimonans,

9 Ist magu'a ains her, saei habaiþ .e. hlaibans barizeinans yah .b. fiskans ; akei þata wha ist du swa managaim ?

10 Iþ Iesus qaþ, Waurkeiþ þans mans anakumbyan. Wasuh þan hawi manag

43 Ic com on mines fæder naman, and ge me ne underfēgon. Gyf oðer cymþ on his ágenum naman, hyne ge underfōþ.

44 Hú máge ge gelyfan, ðe eow betweonan wuldor underfōþ, and ne sécaþ ðæt wuldor ðe is fram Gode sylfum ?

45 Ne wéne ge, ðæt ic eow wrége to fæder ; se is ðe eow wrégþ Moyses, on ðone ge gehlyhtaþ.

46 Witodlice gif ge gelyfdon Moysen, ge gelyfdon eac me ; sóþlice he wrát be me.

47 Gif ge his stafum ne gelyfaþ, hú gelyfe ge mínum wordum ?

CHAP. VI. † I Æfter ðyssum fōr se Hælend ofer ða Galileiscan sæ, seo is Tiberiúdis.

2 And him fylide mycel fole ; forðam ðe hig gesáwon ða táena, ðe he worhte on ðam ðe wæron ge-untrumode.

3 Witodlice se Hælend ástáh on ánne munt, and sæt ðar mid his leorning-nihltum.

4 Hit wæs gehende eastron, Iudea freols-dæge.

5 Ðá se Hælend his eagan up-áhóf, and geseah, ðæt micel fole com to him, he cwæþ to Philippe, Hwær biege we hláfas, ðæt ðás eton ?

6 Ðæt he cwæþ, his fandigende ; he wiste hwæt he ðcn wolde.

7 Ðá andwyrde him Philippus and cwæþ, Nabbap hi genoh on tweogra hundred penega weorþe hláfes, ðæt æle sumne dæl nyme.

8 Ðá andwyrde him án his leorning-nihhta, Andreas, Simones bróðer Petres,

9 Hér is án enapa, ðe hæþ fif berene hláfas and twegen fixas ; ac hwæt synd ða þing betweox swá manegum mannum ?

10 Ðá cwæþ se Hælend, Dōþ ðæt ðás men sitton. On ðære stōwe wæs mycel

43 I cam in the name of my fadir, and 3e token not me. If another schal come in his owne name, 3e schulen receyue him.

44 How mown 3e bileue, that receyuen glorie ech of other, and 3e seken not the glorie that is of God aloone ?

45 Nyle 3e gesse, that I am to accusinge 3ou anemptis the fadir ; it is Moyses that accusith 3ou, in whom 3e hopen.

46 Forsoth if 3e bileueden to Moyses, preauture 3e schulden bileue and to me ; sothli he wroot of me.

47 Sothli if 3e beleuen not to his lettris, how schulen 3e bileue to my wordis ?

CHAP. VI. 1 After this thingis Jhesu wente ouer the se of Galilee, that is Tiberiadis.

2 And a greet multitude suede him ; for thei sy3en the tokenes, that he dide on hem that weren syke.

3 Therefore Jhesu wente in to an hil, and there he sat with his disciplis.

4 Forsoth pask was ful ny3, a feeste day of Jewis.

5 Therefore whanne Jhesu hadd lyft vp the y3en, and hadde seyn, for a greet multitude cam to him, he seith to Phillip, Wherof schulen we bie looues, that thes men etc ?

6 Sothli he seide this thing, temptinge him ; forsoth he wiste what he was to doynge.

7 Phillip answeride to him, The looues of two hundrid pens sufflysen not to hem, that ech man take a litle what.

8 Oon of his disciplis, Andrew, the brother of Symount Petre, seith to him,

9 O child is here, that hath fyue barley looues and tweye fysehes ; but what ben thes thingis among so many men ?

10 Therefore Jhesu seith, Make 3e men for to sitte at the mete. Forsoth there

43 I am come in my fathers name, and ye receave me not. Yif another shall come in hys awne name, hym wyll ye receave.

44 Howe can ye beleve, whych receave prayse won of another, and seke not the prayse which commeth of God only ?

45 Suppose nott, that I wyll accuse you to my father ; there is won that accuseth you, verely Moses in whom ye truste.

46 For had ye beleved Moses, ye wolde have beleved me ; for he wrote of me.

47 But when ye beleve not hys writtynge, howe shall ye beleve my wordes ?

CHAP. VI. 1 After that went Jesus his waye over the see of Galile, nye to a cite called Tiberias.

2 And a greate multitude folowed hym ; because they hadde sene the myraacles, that he did on them which were diseased.

3 Jesus went vp into a mountayne, and there he sate with his disciplis.

4 And ester, a feast of the Iewes, was nye.

5 Then Jesus lifte vppe hys eyes, and sawe a greate company come vnto hym, and sayde vnto Phillip, Whence shall we bye breed, that these might eate ?

6 This he sayde, to prove hym ; for he hym sylfe knewe what he wolde do.

7 Phillip answered him, Two hondred peny worthe of breed are not sufficient for them, that every man have a litell.

8 Then sayde vnto hym won off hys disciplis, Andrew, Simon Peters brother,

9 There ys a ladde here, whych hath fyve barly loves and two fisses ; butt what ys that amonge so many ?

10 Jesus sayde, Make the people to sit doune. There was moche grasse in the

ana þamma stada. Þaruh anakumbi-
dedun wairo, raþyon swaswe fimf þas-
undyos.

11 Namuh þan þans hlaiþans Æsus,
yah awiliudonds, gadailida þaim
anakumbyandam, samaleiko yah þize
fiske, swa filu swe willedun.

12 Þaruh biþe sadai waurþun, qaþ du
siponyam seinaim, Galisiþ þos affinuand-
eins drauhsnos, þei waihtai ni fraqistnai.

13 Þaruh galesun, yah gafullidedun .iþ.
tainyons gabruko us fimf hlaiþam þaim
barizeinam, þatei affinoda þaim mat-
yandam.

14 Þaruh þai mans, gasaiwhandans
þoei gatawida taikn Æsus, qeþun, þatei
sa ist bi sunyai praufetus, sa qimanda in
þo manaseþ.

15 Iþ Æsus kunnands, þatei munai-
dedun usgaggan yah wilwan, ei tawide-
deina ina du þiudana, affidya aftra in
fairguni is ains.

16 Iþ swe seiþu warþ, atiddyedun sip-
onyos is ana marein.

17 Yah usstigun in skip, iddyedunuh
ufar marein in Kafarnaum. Yah riqis
yuban warþ, yah ni atidya nauhþan du
in Æsus.

18 Iþ marei, winda mikilamma wai-
andin, urraisida was.

19 Þaruh faryandans swe spaurde .i.
yah .e. aiþþau .i. gasaiwhand Æsu gagg-
andan ana marein, yah newha skipa
qimandan ; yah ohtedun sis.

20 Þaruh is qaþ, Iþ in ; ni ogeiþ izwis.

21 Þaruh willedun ina niman in skip,
yah sunsaiw þata skip warþ ana airþai
ana þoei eis iddyedun.

22 Iftumin daga managei, sei stop
hinar marein, sewhun, þatei skip an-
þar ni was yainar alya ain, yah
þatei miþ ni qam siponyam seinaim
Æsus in þata skip, ak ainai siponyos

gaers. Ðær sæton ða, swylce fif þuscend
manna.

11 Se Hælend nam ða hlafas, and
þanc-wurþlice dyde, and hig to
dælde ðam sittendum, and eallswa of
ðam fixum, swá mycel swá hig woldon.

12 Ðá hig fulle wæron, ðá cwæþ he to
his leorning-cnihtum, Gaderiaþ ða bryt-
sena ðe ðar tolafe wæron, ðæt hig ne
losion.

13 Hig gegaderodon, and fylðon twelf
wyliaþ fulle ðæra brytsena of ðam ðe
ða læfðon, ðe of ðam fif berenan hláfon
æton.

14 Ða men cwædon, ðá hig gesáwon
ðæt he ðæt tæcen worhte, Ðæt ðes is scþ-
lice witega, ðe on middan-geard cymþ.

15 Ða se Hælend wiste, ðæt hig wold-
on cuman and hine gelæccan, and to
cynge dón, ðá fleah he ána uppon ðone
munt.

16

17 And ðá hig eodon on scyp, hi
comon ofer ða sæ to Capharnaum. Hit
wearþ ðá þýstre, and se Hælend ne com
to him.

18 Mycel wind bleow, and hit was
hrech sæ.

19 Witodlice ðá hig hæfðon gerówen
swylce twentig furlanga oððe þrittig, ðá
gesáwon hig ðone Hælend uppan ðære
sæ gán, and ðæt he was gehende ðam
scype ; and hi him ondrédon.

20 He cwæþ ðá to him, Ic hit eom ;
ne ondrædaþ eow.

21 Hig woldon hýne niman on ðæt
scyp, and sóna ðæt scyp was æt ðam
lande ðe hig woldon to faran.

22 Scþlice oðre dæge seo menigeo, ðe
stóð begcondan ðam mere, geseah, ðæt
ðær næs búton án scyp,

and ðæt se Hælend ne eode on scyp mid

was myche hey in the place. Therefore men saten at the mete, in noubre as fyue thousandis.

11 Therefore Jhesu took fyue looues, and whanne he hadde do thankngis, . . . he departide to men sittinge at mete, also and of the fischis, as myche as thei wolden.

12 Forsothe as thei ben fillid, he seide to his disciplis, Gedere 3e the relyfs that ben left, that thei perischen not.

13 Therefore thei gedriden, and filleden twelue collyns of relyfs of the fyue barly looues and tweye fischis, that leften to hem that haddun etun.

14 Therefore tho men, whanne thei hadden seyn the tokene^t that he hadde don, seyden, For this is verily the prophete, that is to comynge in to the world.

15 Therefore whanne Jhesu hadde knowun, for thei weren to comynge that thei schulden rauysehe him, and make him kyng, he aloone fledde eft in to an hil.

16 Sothli as cuentyd was maad, his disciplis wenten down to the see.

17 And whanne thei hadden stized vp in to the boot, thei camen ouer the see in to Capernaum. And derknessis weren now maad, and Jhesu hadde not comen to hem.

18 Forsothe a greet wynde blowynge, the see roos vp.

19 Therefore whanne thei hadden rowid as fyue and twenty furlongis or thritty, thei seen Jhesu walkinge on the see, and to be maad next to the boot; and thei dreden.

20 Sothli he seyde to hem, I am; nyle 3e drede.

21 Therefore thei wolden take him in to the boot, and anon the boot was at the lond in to which thei wenten.

22 On the tothir day the companye, that stood ouer the see, sy3, for there was non othir boot there no but oon, and for Jhesu entride not with his disciplis in to the boot, but his disciplis

place. And the men sate doune, in nombre about fyue thousande.

11 Jesus toke the breed, and gave thanks, and gave to his disciples, and his disciples to them that were sett doune, and likwyse of the fysshes, as moche as they wolde.

12 When they had eten ynough, he sayde vnto his disciples, Gadder vpe the broken meate that remaineth, that nothinge be loost.

13 They gaddered it togedder, and filled twelve basketes wyth the broken meate of the fyue barly loves, which broken meate remainyd vnto them that had eaten.

14 Then those men, when they had sene the myracle that Jesus did, sayde, This is off a trueth the same prophet, which shall come into the world.

15 Jesus knew wele ynough, that they wolde come and take hym vpe, to make hym kyng, and therefore departed he agayne into a mountayne hymselfe a lone.

16 When even was come, his disciples went vnto the see.

17 And entred into a shyppe, and went ouer the see vnto Capernaum. And anon it was dareke, and Jesus was not come to them.

18 And the see arose, with a greete wynde.

19 When they had rowed aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye vnto the shyppe; and they were afrayed.

20 He sayd vnto them, Itt is I; be nott a frayde.

21 Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe whyther they went.

22 The daye folowynge the people, which stode on the other syde of the see, sawe, that there was none other shyppe there save that won wher in his disciples were entred, and that Jesus

is galipun.

23 Anþara þan skipa qemun us Tibairiadau newha þamma stada, þarei matidedun hlaif, ana þammei awiliudoda Frauya.

24 Þaruh þan gasawh managei, þatei Īesus nist yainar, niþ siponyos is, gastiġun in skipa, yah qemun in Kafarnaum, sokyandans Īesu.

25 Yah bigetun ina hindar marein, qeþunuh du imma, Rabbei, whan her qamt?

26 Andhof im Īesus, yah qap, Amen, amen, qiþa izwis, sokeiþ mik, ni þatei sewluþ taikmins yah fauratanya, ak þatei matideduþ þize hlaibe, yah sadai waurþuþ.

27 Waurkyaiþ ni þana mat þana fralusauan, ak mat þana wisandan du libainai aiweinon, þanei sunus mans gibij izwis; þanuh auk atta gasiglida Guþ.

28 Þaruh qeþun du imma, Wha tauyaima, ei waurkyaima waurstwa Guþs?

29 Andhof Īesus, yah qap du im, Ðat-ist waurstw Guþs, ei galaubyaiþ, þammei insandida yains.

30 Qeþun du imma, Appan wha tauyis þu taikne, ei saiwhaima, yah galaubyaima þus? wha waurkeis?

31 Attans unsarai manna matidedun ana aupidai, swaswe ist gameliþ, Hlaif us himina gaf im du matyan.

32 Þaruh qap im Īesus, Amen, amen, qiþa izwis, ni Moses gaf izwis hlaif us himina, ak atta meins gaf izwis hlaif us himina þana sunyeinan;

33 Sa auk hlaifs Guþs ist saei atstaig us himina, yah gaf libain þizai manasedai.

34 Þanuh qeþun du imma, Frauya, framwigis gif unsis þana hlaif.

35 Yah qap du im Īesus, Ik im sa hlaifs libainais; þana gaggandan du mis, ni huggreiþ; yah þana galaubyandan du mis, ni þaurseiþ wlanhun.

his leorning-enihtum, ac his leorning-enihtas sylfe ana fcon.

23 Oðre secpu comon fram Tiberiade wiþ ða stowe, ðar hig ðone hlaf æton, Drihtne þanciende.

24 Ða seo menigeo geseah, ðæt se Hælend ðar næs, ne his leorning-enihtas, ða eodon hig on secpu, and comon to Capharnaum, sohton ðone Hælend.

25 And ða hig gemetton hyne begeondan ðam mere, hig cwædon to him, Læreow, hwænne com ðu hider?

26 Se Hælend him andswarode, and cwæþ, Sçþ, ic secge eow, ne sece ge me, forðam ðe ge tænu gesawon, ac forðam ðe ge æton of ðam hlafon, and synd fulle.†

27 Ne wyrcap æfter ðam mete ðe forwyrþ, ac æfter ðam ðe þurh-wunap on ece lif, ðone mannes sunu eow sylþ; ðone God fæder getacnode.

28 Hig cwædon to him, Hwæt do we, ðæt we wyrccon Godes weorc?

29 Ða andswarode se Hælend, and cwæþ to him, Ðæt is Godes weorc, ðæt ge gelyfon on ðone, ðe he sende.

30 Ða cwædon hig, Hwæt ðest ðu to tæcne, ðæt we geseon, and gelyfon, ðæt ðu hit wyrc?

31 Ure fæderas æton heofonliene mete on wæstene, swa hit awriten is, He sealde him etan hlaf of heofone.

32 Se Hælend cwæþ to him, Sôþ, ic secge eow, ne sealde Moyses eow hlaf of heofenum, ac min fæder eow sylþ sôþne hlaf of heofenum;

33 Hit is Godes hlaf ðe of heofene com, and sylþ middan-earde lif.

34 Hig cwædon to him, Drihten, syle us ðysne hlaf.

35 Se Hælend cwæþ to him, Ic eom lifes hlaf; ne hingraþ ðone, ðe to me eymþ; and ne þyrst ðone næfre, ðe on me gelyfþ.

aloone wenten.

23 Forsothe othere bootis camen fro Tiberiade bisydis the place, where thei eeten breed, doynge thankings to God.

24 Therefore whanne the cumpany hadden seyn, for Jhesu was not there, nethere his discipulis, thei stizeden in to bootis, and camen to Capharnaum, sekinge him.

25 And whanne thei hadden founden him ouer the see, thei seyden to him, Raby, hou hast thou com hidur?

26 Jhesu answeride to hem, and seyde, Treuli, trenli, I seie to 3ou, 3e seken me, not for 3e sy3 the tokenis,[†] but for 3e eeten of looues, and ben fillid.

27 Worche 3e not mete that perischith, but that dwellith in to euerlastinge lyf, which *mete* mannis sone schal 3yue to 3ou; forsothe God the fadir bitokenede[†] him.

28 Therefore thei seiden to him, What schulen we do, that we worche the workis of God?

29 Jhesu answeride, and seide to hem, This is the work of God, that 3e bileue in to him, whom he sente.

30 Therefore thei seiden to him, Therefore what tokene doist thou, that we se, and bileue to thee? what worchist thou?

31 Oure fadris eeten manna in desert, as it is writun, He 3af to hem breed fro heuene for to ete.

32 Therefore Jhesu seith to hem, Treuli, treuli, I seie to 3ou, not Moyses 3af to 3ou very breed fro heuene, but my fadir 3yueth to 3ou verri breed fro heuene;

33 Sothli it is verri breed that cometh down fro heuene, and 3yueth lyf to the world.

34 Therefore thei seiden to him, Lord, euere 3yue to vs this breed.

35 Sothly Jhesu seide to hem, I am breed of lyf; he that cometh to me, schal not hungre; he that bileueth in me, schal neuere thirste.

went nott in with them into the shippe, butt that hys disciples were gone awaye alone.

23 There cam other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.

24 Then when the people sawe, that Jesus was not there, nether hys disciples, they also toke shippyng, and cam to Caparnaum, sekinge for Jesus.

25 And when they had founde hym on the other syde of the see, they sayd vnto hym, Master, when camest thou hidder?

26 Jesus answered them, and sayde, Verely, verely, I saye vnto you, ye seke me, nott be cause ye sawe the myraeles, but be cause ye ate of the breed, and were filled.

27 Laboure not for the meate which perissheth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you; for hym hath God the father sealed.

28 Then sayde they vnto hym, What shall we do, that we myght worke the workes of God?

29 Jesus answered, and sayd vnto them, This is the worke of God, that ye beleve on him, whom he hath sent.

30 They sayde vnto hym, What signe shewest thou then, that we maye se, and beleve the? what doest thou worke?

31 Oure fathers did eate manna in the desert, as yt ys written, He gave them breed from heven to eate.

32 Jesus sayde vnto them, Verely, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven;

33 For he is the breed of God which commeth doune from heven, and geveth lyfe vnto the worlde.

34 Then sayde they vnto hym, Master, ever moore geve vs this breed.

35 And Jesus sayde vnto them, I am that breed of lyfe; he that cometh to me, shall not hongre; and he that beleveth on me, shall never thirst.

36 Akei qap izwis, ꝥatei gascwhuþ mik, yah ni galaubeiþ.

37 All, ꝥatei gaf mis atta, du mis qimip; yah þana gaggandan du mis, ni uswairpa ut.

38 Unte atstaig us himina, nih ꝥeci tanyau wilyan meina, ak wilyan þis sandyandins mik.

39

40 Patuh þan ist wilya þis sandyandins mik, ei whazuh saei saiwhiþ þana sunu, yah galaubeiþ du imma, aigi libain aiweinon; yah urraisya ina ik in spedistin daga.

41 Birodidedun þan Iudaieis bi ina, unte qap, Ik im hlaifs sa atsteigands us himina.

42 Yah qeþun, Nin sa ist Iesus, sa sunus Iosefis, þizei weis kunþedum attan yah aipein? Whaiwa nu qijip sa, ꝥatei us himina atstaig?

43 Andhof þan Iesus, yah qap du im, Ni birodeip mip izwis misso.

44 Ni manna mag qiman at mis, nibai atta saei sandida mik, atþinsip ina; yah ik urraisya ina in þamma spedistin daga.

45 Ist gameliþ ana praufetum, Yah wairþand allai laisidai Gups. Whazuh nu sa gahausyands at attin, yah ganam, gaggip du mis.

46 Ni ꝥatei attan scwhi whas, nibai saei was fram attin, sa sawh attan.

47 Amen, amen, qiþa izwis, saei galaubeiþ du mis, aih libain aiweinou.

48 Ik im sa hlaifs libainais.

49 Attans izwarai matidedun manna in auþidai, yah gaswultun.

50 Sa ist hlaifs saei us himina atstaig, ei saei þis matyai, ni gadauþnai.

51 Ik im hlaifs sa libanda, sa us himina qumana. Yabai whas matyip þis hlaibis, libaiþ in ayukduþ. Yah þan sa hlaifs

36 Ac ic eow sæde, ðæt ge gesawon me, and ne gelyflon.

37 Eall, ðæt fæder me sylþ, cymþ to me; and ic ne weorpe ut ðone, ðe to me cymþ.

38 Fordan ðe ic ne com of heofenum, ðæt ic minne willan dō, ac ðæs willan ðe me sende.

39 Ðæt is ðæs fæder willa ðe me sende, ðæt ic nanþing ne forleose of ðam, ðe he me scalde, ac áwece ðæt on ðam ýtemestan dæge.

40 Ðis is mínes fæder willa ðe me sende, ðæt ælc ðe ðone sunu gesylþ, and on hine gelyfþ, hæbbe éce lif; and ic hine áwece on ðam ýtemestan dæge.

41 Ðá murenodon ða Iudeas be him, forðan ðe he cwæþ, Ic eom hláf ðe of heofenum com.

42 And hig cwædon, Hú nis ðis se Hælend, Iosepes sunu, we cunnon his fæder and his móder? Húmeta seþ ðes, Ic com of heofenum?

43 Se Hælend him andswarode, and cwæþ to him, Ne mureniaþ eow betweonan.†

44 Ne mæg nán man cuman to me, búton se fæder ðe me sende, hyne teó; and ic hine árære on ðam ýtemestan dæge.

45 On ðæra witegena bōcum is áwriten, Ealle eadlære beoþ Godes. Ælc ðe gehyrde æt fæder, and leornode, cymþ to me.

46 Ne geseah nán man fæder, búton se ðe is of Gode, se gesylþ fæder.

47 Sōþ, ic secge eow, se hæfþ éce lif, ðe on me gelyfþ.

48 Ic com lifes hláf.

49 U're fæderas æton heofenlicne mcte on wēstene, and hig synd deade.

50 Ðis is se hláf ðe of heofenum com, ðæt ne swelte, se ðe of him ytt.

51 Ic com lybbende hláf, ðe of heofenum com. Swá hwá swá ytt of ðyson hláfe, he leofaþ on écnysse. And se hláf ðe

36 But I seide to 3ou, for and 3e han seyn me, and 3e bileueden not.

37 Al thing, that the fadir 3yueth to me, schal come to me; and I schal not caste out him, that cometh to me.

38 For I cam down fro heuene, not that I do my wille, but the wille of him that sente me.

39 Forsothe this is the wille of him that sente me, the fadris, that al thing that the fadir 3af to me, I leese not of it, but a3en reise it in the laste day.

40 Sothly this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in to him, haue euerlasting lyf; and I schal a3en reyse him in the laste day.

41 Therefore Jewis gruechiden of him, for he hadde seyde, I am breed that cam down fro heuene.

42 And thei seiden, Wher this is not Jhesu, the sone of Joseph, whos fadir and modir we han knowun? Therefore hou seith this, I cam down fro heuene?

43 Therefore Jhesu answeride, and seide to hem, Nyle 3e grueche to gidere.

44 No man may come to me, no but the fadir that sente me, schal drawe him; and I schal a3en reyse him in the laste day.

45 It is writun in prophetis, And alle men schulen ben able to be tau3t of God. Ech man that herde of the fadir, and lernede, cometh to me.

46 Not for ony man sy3 the fadir, no but this that is of God, this sy3 the fadir.

47 Sothli, sothli, I seye to 3ou, he that bileueth in me, hath euerlasting lyf.

48 I am the breed of lyf.

49 3oure fadris eten manna in desert, and ben deede.

50 This is breed comynge down fro heuene, that if ony man schal ete therof, he deyeth not.

51 I am quyk breed, that cam down fro heuene. If ony man schal ete of this bred, he schal lyue with outen ende.

36 Butt I saye vnto you, that ye have sene me, and yett beleve ye not.

37 All, that my father geueth me, cometh to me; and hym that cometh to me, cast I not out at the dores.

38 For I cam doune from heven, not to do myne awne will, butt his will whiche hathe sent me.

39 And this is my fathers will which hath sent me, that of all which he hath geuen me, I shulde loose noo thyng, but shulde rayse it vp agayne at the laste daye.

40 And this is the wyll off hym that sent me, that every man whych seith the sonne, and beleueth on hym, haue euerlastynge lyfe; and I wyll rayse hym vp att the laste daye.

41 The Jewes murmured att itt, because he sayde, I am thatt breed which is come doune from heven.

42 And they sayde, Is nott this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe ys yt then thatt he sayeth, I cam doune from heven?

43 Jesus answered, and sayde vnto them, Murmur not betwene youre selves.

44 No man can come to me, except my father which hath sent me, drawe hym; and Y will rayse hym vp at the laste daye.

45 Hit is written in the prophetes, And they shall all be tau3ht of God. Every man which hath herde, and learned of the father, cometh vnto me.

46 Not that eny man hath sene the father, save he which is off God, the same hath sene the father.

47 Verely, verely, I saye vnto you, he that beleueth on me, hath euerlastynge lyfe.

48 I am that breed of lyfe.

49 Your fathers did eate manna in the wildernes, and are deed.

50 This is that breed which cometh from heven, that he wich off it eateth, shulde also not deye.

51 I am that livynge breed, which cam doune from heven. Yf eny man eate of this breed, he shall live for ever.

þanei ik giba, leik mein ist, þatei ik giba
in þizos manasedais libainais.

52 Þanuh sokun miþ sis misso Iudaicis,
qifandans, Whaiwa mag sa unsis leik
giban du matyan?

53 Þaruh qap du in Iesus, Amen,
amen, qifa izwis, nibai matyip leik þis
sunaus mans, yah driggkaip is bloþ, ni
habaip libain in izwis silban.

54 Saei matyip mein leik, yah driggkik
mein bloþ, aih libain aiweinon, yah ik
urraisa ina in þamma spedistin daga.

55 Þata auk leik meinata bi sunyai ist
mats, yah þata bloþ mein bi sunyai ist
dragk.

56 Saei matyip mein leik, yah driggkik
mein bloþ, in mis wisip, yah ik in imma.

57 Swaswe insandida mik libands atta,
yah ik liba in attins, yah saei matyip
mik, yah sa libaip in meina.

58 Sa ist hlaifs, saei us himina atstaig.
Ni swaswe matidedun attaus izwarai
manna, yah gadauþnodedun; ip saei
matyip þana hlaif, libaip in ayukduþ.

59 Þata qap in swanagoge, laisyands in
Kafarnaum.

60 Þanuh managai gahausyandans þize
siponye is, qeþun, Hardu ist þata waurd,
whas mag þis hautyon?

61 Ip witands Iesus in sis silbin, þatei
birodidedun þata þai siponyos is, qap du
in, þata izwis gamarzeip?

62 Yabai nu gasaiwhip sunu mans
ussteigan, þadei was faurpis?

63 Ahma ist saei liban tauyip, þata
leik ni boteip wait; þo waurda þoci
ik rodida izwis, ahma ist yah libains
ist.

64 Akei sind izwara sumai þaiei ni
galaubyand. Wissuh þan us frumista-
ya Iesus, wharyai sind þai ni galaub-
yandans, yah whas ist saei galeiweiþ
ina.

65 Yah qap, Duþe qap izwis, þatei ni
ainshun mag qiman at mis, nibai ist

ic sylle, is min flæsc for middan-eardes
life.

52 Ða Iudeas fliton him betweonan,
and cwædon, Hú mæg des his flæsc
us syllan to etanne?

53 Ða cwæþ se Hælend to him,† Sôþ,
ic seege eow, næbbe ge lif on eow, bûton
ge eton mannes suna flæsc, and his blôd
drincon.

54 Se hæfþ ece lif, ðe ytt min flæsc,
and drineþ min blôd, and ic hine arære
on ðam ytemestan dæge.

55 Sôþlice min flæsc is mete, and min
blôd ys drinc.

56 Se ðe ytt min flæsc, and drineþ min
blôd, he wunaþ on me, and ic on him.

57 Swá swá lybbende fæder me sende,
and ic lybbe þurh fæder, and se ðe me
ytt, he leofaþ þurh me.

58 Ðis is se hláf, ðe of heofenum eom.
Ná swá swá ure fæderas æton heofen-
licene mete, and deade wæron; se ðe
ytt ðysne hláf, he leofaþ on écnysse.

59 Ðás þing he sæde on gesamnunge,
ða he lærde on Capharnaum.

60 Manega his leorning-enihtra cwædon,
ða hig ðis gehýrdon, Heard is ðeos
spræc, hwá mæg hig gehýran?

61 Ða wiste se Hælend, ðæt his leorn-
ing-enihtas muredon betweox him
syllum be ðysum, and he cwæþ to him,
Ðæt eow beswicþ?

62 Gif ge geseoþ mannes sunu ástig-
endne, ðær he ær was?

63 Gást is se ðe geliffæst, flæsc ne
fremap nánþing; ða word ðe ic eow
sæde, synd gást and lif.

64 Ac sume ge ne gelyfap. Witodlice
se Hælend wiste fram fruman, hwæt ða
gelyfendan wæron, and hwá hine belæw-
an wolde.

65 And he cwæþ, Fordig ic eow sæde,
ðæt nán man ne mæg cuman to me,

And the breed that I schal ȝyue, is my fleisch for lyf of the world.

52 Therefore the Jewis chidden to gidere, seyinge, Hou may this ȝyue to vs his fleisch for to ete?

53 Therefore Jhesu seith to hem, Treuly, treuli, I seye to ȝou, no but ȝe schulen ete the fleisch of mannys sone, and drynke his blood, ȝe schulen not haue lyf in ȝou.

54 He that etith my fleisch, and drynketh my blood, hath cuerlasting lyf, and I schal aȝen reyse him in the laste day.

55 Forsoth my fleisch is verily mete, and my blood is verily drynke.

56 He that etith my fleisch, and drynkith my blood, dwellith in me, and I in him.

57 As my fadir lyuynge sente me, and I lyue for the fadir, and he that etith me, schal lyue for me.

58 This is breed, that cam down fro heuene. Not as ȝoure fadris eten manna, and ben deed; he that etith this breed, schal lyue with outen ende.

59 He seide thes thingis in the synagoge, techinge in Capharnaum.

60 Therefore manye of his disciplis heeringe, seyden, This word is hard, who may heere him?

61 Forsoth Jhesu witynge anemptis him silf, for his disciplis gruechiden of this thing, seide to hem, This thing selaundrith ȝou?

62 Therefore if ȝe schulen se mannys sone stizynge vp, wher he was bifore?

63 It is the spirit that quykeneth, the fleysch profiteth nothing; the wordis that I haue spokun to ȝou, ben spirit and lyf.

64 But ther ben summe of ȝou that bileuen not. Sothli Jhesu wiste at the begynnynge, whiche weren bileuynge, and who was to bitrayinge him.

65 And he seide, Therefore I seide to ȝou, that no man may come to me, no

And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

52 The Iewes strove amonge them selves, sayinge, Howe can this felowe geve vs his flesshe to eate?

53 Jesus sayde vnto them, Verely, verely, I saye vnto you, except ye eate the flesshe off the sonne of man, and drynke his bloude, ye shall not haue lyfe in you.

54 Whosoever eateth my flesshe, and drynketh my bloude, the same hath eternall lyfe, and I will rayse hym vp at the laste daye.

55 For my flesshe is meate in dede, and my bloude is drynke in dede.

56 He thatt eateth my flesshe, and drynketh my bloude, dwelleth in me, and I in hym.

57 As my lyuynge father hath sent me, even soo lyve I by my father, and he that eateth me, shall live by me.

58 This is the breed, which cam from heven. Nott as youre fathers have eaten manna, and are deed; he that eateth of this breed, shall live ever.

59 These thinges sayd he in the synagoge, as he taught in Capernaum.

60 Many of his disciples when they had herde this, sayd, This is an herde sayinge, who can abyde the hearynge of it?

61 Jesus knew in hym silfe, that his disciples murmured at hit, and sayde vnto them, Doth this offende you?

62 What and if ye shall se the sonne off man ascende vp, wher he was before?

63 It is the sprete that quykeneth, the flesshe proffeteth nothyng; the wordes that I speake vnto you, are sprete and lyfe.

64 But there are some off you that beleve not. For Jesus knewe from the begynnynge, which they were that beleved not, and who shulde betraye hym.

65 And he sayde, Therefore sayd I vnto you, that no man can come vnto me,

atgiban imma fram attin meinamma.

66 Uzuh þamma mela managai galiþun siponye is ibukai, yah þanaseþs miþ imma ni iddyedun.

67 Þaruh qaþ Iesus du þaim twalibim, İbai yah yus wileiþ galeiþan?

68 Þaruh andhof imma Seimon Paitrus, Frauya, du whamma galeiþaima? Waurda libainais aiweinons habais;

69 Yah weis galaubidedum, yah ukunþedum, þatei þu is Christus, sunus Guþs libandins.

70 Andhof im Iesus, Niu ik izwis .ib. gawalida, yah izwara ains diabaulus ist?

71 Qaruh þan þana İudan Seimonis, İskariotu, sa auk habaida ina galewyan, ains wisands þize twalibe.

CHAP. VII. † Yah wharboda Iesus afar þata in Galeilaia, ni auk wilda in İudaia gaggan, unte sokidedun ina þai İudaieis usqiman.

2 Wasul þan newha duljs İudaie, so Hleprastakeins.

3 Þaruh qeþun du imma broþryus is, Usleiþ þaþro, yah gagg in İudaian, ei yah þai siponyos saiwhaina waurstwa þeina þoei þu tauyis;

4 Ni manna auk in analaugnein wha tauyiþ, yah sokeiþ sik uskunþana wisan. Yabai þata tauyis, bairhtei þuk silban þizai manasedai.

5 Ni auk þai broþryus is galaubidedun imma.

6 Þaruh qaþ im Iesus, Mel mein ni nauh ist, iþ mel izwar sinteino ist manwu.

7 Ni mag so manaseþs fiyan izwis, iþ mik fiyaiþ; unte ik weitwodya bi ius, þatei waurstwa izze ubila sind

8 Yus galeiþiþ in dulþ þo, iþ ik ni nauh galeiþa in þo dulþ, unte meinata mel ni nauh usfulliþ ist.

9 Þaruh þan qaþ du im, wisands in Galeilaia.

10 İþ biþe galiþun þai broþryus is,

lúton mīn fæder hit him sylle.

66 Syddan manega his leorning-cnihta cyrdon on bæc, and ne eodon mid him.

67 Ðá cwæp se Hælend to ðam twelfum, Cwede ge wylle ge fram me?

68 Ðá andwyrde him Simon Petrus and cwæp, Drihten, to hwám gá we? Ðú hæfst éces lifes word;

69 And we gelyfaþ, and witon, ðæt ðú cart Crist, Godes sunu.

70 Se Hælend him andswarode and cwæp, Hú ne geceas ic eow twelfe, and cower án is deofol?

71 And he hyt cwæp be Iuda Scarioþe, des hine belæwde, ðá he wæs án ðara twelfa.

CHAP. VII. † Syddan fór se Hælend to Galilea, he nolde faran to Iudea, forðam ðe ða Iudeas hine sóhton and woldon hyne ofsleán.

2 Hit wæs gehende Iudea freols-dæge.

3 His bróðro cwædon to him, Far he non, and gá on Iudea land, ðæt ðine leorning-cnihtas geseon ða weore ðe ðú wyrest;

4 Ne ðeþ nán man nánþing on ðiglum, ac sécþ ðæt hit open sý. Gif ðú ðás þing ðeost, geswútela ðe sylfne middan-earde.

5 Witodlice ne his magas ne gelyfdou on hine.

6 Ðá cwæp se Hælend to him, Gyt ne com mīn tid, eower tid is synle gearu.

7 Ne mæg middan-eard eow hatian, ac he hataþ me; forðam ic eýðe gewitnesse be him, ðæt his weore synd yfele.

8 Fare ge to ðisum freols-dæge, ic ne fare to ðisum freols-dæge, forðam mīn tid nis gyt gefylled.

9 He wunode on Galilea, ðá he ðás þing sæde.

10 Eft ðá his bróðru fóron, ðá fór

but it were ȝounn to him of my fadir.

66 Fro this tyme manye of his disciplis wenten a bak, and now wenten not with him.

67 Therefore Jhesu seide to the twelue, Where and ȝe wolen go awaye?

68 Therefore Symount Petre answeride to him, Lord, to whom schulen we go? Thou hast wordis of euerelasting lyf;

69 And we han bilenyd, and knowun, for thou art Crist, the sone of God.

70 Therefore Jhesu answeride to hem, Wher I chees not ȝou twelue, and oon of ȝou is a deuel?

71 Forsothe he seide of Judas of Symount, of Scarioth, forsoth this was to betraiyunge him, whanne he was oon of twelue.

CHAP. VII. 1 Forsothe afir thes thingis Jhesu walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis souȝten for to sle him.

2 Sothli ther was in the nexte a feeste day of Jewis, Scenofegia.†

3 Forsothe his bretheren seiden to him, Passe fro hennis, and go in to Judee, that and thi discipleis se thi werkis that thou doist;

4 Forsothe no man doth ony thing in hid place,† and he sekith to be in to opyn. If thou dost thes thingis, schewe thi silf to the world.

5 Forsothe nether his britheren bilueden in to him.

6 Therefore Jhesu seith to hem, My tyme cam not ȝit, but ȝoure tyme is euermore redy.

7 The world may not haue hatid ȝou, sothli it hatith me; for I bere witnessing therof, for the workis of it ben yuele.

8 Stize ȝe vp at this feeste day, but I schal not stize vp at this feeste day, for my tyme is not ȝit fillid.

9 Whanne he hadde seid thes thingis, he dwelte in Galilee.

10 Forsothe as his britheren stizeden

except it were geuen vnto hym of my father.

66 From that tyme many of his disciples went a waye from him, and companied no moore with hym.

67 Then sayde Jesus to the twelue, Will ye alsoo goo awaye?

68 Simon Peter answered hym, Master, to whom shall we goo? Thou haste the wordes off eternall lyfe;

69 And we have beveled, and knowen, that thou arte Christ, the sonne off the lyyunge God.

70 Jesus answered them, Have not I chosen you twelue, and yett one off you is the devyll?

71 He spake it off Judas Iscariot, the sonne of Simon, for he itt was that shulde betraye hym, and was one of the twelue.

CHAP. VII. 1 After that Jesus went about in Galile, and wolde not goo about in Iewry, for the Iewes soughtt to kyll hym.

2 The Iewes Tabernacle feast was at honde.

3 His brethren therefore sayde vnto hym, Gett thy silfe hence, and goo into Iewry, that thy disciples maye se thy workes that thou doest;

4 There is no man that doeth eny thyng secretly, and he hym silfe seketh to be knowen. Yf thou do soeche thynges, shewe thy silfe to the worlde.

5 For as yet his brethren beveled not in hym.

6 Then Jesus sayd vnto them, My tyme is not yett come, youre tyme is all waye redy.

7 The worlde can not hate you, me it hateth; be cause I testyfy off hitt, thatt the workes off itt are evyll.

8 Goo ye vppe vnto this feast, I will nott goo vppe yett vnto this feaste, for my tyme is nott yett full come.

9 These wordes he sayde vnto them, and aboode still in Galile.

10 As sone as his brethren were goone

þanuh yah is galaiþ in þo dulþ, ni andaugyo, ak swe analaugniba.

11 Þanuh Iudaieis sokidedun ina in bizai dulþai, yah qeþun, Whar ist yains?

12 Yah birodeins mikila was in managein. Sumaih qeþun, Þatei sunyeins ist; anþarai qeþun, Ne, ak airzeiþ þo managein;

13 Nih þan ainsnun sweþauh balþaba rodida bi ina, in agisis Iudaie.

14 Iþ yuþan ana midyai dulþ, usstaig Iesus in allh, yah laisida.

15 Yah sildaleikidedun manageins, qiþ-andans, Whaiwa sa bokos kann, unus-laisiþs?

16 Andhof þan Iesus, yah qaþ, So meina laiseins nist meina, ak þis sandyandins mik.

17 Yabai whas wili wilyan is tauyan, ufkunnaþ bi þo laisein, framuh Gupa siyai, þau iku fram mis silbin rodyā.

18 Saei fram sis silbin rodeiþ, hauhiþa seina sokeiþ; iþ saei sokeiþ hauhiþa þis sandyandins sik, sah sunyeins ist, yah inwindiþa in imma nist.

19 Niu Moses gaf izwis witop, yah ni ainshun izwara tauyiþ þata witop? Wha mik sokeiþ usqiman?

20 Andhof so managei, yah qeþun, Unhulþon habais; whas þuk sokeiþ usqiman?

21 Andhof Iesus, yah qaþ du im, Ain waurstw gatawida, yah allai sildaleikeiþ.

22 Dupþe Moses atgaf izwis bimait; ni þatei fram Mose siyai, ak us attam; yah in sabbato bimaitiþ mannan.

23 Yabai bimait nimiþ manna in sabbato, ei ni gatairaidau witop þata Mosezis, iþ mis hatizop, unte allana mannan hailana gatawida in sabbato?

24 Ni stoyaiþ bi siunai, ak þo garaihton staua stoyaiþ.

25 Qeþunuh þan sumai piþe Iairu-saulwmeite, Niu sa ist, þammei sokyand usqiman?

he eac to ðam freols-dæge, næs nā openlice, ac dýgollice.

11 Ðā Iudeas hine sōhton on ðam freols-dæge, and cwædon, Hwar is he?

12 And mycel gehlȳd wæs on ðære menigeo be him. Sume cwædon, He ys gōd; oðre cwædon, Nese, ac he beswīcþ ðis fole;

13 Ðeah hwæðere ne spræc nān man openlice be him, for ðæra Iudeā ege.†

14 Ðā hit wæs mid-dæg ðæs freols-dæges, ðā eode se Hælend into ðam temple, and lārde.

15 And ða Iudeas wundredon, and cwædon, Hūmeta can ðes stafas, ðonne he ne leornode?

16 Se Hælend him andswarode, and cwæþ, Mīn lār nis nā mīn, ac ðæs ðe me sende.

17 Gyf hwā wyle his willan dōn, he gecnæwþ be ðære lāre, hwæðer heo sī of Gode, hwæðer ðe ic be me sylfum spece.

18 Se ðe be him sylfum sprycþ, sēcþ his āgen wuldor; se ðe sēcþ ðæs wuldor ðe hyne sende, se is sōpfast, and nis nān unrihtwisnys on him.

19 Hū ne scalde Moyses eow æ, and eower nān ne healt ða æ? Hwī sēce ge me to ofsleanne?

20 Ðā andswarode seo menigeo, and cwæþ, Deofol ðē stieap on; hwā sēcþ ðē to ofsleanne?

21 Ðā andswarode se Hælend, and cwæþ to him, An weore ic worhte, and ealle ge wundriap.

22 Fordȳ Moyses eow sealde ymb-snyðenysses; næs nā forði ðe heo of Moyses sȳ, ac of fæderon; and on reste-dæge ge ymb-snyðap mannan.

23

. . . . ðæt Moyses æ ne sȳ toworpen, and ge belgaþ wið me, forðam ðe ic gehæalde ānne man on reste-dæge?

24 Ne dēme ge be ansȳne, ac dēmaþ rihtne dōm.

25 Sume cwædon ða ðe wæron of Hierusalem, Hū nis ðis, se ðe hi sēcap to ofsleanne?

vp, thame and he stized vp at the feeste day, not opynli, but as in pryuci.

11 Therefore the Jewis souzten him in the feeste day, and seiden, Wher is he ?

12 And moche grueching was of him in the company of peple. Forsothe summe seiden, For he is good ; forsoth othere seiden, Nay, but he disceyuelh the companyes ;

13 Netheles no man spak opynly of him, for the drede of Jewis.

14 Forsothe now the feeste day medlinge,† Jhesu wente vp in to the temple, and tauzte.

15 And the Jewis wondriden, seyinge, Hou kan this man lettris, sithen he hath not lernyd ?

16 Jhesu answeride to hem, and seide, My doctrine is not myn, but his that sente me.

17 If ony man schal wilne to do his wille, he schal knowe of the tchinge, wher it be of God, wher I speke of my silf.

18 He that spekith of himself, sekith his owne glorie ; forsoth he that sekith the glorie of him that sente him, this is sothfast, and vnrihtfulnessse is not in him.

19 Wher Moyses 3af not to 3ou a lawe, and no man of 3ou doth the lawe ? What seken 3e to sle me ?

20 The company answeride, and seide, Thou hast a deuyll ; who sekith for to sle thee ?

21 Jhesu answeride, and seide to hem, I haue don o work, and alle 3e wondren.

22 Therefore Moyses 3af to 3ou circumcioun ; not for it is of Moyses, but of fadiris ; and in the saboth 3e circumcididen a man.

23 If a man takith circumcioun in the saboth, that the lawe of Moyses be not brokun, han 3e indignacioun† to me, for I made al the man hool in the sabot ?

24 Nyle 3e deme vp the face, but deme a rihtful dom.

25 Therefore summe of Jerusalem seiden, Wher this is not, whom the Jewis seken to slec ?

vppe, then went he also vppe vnto the feast, nott openly, butt as it were prevely.

11 Then sought hym the Iewes at the feast, and sayde, Where is he ?

12 And moche murmuryng was there of hym amonge the people. Some sayde, He is goode ; wother sayde, Naye, but he deceaveth the people ;

13 No man spake openly of hym, for feare of the Iewes.

14 In the myddes of the feast, Jesus went vppe into the temple, and taught.

15 And the Iewes marveyllid, saynge, Howe knoweth he the scriptures, seyng that he never learned ?

16 Jesus answered them, and sayde, My doctrine is nott myne, butt hys thatt sent me.

17 Yff eny man wyll do hys will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my silfe.

18 He that speaketh of him silfe, seketh his awne prayse ; butt whosoever seketh his prayse that sent him, he ys true, and no vnrihtewesnes is in hym.

19 Did not Moses geve you a lawe, and yet none off you kepeh the lawe ? Why goo ye a boute to kill me ?

20 The people answered, and sayde, Thou hast the devyll ; who goeth aboute to kill the ?

21 Jesus answered, and sayde vnto them, I have done won worke, and ye all marvayle.

22 Moses therefore gave vnto you circumcioun ; not because it is of Moses, but of the faders ; and yet ye on the saboth daye circumcise a man.

23 Yf a man on the saboth daye receave circumcioun, with out breakyng of the lawe off Moses, disdayne ye at me, be cause I made a man every whit whoale on the saboth daye ?

24 Judge not after the vtter aperaunce, but iudge rihtewes iudgement.

25 Then sayd sum of them of Jerusalem, Is nott this he, whom they went aboute to kill ?

26 Yah sai ! andaugiba rodeiþ, yah waiht du imma ni qipand. İbai aufo bi sunyai ufkuþpedun þai reiks, þatei sa ist bi sunyai Christus ?

27 Akei þana kunnun, whaþro ist ; iþ Christus biþe qimiþ, ni manna wait whaþro ist.

28 Hropida þan, in alh laisyands İesus, yah qipands, Yah mik kunnun, yah wituþ whaþro in ; yah af mis silbin ni qam, ak ist sunyeins saei sandida mik, þanei yus ni kunnun.

29

. . . . iþ ik kann ina, unte fram imma im, yah is mik insandida.

30 Sokidedun þan ina gafaban, yah ni ainshun uslagida ana ina handu, unte nauhanuh ni atıddya wheila is.

31 İþ managai þizos manageins galaubidedun imma, yah qeþun, Christus þan qimiþ, ibai ei managizeins taiknins tauyai, þa:mei sa tawida ?

32 Hausidedun þan Fareisaieis þo managein birodyandein bi ina þata ; inuh-sandidedun andbahtans þai Fareisaieis, yah þai auhumistans gudyans, ei gafaifaheina ina.

33 Panuh qaþ İesus, Nauh leitila wheila miþ izwis im, yah þan gagga du þamma sandyandin mik.

34 Sokeiþ mik, yah ni bigitiþ ; yah þarei im ik, yus ni maguþ qiman.

35 Þaruh qeþun þai İudaieis du sis misso, Whadre sa skuli gaggan, þei weis ni bigitaima ina ? nibai in distahein þiudo skuli gaggan, yah laisyan þiudos ?

36 Wha siyai þata waurd, þatei qaþ, Sokeiþ mik, yah ni bigitiþ ; yah þarei im ik, yus ni maguþ qiman ?

37 İþ in spedistin daga þamma mikilin dulþais, stoþ İesus, yah hropida, qipands, Yubai whana þaursyai, gaggai du mis, yah driggkai.

38 Saei galaubeiþ du mis, swaswe qaþ gameleins, Awhos us wambai is rinnaud watins libandins.

39 Þatuh þan qaþ bi Ahman, þanei skuldedun niman þai galaubyandans du

26 And nu ! he spyceþ openlice, and hig ne cwedaþ nan þing to him. Cwede we hwæder ða caldras ongyton, ðæt ðis is Crist ?

27 Ac we witon, hwanon ðes is ; ðonne Crist cymþ, ðonne nat nan man hwanon he biþ.

28 Se Hælend clypode, and larde on ðam temple, and cwæþ, Me ge cunnon, and ge witon hwanon ic eom ; and ic ne com fram me sylfum, ac se is soþ ðe me sende, ðone ge ne cunnon.

29 Ic hine can, and gif ic secge ðæt ic hine ne cunne, ic beo leas, and eow gelic ; ic hine can, and ic eom of him, and he me sende.

30 Hig hine sohton to nimanne, and hyra nan hys ne æt-hran, forðam ðe his tid ne com ða gyt.

31 Manega of ðære menigeo gelyfdon on hine, and cwædon, Cwede ge wyreþ Crist ma tæcna, ðonne he cymþ, ðonne ðes ðeþ ?

32 Ða Pharisei gehyrdon ða menigeo ðus mureniende be him ;[†] ða caldras and ða Pharisei sendon hyra þenas, ðæt hig woldon hine gefon.

33 Ða cwæþ se Hælend, Gyt ic beo sume hwile mid eow, and ic gange to ðam, ðe me sende.

34 Ge secaþ me, and ne findaþ ; and ge ne magon cuman, ðar ic eom.

35 Ða Iudeas cwædon betweenan him sylfum, Hwyder wyle ðes faran, ðæt we hine ne findon ? ewyst ðu wyle he faran on þeoda todræfednesse, and hig læran ?

36 Hwæt is ðeos spræc, ðe he sprycþ, Ge secaþ me, and ne findaþ ; and ge ne magon cuman, ðar ic eom ?

37 On ðam æftemestan mæran freols-dæge, stod se Hælend, and clypode, Cume to me, se ðe hine þyrste, and drince.

38 Se ðe gelyfþ on me, swa ðæt gewrit cwyþ, Lybbendes wætres flod flowaþ of his innode.

39 Ðæt he cwæþ be ðam Gaste, ðe ða sceoldon underfon ðe on hine gelyf-

26 And lo! he spekith openly, and thei seyn no thing to him. Wher the princes knewen verily, for this is Crist?

27 But we witen this *man*, of whennis he is; and forsoth whanne Crist schal come, no man wot of whennis he is.

28 Therefore Jhesu criede in the temple, techinge hem, and seyinge, And ye witen me, and of whennis I am; and I cam not of my silf, but he is trewe that sente me, whom ye knowen not.

29 I woot him, and if I schal seie for I woot not him, I schal be lyk to you, a lyere; and I woot him, for of him I am, and he sente me.

30 Therefore thei souyten for to take him, and no man sente in to him hondis, for his our cam not ȝit.

31 Sothli many of the cumpanye bileueden in to him, and seiden, Whanne Crist schal come, wher he schal do mo tokenes, than this doth?

32 Pharisees herden the cumpenye of peple grucehinge of him thes thingis; and the princes of Pharisees senten mynistris, that thei schulden take him.

33 Therefore Jhesu seide to hem, ȝit a litel tyme I am with you, and I go to the fadir, that sente me.

34 Ye schulen seke me, and ye schulen not fynde; and where I am, ye moun not come.

35 Therefore the Jewis seiden to hem silf, Whidur is this to goynge, for we schulen not fynde him? wher he is to goynge in to scatteringe of hethene men, and is to techinge hethene men?

36 What is this word, which he seide, ye schulen seke me, and ye schulen not fynde; and where I am, ye moun not come?

37 Forsoth in the laste day of the grete feeste, Jhesu stood, and criede, seyinge, If ony man thirstith, come he to me, and drynke he.

38 He that bileueth in to me, as the scripture seith, Flodis of quyke watir schulen flowe of his wombe.

39 Sothli he seide this thing of the Hooly Goost, whom men bileuynge in

26 Beholde! he speaketh boldly, and they saye nothyng to him. Do not oure ruclars knowe in dede, that this is very Christ?

27 Butt we knowe this man, whence he is; but when Christ commeth, no man shall knowe whence he is.

28 Then cryed Jesus in the temple, as he taught, sayinge, And me ye knowe, and whence I am ye knowe; and I am nott come off my silfe, butt he thatt sent me is true, whom ye knowe nott.

29

. . . I knowe hym, for I am off hym, and he hath sent me.

30 Then sought the Iewes to take hym, butt no man layde hondes on hym, be cause his tyme was nott yett come.

31 Many off the people beleved on hym, and sayde, When Christ commeth, will he do moo myracles, then this man hath done?

32 The Pharises herde that the people murmured suche thynges about hym; and the Pharises and scribes sent ministers forthe, to take hym.

33 Then sayde Jesus vnto them, Yett am I a lytell whyle with you, and then goo I vnto hym, that sent me.

34 Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come.

35 Then sayde the Iewes bitwene them selves, Whither will he goo, that we shall nott fynde hym? will he goo amonge the gentyls which are scattered all a broade, and teache the gentyls?

36 What maner off sayinge ys thys, that he sayde, Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come?

37 In the laste daye, that grett daye off the feaste, Jesus stode, and cryed, sayinge, Yf eny man thyrst, lett hym come vnto me, and drynke.

38 Whosoever beleveth on me, as sayeth the scripture, Outt off his belly shall flowe ryvers off water off lyfe.

39 This spake he off the Sprete, which they that beleved on hym shulde re-

imma ; unte ni nauhþanuh was Ahma sa Weiba ana im, unte Iesus nauhþanuh ni hauhiþs was.

40 Managai þan þizos manageins, hausyandaus þize waurde, qeþun, Sa ist bi sunyai sa praufetes.

41 Sumaih qeþun, Sa ist Christus. Sumaih qeþun, Ibai þau † us Galeilaia Christus qimip ?

42 Niu gameleins qap, þatei us fraiwa Daweidis, yah us Beþlailaim weilsa, þarei was Daweid, Christus qimip ?

43 Þanuh missaqiss in þizai managein warþ bi ina.

44 Sumaih þan ize wildedun fahan ina, akei ni ainshun uslagida ana ina handuns.

45 Galipun þan þai andbahtos du þaim auhumistam gudyam yah Fareisaium, þaruh qeþun du im yainai, Duwhe ni attauluþ ina ?

46 Andhofun þai andbahtos, Ni whanuhun aiw rodida manna, swaswe sa manna.

47 Andhofun þan im þai Fareisaieis, Ibai yah yus afairzidai siyup ?

48 Sai yau ainshun þize reike galaubidedi imma, aiþþau Fareisaie ?

49 Alya so managei, þatei ni kunnun witoþ, fraqipanai sind.

50 Qap Nikaudemus du im, saei atid-dya du imma in naht, sunis wisands ize,

51 Ibai witoþ unsar stoyip mannan, nibai faurþis hauseip fram imma, yah ufkunnaiþ wha tauyai ?

52 Andhofun, yah qeþun du imma, Ibai yah þu us Galeilaia is ? Ussokei, yah saiwi, þatei praufetus us Galeilaia ni urreisip.

63

don ; ði gyt næs se Gást geseald, forðam ðe se Hælend næs ða gyt gewuldrod.†

40 Of ðære tīde seo menigeo cwæþ, ða heo gehyrde ðas his spræce, ðes is sōþ witega.

41 Sumne cwædon, He is Crist. Sume cwædon, Cwede ge, cymþ Crist fram Galilea ?

42 Hū ne cwyp ðæt gewrit, ðæt Crist cymþ of Dauides cynne, and of Bethleem ceastre, ðar ðar Dauid wæs ?

43 Witodlice ungeþwærnes was geworden on ðære menigeo for him.

44 Sume hig woldon hine niman, ac hyra nān his ne æt-hrān.

45 Ða þenas comon to ðam biseopum and to ðam Phariseum, and hig cwædon to him, For hwi ne brohton ge hine hider ?

46 Ða andwyrdon ða þenas and cwædon, Ne spræc næfre nān man, swā ðes man sprycþ.

47 Ða cwædon ða Pharisei to him, Synd ge beswicene ?

48 Cwede ge gelyfde ænig ðæra ealdra, oððe ðæra Pharisea on hyne ?

49 Ac ðeos menigeo, ðe ne cūde ða æ, hig synd áwyrgeðe.

50 Ða cwæþ Nichodemus to him, se ðe com to him on nyht, se wæs hyra ān,

51 Cwyst ðú dēmp ūre æ ænigne man, būton hyne man ær gehyre, and wite hwæt he dō ?

52 Hig andswaredon, and cwædon to him, Cwyst ðú ðæt ðú sī Galileise ? Smea, and geseoh, ðæt nān witega ne cymþ fram Galilea.

53 And hig cyrdon ealle hām.

CHAP. VIII. †1 Se Hælend f̅r on Oliuetes dūne.

2 And com eft on dæg-réd to ðam temple ; and eall ðæt folc com to him ; and he sæt and lærde hig.

to him weren to takinge; forsoth the Spirit was not ȝit ȝounn, for Jhesus was not ȝit glorified.

40 Therefore of that companye, whaune thei hadden herde thes wordis of him, thei seiden, This is verili a prophete.

41 Othere seiden, This is Crist. Forsoth summe seiden, Wher Crist cometh fro Galilee?

42 Wher the scripture seith not, that of the seed of Dauith, and of the castel of Bethleem, where Dauith was, Crist cometh?

43 And so dissencioun is maad in the company for him.

44 Forsothe summe of hem wolden take him, but no man sente hondis on him.

45 Therefore the mynistris camen to the bishopis and Pharisees, and thei seiden to hem, Whi brouȝte ȝe not him?

46 The mynistris answeriden, Neure man spak so, as this spekith.

47 Therefore the Farisees answeriden to hem, Wher and ȝe be disceyued?

48 Wher ony of the princes bileueden in to him, or of the Pharisees?

49 But this company of peple, that knew not the lawe, ben cursid.

50 Nycodeme seith to hem, he that cam to him in nyȝte, that was oon of hem,

51 Wher oure lawe demeth a man, no but first it haue herd of him, and knowe what he doth?

52 Thei answeriden, and seiden to him, Wher and thou crt a man of Galilee? Seke thou scripturis, and se thou, for a prophete rysith not of Galilee.

53 And thei turnedyn agen, eeh in to his hows.

ceave; for the Holy Gost was not yet there, because that Jesus was nott yett glorified.

40 Many off the peple, when they herde this sayinge, sayd, This is no doute a prophet.

41 Wother sayde, This is Christ. Some sayde, Shall Christ come out off Galile?

42 Sayeth nott the scripture, that Christ shall come off the seed off David, and out of the toune off Bethleem, where David was?

43 So was there disseneion amonge the peple for hys sake.

44 And some off them wolde have taken hym, butt noo man layed hondes on hym.

45 Then cam the ministers to the hyc prestes and Pharises, and they sayde vnto them, Why have ye not brought hym?

46 The servauntes answered, Never man spake, as thys man speaketh.

47 Then answered them the Pharises, Are ye alsoo disceaved?

48 Doth eny of the ruelers, or off the Pharises beleve on hym?

49 Butt the commen peple, whyche knowe nott the lawe, are a cursid.

50 Nicodemus sayde vnto them, he that cam to Jesus by nyght, whych was one off them,

51 Doth oure lawe iudge eny man, before it be herde, and knowen what he hath done?

52 They answered, and sayde vnto hym, Arte thou alsoo off Galile? Searche, and loke, for out of Galile aryseth noo prophet.

53 And every man went vnto his awne housse.

CHAP. VIII. 1 Forsothe Jhesu wente in to the mount of Olyuete.

2 And erly eft he cam in to the temple; and all the peple cam to him; and he sittinge tauȝte hem.

CHAP. VIII. 1 Jesus went vnto the Mounte Olivete.

2 And erly in the mornynge cam agayne into the temple; and all the peple cam vnto hym; and he sate doune and tauȝht them.

3 Ðá læddon ða Pharisei and ða bōc-
eras to him án wif seo wæs áparod on
unriht-hámede, and setton hig to-middes
hyra,

4 And cwædon to him, Lāreow, ðis
wif wæs áfunden on unrihton hámede, .

5 Moyses us bebead on ðære áe ðæt
we sceoldon ðus gerade mid stánnum
ofortfian; hwæt cwyst ðú?

† ðis hig cwædon his fandiende, ðæt
hig hine wréltou. Se Hælend ábeah
nyðer, and wrát mid his fingre on ðære
eorþan.

7 Ðá hig þurh-wunedon hine ácsiende,
ðá árás he upp, and cwæþ to him, Lóca,
hwylc eower si synleas, weorpe árcst
stán on hi.

8 And he ábeah eft, and wrát on ðære
eorþan.

9 Ðá hig ðis gehýrdon, ðá eodon hig
út án æfter ánum,
.; and he gebád ðar sylf, and ðæt
wif stód ðær on middan.

10 Se Hælend árás up, and
cwæþ to hyre, Wif, hwar synd ða ðe
ðe wrégdon? ne fordémde ðe nán man.

11 And heo cwæþ, Nā, Drilten. And
se Hælend cwæþ, Ne ic ðe ne fordeme;
dó gá, and ne synga ðú næfre má.

12 †Eft se Hælend spræc ðás þing to
him, and cwæþ, Ic eom middan-eardes
leolt; se ðe me fyligþ, ne gæþ he ná
on þýstro, ac he hæþ lifes leolt.

12 Aftra du im Iesus rodida, qapuh,
Ik im liuhaþ manasedais; saei laisteiþ
mik, ni gaggiþ in riqiza, ak habaiþ liuhaþ
libainais.

13 Þanuh qeþun du imma þai Farei-
saieis, Þu bi þuk silban weitwodeis; so
weitwodiþa þeina nist sunyeina.

14 Andhof Iesus, yah qap du im, Yah
yabai ik weitwodya bi mik silban, sunya
ist so weitwodiþa meina; unte wait
whaþro qam, yah whaþ galeiþa. Iþ yus
ni wituþ whaþro qima, aiþþau whaþ ga-
leiþa.

15 Yus bi leika stoyiþ, iþ ik ni stoya
ainnolun;

16 Aþþan yabai stoya ik, staua meina

13 Ðá Pharisei cwædon to him, Ðú
cýdst gewitnesse be ðe sylfum; nis ðin
gewitnes sōþ.

14 Se Hælend andswarode, and cwæþ
to him, Gif ic cýðe gewitnesse be me
sylfum, min gewitnes is sōþ; forðam ðe
ic wát hwanon ic eom, and hwyder ic
gá. Ge nyton hwanon ic eom, ne hwyder
ic gá.

15 Ge démaþ æfter flæsce, ic ne déme
nánnum men;

16 And gyf ic déme, min dcm is scþ,

3 Sothli scribis and Pharisees bryngen a womman takun in auowtrie, and settiden hir in the middil,

4 And seiden to him, Maistir, this womman is now takun in auoutrie, . . .

5 Forsoth in the lawe Moyses commaundide vs for to stoon siche; therefore what seist thou?

6 Sothli thei seiden this thing temptinge him, that thei myȝten accuse him. Forsothe Jhesu bowinge him silf down, wrot with the fyngir in the erthe.

7 Sothly whanne thei lastiden[†] axinge him, he reiseide him silf, and seide to hem, Which of ȝou that is with oute synne, first sende a stoon in to hir.

8 And eft he bowinge down him silf, wroot in the erthe.

9 Sothli thei heeringe thes thingis, wenten away oon aftir an other, thei bigynnyng at the eldere men; and Jhesu dwelte aloone, and the womman stondinge in the myddel.

10 Sothli Jhesu reisyng him silf, . . . seide to hir, Womman, wher ben thei that accusiden thee? no man dampnede thee.

11 The which seyde, No man, Lord. Jhesu seith to hir, Nether I schal dampne thee; go thou, and now affirward nyle thou do synne.

12 Therefore eft Jhesu spak to hem, sayinge, I am the list of the world; he that such me, walkith not in derknessis, but schal haue the list of lyf.

13 Therefore the Pharisees seiden, Thou berist witnessing of thi silf; thi witnessing is not trewe.

14 Jhesu answeride, and seide to hem, And if I bere witnessing of my silf, my witnessing is trewe; for I woot fro whennis I cam, and whidur I go. Forsothe ȝe witen not fro whennus I come, or whidur I go.

15 Forsoth ȝe demen vp the fleisch, I deme not ony man;

16 And if I deme, my dom is trewe,

3 The scribes and Pharises brought vnto hym a woman taken in advoutrie, and sett her in the middes,

4 And sayde vnto hym, Master, thys woman was taken in advoutrie, even as the dede was a doying.

5 Moses in the lawe commaunded vs that suche shulde be stoned; what sayst thou therefore?

6 And thys they sayde to tempt hym, that they myȝt have wher off to accuse hym. Jesus stouped doune, and wyth hys fyngir wrote on the grounde.

7 And whill they continued axynge hym, he lifte hym sylfe vppe, and sayde vnto them, Lett hym thatt ys a mouge you wyth out synne, cast the fyrst stone at her.

8 And agayne he stouped doune, and wrote on the grounde.

9 As sone as they herde that, they went out won by won, the eldest fyrst; and Jesus was lefte a lone, and the woman stondynge in the myddes.

10 When Jesus had lifte vppe hym sylfe agayne, and sawe noo man butt the woman, he sayde vnto her, Woman, where are those thyne accusars? hath no man condempned the?

11 She sayde, Syr, no man. Jesus sayde, Nether do I condempne the; goo hence, and synne no moare.

12 Then spake Jesus agayne vnto them, sayinge, I am the light off the worlde; he that foloweth me, shall nott walke in darcknes, butt shall haue the light of lyfe.

13 The Pharises sayde vnto hym, Thou bearest reccorde of thy sylfe; thy reccorde ys not true.

14 Jesus answered, and sayde vnto them, And yf I beare reccorde off my sylfe, my reccorde is true; for I knowe whence I cam, and whither I goo. Ye cannot tell whence I come, and whither I goo.

15 Ye iudge after the flesshe, I iudge no man;

16 And yff I iudge, then ys my iudg-

sunyeina ist, unte ains ni im, ak ik yah saei sandida mik atta.

17 Yah þau in witoda izwaramma gameliþ ist, þatei twaddye manne weitwodiþa sunya ist.

18 Ik im, saei weitwodya bi mik silban, yah weitwodeiþ bi mik, saei sandida mik, atta.

19 Qeþun þan du imma, Whar ist sa atta þeins? Andhof Iesus, Ni mik kunnuþ, nihi attan meinana; iþ mik kunþedeiþ, yah þau attan meinana kunþedeiþ.

20 Þo waurda rodida in gazaufwlakio, laisyands in alh; yah ainsþun ni faifah ina, unte nauhþanuh ni qam wheila is.

21 Þanuh qap aftra du im Iesus, Ik galeiþa, yah sokeiþ mik, yah in frawaurhtai izwarai gadauþniþ; þadei ik gagga, yus ni maguþ qiman.

22 Qeþun þan Iudaieis, Nibai usqimai sis silbin, ei qiþiþ, þadei ik gagga, yus ni maguþ qiman?

23 Yah qap du im Iesus, Yus us þaim dalapro siyub, iþ ik us þaim inapro im; yus us þamma fairwhau siyub, iþ ik ni im us þamma fairwhau.

24 Qap nu izwis, þatei gadauþniþ in frawaurhtim izwaraim; yabai auk ni galaubeiþ þatei ik im, gadauþniþ in frawaurhtim izwaraim.

25 Þaruh qeþun du imma, Þu whas is? Yah qap du im Iesus, Anastodeins, þatei yah rodya du izwis.

26 Manag skal bi izwis rodyan, yah stoyan, akei saei sandida mik sunyeins ist; yah ik, þatei hausida at imma, þata rodya in þamma fairwhau.

27 Ni froþun, þatei attan im qap.

28 Qapuh þan du im Iesus, Þan ushauh-eiþ þana sunu mans, þanuh nfkunnaþ, þatei ik im, yah af mis silbin tauya ni waiht; ak swaswe laisida mik atta meins, þata rodya.

29 Yah saei sandida mik miþ mis ist, ni bilaiþ mis ainamma atta; unte ik, þatei leikaiþ imma, tauya sinteino.

fordam ðe ic ne eom ana, ac ic and se fæder ðe me sende.

17 And on eowre æ is awriten, ðæt twegra manna gewitnes is sôþ.

18 Ic eom, ðe cýðe gewitnesse be me sylfum, and se fæder ðe me sende, cýþ gewitnesse be me.

19 Witodlice hig cwædon to him, Hwar is ðin fæder? Se Hælend him andswarode and cwæþ, Ne eunne ge me, ne minne fæder; gyf ge me cūdon, wén is ðæt ge cūdon minne fæder.

20 Ðás word he spræc æt ceap-secemele,; and nán man hyne ne nam, forðam ðe hys tid ne com ðá gyt.

21 Witodlice eft se Hælend cwæþ to him,† Ic fare, and ge me sêcaþ, and ge sweltaþ on eowre synne; ne máge ge cuman, ðyder ic fare.

22 Ðá cwædon ða Iudeas, Cwede ge ofslyþ he hine sylfne, forðam he seghþ, Ge ne mágon cuman, ðyder ic fare?

23 Ðá cwæþ he to him, Ge synd nyðane, and ic eom ufane; ge synd of ðisum middan-earde, ic ne eom of ðisum middan-earde.

24 Ic eow sæde, Ðæt ge sweltaþ on eowrum synnum; gif ge ne gelyfaþ ðæt ic hit sý, ge sweltaþ on eowre synne.

25 Ðá cwædon hi to him, Hwæt cart ðú? Se Hælend cwæþ to him, Ic eom fruma, ðe to eow sprece.

26 Ic hæbbe fela be eow to sprecanne, and to dēmanne, ac se ðe me sende is soþfæst; and ic sprece on middan-earde ða þing, ðe ic æt him gehýrde.

27 And hig ne undergēton, ðæt he tealde him God to fæder.

28 Se Hælend cwæþ to him, Donne ge mannes sunu up-áhebbað, ðonne ge-cnáwe ge, ðæt ic hit eom, and ic ne dó nán þing of me sylfum; ac ic sprece ðás þing, swá fieder me lærde.

29 And se ðe me sende is mid me, and he ne forlæt me ánne; forðam ðe ic wyrcce symle ða þing, ðe him synd gecwéme.

for I am not aloone, but I and the fadir that sente me.

17 And in 3oure lawe it is writun, for the witnessing of twei men is trewe.

18 I am, that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me.

19 Then sayde thei seiden to him, Wher is thi fadir? Jhesu answeride, Nether 3e witen^r me, nether 3e witen my fadir; if 3e wisten me, peraventure and 3e schulden wite my fader.

20 Jhesu spak thes wordis in the treserie, techinge in the temple; and no man took him, for his our cam not 3it.

21 Therefore eft Jhesu seide to hem, Lo! I go, and 3e schulen seche me, and 3e schulen deye in 3oure synne; whidur I go, 3e mown not come.

22 Therefore the Jewis seiden, Wher he schal sle him silf, for he seith, Whidur I go, 3e mown not come?

23 And he seide to hem, 3e ben of bynethe, I am of aboue; 3e ben of this world, I am not of this world.

24 Therefore I seide to 3ou, For 3e schulen dye in 3oure synnes; forsothe if 3e schulen not bileue for I am, 3e schulen deye in 3oure synne.

25 Therefore thei seiden to him, Who art thou? Jhesu seide to hem, The bigymyng,⁺ which and speke to 3ou.

26 I haue many thingis for to speke, and deme of 3ou, but he that sente me is sothfast; and I speke in the world thes thingis, that I herde of him.

27 And thei knewen not, for he seide his fadir God.

28 Therefore Jhesu seith to hem, Whanne 3e han reysid mannis sone, thanne 3e schulen knowe, for I am, and of my silf I do no thing; but as my fadir tau3te me, I speke thes thingis.

29 And he that sente me is with me, and lefte not me aloone; for I do enere tho thingis, that ben plesaunt to him.

ment true, for I am not a lone, butt I and my father that sent me.

17 Itt ys also written in youre lawe, that the testimony of two men ys true.

18 I am won, that beare witnes off my sylfe, and my father that sent me, beareth witnes off me.

19 Then sayde they vnto hym, Where is thy father? Jesus answered, Ye nether knowe me, nor yet my father; yff ye had knowen me, ye shulde have knowen my father alsoo.

20 These wordes spake Jesus in the tresury, as he taught in the temple; and no man layde hondes on hym, for hys tyme was nott yett come.

21 Then sayde Jesus agayne vnto them, I goo my waye, and ye shall seke me, and shall deye in youre synnes; whither I goo, thither can ye not come.

22 Then spake the Iewes, Wyll he kyll him sylfe, be cause he sayth, Whither I goo, thither can ye not come?

23 And he sayde vnto them, Ye are from beneth, I am from aboue; ye are of this worlde, I am nott off thys worlde.

24 I sayde therefore vnto you, That ye shall deye in youre synnes; for except ye beleve that I am he, ye shall deye in youre synnes.

25 Then sayde they vnto hym, Who arte thou? And Jesus sayde vnto them, Even the very same thyng, that I saye vnto you.

26 I haue many thynges to saye, and to iudge of you, but he that sent me is true; and I speke in the worlde those thynges, whych I haue herde of hym.

27 They vnderstode not, that he spake of his father.

28 Then sayde Jesus vnto them, When ye have list vppe an hyc the sone off man, then shall ye knowe, that I am he, and thatt I do nothyng off my silfe; butt as my father hath taught me, even soo I speake.

29 And he that sent me ys with me, my father hath nott lefte me alone; for I do alwayes those thynges, that please him.

30 Þata ïmma rodyandin, managai galaubidedun ïmma.

31 Þanuh qap Æsus du þaim galaub-yandam sis Æudaïum, Yabai yus gastandip in waurda meinamma, bi sunyai siponyos meinai siyup ;

32 Yah ufkunnaiþ sunya, yah so sunya friyans izwis briggip.

33 Andhofun ïmma, Fraiw Abrahamis siyum, yah ni mannhun skalkinodedun aiw whanlun ; whaiwa þu qipis, þatei friyai wairþip ?

34 Andhof im Æsus, Amen, amen, qipa izwis, þatei whazuh saei tauyip fra-waurht, skalks ist frawaurhtai.

35 Sah þan skalks ni wisip in garda, du aiwa, sunus wisip du aiwa.

36 Yabai nu sunus izwis friyans briggip, bi sunyai friyai siyup.

37 Wait þatei fraiw Abrahamis siyup, akei sokeip mis usqiman, unte waurd mein ni gamot in izwis.

38 Æk þatei gasawh at attin meinamma rodya ; yah yus, þatei hausidedup fram attin izwaramma, tauyip.

39 Andhofun, yah qeþun du ïmma, Atta unsar Abraham ist. Qap im Æsus, Æp barna Abrahamis weseip, waurstwa Abrahamis tawidedeip.

40 Æp nu sokeip mik usqiman, mannan izei sunya izwis rodida, þoei hausida fram Gupa ; þatuh Abraham ni tawida.

41 Yus tauyip toya attins izwaris. Þanuh qeþun ïmma, Weis us horinassau ni siyum gabauranai ; ainana attau aig-um, Guþ.

42 Qap du im Æsus, Yabai Guþ atta izwar wesi, friodedeip þan mik ; unte Æk fram Guþa urrann, yah qam ; niþ þan auk fram mis silbin ni qam, ak Æs mik Ænsandida.

43 Duwhe maplein meina ni kunnup ? unte ni magup hausyan waurd mein.

44 Yus us attin, diabaulau, siyup, yah lustuns þis attins izwaris wileip tauyan. Yains manamaurþrya was fram frum-istya, yah in sunyai ni gastro ; unte nist sunya in ïmma. Þar rodeip liugu,

30 Ða he ðas þing spræc, manega gelyfdon on hine.†

31 Witodlice se Hælend cwæþ to ðam Iudeum, ðe him gelyfdon, Gif ge wuniaþ on minre spræce, sôþlice ge beoþ mine leorning-cnihtas ;

32 And ge oncnawaþ sôþfæstnysse, and sôþfæstnes eow alýst.

33 Ða andswarodon hi him and cwædon, We synd Abrahames cynnes, and ne þeowedon we nānum men næfre ; hūmeta cwyst ðu, Ge beoþ frige ?

34 Se Hælend him andswarode and cwæþ, Sôþ, ic eow secge, ðæt ælc ðe syune wyrcþ, is ðære synne þeow.

35 Witodlice se þeow ne wunaþ on huse, on ecnesse, se sunu wunaþ on ecnesse.

36 Gif se sunu eow alýst, ge beoþ sôþlice frige.

37 Ic wāt ðæt ge synd Abrahames bearn, ac ge sēcaþ me to ofsleanne, forðam min spræc ne wunaþ on eow.

38 Ic sprece ðæt, ðe ic mid fæder ge-seah ; and ge dōþ ða þing, ðe ge mid eowrum fæder gesawon.

39 Ða andswarodon hig, and cwædon to him, Abraham is ure fæder. Ða cwæþ se Hælend to him, Gif ge Abrahames bearn synd, wyrcap Abrahames weorc.

40 Nū ge sēcaþ me to ofsleanne, ðone man ðe eow sæde sôþfæstnesse, ða ðe ic gehyrde of Gode ; ne dyde Abraham swa.

41 Ge wyrcap cowres fæder weorc. Hig cwædon witodlice to him, Ne synd we of forligere acennede ; we habbaþ ānne, God, to fæder.

42 Witodlice se Hælend cwæþ to him Gif God wære eower fæder, witodlice ge lufedon me ; ic com of Gode ; ne com ic nā fram me sylfum, ac he me sende.

43 Hwī ne gecnāwe ge mine spræce ? [fordam ðe ge ne māgon gehfran mine spræce.]†

44 Ge synd deofles bearn, and ge willap wyrcan eowres fæder willan. He wæs fram frymþe man-slaga, and he ne wunode on sôþfæstnesse ; forðam ðe sôþfæstnes nis on him. Ðonne he sprycþ leas-

30 Him spekinge thes thingis, many men bileneden in to him.

31 Therefore Jhesu seide to the Jewis, that bileueden in to him, If 3e schulen dwelle in my word, verili 3e schulen be my disciplis ;

32 And 3e schulen knowe the treuthe, and the treuthe schal delyuere 3ou.

33 Therefore the Jewis answeriden to him, We ben the seed of Abraham, and to no man we seruyden euere ; hou seist thou, 3e schulen be free ?

34 Jhesu answeride to hem, Treuli, treuli, I seie to 3ou, for ech man that doth synne, is the seruaunt of synne.

35 Sothli the seruaunt dwellith not in the hous, into withouten ende, the sone dwellith into withouten ende.

36 Therfor if the sone schal delyuere 3ou, verili 3e schulen be free.

37 I woot for 3e ben Abrahams sones, but 3e seken for to sle me, for my word takith not in 3ou.

38 And I speke tho thingis, that I sy3 at my fadir ; and 3e don tho thingis, that 3e sy3en at 3oure fadir.

39 Thei answeriden, and seiden to him, Abraham is oure fadir. Jhesu seith to hem, If 3e ben the sones of Abraham, do 3e the werkis of Abraham.

40 Sothli now 3e seken to sle me, a man that haue spoken to 3ou treuthe, that I herde of God ; Abraham dide not this thing.

41 3e don the workis of 3oure fadir. And so thei seiden to him, We ben not born of fornyeacioun ; we han o fadir, God.

42 Therefore Jhesu seide to hem, If God were 3oure fadir, sothli 3e schulden loue me ; forsothe I procedide^t of God, and cam ; nether sothli I cam of my silf, but he sente me.

43 Whi knowen 3e not my speche ? for 3e mown not heere my word.

44 3e ben of the fadir, the deuyl, and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not ; for treuthe is not in him. Whanne he spekith a

30 As he spake these wordes, many beleved on hym.

31 Then sayde Jesus to those Iewes, which beleved on hym, Yf ye continue in my sayinge, then are ye my very disciples ;

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They answered hym, We are Abrahams seede, and were never bonde to eny man ; why sayest thou then, Ye shalbe made fre ?

34 Jesus answered them, Verely, verely, I saye vnto you, that whosoever committeth synne, is the seruaunt of synne.

35 And the seruaunt abydeh nott in the housse, for ever, butt the sonne abydeh ever.

36 Yf the sonne therefore shall make you fre, then are ye fre in dede.

37 I knowe that ye are Abrahams seed, butt ye seke meanes to kyll me, be cause my sayinges have noo place in you.

38 I speake, that I have sene wyth my father ; and ye do that, whyeh ye have sene wyth youre father.

39 They answered, and sayde vnto hym, Abraham is oure father. Jesus sayde vnto them, Yf ye were Abrahams children, ye wolde do the dedes of Abraham.

40 But nowe ye goo about to kill me, a man that haue tolde you the truthe, which I haue herde off my father ; this did not Abraham.

41 Ye do the dedes of youre father. Then sayde they vnto hym, We were nott borne of fornicacion ; we haue won father, that is God.

42 Jesus sayde vnto them, Yf God were youre father, then wolde ye haue loved me ; for I procede forthe, and come from God ; nether cam I of my sylfe, butt he sent me.

43 Why do ye nott knowe my speache ? be cause ye cannot abyde the hearynge off my wordes.

44 Ye are of youre father, the devyll, and the lustes off youre father ye will folowe. He was a murtherer from the begynnyng, and aboode nott in the trueth ; be cause there ys noo trueth in hym.

us seinaim rodeiþ; unte liugnya ist, yah atta is.

45 Iþ ik þatei sunya rodida, ni galaubeiþ mis.

46 Whas izwara gasakiþ mik bi fra-waurht? þande sunya qiþa, duwhe ni galaubeiþ mis?

47 Sa wisands us Guþa, waurda Guþs hauseiþ; duþe yus ni hauseiþ, unte us Guþa ni siyup.

48 Andhofun þan þai Iudaieis, yah qeþun du imma, Niu waila qiþam weis, þatei Samareites is þu, yah unhulþon habais?

49 Andhof Iesus, Ik unhulþon ni haba, ak swera attan meinana, yah yus unsweraiþ mik.

50 Ik ni sokya hauhein meina; ist, saei sokeiþ, yah stoyiþ.

51 Amen, amen, qiþa izwis, yabai whas waurd mein fastaiþ, dauþu ni gasaiwhiþ aiwa dage.

52 Ðanuh qeþun du imma þai Iudaieis, Nu ufkunþedum, þatei unhulþon habais. Abraham gadauþnoda, yah praufeteis, yah þu qiþis, Yabai whas mein waurd fastai, ni kausyai dauþau aiwa dage.

53 Iþai þu maiza is attin unsaramma Abraham, saei gadauþnoda, yah praufeteis gadauþnodedum; whana þuk silban tanyis þu?

54 Andhof Iesus, Yabai ik hauhya mik silban, so hauheins meina ni waihts ist; ist atta meins, saei hauheiþ mik, þanci yus qiþiþ, þatei Guþ unsar ist.

55 Yah ni kunnup ina, iþ ik kann ina; yah yabai qeþyau þatei ni kunnyau ina, siyau galeiks izwis liugnya; ak kann ina, yah waurd is fasta.

56 Abraham, atta izwar, sifaidda, ei gasewhi dag meinana; yah gasawh, yah faginoda.

57 Ðanuh qeþun þai Iudaieis du imma, Finftiguns yere nauh ni habais, yah Abraham sawht?

58 Qap im Iesus, Amen, amen, qiþa izwis, faurþizei Abraham waurþi, im ik.

59 Ðanuh nemun stainans, ei waurpeina

unga, he sprycþ of him sylfum; forðam ðe he is leas, and his fæder eac.

45 Witodlice ge ne gelyfaþ me, forðam ðe ic seege eow sôþfæstnesse.†

46 Hwyle eower ascunaþ me for synne? gif ic sôþ seege, hwi ne gelyfe ge me?

47 Se ðe is of Gode, gehyrþ Godes word; forðig ge ne gehýraþ, forðam ðe ge ne synd of Gode.

48 Witodlice ða Iudeas andswaredon, and ewædon to him, Hwi ne ewede we wel, ðæt ðú eart Samaritanise, and eart wôd?

49 Se Hælend andswarode, and ewæþ, Ne eom ic wôd, ac ic árwurpige minne fæder, and ge unárwurpedon me.

50 Witodlice ne séce ic mín wuldor; se is, ðe sécþ, and démp.

51 Sôþ, ic seege eow, gif hwá mine spræce gehealt, ne gesyhþ he deaþ næfre.

52 Ðá ewædon ða Iudeas, Nú we witon, ðæt ðú eart wôd. Abraham wæs dead, and ða witegan, and ðú cwyst, Gif hwá mine spræce gehealt, ne liþ he næfre dead.

53 Cwyst ðú ðæt ðú sý mærra ðonne úre fæder Abraham, se wæs dead, and ða witegan wæron deade; hwæt þincþ ðe ðæt ðú sý?

54 Se Hælend him andswarode, Gif ic wuldrige me sylfne, nis mín wuldor náht; mín fæder is, ðe me wuldraþ, be ðam ge eweðað, ðæt he sý úre God.

55 And ge ne eúdon hine, ic hine kann; and gif ic seege ðæt ic hine ne cunne, ic beo leas and eow gelic; ac ic hyne kann, and ic healde his spræce.

56 Abraham, eower fæder, geblissode, ðæt he gesáwe minne dæg; and he geseah, and geblissode.

57 Ðá Iudeas ewædon to him, Gyt ðú ne eart fiftig wintre, and gesáwe ðú Abraham?

58 Se Hælend ewæþ to him, Ic wæs, ærðam ðe Abraham wæs.

59 Hig námon stánas, to ðam ðæt hig

iesinge, he spekith of his owne thingis ; for he is a lyiere, and fadir of it.

45 Sotheli for I seye treuthe, 3e bileuen not to me.

46 Who of 3ou schal reprove me of synne ? if I seie treuthe, whi bileuen 3e not to me ?

47 He that is of God, heerith the wordis of God ; therefore 3e heeren not, for 3e ben not of God.

48 Therefore the Jewis answeriden, and seiden, Wher we seyn not wel, for thou art a Samaritan, and hast a deuel ?

49 Jhesu answeride, and seide, I haue not a deuel, but I honoure my fadir, and 3e han vnhonourid me.

50 Forsothe I seke not my glorie ; ther is, that sekith, and demeth.

51 Treuli, treuli, I seie to 3ou, if ony man schal kepe my word, he schal not se^t deeth in to with outen ende.

52 Therfor the Jewis seiden, Now we han knowen, for thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man schal kepe my word, he schal not taaste deeth in to with outen ende.

53 Wher thou ert more than oure fadir Abraham, that is deed, and the prophetis ben deede ; whom makist thou thi silf ?

54 Jhesu answeride, If I glorifie my silf, my glorie is no3t ; my fadir is, that glorifieth me, whom 3e seyn, for he is 3oure God.

55 And 3e han not knowen him, forsoth I haue knowe him ; and if I schal seye for I woot not him, I shal be a lyere lyk to 3ou ; but I woot him, and I kepe his word.

56 Abraham, 3oure fader, ful out iojede, that he schulde se my day ; and he sy3, and he iojede.

57 Therefore the Jewis seyden to him, Thou hast not 3it fifty 3eer, and hast thou seyn Abraham ?

58 Therefore Jhesu seide to hem, Treuli, treuli, I seye to 3ou, bifore that Abraham was maad, I am.

59 Therefore thei token stoones, that

When he speaketh a lye, then speaketh he off hys awne ; for he ys a liar, and the father thereof.

45 And be cause I tell you the trueth, therefore beleve ye nott me.

46 Which of you can rebuke me off synne ? yf I say the trueth, why do not ye beleve me ?

47 He that is of God, heareth Goddes wordes ; ye therefore heare them not, be cause ye are nott of God.

48 Then answered the Iewes, and sayde vnto hym, Saye we nott well, that thou arte a Samaritan, and hast the devyll ?

49 Jesus answered, I haue not the devyll, butt I honour my father, and ye have dishonoured me.

50 I seke nott myne awne prayse ; there is won, that seketh it, and iudgeth.

51 Verely, verely, I saye vnto you, yf a man kepe my sayinges, he shall never se deeth.

52 Then sade the Iewes to hym, Nowe knowe we, that thou hast the devyll. Abraham is deed, and also the prophettes, and yett thou sayest, Yf a man kepe my sayinge, he shall never tast deeth.

53 Arte thou greater then oure father Abraham, which is deed, and the prophettes are deed ; whome makest thou thy silfe ?

54 Jesus answered, Yf I prayse my silfe, my prayse is nothyng worth ; hit is my father, that prayseth me, which ye saye, is youre God.

55 And yet have ye not knowen hym, but I knowe hym ; and yf I shulde saye I knowe hym nott, I shulde be a lyare lyke vnto you ; but I knowe hym, and kepe his sayinge.

56 Your father, Abraham, was glad to se my daye ; and he sawe it, and reioysed.

57 Then sayde the Iewes vnto hym, Thou arte not yet .l. yere olde, and hast thou sene Abraham ?

58 Jesus sayd vnto them, Verely, verely, I say vnto you, yer Abraham was, I am.

59 Then toke they vppe stones, to caste

ana ïna ; ð þ Æsus þan gafallh sik, yah usÿddya us alh, usleipands þairh midyans ïns, yah wharboda swa.

CHAP. IX. 1 Yah þairhgaggands, gaumida mann blindamma us gabaurþai.

2 Þaruh frehun ïna siponyos ïs qiþandans, Rabbei, whas frawaurhta, sau, þau fadrein ïs, ei bliuds gabaurans warþ ?

3 Andhof Æsus, Nih sa frawaurhta, nih fadrein ïs ; ak ei bairhta waurþeina waurstwa Guþs ana ïmma.

4 Æk skal waurkyan waurstwa þis sandyandins mik, unte dags ïst ; qiniþ nahts, þanei ni manna mag waurkyan.

5 Þan ïn þamma fairwhau ïm, liuhap ïm þis fairwhaus.

6 Þata qiþands, gaspaiw dalap, yah gawaurhta fani us þamma spaiskuldra, yah gasmait ïmma ana augona þata fani þamma blindin,

7 Yah qap du ïmma, Gagg, þwahan ïn swumfl Siloamis, þatei gaskeiryada, Ænsandjps. Galaiþ, yah afþwoli, yah qam saiwhands.

8 Þaruh garaznans, yah þai saiwhandans ïna faurþis, þatei ïs bidagwa was, qeþun, Niu sa ïst, saei sat, aihtronds ?

9 Sumaih qeþun, Þatei sa ïst ; sumaih, þatei galeiks þamma ïst. Æþ ïs qap, þatei ik ïm.

10 Þaruh qeþun du ïmma, Whaiwa usluknodedun þus þo augona ?

11 Andhof yains yah qap, Manna haitans Æsus, fani gawaurhta, yah bismait mis augona, yah qap mis, Gagg, afþwahan ïn þata swumfl Siloamis ; ð þ ik galaiþ, yah biþwahands, ussawh.

12 Qeþun þan du ïmma, Whar ïst sa ? Æþ ïs qap. Ni wait.

13 Gatiuhand ïna du Fareisaium þana saei was blinds.

woldon hine torfian ; se Hælend hine bediglode, and eode of ðam temple,

CHAP. IX. †1 Ðá se Hælend fór, ðá geseah he áne man ðe wæs blind geboren.

2 And his leorning-cnihtas hine ácsodon and cwædon, Læreow, hwæt syngode, ðes, oððe his magas, ðæt he wære blind geboren ?

3 Se Hælend andswarode and cwæþ, Ne syngode he, ne his magas ; ac ðæt Godes weorc wære geswutelod on him.

4 Me gebyraþ to wyrcanne ðæs weorc ðe me sende, ða hwile ðe hit dæg is ; niht cymþ, ðonne nán man wyrcan ne mæg.

5 Ic com middan-eardes leoht, ða hwile ðe ic on middan-earde eom.

6 Ðá he ðás þing sæde, ðá spætte he on ða eorþan, and worhte fenn of his spátle, and smýrede mid ðam fenne ofer his eagan,

7 And cwæþ to him, Gá, and þweah ðe on Syloes mere, He fór, and þwóh hine, and com geseonde

8 Witodlice his neah-geburas, and ða ðe hine gesáwon, ðá he wædla wæs, cwædon, Hú nis ðis se, ðe sæt, and wædlode ?

9 Sume cwædon, He hyt is ; sume cwædon, Nese, ac is him gelic. He cwæþ sóþlice, Ic hit eom.

10 Ðá cwædon hig to him, Hú wæron ðine eagan ge-openede ?

11 He andswarode and cwæþ, Se man, ðe is genemned Hælend, worhte fenn, and smýrede mine eagan, and cwæþ to me, Gá to Syloes mere, and þweah ðe ; and ic eode, and þwóh me, and geseah.

12 Ðá cwædon hig to him, Hwar is he ? Ðá cwæþ he, Ic nát.

13 Hig læddon to ðam Phariseon ðone ðe ðar blind wæs.

thei schulden caste in to him; sothli Jhesu hidde him, and wente out of the temple.

CHAP. IX. 1 And Jhesu passinge, sy3 a man blynd fro the birthe.

2 And his disciplis axiden him, Raby,† who synnede, this man, or his fadir and modir, that he schulde be born blynd?

3 Jhesu answeride, Nether this man synnede, neither his fadir and moder; but that the werkis of God be schewid in hym.

4 It bihoueth me for to worche the werkis of him that sente me, the while the day is; the ny3t schal come, whanne no man may worche.

5 Hou longe I am in the world, I am the li3t of the world.

6 Whanne he hadde seid thes thingis, he spette in to erthe, and made cley of the spotle, and leyde† the cley on his y3en,

7 And seide to him, Go, and be thou wayschen in the watir† of Siloe, that is interpretid, Sent. Therefore he wente, and waischide, and cam seyng.

8 And so neizeboris, and thei that hadden seyn hym byfore, for he was a beggere, seiden, Wher this is not he, that sat, and beggide?

9 Othere men seiden, For this it is; othere men forsothe, Nay, but it is a lyk of him. Forsoth he seide, For I am.

10 Therefore thei seiden to him, How ben thin y3en openyd to thee?

11 He answeride, The ilke man, that is seid Jhesu, made cley, and anoyntide myn y3en, and seide to me, Go thou to the watir† of Siloe, and waische; and I wente, and waischide, and sy3.

12 And thei seiden to him, Wher is he? He seith, I woot not.

13 Thei leden him that was blynd to the Pharisees.

at hym; but Jesus hid hym silfe, and went out of the temple.

CHAP. IX. 1 And as Jesus passed by, he sawe a man which was blynde from his birth.

2 And his disciplis axed hym, sayinge, Master, who did synne, this man, or his father and mother, that he was borne blynde?

3 Jesus answered, Nether this man hathe synned, nor yet his father and mother; but that the workes of God shulde be shewed on hym.

4 I must worke the workes off hym that sent me, whill it is daye; the nyght commeth, when no man can worke.

5 As longe as I am in the worlde, I am the light of the worlde.

6 As sone as he had thus spoken, he spate on the grounde, and made claye of the spetle, and rubbed the claye on the eyes off the blynde,

7 And sayde vnto hym, Goo, wesshe the in the pole of Siloe, which by in terpretacion signifieth, Sent. He went his waye, and wesshed, and cam agayne seinge.

8 The neghboures, and they that had sene hym before, howe that he was a begger, sayde, Is not this he, that sate, and begged?

9 Some sayde, This is he; other sayd, He is lyke hym. He hym silfe sayde, I am even he.

10 They sayde vnto hym, Howe are thyne eyes openned then?

11 He answered and sayde, The man, that is called Jesus, made claye, and anoynted myne eyes, and sayd vnto me, Goo to the pole Siloe, and wesshe; I went, and wesshed, and receaved my sight.

12 They sayde vnto hym, Where is he? He sayde, I cannot tell.

13 Then brought they to the Pharises him that a litell before was blynde.

14 Wasuh þan sabbato, þan þata fani gawaurhta Īesus, yah uslauk ĩmma augona.

15 Aftra þan frehun ĩna yah þai Fareisaieis, whaiwa ussawh. Īþ ĩs qap yah þaim, Fani galagida mis ana augona; yah afþwoh, yah saiwha.

16 Qeþun þan sumai þize Fareisaie, Sa manna nist fram Guþa, þande sabbate daga ni witaiþ. Sumaih qeþun, Whaiwa mag manna frawaurhts swalcikos taiknins tauyan? Yah missaqiss warþ miþ ĩm.

17 Qeþunuh du þamma faurþis blindin aftra, þu wha qipis bi þana, ei uslauk þus angona? Īþ ĩs qapuh, þatei praufetus ĩst.

18 Ni galaubidedun þan Īudaieis bi ĩna, þatei ĩs blinds wesi, yah ussewhi, unte atwopidedun þans fadrein ĩs, þis ussaiwhandins.

19 Yah frehun ĩns, qipandans, Sau ĩst sa sunus ĩzwar, þanei yus qipþ, þatei blinds gabaurans waurþi? whaiwa nu saiwhiþ?

20 Andhofun þan ĩm þai fadrein ĩs, yah qeþun, Witum, þatei sa ĩst sunus unsar, yah þatei blinds gabaurans warþ;

21 Īþ whaiwa nu saiwhiþ, ni witum, aiþþau whas uslauk ĩmma þo angona, weis ni witum; silba uswahsans ĩst, ĩna fraihniþ, silba bi sik rodyai.

22 Þata qeþun þai fadrein ĩs, unte ohtedun sis Īudaieis; yuþan auk gaqeþun sis Īudaieis, ei yabai whas ĩna andhaihaiti Christu, utana swnagogais wairþai.

23 Duhþe þai berusyos ĩs qeþun, þatei uswahsans ĩst, silban fraihniþ.

24 Atwopidedun þan anþamma sinþa þana mannan, saei was blinds, yah qeþun du ĩmma, Gif hauhein Guþa; weis witum, þatei sa manna frawaurhts ĩst.

25 Þanuh andhof yains, Yabai frawaurhts ĩst, ik ni wait; þat-ain wait, ei blinds was, ĩþ nu saiwha.

14 Hit wæs reste-dæg, dā se Hælend worhte dæt fenn, and his eagan untýnde.

15 Eft dā Pharisei hyne ácsedon, hū he gesáwe. He cwæþ to him, He dyde fenn ofer mine eagan; and ic þwól, and ic geseo.

16 Sume dā Pharisei cwædon, Nis des man of Gode, de reste-dæg ne hylt. Sume cwædon, Hū mæg synful man dās tæcn wyrcean? And hig fliton him betweenan.

17 Hig cwædon eft to ðam blindan, Hwæt segst dū be ðam, de ðine eagan untýnde? He cwæþ, He is witega.

18 Ne gelýfdon dā Iudeas be him, dæt he blind wære, and gesáwe, ærdam de hig clypodon his magas, de gesáwon.

19 And ácsodon hig, and cwædon, Is ðis eower sunu, de ge seegaþ, dæt blind wære ácenned? hūmeta gesyhþ he nú?

20 Hys magas him andswaredon, and cwædon, We witon, dæt des ys úre sunu, and dæt he wæs blind ácenned;

21 We nyton, hūmeta he nú gesyhþ, ne hwá his eagan untýnde; ácsiaþ hine sylfne, ylde he hæfþ, sprece for hine sylfne.

22 His magas spræcon dās þing, forðam de hig ondrédon dā Iudeas; dā gedilhton dā Iudeas, gif hwá Crist andette dæt he wære, bútan hyra gefér-rædene.

23 Forðam cwædon his magas, He hæfþ ylde, ácsiaþ hine sylfne.

24 Dā clypedon hig eft done man, de ær blind wæs, and cwædon to him, Sege Gode wuldor; we witon, dæt he is synful.

25 And he cwæþ, Gif he synful is, dæt ic nāt; án þing ic wāt, dæt ic wæs blind, and dæt ic nú geseo.

14 Forsoth it was saboth, whanne Jhesu made cley, and openyde his y3en.

15 Eft Pharisees axiden him, how he hadde seyn. Sothly he seide to hem, He puttide to me cley on the y3en; and I waischide, and I se.

16 Therefore summe of Pharisees seiden, This man is not of God, for he kepith not the saboth. Othere men seyden, How may a man synnere do thes synynys?† And dyuysioum was a mong hem.

17 Therefore thei seyn eftsoone to the blynd man, What seist thou of him, that openyde thin y3en? Sothli he seide, For he is a prophete.

18 Therefore Jewis bileneden not of him, for he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn.

19 And thei axiden hem, seyinge, Is this 3oure sone, whom 3e seyn, for he is born blynd? hou therefore seeth he now?

20 His fadir and modir answeriden to hem, and seyden, We witen, for this is oure sone, and for he is born blynd;

21 Sothli how he seeth now, we witen not, or who openyde his y3en, we witen not; axe 3e him, he hath age, speke he of him silf.

22 His fadir and modir seiden thes thingis, for thei dredden Jewis; forsoth now the Jewis hadden conspirid, that if ony man knowlechide him Crist, he schulde be don out of the synagoge.

23 Therefore his fadir and modir seiden, For he hath age, axe 3e him.

24 Therefore eftsoone thei clepiden the man, that was blynd, and seyden to him, 3yue thou glorie to God; we witen, for this man is a synner.

25 Therefore he seide, If he is a synner, I woot not; o thing I woot, for whanne I was blynd, now I se.

14 Hit was the saboth daye, when Jhesu made the claye, and opened his eyes.

15 Then agayne the Pharises also axed hym, howe he had receaved his sight. He sayde vnto them, He putt claye apon myne eyes; and I wasshed, and I se.

16 Then sayde some of the Pharises, This man is not of God, be cause he kepeth not the saboth daye. Other sayde, Howe can a man that is a synner do suche myrales? And there was stryfe a monge them.

17 Then spake they vnto the blynde agayne, What sayst thou of hym, be cause he hath opened thyne eyes? And he sayd, He ys a prophet.

18 The Iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight, vntill they had called the father and mother off him, that had receaved his sight.

19 And they axed them, saying, Ys this youre sone, whome ye saye was borne blynde? howe doth he nowe se then?

20 His father and mother answered them, and sayde, We wote wele, that this is oure sonne, and that he was borne blynde;

21 Butt by what meanes he nowe seyth, that can we nott tell, or who hath opened his eyes, can we nott tell; he is olde ynough, axe hym, lett hym answer for hym sylfe off thynges that pertayne to hym sylfe.

22 Suche wordes spake his father and mother, be cause they feared the Iewes; for the Iewes had conspyred all redy, that yff eny man did confesse that he was Christ, he schulde be excommunicat out of the sinagoge.

23 Therefore sayde his father and mother, He is olde ynough, axe hym.

24 Then agayne called they the man, that was blynde, and sayd vnto hym, Geve God the prayse; we knowe, thatt thys man ys a synner.

25 He answered and sayde, Whither he be a synner or noo, I cannot tell; won thyng I am sure off; that I was blynde, and nowe I se.

26 Þanuh qeþun aftra, Wha gatawida þus? whaiwa uslauk þus augona?

27 Andhof im, Qaþ izwis yu, yah ni hausideduþ; wha aftra wileiþ hausyan? ibai yah yus wileiþ þamma siponyos wairþan?

28 Þanuh lailoun imma, yah qeþun, Ðu is siponeis þamma; ip weis Mose siponyos siyum.

29 Weis witum, þatei du Mose rodida Guþ; ip þana ni kunnun, whaþro ist.

30 Andhof sa manna, yah qaþ du im, Auk in þamma sildaleik ist, þatei yus ni wituþ whaþro ist, yah uslauk mis augona.

31 Witumuh þan, þatei Guþ frawaurhtain ni andhauseiþ, ak yabai whas guþblostreis ist, yah wilyan is tauyiþ, þamma hauseiþ.

32 Fram aiwa ni gahausiþ was, þatei usluþ whas augona blindamma gabauranamma;

33 Nih wesi sa fram Guþa, ni mahtedi tauyan ni wailt.

34 Andhofun, yah qeþun du imma, In frawaurhtim þu gabaurans warst alls, yah þu laiseis unsiþ? Yah uswaurpun imma ut.

35 Hausida Iesus, þatei uswaurpun imma ut; yah bigat ina, qaþuh du imma, Ðu gaulaubeis du sunau Guþs?

36 Andhof yains, yah qaþ, An whas ist, Frauya, ei galaubyau du imma?

37 Qaþ þan imma Iesus, Yah gasawht ina, yah saei rodeiþ miþ þus, sa ist.

38 Ip is qaþuh, Galaubya, Frauya. Yah inwait ina.

39 Yah qaþ Iesus, Ðu stauai, ik in þamma fairwhau qam, ei þai unsaiwhandans, saiwhaina, yah þai saiwhandans, blindai wairþaina.

40 Yah hausidedun þize Fareisaie sumai pata, þai wisandans miþ imma, yah qeþun du imma, Ibai yah weis blindai siyum?

41 Qaþ im Iesus, Ip blindai weseiþ, ni

26 Ða cwædon hig to him, Hwæt dyde he de? hu ontýnde he ðine eagan?

27 He andswarode him and cwæþ, Ic eow sæde ær, and ge gehýrdon; hwi wylle ge hyt eft gehýran? cweðe ge wylle ge beon his leorning-enihtas?

28 Ða wyrigdon hig hine, and cwædon, Si ðu his leorning-eniht; we synd Moyses leorning-enihtas.

29 We witon, ðæt God spæc wið Moyses; nyte we, hwanon ðes is.

30 Se man andswarode, and cwæþ to him, Ðæt is wundorlic, ðæt ge nyton hwanon he is, and he untýnde mine eagan.

31 We witon sóþlice, ðæt God ne gehýrþ synfulle, ac gif hwá is Gode gecoren, and his willan wyrcþ, ðone he gehýrþ.

32 Ne gehýrde we næfre on worulde, ðæt ænig ontýnde ðæs eagan ðe wære blind geboren;

33 Ne mihte ðes nán þing dón, gif he nære of Gode.

34 Hig andswaredon, and cwædon to him, Eall ðu eart on synnum geboren, and ðu lærst us? And hig drifon hine út.

35 Ða se Hælend gehýrde, ðæt hig hyne drifon út; ða cwæþ he to him, ða he hine gemitte, Gelyfst ðu on Godes sunu?

36 He andswarode, and cwæþ, Hwylc is, Drihten, ðæt ic on hine gelyfe?

37 And se Hælend cwæþ to him, Ðu hine gesáwe, and se ðe wið de sprycþ, se hit is.

38 Ða cwæþ he, Drihten, ic gelyfe. And he feoll nyðer, and ge-cadmedde hyne.

39 And se Hælend cwæþ to him, Ic com on ðysne middan-eard, to démenne, ðæt ða sceolon geseon, ðe ne geseoþ, and beon blinde, ða ðe geseoþ.

40 Ða ðæt gehýrdon ða Pharisei, ðe mid him wæron, ða cwædon hig to hym, Cwyst ðu synd we blinde?

41 And se Hælend cwæþ to him, Gif

26 Therefore thei seiden to him, What dide he to thee? how openyde he thin y3en?

27 He answeride to hem, I seide to 3ou now, and 3e herden; what wolen 3e eftsoone heere? wher and 3e wolen be maad his disciplis?

28 Therefore thei wariden[†] him, and seiden, Be thou his disciple; we ben disciplis of Moyses.

29 We witen, for God spak to Moyses; forsoth we witen no3t this, of whennis he is.

30 The ilke man answeride, and seide to hem, Forsoth in this thing is wonderful, that 3e witen not of whennis he is, and he hath opened myn y3en.

31 Sothli we witen, for God heerith not synneris, but if ony man is worshipper of God, and doth his wille, hym he heerith.

32 Fro the world it is not herd, that ony man openyde the y3en of a blynd born man;

33 No but this were of God, he my3te not do ony thing.

34 Thei answeriden, and seiden to him, Thou art al boren in synnes, and techist thou vs? And thei castiden out him.

35 Jhesu herde, for thei han cast out him; and whanne he hadde founden him, he seide to him, Bileuest thou in to the sone of God?

36 He answeride, and seide, Lord, who is he, that I bileue in to him?

37 And Jhesu seide to him, And thou hast seyn him, and he it is, that spekiith with thee.

38 And he seide, Lord, I bileue. And he fallinge doun, worshipide him.

39 Therefore Jhesu seide to him, I cam in to this world, in to dom, that thei that seen not, se, and thei that seen, be maad blynde.

40 And summe of the Pharisees herden, that weren with him, and thei seiden to him, Wher and we ben blynde?

41 Jhesu seide to hem, If 3e weren

26 Then sayde they to him agayne, What did he to the? howe opened he thyne eyes?

27 He answered them, I tolde you yer-whyle, and ye did nott heare; wherfore wolde ye heare ytt agayne? wyll ye also be hys disciples?

28 Then rated they hym, and sayde, Thou arte hys disciple; we are Moses disciples.

29 We are sure, that God spake wyth Moses; thys felowe we knowe not, from whence he ys.

30 The man answered, and sayde vnto them, This is a merveleous thyng, that ye wote nere whence he is, and yet hath he opened myne eyes.

31 We knowe wele ynought, that God heareth noo synners, but yf eny man be a worshipper of God, and do what his will is, him heareth he.

32 Sence the worlde began was it nott herde, that eny man opened the eyes off won that was borne blind;

33 If this man were not of God, he coulde have done noo thyng.

34 They answered, and sayd vnto him, Thou arte altogedder borne in synne, and dost thou teache vs? And they cast hym out.

35 Jesus herde, that they had excommunicate him; and as sone as he had founde hym, he sayd vnto hym, Doest thou beleve on the sone of God?

36 He answered, and sayde, And who ys yt, Lorde, that I myght beleve on hym?

37 And Jesus sayde vnto hym, Thou hast both sene hym, and he it is, that talketh with the.

38 And he sayde, Lorde, I beleve. . . . And worshipped hym.

39 Jesus sayde, I am come vnto iudgement, into this worlde, that they which se nott, myght se, and they which se, myght be made blynde.

40 And some off the Pharises, whych were wyth hym, herde these wordes, and sayde vnto hym, Are we then blynde?

41 Jesus sayde vnto them, Yf ye were

þau habaidedeiþ frawaurhtais ; iþ nu qijþiþ, þatei gasaiwham, eiþan frawaurhts izwara þairhwisiþ.

CHAP. X. 1 Amen, amen, qiþa izwis, saei inn ni atgaggiþ þairh daur in gardan lambe, ak steigiþ alyapro, sah hlifstus ist yah waidedya.

2 Iþ sa inngaggands þairh daur, haird-eis ist lambe.

3 Þammuh daurawards uslukip, yah þo lamba stibnai is hausyand, yah þo swesona lamba haitiþ bi namin, yah ustiuhþiþ þo.

4 Yah þan þo swesona ustiuhþiþ, faura im gaggiþ, yah þo lamba ina laistyand ; unte kunnun stibna is.

5 Iþ framabyana ni laistyand, ak þliuh-and faura imma ; unte ni kunnun þize framabyane stibna.

6 Þo gayukon qap im Iesus ; iþ yainai ni froþun wha was þatei rodida du im.

7 Ðanuh qap aftra du im Iesus, Amen, amen, qiþa izwis, þatei ik im daur þize lambe.

8 Allai swa managai swe qemun, þiubos sind yah waidedyans, akei ni hausidedun im þo lamba.

9 Ik im þata daur. Þairh mik yabai whas inngaggiþ, ganisiþ ; yah inngaggiþ, yah utgaggiþ, yah winya bigitiþ.

10 Þiubs ni qimiþ, nibai ei stilai, yah ufsneiþai, yah fraqistyai ; iþ ik qam, ei libain aigeina, yah managizo aigeina.

11 Ik im hairdeis gods ; hairdeis sa goda saiwala seinu lagyiþ faur lamba.

12 Iþ asneis, yah saei nist hairdeis, þizei ni sind lamba, swesa gasaiwhiþ wulf qimandan, yah bileiþiþ þaim lambam, yah þliuhþiþ ; yah sa wulfs frawilwiþ þo, yah distahyiþ þo lamba.

13 Iþ sa asneis afþliuhþiþ, unte asneis

ge blinde wæron, næfde ge náne synne ; nu ge secgaþ, ðæt ge geseon, ðæt is eowre syn.

CHAP. X. †1 Sôþ, ic secge eow, se ðe ne gæþ æt ðam geate into sceapa falde, ac stýhþ elles ofer, he is þeof and sceapa.

2 Se ðe in-gæþ æt ðam geate, he is sceapa hyrde.

3 Ðæne se geat-weard læt in, and ða sceap gehýraþ his stefne, and he nemþ his ágene sceap be nanan, and læt hig út.

4 And ðonne he his ágene sceap læt út, he gæþ befóran him, and ða sceap him fyliaþ ; forðam ðe hig geenawaþ his stefne.

5 Ne fyliaþ hig uncúðum, ac fleoþ fram him ; forðam ðe hig ne gecneowon uncúðra stefne.

6 Ðis big-spell se Hælend him sæde ; hig nyston hwæt he spræc to him.

7 Eft se Hælend cwæþ to him, Sôþ, ic eow secge, ic eom sceapa geat.

8 Ealle ða ðe comon, wæron þeofas and sceapan, ac ða sceap hig ne gehýrdon.

9 Ic eom geat. Swá hwyle swá þurh me gæþ, byþ hál ; and gæþ in, and út, and fint læse.

10 Þeof ne cymþ, búton ðæt he stele, and slea, and fordó ; ic eom, to ðam ðæt hig habbon lif, and habbon genôh.†

11 Ic eom góð hyrde ; góð hyrde sylþ his lif for his sceapum.

12 Se býra, se ðe nis hyrde, and se ðe náh ða sceap, ðonne he ðone wulf gesyhþ, ðonne flyhþ he, and forlæt ða sceap ; and se wulf nimþ, and todrifþ ða sceap.

13 Se býra flyhþ, forðam ðe he bip

blynde, 3e schulden not haue synne :
but now 3e seyn, For we seen, 3oure
synne dwellith.

CHAP. X. 1 Treuli, treuli, I seie to
3ou, he that cometh not in by the dore
in to the fold of the sheep, but stizeth
vp by another weye, is ny3t thef and
day thef.

2 Forsothe he that entrith by the dore,
is the shepherde of the sheep.

3 To this the porter openeth, and the
sheep heeren his vois, and he clepith
his owne sheep by name, and ledith
out hem.

4 And whanne he hath sent out his
owne sheep, he goth bifore hem, and
the sheep suwen him ; for thei knowen
his vois.

5 Sothli thei suwen not an alien, but
fleen fro him ; for thei han not knowen
the voys of alyens.

6 Jhesu seide to hem this prouerbe ;
forsoth thei knewen not what he spak
to hem.

7 Therefore Jhesu seide to hem eftsoone,
Treuli, treuli. I seie to 3ou, for I am the
dore of the sheep.

8 Alle how manye euere camen, ben
ny3t theues and day theues, but the
sheep herden not hem.

9 I am the dore. If ony man schal
entre by me, he schal be saued ; and
he schal go yn, and schal go out, and
he schal fynde lesewis.

10 A ny3t theef cometh not, no but
that he stele, and sle, and leese ; I cam,
that thei haue lyf, and haue more plen-
teuously.

11 I am a good shepherde ; a good
shepherde 3yueth his soule[†] for his
sheep.

12 Forsoth a marchaunt,[†] and that is
not shepherde, whos ben not the sheep
his owne, seeth a wolfe comynge, and he
leeueth[†] the sheep, and fleeth ; and the
wolfe rauyschith, and disparplith[†] the
sheep.

13 Forsoth the marchaunt fleeth, for

blynde, ye shulde haue noo synne ; but
nowe ye saye, We se, therefore youre
synne remaineth.

CHAP. X. 1 Uerely, verely, I saye
vnto you, whosoever entreth not in by
the dore into the shepe folde, but clym-
eth vppe some other waye, he is a thefe
and a robber.

2 He thatt goeth in by the dore, is the
shepheard of the shepe.

3 To this man the porter openeth the
dore, and the shepe heare hys voyce,
and he calleth hys awne shepe by name,
and leadeth them out.

4 And when he hath sent forthe hys
awne shepe, he goeth before them, and
the shepe folowe hym ; for they knowe
hys voyce.

5 A straunger they will nott folowe,
butt wyll flye from hym ; for they knowe
nott the voyce of straungers.

6 This manner of sayinge spake Jesus
vnto them ; and they vnderstode nott
what thynges they were whych he spake
vnto them.

7 Then sayde Jesus vnto them agayne,
Verely, verely, I saye vnto you, thatt I
am the dore of the shepe.

8 All even as many as cam before me,
are theves and robbers, but the shepe
did not heare them.

9 I am the dore. By me yf eny man
enter in, he shall be safe ; and shall goo
in, and out, and fynde pasture.

10 The thefe commeth not, but for to
steale, and kyll, and destroye ; I cam,
that they myght have lyfe, and have yt
more abundantly.

11 I am a goode shepheard ; a goode
shepheard geveth his lyfe for his shepe.

12 An heyred servaunt, which is not
the shepheard, nether the shepe are his
awne, seith the wolfe comynge, and
leveth the shepe, and flyeth ; and the
wolfe catcheth, and scattereth the shepe.

13 The heyred servaunt flyeth, be cause

ist, yah ni kar-ist ina þize lambe.

14 Æk im hairdeis sa goda, yah kann meina, yah kunnun mik þo meina.

15 Swaswe kann mik atta, yah ik kann attan; yah saiwala meina lagya faur-þo lamba.

16 Yah anþara lamba aih, þoei ni sind þis awistris, yah þo skal briggan, yah stibnos meinaizos hausyand; yah wairþ-and ain aweþi ains hairdeis.

17 Dulþe atta mik friyop, unte ik lagya saiwala meina, ei aftra nimau þo.

18 Ni wlashun nimip þo af [nis, akei ik lagya þo af][†] mis silbiu. Waldufni haba aflagyan þo, yah waldufni haba aftra niman þo. Þo anabusu nam at ættin meinamma.

19 Þanuh missaqiss aftra warþ miþ Æudaium in þize waurde.

20 Qeþunuh managai ize, Unhulþon habaiþ, yah dwalmop; wha þamma haus-eip?

21 Sumaih qeþun, þo waurda ni sind unhulþon habandins. Æbai mag unhulþo bliudaim augona uslukan?

22 Warþ þan inniuyiþa in Æairusaul-wmai, yah wintrus was.

23 Yah wharþoda Æesus in alh, in ubizwai Saulaumonis.

24 Þanuh birunnun ina Æudaieis, yah qeþun du imma, Und wha saiwala uns-ara hahis? yabai þu siyais Christus, qip unsis andaugiba.

25 Andhof Æesus, Qap izwis, yah ni galaubeiþ; waurstwa þoei ik tauya in namin attins meinis, þo weitwodyand bi mik.

26 Akei yus ni galaubeiþ, unte ni siyup lambe meinaize, swaswe qap izwis.

27 Lamba meina stibnai meina hausyand, yah ik kann þo, yah laistyand mik.

28 Yah ik libain aiweinon giba im, yah ni fraqistnand aiw, yah ni frawilwiþ

alhýrod, and him ne gebyraþ to ðam sceapum.

14 Ic com góð hyrde, and ic geenáwe mine sceap, and hig geenáwaþ me.

15 Swá mín fæder can me, ic can mine fæder; [and ic sylle mín ágen lif for mínum sceapum].[†]

16 And ic hæbbe óðre sceap, ða ne synd of ðisse heorde, and hit gebyraþ ðæt ic læde ða, and hig gehýraþ míne stefne; and hyt byþ án heord and án hyrde.

17 Fordam fæder me lufaþ, fordam ðe ic sylle míne sáwle, and hig eft nime.

18 Ne nimþ hig ná man æt me, ac læte hig fram me sylfum. Ic hæbbe anweald míne sáwle to álætanne, and ic hæbbe anweald hig eft to nimanne. Ðis bebod ic nam æt mínum fæder.

19 Eft wæs ungeþwærnes geworden betwyx ðam Iudeum for ðysum spræc-um.

20 Manega hira cwædon, Deofol is on him, and he wét; hwi hlýste ge him?

21 Sume cwædon, Ne synd ná ðis wódes mames word. Cwyst ðú mæg wól man blindra manna eagan ontýn-an?[†]

22 Ðá wærontemp!-hálgunga on Hierusalem, and hit wæs winter.

23 And se Hælend eode on ðam temple, on Salomones portice.

24 Ðá bestódon ða Iudeas hyne útan, and cwædon to him, Hú lange gælst ðú úre lif? sege us openlice, hwæder ðú Crist sý.

25 Se Hælend him andswarode and cwæþ, Ic spece to eow, and ge ne gelyfaþ; ða weore ðe ic wyree on mínes fæder naman, ða cýðaþ gewitnesse be me.

26 Ac ge ne gelyfaþ, fordam ðe ge ne synd of mínum sceapum

27 Mine sceap gehýraþ míne stefne, and ic geenáwe hig, and hig folgiaþ me.

28 And ic him sylle óce lif, and hig ne forwurdaþ næfre, and ne nimþ hig

he is a marchaunt, and it perteyneth not to him of the scheep.

14 I am a good shepherde, and I knowe my scheep, and my scheep knowen me.

15 As my fadir bath knowun me, and I knowe the fadir; and I putte my lyf for my scheep.

16 And I haue othere scheep, that ben not of this folde, and it bihoueth me for to leede hem to, and thei schulen heere my vois; and it schal be maad o fold and o shepherde.

17 Therefore the fadir loneth me, for I putte my soule, that eftsoone I take it.

18 No man takith it fro me, but I putte it fro my silf. I haue power for to putte it, and I haue power for to take it eftsoone. This maundement I haue take of my fadir.

19 And so dissencioun was maad among the Jewis for thes wordis.

20 Forsoth manye of hem seiden, He hath a deucl, and maddith;† what heeren se him?

21 Othere men seiden, Thes wordis beth not of a man hauynge a fend. Wher a denel may opene the ysen of blynde men?

22 Forsothe newe feestis of halwing of the temple ben maad in Jerusalem, and it was wyntir.

23 And Jhesu walkide in the temple, in the porche of Salomon.

24 Therefore Jewis ennyrowneden him, and seiden to him, Hou longe dost thou a wey oure soule? if thou ert Crist, seie to vs opynly.

25 Jhesu answeride to hem, I speke to you, and se bileuen not; the workis that I do in the name of my fadir, thes beren witnessing of me.

26 But and se bileuen not, for se ben not of my scheep. . . .

27 My scheepe heeren my vois, and I knowe hem, and thei suen me.

28 And I syue to hem enerclasting lyf, and thei schulen not perische in to with

he is an heyred seruaunt, and careth not for the shepe.

14 I am that goode shepheard, and knowe my shepe, and am knowen of myne.

15 As my father knoweth me, even soo knowe I my father; and I geve my sylfe for my shepe.

16 And other shepe I haue, which are not off this folde, them also must I bringe, and they shall heere my voyce; and there shalbe won flocke and won shepheard.

17 Therefore doth my father love me, be cause I put my lyfe from me, that I myght take it agayne.

18 No man taketh it from me, butt I put ytt away off my sylfe. I haue power to put it from me, and power I haue to take it agayne. Thys commaundment haue I receaved of my father.

19 Agayne there was dissenciu amonge the Iewes for these sayings.

20 And many of them sayd, He hath the devyll, and is madde; why heere ye hym?

21 Other sayde. These are nott the wordes off hym that hath the devyll. Can the devyll open the eyes off the blynde?

22 Hit was at Jerusalem the feaste of the dedicacion, and itt was wynter.

23 And Jesus walked . . . in Solomons hall.

24 Then cam the Iewes rounde aboute hym, and sayde vnto hym, Howe longe dost thou make vs doute? yff thou be Chryst, tell vs plainly.

25 Jesus answered them, I tolde you, and ye beleve nott; the workes that I do in my fathers name, beare witness off me.

26 Butt ye beleve not, because ye are not of my shepe, as I sayde vnto you.

27 My shepe heere my voyce, and I knowe them, and they folowe me.

28 And I geve vnto them eternall lyfe, and they shall never perisse, nether

whashun þo us handau meinai.

29 Atta meins þatei fragaf mis, maizo allaim ist; yah ni aiw ainshun mag frawilwan þo us handau attins meinis.

30 Īk yah atta meins ain siyu.

31 Nemun aftra stainans þai Īudaicis, ei waurpeina ana ĩna.

32 Andhof ĩm Īesus, Managa goda waurstwa ataugida ĩzwis us attin meinamma, ĩn wharyis þize waurstwe stainciþ mik?

33 Andhofum ĩmma þai Īudaicis, ĩn godis waurstwis ni stainyam þuk, ak ĩn wayamercins, yah þatei þu, manna wisands, tauyis þuk silban du Guþa.

34 Andhof ĩm Īesus, Niu ist gameliþ ĩn witoda ĩzwaramma, Īk qaþ, Guda siyuþ?

35 Yabai yainans qaþ guda, du þamei waurd Guþs warþ, yah ni maht ist gatairan þata gamelido,

36 Þanei atta gaweihaida, yah ĩnsandida ĩn þana fairwlu, yus qiþiþ, þatei wayameryau, unte qaþ, Sunus Guþs ĩm?

37 Niba tauyau waurstwa attins meinis, ni galaubeiþ mis;

38 Īþ yabai tauyau, niba mis galaubyaþ, þaim waurstwam galaubyaþ; ei ufkunnaþ yah galaubyaþ, þatei ĩn mis atta, yah ik ĩn ĩmma.

39 Sokidedun ĩna aftra gafahan, yah usidþya us handum ĩze.

40 Yah galaiþ aftra ufar Īaurdanu, ĩn þana stad þarci was Īohannes frumist dauþyands, yah salida yainar.

41 Yah managai qemun at ĩmma, yah qeþun, þatei Īohannes gatawida taikne ni ainhun; ĩþ allata þatei qaþ Īohannes bi þana, sunya was.

42 Yah galaubidedun managai du ĩmma yainar.

nān man of mīnre handa.

29 Ðæt ðe mīn fæder me sealde, is mærrer ðonne ænig oðer þing; and ne mæg hit nān man niman of mīnes fæder handa.

30 Ic and fæder synd ān.

31 Ða Iudeas nāmon stānas, ðæt hig woldon hyne torfian.

32 Se Hælend him andswarode and cwæþ, Manega gōde weorce ic eow æt-eowde be minum fæder, for hwylcum ðæra weorca wylle ge me hænan?

33 Ða Iudeas him andswaredon and cwædon, Ne hæne we ðe for gōdum weorce, ac for ðīnre bysmer-spæce, and forðam ðe ðū cart man, and wyrest ðe to Gode.

34 Se Hælend him andswarode and cwæþ, Hū nys hit āwriten on cowre æ, Ðæt ic sæde, Ge synd godas?

35 Gif he ða tealde godas, ðe Godes spæc to wæs geworden, and ðæt hālige gewrit ne mæg beon āwend,

36 Ðe fæder gehālgode, and sende on middan-card, ge secgaþ, Ðæt ðū bysmer spyest, forðam ic sæde, Ic eom Godes sunu?

37 Gif ic ne wyrc mine fæder weorce, ne gelyfaþ me;

38 Gif ic wyrc mine fæder weorce, and gif ge me nellap gelyfan, gelyfaþ ðam weorcum; ðæt ge onenāwon and gelyfon, ðæt fæder ys on me, and ic on fæder.

39 Hig smeadon wītodlice ymbe ðæt hig woldon hine gefōn, and he eode út fram him.

40 And he fōr eft ofer Iordanen, to ðære stōwe ðe Iohannes wæs and ærest on fullode, and he wunode ðær.

41 And manega comon to him, and cwædon, Wītodlice ne worhte Iohannes nān tācn; ealle ða þing ðe Iohannes sæde be ðyssum, wæron soþe.

42 And manega gelyfdon on hyne.

outen ende, and ony man schal not rauysehe hem of myn hond.

29 That thing that my fadir ȝaf to me, is more than alle; therefore no man may rauysehe fro my fadris hond.

30 I and the fadir ben o thing.

31 Jewis token vp stoones, for to stoonen hym *to the deeth*.

32 Jhesu answeride to hem, I haue schewid to ȝou manye goode werkis of my fadir, for which werk of hem stoonen ȝe me?

33 The Jewis answeriden to him, We stoonen not thee of good work, but of blasphemye, and for thou, sithen thou art a man, makist thi silf God.

34 Jhesu answeride to hem, Wher it is not writun in ȝoure lawe, For I seide, ȝe ben goddis?

35 If he seide hem goddis, to whiche the word of God is maad, and the scripture, which the fadir halwide, and sente in to the world, may not be vndon,

36 And ȝe seyn, for I blaspheme, for I seide, I am Goddis sone?

37 If I do not the workis of my fadir, nyle ȝe bileue to me;

38 Sothli if I do, thouȝ ȝe wolen not bileue to me, bileue ȝe to the workis; that ȝe knowe and bileue, for the fadir is in me, and I in the fadir.

39 Therefore thei souȝten for to take him, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan, in to that place where John was first baptisinge, and he dwelte there.

41 And manye camen to him, and seiden, Forsoth John dide no signe;† forsothe alle thingis what euere John seide of this, weren sothe.

42 And many bileueden in to him.

shall eny man plucke them out off my honde.

29 My father wich gave them me, is greater then all men; and no man is able to take them out off my fathers honde.

30 And I and my father are one.

31 Then the Iewes agayne toke vppe stones, to stone hym with all.

32 Jesus answered them, Many goode workes haue I shewed you from my father, for which off them wyll ye stone me?

33 The Iewes answered hym, sayinge, For thy goode workes sake we stone the not, but for thy blasphemye, and be cause that thou, beinge a man, makest thy silfe God.

34 Jesus answered them, Is it not written in youre lawe, I haue sayde, Ye are goddes?

35 Yf he called them goddes, vnto whom the worde of God was spoken, and the scripture can nott be broken,

36 Saye ye then to hym, whom the father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the sone of God?

37 Yf I do not the workes off my father, beleue me not;

38 Butt . . . though ye beleue not me, yett beleue the workes; that ye maye knowe and beleue, that the father is in me, and I in hym.

39 Agayne they went aboute to take hym, but he escaped out of their hondes.

40 And went awaye agayne beyonde Jordan, into the place where Jhon before had baptised, and there aboode.

41 And many resorted vnto hym, and sayd, Jhon did no miracle; butt all thynges that Jhon spake of this man, are true.

42 And there many beleued on hym.

Lazarus af Bepanias, us haimai Maryins yah Marþins, swistrs izos.

2 Wasuh þan Marya, soei salboda Frauyan balsana, yah biswarb fotuns is skufta seinamma, þizozei broþar Lazarus siuks was.

3 Ænsandidedun þan þos swistryus is du imma, qþandeins, Frauya, sai! þanei friyos, siuks ist.

4 Æþ is gahausyands qap, So siukei nist du dauþau, ak in hauheinais Guþs, ei hauhyaidau sunus Guþs þairh þata.

5 Friyoduh þan Æsus Marþan, yah swistar izos, yah Lazaru.

6 Swe hausida, þatei siuks was, þanuh þan salida in þammei was stada twans dagans.

7 Þaþroh þan afar þata qap du siponyam, Gaggam in Æudaian aftra.

8 Qeþun du imma þai siponyos, Rabbi, nu sokidedun þuk afwairþan stainam Æudaieis, yah aftra gaggis yaind?

9 Andhof Æsus, Niu twalif sind wheilos dagis? Yabai whas gaggip in dag, ni gastiggqip, unte liuhap þis fairwhaus gasaiwhip.

10 Aþan yabai whas gaggip in naht, gastiggqip, unte liuhad nist in imma.

11 Þo qap, yah afar þata qipip du im, Lazarus, friyonds unsar, gasaizlep, akei gaggam ei uswakyau ina.

12 Danuh qeþun þai siponyos is, Frauya, yabai slepip, hails wairþip.

13 Qapuh þan Æsus bi dauþu is; Æþ yainai hugidedun, þatei is bi slep qeþi.

14 Þanuh þan qap du im Æsus swikunþaba, Lazarus gaswalt;

15 Yah fagino in izwara, ei galaub-yaiþ, unte ni was yainar; akei gaggam du imma.

16 Þanuh qap Þomas, saei haitada Didimus, þaim gahlaiþam seinain, Gaggam yah weis, ei gaswiltaima miþ imma.

man wæs, genemned Lazarus of Bethania, of Marian ceastre and of Marthan, his swustra.

2 Hit wæs seó María, ðe smýrede Drihten mid ðære sealfe, and ðrigde his fét mid hyre loecum, Lazarus hyre bróðer wæs ge-yfelod.

3 His swustra sendon to him, and ewædon, Drihten, nú! is seoc, se ðe ðú lufast.

4 Ðá se Hælend ðæt gehýrde, ðá ewæp he to him, Nys ðeos untrummys ná for deape, æe for Godes wuldre, ðæt Godes sunu sig gewuldrod þurh hyne.

5 Sôþlice se Hælend lufode Marthan, and hyre swustor Marian, and Lazarum hyra bróðer.

6 Witodlice he wæs twegen dagas on ðære sylfan stówe, ðá he gehýrde, ðæt he seoc wæs.

7 Æfter ðyssum he ewæp to his leorning-enilthum, Uton faran eft to Iudea lande.

8 His leorning-enilhtas ewædon to him, Lâreow, nú ða Iudeas sóhton ðe ðæt hig woldon ðe hænán, and wylt ðú eft faran ðyder?

9 Se Hælend him andswarode and ewæp, Hú ne synd twelf tida ðæs dæges? Gif hwá gæþ on dæg, ne æt-spyrnþ he, forðam he gesyhþ ðyses middan-cardes leoht.

10 Gif he gæþ on niht, he æt-spyrnþ, forðam ðe ðæt leoht nis on hyre.

11 Ðás þing he ewæp, and syctðan he ewæp to him, Lazarus, ure freond, slæpþ, æe ic wylle gán and áwreccan hyne of slæpe.

12 His leorning-enilhtas ewædon, Drihten, gif he slæpþ, he byþ hál.

13 Se Hælend hit ewæp be his deape; hi wéndon sóþlice, ðæt he hyt sæde be swefnes slæpe.

14 Ðá ewæp se Hælend openlice to him, Lazarus ys dead;

15 And ic eom bliþe for cowrum þingum, ðæt ge gelyfon, forðam ic næs ðara; æe uton gán to him.

16 Ðá ewæp Thomas to hys geférum, Uton gán, and sweltan mid him.

syk man, Lazarus of Bethanye, of the castel of Mary and Martha, his sistris.

2 Forsoth Mary it was, which anoyntide the Lord with oynement, and wipte his feet with hir heeris, whos brother Lazarus was syk.

3 Therefore his sistris senten to him, seyinge, Lord, lo! he whom thou louest, is syk.

4 Forsoth Jhesu heeringe seide to hem, This sicknesse is not to the deeth, but for the glorie of God, that Goddis sone be glorified bi it.

5 Sothli Jhesu louede Martha, and hir sistr Marye, and Lazarus.

6 Therefore as Jhesu herde, for he was syk, thanne sothli he dwellide in the same place tweye dayes.

7 Therof aftir thes thingis he seide to his disciplis, Go we eft in to Judee.

8 Disciplis seyen to him, Raby,[†] now the Jewis sou3ten for to stoonne thee, and eft thou gost thidur?

9 Jhesu answeride, Wher ther ben not twelue ouris of the daye? If ony man schal wandre in the daye, he hirtith not, for he seith the list of this world.

10 Sothli if he schal wandre in the ny3t, he hirtith, for list is not in him.

11 He seith thes thingis, and aftir thes thingis he seith to hem, Lazarus, oure frend, slepith, but I go for to reyse him fro slepe.

12 Therefore his disciplis seiden, Lord, if he slepith, he schal be saf.

13 Forsothe Jhesu hadde seid of his deeth; but thei gessiden, that he seide of the slepinge of sleep.

14 Thanne therefore Jhesu seide to hem opynli, Lazarus is deed;

15 And I enioye for 3ou, that 3e beleue, for I was not there; but go we to him.

16 Therefore Thomas, that is seid Didymus, seide to euen disciplis, And go we, that we deye with him.

sicke, named Lazarus of Bethania, the toune off Mary, and her sister Martha.

2 It was that Mary, which annoynted Jesus with oynment, and wept his fete with her heere, whose brother Lazarus was sicke.

3 And his sister sent vnto hym, sayinge, Lorde, behold! he whom thou lovest, is sicke.

4 When Jesus that herde he sayd, This infirmite is not vnto deth, but for the laude of God, that the sone off God myght be praysed by the reason of it.

5 Jesus loved Martha, and her sister, and Lazarus.

6 After he herde, thatt he was sicke, then aboode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples, Let vs goo into Iewry agayne.

8 His disciples sayde vnto hym, Master, the Iewes lately sought meanes to stonne thee, and wilt thou goo thither agayne?

9 Jesus answered, Are there not twelue houres in the daye? Yf a man walke in the daye, he stonbleth not, because he seith the light of this worlde.

10 Yf a man walke in the nyght, he stonbleth, be cause there is no light in hym.

11 This sayd he, and after that he sayde vnto them, Oure frende Lazarus slepeth, but I goo to wake hym outt of slepe.

12 Then sayde his disciples, Lorde, iff he slepe, then shall he do wele ynough.

13 Jesus spake of his deeth; but they thought, that he had spoken of the naturall slepe.

14 Then sayde Jesus vnto them playnly, Lazarus is deed;

15 And I am gladde for youre sakes, that I was not there, be cause ye maye beleue; neverthesse let vs goo vnto hym.

16 Then sayde Thomas, which is called Didimus, vnto the disciples, Let vs also goo, that we maye deye with him.

17 Qimands þan Æsus, bigat ïna yu-pan fidwor dagans habandan ïn hlaiwa.

18 Wasuh þan Beþania newha Æirusaulwmiam, swaswe ana spaurdiu fimf-taihunim.

19 Yah managai Æudaie gaqemun bi Marþan yah Maryan, ei gaþrafstidedeina ïyos bi þana broþar izo.

20 Æþ Marþa sunsei hausida, þatei Æsus qimip, wiþraiddya ïna ; ïþ Marya ïn garda sat.

21 Þanuh qaþ Marþa du Æsua, Frauya, ïþ wescis her, ni þau gadauþnodedi broþ-ar meins.

22 Akei yah nu wait, ei þiswhah þei bidyis Guþ, gibip þus Guþ.

23 Qaþ izai Æsus, Usstandip broþar þeins.

24 Qaþ du ïmma Marþa, Wait, þatei usstandip ïn usstassai ïn þamma sped-istin daga.

25 Qaþ þan Æsus, Æk ïm so usstass yah libains ; saei galaubeip du mis, þauh ga-ba-daupniþ,[†] libaid ;

26 Yah whazuh saei libaip, yah galaubeip du mis, ni gadaupniþ aiw. Galaubeis þata ?

27 Qaþ ïmma, Yai, Frauya, Æk galaub-ida, þatei þu is Christus, sunus Guþs, sa ïn þana fairwlu qimanda.

28 Yah þata qiþandei, galaiþ, yah wop-ida Maryan, swistar seina, þiubyo, qiþand-ei, Laisareis qam, yah haitip þuk.

29 Æþ yaina, sunsei hausida, urrais sprauto, yah ïddya du ïmma.

30 Niþ-þan nauhþanuh qam Æsus ïn weihsa, ak was nauhþanuh ïn þamma stada, þarei gamotida ïmma Marþa.

31 Æudaieis þan þai wisandans miþ izai ïn garda, þrafstyandans ïya, gasaiwhand-ans Maryan, þatei sprauto usstoþ, yah usiddya, ïddyedunuh afar izai, qiþand-ans, þatei gaggip du hlaiwa, ei greitai yainar.

32 Æþ Marya, sunsei qam þarei was Æsus, gasaiwhandei ïna draus ïmma du fotum, qiþandei du ïmma, Frauya, ïþ

17 Ðá fór se Hælend, and gemette ðæt he wes forþ-faren, and for feower dagum bebyrged.

18 Bethania ys gehende Hierusalem, ofer fyfþyne furlang.

19 Manega ðara Iudea comon to Mar- than and to Marian, ðæt hig woldon hi fréfrian for hyra bróðor þingum.

20 Ðá Marþa gehýrde, ðæt se Hælend com, ðá arn heo ongean hyne ; and Maria sæt æt hám.

21 Ðá ewaþ Marþa to ðam Hælende, Drihten, gif ðu wære hér, nære min bróðor dead.

22 And eac ic wát nú ðá, ðæt God ðe sylþ, swá hwæt swá ðú hyne bitst.

23 Ðá ewaþ se Hælend to hyre, Ðin bróðor árist.

24 And Marþa ewaþ to him, Ic wát, ðæt he árist on ðam ytemestan dæge.

25 And se Hælend ewaþ to hyre, Ic com ærýst and lif ; se ðe gelyfþ on me, ðeah he dead sý, he leofaþ ;

26 And ne swylt nán ðara, ðe leofaþ, and gelyfþ on me. Gelyfst ðú ðyses ?

27 Heo ewaþ to him, Witodlice, Drihten, ic gelyfe, ðæt ðú eart Crist, Godes sunu, ðe on middan-eard come.

28 And ðá heo ðás þing séde, heo code, and elypode, digollice, Marian, hyre swustor, ðus eweðende, Hér is ure láreow, and elypaþ ðe.

29 Ðá heo ðæt gehýrde, heo árás raðe, and com to him.

30 Ðá gyt ne com se Hælend binnau ða ceastre, ac wes ðá gyt on ðære stówe, ðær Marþa him ongean com.

31 Ða Iudeas ðe wæron mid hyre on huse, and hi fréfrodon, ðá hig gesáwon, ðæt Maria árás, and mid ofeste út-eode hig, fylgdon hyre, ðus eweðende, Heo gæþ to his byrgenc, ðæt heo wépe ðara.

32 Ðá Maria com ðar se Hælend wæs, and heo hine geseah, heo feoll to his fótum, and ewaþ to him. Drihten, gif

17 And so Jhesu cam, and fond him harynge now foure dayes in the graue.

18 Sothli Bethanye was bisydis Jerusaleme, as fiftene furlongis.

19 Forsothe manye of Jewis camen to Marie and Martha, for to comforte hem of her brother.

20 Therefore as Martha herde, for Jhesu cam, she renneth to him; Marie forsothe sat at hom.

21 Therefore Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed.

22 But and now I woot, that what euere thingis thou schalt axe of God, God schal ȝyue to thee.

23 Jhesus seith to hir, Thi brother schal ryse aȝen.

24 Martha seith to him, I woot, for he schal ryse aȝen in the aȝenrysing in the laste day.

25 Jhesu seith to hir, I am aȝenrisyng and lyf; he that bileueth in me, ȝhe, if he schal be deed, schal lyue;

26 And ech that lyueth, and bileueth in me, schal not deie with outen ende. Bileuyst thou this thing?

27 She seith to him, Forsothe,† Lord, I haue bilenyd, for thou art Crist, the sone of quyk God, that hast come in to this world.

28 And whanne she hadde seide this thing, she wente, and elepide Marie, hir sistir, in silence,† seyinge, The maistir cometh, and elepith thee.

29 She, as she herde, roos anon, and cam to him.

30 Sothli Jhesu cam not ȝit in to the castel, but he was ȝit in that place, wher Martha hadde comen aȝens him.

31 Therefore the Jewis that weren with hir in the hous, and comfortiden hir, whanne thei sizen Marie, for soone she roos, and wente out, sieden hir, seyinge, For she goth to the graue, for to wepe there.

32 Forsothe Marie, whanne she hadde seyn wher Jhesu was, seynge him felde to his feet, and seide to him, Lord, if

17 Then went Jesus, and founde that he had lyne in his grave foure dayes already.

18 Bethani was neye vnto Jerusalem, aboute .xv. furlonges of.

19 And many of the Iewes cam to Martha and Mary, to comforte them over their brother.

20 Martha as sone as she herde, that Jesus was commynge, went and met hym; Mary sate stille at home.

21 Then sayde Martha vnto Jesus, Lorde, yif thou haddest bene her, my brother had not bene deed.

22 But neverthelesse I knowe, that whatsoever thou axest of God, God will geve it thee.

23 Jesus sayde vnto her, Thy brother shall ryse agayne.

24 Martha sayde vnto hym, I knowe wele, he shall ryse agayne in the resurreccion att the laste daye.

25 Jesus sayde vnto her, I am the resurreccion and lyfe; whosoever beleveth on me, ye, though he were deed, yet shall he lyve;

26 And whosoever liveth, and beleveth on me, shall never deye. Belevest thou this?

27 She sayde vnto hym. Ye, Lorde, I beleve, thatt thou arte Christ, the sonne off God, which shall come in to the worlde.

28 And as sone as she soo had sayde, she went her waye, and called her sister, secretly, sayinge, The master is come, and calleth for thee.

29 She, as sone as she herde thatt, arose quickly, and cam vnto hym.

30 Jesus was not yet come into the toune, but was in the place, wher Martha mett hym.

31 The Iewes then which were with her in the housse, and comforted her, when they sawe Mary, that she rose vppe hastily, and went out, folowed her, sayng, She goeth vnto the grave, to wepe there.

32 Then when Mary was come wher Jesus was, and sawe hym, she fell doune at his fete, sayinge vnto hym, Lorde, if

weiseis her, ni þauh gaswulti meins broþar.

33 Þanuh Æsus sunsei gasawh ðya greitandein, yah Ædaiuns þaiei qemun miþ izai gretandans, inrauhþida ahmin, yah inwagida sik silban,

34 Yah qap, Whar lagidedun ina? Qeþun du imma, Frauya, hiri yah saiwh.

35 Yah tagrida Æsus.

36 Þanuh qeþun þai Ædaieis, Sai! whaiwa frioda ina.

37 Sumai þan ize qeþun, Niu mahta sa, izei uslauk augona þamma blindin, gatauyan ei yah sa ni gadauþnodedi?

38 Þanuh Æsus aftra inrauhþiþs in sis silbin, gaggiþ du þamma hlaiwa. Wasuh þan hulundi, yah staina ufarlagida was ufaro.

39 Qap Æsus, Afnimip þana stain. Qap du imma swistar þis dauþins, Marþa, Frauya, yu fuls ist, fidurdogs auk ist.

40 Qap izai Æsus, Nin qap þus, þatei yabai galaubeis, gasaiwhis wulþu Gups?

41 Ushofun þan þana stain þarei was. Ip Æsus uzuhhof augona iup, yah qap, Atta, awiliudo þus, unte andhausides mis;

42 Yah þan ik wissa, þatei sinteino mis andhauseis, akei in manageins þizos bistantandeiþs, qap, ei galaubyaina, þatei þu mik insandides.

43 Yah þata qiþands, stibnai mikilai hropida, Lazaru, hiri ut.

44 Yah urrann sa dauþa, gabundans handuns yah fotuns faskyam,
. yah wlits is auralya bibundans. Qap du im Æsus, Andbindip ina, yah letip gaggan.

45 Þanuh managai þize Yudaiei þai qimandans at Maryin, yah saiwhandans þatei gatawida, galaubidedun imma.

46 Sumaiþ-þan ize galiþun du Farei-

ċ.ī wære hér, nære min brēdor dead.

33 Ðá se Hælend geseah ðæt heo weop, and ðæt ða Iudeas weopon ðe mid hyre comon, he geon rofe on hys gáste, and gedréfde hyne sylfne,

34 And ewæþ, Hwar lēde ge hine? Hig cwædon to him, Drihten, gá and geseoh.

35 And se Hælend weop.

36 And ða Iudeas cwædon, Lóca nú! hū he hyne lufode.

37 Sume hi cwædon, Ne milte ðes, ðe ontýnde blindes eagan, dón eac ðæt ðes nære dead?

38 Eft se Hælend geomrode on him sylfum, and com to ðære byrgene. Hit wæs án scræf, and ðar wæs án stán on-uppan geléd.

39 And se Hælend cwæþ, Dóp áweg ðone stán. Ðá ewæþ Marþa to him, ðes swustor ðe ðar dead wæs, Drihten, nú he stineþ, he wæs for feower dagum dead.

40 Se Hælend cwæþ to hyre, Hú ne sæde ic ðe, ðæt ðú gesyhist Godes wuldor, gif ðú gelyfst?

41 Ðá dydon hig áweg ðone stán.
. Se Hælend áhóf his eagan up, and cwæþ, Fæder, ic ðo þancas ðe, forðam ðú gehýrdest me;

42 Ic wát, ðæt ðú me symle gehýrst, ac ic ewæþ, for ðam folce ðe hér ymbútan stent, ðæt hi gelyfon, ðæt ðú me ásendest.

43 Ðá he ðás þing sæde, he clypode mycelre stefne, Lazarus, gá út.

44 And sóna stóp forþ, se ðe dead wæs, gebúnden handum and fótum,
. and hys neb wæs mid swát-line gebúnden. Ðá cwæþ se Hælend to him, Unbindaþ hine, and lætaþ gán.

45 Manega ðara Iudea ðe comon to Marián, and gesáwon ða þing ðe he dyde, gelyfdon on hine.

46 Hi sume fóron to ðam Phariseon,

thou haddest be here, my brother hadde not be deed.

33 Therefore as Jhesu siȝ hir wepyng, and the Jewis that weren with hir wepyng, he made noyse in spirit, and troublide him silf,

34 And seide, Wher han ȝe putt him? Thei seyden to him, Lord, come and se.

35 And Jhesu wepte.

36 Therefore the Jewis seiden, Lo! hou he louede him.

37 Forsothe summe of hem seiden, Wher this man that openyd the ȝen of the born blynde, miȝte not make that and this deiede not?

38 Therefore Jhesu eft makynge noyse in him silf, cam to the graue. Forsothe ther was a denne, and a stoon was put thereon.

39 Jhesu seith, Take ȝe a wey the stoon. Martha, the sistr of him that was deed, seith to him, Lord, he stynkith now, sothli he is of foure dayes.

40 Jhesus seith to hir, Wher I haue not seid to thee, for if thou schalt bileue, thou schalt se the glorie of God?

41 Therefore thei tooken a wey the stoon. . . . Forsothe the ȝen reysid vpward, Jhesu seide, Fadir, I do thankyngis to thee, for thou herdist me;

42 Forsoth I wiste, for thou euere heerest me, but for the peple that stonidith aboute, I seide, that thei bileue, for thou hast sent me.

43 Whanne he hadde seid thes thingis, he criede with greet vois, Lazarus, come thou out.

44 And anon he that was deed, cam forth, bounden the hondis and feet with bondis, . . . and his face was boundun with a sudarie.† Jhesu seith to hem, Vnbynde ȝe him, and suffre ȝe go away.

45 Therefore manye of the Jewis that camen to Marie and Martha, and syȝen what thingis he dide, bileueden in to him.

46 Sothli summe of hem wenten to

thou haddest bene here, my brother had not bene deed.

33 When Jesus sawe her wepe, and the Iewes also wepe whych cam with her, he gromed in his spret, and vexed hym silfe,

34 And sayde, Where have ye layed hym? They sayde vnto hym, Lorde, come and se.

35 And Jesus wept.

36 Then sayde the Iewes, Beholde! howe he loved hym.

37 Some off them sayde, Couelde not he which opened the eyes of the blynde, have made also that this man shulde not have deyed?

38 Jesus agayne gronyng in hym silfe, cam to the grave. It was a cave, and a stone layde on it.

39 Jesus sayd, Take ye awaye the stone. Martha, the sister of hym that was deed, sayde vnto him, Lorde, by this tyme he stenketh, for he had bene deed foure dayes.

40 Jesus sayde vnto her, Sayde I not vnto the, that if thou diddest beleve, thou shuldest se the glory of God?

41 Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vpe his eyes, and sayd, Father, I geve the thankes, be cause that thou hast herde me;

42 I knewe wele, that thou hearest me all wayes, but because of the peple that stonde by, I sayde it, that they myght beleve, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voyce, Lazarus, come forth.

44 And he that was deed, cam forth, bounde hand and fote with bondes, after the manner as they were wonte to bynde their deed with all, and his face was bounde with a napkyn. Jesus sayde vnto them, Loose hym, and lett hym goo.

45 Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym.

46 But some off them went their wayes

saium, yah qeþun du im, þatei gatawida
 Iesus.

47 Galesun þan þai auhumistans gud-
 yans yah þai Farei

and sædon him, ða þing ðe se Hælend
 dyde.†

47 Witodlice ða biseopas and ða
 Pharisei gaderodon gemôt, and ewædon,
 Hwæt dô we? forðam ðes man wyrp
 mycele tána.

48 Gif we hine forlātaþ, ealle gelyfaþ
 on hine; and Romane cumað, and nimaþ
 úre land and úrne þeodscipe.

49 Hyra án was genemned Caiphas,
 se wæs ðá on geare bisecop, and cwæp
 to him, Ge nyton nánþing,

50 Ne ne geþenceað, ðæt us ys betere,
 ðæt án man swelte for folce, and eall
 þeod ne forwurðe.

51 Ne cwæp he ðæt of him sylfum, ac
 ðá he wæs ðæt gear bisecop, he witegode,
 ðæt se Hælend sceolde sweltan for ðære
 þeode,

52 And ná synderlice for ðære þeode,
 ac ðæt he wolde gesomnian togædere
 Godes bearn ðe todrifene wæron.

53 Of ðam dæge hig þohton ðæt hí
 woldon hyne ofslean.

54 Ðá ne fór se Hælend ná openlice
 gemang ðam Iudeum; ac fór on ðæt
 land wið ðæt wæsten, on ða burh, ðe
 ys genemned Effrem, and wunode ðær
 mid his leorning-cnihtum.

55 Iudca eastron wæron gehende, and
 manega fóron of ðam lande to Hieru-
 salem ær ðam eastron, ðæt hig woldon
 hig sylfe gehálgian.

56 Hig sóhton ðone Hælend, and
 spræcon him betwýnan, ðær hig stódon
 on ðam temple, and ðus ewædon, Hwæt
 wéne ge, ðæt he ne cume to freols-
 dæge?

57 Ða biseopas and ða Pharisei
 hæfdon beboden, gif hwá wiste hwar
 he wære, ðæt he hyt cýdde, ðæt hig
 mihton hine niman.

Pharisees, and seiden to hem, what thingis he dide.

47 Therefore the bishops and Pharisees gedriden a counceil aȝens Jhesu, and seiden, What don we? for this man doth many signes.†

48 If we leeue him thus, alle men schulen bileue in to him; and Romayns schulen come, and schulen take oure place and flok.

49 Forsoth oon of hem, Cayfas by name, whanne he was bishop of that ȝeer, seide to hem, ȝe witen no thing,

50 Nethir thenken, for it spedith to ȝou, that o man deie for the peple, and that alle folk perische not.

51 Forsoth he seide not this thing of him silf, but whanne he was bishop of that ȝeer, he prophesiede, for Jhesu was to deyinge for the folk,

52 And not oonly for the folk, but that he schulde gedere in to oon the sones of God that weren scaterid.

53 Therefore fro that day thei thouȝten for to sle him.

54 Therefore Jhesu walkide not now opynli at the Jewis; but he wente in to a cuntree bisydis the desert, in to a cite, that is seid Effrem, and there he dwelte with his disciplis.

55 Forsothe the pask of Jewis was next, and many of the cuntree stiȝeden vp to Jerusalem the day bifore pask, for to halowe hem selue.

56 Therefore thei souȝten Jhesu, and spaken to gidere, standinge in the temple, What gessen ȝe, for he cometh not to the feeste day?

57 Forsothe the bishopis and Pharisees hadden ȝouun a maundement, that if ony man knew wher he is, he schewe, that thei taken hym.

to the Pharises, and tolde them, what Jesus had done.

47 Then gadered the hie prestes and Pharises a counsell, and sayde, What do we? this man doeth many miracles.

48 Yf we lett hym scape thus, all men will beleue on hym; and the Romaynes shall come, and take away oure countre and peple.

49 And won of them, named Cayphas, which was the hie prest that same yeaere, sayde vnto them, Ye perceave nothyngc att all,

50 Nor yett consider, that it is expedient for vs, that won man deye for the peple, and nott that all the peple perisshe.

51 This spake he nott of hym silfe, butt beyngc hie preste that same yeaere, prophesied he, that Jesus schulde deye for the peple,

52 And not for the peple only, but that he schulde gadder to gedder in won the children of God which were scattered abroode.

53 From that day kept they a counsell togedder for to put hym to deeth.

54 Jesus therefore walked no more openly amonge the Iewes; butt went his waye thence vnto a countre ny to a wildernes, into a cite, called Effraym, and there haunted with his disciplis.

55 The Iewes ester was nye at hond, and many went out of the countre vppe to Jerusalem before the ester, to purify them selues.

56 Then sought they for Jesus, and spake bitwene them selues, as they stode in the temple, What thynke ye, seyngc he commeth not to the feast?

57 The hie prestes and Pharises had geuen a commaundment, that yf ony man knew wher he were, he schulde shewe it, that they myght take hym.

þarei was Lazarus sa dauþa, þanei urraísida us dauþaim Iesus.

2 Þaruh gawaurhtedun ïmma nahmatat, yainar yah Marþa andbahtida; ïþ Lazarus was sum s þize anakumbyandane miþ ïmma.

3 ïþ Marya nam pund balsanis nardaus pistikeinis filugalaubis, yah gasalboda fotuns Iesua, yah biswarb fotuns ïs skufta seinamma; ïþ sa gards fulls warþ daunais þizos salbonais.

4 Qaþ þan ains þize siponye ïs, Yudas Scimonis, sa ïskariotes, ïzei skaftida sik du galewyan ïna,

5 Duwhe þata balsan ni frabauht was in .t. skatte, yah fradailiþ wesi þarbam?

6 Þatupþan qaþ, ni þeci ïna þize þarbane kara wesi, ak unte þiubs was, yah arka habaida yah þata ïnnwaurpano bar.

7 Qaþ þan Iesus, Let ïya, in dag gafilis meinis fastaida þata;

8 ïþ þans unledans sinteino habaiþ miþ ïzwis, ïþ mik ni sinteino habaiþ.

9 Fanþ þan manageins filu ïudaie, þatei Iesus yainar ïst; yah qemun, ni in Iesus ainis, ak ei yah Lazaru sewheina, þanei urraísida us dauþaim.

10 Munaidedunupþan auk þai aulumstans gudyans ei yah Lazarau usqemcina,

11 Unte managai in þis garunnun ïudaiei, yah galaubidedun Iesua.

12 ïftumin daga manageins filu, sei qam at dulþai, galausyandans þatei qimiþ Iesus in ïairausaulwmai,

13 Nemun astans peikabagme, yah urunnun wiþragamotyran ïmma, yah hropidedun, Osanna, þiupida sa qinnanda in namin Frauyins, þiudans ïsraelis.

14 Bigat þan Iesus asilu, gasat ana ïna, swaswe ïst gameliþ,

15 Ni ogs þus, dauhtar Sion; sai!

ðar Lazarus was dead, ðe se Hælend áwrehte.

2 Hig worhton him ðar gebeorseipe, and Marþia þénode; Lazarus was án ðæra ðe mid him sæt.

3 María nam án púnd deorwyrþre sealfe mid ðam wyrt-gemange ðe hig nardus hátaþ, and smýrede ðæs Hælendes fét, and drigde mid hyre loccum; and ðæt hús was gefylled of ðære sealfe swæcete.

4 Ðá ewæþ án his leorning-enilhta. Iudas Scariod, ðe hine belæwde,

5 Hwi ne sealde heo ðas sealfe wiþ þrým hundred penegum, ðæt man mihte syllan þearfum?

6 Ne ewæþ he ná ðæt, forðig ðe him gebyrode to ðam þearfum, ac forðam ðe he was þeof, and hæfde scrin and bæc ða þing ðe man sende.

7 Ðá ewæþ se Hælend, Læt hig, ðæt heo healde ða of ðone dæg ðe man me bebyrige;

8 Ge habbaþ symle þearfan mid eow, ac ge nabbap me symle.

9 Micel mænigeo ðara Iudea geeneow, ðæt he was ðær; and hig comon, næs ná for ðæs Hælendes þingon synderlice, ac ðæt hig woldon geseon Lazarum, ðe he áwehte of deaþe.

10 Ðara sacerda ealdras þchton ðæt hig woldon Lazarum ofslean,

11 Forðam ðe manega fóron fram ðam Iudeum for his þingon, and gelyfdon on ðone Hælend.

12 On morgen mycel mænigeo, ðe com to ðam freols-dæge, ðá hig gehýrdon ðæt se Hælend com to Hierusalem,

13 Hí námon palm-treowa twígu, and eodon út ongean hine, and clypodon, Sí Israhela eing hál and gebletsod, ðe com on Drihtnes naman.

14 And se Hælend gemétte áne assan, and rád on-uppan ðam, swá hit áwriten ys,

15 Ne ondræd ðú, Siones dóhter; nú!

wher Lazarus was deed, whom Jhesu reyside.

2 Forsoth thei maden to him a soper there, and Martha mynstride to hym; Lazarus forsothe was oon of men sittinge at the mete with him.

3 Therefore Marie took a pound of oynement spikenard,[†] precious, and anoyntide the feet of Jhesu, and wipte his fete with her hecris; and the hous is fillid of the sauour of oynement.

4 Therefore Judas Scarioth, . . . oon of his disciplis, that was to bitraynge hym, seide,

5 Whi this oynement is not seeld for thre hundrid pens, and is 3ounn to nedey men?

6 Forsoth he seide this thing, not for it perteynede to him of nedey men, but for he was a theef, and he hauynge pursis baar tho thingis that weren sent.

7 Therefore Jhesu seide, Suffre 3e hir, that in to the day of my buryng sche kepe that;

8 Forsothe 3e schulen euer haue pore men with 3ou, sothli 3e schulen not euere haue me.

9 Therefore myche company of the Jewis knewe, that Jhesu was there; and thei camen, not oonly for Jhesu, but for to se Lazarus, whom he reysede fro deede men.

10 Forsothe the princes of prestis thou3ten for to sle Lazarus,

11 For manye of the Jewis for hym wente awei, and beleueden in to Jhesu.

12 Forsothe on the morwe a myche company, that cam to gidere at the feeste day, whanne thei hadden herd, for Jhesu cometh to Jerusalem,

13 Tooken branchis of palmes, and camen forth a3ens him, and crieden, O-sanna, blessid is he, that cometh in the name of the Lord, king of Israel.

14 And Jhesu fond a litil asse, and sat on him, as it is writun,

15 The dou3tir of Syon, nyle thou

Lazarus which was deed was, whom Jesus raysed from deeth.

2 There they made him a supper, and Martha served; butt Lazarus was won of them that sate at the table with hym.

3 Then toke Mary a pounde off oyntment called nardus, perfecte and precious, and anoynted Jesus fete, and wept his fete with her heer; and all the hous smelled off the savre off the oyntment.

4 Then sayde won of his disciples, named Judas Iscariot, Simons sonne, which after warde betrayed hym,

5 Why was not this oyntment solde for thre hondrede pence, and geven to the povre?

6 This sayde he, not that he cared for the pover, butt be cause he was a thefe, and kept the bagge and bare that which was geven.

7 Then sayde Jesus, Lett her alone, agaynst the daye off my buryng she kept it;

8 The povre all wayes shall ye have with you, butt me shall ye nott all wayes have.

9 Moche people off the Iewes had knowledge, that he was there; and they cam, nott for Jesus sake only, butt that they myght se Lazarus also, whom he raysed from deeth.

10 The hye prestes held a counsell that they myght put Lazarus to deeth also,

11 Be cause that for his sake manye of the Iewes went awaye, and beleved on Jesus.

12 On the morowe moche people, which cam to the feast, when they herde that Jesus shulde come to Jerusalem,

13 Toke branches off palme trees, and went and mett hym, and cryed, Hosanna, blessed is he, that in the name of the Lorde commeth, kynge of Israel.

14 Jesus gott a yonge asse, and sate thereon, acordynge to that wich was written,

15 Feare nott, doughter of Sion; be-

þiudans þeins qimiþ, sitands ana fulin asilaus.

16 Þatuh-þan ni kunþedun siponyos is frumist, ak biþe gasweraipþ was Iesus, þanuh gamundedun, þatei þata was du þamma gameliþ, yah þata gatawidedun imma.

17 Weitwodida þan so managei, sei was miþ imma, þan Lazaru wopida us hlaiwa, yah urraisida ina us dauþaim.

18 Duppe iddyedun gamotyan imma managei, unte hausidedun ei gatawidedli þo taikn.

19 Þanuh þai Fareisaieis qeþan du sis misso, Saiwliþ, þatei ni boceip waiht; sai! so manaseds afar imma galaiþ.

20 Wesunuh-þan sumai þiudo, þize ur-rinnaudane ei inwiteina in þizai dulþai.

21 Þai atiddyedun du Filippau, þamma fram Þeþsaeida Galeilaie, yah bedun ina, qiþandaus, Frauva, wilcma Iesu gasai-whan.

22 Gaggiþ Filippus, yah qiþiþ du Andraim; yah aftra Andraias yah Filippus qeþun du Iesua.

23 Iþ Iesus andhof im, qiþands, Qam wheila, ei sweraidau sunus mans.

24 Amen, amen, qiþa izwis, nibai kurno whateis gadriusando in airþa gaswiltiþ, silbo ainata aflifniþ; iþ yabai gaswiltiþ, manag akran bairiþ.

25 Saei friyop saiwala seina, fraqisteiþ izai; yah saei fiaip saiwala seina in þamma fairwhau, in libainai aiweinon bairgiþ izai.

26 Yabai mis whas andbahtyai, mik laistyai; yah þarei im ik, þaruh sa andbahts meins wisan habaiþ. Yah yabai whas mis andbahteip, sweraip ina atta.

27 Nu saiwala meina gadrobnoda, yah wha qiþau? Atta, nasei mik us þizai wheilai; akei duppe qam in þizai wheilai;

28 Atta, hauhei namo þeinata. Qam þan stibna us himina, Yah hauhida, yah

ðin cing cymþ, uppan assan folan sittende.

16 Ne undergêton hys leorning-enihtas ðas þing ærest, ac ða se Hælend wæs gewuldrod, ða gemundon hig, ðæt ðas þing wæron áwritene be him, and ðas þing hig dydon him.

17 Seo mænigeo ðe wæs mid him, ðá he Lazarum clypode of ðære byrgene, and hine áwechte of deaþe, eýðde ge-witnesse.

18 And forði him eom seo mænigeo ongean, forðam ðe hi gehýrdon ðæt he worhte ðæt tácn.

19 Ðá Pharisei cwádon betwux him sylfum, We geseoþ, ðæt we nánþing ne fremiaþ; nú! wyle eall middan-earð æfter him.

20 Sume ðe wáron hæðene, ðe fóron ðæt hig woldon hi gebiddan on ðam freols-dæge.

21 Ðá genealæhton to Philippe, se wæs of ðære Galileiscan Bethsaida, and hi bædon hine, and cwádon, Leof, we wyllaþ geseon ðone Hælend.

22 Ðá code Philippus, and sáde hit Andrea; and eft Andreas and Philippus hit sádon ðam Hælende.

23 Se Hælend him andswarode, and ewaþ, Seo tid cymþ, ðæt mannes sunu byþ geswútelod.

24 Sôþlice, ic seege eow, ðæt hwætene corn wunaþ ána, búton hyt fealle on eorþan and sý dead; gif hit byþ dead, hit bringþ mycelne wæstn.

25 Se ðe lufað his sáwle, forspilþ hig; and se ðe hataþ his sáwle on ðisum middan-earde, gehylt hi on écum life.

26 Gif hwá þénige me, fylige me; and min þén biþ ðær, ðær ic eom. Gif me hwá þenap, min fæder hine wurpaþ.

27 Nú min sáwl ys gedréfed, and hwæt seege ic? Fæder, gehæl me of ðisse tide; ac for ðam ic eom on ðas tid;

28 Fæder, gewuldra ðinne naman. Ðá eom stefn of heofone, ðus cweðende,

drede ; lo ! thi king cometh, sittunge on the colt of a sche asse.

16 His disciplis knewen not first thes thingis, but whanne Jhesu is glorified, thanne thei recordiden,[†] for thes thingis weren writen of him, and thes thingis thei diden to him.

17 Therefore the cumpany baar witnessing, that was with him, whanne he clepide Lazarus fro the graue, and reyside him fro deede men.

18 Therefore and the cumpany cam metinge to him, for thei herden him to haue don this signe.

19 Therefore the Pharisees seiden to hem selue, 3e seen, for we profiten no thing ; lo ! al the world wente aftir him.

20 Forsothe ther weren summe hethen men, of hem that hadden styged vp for to worschipe in the feeste day.

21 Therefore thes camen to Philip, that was of Bethsaida of Galilee, and preieden him, seyinge, Sire, we wolen se Jhesu.

22 Philip cometh, and seith to Andrew ; eft Andrew and Philip seiden to Jhesu.

23 Sothli Jhesu answeride to hem, seyinge, The our cometh, that mannis some be clarified.

24 Treuli, treuli, I scie to 3ou, no but a corn of whete fallinge in to the erthe schal be deed, it dwellith aloone ; sothli if it schal be deed, it bringith moche fruyt.

25 He that loueth his soule,[†] schal leese it ; and he that hatith his soule[†] in this world, kepith it in to euere-lasting lyf.

26 If ony man scruieth to me, sue he me ; and where I am, there and my mynystre[†] schal be. If ony man schal mynistrer to me, my fadir schal worschipe him.

27 Now my soule is troublid, and what schal I seye ? Fadir, saue me fro this our ; but for that thing I cam in to this our ;

28 Fadir, clarifie thi name. Therefore a vois cam fro heuene, seyinge, And I

holde ! thy kyng commeth, sittunge on an asses coolte.

16 These thynges vnderstode not his disciples at the fyrst, but when Jesus was glorified, then remembryd they, that soche thynges were writen of hym, and that soche thynges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out off his grave, and raysed hym from deeth, bare recorde.

18 Therefore met hym the peple, be cause they herde that he had done soche a myracle.

19 The Pharises therfore sayde amonge them selves, Ye se, that we preuayle no thyng ; loo ! all the worlde goth after hym.

20 There were certayne grekes, amonge them which cam to praye at the feast.

21 The same cam to Philip, which was of Bethsayda a cite in Galile, and desired hym, sayinge, Syr, we wolde fayne se Jesus.

22 Philip cam, and tolde Andrew ; and agayne Andrew and Philip tolde Jesus.

23 And Jesus answered them, sayinge, The houre is come, that the soune of man must be glorified.

24 Verely, verely, I saye vnto you, except the wheate corne fall into the grounde and deye, it bydeth alone ; yf it deye, it brengeth forth moche frute.

25 He that loveth his life, shall destroye it ; and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternal.

26 Yf eny man mynistrer vnto me, lett hym folowe me ; and where I am, there shall also my minister be. And if eny man minister vnto me, hym will my father honour.

27 Nowe is my soule troubled, and what shall I saye ? Father, delyvre me from this houre ; but therfore cam I vnto this houre ;

28 Father, glorify thy name. Then cam there a voyce from heven, I have

aftra haubya.

29 Managei þan sei stop, gahausyandei, qeþun, þeiwhon wairþau; sumaih qeþun, aggilus du imma rodida.

30 Andhof Æsus, yah qap, Ni in meina so stibna warþ, ak in izwara.

31 Nu staua ist þizai manasedai, nu sa reiks þis fairwbaus uswairpada ut.

32 Yali ik yabai ushauhyada af airþai, alla atþinsa du mis.

33 Þatup-þan qap, bandwyands whileik-amma dauþau skulda gadauþnan.

34 Andhof imma so managei, Weis hausidedun ana witoda, þatei Christus siyai du aiwa; yah whaiwa þu qiþis, þatei skulds ist ushauhyan sa sunus mans? Whas ist sa sunus mans?

35 Qap þan du im Æsus, Nauh leitil mel liuhap in izwis ist; gaggip, þande liuhap habaiþ, ei riqiz izwis ni gafahai; yah saei gaggip in riqiza, ni wait whap gaggip.

36 Þande liuhap habaiþ, galaubeiþ du liuhada, ei sunyus liuhadis wairþaiþ. Þata rodida Æsus, yah galaiþ, yah gafalh sik faura im.

37 Swa filu imma taikne gatauyandin in andwairþya ize, ni galaubidedun imma;

38 Ei þata waurd Esaeiims, þraufetaus, usfullnodedi, þatei qap, Frauya, whas galaubida hauseinai unsarai, yah arms Frauyins whamma andhuliþs warþ?

39 Duppe ni malitedun galaubyan, unte aftra qap Esacias,

40 Gablindida ize augona, yah gadaubida ize hairtona, ei ni gaumidedeina augam, yah froþeina hairtin; yah gawandidedeina, yah ganasidedyau ins.

41 Þata qap Esacias, þan sawh wulþu is, yah rodida bi ina.

42 Þanuh þan sweþauh yah us þaim reikam managai galaubidedun du imma, akei faura Farcisaium ni andhailaitun,

And ic gewuldrode, and eft ic gewuldrige.

29 Seo mænigeo ðe ðær stól, and ðæt gehýrde, sædon, ðæt hyt þunrode; sume sædon, ðæt engel spæce wið hyne.

30 Se Hælend, him andswarode, and cwæþ, Ne com ðeos stefen for mīnum þingum, ac for eowrum þingum.

31 Nū ys middan-earde dóm, nū byþ ðyses middan-earde ealdor út-áworpen.

32 And gif ic beo up-áhafen fram eorþan, ic teo ealle þing to me sylfum.

33 Ðæt he sæde, and tácnode hwylcum deape he wolde sweltan.

34 Seo mænigeo him andswarode and cwæþ, We gehýrdon on ðære æ, ðæt Crist biþ on écnysse; and hūmeta segest ðú, Hit gebyraþ ðæt mannes sunu beo up-áhafen? Hwæt ys ðes mannes sunu?

35 Ðá cwæþ se Hælend, Nū gyt ys lytel leoht on eow; gáp, ðá hwile ðe ge leoht habbon, ðæt þýstro eow ne befón; se ðe gæþ on þýstrum, he nát hwyder he gæþ.

36 Ðá hwile ðe ge leoht habbon, gelyfap on leoht, ðæt ge sýn leohtes bearn. Ðás þing se Hælend him sæde, and code, and bediglode hine fram him.

37 Ðá he swá mycele tácen dyde befóran him, hí ne gelyfdon on hyne;

38 Ðæt ðæs witegan word, Isaias, wære gefylled, ðe he cwæþ, Drihten, hwá gelyfde ðæs ðe we gehýrdon, and hwam wæs Drihtnes strenþ geswútelod?

39 Fordi hí ne mihton gelyfan, forðam Isaias cwæþ eft,

40 He áblende hyra eagan, and áhyrde hyra heortan, ðæt hí ne geseon mid hyra eagon, and mid hyra heortan ne ongyton; and sýn gecyrrde, and ic hig gehæle.

41 Isaias sæde ðás þing, ði he geseah hys wuldor, and spræc be him.

42 And ðeah manega of ðam ealdron gelyfdon on hyne, ac hí hit ne cyðdon for ðæra Pharisca þingum, ðe-læs hig

haue clarified, and eft I schal clarifie.

29 Therefore the company that stood, and herde, seide, thundir to be maad; othere men seiden, an aungel spak to him.

30 Jhesu answeride, and seide, This vois cam not for me, but for 3ou.

31 Now is dom of the world, now the prince of this world schal be cast out.

32 And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my self.

33 Sothli he seide this thing, signifyinge bi what deeth he was to deiyng.

34 The company answeride to him, We han herd of the lawe, for Crist dwellith in to with outen ende; and hon seist thou, It bihoueth mannis sone for to be arerid? Who is this mannis sone?

35 Therefore Jhesu seith to hem, 3it a lilit list is in 3ou; walke 3e, the while 3e han list, that derknessis cathe not 3ou; and he that wandrith in derknessis, woot nere whidur he goth.

36 The while 3e han list, byleue 3e in to list, that 3e be the sones of list. Jhesu spak thes thingis, and wente, and hidde him fro hem.

37 Sothli whanne behadde don somanye signes[†] byfore hem, thei bileueden not in to him;

38 That the word of Ysaie, the prophete, schulde be fillid, which he seide, Lord, who bileuede to oure heering, and to whom is the arm of the Lord schewid?

39 Therefore thei myzten not bileue, for eft Ysaie seide,

40 He hath blyndid her y3en, and he hath endurid[†] the herte of hem, that thei se not with y3en, and vnderstonde not with herte; and that thei be conuertid,[†] and I heele hem.

41 Ysaie seid thes thingis, whanne he sy3 the glorie of hym, and spak of him.

42 Netheles and of the princes manye bileueden in to him, but for the Farisees thei knowlechiden not, that thei schuld-

glorified it, and will glorify it agayne.

29 Then sayde the people that stode by, and herde, it thoundreth; other sayde, an angell spake to hym.

30 Jesus answered, and sayde, This voyce cam nott be cause of me, but for youre sakes.

31 Nowe is the iudgement of this world, nowe shall the prynee off this worlde be cast out a dores.

32 And I yf I were lifte vppe from the erthe, will drawe all men vnto me.

33 This sayde Jesus, signifyinge what deeth he shulde deye.

34 The people answered hym, We have herde of the lawe, that Christ bydeth ever; and howe sayest thou then, That the somme of man must be lifte vppe? Who is that somme of man?

35 Jesus sayde vnto them, Yet a lytell whyle is the light with you; walke, whill ye have lightt, lest the darcknes come on you; he that walketh in the darke, wotteth not whither he goeth.

36 Whyll ye have light, beleve on the light, that ye maye be the children of light. These thynges spake Jesus, and departed, and hid hym silfe from them.

37 And though he hade done soo many myracles before them, yet beleved not they on hym;

38 That the sayinge of Esayas, the prophet, myght be fulfilled, that he spake, Lorde, who shall beleve oure sayinge, and to whom ys the arme off the Lorde declared?

39 Therefore coulde they not beleve, be cause that Esaias sayth agayne,

40 He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and vnderstonde with their hertes; and shulde be conuerted, and I shulde heale them.

41 Soche thynges sayde Esaias, when he sawe hys glory, and spake of him.

42 Neverthelesse amonge the chefe rulers many beleved on hym, but because of the Pharises they wolde not be

ei us swnagogein ni uswaurþanai waurþeina ;

43 Friyodedun auk mais hauhein maniska, þau hauhein Guþs.

44 Iþ Iesus hropida, yah qaþ, Saei galaubeiþ du mis, ni galaubeiþ du mis, ak du þamma sandyandin mik.

45 Yah saei saiwhiþ mik, saiwhiþ þana sandyandan mik.

46 Iþ liuhad in þamma fairwhau qam, ei whazuh saei galaubyai du mis, in riqiza ni wisai.

47 Yah yabai whas meinaim hausyai waurdam, yah galaubyai, iþ ni stoya ina ; nih þan qam, ei stoyau manased, ak ei ganasyau manased.

48 Saei frakann mis, yah ni andnimip waurda meina, habaid þana stoyandan sik ; waurd þatei rodida, þata stoyip ina in spedistin daga.

49 Unte iþ us mis silbin ni rodida, ak saei sandida mik, atta, sah mis anabusn at

man út-ádrife of hyra gesomnunge ;

43 Hi lufodon manna wuldor, swiðor ðonne Godes wuldor.

44 Se Hælend clypode, and cwæþ to him, Se ðe gelyfþ on me, ne gelyfþ he ná on me, ac on ðone ðe me sende.

45 And se ðe me gesyhþ, gesyhþ ðone ðe me sende.

46 Ic com to leolite on middan-eard, and nán ðara ðe gelyfþ on me, ne wunaþ on þýstrum.

47 And gif hwá gehýrþ míne word, and ne gehylt, ne dème ic hine ; ne com ic middan-eard to dēmanne, ac ðæt ic gehæle middan-eard.

48 Se ðe me forhigþ, and míne word ne under-fehþ, he hæfþ hwá him dème ; seo spæc ðe ic spæc, seo him dēmp on ðam ýtemestan dæge.

49 Fordam ðe ic ne spece of me sylfum, ac se fæder, ðe me sende, he me bebed, hwæt ic cwede, and hwæt ic spece.

50 And ic wát, ðæt his bebod ys éce lif ; ða þing ðe ic sprece, ic sprece, swá fæder me sæde.

CHAP. XIII.† I Ær ðam easter-freols-dæge se Hælend wiste, ðæt his tid com, ðæt he wolde gewitan of ðysum middan-earde to his fæder, ðá he lufode his leorning-enihtas ðe wæron on middan-earde, oð ende he hig lufode.

2 And ðá Drihtnes þēnung wæs gemacod, ðá fór se deofol on Iudas heortan Scariothes, . . . ðæt he hine belæwde,

3 He wiste ðæt fæder sealde ealle þing on his handa, and ðæt he com of Gode, and cymþ to Gode,

4 He árás fram his þēnung, and léde his reaf ; and nam linen hrægel, and begyrde hyne.

5 Æfter ðam he dyde wæter on fæt,

en not be east out of the synagoge ;

43 Forsothe thei loueden the glorie of men, more than the glorie of God.

44 Forsothe Jhesu cryede, and seide, He that bileueth in to me, bileueth not in to me, but in to him that sente me.

45 He that seeth me, seeth him that sente me.

46 I list cam in to the world, that eek *man* that bileueth in to me, dwelle not in derknessis.

47 And if ony man schal heere my wordis, and schal not kepe, I deme not him ; forsoth I cam not, that I deem the world, but that I make the world saf.

48 He that dispisith me, and takith not my wordis, hath him that schal iuge him ; the word that I haue spoken, that schal deme him in the laste day.

49 For I haue noȝt spokun of my silf, but the fadir, that sente me, ȝaf to me a maundement, what I schal seie, and what I schal speke.

50 And I woot, for his maundement is euerlasting lyf ; therefore tho thingis that I speke, as the fadir seide to me, so I speke.

CHAP. XIII. I Forsothe bifore the feeste day of pask Jhesu witinge, for his our cometh, that he passe of this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede hem.

2 And the souper maad, whanne the deuel hadde sent now in to the herte of *Judas*, that *Judas* of Symount Scarioth schulde bitraye him,

3 He witinge for the fadir ȝaf alle thingis to him in to hondis, and that he wente out fro God, and goth to God,

4 Risith fro the souper, and puttith his clothis ; and whanne he hadde takun a lymen cloth, he bifore girde him.

5 Afterward he sente water in to a

a knowen off it, lest they shulde be excommunicate ;

43 For they loved the prayse that is geuen off men, more then the prayse that commeth of God.

44 Jesus cryed, and sayd, He that beleueth on me, beleueth nott on me, butt on hym that sent me.

45 And he that seeth me, seeth hym that sent me.

46 I am come a light into the worlde, that whosoever beleueth on me, shulde nott byde in dareknes.

47 And yf eny man heere my wordes, and beleve nott, I iudge hym not ; for I cam not to iudge the worlde, butt to save the worlde.

48 He that putteth me a waye, and receaveth nott my wordes, hathe won that iudgeth hym ; the wordes that I haue spoken shall iudge hym in the laste daye.

49 For I have not spoken off my silfe, but my father, which sent me, gave me a commaundment, what I shulde saye, and what I shulde speake.

50 And I knowe wele, that his commaundment ys lyfe everlastynge ; whatsoever I speake therefore, even as my father bade me, so I speake.

CHAP. XIII. I Before the feast off ester when Jesus knewe, that hys houre was come, thatt he shulde departe out of this worlde vnto the father, when he loved his which were in the worlde, vnto the ende he loved them.

2 And when supper was ended, after that the devyll had put in the hert off *Judas* Iscariot, *Simons* sonne, to be traye him,

3 Jesus knowynge that the father had geuen him all thinges into his hondes, and that he was come from God, and went to God,

4 He rose from supper, and layde a syde hys vpper garmentes ; and toke a towell, and gyrd hym sylfe.

5 After that poured he water into a

11

. qap, Ni allai
hraiñyai siyup.

12 Biþeh þan usþwoh fotuns izc, yah
nam wastyos seinos; anakumbyands
aftra, qap du im, Witudu wha gatawida
izwis?

13 Yus wopeid mik laisareis yah frauya,
waila qiþiþ; im auk.

14 Yabai nu usþwoh izwis fotuns, fran-
ya yah laisareis, yah yus skuluþ izwis
misso þwahan fotuns;

15 Du frisahtai auk atgaf izwis, ei swa-
swe ik gatawida izwis, swa yus tauyaiþ.

16 Amen, amen, qiþa izwis, nist skalks
maiza frauyiu seinamma, niþ apaustauls
maiza þamma sandyandin sik.

17 Þande þata wituþ, audagai siyup,
yabai tauyiþ þata.

18 Ni bi allans izwis qiþa, ik wait
wharyans gawalida; ak ei usfulliþ waurþi
þata gamelido, Saei matida miþ mis
hlaiþ, ushof ana mik fairzna seina.

19 Fram himma qiþa izwis, faurþizei
waurþi, ei biþe wairþai, galaubyaiþ þatei
ik im.

20 Amen, amen, qiþa izwis, saei and-
mimip þana þanci ik insandya, mik and-

and þwch his leorning-cnihta fét, and
drigde hig mid ðære lin-wæde, ðe he
wæs mid begyrd.

6 Ðá com he to Simone Petre, and
Petrus cwæþ to him, Drihten, seecalt ðú
þwean mine fét?

7 Se Hælend andswarode, and cwæþ
to him, Ðú næst nú, ðæt ic dó; ac ðú
wæst syddan.

8 Petrus cwæþ to him, Ne þwyhst ðú
næfre mine fét. Se Hælend him and-
swarode and cwæþ, Gif ic ðe ne þwea,
næfst ðú nánne dæl myd me.

9 Ðá cwæþ Simon Petrus to him,
Drihten, ne þweh ðú nî mine fét áne,
ac eac mín heafod and mine handa.

10 Ðá cwæþ se Hælend to him, Se ðe
clæne byþ, ne beþearf búton ðæt man
his fét þwea, ac ys eall clæne; and ge
synd sume clæne, næs ná ealle.

11 He wiste witodlice, hwá hyne sceolde
beléwan; forðam he cwæþ, Ne synd ge
ealle clæne.

12 Syddan he hæfde hyra fét áþwogene,
he nam his reaf; and ði he sæt, he
cwæþ eft to him, Wite ge hwæt ic eow
dyde?

13 Ge clypiaþ me lárceow and drihten,
and wel ge eweðað; swá ic eom sóþlice.

14 Gif ic þwch eowre fét, [ic ðe eom
eower lárceow and eower hláford, and ge
sceolon eac þwean eower æle cðres fét;†]

15 Ic eow sealde bysne, ðæt ge ðou,
swá ic eow dyde.

16 Sóþlice, ic eow secge, nys se þeowa
furdra ðonne se hláford, ne se ærend-
raca nys mærra ðonne se ðe hyne sende.

17 Gif ge ðás þing witon, ge beoþ ead-
ige, gif ge hig dôþ.

18 Ne secge ic be eow eallon, ic wát
hwylce ic geceas; ac ðæt ðæt hálige
gewrit sý gefylled, ðe ewyþ, Se ðe ytt
hláf myd me, áheþþ hys hó ongean me.

19 Nú ic eow secge, ærdam ðe hyt
gewurde, ðæt ge gelyfon ðonne hyt ge-
worden biþ, ðæt ic hit eom.

20 Sóþ, ic eow secge, se ðe underfehþ
ðæne ðe ic sende, underfehþ me; and se

basyn, and bigan for to waische disciplis feet, and to wype with the linnen cloth, with which he was bifore gird.

6 Therefore he cam to Symount Petre, and Petre seith to him, Lord, waischist thou to me the feet?

7 Jhesu answeride, and seide to him, What thingis I do, thou woost not now; forsothe thou schalt wite aftirward.

8 Petre seith to him, Thou schalt not waische to me the feet, in to with outen ende. Jhesu answeride to him, If I schal not waische thee, thou schalt not haue part with me.

9 Symount Petre seith to him, Lord, not oonly my feet, but and the hondis and the heed.

10 Jhesu seide to him, He that is waischun, hath no nede no but that he waische the feet, but he is clene al; and 3e ben clene, but not alle.

11 Forsothe he wiste, who schulde bitraye him; therefore he seide, 3e ben not clene alle.

12 Therefore aftir that he waischide the feet of hem, he took his clothis; and whanne he hadde restid aȝen, eft he seide to hem, 3e witen what I haue done to 3ou.

13 3e clepen me maistir and lord, and 3e seyn wel; forsoth I am.

14 Therefore if I, lord and maistir, haue waische 3oure feet, and 3e owen to waische another the totheris feet;

15 For I haue 3ouun ensaunple to 3ou, that as I haue don to 3ou, so and 3e do.

16 Treuli, treuli, I seie to 3ou, the seruaunt is not more than his lord, neither apostle is more than he that sente him.

17 If 3e witen thes thingis, 3e schulen be blessid, if 3e schulen do hem.

18 I seie not of alle 3ou, I woot whiche I haue chosun; but that the scripture be fillid, He that etith my breed, schal reyse his heele aȝens me.

19 Treuli, treuli, I seie to 3ou, bifore it be don, that whanne it schal be don, 3e bileue for I am.

20 Treuli, treuli, I seye to 3ou, he that taketh whom euere I schal sende, re-

basyn, and began to washe hys disciples fete, and to wyppe them with the towell, where with he was gyrde.

6 Then cam he to Simon Peter, and Peter sayde to him, Lorde, shalt thou wesshe my fete?

7 Jesus answered, and sayde vnto hym, What I do, thou wottest nott nowe; thou shalt knowe here after.

8 Peter sayd vnto hym, Thou shalt not wesshe my fete, whill the worlde stondeth. Jesus answered him, Yff I wasshe not thy fete, thou shalt have no part with me.

9 Simon Peter sayde vnto hym, Lorde, nott my fete only, butt also my hondes and my heed.

10 Jesus sayde to hym, He that is wesshed, nedeth not but to wesshe his fete, but is clene every whit; and ye are clene, butt nott all.

11 For he knewe his betrayer; therefore sayde he, Ye are not all clene.

12 After he had wesshed their fete, and receaved his clothes, and was sett doune agayne, he sayde vnto them, Wot ye what I haue done to you?

13 Ye call me master and lorde, and ye saye wele; for soo am I.

14 Yf I then, youre lorde and master, haue wesshen youre fete, ye alsoo ought to wesshe one anothers fete;

15 For I haue geuen you an ensaunple, that ye schulde do, as I haue done to you.

16 Verely, verely, I saye vnto you, the seruaunt is not gretter then hys master, nether the messenger gretter then he that sent hym.

17 Yf ye vnderstonde these thynges, happy are ye, yf ye do them.

18 I speake not off you all, I knowe whom I haue chosen; but that the scripture be fulfilled, He that eateth my breed with me, hath lifte vppe his hele againste me.

19 Nowe tell I you, bifore it come, that when yf is come to passe, ye myght beleve that I am he.

20 Verely, verely, I saye vnto you, he that receaveth whomsoever I sende, re-

nimiþ ; iþ saei mik andnimiþ, andnimiþ þana sandyandan mik.

21 Þata qiþands Īesus, ĩndrobnoda ahmin, yah weitwodida, yah qaþ, Amen, amen, qiþa ĩzwis, þatei ains ĩzwara galeweip mik.

22 Þanuh sewhun du sis misso þai siponyos, þagkyandans bi wharyana qeþi.

23 Wasuh þan anakumbyands ains þize siponye ĩs ĩn barma Īesus, þanei friyoda Īesus.

24 Bandwiduh þan þamma Seimon Þaitrus, du fraihnan, Whas wesi, bi þanei qaþ ?

25 Anakumbida þan yains swa ana barma Īesus, qaþuh ĩmma, Frauya, whas ĩst ?

26 Andhof Īesus, Sa ĩst, þammei ik ufdauþyands þana hlaif giba. Yah ufdauþyands þana hlaif, gaf Īudin Seimonis Skariotau.

27 Yah afar þamma hlaiba, þan galaip ĩn yainana Satana. Qaþ þan du ĩmma Īesus, Þatei tauyis, tawei sprauto.

28 Þatuh þan ainshun ni wissa þize anakumbyandane, duwhe qaþ ĩmma.

29 Sumai mundedun, ei unte arka habaida Īudas, þatei qeþi ĩmma Īesus, Bugei þizei þaurbeima du dulþai, aiþþau þaim unledam ei wha gibau.

30 Biþe andnam þana hlaib yains, suns galaip ut ; wasuh þan nahts.

31 Þan galaip ut, qaþ þan Īesus, Nu gasweroids warþ sunus mans, yah Guþ hauhiþs ĩst ĩn ĩmma.

32 Yabai nu Guþ hauhiþs ĩst ĩn ĩmma, yah Guþ hauheip ĩna ĩn sis, yah suns hauhida ĩna.

33 Barnilona, nauh leitil mel miþ ĩzwis ĩm ; sokeip mik, yah, swaswe qaþ du Īudaium, Ei þadei ik gagga, yus ni maguþ qiþan ; yah ĩzwis qiþa nu.

34 Anabusn niuya giba ĩzwis, ei friyoþ ĩzwis misso, swe ik friyoda ĩzwis, þei yah yus friyoþ misso ĩzwis.

þe underfehþ me, underfehþ ðæne ðe me sende.

21 Ðá se Hælend ðás þing sæde, he wæs gedréfed on gáste, and cýdde, and cwæþ, Sôþ, ic eow secge, ðæt eower án me belæwþ.

22 Ðá leorning-cnihtas beheold hyra æle óterne, and him twýnode be hwam he hit sæde.

23 An ðæra leorning-cnihta hlinode on ðæs Hælandes bearme, ðæne se Hælend lufode.

24 Simon Petrus biénode to ðisum, and cwæþ to him, Hwæt ys, se ðe he hyt big seþ ?

25 Witodlice ðá he hlinode ofer ðæs Hælandes breostum, he cwæþ to him, Drihten, hwæt ys he ?

26 Se Hælend him andswarode and cwæþ, He ys, se ðe ic raþce bedyppede hláf. And ðá ðá he bedypte ðone hláf, he sealde hyne Iudas Scarióthe

27 And ðá æfter ðam bitan, Satanas eode on hyne. Ðá cwæþ se Hælend to him, Dó raþe, ðæt ðú dón wylt.

28 Nyste nán ðara sittendra, to hwam he ðæt sæde.

29 Sume wéndon, forðam Iudas hæfde serin, ðæt se Hælend hit cwæde be him, Bige ða þing, ðe us þearf sý to ðam freols-dæge, oððe ðæt he sealde sum þing þearfendum mannum.

30 Ðá he nam ðæne bitan, he eode út ðar-rihte ; hit wæs niht.

31 Ðá he út-eode, and se Hælend cwæþ, Nú ys mannes sunu geswútelod, and God ys geswútelod on him.

32 Gyf God ys geswútelod on him, and God geswútelaf hine on hym sylfum. . .

33 'Lá bearn, nú gyt ic eom gehwæde tid mid eow ; ge me sécaþ, and, swá ic ðam Iudeum sæde, Ge ne mágon faran, ðar ðar ic fare ; and nú ic eow secge.

34 Ic eow sylle niwe bebod, ðæt ge lufion eow betwýnan, swá ic eow lufode,

ceyueth me ; forsothe he that receyueth me, receyueth him that sente me.

21 Whanne Jhesu hadde seid thes thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, I seie to 3ou, oon of 3ou schal bitraye me.

22 Therefore the diseiplis lokiden to gidere, doutynge of whom he seide.

23 Therefore oon of his diseiplis was restinge in the bosum of Jhesu, whom Jhesu louede.

24 Therefore Symount Petre bekenyde to him, and seith to him, Who is it, of which he seith ?

25 And so whanne he hadde restid a3en on the brest of Jhesu, he seith to him, Lord, who is it ?

26 Jhesu answeride, He it is, to whom I schal dresse breed dipped yn. And whanne he had dippid yn breed, he 3af to Judas of Symount Scariot.

27 And aftir the morsel, thanne Sathanas entride in to him. And Jhesu seith to him, What thing thou dost, do thou sunnere.

28 Forsoth no man sittinge at the mete wiste this thing, to what thing he seide to him.

29 Forsothe summe gessiden, for Judas hadde pursis, that Jhesu hadde seid to him, Bye thou tho thingis, that ben nedeful to vs at the feeste day, or that he schulde 3yue sum thing to nedy men.

30 Therefore whanne he hadde take the morsel, he wente out a non ; forsoth it was ny3t.

31 Therefore whanne he hadde gon out, Jhesu seide, Now mannis sone is clarified, and God is clarified in him.

32 If God is clarified in him, and God schal clarifye him in him silf, and a non he schal clarifie him.

33 Litol sones, 3it a litil I am with 3ou ; 3e schulen seke me, and, as I seide to the Jewis, Whidur I go, 3e mown not come ; and to 3ou I seie now.

34 I 3yue to 3ou a newe maundement, that 3e loue to gidere, as I louede 3ou, that and 3e loue to gedere.

ceaveth me ; and he that receaveth me, receaveth hym that sent me.

21 When Jesus had thus sayde, he was troubled in his sprete, and testified, sayinge, Verely, verely, I saye vnto you, that won off you shall betraye me.

22 Then the disciples loked won on another, doutinge of whom he spake.

23 There was one of his disciples which leaned on Jesus besome, whom Jesus loved.

24 To hym beckened Simon Peter, that he shulde axe who it was, off whome he spake ?

25 He then as he leaned on Jesus brest, sayde vnto hym, Lorde, who ys it ?

26 Jesus answered, He yt ys, to whom I geve a soppe when I have dept lit. And he wet a soppe, and gave ytt to Judas Iscarioth Simons sonne.

27 And after the soppe, Satan entred into hym. Then sayde Jesus vnto hym, Thatt thou dost, do quycly.

28 That wist noo man at the table, for what intent he spake vnto hym.

29 Some off them thought, be cause Judas had the bagge, thatt Jesus had sayd vnto hym, By those thynges, that we have nede of against the feast, or that he shulde geve some thyng to the povre.

30 As sone then as he had receaved the soppe, he went immediatly out ; and it was nyght.

31 When he was gone out, Jesus sayde, Nowe is the sone of man glorified, and God is glorified by hym.

32 Yf God be glorified by him, God shall also glorify him in him sylfe, and shall strayght waye glorify hym.

33 Deare children, yet a lytell whyle am I with you ; ye shall seke me, and, as I sayde vnto the Iewes, Whither I goo, thither can ye nott come ; alsoo to you saye I nowe.

34 A newe commaundment geve I vnto you, that ye love to gedder, as I have loved you, that even soo ye love one another.

35 Bi þamma ufkunnanda allai, þei meinai siponyos siyup, yabai friapwa habaid miþ izwis misso.

36 Þaruh qaþ du imma Seimon Þaitrus, Frauya, whad gaggis? Andhafyands Iesus qaþ, Þadei ik gaggga, ni magt mik nu laistyan, iþ biþe laisteis.

37 Þaruh Þaitrus qaþ du imma, Frauya, duwhe ni mag þuk laistyan nu? Saiwala meina faur þuk lagya.

38 Andhof Iesus, Saiwala þeina faur mik lagyis? Amen, amen, qiþa þus, þei hana ni hrukeiþ, unte þu mik afaikis kunnan þrim sinþam.

CHAP. XIV. 1
 Ni indrobnai izwar hairto; galanþeiþ du Guþa, yah du mis galaubeiþ.

2 In garda attins meinis saliþwos managos sind; aþþan niba wesaina, aþþau qeþyau du izwis, gaggga manwyan stad izwis.

3 Yah þan yabai gaggga, manwya izwis stad, aftra qima, yah franima izwis du mis silbin, ei þarei im ik, þaruh siyup yah þus.

4 Yah þadei ik gaggga, kunnup, yah þana wig kunnup.

5 Þaruh qaþ imma Þomas, Frauya, ni witum whaþ gaggis, yah whaiwa magun þana wig kunnan?

6 Qaþ imma Iesus, Ik im sa wigs, yah sunya, yah libains; ainshun ni qimiþ at attin, niba pairh mik.

7 Iþ kunþedeiþ mik, aþþau kunþedeiþ yah attan meinana; yah þan fram himma kunnup ina, yah gasaiwliþ ina.

8 Iþ Filippus qaþuh du imma, Frauya, augei unsis þana attan, þatuh ganah unsis.

9 Þaruh qaþ imma Iesus, Swalaud melis miþ izwis was, yah ni ufkunþes mik? Filippu, saei gasawh mik, gasawh attan. Yah whaiwa þu qiþis, Augei unsis þana attan?

35 Be ðam oncnawaþ ealle men, ðæt ge synd mine leorning-cnihtas, gif ge habbaþ lufe eow betwýnan.

36 Simon Petrus cwæþ to him, Drihten, hwyder gæst ðú? Se Hælend him andswarode and cwæþ, Ne miht ðú me fylían, ðýder ic nú fare, ðú færst eft æfter me.

37 Petrus cwæþ to him, Hwi ne mæg ic ðe nú fylían? Ic sylle min lif for ðe.

38 Se Hælend him andswarode and cwæþ, Ðin lif ðú sylst for me? Sôþ, ic ðe secge, ne cræwþ se cocc, ær ðú wið-sæcst me þriwa.

CHAP. XIV. †1 And he cwæþ to his leorning-cnihtum, Ne sý eower heorte gedrefed; . . . ge gelyfaþ on God, and gelyfaþ on me.

2 On mines fæder huse synd manega eardung-stowa; ne sæde ic eow, hyt ys lytles wana, ðæt ic fare and wylle eow eardung-stowe gegearwian.

3 And gif ic fare, and eow eardung-stowe gegearwige, eft ic cume, and nime cow to me sylfum, ðæt ge sýn, ðær ic eom.

4 And ge witon, hwyder ic fare, and ge cunnan ðone weg.

5 Thomas cwæþ to him, Drihten, we nyton hwyder ðú færst, and hú mäge we ðone weg cunnan?

6 Se Hælend cwæþ to him, Ic eom weg, and sóþfæstnys, and lif; ne cymþ nán to fæder, búton þurh me.

7 Gif ge cūdon me, witodlice ge cūdon minne fæder; and he non-forþ ge hyne gecnawaþ, and ge hine gesawon.

8 Philippus cwæþ to him, Drihten, æt-ýw us ðone fæder, and we habbaþ gench.

9 Se Hælend cwæþ to him, Philippus, swá lange tid ic wæs mid eow, and ge ne gecneowon me? Se ðe me gesyhþ, gesyhþ minne fæder. Húmeta cwyst ðú, Æt-ýw us ðinne fæder?

35 In this thing alle men schulen knowe, for 3e ben my disciplis, if 3e schulen hane loue to gidere.

36 Symount Petre seith to hym, Lord, whidir goist thou? Jhesu answeride, Whidir I go, thou maist not sue me now, but thou schalt sue aftirward.

37 Petre seith to him, Whi may I not sue thee now? I schal putte my soule[†] for thee.

38 Jhesu answeride, Thou schalt putte thi soule[†] for me? Treuli, trenli. I seie to thee, the koc schal not crowe, til thou schalt denye me thries.

CHAP. XIV. 1 And he seith to his disciplis. Be not 3oure herte disturblið, nether drede it; 3e bileuen in to God, and bileue 3e in to me.

2 In the hous of my fadir ben many dwellingis; if any thing lesse, I hadde seid to 3ou, for I go for to make redy to 3ou a place.

3 And if I schal go, and schal make redy to 3ou a place, eftsoone I schal come, and I schal take 3ou to my silf, that where I am, and 3e be.

4 And whidir I go, 3e witen, and 3e witen the wey.

5 Thomas seith to him, Lord, we witen not whidir thou goist, and hou mown we wite the weye?

6 Jhesu seith to him, I am weye, treuthe, and lyf; no man cometh to the fadir, no but by me.

7 If 3e hadden knowen me, sothli 3e hadden knowen and my fadir; and aftirward 3e schulen knowe him, and 3e han seyn him.

8 Philip seith to him, Lord, schewe to vs the fadir, and it suffisith to vs.

9 Jhesu seith to him, So moche tyme I am with 3ou, and han 3e not knowun me? Philip, he that seeth me, seeth and the fadir. Hou seist thou, Schewe to vs the fadir?

35 By thys shall all men knowe, that ye are my disciples, yf ye shall have love won to a nother.

36 Simon Peter sayd vnto hym, Lorde, whither goest thou? Jesus answered hym, Whither I goo, thou canst not folowe me now, thou shalt folowe me afterwarde.

37 Peter sayd vnto hym, Lorde, why cannot I folowe the now? I will geve my lyfe for thy sake.

38 Jesus answered hym, Wilt thou geve thy lyfe for my sake? Verely, verely, I saye vnto the, the coeke shall nott crowe, till thou have denyed me thryse.

CHAP. XIV. 1 And he sayde vnto his disciples, Lett nott youre hertes be trubled; . . . beleve in God, and beleve in me.

2 In my fathers housse are many mansions; if it were not soo, I wolde have tolde you, I goo to prepare a place for you.

3 I will come agayne, and receve you even vnto myselfe, that where I am, theare maye ye be also.

4 And whither I goo, ye knowe, and the waye ye knowe.

5 Thomas sayde vnto him, Lorde, we knowe not whyther thou goest, also howe is it possible for vs to knowe the waye?

6 Jesus sayde vnto hym, I am the waye, verite, and lyfe; no man commeth vnto the father, but by me.

7 Yf ye had knowen me, ye had knowen my father also; and nowe ye knowe hym, and ye have sene hym.

8 Phillip said vnto him, Lorde, shew vs thy father, and it suffiseth vs.

9 Jesus sayde vnto him, Have I bene so longe time with you, and yett hast thou nott knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then, Shewe vs the father?

10 Niu galanbeis, þatei ik in attin, yah atta in mis ist? Þo waurda þoei ik rodyā izwis af mis silbin ni rodyā; ak atta saei in mis ist, sa tauyiþ þo waurstwa.

11 Galanbeis mis, þatei ik in attin, yah atta in mis. Iþ yabai ni, in þize waurstwe galaubeis mis.

12 Amen, amen, qiþa izwis, saei galaubeid mis, þo waurstwa þoei ik tauya yah is tauyiþ; yah maizona þaim tauyiþ, unte ik du attin gaggā.

13 Yah þatei wha bidyiþ in namin meinamma, þata tauya, ei hauhyaidau atta in sunau.

14 Yabai whis bidyiþ mik in namin meinamma, ik tauya.

15 Yabai mik friyoþ, anabusnins meinos fastaid.

16 Yah ik bidya attan, yah anþarana parakletu gibis izwis, ei siya miþ izwis du aiwa,

17 Ahna sunyos; þanei so manaseis ni mag niman, unte ni saiwhiþ ina, niþ kann ina. Iþ yus kunnuþ ina, unte is miþ izwis wisis, yah in izwis ist.

18 Ni leta izwis widuwairnans, qima at izwis.

19 Nauh leitil, yah so manaseis mik ni þanaseis saiwhiþ; iþ yus saiwhiþ mik, þatei ik liba, yah yus libaiþ.

20 In yainamma daga ufkunnaþ yus, þatei ik in attin meinamma, yah yus in mis, yah ik in izwis.

21 Saei habaid anabusnins meinos, yah fastaiþ þos, sa ist saei friyoþ mik; yah þan saei friyoþ mik, friyoda fram attin meinamma, yah ik friyo ina, yah gabairhtya imma mik silban.

22 Þaruh qaþ imma Iudas, ni sa Is-karyotes, Frauya, wha warþ, ei unsis munais gabairhtyan þuk silban, iþ þizai manasedai ni?

23 Andhof Iesus, yah qaþ du imma, Yabai whas mik friyoþ, yah waurd mein fastaiþ; yah atta meins friyoþ ina, yah

10 Ne gelyfst þu þæt ic eom on fæder, and fæder ys on me? Ða word ðe ic to eow sprece ne sprece ic hi of me sylfum; se fæder ðe wunaþ on me, he wyreþ ða weore.

11 Ne gelyfe ge, ðæt ic eom on fæder, and fæder ys on me? Gelyfaþ for ðam weorcum.

12 Sôþ, ic eow seege, se ðe gelyfþ on me, he wyreþ ða weore ðe ic wyree; and he wyreþ maran ðonne ða synd, forðam ðe ic fare to fæder.

13 And ic dô, swá hwæt swá ge biddaþ on minum naman, ðæt fæder sig gewuldrod on suna.

14 Gif ge hwæt me biddaþ on minum naman, ðæt ic dô.[†]

15 Gif ge me lufaþ, healdaþ mine bebodu.

16 And ic bidde fæder, and he sylþ eow oðerne frêfriend, ðæt beo æfre mid eow,

17 Sôþfæstnysse gâst; ðe ðes middan-eard ne mæg underfôn, he ne can hyne, forðam ðe he ne gesylþ hyne. Ge hyne cunnon, forðam ðe he wunaþ mid eow, and biþ on eow.

18 Ne læte ic eow steop-eild, ic eume to eow.

19 Nû gyt ys an lytel fyrst, and middan-eard me ne gesylþ; ge me geseoþ, forðam ic lybbe, and ge lybbaþ.

20 On ðam dæge ge geenawaþ, ðæt ic eom on minum fæder, and ge synd on me, and ic eom on eow.

21 Se ðe hæfþ mine bebodu, and hylt ða, he ys ðe me lufaþ; min fæder lufaþ ðene ðe me lufaþ, and ic lufige hyne, and geswutelige him me sylfne.

22 Iudas ewaþ to him, næs nā se Scarioth, Drihten, hwæt ys geworden, ðæt þu wylt ðe sylfne geswutelian us, næs middan-earde?

23 Se Hælend andswarode, and ewaþ to him,[†] Gif hwá me lufaþ, he hylt mine spræce; and min fæder lufaþ hine, and

10 Bileuest not thou, for I *am* in the fadir, and the fadir is in me? I speke not of my silf the wordis that I speke to 3ou; sothli the fadir dwellinge in me, he doith the workis.

11 Beleue 3e not, for I *am* in the fadir, and the fadir is in me? Ellis bilcue 3e for thilke workis.

12 Treuli, treuli, I seie to 3ou, he that bilcuth in to me, and he schal do the workis that I do; and he schal do more workis than thes, for I go to the fadir.

13 And what euer thing 3e schulen axe the fadir in my name, I schal do this thing, that the fadir be glorified in the sone.

14 If 3e schulen axe any thing in my name, I schal do it.

15 If 3e louen me, kepe 3e my commaundementis.

16 And I schal preie the fadir, and he schal 3yue to 3ou another comfortour,

17 The spirit of treuthe, that he dwelle with 3ou into with outen ende; which *spirit* the world may not take, for it seeth not him, neither woot him. Forsothe 3e schulen knowe him, for he schal dwelle at 3ou, and he schal be in 3ou.

18 I schal not leue 3ou fadirlees, I schal come to 3ou.

19 3it a litil, and the world seeth not me now; forsoth 3e schulen se me, for I lyue, and 3e schulen lyue.

20 In that day 3e schulen knowe, for I am in my fadir, and 3ee in me, and I in 3ou.

21 He that bath my commaundementis, and kepith hem, he it is that loueth me; sothli he that loueth me, schal be loued of my fadir, and I schal loue him, and I schal schewe to him my silf.

22 Judas seith to him, not he of Scarioth, Lord, what is don, for thou art to schewe to vs thi silf, and not to the world?

23 Jhesus answeride, and seide to him, If ony man loueth me, he schal kepe my word; and my fadir schal loue him, and

10 Beleuest thou nott, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my silfe; but the father dwellinge in me, is he that doeth the workes.

11 Beleue that I am in the father, and the father in me. Att the leest beleue me for the very workes sake.

12 Verely, verely, I saye vnto you, whosoever beleueth on me, the workes that I doo the same shall he do; and gretter workes then these shall he do, be cause I go vnto my father.

13 And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne.

14 Yf ye shal axe eny thyng in my name, I will do it.

15 Yf ye love me, kepe my commaundementes.

16 And I will praye my father, and he shall geve you a nother comforter, that he maye hyde with you ever,

17 Which is the sprete of truthe, whome the worlde cannot receave, be cause the worlde seyth him not, nether knoweth hym. Butt ye knowe him, for he dwelleth with you, and shalbe in you.

18 I will nott leave you comfortlesse, I will come vnto you.

19 Hit is yet a litell whyle, and the worlde seyth me noo moare; but ye shall se me, for I live, and ye shall live.

20 That daye shall ye knowe, that I am in my father, and my father in me, and I in you.

21 He that bath my commaundmentes, and kepeth them, the same is he that loveth me; and he that loveth me, shalbe loved of my father, and I will love him, and will showe myne awne silfe vnto him.

22 Judas sayd vnto him, not Judas Iscarioth, Lorde, what is the cause, that thou wilt shewe thy silfe vnto vs, and not vnto the worlde?

23 Jesus answered, and sayde vnto hym, Yf a man love me, and wyll kepe my sayings; my father also will love

du inma galeiþos, yah saliþwos at imma gatauyos.

24 Iþ saei ni frioþ mik, þo waurda meina ni fastaiþ; yah þata waurd þatei hauseiþ, nist mein, ak þis sandyandins mik, attins.

25 Þata rodida izwis, at izwis wisands;

26 Aþþan sa parakletus, Ahma sa Weiha, þanei sandeiþ atta in namin meinamma, sa izwis laiseiþ allata, yah gamaudeiþ izwis allis, jatei qap du izwis.

27 Gawairþi bileiþa izwis, gawairþi mein giba izwis; ni swaswe so manaseþs gibip, ik giba izwis; ni indrobnaina izwara hairtona, nih faurlhtyaina.

28 Hausideduþ, ei ik qap izwis, Galeiþa, yah qima at izwis. Yabai friyodedeiþ mik, aipþau yus faginodedeiþ, ei ik gagga du attin, unte atta meins maiza mis ist.

29 Yah nu qap izwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ.

30 Ðanaseiþs filu ni maþlya miþ izwis; qimip saei þizai manasedai reikinop, yah in mis ni bigitiþ waiht.

31 Ak ei ufkunnai so manaseþs, þatei ik friyoda attan meinana, yah swaswe anabaud mis atta, swa tauya. Urreisip, gaggam þapro.

CHAP. XV. 1 Ik im weinatriu þata sunyeino, yah atta meins waurstwya ist.

2 All taine in mis unbairandane akran gob, usnimip ita; yah all akran bairandane, gahraineiþ ita, ei managizo akran bairaina.

3 Yu yus hrainyai siyup, in þis waurdis þatei rodida du izwis.

4 Wisaiþ in mis, yah ik in izwis; swe sa weinatains ni mag akran bairan af sis silbin, niba ist ana weinatriwa, swah nih yus, niba in mis siyup.

we cumap to him, and we wyrcaþ eardung-stowa mid him.

24 Se ðe me ne lufap, ne hylt he mine spræca; and nis hyt min spræc, ðe ge gehyrdon, ac ðæs fæder, ðe me sende.

25 Ðas þing ic eow sæde, ða ic mid eow wunode;

26 Se Hálga Frófre Gást, ðe fæder sent on minum naman, eow lærþ ealle þing, and he lærþ eow ealle ða þing, ðe ic eow secge.

27 Ic læfe eow sibbe, ic sylle eow mine sibbe; ne sylle ic eow sibbe, swá middan-eard sylþ; ne sý eower heorte gedréfed, ne ne forhtige ge.

28 Ge gehyrdon, ðæt ic eow sæde, Ic gá, and ic cume to eow. Witodlice gif ge me lufedon, ge geblissodon, forðam ðe ic fare to fæder, forðam fæder ys mára ðonne ic.

29 And nú ic eow sæde, ærdam ðe hit gewurde, ðæt ge gelyfon, ðonne hit geworden biþ.

30 Ne sprece ic nú ná fela wið eow; ðysses middan-eardes ealdor cymþ, and he næfþ nán þing on me.

31 Ac ðæt middan-eard oncnáwe, ðæt ic lufige fæder, and ic dó, swá fæder me bebed. Árisaþ, uton gán heonon.

CHAP. XV. †1 Ic eom sóþ win-eard, and min fæder ys eorþ-tilia.

2 He déþ ælc twig áweg on me, ðe blæda ne byrþ; and he feormaþ ælc ðara, ðe blæda byrþ, ðæt hyt bere blæda ðe swidor.

3 Nú ge synd clæne, for ðære spræce ðe ic to eow spræc.

4 Wuniap on me, and ic on eow; swá twig ne mæg blæda beran him sylf, búton hit wunige on win-earde, swá ge ne mágon eác, búton ge wunion on me.

we schulen come to him, and we schulen make dwellinge at him.

24 He that loueth me not, kepith not my wordis; and the word which 3e han herd, is not myn, but his that sente me, the fadris.

25 Thes thingis I haue spokun to 3ou, dwellinge at 3ou;

26 Forsoth the Hooly Gost, counfortour, whom the fadir schal sende in my name, he schal teche 3ou alle thingis, and schal schewe^t to 3ou alle thingis, what euer thingis I schal seye to 3ou.

27 Pees I leene to 3ou, my pees I 3yue to 3ou; not as the world 3yueth, I 3yue to 3ou; be not 3oure herte disturblid, neither drede it.

28 3e han herd, for I seide to 3ou, I go, and come to 3ou. If 3e louedyn me, forsoth 3e schulden haue ioie, for I go to the fadir, for the fadir is more than I.

29 And now I haue seid to 3ou, bifore it be don, that whanne it schal be don, 3e bileue.

30 Now I schal not speke many thingis to 3ou; forsoth the prince of this world cometh, and he hath not ony thing in me.

31 But that the world knowe, for I loue the fadir, and as the fadir 3af comaundement to me, so I do. Ryse 3e, go we hennis.

CHAP. XV. 1 I am a verri vyne, and my fadir is an erthe tilier.

2 Ech syoun^t not berynge fruit in me, he schal do a wey it; and ech that berith fruit, he schal purge it, that it more bere fruit.

3 Now 3e ben elene, for the word that I haue spokun to 3ou.

4 Dwell 3e in me, and I in 3ou; as a braunche may not make fruit of him silf, no but it schal dwelle in the vyne, so nether 3e, no but 3e schulen dwelle in me.

him, and we woll come vnto him, and wyll dwell wyth hym.

24 He that loveth me not, kepeth nott my sayinges; and the wordes which ye heare, are nott myne, but my fathers, which sent me.

25 This have I spoken vnto you, beynge yett present with you;

26 But that comforter, which is the Holy Gost, whom my father will sende in my name, shall teache you all thynges, and brynge all thynges to youre remembrance, whatsoever I have tolde you.

27 Peace I leve with you, my peace I geve vnto you; nott as the worlde geveth, geve I vnto you; lett not youre hertes be greved, nether feare ye.

28 Ye have herde, howe I saide vnto you, I goo, and come agayne vnto you. Yf ye loved me, ye wolde verely reioyce, be cause I sayde, I goo vnto the father, for the father is gretter then I.

29 And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

30 Here after will I not talke many wordes vnto you; for the chefe ruelar off thys worlde commeth, and hath nought in me.

31 But that the worlde maye knowe, that I love my father, and as my father gave me conmaundment, even soo do I. Ryse, lett vs goo hence.

CHAP. XV. 1 I am the true vyne, and my father ys an husbandeman.

2 Every braunche that beareth nott frute in me, he will take awaye; and every braunche that beareth frute, will he pouрге, that it maye bringe moare frute.

3 Nowe are ye cleane, be the meanes of the wordes which I have spoken vnto you.

4 Byde in me, and I in you; as the braunche cannot beare frute off it sylfe, excepte it byde in the vyne, no more can ye, excepte ye abyde in me.

5 Īk im þata weinatriu, ip̃ yus wein-
tainos. Saei wisip̃ in mis, yah ik̃ in
imma, sa bairip̃ akran manag, þatei inuh
mik ni magup̃ tauyan ni wailt.

6 Niba saei wisip̃ in mis, uswairpada
ut swe weinatains, yah gaþaursniþ; yah
galisada, yah in fon galagyand, yah
inbranyada.

7 Aþþan yabai siyup̃ in mis, yah waurda
meina in izwis sind, þatawhah þei wileip̃,
bidyip̃, yah wairþip̃ izwis.

8 Īn þamma hauhiþs ist̃ atta meins, ei
akran manag bairaiþ, yah wairþaiþ meina
siponyos.

9 Swaswe friyoda mik̃ atta, swah ik̃
friyoda izwis; wisaiþ in friapwai meina.

10 Yabai anabusnins meinos fastaid,
siyup̃ in friapwai meina; swaswe ik̃
anabusnins attins meinis fastaida, yah
wisa in friapwai is.

11 Þata rodida izwis, ei faheþs meina
in izwis siyai, yah faheds izwara usfull-
yaidau.

12 Þata ist̃ anabusus meina, ei friyop̃
izwis misso, swaswe ik̃ friyoda izwis.

13 Maizein þizai friapwai manna ni
habaiþ, ei whas saiwala seina lagyip̃ faur
friyonds seinans.

14 Yus friyonds meina siyup̃, yabai
tauyip̃, þatei ik̃ anabiuda izwis.

15 Ðanaseiþs izwis ni qiþa skalkans,
unte skalks ni wait, wha tauyip̃ is frauja;
ip̃ ik̃ izwis qaþ friyonds, unte all þatei
hausida at attin meinamma, gakannida
izwis.

16 Ni yus mik̃ gawalideduþ, ak̃ ik̃ ga-
walida izwis; . . . ei yus suiwaiþ, yah
akran bairaiþ, yah akran izwar du aiwa
siyai; ei þatawhah þei bidyaiþ attan in
namin meinamma, gibip̃ izwis.

17 Þata anabiuda izwis, ei friyop̃ izwis
misso.

18 Yabai so manaseds izwis fiyai, kun-
neiþ, ei mik̃ fruman izwis fiyaida.

19 Yabai þis fairwhaus weseiþ, aipþau

5 Ic eom win-card, and ge synd twigu.
Se ðe wunaþ on me, and ic on him, se
byrþ mycele blæda, forðam ge ne mágon
nán þing dón bútan me.

6 Gif hwá ne wunaþ on me, he byþ
áworpen út swá twig, and fordrúwaþ;
and hig gaderiaþ ða, and dóp on fýr,
and hig forbyrnaþ.†

7 Gyf ge wuniaþ on me, and mine word
wuniaþ on eow, biddaþ, swá hwæt swá
ge wyllon, and hyt byþ cower.

8 On ðam ys mín fæder geswútelod,
ðæt ge beron mycele blæda, and beon
mine leorning-enihtas.

9 And ic lufode eow, swá fæder lufode
me; wuniaþ on minre lufe.

10 Gif ge mine bebodu gehealdaþ, ge
wuniaþ on minre lufe; swá ic geheold
mines fæder bebodu, and ic wunige on
hys lufe.

11 Ðás þing ic eow saðde, ðæt mín
gefae sý on eow, and cower gefea sý
gefullad.†

12 Ðis ys mín bebod, ðæt ge lufion
cow gemænlice, swá ic eow lufode.

13 Næsf̃ nán man máran lufe ðonne
ðeos ys, ðæt hwá sylle his lif for his
freondum.

14 Ge synd mine frýnd, gif ge dóp ða
þing, ðe ic eow bebeode.

15 Ne telle ic eow to þeowan, forðam
se þeowa nát, hwæt se hláford dēþ; ic
tealde eow to freondum, forðam ic eýðde
eow, ealle ða þing ðe ic gehýrde æt
mínum fæder.

16 Ne gecure ge me, ac ic geceas eow;
and ic sette eow, ðæt ge gán, and blæda
beron, and cower blæda gelæston; ðæt
fæder sylle eow, swá hwæt swá ge biddaþ
on mínum naman.†

17 Ðás þing ic eow beode, ðæt ge
lufion cow gemænlice.

18 Gif middan-card eow hataþ, witaþ,
ðæt he hatode me ær eow.

19 Gif ge of middan-card e wáeron,

5 I am a vyne, 3e *ben* the braunchis. He that dwellith in me, and I in him, this berith moche fruit, for with outen me 3e mown no thing do.

6 If ony man schal not dwelle in me, he schal be sent out as a braunche, and schal waxe drye; and thei schulen gaderen him, and thei schulen sende him in to the fier, and he brenneth.

7 If 3e schulen dwelle in me, and my wordis schulen dwelle in 3ou, what euere thing 3e schulen wilne, 3e schulen axe, and it schal be do to 3ou.

8 In this thing my fadir is clarified, that 3e brynge moost fruyt, and 3e be maad my disciplis.

9 As my fadir louede me, and I louyde 3ou; dwelle 3e in my loue.

10 If 3e schulen kepe my comaundementis, 3e schulen dwelle in my loue; as and I haue kept the comaundementis of my fadir, and I dwelle in his loue.

11 Thes thingis I spak to 3ou, that my ioye be in 3ou, and 3oure ioye be fillid.

12 This is my comaundement, that 3e loue to gidere, as I louede 3ou.

13 No man hath more loue than this, that ony man putte his soule^t for his frendis.

14 3e *ben* my frendis, if 3e schulen do tho thingis, that I comaunde to 3ou.

15 Now I schal not seye 3ou seruauntis, for the seruaunt woot not, what his lord schal do; forsothe I haue seid 3ou frendis, for alle thingis what euere I herde of my fadir, I haue maad knowun to 3ou.

16 3e han not chosun me, but I chees 3ou; and I haue put 3ou, that 3e go, and brynge fruit, and 3oure fruit dwelle; that what euere thing 3e schulen axe the fadir in my name, he 3yue to 3ou.

17 Thes thingis I comaunde to 3ou, that 3e loue to gidere.

18 If the world hatith 3ou, wite 3e, for it hadde me in hate first than 3ou.

19 If 3e hadden be of the world, the

5 I am the vyne, and ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth moche frute, for with out me can ye do nothyng.

6 Yff a man byde nott in me, he ys cast forthe as a braunche, and is wyddered; and men gadder them, and cast them into the fyre, and they burne.

7 Yff ye byde in me, and my wordes also bide in you, axe what ye will, and it shalbe geuen you.

8 Heare in is my father glorified, that ye beare moche frute, and be made my disciplis.

9 As my father hath loved me, even soo have I loved you; continue in my love.

10 Yf ye shall kepe my comaundementes, ye shall byde in my love; even as I have kept my fathers comaundementes, and byde in his love.

11 These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

12 Thys ys my commaundment, that ye love togedder, as I have loved you.

13 Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye do whatsoever I comaunde you.

15 Hence forth call I you nott seruautes, for the seruaunt knoweth nott, what hys lorde doeth; butt you have I called frendes, for all thynges that I have herde of my father, I have openned to you.

16 Ye have not chosen me, but I have chosen you; and ordeyned you, that ye go, and bringe forthe frute, and that youre frute remayne; that whatsoever ye shall axe off my father in my name, he shulde geve it you.

17 This comaunde I you, that ye love to gedder.

18 Yf the world hate you, ye knowe, that he hated me before he hated you.

19 Yf ye were of the worlde, the

so manaseds swesans friyodedi; aþþan unte us þamma fairwhau ni siyup, ak ik gawalida izwis us þamma fairwhau, dupþe fyiaid izwis so manaseþs.

20 Gamuneip þis waurdis, þatei ik qaþ du izwis, Nist skalks maiza frauyin seinamma. Yabai mik wrekun, yah izwis wrikand; yabai mein waurd fast-aidedeina, yah izwar fastaina.

21 Ak þata allata tauyand izwis in namins meinis, unte ni kunnun þana sandyandan mik.

22 Nih qemyau, yah rodidedyau du im, frawaurht ni habaidedeina; ip nu niflons ni haband bi frawaurht seina.

23 Saei mik fyiap, yah attan meinana fyiap.

24 Ip þo waurstwa ni gatawidedyau in im, þoei anþar ainshun ni gatawida, frawaurht ni habaidedeina; ip nu yah gasewhun mik, yah fyiadedun yah mik yah attan meinana.

25 Ak ei usfullnodedi waurd, þata gamelido in witoda ize, Ei fyiadedun mik arwo.

26 Aþþan þan qimip þarakletus, þanei ik insandya izwis fram attin, ahman sunyos, izei fram attin urriniþ, sa weitwodeip bi mik;

27 Yah þan yus weitwodeip, unte fram fruma miþ mis siyup.

CHAP. XVI. 1 Þata rodida izwis, ei ni afnarzyaindau.

2 Us gaqumþim dreiband izwis, akei qimip wheila, ei sawhazuh izei usqimip izwis, þuggkeip hunsla salyan Guþa.

3 Yah þata tauyand, unte ni ufkunþedun attan, nih mik.

4 Akei þata rodida izwis, ei biþe qimai so wheila ize, gamuneip þize, þatei ik qaþ izwis. Ip þata izwis fram fruma ni

middan-eard lufode ðæt his wæs; forðam ðe ge ne synd of middan-earde, ac ic eow geceas of middan-earde, forði middan-eard eow hataþ.

20 Gemunap minre spræce, ðe ic eow sæde, Nis se þeowa mærra ðonne his hláford. Gif hi me elton, hi wyllap eltan eower; gif hi mine spræce heoldon, hi healdap eac eowre.

21 Ac ealle ðas þing hi dóp eow for minum naman, forðam ðe hi ne cunnon ðone ðe me sende.

22 Gif ic ne come, and to him ne spræce, næfdon hig náne synne; nú hi nabbaþ náne láde be hyra synne.

23 Se ðe me hataþ, hataþ minne fæder.

24 Gif ic náne weore ne worhte on him, ðe nán oðer ne worhte, næfdon hi náne synne; nú hi gesáwon, and hi hatedon ægðer ge me ge minne fæder.

25 Ac ðæt seo spræc sý gefylled, ðe on hyra æ áwriten ys, ðæt hi hatedon me bútan gewyrhtum.[†]

26 Donne se fréfrind cymþ, ðe ic eow sende fram fæder, sóþfæstnyse gást, ðe cymþ fram fæder, he cýþ gewitnesse be me;

27 And ge cýðap gewitnesse, forðam ge wæron fram fruman mid me.

CHAP. XVI. 1 Ðás þing ic eow sæde, ðæt ge ne swicion.

2 Hi dóp eow of gesomnungum, ac seo tid cymþ, ðæt ælc ðe eow ofslyþþ, wénþ ðæt he þénige Gode.

3 And ðás þing hig dóp, forðam ðe hi ne cúdon minne fæder, ne me.

4 Ac ðás þing ic eow sæde, ðæt ge gemunou, ðonne hyra tid cymþ, ðæt ic hit eow sæde. Ne sæde ic eow ðis

world schulde love that thing that was his ; but for 3e ben not of the world, but I chees 3ou fro the world, therefore the world hatith 3ou.

20 Haue 3e mynde of my word, which I seide to 3ou, The seruaunt is not more than his lord. If thei han pursued me, and thei schulen pursue 3ou ; if thei han kept my word, and thei schulen kepe 3oure.

21 But thei schulen do to 3ou alle thes thingis for my name, for thei witen not him that sente me.

22 If I hadde not come, and hadde not spoke to hem, thei schulden not haue synne ; forsoth now thei han not excusacioun of her synne.

23 He that hatith me, hatith and my fadir.

24 If I hadde not don werkis in hem, whiche non othir man dide, thei schulden not haue synne ; forsoth now and thei han seyn, and hatid me and my fadir.

25 But that the word be fillid, that is writen in the lawe of hem, For thei hadden me in hate with outen cause.†

26 Forsoth whanne the cumfortour schal come, which I schal sende to 3ou fro the fadir, a spirit of treuthe, the whiche procedith† of the fadir, he schal bere witnessing of me ;

27 And 3e schulen here witnessing, for 3e ben with me fro the bigynnyng.

worlde wolde love his awne ; be cause ye are not of the worlde, but I have chosen you out of the worlde, therefore hateth you the worlde.

20 Remember my sayinge, that I sayde vnto you, The seruaunte is not gretter then his lorde. Yf they have persecuted me, so will they perseute you ; yff they have kept my sayinge, so will they kepe youres.

21 But all these thynges will they do vnto you for my names sake, be cause they have nott knowen hym that sent me.

22 Yf I had not come, and spoken vnto them, they schulde have no synne ; butt nowe have they nothyng to eloke theyr synne with all.

23 He that hateth me, hateth my fader.

24 Iff I had nott done workes amonge them, which none other man did, they schulde be with oute synne ; but nowe have they sene, and yet have hated bothe me and my fader.

25 Even thatt the sayinge myght be fulfilled, that is written in theyr lawe, They hated me with outt a cause.

26 Butt when the comforter is come, whom I will sende vnto you from the fader, wiche is the sprete of verite, which procedeth off the fader, he shall testifie off me ;

27 And ye shall beare witnes also, because ye have bene with me from the begynnyng.

CHAP. XVI. 1 These thingis I haue spokun to 3ou, that 3e ben not selaundrid.

2 Thei schulen make 3ou with oute synagogis, but the our cometh, that ech man that sleeth 3ou, deme him silf for to 3yue sacrifice to God.

3 And thei schulen do to 3ou thes thingis, for thei han not knowe the fadir, nethir me.

4 But thes thingis I spak to 3ou, that whanne the our of hem schal come, 3e naue mynde, for I seide to 3ou. I seide

CHAP. XVI. 1 These thynges haue I sayde vnto you, be cause ye schulde nott be hurte in youre fayth.

2 They shall excommunicat you, ye the tyme shall come, thatt whosoever killeth you, will thynke that he doth God true service.

3 And suche thynges will they do vnto you, be cause they have not knowen the fader, nether yet me.

4 These thynges haue I tolde you, that when that houre is come, ye schulde remember them, that I tolde you so.

qap, unte miþ izwis was.

5 Īþ nu gagga du þamma sandyandin mik, yah aiushun us izwis ni frailniþ mik, Whaþ gaggis ?

6 Akei unte þata rodida izwis, gauriþa gadaubida izwar hairto.

7 Akei ik sunya izwis qiþa, batizo ist izwis, ei ik galeiþau ; unte yabai ik ni galeiþa, parakletus ni qimiþ at izwis ; aþþan yabai gagga, sandya ina du izwis.

8 Yah qimands is, gasakiþ þo manaseþ bi frawaurht, yah bi garaihtiþa, yah bi staua.

9 Bi frawaurht raihtis þata, þatei ni galaubþand du mis ;

10 Īþ bi garaihtiþa, þatei du attin meinamma gagga, yah ni þanaseiþs saiwliþ mik ;

11 Īþ bi staua, þatei sa reiks þis fairwhaus afdomiþs warþ.

12 Nauh ganoh skal qiþan izwis, akei ni maguþ frabairan nu.

13 Īþ þan qimiþ yains alma sunyos, briggiþ izwis in allai sunyai ; niþ þan rodeiþ af sis silbin, ak swa filu swe hauseiþ, rodeiþ ; yah þata anawairþo gateiþ izwis.

14 Yains mik hauheiþ, unte us meinamma nimiþ, yah gateiþ izwis.

15 All, þatei aih atta, mein ist ; duhþe qap, þatei us meinamma nimiþ, yah gateiþ izwis.

16 Leitil nauh, yah ni saiwhiþ mik ; yah aftra leitil, yah gasaiwhiþ mik, unte ik gagga du attin.

17 Þaruh qeþun us þaim siponyam du sis misso, Wha ist þata þatei qiþiþ unsis, Leitil, ei ni saiwhiþ mik ; yah aftra leitil, yah gasaiwhiþ mik, yah þatei ik gagga du attin ?

18 Qeþunuh þata, Wha siyai, þatei qiþiþ, Leitil ? ni witum wha qiþiþ.

þing æt fruman, forðam ðe ic wæs mid eow.[†]

5 Nū ic fare to ðam ðe me sende, and eower nān ne ácsaþ me, Hwýder ic fare ?

6 Ac forðam ðe ic spræc ðás þing to eow, unrótnys gefylde eowre heortan.

7 Ac ic eow seegge sóþfæstnyse, eow fremað, ðæt ic fare ; gif ic ne fare, ne cymþ se fréfriend to eow ; witodlice gif ic fare, ic hyne sende to eow.

8 And ðonne he cymþ, he þýwþ ðysne middan-eard be synne, and be rihtwisnesse, and be dóme.

9 Be synne, forðam hí ne gelýfdon on me ;

10 Be rihtwisnesse, forðam ic fare to fæder, and ge me ne geseoþ ;

11 Be dóme, forðam ðyses middan-eardes ealdor ys gedémed.

12 Gyt ic hæbbe eow fela to seegenne, ac ge hyt ne mágon nū ácuman.

13 Ðonne ðære sóþfæstnyse gíst cymþ, he lærþ eow ealle sóþfæstnyse ; ne sprycþ he of him sylfum, ac he sprycþ ða þing ðe he gelýrþ ; and cýþ eow ða þing ðe towearde synd.

14 He me geswútelað, forðam he nimp of minum, and cýþ eow.

15 Ealle ða þing, ðe mín fæder hæfþ, synd mine ; forðig ic ewæþ, ðæt he nimp of minum, and cýþ eow.[†]

16 Nū ymbe án lytel, ge me ne geseoþ ; and eft ymbe lytel, ge me geseoþ, forðam ðe ic fare to fæder.

17 Ðá ewædon hys learning-cnihtas him betwýnan, Hwæt ys ðæt he us seþþ, Ymbe lytel, ge me ne geseoþ ; and eft ymbe lytel, and ge me geseoþ, and ðæt ic fare to fæder ?

18 Hig ewædon witodlice, Hwæt ys, ðæt he ewyþ, Ymbe lytel ? we nyton hwæt he sprycþ.

not to 3ou thes thingis fro the bigynnyng, for I was with 3ou.

5 And now I go to him that sente me, and no man of 3ou askith me, Whidur thou goist?

6 But for I haue spokyn to 3ou thes thingis, sorwe^t hath fulfillid 3oure herte.

7 But I seie to 3ou treuthe, it spedith to 3ou, that I go; sothli if I schal not go a wey, the counfortour schal not come to 3ou; forsoth if I schal go a wey, I schal sende hym to 3ou.

8 And whanne he schal come, he schal reprove the world of synne, and of rȳtfulnesse, and of dom.

9 Forsothe of synne, for thei han not bileuyd in to me;

10 Forsothe of rȳtfulnesse, for I go to the fadir, and now 3e schulen not se me;

11 Forsothe of dom, for the prince of this world is now demyd.

12 3it I haue many thingis for to seie to 3ou, but 3e mown not bere now.

13 Sotheli whanne the ilke spirit of treuthe schal come, he schal teche 3ou al treuthe; sothli he schal not speke of him self, but what euere thingis he schal heere, he schal speke; and he schal telle to 3ou the thingis that ben to comynge.

14 He schal clarifie me, for of myne he schal take, and schal telle to 3ou.

15 Alle thingis, what euere thingis the fadir hath, ben myne; therefore I seide to 3ou, for of myne he schal take, and schal telle to 3ou.

16 A litil, and now 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fadir.

17 Therefore summe of his disciplis seiden to gidere, What is this thing that he seith to vs, A litil, and 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fader?

18 Therefore thei seiden, What is this, that he seith to vs, A litil? we witen not what he spekih.

These thynges sayde I not vnto you at the begynnyng, be cause I was present with you.

5 Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me, Whither goest thou?

6 But be cause I haue sayde suche thynges vnto you, youre hertes are full off sorowe.

7 Neverthesse I tell you the treuth, it is expedient for you, that I goo a waye; for yf I goo nott awaye, that conforter will nott come vnto you; yff I de parte, I will sende hym vnto you.

8 And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement.

9 Of synne, because they beleve not on me;

10 Of rightwesnes, be cause I goo to my father, and ye shall se me no moare;

11 And of iudgement, be cause the chefe rueler of this worlde is iudged alreedy.

12 I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe.

13 When he is wons come, I meane the sprete of verite, he will leade you into all treuth; he shall nott speake of hym silfe, but whatsoever he shall heare, that shall he speake; and he will shewe you thynges to come.

14 He shall glorify me, for he shall re- ceave of myne, and shall shewe vnto you.

15 All thynges, that my father hath, ar myne; therefore sayd I vnto you, that he shal take of mine, and shewe vnto you.

16 After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me, for I goo to my father.

17 Then sayd some of his disciples bitwene them selves, What is this that he sayth vnto vs, After a whyle, ye shall not se me; and agayne after awhyle, ye shall se me, and that I goo to my father?

18 They sayde therefore, What is this, that he sayth, After a while? we cannot tell what he saith.

19 Īþ Īesus wissuh, þatei wildedun ĩna fraihnan, yah qap ĩm, Bi þata sokeiþ miþ ĩzwis misso, þatei qap, Leitil, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik.

20 Amen, amen, qiþa ĩzwis, þei greitiþ yah gaunoþ yus, ĩþ manasejs faginoþ; yus saurgandans wairþiþ, akei so saurga ĩzwaru du fahedai wairþiþ.

21 Qino þan bairiþ, saurga habaid, unte qam wheila ĩzos; ĩþ biþe gabauran ĩst barn, ni þanaseips ni gaman þizos aglons, faura fahedai, unte gabaurans warþ manna ĩn fairwhau.

22 Yah þan yus auk nu saurga habaiþ, ĩþ aftra saiwha ĩzwis, yah faginoþ ĩzwaru hairto, yah þo fahed ĩzwaru ni ainshun nimip af ĩzwis.

23 Yah ĩn yainamma daga mik ni fraihniþ waihtais; amen, amen, qiþa ĩzwis, þatei þiswhah þei bidyiþ attan ĩn namin meinamma, gibip ĩzwis.

24 Und hita ni beduþ ni waihtais ĩn namin meinamma; bidyaiþ, yah nimip, ei faheps ĩzwaru siyai usfullida.

25 Þata ĩn gayukom rodida ĩzwis; akei qimip wheila, þanuh ĩzwis ni þanaseips ĩn gayukom rodyu, ak andaugiba bi attan gateila ĩzwis.

26 ĩn yainamma daga ĩn namin meinamma bidyiþ; yah ni qiþa ĩzwis, þei ĩk bidyau attan bi ĩzwis;

27 Ak silba atta friyoþ ĩzwis, unte yus mik friyodeduþ, yah galaubideduþ, þatei ĩk fram Guþa urran.

28 Uzuhiiddya fram attin, yah afiddya ĩn þana fairwhu; aftra bileiþa þamma fairwhau, yah gagga du attin.

29 Þaruh qeþun þai siponyos ĩs, Sai! nu andaugiba rodeis, yah gayukono ni ainohun qiþis.

30 Nu witum, ei þu kant alla; yah ni þarft, ei þuk whas fraihnai. Bi þamma galaubyam, þatei þu fram Guþa urrant.

31 Anþhof ĩm Īesus, Nu galaubeiþ.

19 Se Hælend wiste, ðæt hi woldon hyne æcsian, and he cwæp to him, Be ðam ge smeageaþ betwýnan eow, forðam ic sæde, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ.

20 Sôþ, ic eow secge, ðæt ge heofiaþ and wépaþ, middan-eard geblissaþ; and ge beoþ unrôte, ac eower unrôtuys byþ gewend to gefeân.

21 Ðænne wif cenþ, heo hæfþ unrôtnysse, forðam ðe hyre tid com; ðonne heo cenþ enapan, ne geman heo ðære hefnyssse, for gefeân, forðam man byþ æcenned on middan-eard.

22 And witodlice ge habbaþ nú unrôtnysse, eft ic eow geseo, and eower heorte geblissaþ, and nân man ne nimþ eowerne gefeân fram eow.

23 And on ðam dæge ge ne biddaþ me nânes þinges;† sôþ, ic eow secge, gif ge hwæt biddaþ minne fæder on minum naman, he hyt sylþ eow.

24 Oð ðis ne bæde ge nân þing on minum naman; biddaþ, and ge underfôþ, ðæt eower gefeâ sý full.

25 Ðás þing ic eow sæde on bigspellum; seo tid cymþ, ðonne ic eow ne sprece on bigspellum, ac ic eow openlice be minum fæder.

26 On ðam dæge ge biddaþ on minum naman; and ic eow ne secge, forðam ic bidde minne fæder be eow;

27 Witodlice se fæder eow lufaþ, forðam ðe ge lufedon me, and gelyfdon, ðæt ic com of Gode.

28 Ic for fram fæder, and com on middan-eard; eft ic forlæte middan-eard, and fare to fæder.

29 His leorning-cnihtas cwædon to him, Nú! ðu sprycst openlice, and ne segst nân bigspell.

30 Nú we witon, ðæt ðu wást ealle þing; and ðe nis nân þearf, ðæt ænig ðe æsig. On ðysum we gelyfaþ, ðæt ðu come of Gode.

31 Se Hælend him andswarode and cwæp, Nú ge gelyfaþ.

19 Forsothe Jhesu knew, for thei wolden axe him, and he seide to hem, Of this thing 3e seken a mong 3ou, for I seide, A litil, and 3e schulen not se me; and eft a litel, and 3e schulen se me.

20 Treuli, treuli, I seye to 3ou, for 3e schulen morne and wepe, forsothe the world schal enioye; forsothe 3e schulen be sorful, but 3oure sorwe schal turne in to ioie.

21 Sothly a womman whanne sche berith child, hath sorwe, for hir our cometh; forsothe whanne sche hath borun a sone, now sche thenkith not on the pressure,[†] for ioie, for a man is borun in to the world.

22 And therefore 3e han now sorwe, sothli eft I schal se 3ou, and 3oure herte schal enioye, and no man schal take fro 3ou 3oure ioie.

23 And in that day 3e schulen not axe me ony thing; treuli, treuli, I seie to 3ou, if 3e schulen axe the fadir ony thing in my name, he schal 3yue to 3ou.

24 Til now 3e axiden not ony thing in my name; axe 3e, and 3e schulen take, that 3oure ioie be ful.

25 I haue spokun to 3ou thes thingis in pronerbis;[†] the our cometh, whanne now I schal not speke to 3ou in prouerbis, but opynly of my fadir I schal telle to 3ou.

26 In that day 3e schulen axe in my name; and I seie not to 3ou, for I schal preye the fadir for 3ou;

27 Forsothe he the fadir loueth 3ou, for 3e han loued me, and han bileuyd, for I wente out fro God.

28 I wente out fro the fadir, and I cam in to the world; eftsoones I leete the world, and I go to the fadir.

29 His disciplis seyen to him, Lo! now thou spekest opynly, and thou seist no prouerbe.

30 Now we witen, for thou wost alle thingis; and it is no nede to thee, that ony man axe thee. In this thing we bileuen, for thou wentist out fro God.

31 Jhesu answeride to hem, Now 3e bileuen.

19 Jesus perceaved, that they wolde axe hym, and sayde vnto them, This is it that ye enquire of bitwene youre selves, that I sayd, After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me.

20 Verely, verely, I saye vnto you, ye shall wepe and lament, and the worlde shall reioyee; ye shall sorowe, but youre sorowe shalbe tourned to ioie.

21 A woman when she travyleth, hath sorowe, be cause her houre is come; but as sone as she is delivered off her chyld, she remembreth no moare her anguysshe, for ioie, that a man is borne in to the worlde.

22 And ye nowe are in sorowe, butt I will se you agayne, and youre hertes shall reioyee, and youre ioie shall no man take from you.

23 And in that daye shall ye axe me no question; verely, verely, I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you.

24 Hetherto have ye axed no thinge in my name; axe, and ye shall receave it, that youre ioie maye be full.

25 These thinges have I spoken vnto you in proverbes; the tyme will come, when I shall no moare spake to you in proverbes, but I shall shewe you playnly from my father.

26 At that daye shall ye axe in myne name; and I saye not vnto you, that I will speake vnto my father for you;

27 For my father hym silfe loveth you, be cause ye have loved me, and beleved, that I cam out from God.

28 I went out from the father, and cam into the worlde; I leve the worlde agayne, and go to the father.

29 His disciples sayd vnto hym, Loo! nowe speakest thou playnly, and thou vset no proverbe.

30 Nowe knowe we, that thou vnderstondest all thinges; and nedest not, that eny man shulde axe the eny question. Therefore beleve we, that thou camst from God.

31 Jesus answered them, Nowe ye do beleve.

32 Sai! qimip wheila, yah nu qam, ei distabyada, wharyizuh du seina, yah mik ainana bileipip; yah ni im aius, unte atta mip mis ist.

33 Pata rodida izwis, þei in mis gawairpi aigeip; in þamma fairwhau aglous habaid, akei þrafsteip izwis, ik gayiuk-aida þana fairwhu.

CHAP. XVII. 1 Pata rodida Iesus, uzuhhof augona seina du himina, yah qap, Atta, qam wheila, haubei þeinana sunu, ei sunus þeins hauhyai þuk.

2 Swaswe atgaft imma waldufni allaize leike, ei all þatei atgaft imma, gibai im libain aiweinon.

3 Soh þan ist so aiweino libains, ei kunneina þuk ainana sunya Guþ, yah þanei insandides, Iesu Christu.

4 Ik þuk hauhida ana airþai, waurstw ustauh, þatei atgaft mis du waurkvan.

5 Yah nu, hauhei mik þu, atta, at þus silbin, þamma wulþau þanei habaida at þus, faurþizei sa fairwhus wesi.

6 Gabairhtida þeinata namo mannam, þanzei atgaft mis us þamma fairwhau; þeinai wesun, yah mis atgaft ins, yah pata waurd þeinata gafastaidedun.

7 Nu ufkunþa, ei alla þoei atgaft mis, at þus sind.

8 Unte þo waurda þoei atgaft mis, atgaf im; yah eis nemun bi sunyai, þatei fram þus urran; yah galaubidedun, þatei þu mik insandides.

9 Ik bi ins bidya, ni bi þo manaseþ bidya, ak bi þans, þanzei atgaft mis, unte þeinai sind.

10 Yah meina alla þeina sind, yah þeina meina; yah hauhiþs im in þaim.

11 Ni þanaseiþs im in þamma fairwhau,

32 Nū! com tid, and cymþ, ðæt ge to faron, æghwyle to his ágenum, and forlæton me áne; and ic ne com ána forðam mīn fæder is mid me.

33 Ðás þing ic eow sæde, ðæt ge habbon sibbe on me; ge habbaþ hefige byrdene on middan-earde, ac getrúwiap ic ofer-swíðde middan-card.

CHAP. XVII. †1 Ðás þing se Hælend spræc, and áhóf up his eagan to heofenum, and cwæþ, Fæder, tid ys cumen. geswútela ðinne sunu, ðæt ðin sunu geswútelige dē.

2 And swá ðú him sealdest anweald æleas mannes, ðæt he sylle éce lif eallum ðam, ðe ðú him sealdest.

3 Dis ys sóþlice éce lif, ðæt hī onenáwon ðæt ðú eart ún sóþ God, and se ðe ðú sendest, Hælend Crist.

4 Ic dē geswútelode ofer eorþan, ic geendode ðæt weorc, ðæt ðú me sealdest to dōnne.

5 And nū, ðú fæder, gebeorhta me mid dē sylfum, ðære beorhtnyse ðe ic hæfde myd dē, ærdam ðe middan-card wære.

6 Ic geswútelode ðinne naman ðam mannum, ðe ðú me sealdest of middan-earde; hig wæron ðine, and ðú hī sealdest me, and hī geheoldon ðine spræce.

7 Nū hī geneowon, ðæt ealle ða þing ðe ðú me sealdest, synd of dē.

8 Forðam ic sealde him ða word, ðe ðú sealdest me; and hig underfēngon, and oneneowon sóþlice, ðæt ic com of dē; and hig gelyfdon, ðæt ðú me sendest.

9 Ic bidde for hig, ne bidde ic for middan-earde, ac for ða, ðe ðú me sealdest, forðam hī synd ðine.

10 And ealle mine synd ðine, and ðine synd mine; and ic com geswútelod on him.†

11 And nū ic ne eom† on middan-

32 Lo! the our cometh, and now it cometh, that 3e be disparplid,[†] eeh in to his owne thingis, and leue me aloone; and I am not aloone, for the fadir is with me.

33 Thes thingis I haue spokun to 3ou, that 3e haue pees in me; in the world 3e schulen haue pressing,[†] but triste 3e, I haue ouercome the world.

CHAP. XVII. 1 Jhesu spak thes thingis, and the 3en lift vp in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee.

2 As thou hast 3ouun to him power of eeh fleisch,[†] that al thing that thou hast 3ouun to hym, he 3yue to hem euerlasting lyf.

3 Forsothe this is euerlasting lyf, that thei knowe thee aloone verry God, and whom thou sentist, Jhesu Crist.

4 I haue clarifyed thee on erthe, I haue endid the werk, that thou hast 3ouun to me, that I do.

5 And now, fadir, clarifie thou me at thi silf, with clerenesse that I hadde at thee, bifore the world was maad.

6 I haue schewid thi name to the men, whiche thou hast 3ouun to me of the world; thei weren thine, and thou hast 3ouun hem to me, and thei han kept thi word.

7 And now thei han knowun, for alle thingis that thou hast 3ouun to me, ben of thee.

8 For the wordis that thou hast 3ouun to me, I 3af to hem; and thei han takun, and han knowun verili, for I wente out fro thee; and thei bileuyden, for thou sentist me.

9 I preie for hem, not for the world, but for hem, that thou hast 3ouun to me, for thei ben thine.

10 And alle myue thingis ben thine, and thin thingis ben myne; and I am clarified in hem.

11 And now I an not in the world,

32 Beholde! the houre draweth nye, and ys alreedy come, that ye shalbe scatered, every man his wayes, and shall leave me alone; and yet am I not alone, for my father is with me.

33 These wordes have I spoken vnto you, that in me ye myght have peace; in the worlde shall ye have tribulacion, but be of good cheare, I have overcome the worlde.

CHAP. XVII. 1 These wordes spake Jesus, and lifte vppe his eyes to heven, and sayde, Father, the houre is come, glorify thy sounne, that thy sounne maye glorify the.

2 As thou hast geuen hym power over all fleshe, that he shulde geve eternall life, to as many as thou hast geuen him.

3 This is life eternall, that they myght knowe the that only very God, and whom thou hast sent, Jesus Christ.

4 I have glorified the on the erth, I have fynysheed the workes, whych thou gavest me to do.

5 And nowe, glorify me thou, father, in thyn awne presence, with the glory which I had with the, yerre the worlde was.

6 I have declared thy name vnto the men, whych thou gavest me out off the worlde; thyne they were, and thou hast geuen them me, and they have kept thy sayinges.

7 Nowe have they knowen, that all thinges whatsoever thou hast geuen me, are of the.

8 For I have geuen vnto them the wordes, which thou gavest me; and they have receaved them, and have knowen surely, that I cam out from the; and have beleved, that thou diddest send me.

9 I praye for them, I praye not for the worlde, but for them, which thou hast geuen me, for they are thyne.

10 And all myne are thyne, and thyne are myne; and I am glorified in them.

11 And now am I no moare in the

īþ þai in þamma fairwhau sind, yah ik du þus gagga. Atta weiha, fastai ins in namin þeinamma, þanzei atgaft mis, ei siyaina ain, swaswe wit.

12 Þan was miþ im in þamma fairwhau, ik fastaida ins in namin þeinamma; þanzei atgaft mis, gafastaida, yah ainshun us im ni fraqistnoda, niba sa sunus fralustais, ei þata gamelido usfullip waurþi.

13 Iþ nu du þus gagga, yah þata roþya in manasedai, ei habaina fahed meina usfullida in sis.

14 Ik atgaf im waurd þeinata, yah so manaseþs fiyaida ins; unte ni sind us þamma fairwhau, swaswe ik us þamma fairwhau ni im.

15 Ni bidya, ei usnimais ins us þamma fairwhau, ak ei bairgais im faura þamma unselyin.

16 Us þamma fairwhau ni sind, swaswe ik us þamma fairwhau ni im.

17 Weiha ins in sunyai; waurd þeinata sunya ist.

18 Swaswe mik insandides in manaseþ, swah ik insandida ins in þo manased.

19 Yah fram im ik weiha mik silban, ei siyaina yah eis weiha in sunyai.

20 Apþan ni bi þans bidya ainans, ak bi þans galaubyandans þairh waurda ize du mis;

21 Ei allai ain siyaina, swaswe þu, atta, in mis, yah ik in þus, ei yah þai in uggkis ain siyaina; ei so manaseþs galaubyai, þatei þu mik insandides.

22 Yah ik wulþu þanei gaft mis, gaf im, ei siyaina ain, swaswe wit ain siyu;

23 Ik in im, yah þu in mis, ei siyaina ustauhanai du ainamma; yah kunnei so manaseþs, þatei þu mik insandides, yah friyodes ins, swaswe mik friyodes.

24 Atta, þatei atgaft mis, wilyau ei þarei im ik, yah þai siyaina miþ mis, ei saiwhaina wulþu meinana, þanei gaft mis; unte friyodes mik faur gaskaft

earde, and hi synd on middan-earde, and ic cume to ðe.[†] Hælega[†] fæder, heald on ðinum naman, ðæt ðú me sealdest, ðæt hi sýn án, swá wyt synd.[†]

12 Ðá ic wæs mid him, ic heold hi on ðinum naman; ic heold ða ðe ðú me sealdest, and ne forwearþ hyra nán, búton forspillednysse bearn, ðæt ðæt hálige gewrit sý gefylled.

13 Nú ic cume to ðe, and ð's þing ic sprece on middan-earde, ðæt hi habbon minne gefean gefylledne on him sylfum.

14 Ic sealde him ðine spræce, and middan-eard hi hæfde on hatunge; forðam hi ne synd of middan-earde, swá ic eac ne eom of middan-earde.

15 Ne bidde ic, ðæt ðú hi nyme of middan-earde, ac ðæt ðú hi gehealde of yfele.

16 Ne synd hi of middan-earde, swá ic ne eom of middan-earde.

17 Gehálga him sópfæstnysse; ðin spræc ys sópfæstnys.

18 Swá ðú me sendest on middan-eard, ic sende hi on middan-eard.

19 And for hig ic hálige me sylfne, ðæt hig sýn eac gehálgode on sópfæstnysse.

20 Witodlice ne gebidde ic for hi áne, ac eac for ða ðe gyt sceolon gelyfan þurh hyra word on me;

21 Ðæt ealle sýn án, swá ðú, fæder, eart on me, and ic on ðe, ðæt hig sýn eac án on unc; ðæt middan-eard gelyfe, ðæt ðú me sendest.

22 And ic sealde him ða beorhtnysse, ðe ðú me sealdest, ðæt hi sýn án, swá wyt sýn án;

23 Ic eom on him, and ðú eart on me, ðæt hi sýn ge-endode on án; ðæt middan-eard oncnáwe, ðæt ðú me sendest, and lufodest hig, swá ðú me lufodest.

24 Fæder, ic wylle ðæt ða ðe ðú me sealdest, sýn mid me ðar ic eom, ðæt hig geseon mine beorhtnysse, ðe ðú me sealdest; forðam ðú lufodest me ær

and thes ben in the world, and I come to thee. Hooli fadir, kepe hem in thy name, whiche thou hast ȝouun to me, that thei be oon, as and we.

12 Whanne I was with hem, I kepte hem in thi name ; whiche thou hast ȝouun to me, I kepte, and no man of hem perischide, no but the sone of per-dicioun,† that the scripture be fillid.

13 Forsothe now I come to thee, and I speke thes thingis in the world, that thei haue my ioye fillid in hem silf.

14 I ȝaf to hem thi word, and the world hadde hem in hate ; for thei ben not of the world, as and I am not of the world.

15 I preie not, that thou take a wey hem fro the world, but that thou kepe hem fro yuel.

16 Thei ben not of the world, as and I am not of the world.

17 Halwe thou hem in treuthe ; thi word is treuthe.

18 As thou sentist me in to the world, and I sente hem in to the world.

19 And I halwe my silf for hem, that and thei be halwid in treuthe.

20 Sotheli I preie not oonli for hem, but and for hem that ben to bileuyng in to me bi the word of hem ;

21 That alle thei be oon, as thou, fadir, in me, and I in thee, that and thei in vs be oon ; that the world bileue, for thou hast sent me.

22 And I haue ȝouun to hem the clerenesse, that thou hast ȝouun to me, that thei be oon, as and we ben oon ;

23 I in hem, and thou in me, that thei be endid in oon ; and that the world knowe, that thou sentist me, and hast louyd hem, as thou hast louyd and me.

24 Fadir, I wole that and thei whiche thou hast ȝouun to me, be with me where I am, that thei se my cleer nesse, that thou hast ȝouun to me ; for thou

worlde, but they are in the worlde, and I come to the. Wholy father, kepe in thyne awne name, them which thou hast geven me, that they maye be one, as we are.

12 Whyll I was with them in the worlde, I kepte them in thy name ; those that thou gavest me, have I kepte, and none of them is lost, but that lost chyld, that the scripture myght be fulfilled.

13 Nowe come I to the, and these wordes speake I in the worlde, that they myght have my ioye full in them.

14 I have geven them thy doctryne, and the worlde hath hated them ; because they are nott off the worlde, even as I am not of the worlde.

15 I desyre not, that thou shuldest take them out of the worlde, but that thou kepe them from evyll.

16 They are not off the worlde, as I am not of the worlde.

17 Sanctify them in thy trueth ; thy saying is verite.

18 As thou diddest send me into the worlde, even soo have I sent them into the worlde.

19 And for their sakes sanctify I my silfe, thatt they also myght be sanctified thorowe the trueth.

20 I praye not for them alone, butt for them also which shall beleve on me thorowe their preachynge ;

21 That they all maye be one, as thou, father, arte in me, and I in the, that they maye be alsoo one in vs ; that the worlde maye beleve, that thou hast sent me.

22 And that glory that thou gavest me, I have geven them, that they maye be wone, as we are wone ;

23 I am in them, and thou arte in me, that they maye be made perfecte in won ; and that the worlde maye knowe, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geven me, be with me where I am, that they maye se my glory, which thou hast geven me ; for thou hast loved me

fairwhaus.

25 Atta garaihta, yah so manaseþs þuk ni ufkunþa, iþ ik þuk kunþa, yah þai ufkunþedun, þatei þu mik insandides.

26 Yah gakannida im namo þeinata, yah kannya; ei friapwa þoei friyodes mik, in im siyai, yah ik in im.

CHAP. XVIII. 1 Þata qiþands Iesus, usiddya miþ siponyam seinaim ufar rinnon þo Kaidron, þarei was aurtigards, in þanei galaiþ Iesus, yah siponyos is.

2 Wissuh þan yah Iudas, sa galewyands ina, þana stad, þatei ufta gaiddya Iesus yainar miþ siponyam seinaim.

3 Iþ Iudas nam hansa, yah þize gudylene yah Fareisaie andbahtans, iddyuh yaind-wairþs miþ skeimam, yah haizam, yah wepnam.

4 Iþ Iesus witands alla þoei qemun ana ina, usgaggands ut, qap im, Whana sokeiþ?

5 Andhafyandans imma qeþun, Iesu þana Nazoraiu. Þaruh qap im Iesus, Ik im. Stopuh þan yah Iudas, sa lewyands ina, miþ im.

6 Þaruh swe qap im, Þatei ik im, galipun ibukai, yah gadrusun dalap.

7 Þaproh þan ins aftra frah, Whana sokeiþ? Iþ eis qeþun, Iesu þana Nazoraiu.

8 Andhof Iesus, qap izwis, þatei ik im; yabai nu mik sokeiþ, letiþ þans gaggan.

9 Ei usfullnodedi þata waurd þatei qap, Ei þanzei atgaf mis, ni fraqistida ize ainummehun.

10 Iþ Seimon Paitrus habands hairu, uslauk ina, yah sloh þis auhumistins gudysins skalk, yah afmaimait imma auso taihswo. Sah þan haitans was namin Malkus.

middan-eard geset wære.

25 Lā rihtwisa fæder, middan-eard dē ne gecneow, witodlice ic dē gecneow, and hī oncneowon, ðæt dū me sendest.

26 And ic him cýðde ðinne naman, and gyt wylle cýðan; ðæt seo lufu ðe dū me lufodest, sý on him, and ic eom on him.

CHAP. XVIII. †1 Dá se Hælend dás þing cwæþ, dā eode he . . . ofer ða burnan Cedron, ðær was an wyrt-tún, in to ðam he eode, and his leorning-cnihtas.

2 Witodlice Iudas, ðe hyne belæwde, wiste ða stówe, forðam ðe se Hælend oft-rædlice com ðyder mid his leorning-cnihtum.

3 Dá underfeng Iudas ðæt fole, and ða þegnas æt ðam biseopum and æt ðam Phariseon, and com ðyder mid leoht-fatum, and mid blásum, and mid wæpnum.

4 Witodlice se Hælend wiste ealle ða þing ðe him towarde wæron, he eode dā forþ, and cwæþ to him, Hwæne séce ge?

5 Hig andswarodon him and cwædon, Done Nazareniscan Hælend. Se Hælend cwæþ, Ic hit eom. Sóplice Iudas ðe hine belæwde, stód mid him.

6 Dá he openlice sáde, Ic hit eom, dā eodon hig underbæc, and feollon on ða eorþan.

7 Eft he hī ácsode, Hwæne séce ge? Hī cwædon, Done Nazareniscan Hælend.

8 Se Hælend him andswarode, Ic sáde eow, ðæt ic hit eom; gif ge witodlice me sécaþ, lætaþ dás faran.

9 ðæt seo spræc wære gefylled ðe he cwæþ, ðæt ic nánne ðæra ne forspille, ðe dū me sealdest.

10 Witodlice Simon Petrus áteah his sweord, and slóh ðæs biseopes þeowan, and ácearf him of ðæt swýðre care. Dæs þeowan nama wæs Malchus.

louedist me bifor the makinge of the world.

25 Ryghtful fadir, the world knew not thee, forsothe I knew thee, and thes knowen, for thou sentist me.

26 And I haue maad thi name knowe to hem, and schal make knowe; that the loue by which thou hast loued me, be in hem, and I in hem.

CHAP. XVIII. I Whanne Jhesu hadde seid thes thingis, he wente out with his disciplis ouer the strond of Cedron, where was a 3erd,[†] in to which he entride, and his disciplis.

2 Sothli and Judas, that bitraiede him, wiste the place, for ofte Jhesu cam to gidere thidur with his disciplis.

3 Therefore whanne Judas hadde takun a cumpany of kni3tis, and of the bishopis and Pharisees mynystris, he cam with lanternis, and brondis, and armys.

4 And so Jhesu witinge alle thingis that weren to comynge on him, wente forth, and seith to hem, Whom seken 3e?

5 Thei answeriden to him, Jhesu of Nazareth. Jhesu seith to hem, I am. Forsoth and Judas that bitrayede hym, stood with hem.

6 Therefore as he seide to hem, I am, thei wenten a bak, and felden down in to erthe.

7 Eft he axide hem, Whom seken 3e? Forsoth thei seiden, Jhesu Nazaren.

8 He answeride to hem, I seide to 3ou, for I am; therefore if 3e seken me, sullre 3e thes to go a wey.

9 That the word which he seide schulde be fillid, For I loste not ony of hem, whiche thou hast 3ouun to me.

10 Forsothe Symount Petre hauynge a swerd, drou3 it out, and smot the seruaunt of the bishop, and kitte of his lital ri3t cere. Forsothe the name of the seruaunt was Malkus.

before the makyng of the worlde.

25 O righteous father, the very worlde hath nott knowen the, butt I have knowen the, and these have knowen, that thou hast sent me.

26 And I have declared vnto them thy name, and will declare it; that the love wher with thou lovedst me, be in them, and that I be in them.

CHAP. XVIII. I When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred, with his disciples.

2 Judas also, wich betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples.

3 Judas then after he had receaved a bonde off men, and ministers of the hy prestes and of the Pharises, cam thither with lanterns, and fyerbrondes, and weapons.

4 Then Jesus knowynge all thynges that shulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered hym, Jesus off Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stode by with them.

6 As sone as he had sayd vnto them, I am he, they went backe wardes, and fell to the grounde.

7 He axed them agayne, Whome seke ye? They sayde, Jesus off Nazareth.

8 Jesus answered, I sayde vnto you, I am he; iff ye seke me, lett these goo theyr wey.

9 That the sayinge myght be fulfilled which he spake, Of them which thou gavest, have I not lost one.

10 Simon Peter had a swerde, and drue hym out, and smote the hye prestes seruaunt, and cut off his right eare. The seruauntes name was Malchas.

11 Paruh qap Īesus du Paitrau, Lagei þana hairu in fodr ; stikl þanei gaf mis atta, niu drigkau þana ?

12 Paruh hansa, yah sa þusundifaþs, yah andbalhtos Īudaie, undgripun Īesu, yah gabundun ina,

13 Yah gatauhun ina du Annin frumist ; sa was auk swaihra Kayafin, saei was aulumists weiha þis atapnyis.

14 Wasuh þan Kayafa, saei garaginoda Īudaium, þatei batizo ist ainana mannan fraqistyan faur managein.

15 Paruh laistida Īesu Seimon Paitrus, yah anþar siponeis ; sah þan siponeis was kumþs þamma gudyin. Yah miþ-inngalaiþ miþ Īesua, in rohsn þis gud-yins ;

16 Īþ Paitrus stoþ at daurom uta. Paruh usiddya ut sa siponeis anþar, saei was kuniþs þamma gudyin, yah qap daurawardai, yah attauh inn Paitru.

17 Paruh qap yaina þiwi, so daurawardo, du Paitrau, Ībai yah þu þize siponye is þis mans ? Īþ is qap, Ni im.

18 Paruh stoþun skalkos yah andbalhtos haurya waurkyandans, unte kald was, yah warmidedun sik ; yah þan was miþ im Paitrus, standands yah warmyands sik.

19 Īþ sa aulumista gudya frah Īesu bi siponyans is, yah bi laisein is.

20 Andhof imma Īesus, Īk andaugyo rodida manasedai ; ik sinteino laisida in gaqumþai, yah in gudhusa, þarei sinteino Īudaieis gaqimand, yah þiubyo ni rodida waiht.

21 Whis mik fraihnīs ? fraihn þans hausyandans, wha rodidedyau du im ; sai ! þai witun, þatei qap ik.

22 Īþ þata qiþandin imma, sums andbahte standands, gaf slah lofin Īesua, qapuh, Swau andhafyis þamma reikistin gudyin ?

23 Andhof Īesus, Yabai ubilaba rodida, weitwodei bi þata ubil ; aiþpau yabai

11 Ðá cwæþ se Hælend to Petre, Dō ðin sweord on his scæþe ; ðone calic ðe min fæder me sealde, ne drince ic hine ?

12 Ðæt folc, and se ealdor, and ðæra Iudea þegnas, nāmon ðone Hælend, and būndon hine,

13 And læddon hine ærest to Annan : se wæs Caiphas sweor, and se Caiphas wæs ðæs geares bisceop.

14 Witodlice Caiphas dihte ðam Iudecūn, and cwæþ, ðæt hyt betere wære ðæt ān man swulte for folce.

15 Simon Petrus fyligde ðam Hælande, and oðer leorning-cniht ; se oðer leorning-cniht wæs ðam bisceope cūp. And he eode in mid ðam Hælande, on ðæs bisceopes cafer-tūn ;

16 Petrus stōd æt ðære dura ðær ūte. Ðá eode se leorning-cniht ūt, ðe wæs ðæs bisceopes cūða, and cwæþ to ðære dure-þinene, and lædde Petrum in.

17 Ðá cwæþ seo duru-þinen to Petre, Cwyst ðū, eart ðū of ðyses leorning-cnihtum ? Ðá cwæþ he, Nic, ne eom ic.

18 Ða þeowas and ða þegnas stōdon æt ðam glēdon, and wyrmdon hig, forðam hit was ceald ; witodlice Petrus stōd mid him, and wyrmdo hinc.

19 Se bisceop æsode ðone Hælend ymbe his leorning-cnihtas, and ymbe his lāre.

20 Ðá andswarode se Hælend and cwæþ, Ic spræc openlice to middanearde ; and ic lærde symle on gesamunge, and on temple, ðær ealle Iudeas togædere comon, and ic ne spræc nān þing digelice.

21 Hwi æcstast ðū me ? ūsa ða ðe gehýrdon, hwæt ic to him spræce ; hi witon, ða þing ðe ic him sæde.

22 Ðá he ðis cwæþ, ðá slōh ān ðæra þegna ðe ðar stōdon, ðone Hælend mid his handa, and cwæþ, Andswarast ðū swā ðam bisceope ?

23 Se Hælend andswarode him and cwæþ, Gif ic yfele spræce, cýþ ge-

11 Therefore Jhesu seide to Petre, Sende thou the swerd in to the sheithe; wolt thou not, that I drynke thilke cuppe, that my fadir ʒaf to me?

12 Therefore the company of knyʒtis, and the tribune, and the mynystris of Jewis, token Jhesu, and bounden him,

13 And ledden him first to Annas; sothli he was fadir of Cayphas wyf, that was bischop of that ʒeer.

14 Sothli it was Cayphas, that ʒaf counceil to the Jewis, that it spedith o man for to deie for the peple.

15 Therefore Symount Petre suede Jhesu, and another disciple; forsoth thilke disciple was knowun to the bischop. And he entride yn with Jhesu, in to the halle of the bischop;

16 Sothly Petre stood at the dore withoute forth. Therefore the tothir disciple, that was knowun to the bischop, wente out, and seide to the womman kepinge the dore, and ledde yn Petre.

17 Therefore the handmayde, keper of the dore, seide to Petre, Wher and thou art of the disciplis of this man? He seide, I am not.

18 Forsoth the seruautis and mynystris stooden at the colis, for it was coold, and thei warmyden hem; sothli and Petre was with hem, standinge and warmynge him.

19 Therefore the bischop axide Jhesu of his disciplis, and of his teching.

20 Jhesu answeride to him, I haue spokun opynly to the world; I tauʒte euere in the synagoge, and in the temple, whidur alle the Jewis eamen to gidere, and in priuy I spak no thing.

21 What axist thou me? axe hem that herden, what I haue spokun to hem; lo! thei witen, what thingis I haue seyd.

22 Whanne he hadde seid thes thingis, oon of the mynystris standinge nyʒ, ʒaf a boffat to Jhesu, seyinge, Answerist thou so to the byschop?

23 Jhesu answeride to him, If I haue spokun yuele, bere thou witnessing of

11 Then sayde Jesus vnto Peter, Put vppe thy swearde into the sheath; shall I not drynke of the cuppe, which my father had geuen me?

12 Then the company, and the capytayne, and the ministers off the Iewes, toke Jesus, and bounde hym,

13 And ledde hym awaye to Anna fyrst; for he was fatherelawe vnto Cayphas, which was the hye preste thatt same yere.

14 Cayphas was he, that gave counsell to the Iewes, that it was expedient that won man shulde deye for the people.

15 Simon Peter folowed Jesus, and another disciple; that disciple was knowen of the hye preste. And went in with Jesus, into the pallys off the hye preste;

16 Peter stode att the dore with outt. Then wentt outt thatt other disciple, which was knowen vnto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter.

17 Then sayde the damsell, that kept the dore, vnto Peter, Arte nott thou wone off this mannes disciples? He sayde, I am nott.

18 The servautes and the ministers stode there and had made a fyre off coles, for it was colde, and they warmed them selves; Peter also stode amonge them, and warmed hym silfe.

19 The hye preste axed Jesus of his disciples, and of his doctrine.

20 Jesus answered hym, I spak openly in the worlde; I ever taught in the synagoge, and in the temple, whither all the Iewes resorted, and in secrete have I sayde nothyng.

21 Why axest thou me? axe them whiche herde me, what I sayde vnto them; beholde! they can tell, what I sayde.

22 When he had thus spoken, one off the ministers which stode by, smote Jesus on the face, sayinge, Answerist thou the hye preste soo?

23 Jesus answered hym, Yf I have evyll spoken, beare witness of the evyll;

waila, duwhe mik slahis ?

24 Þaruh ïnsandida ïna Annas gabundawana du Kayafin, þamma maistin gudyin.

25 Æþ Seimon Paitrus was standands yah warmyands sik ; þaruh qeþun du ïmma, Niu yah þu þize siponye þis is ? Æþ is afaiaik, yah qap, Ne, ni ïm.

26 Qap sums þize skalke þis maistins gudyins, sah niþyis was, þammei afmaimait Paitrus auso, Niu þuk sawh ik in aurtigarda miþ ïmma ?

27 Þaruh aftra afaiaik Paitrus, yah suns hana brukida.

28 Æþ eis tauhun Æsu fram Kayafin, in praitoriaun ; þaruh was maurgins, Æþ eis ni iddyedun in praitoria, ei ni bisaulnodedeina, ak matidedeina pascha.

29 Þaruh atidþya ut Peilatus du ïm, yah qap, Who wrohe bairiþ ana þana mannan ?

30 Andhofun, yah qeþun du ïmma, Nih wesi sa ubiltoyis, ni þau weis atgebeima þu ïna.

31 Þaruh qap ïm Peilatus, Nimip ïna yus, yah bi witoda izwaramma, stoyþ ïna. Æþ eis qeþunuh du ïmma Ædaieis, Unsis ni skuld ïst usqiman manne ainummehun ;

32 Ei waurd Frauyins usfullnodedi, þatei qap, bandwyands whitcikaamma dauþau skulda gaswiltan.

33 Galaiþ in praitauria aftra Peilatus, yah wopida Æsu, qapuh ïmma, Þu is þiudans Ædaie ?

34 Andhof Æsus, Abu þus silbin þu þata qipis, þau anþarai þus qeþun bi mik ?

35 Andhof Peilatus, Waitei ik Ædaius ïm ? So þiuda þeina yah gudyans anafulhun þuk mis ; wha gatawides ?

36 Andhof Æsus, Þiudangardi meina niþt us þamma fairwhau ; Æþ us þamma fairwhau wesi meina þiudangardi, aiþþau andbahtos meinai usdauidedeina, ei ni

witnesse be yfele ; gif ic wel spræce, hwi beatst ðú me ?

24 Ðá sende Annas hine to . . ðam biscoepe, gebúdenne.

25 And Symon Petrus stóð and wyrmdede hyne ; ðá cwædon hí to him, Cwyst ðú, eart ðú of his leorning-enihlum ? He wið-sóc, and cwæþ, Ic ne eom.

26 Ðá cwæþ án ðæs biscoopes þeowena, hys cúða, ðæs care slóh Petrus of, Hú ne geseah ic ðe on ðam wyrt-túne mid hym ?

27 Petrus ðá eft wið-sóc, and sóna se coce crew.

28 Ðá gelæddon hí ðone Hælend to Caiþhan, on ðæt dóm-ern ; hit wæs ðá morgen, and hí sylfe ne eodon in to ðam dóm-erne, ðæt hyg næron besmítene, ac ðæt hí æton hyra eastron.

29 Ðá eode Pilatus út to him, and cwæþ, Hwylce wróhte bringe ge ongean ðysne man ?

30 Hig andswaredon, and cwædon to him, Gif he nære yfel-dæde, ne sealde we hine ðe.

31 Ðá cwæþ Pilatus to him, Nimap hine, and dēmap him, be cowre æ. Ðá cwædon ða Iudeas to him, Us nis alýfed ðæt we ænigne man ofslean ;

32 ðæt ðæs Hælendes spræc wære gefylled, ðe he cwæþ, ðá he geswútelode hwyleon deape he swulte.

33 Ðá eode Pilatus eft in to ðam dóm-erne, and clypode ðone Hælend, and cwæþ to him, Eart ðú Iudea cining ?

34 Ðá andswarode se Hælend him, and cwæþ, Cwyst ðú ðis of ðe sylfum, hwæder ðe hyt ðe óðre sædon ?

35 Pilatus him andswarode and cwæþ, Cwyst ðú, com ic Iudeise ? Ðin þeod and ðine biscoepas ðe sealdon me ; hwæt dydest ðú ?

36 Ðá cwæþ se Hælend, Min rice nys of ðysum middan-earde ; gif min rice wære of ðysum middan-earde, witodlice mine þegnas fuhton, ðæt ic nære geseald

yuel; sothli if wel, whi smytist thou me?

24 And Annas sente him boundun to Cayfas, the bischop.

25 Forsothe Symount Petre was stondynge and warnynge him; therefore thei seiden to him, Wher and thou art his disciple? He denyede, and seyde, I am not.

26 Oon of the bischopis seruauntis, eosyn of hym, whos litel cere Petre kittide of, seyde, Wher I sy; not thee in the gardyn with hym?

27 Therefore eft Petre denyede, and a noon the koc crew.

28 Therefore thei leden Jhesu to Cayfas, in to the moot halle; sothli it was morwetyde, and thai entriden not in to the moot halle, that thei schulden not be defoylid, but that thei schulden ete paske.

29 Therefore Pilat wente out with oute forth to hem, and seyde, What acusing brynge se a;ens this man?

30 Thei answeriden, and seiden to hym, If this were not a mysdoer, we hadden not bitakun hym to thee.

31 Therefore Pilat seith to hem, Take se him, and deme se him, vp soure lawe. Therefore thei seyden to him, It is not leefful to vs for to slee any man;

32 That the word of Jhesu schulde be fillid, which he seyde, signyfynge bi what deeth he was to deiyng.

33 Therefore eft Pilate entride in to the moot halle, and clepide Jhesu, and seyde to him, Ert thou king of Jewis?

34 Jhesu answeride, and seyde to him, Seist thou this thing of thi silf, ether othere seiden to thee of me?

35 Pilat answeride, Wher I am a Jew? Thi folk and bischopis bytokun thee to me; what hast thou don?

36 Jhesu answeride, My kyngdom is not of this world; if my kyngdom were of this world, sothly my mynystris schulden stryue, that I schulde not be

yf I have well spoken, why smyttest thou me?

24 Annas sent hym bounde vnto Cayphas, the hye preste.

25 Simon Peter stode and warmed hym silfe; and they sayde vnto hym, Arte not thou also won of his disciples? He denyed itt, and sayde, I am not.

26 Won of the seruautes of the hye preste, his eosyn, whose care Peter smote of, sayde vnto hym, Did not I se the in the garden with hym?

27 Peter denyed it agayne, and immediatly the coeke crewe.

28 Then ledd they Jesus from Cayphas, into the housse of iudgement; hit was in the mornynge, and they them selves went not into the iudgement housse, lest they shulde be defyled, butt that they myght eate pascha.

29 Pilate then went oute vnto them, and sayde, What accusation brynge ye agaynste this man?

30 They answered, and sayd vnto hym, If he were nott an evyll doer, we wolde not have delyvered hym vnto the.

31 Then sayd Pilate vnto them, Take hym vnto you, and iudge hym, after youre awne lawe. The Iewes sayde vnto hym, It is nott lawfull for vs to putt eny man to deeth;

32 That the wordes of Jesus myght be fulfilled, which he spake, signyfynge what deeth he shulde deye.

33 Then Pilate entred into the iudgement housse agayne, and called Jesus, and sayd vnto him, Arte thou kynge of the Iewes?

34 Jesus answered, Sayst thou that off thy sylfe, or did other tell ytt the of me?

35 Pilate answered, Am I a Iewe? Thyne awne nacion and hye prestes have delivered the vnto me; what hast thou done?

36 Jesus answered, My kyngdome is not of this worlde; yff my kyngdome were of this worlde, then wolde my mynisters suerly fight, that I shulde not be

galewiþs wesýau Iúdaium ; iþ nu þiud-
angardi meina niþ þapro.

37 Þaruh qaþ imma Peilatus, An nuh
þiudans is þu? Andhafyands Iesus [qaþ],[†]
Þu qiþis, ei þiudans im ik. Ik du þamma
gabaurans im, yah du þamma qam in
þamma fairwþau, ei weitwodyau sunyai.
Whazuh saei ist sunyos, hauseiþ stibnos
meinaizos.

38 Þaruh qaþ imma Peilatus, Wha ist
so sunya? Yah þata qiþands, galaþ ut
du Iúdaium, yah qaþ im, Ik ainohun
fairino ni bigita in þamma.

39 Iþ ist biuhti izwis, ei ainana izwis
fraletau in pascha ; wileidu nu ei fraletau
izwis þana þiudan Iúdaie ?

40 Iþ eis hropidedun aftra allai, qiþand-
ans, Ne þana, ak Barabban. Sah þan
was sa Barabba waidedya.

CHAP. XIX. 1 Þaruh þan nam Peila-
tus Iesu, yah usblagw.

2 Yah þai gadrauhteis uswundun wipp-
ya us þaurnum, yah galagidedun imma
ana haubid, yah wastyai þaurpurodai
gawasidedun ina,

3 . . . Yah qeþun, Hails, þiudans Iú-
daie. Yah gebun imma slahins lofin.

4 Atiddya aftra ut Peilatus, yah qaþ
im, Sai! attiuha izwis ina ut, ei witeiþ,
þatei in imma ni ainohun fairino bigat.

5 Þaruh usiddya ut Iesus, bairands
þana þaurneinan waip, yah þo þaurpur-
odon wastya. Yah qaþ im, Sa ist sa
manna!

6 Þaruh biþe sewhun ina þai maistans
gudyans yah andbahtos, hropidedun,
qiþandans, Ushramei, ushramei ina. Qaþ
im Peilatus, Nimip ina yus, yah hramyip,
iþ ik fairina in imma ni bigita.

7 Andhofun imma Iúdaieis, Weis witop
aihum, yah bi þamma witoda unsaramma
skal gaswiltan, unte sik silban Guþs
sunu gatawida.

8 Biþe gahausida Peilatus þata waurd,
mais ohta sis.

Iudeum ; nis min rice of ðysum middan-
earde.

37 Ðá cwæþ Pilatus to him, Eart ðú
witodlice cyning? Se Hælend him and-
swarode and cwæþ, Ðú hit segst, ðæt ic
eom cyng. On ðam ic eom geboren,
and to ðam ic com on middan-earde, ðæt
ic cýðe sóþfestnyse. Ælc ðæra ðe ys
on sóþfæstnyse, gehýrþ mine stefne.

38 Ðá cwæþ Pilatus to him, Hwæt ys
sóþfæstnys? And ðá he ðis cwæþ, ðá
eode he eft út to ðam Iudeum, and
cwæþ to him, Ne fúnde ic nánne gylt
on ðysum men.

39 Hit ys eower gewuna, ðæt ic for-
gife eow ánne man on eastron ; wylle
ge ðæt ic forgife eow Iudea cyning?

40 Hig clypedon ealle, and cwædon,
Ná ðisne, ac Barraban. Witodlice Bar-
rabas wæs þeof.

CHAP. XIX. 1 Ðá nam Pilatus ðone
Hælend, and swang hyne.

2 And ða þegnas wúndon þyrnenne
cýne-helm, and ásetton hyne on his
heáfod, and scrýddon hyne mid pur-
puran reafe,

3 And hi comon to hym, and cwædon,
Hál beo ðú, Iudea cyning. And hi
pletton hyne mid hyra handum.

4 Ðá eode Pilatus eft út, and cwæþ,
Nú! ic hyne læde hider út to eow, ðæt
ge ongyton, ðæt ic ne fúnde nánne gylt
on him.

5 Ðá eode se Hælend út, and bæc
þyrnenne cýne-helm, and purpuran reaf.
And séde him, Hér is man!

6 Witodlice ðá ða bisceopas and ða
þegnas hine gesáwon, ðá clypodon hig,
and cwædon, Hóh hyne, hóh hyne. Ðá
cwæþ Pilatus to him, Nime ge hyne,
and hóþ, ic ne fúnde nánne gylt on him.

7 Ða Iudeas him andswaredon and
cwædon, We habbaþ æ, and be úre æ he
seal sweltan, forðam ðe he cwæþ ðæt
he wære Godes sunu.

8 Ðá Pilatus gehýrde ðas spræce, ðá
ondréð he him ðæs ðe swiðor.

takun to the Jewis ; now forsothe my kyngdom is not of hennis.†

37 And so Pilat seide to him, Therefore art thou kyng? Jhesu answeride, Thou seidist, for I am a kyng. To this thing I am born, and to this I cam in to the world, that I bere witnessyng to treuthe. Ech that is of treuthe, heerith my voys.

38 Pilat seith to him, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, I fynde no cause in him.

39 Forsoth it is a custom to you, that I delyuer oon to you in pask; therefore wolen ye I schal dismytte to you the kyng of Jewis?

40 Therefore thei cryeden eft alle, sayyng, Not this, but Barabas. Forsothe Barabas was a theef.

delyvered to the Iewes; but nowe is my kyngdome not from hence.

37 Pilate sayde vnto hym, Arte thou a kyng then? Jesus answered, Thou sayst, that I am a kyng. For this cause was I borne, and for this cause cam I into the world, that I shulde beare wytnes vnto the trueth. All that are of the trueth, heare my voice.

38 Pilate sayde vnto hym, What is trueth. And when he had sayde that, he went out agayne vnto the Iewes, and sayde vnto them, I fynde in him no cause at all.

39 Ye have a costome amonge you, that I shulde delyvre you won loose at ester; will ye that I loose vnto you the kyng of the Iewes?

40 Then cryed they all agayne, sayyng, Not him, but Barrabas. Barrabas was a robber.

CHAP. XIX. 1 Therefore Pilat took thanne Jhesu, and scourgide.

2 And knyghtis foldinge a crowne of thornes, puttiden on his heed, and diden aboute him a cloth of purpur,

3 And camen to him, and seiden, Heyl, kyng of Jewis. And thei sauyn to hym boffatis.

4 Eft Pilat wente out, and seide to hem, Lo! I lede him to you with oute forth, that ye knowe, for I fynde no cause in him.

5 Therefore Jhesu wente out, beryng a crowne of thornes, and a clooth of purpur. And he seith to hem, Loo! the man.

6 Therefore whanne the bischopis and mynystris hadde seyn him, thei crieden, seyng, Crucifie, crucifie him. Pilate seith to hem, Take ye him, and crucifie ye, sothli I fynde no cause in him.

7 The Jewis answeriden to him, We han a lawe, and vpon the lawe he owyth to deie, for he made him Goddis sone.

8 Therefore whanne Pilat hadde herd this word, he dredde more.

CHAP. XIX. 1 Then Pilate toke Jesus, and scourged hym.

2 And the soudiers woude a crowne off thornes, and put it on his heed, and they did on hym a purple garment,

3 . . . And sayd, Hayl, kyng off the Iewes. And they smote hym on the face.

4 Pilate went forthe agayne, and sayde vnto them, Beholde! I bryng him forth to you, that ye maye knowe, that I fynde no faute in hym.

5 Then cam Jesus forthe, wearyng a crowne of thornes, and a robe of purple. And Pilate sayd vnto them, Beholde! the man.

6 When the hie prestes and ministers sawe him, they cryed, sayyng, Crucify him, crucify hym. Pilate sayde vnto them, Take ye hym, and crucify hym, for I fynde no cause in hym.

7 The Iewes answered hym, We have a lawe, and by oure lawe he ought to deye, be cause he made hym silfe the somme of God.

8 When Pilate herde that sayyng, he was the moare afrayde.

9 Yah galaiþ in praitauria aftra, yah qap du Iesua, Whaþro is þu? Iþ Iesus andawaurdi ni gaf imma.

10 Þaruh qap imma Peilatus, Du mis ni rodeis? Niu waist, þatei waldufni aih ushramyan þuk, yah waldufni aih fraletan þuk?

11 Andhof Iesus, Ni aihedeis waldufnye ainhun ana mik, nih wesi þus atgiban iupaþro; duhþe sa galewyands mik þus, maizein frawaurht habaid.

12 Framuh þamma sokida Peilatus fraletan ina; iþ Iudaieis hropidedun, qiþandans, Yabai þana fraletis, ni is friyonds Kaisara; sawhazuh izei þiudan sik silban tauyiþ, andstandiþ Kaisara.

13 Þaruh Peilatus, hausyands þize . .

9 And eode eft in to ðam dóm-erne, and cwæp to ðam Hælende, Hwanon eart dū? Witodlice se Hælend him ne sealde nāne andsware.

10 Ðā cwæp Pilatus to him, Hwī ne sprycst dū wið me? Nāst dū, ðæt ic hæbbe mihte ðe to hōnne, and ic hæbbe mihte ðe to forlætenne?

11 Se Hælend him andswarode, Næfdest dū nāne mihte ongean me, būton hyt wære ðe nfan geseald; forðam se hæfþ mārān synne, se ðe me ðe sealde.

12 And syððan sóhte Pilatus hū he hyne forlæte; ðā Iudeas clypodon, and cwædon, Gif dū hine forlætst, ne eart dū ðæs Caseres freond; ælc ðæra ðe hyne to cynges ðeþ, ys ðæs Caseres wiðer-saca.

13 Ðā Pilatus, ðās spræce gehyrde, ðā lædde he ut ðone Hælend, and sæt ætforān ðam dóm-setle on ðære stōwe, ðe is genemned Lithostratos, and on Ebreisc Gabbatha.

14 Hit wæs ðā eastrā gegearcung-dæg, and hyt wæs seo syxte tid. Ðā cwæp he to ðam Iudeum, Hēr ys eower cyning!

15 Hī clypodon ealle, and cwædon, Nim hyne, nim hyne; and hōh. Ðā cwæp Pilatus, Seæl ic hōn eowerne cyning? Him andswaredon ða biseopas and cwædon, Næbbe we nānne cyning būton Casere.

16 Ðā sealde he hyne him, to āhōnne. Ðā nāmon hī ðone Hælend, and tugin hine ut.

17 And he sylf bær his rōde mid him on ða stōwe, ðe ys genemned Heafodpannan stōw, and on Ebreisc Golgotha;

18 Ðær hī hyne āhēngon, and twegen oðre mid him, on twā healfa, and ðone Hælend on middan.

19 Witodlice Pilatus wrát ofer-gewrit, and sette ofer his rōde; ðær wæs on gewriten, DIS YS SE NAZARENISCA HÆLEND, IUDEA CYNING.

20 Manega ðæra Iudea ræddon ðis gewrit, forðam ðe seo stōw wæs gehende

9 And he wente in to the moot halle eft, and seyde to hym, Of whennus art thou? Forsothe Jhesu 3af not answeere to him.

10 Pilat seith to him, Spekest thou not to me? Wost thou not, for I haue power for to crucifie thee, and I haue power for to delyuere thee?

11 Jhesu answeride, Thou schuldist not haue ony power agens me, no but it were 3ouuen to thee fro aboue; therefore he that bitook me to thee, hath the more synne.

12 Therof^t Pilat sou3te for to delyuere Jhesu; forsothe the Jewis crieden, sayinge, If thou lecuyst this man, thou ert not frend of Cesar; for eeh man that makith him silf kyng, a3en seith Cesar.

13 Therefore Pilat, whanne he hadde herd thes wordis, ledde Jhesu forth, and saat for domesman in a place, that is seide Licostratos, in Ebrew forsothe Golgatha.^t

14 Forsoth it was the makinge redy^t of pask, as the sixte our.^t And he seith to the Jewis, Loo! 3oure kyng.

15 Forsoth thei cryeden, sayinge, Do a wey, do a wey; crucifie hym. Pilat seith to hem, Schal I crucifie 3oure kyng? The bishopsis answeriden, We han no kyng no but Cesar.

16 Therefore thanne Pilat bitook him to hem, that he schulde be crucifyed. Forsothe thei token Jhesu, and ledden out.

17 And he berynge to him silf a cros wente out in to that place, that is seid of Caluarie, in Ebrew Golgatha;

18 Where thei crucifieden him, and othere tweye with him, on this syde and on that syde, forsothe Jhesu the myddil.

19 Forsothe and Pilat wroot a title, and puttide on the cros; sothli it was writun, Jhesu Nazaren, kyng of Jewis.

20 Therefore manye of the Jewis radden this title, for the place where Jhesu was

9 And went agayne in to the iudgment housse, and sayde vnto Jesus, Whence arte thou? Jesus gave hym none answer.

10 Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou nott, that I haue power to crucify the, and haue power to loose the?

11 Jesus answered, Thou coudest haue no power att all agaynst me, except it were geuen vnto the from above; therefore he that delivered me vnto the, is moare in synne.

12 And from thence forthe sought Pilate meanes to loose hym; but the Iewes cryed, sayinge, Yf thou lett hym goo, thou arte not Cesars frende; who-soeuer maketh himsilfe a kyng, is agaynst Cesar.

13 When Pilate herde that sayinge, he brought Jesus forthe, and sate doune to geve sentence in a place, called the Pavement, butt in the Hebruc tonge Gabbatha.

14 Hitt was the saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes, Beholde! youre kyng.

15 They cryed, Awaye with hym, awaye with hym; crucify hym. Pilate sayde vnto them, Shall I crucify youre kyng? The hyc prestes answered, We haue noo kyng but Cesar.

16 Then delivered he hym vnto them, to be crucified. And they toke Jesus, and ledde hym awaye.

17 And he bare his crosse and went forthe into a place, called the place off deed menns seules, which is named in Hebruc Golgatha;

18 Where they crucified hym, and with hym two other, on ether syde won, and Jesus in the myddes.

19 Pilate wrote his title, and put it on the crosse; the wrytyng was, Jesus off Nazareth, kyng of the Iewes.

20 This tittle reed manye off the Iewes, for the place where Jesus was crucified,

ðære ceastre, ðær se Hælend wæs áhangen, hit wæs áwriten Ebreiscum stafum and Greciscum, and Leden stafum.

21 Ðá cwædon ða biseopas to Pilate. Ne wriit ðú Iudea cyning, ac ðæt he cwæde, Ic eom Iudea cyning.

22 Ðá cwæp Pilatus, Ic wrát, ðæt ic wrát.

23 Ðá ða cempan hine áhéngon, h nāmon his reaf, and worhton feower dālas, ælcum cempan ānne dæl, and tuneacan. Seo tunece wæs unāsivod and wæs call āwefen.

24 Ðá cwædon hí him betweonan, Ne slite we hý, ac uton hleotan, hwylces úre heo sý; ðæt ðæt hālige gewrit sý gefylled, ðe ðus cwyp, Hí to dāldon him mīne reaf, and ofer mīne reaf hí wurpon hlot. Witodlice ðus dydon ða cempan.

25 Ðá stōdon wið ða rōde ðæs Hælandes mōder, and his mōder swuster, Maria Cleophe, and Maria Magdalenisce.

26 Ða se Hælend geseah his mōder, and ðone leorning-cniht standende, ðe he lufode, ðá cwæp he to his mōder, Wif, hér! ys ðin sunu.

27 Eft he cwæp to ðam leorning-cnihte, Hér! ys ðin mōder. And of ðære tīde se leorning-cniht hí nam to him.

28 Æfter ðyson, ðá se Hælend wiste ðæt ealle þing wæron ge-endode, ðæt ðæt hālige gewrit wære gefylled, ðá cwæp he, Mē þyrst.

29 Ðá stōd ān fet full ecedes. Hí bewūndon āne spingan mid ysopo seo wæs full ecedes, and setton to his mūpe.

30 Ðá se Hælend onfōng ðæs ecedes, ðá cwæp he, Hyt ys ge-endod. And he áhylde his heafod, and ágeaf his gást.

31 Ðá Iudeas bādon Pilatum, ðæt man forbrāce hyra seacnan, and léte hí nyðer, forðam ðe hit wæs gegearcung-dæg, ðæt ða lichaman ne wunodon on rōde on reste-dæge, se dæg wæs mære reste-dæg.

crucifiede, was nyȝ the citee, and it was written in Ebrew, Greek, and Latyn.

21 Therefore the bischops of Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seyde, I am kyng of Jewis.

22 Pilat answeride, That that I haue written, I haue written.

23 Therefore the knyȝtis whanne thei hadden crucified him, token his clothis, and maden foure partis, to ech knyȝt a part, and a coote. Forsothe the coote was with out seem, and aboue wounn bi al.

24 Therefore thei seiden to gidere, Kitte we not it, but leye we lott, whos it is; that the scripture be fillid, seynge, Thei partiden my clothis to hem, and in to my cloth thei senten lott. And sothli knyȝtis diden thes thingis.

25 Forsothe bisydis the cross of Jhesu stooden his modir, and Marie Cleaphe, the sister of his modir, and Marie Maudeleyn.

26 Therefore whanne Jhesu hadde seyn the modir, and the disciple stondinge, whom he louede, he seith to his modir, Womman, lo! thi sone.

27 Aftirward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hire in to his *thingis*.

28 Aftirward Jhesu witinge, for now alle thingis ben endid, that the scripture schulde be fillid, he seith, I thirste.

29 Sothli a vessel was putt ful of vynegre. Thei forsothe puttinge aboue with ysoppe the spounge ful of vynegre, offriden to his mouth.

30 Therefore whanne Jhesu hadde take vynegre, he seide, It is endid. And the heed bowid down, he bitook the spirit.

31 Therefore for it was the makynge redy of pask, that the bodies schulde not dwelle in the cross in the saboth, for that day of saboth was greet, the Jewis preiden Pilat, that the hupis of hem schulden be brokun, and takun away.

was neye to the cite, and it was written in Hebrue, Greke, and Latyn.

21 Then sayde the hyc prestes off the Iewes to Pilate, Wryte nott kyng off the Iewes, butt that he sayde, I am kyng of the Iewes.

22 Pilate answered, What I have written, that have I written.

23 The soudiers when they had crucified Jesus, toke his garmentes, and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, woven vppon thorowe and thorowe.

24 And they sayde won to another, Lett vs nott devyde it, butt cast lootes, who shall have it; that the scripture myght be fulfilled, which sayth, They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.

25 There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary Magdalene.

26 When Jesus sawe his mother, and the disciple stonyng, whom he loved, he sayde vnto his mother, Woman, beholde! thy sonne.

27 Then sayde he to the disciple, Beholde! thy mother. And from that houre the disciple toke her for his awne.

28 After that, when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfyled, he sayde, I thyrst.

29 There stode a vessel full off veneger by. They filled a sponge with veneger, and wonde it about with ysoppe, and put it to his moughth.

30 As sone as Jesus had receaved of the veneger, he sayd, It is fynnesshed. And bowed his heed, and gave vppe the goost.

31 The Iewes then be cause it was the saboth even, that the bodyes shuld not remayne upon the crosse on the saboth daye, for that saboth daye was an hyc daye, besought Pilate, that their legges myght be broken, and that they myght be taken doune.

32 Ðá comon ða cempa, and bræcon
ærest ðæs secancan . . . , ðe mid him
âhangen wæs.

33 Ðá hi to ðam Hælende comon, and
gesáwon ðæt he dead wæs, ne bræcon
hi ná his secancan ;

34 Ac án ðara cempa ge-openode
his sídan mid spére, and hrædlice ðar
fleów blód út and wæter.

35 And se ðe hit geseah, cýdde ge-
witnesse, and his gewitnes is sóþ ; and
he wát ðæt he sóþ sáede, ðæt ge ge-
lýfon.

36 Ðás þing wæron gewordene, ðæt
ðæt gewrit wære gefylled, Ne forbræce
ge nán bán on him.

37 [And eft óðer gewrit seþ],[†] Hi ge-
seoþ on hwæne hig on-fæstnodou.

38 Witodlice [æfter ðam][†] Iosep fram
Arimathéa bæd Pilatus, ðæt he móste
niman ðæs Hælandes lichaman, forðam
ðe he wæs ðæs Hælandes leorning-
cniht, ðis he dyde dearnunga, for ðære
Iudea ege. And Pilatus him lýfde. Ðá
com he, and nam ðæs Hælandes lie-
haman.

39 And Nichodemus com ðyder, se ðe
ærest com to ðam Hælende on niht
and brohte wyrt-gemang and alewan
swylce hund-teontig boxa.

40 Hig námon ðæs Hælandes lichaman
and bewúndon hine mid linenum cláde
mid wyrt-gemangum, swá Iudea þeaw
ys to bebyrgene.

41 Witodlice ðar wæs wyrt-tún, on
ðære stówe ðar se Hælend âhanger
wæs, and on ðam wyrt-túne wæs niwe
byrgen, on ðære ðá gyt nán man næs
áléd.

42 Sóþlice ðar hig lédon ðone Hælend
for ðam ðara Iudea gearcung wæs wið
ða byrgene.

CHAP. XX. [†]1 Witodlice on ánum
reste-dæge, seo Magdalenisce Maria com
on mergen, ær hit leoht wære, to ðære

32 Therefore knyȝtis camen, and sothly thei braken the thiȝes of the firste, and of the thoir, that was crucified with him.

33 Forsothe whanne thei hadden come to Jhesu, as thei syȝen him deed thanne, thei braken not his thiȝes ;

34 But oon of the knyȝtis openyde his syde with a sper, and a noon bloot and watir wente out.

35 And he that syȝ, bar witnessing, and his witnessing is trewe ; and he woot for he seith trewe thingis, that ȝe bileuc.

36 Forsothe thes thingis ben don, that the scripture schulde be filled, ȝe schulen not breke^t a boon of him.

37 And eft anothir scripture seith, Thei schulen se in to whom they piȝten thorw.

38 Sotheli aftir thes thingis Joseph of Aramathi preiede Pilat, that he schulde take away the body of Jhesu, for that he was a disciple of Jhesu, forsothe priuey, for the drede of Jewis. And Pilat suffride. Therefore he cam, and took away the body of Jhesu.

39 Sothli and Nycodeme cam, that hadde come first to Jhesu in the nyȝt, beringe a medlynge of myrre and aloes, as an hundrid pound.

40 Therefore thei token the body of Jhesu, and bounden it in lynnem clothis with oynementis, as it is custom to Jewis for to biry.

41 Sothli in the place wher he was crucified, was a ȝerd, and in the ȝerd a newe graue, in which not ȝit any man was put.

42 Therefore there for the makynge redy of Jewis, for the graue was nyȝ, thei puttiden Jhesu.

32 Then cam the soudiers, and brake the legges of the fyrst, and of the other, which was crucified with Jesus.

33 When they cam to Jesus, and sawe that he was deed alredy, they brake not his legges ;

34 Butt one off the soudiers with a speare thrust hym into the syde, and forth with cam there out blude and water.

35 And he that sawe it, bare recorde, and his recorde is true ; and he knoweth that he sayth true, that ye myght beleve also.

36 These thinges were done, that the scripture shulde be fulfilled, Ye shall not breke a boone of him.

37 And agayne another scripture sayeth, They shall loke on hym whom they pearsed.

38 After that Joseph off Aramathia, whych was a disciple of Jesus, but secretly, for feare off the Iewes, besought Pilate, that he myght take doune the boddy off Jesus. And Pilate gave him licence.

39 And there cam also Nicodemus, which att the begynnyng cam to Jesus by nyght, and brought of mirre and aloes mingled to gedder, aboute an hundred pounce wayght.

40 Then toke they the body of Jesu, and wonde it in lynnem clothes with those confeccions, as the manner of the Iewes is to bury.

41 In the place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was never man layde.

42 There layde they Jesus, be cause of the Iewes saboth even, for the sepulchre was nye at honde.

CHAP. XX. 1 Forsothe in the oor of the saboth,^t Mary Mawdeleyn cam erly, whanne derknessis weren ȝit, at

CHAP. XX. 1 The morowe after the saboth daye, cam Mary Magdalene erly, when it was yet dareke, vnto the sepul-

byrgene. And heo geseah ðæt se stán áweg ánumen wæs fram ðære byrgene.

2 Ðá arn heo, and com to Simone Petre, and to ðam óðrum leorning-cnihte, ðe se Hælend lufode, and heo cwæþ to him, Hi námon Drihten of byrgene, and we nyton, hwar hí hýne lédon.

3 Petrus eode út, and se óðer leorning-cniht, and comon to ðære byrgene.

4 Witodlice hig twegen urnon ætgædere, and se óðer leorning-cniht fór-arn Petrus fórne, and com raðor to ðære byrgene.

5 And ðá he nyðer-ábeah, he geseah ða lin-wæda licgan, and ne eode ðeah in.

6 Witodlice Simon Petrus com æfter him, and eode into ðære byrgene, and he geseah lin-wæda licgan,

7 And ðæt swát-lín ðe wæs uppan his heafde, ne læg hyt ná mid ðam lin-wædum, ac on-sundron gefealden on áure stówe.

8 Ðá eode eac in se leorning-cniht, ðe ærest com to ðære byrgene, and geseah, and gelyfle.

9 Witodlice ðá git hí ne cúdon hálige gewrit, ðæt hit gebyrede ðæt he sceolde fram deape árisan.

10 Ðá fóron eft ða leorning-cnihtas to ðam óðrum.[†]

11 Witodlice Maria stód ðar úte æt ðære byrgene and weop. And ðá heo weop, heo ábeah nyðer, and beseah innan ða byrgene.

12 And geseah twegen englas sittan mid hwítum reafe, áme æt ðam heafdum and óðerne æt ðam fótum, ðær ðæs Hælandes lic áléd wæs.

13 Hí cwædon to hyre, Wif, hwi wépst ðú? Ðá cwæþ heo to hym, Fordam hí námon mínne Drihten, and ic nát, hwar hí hine lédon.

14 Ðá heo ðás þing sæde, ðá bewende heo hí on-bæc, and geseah hwar se Hælend stód, and heo nyste ðæt hyt se Hælend wæs.

15 Ðá cwæþ se Hælend to hyre, Wif, hwi wépst ðú? hwæne sécst ðú? Heo wénde ðæt hit se wýrt-weard wære, and

the graue. And she sy3 the stoon turned aȝen fro the graue.

2 Therefore she ran, and cam to Symount Petre, and to a nothir disciple, whom Jhesu louyde, and seith to hem, Thei han take the Lord fro the graue, and we witen not, where thei han put him.

3 Therefore Petre wente out, and thilke othere disciple, and thei camen to the graue.

4 Forsoth thei tweyne runnen to gidere, and thilke other disciple ran bifore sunner than Petre, and cam first to the graue.

5 And whanne he hadde ynbowyd him, he sy3 the scheetis putt, netheles he entride not.

6 Therefore Symount Petre cam suyng hym, and he entride in to the graue, and he sy3 the scheetis putt,

7 And the sudarie that was on his heed, not putt with the scheetis, but by it silf wlapid in to o place.

8 Therefore thanne and thilke disciple that cam first to the graue, entride, and sy3, and bileuede.

9 Forsothe thei wisten not the scripture, for it bihoſte him fro to ryse aȝen fro deede men.

10 Therefore the disciplis wenten eft to hem selue.

11 Forsoth Marie stood at the graue withoute forth wepyng. Therefore while she wepte, she howide hir, and biheld forth in to the graue.

12 And she sy3 twey angelis sittynge in whyt, oon at the heed and oon at the feet, wher the body of Jhesu was putt.

13 Thei seyn to hir, Womman, what wepest thou? She seid to hem, For thei han takun a wey my lord, and I woot not, where thei han putt him.

14 Whanne she hadde seid thes thingis, she was turnyd a bak, and sy3 Jhesu stondynge, and wiste not for it was Jhesu.

15 Jhesu seith to hir, Womman, what wepest thou? whom sekist thou? She gessynge for he was a gardener, seith

ere. And sawe the stoon rowled awaye from the tounge.

2 Then she ranne, and cam to Simon Peter, and to the other disciple, whom Jesus loved, and sayde vnto them, They have taken awaye the Lorde out off the tounge, and we cannot tell, where they have layde hym.

3 Peter went forth, and that other disciple, and cam vnto the sepulchere.

4 They ranne bothe to gether, and that other disciple did out runne Peter, and cam fyrst to the sepulchere.

5 And he stouped doune, and sawe the linnen clothes, yet went he not in.

6 Then cam Simon Peter folowynge hym, and went into the sepulchere, and sawe the linnen clothes lye,

7 And the napkyn that was aboute hys heed, nott lyng wyth the linnen clothes, but wrapped togedder in a place by yt sylfe.

8 Then went in also that other disciple whych cam fyrst to the sepulchere, and he sawe, and beleued.

9 For as yett they knew nott the scriptures, that he shulde ryse agayne from deeth.

10 And the disciples went awaye agayne vnto their awne home.

11 Mary stode with out att the sepulchere wepyng. As she wept, she bowed her sylfe into the sepulchere,

12 And sawe two angels clothed in whyte sittynge, the one att the heed and the other att the fete, where they had layde the body of Jesus.

13 They sayde vnto her, Woman, why wepest thou? She sayde vnto them, They have taken awaye my lorde, and I wote not, where they have layde him.

14 When she had thus sayde, she turned her sylfe backe, and sawe Jesus stondynge, and knewe not that it was Jesus.

15 Jesus sayde vnto her, Woman, why wepest thou? whom sekest thou? She supposynge that he had bene the gar-

cwæþ to him, Leof, gif ðú hine name, sege me, hwar ðú hine lédest, and ic hine nime.

16 Ðá cwæþ se Hælend to hyre, Maria. Heo bewende hī and cwæþ to him, Rabboni, ðæt ys gecweden, lāreow.

17 Ðá cwæþ se Hælend to hyre, Ne æt-hrin ðú mīn, nú gyt ic ne ástáh to mīnum fæder ; gang to mīnum brōðrum, and sege him, Ic ástige to mīnum fæder and to eowrum fæder, and to mīnum Gode and to eowrum Gode.

18 Ðá com seo Magdalenisce Mariá, and eýðde ðam leorning-cnihtum and cwæþ, Ic geseah Drihten, and ðás þing he me sæde.†

19 Ðá hit wæs æfen, on ánon ðæra reste-daga, and ða dura wæron belocene, ðær ða leorning-cnihtas wæron gegaderode, for ðæra Iudea ege, se Hælend com, and stōd to-middes hyra, and cwæþ to him, Sig sibb mid eow.

20 And ðá he ðæt cwæþ, he æt-ýwde him his handa and his sídan ; ða leorning-cnihtas wæron blipe, ðá hī hæfdon Drihten gesewen.

21 He cwæþ eft to him, Sig sibb mid eow ; swá swá fæder me sende, ic sende eow.

22 Ðá he ðæt cwæþ, ðá bleow he on hī, and cwæþ to him, Underfóp Háligne Gást ;

23 Ðæra synna ðe ge forgyfaþ, hī beoþ him forgyfene ; and ðara ðe ge healdað, hig beoþ gehealdene.

24 Witodlice Thomas, án of ðam twelfum, ðe ys gecweden Didimus, ðæt ys, Gelýcost, on úre geþeode, he næs mid him, ðá se Hælend com.

25 Ðá cwædon ða óðre leorning-cnihtas to him, We gesáwon Drihten. Ðá cwæþ he to him, Ne gelýfe ic, búton ic geseo ðæra nægla fæstnunge on his handa, and ic dó minne finger on ðæra nægla stede, and dó míne hand to his sídan.

26 And eft æfter eahta dagum his leorning-cnihtas wæron inne, and Thomas mid him. Se Hælend com, belocenum

to him, Sire, if thou hast takun him vp, seye to me, where thou hast put him, and I schal take him a wey.

16 Jhesu seith to hir, Marie. She conuertid seith to him, Rabbony, that is seid, maistir.

17 Jhesu seith to hir, Nyle thou touche me, for I haue not 3it styzed to my fadir; forsothe go to my britheren, and seye to hem, I stye to my fadir and 3oure fadir, to my God and 3oure God.

18 Mary Mawdeleyn cam, tellenge to disciplis, For I sy3 the Lord, and thes thingis he seide to me.

19 Therefore whanne euentid was in that day, oon of the sabotis, and the 3atis weren schitt, where disciplis weren gederid, for the drede of Jewis, Jhesu cam, and stood in the myddel of hem, and seide to hem, Pees to 3ou.

20 And whanne he hadde seid this thing, he schewide to hem hondis and the syde; therefore the disciplis ioyced, the Lord seyn.

21 Therefore he seith to hem eft, Pees to 3ou; as the fadir sente me, and I sende 3ou.

22 Whanne he hadde seid thes thingis, he blew ynne, and seide, Take 3e the Hooly Gost;

23 Whos synnes 3e schulen for3yue, thei ben for3ouun; and whos synnes 3e schulen withholde, thei ben withholdun.

24 Forsothe Thomas, oon of the twelue, that is seid Didymus, was not with hem, whanne Jhesu cam.

25 Therefore othere disciplis seiden, We han seyn the Lord. Forsothe he seide to hem, No but I schal se in his hondis the fieching of naylis, and schal sende my fyngris in to places of naylis, and I schal sende myn honde in to his syde, I schal not bileue.

26 And aftir eijte dayes eft his disciplis weren with ynne, and Thomas with hem. Jhesu cam, the 3atis schitt,

dener, sayde vnto hym, Syr, if thou have borne him hence, tell me, where thou hast layde him, and I will take hym awaye.

16 Jesus sayde vnto her, Mary. She turned her sylfe and sayde vnto hym, Raboni, which is to saye, master.

17 Jesus sayde vnto her, Touche me not, for I have nott yet ascended to my father; butt goo to my brothren, and saye vnto them, I ascende vnto my father and youre father, my God and youre God.

18 Mary Magdalene cam, and tolde the disciples, That she had sene the Lorde, and that he had spoken soche thinges vnto her.

19 The same daye at nyght, whych was the morowe after the saboth daye, when the dores were shutt, where the disciples were assembled to gедder, for feare of the Iewes, cam Jesus, and stode in the myddes, and sayd to them, Peace be with you.

20 And when he had so sayde, he shewed vnto them his hondes and his fete and his syde; then were the disciples glad, when they sawe the Lorde.

21 He sayde vnto them agayne, Peace be with you; as my father sent me, even so sende I you.

22 When he had sayde that, he bluwe on them, and sayde vnto them, Receaue the Holy Goost;

23 Whosoovers synnes ye remyt, they are remitted vnto them; and whosoovers synnes ye retayne, they are retayned.

24 Thomas, one off the twelve, called Didimus, was not with them, when Jesus cam.

25 The other disciples sayd vnto hym, We have sene the Lorde. And he sayde vnto them, Except I se in his hondes the prent of the nayles, and put my fynger in the holes off the nayles, and thruste my honde into hys syde, I will not beleue.

26 And after viij dayes agayne the disciples were with in, and Thomas was with them. Jesus cam, when the dores

durum, and stōd to-middes him, and cwæp, Sig eow sibb.

27 Syððan he sæde Thome, Dó ðinne finger hider, and geseoh mine handa, and nim ðine hand, and dó on míne sídan, and ne beo ðú ungeleafful, ac geleafful.

28 Thomas andswarode, and cwæp to him, Ðú eart míu God and mín Drihten.

29 Se Hælend cwæp to him, Ðú gelyfdest, forðam ðú me gesáwe; ða synd eadige, ðe ne gesáwon, and gelyfdon.

30 Witodlice manege óðre tácen se Hælend worhte on his leorning-cnihta gesyhpe, ðe ne synd on ðysse béc áwritene.

31 Witodlice ðás þing synd áwritene, ðæt ge gelyfon, ðæt se Hælend ys Crist, Godes sunu, and ðæt ge habbon éce lif ðonne ge gelyfaþ on his naman.

CHAP. XXI. †₁ Eft æfter ðam se Hælend hine geswutelode ðus . . . æt ðære Tiberiádiscan sæ. . . .

2 Simon Petrus, and Thomas, ðe ys gecweden Gelicost, wæron ætgædere, and Nathanahel, se wæs of Chanaá Galileá, and Zebedeus suna, and óðre twegen ðæra leorning-cnihta.

3 Ðá cwæp Simon Petrus to him, Ic wylle gán on fixop. Ðá cwædon hí to him, And we wyllaþ gán mid ðe. And hí eodon út, and eodon on scip. And ne féngon nán þing on ðære nihte.

4 Witodlice on árne mergen, se Hælend stód on ðam strande; ne gecneowon ðeah ða leorning-cnihtas, ðæt hit se Hælend wæs.

5 Ðá cwæp se Hælend to him, Cnapan, cweðe ge, hæbbe ge sufol? Hig andswarodon him and cwædon, Nese.

6 He cwæp to him, Lætaþ ðæt nett on ða swiðran healfes ðæs réwettes, and ge gemetaþ. Hig léton witodlice, and ne mihton hit áteon, for ðæra fixa mænigeo.

7 Witodlice se leorning-cniht, ðe se

and stood in the myddel, and seide, Pees to 30u.

27 Aftirward he seith to Thomas, Bryng yn hidur thi fyngur, and se myn hondis, and bryng to thin hond, and send in to my syde, and nyle thou be vnbeleueful, but feithful.

28 Thomas answeride, and seide to him, My Lord and my God.

29 Jhesu seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that sy3en not, and han bileueyd.

30 Forsothe and Jhesus dide manye othere signes in the syst of his disciplis, whiche ben not writun in this book.

31 Forsothe thes ben writun, that 3e bileue, for Jhesu is Crist, the sone of God, and that 3e bileuynge haue lyf in his name.

CHAP. XXI. 1 Aftirward Jhesu eft schewide him to his disciplis, at the see of Tyberias. Sothli he schewide thus.

2 Ther weren to gidere Symount Petre, and Thomas, that is seid Didymus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweye othere of his disciplis.

3 Symount Petre seith to hem, I go for to fysche. Thei seyn to him, And we comen with thee. And thei 3eden out, and stizeden in to a boot. And in that ni3t thei token nothing.

4 Forsoth the morwe maad, Jhesu stood in the brynke; nethelees the disciplis knewen not, for it was Jhesu.

5 Therefore Jhesu seith to hem, Children, wher 3e han ony soupyng thing? Thei answeriden, Nay.

6 He seide to hem, Send 3e the nett in to the ri3thalf of the rowyng, and 3e schulen fynde. Therefore thei senten the nett, and now thei my3ten not drawe it, for multitude of fyschis.

7 Therefore thilke disciple, whom Jhesu

were shet, and stode in the myddes, and sayde, Peace be with you.

27 Then sayde he to Thomas, Put in thy fynger here, and se my hondes, and putt forth thy honde, and thrust hym into my syde, and be nott wyth out fayth, but beleve.

28 Thomas answered, and sayde vnto hym, My Lorde and my God.

29 Jesus sayde vnto hym, Thomas, because thou hast sene me, therefore hast thou beleved; happy are they, that have not sene, and yet have beleved.

30 And many other signes did Jesus in the presence of his disciples, which are not written in this boke.

31 These are written, that ye myght beleve, that Jesus is Christ, the sonne of God, and that ye in beleuynge myght have life thorewe his name.

CHAP. XXI. 1 After thatt Jesus shewed hym silfe agayne . . . at the see of Tyberias. And on this wyse shewed he him silfe.

2 There were to gedder Simon Peter, and Thomas, which is called Didimus, and Nathanael, of Cana a cite of Galilee, and the sonnes off Zebedei, and two other off the disciples.

3 Simon Peter sayde vnto them, I goo afysshyng. They sayde vnto hym, We also wyll goo wyth the. They went their waye, and entred into a shippe strayght waye. And that nyght caught they noo thyng.

4 When the mornynge was nowe come, Jesus stode on the shore; nevertheless the disciples knewe not, that it was Jesus.

5 Jesus sayde vnto them, Syrs, have ye eny meate? They answered hym, Noo.

6 And he sayde vnto them, Cast out youre nett on the right syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it, for the multitude of fysshes.

7 Then sayde the disciple, whom Jesus

Hælend lufode, cwæp to Petre, Hit ys Drihten. Ðá Petrus gehýrde ðæt hit Drihten wæs, ðá dyde he on his tunecan, and begyrde hine, witodlice he wæs ær nacod, and scēt innan sǣ.

8 Ða óðre leorning-cnihtas reowon ðær-to, hi wæron unfeor fram lande, swylce hit wære twá hund elna, and tugon hyra fisc-nett.

9 Ðá hig on land eodon, hi gesáwon liegan gléda, and fisc ðar on fýr, and hláf.

10 Ðá cwæp se Hælend to him, Bring-aþ ða fixas, ðe ge nú geféngon.

11 Simon Petrus eode up, and téh his nett on land, micelra fixa full, ðæra wæs hund-teontig and þreo and fiftig; and ðá hyra swá fæla wæs, næs ðæt nett tobrocen.

12 Ðá cwæp se Hælend to him, Gáp hyder, and etaþ. And nán ðæra ðe ðar sæt, ne dorste hine ácsian, Hwæt he wære, hi wiston ðæt hit wæs Drihten.

13 And se Hælend com, and nam hláf, and eac fisc, and sealde him.

14 On ðysum wæs se Hælend þriwa geswítelod his leorning-cnihtum, ðá he arás of deaþe.

15 Ðá hi áeton, †ða cwæp se Hælend to Simon Petre, Simon Iohannis, lufast ðú me swíðor ðonne ðás? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. He cwæp to him, Heald míne lamb.

16 He cwæp eft to him, Simon Iohannis, lufast ðú me? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. Ðá cwæp he to him, Heald míne lamb.

17 He cwæp þriddan síðe to him, Simon Iohannis, lufast ðú me? Ðá wæs Petrus sárig, forðam ðe he cwæp þriddan síðe to him, Lufast ðú me, and he cwæp to him, Drihten, ðú wást ealle þing; ðú wást ðæt ic ðe lufige. Ðá cwæp he to him, Heald míne sceap.

18 Sóp, ic secge ðe, ðá ðú gingra wære, ðú gyrdest ðe, and eodest ðær ðú woldest; witodlice ðonne ðú ealdest, ðú streest ðine handa, and óðer ðe gyrt,

louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd for it was the Lord, girted him with a coote, sothli he was nakid, and sente him in to the see.

8 Sothli othere disciplis camen by boot, for thei weren not fer fro the lond, but as two hundrid cubitis, drawynge the nett of fischis.

9 Therefore as thei camen down in to the lond, thei syzen colis put, and a fisch put aboue, and breed.

10 Jhesu seith to hym, Brynge 3e of the fischis, whiche 3e han taken now.

11 Symount Petre stizede vp, and drow3 the nett in to the lond, ful of grete fischis, an hundrid fyfti and thre; and whanne thei weren so greete, the nett is not brokun.

12 Jhesu seith to hem, Come 3e, etc 3e. And no man of the sittinge at mete durste axe him, Who art thou, witinge for it is the Lord.

13 And Jhesu cam, and took breed, and 3af to hem, and the fisch also.

14 Now this thridde day Jhesu is sehewid to his disciplis, whanne he hadde rise a3en fro deed *men*.

15 Therefore whanne thei hadden etyn, Jhesu seith to Symount Petre, Symount of John, louest thou me more than thes *don*? He seith to hym, 3he, Lord, thou wost for I loue thee. Jhesu seith to him, Feede thou my lambren.

16 Eft he seith to hym, Symount of John, louest thou me? And he seith to him, 3he, Lord, thou wost for I loue thee. He seith to him, Feede thou my lambren.

17 He seith to him the thridde tyme, Symount of John, louest thou me? Petre is sori, for he seith to him the thridde tyme, Louest thou me, and he seith to him, Lord, thou wost alle thingis; thou wost for I loue thee. Jhesu seith to him, Feede thou my sheep.

18 Treuli, treuli, I seie to thee, whanne thou were 3ongere, thou girdedist thee, and wandridest where thou woldest; sothli whanne thou schalt waxe eldere,

loved, vnto Peter, It is the Lorde. When Simon Peter herde that it was the Lorde, he gyrded his mantell to hym, for he was naked, and sprange into the see.

8 The other disciples cam by shippe, for they were nott farre from londe, butt as itt were two hondred cubites, and they drewe the net with fisses.

9 As sone as they were come to londe, they sawe hoot coles layde, and fische layde ther on, and breed.

10 Jesus sayde vnto them, Brynge of the fisses, which ye have nowe caught.

11 Simon Peter stepped forth, and drewe the nett to londe, full of greate fisses, an hondred and .liij. and for all there were so many, yet was not the net broken.

12 Jesus sayde vnto them, Come, and dyne. And none of the disciples durste axe hym, What arte thou, for they knewe that it was the Lorde.

13 Jesus then cam, and toke breed, and gave them, and fische lykwyse.

14 And this is nowe the thyrdde tyme that Jesus apered to his disciples, after that he was rysen agayne from death.

15 When they had dyned, Jesus sayde to Simon Peter, Simon Joanna, louest thou me more than these? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Feede my lambes.

16 He sayde to hym agayne the seconde tyme, Simon Joanna, louest thou me? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Feede my shepe.

17 He sayde vnto hym the thyrdde tyme, Simon Joanna, louest thou me? Peter sorowed, because he sayde the thyrdde tyme, Louest thou me, and sayde vnto hym, Lorde, thou knowest all thyng; thou knowest that I love the. Jesus sayde vnto hym, Feede my shepe.

18 Verely, verely, I saye vnto the, when thou wast yonge, thou girdedst thy silfe, and walkedst whither thou woldest; but when thou arte olde, thou shalt

and læt ðyder ðe ðú nelt.

19 Ðæt he witodlice sǣde, and tǣcnode hwylcon deaþe he wolde God geswút-elian. †And ðá he ðæt sǣde, ðá cwæþ he to him, Fylig me.

20 Ðá Petrus hine bewende, ðá geseah he ðæt se leorning-cniht him fyligde, ðe se Hǣlend lufode, se ðe hlinode on gebeorscype ofer his breost, and cwæþ, Drihten, hwæt ys, se ðe ðé beláwþ?

21 Witodlice ðá Petrus ðysne geseah, ðá cwæþ he to ðam Hǣlende, Drihten, hwæt sceal ðes?

22 Ðá cwæþ se Hǣlend to him, Ic wylle ðæt he wunige ðus oð ic cume, hwæt to ðé? fylig ðú me.

23 Witodlice ðeos spræc com út gemang bróðrum, ðæt se leorning-cniht ne swylt. And ne cwæþ se Hǣlend to him, ne swylt he, ac, Ðus ic wylle ðæt he wunige oð ic cume, hwæt to ðé?

24 Ðis ys se leorning-cniht, ðe cýþ gewitnesse be ðyson, and wrát ðás þing; and we witon, ðæt hys gewitnes ys sǫþ.

25 Witodlice óðre manega þing synd ðe se Hǣlend worhte, gif ða ealle á-writene wæron, ic wéne ne mihte ðes middan-card ealle ða béc befón. Amen.

thou schalt holde forth thin hondis, and anothis schal girde thee, and leede thee whidir thou wolt not.

19 Sothli he seide this thing, signifyng by what deeth he was to glorifyng God. And whanne he hadde seid thes thingis, he seith to him, Sue thou me.

20 Petre conuertid sy; thilke disciple, whom Jhesu louede, and which restide in the souper on his brest, and he seide to hym, Lord, who is it, that schal betraye thee?

21 Therefore whanne Petre hadde seyn this *disciple*, he seith to Jhesu, Lord, what forsothe this?

22 Jhesu seith to him, So I wole him dwelle til I come, what to thee? sue thou me.

23 Therefore this word wente out a mong britheren, for thilke disciple deyeth not. And Jhesu seide not to him, for he deieth not, but, So I wole him dwelle til I come, what to thee?

24 This is thilke disciple, that berith witnessyng of thes thingis, and wroot thes thingis; and we witen, for his witnessyng is trewe.

25 Forsothe there ben and manye othere syngnes[†] that Jhesu dide, whiche if thei ben writun by eche by hem silue, I deme neither the world him silf to mowe take tho bookis, that ben to be writun.

Here endith the gospel of John.

stretche forthe thy hondes, and a nother shall gyrde the, and leade the whither thou woldest not.

19 That spake he, signifyng by what deeth he shulde glorify God. And when he had sayde thus, he sayd to hym, Folowe me.

20 Peter turned about and sawe that disciple, whom Jesus loved, folowyng, which also lened on his brest at super, and sayde, Lorde, which is he, that shall betraye the?

21 When Peter sawe hym, he sayde to Jesus, Lorde, what shall he here do?

22 Jesus sayd vnto hym, Yf I will have hym to tary tyll I come, what is that to the? folowe thou me.

23 Then went this sayng a broode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye, butt, Yff I will that he tary tyll I come, what is that to the?

24 The same disciple is he, which testified off these thynges, and wrote these thynges; and we knowe, thatt his testymony is true.

25 There are also many other thynges which Jesus did, the which yff they shulde be written every won, I suppose the worlde coulde nott contayne the bokes, that shulde be written.

Here endeth the Gospell off Sainct Jhon.

NOTES ON

THE GOTHIC VERSION.

Title, p. 2, column 1.—The Title of St. Matthew does not exist in the Codex Argenteus, but it is complete in St. Mark, where the MS. has Aiwaggelyo þairh Marku anastodeiþ *Evangelium secundum Marcum incipit*. From this, the Title of St. Matthew is taken. Aiwaggelyo is a mere transliteration of the Greek Εὐαγγέλιον; for, as γ, before another γ in Greek, has the sound of n, so it has in the Gothic, and Aiwaggelyo is, therefore, pronounced Aiwangelyo, with the same meaning as Εὐαγγέλιον, and the Latin Evangelium, that is *glad tidings, good news*. Our Anglo-Saxon forefathers translated Εὐαγγέλιον by gōd *good*, and spell *a narration, news*, that is Gōdspell, our present Gospel. The writers of the Gospels were then styled Gōdspelleras, our old Gospellers, and now Evangelists, from Εὐαγγελιστής, and the Latin Evangelista *an Evangelist, or bringer of glad tidings*.

Matt. i. 21. The Gothic text is based upon the Codex Argenteus, as given in —“Codex Argenteus, sive sacrorum Evangeliorum Versionis Gothicae fragmenta, quæ iterum recognita adnotationibusque *instructa per lineas singulas ad fidem codicis*, additis fragmentis evangelicis codicum Ambrosianorum, et tabula lapide expressa. Edidit Andreas Uppström, Ph. D. AA. LL. M. in Regia Academia Upsaliensi Linguae Gothicae docens, et in schola Cathedrali adjunctus. Upsalæ: C. A. Leffler Reg. Acad. Typographus, 1854 et 1857.”

Dr. Uppström has published, on the same plan, the Gothic Fragments of St. Matthew's Gospel from the MS. in

the Ambrosian Library at Milan, containing ch. xxv. 38–46: xxvi. 1–3, 65–75: and xxvii. 1;—Part of St. Paul's Epistle to the Romans from the Codex Carolinus, in the Library of Wolfenbüttel in the Duchy of Brunswick;—and the Skeireins, i. e. Ἑρμηνεία, Interpretatio, or *Commentary* of part of St. John's Gospel, from the MSS. in the Vatican and Ambrosian Libraries. They are printed in an inexpensive form,—an 8vo. pamphlet of 48 pages,—with this Title,—“Fragmenta Gothica Selecta, ad fidem codicum Ambrosianorum Carolini Vaticani. Edidit Andreas Uppström, Upsalæ, C. A. Leffler, Reg. Acad. Typographus MDCCCLXI.” In his preface, he defends himself from some severe strictures, which his laborious and valuable work does not appear to have deserved.

Where our text differs from Dr. Uppström's, a small † is placed after the word or clause in the text, referring to these notes for the reason of the alteration, or for the source of the addition. The indefatigable and learned Massmann has made up some of the verses of the lost chapters of St. Matthew by quotations from other sources. These verses are given from the other Gospels, in the text of Upps. on the plan of Professor Massmann's most useful and comprehensive “ULFILAS. Die Heiligen Schriften alten und neuen Bundes in Gothischer Sprache: Mit gegenüberstehendem Griechischem und Lateinischem Texte, Anmerkungen, Wörterbuch, Sprachlehre und geschichtlicher Einleitung von H. F. Massmann. 8vo. Stuttgart, 1857.”

Matt. i. 21. Taken partly, from Lk. i. 31. For *Īesu*, see Note on Mt. vii. 28.

iii. 3. Partly, from Lk. iii. 4; Mk. i. 3.—7, 8. Partly, from Lk. iii. 7, 8.—9. Partly, from Lk. iii. 8 Mass.—10. Exactly, from Lk. iii. 9, the text of Upps. which agrees with Mass.—11. Partly, from Lk. iii. 16: Mk. i. 8: Skeireins 4to. Mass. p. 14, and 42: Upps. 4to. p. 1: Svo. p. 25. The words within square brackets [] are added here and in other places to complete the sense. See Mass. Ulfilas, p. 38.

iv. 4. Partly, from Lk. iv. 4 Mass.—5. Partly, from Lk. iv. 9.—6. Exactly, from Lk. iv. 9—11.—7. Exactly, from the last clause of Lk. iv. 12.—10. Partly, from Lk. iv. 8.—17. Partly, from Mk. i. 15 Mass.—18. From Mk. i. 16.—19. From Mk. i. 17.—20, 21. Partly, from Mk. i. 18, 19, 20 Mass.—22. Partly, from Mk. i. 20.

v. 3. From Lk. vi. 20 Mass.—8. Exactly, from Skeireins Mass. 4to. p. 26, col. 2, and p. 48, col. 2; also Upps. 4to. p. 1: Svo. p. 37, 20—23; also Cast. Mai. p. 24.—PALIMPSESTS. As Cast. Mai. the contraction for Count Castiglione and Angelo Mai, will be quoted hereafter, it may be noticed, that they have published Ulphike, in Ambrosianis *palimpsestis*, specimen (see Note on ch. vii. 28). Mai had discovered in the Ambrosian Library at Milan, in 1817, parts of the Gothic translation of the Scriptures, under more recent writing. These are called *Palimpsests* or *rescripts*, because they were *παλιψηστοι* *cleaned again* (from *παλίν* *again*, and *ψάω* *to scour, clean*); that is, the original writing was washed off the parchment, that it might be used for a new manuscript. The first writing could seldom be entirely obliterated, and it could, therefore, be often read under, and on the side of the later writing. Facsimiles are given by Cast. Mai. They recovered under other writing, not only this 8th verse of Matt. v., but other parts of Scripture, see note on Matt. i. 21, p. 570.—13. See Lk. xiv. 34; Mk. ix. 50 Mass.—15. Here the Codex Argenteus be-

gins, and continues to ch. vi. 32, where another chasm occurs in the MS. indicated by a blank space in the Gothic column. Upps. p. 2 and 4.—15e. The small italic letter after the number of the verse, indicates the word referred to in the verse. The first word of the verse is denoted by *a*, the second by *b*, and the fifth by *e*. Thus, 15e denote verse 15, and *e* the fifth word of that verse, or *liuteip*. Arg. has *liuteip*, evidently a mistake for *liuhteip*; see *liuhtyai* in the next verse.—29i. Arg. has *usstagg*, but it ought to be *usstigg*.—43ij. Arg. has *fiais fiand* for *fiyais fiyand*.

vi. 24y. *Mammoinin*—In the margin of the Codex Argenteus, against this word, Upps. was the first to notice *faihuþra[ina]* which Junius Glos. says, “*videtur mihi composita ex faihu opes, divitiæ; et þreihan premere, comprimere, elidere, affligere; propter multiplices illas curas, quæ acquirendas acquisitasque opes comitantur,*” p. 244. *Faihuþraina* is from Lk. xvi. 9. The A.S. translates *δουλεύειν μαμωνᾶ* *servire mamona*, by *woruld-welan* *worldly weal*.

vii. 28e. *ĪS* in Arg. is a contraction for *ĪESNS*. Dr. Marshall, in the Gothic and Anglo-Saxon Gospels of 1665, was the first to suggest this true reading, in a note on Mt. xi. 16, p. 405. Dr. Marshall's suggestion was verified by Cast. Mai in 1819. Esdras ii. 36, where the word was first found written in full: thus **NS ΓΑΡΔΑ ĪESNIS** *us garda Īesus, τῷ οἴκῳ Ἰησοῦ de domo Iesu*. They then add, in a note, “*Ita codex explicatis omnibus litteris ĪESNIS, quum alibi sit ĪNIS. Ergo nunc omnino definitur controversia num legendum sit ĪESNS an ĪAISNS, de qua jampridem egerant Ihereus in Ulphila illustr. ad Marc. i. 45. Gordonus in specimine animadv. critic. et Knittelius in Commentario ad Ulphil. p. 321.* *Ulphila partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum specimen, conjunctis curis ejusdem Maii et Caroli Octavi*

Castillioncei editum, 4to. *Mediolani* 1819, p. 2. For an account of Palimpsests, see note to Mt. v. 8.

Matt. ix. 15t. Arg. atgagggand for atgaggand.

xi. 10. Arg. has meinna, it should be meinana *meum*, to agree with aggilu.—**15c.** From 15c. to 23g. Arg. is almost illegible. The deficient letters and words are most carefully supplied by Upps. chiefly from the other Gospels, so as exactly to fill the same spaces in the Codex Arg. as the original letters and words occupied before they were worn away or become illegible. With the aid of a good magnifying glass, and a clear light, which the constant access to the Codex enabled Dr. Uppström to choose, the distinct outlines and even faint traces of letters and words were discovered. Guided by these, and the exact spaces to be filled up in the defective Codex, there can be little doubt of the correct restoration of the deficient letters and words. These, in our Text, are all placed within brackets.

xxv. 38-46. From Cast. Mai, p. 8, 9: Arg. p. 13: Upps. Frag. Goth. p. 1, 2.

xxvi. 1-3, 65-69. Cast. Mai, p. 10, 11: Arg. p. 14: Upps. Frag. Goth. p. 2, 3.—**70-75.** Arg.: Upps. p. 14: Frag. p. 3, 4: Cast. Mai, p. 10-12.

xxvii. 1. Cast. Mai, p. 10-13: Arg. p. 14: Upps. Frag. Goth. p. 3, 4.—**51e.** Arg. diskritnoda for disskritnoda, as in the last word of this verse.

Mark x. 39g. [daupyanda] w. in Arg. an evident omission. See the latter part of the note on Jn. x. 18.—**42j.** [paiei] w. in Arg. See last note and reference.

Luke vii. 32t. Arg. yan-ni evidently for yah-ni.

ix. 50o. Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin meinamma, *Literally and in the order of the*

words,—Nullus etiam est hominum, qui non faciat potentiam [virtutem, miracula] in nomine meo. This passage is not found in the Greek MSS. but in some Latin versions. It is in the parallel passage of St. Mark ix. 39, where the Vulgate has—"Nemo est enim, qui faciat virtutem in nomine meo."

xiv. 31j.—Gabelentz and Löbe, p. 133, note to 31j, assert that—du wiganna of Arg. "Sine dubio falsum, pro du wigana *ad bellum*, qui est dativus vocis wigans *bellum*." Upps. thinks the reading of Arg. may be retained; it is, therefore, adopted in our text. Though his remarks are too long for insertion, we give the following quotation, and refer to his note for particulars. "Quid si Codicis lectio ipsa per se proba est, dummodo probe explicetur? Nos verbum pro verbo reddimus: *aut quis rex iens ruere contra alium regem ad movendum l. quatiendum l. pellendum* sc. eum, *næ. l. profecto, nonne sedens antea cogitat . . . ?* Upps. p. 74, note on line 6, 7.

xv. 22i. Arg. bringiþ, for briggiþ.—**23b.** Arg. bringandans, for briggiandans.

John i. 29a-j. Taken from Skeireins, 4to. p. 4, line 3-6; and p. 37, line 14, 15: Upps. Frag. Goth. 8vo. p. 15, 10-13.

iii. 3a-m. From Skeireins, p. 7, 20-25; and p. 39, 10-12: Upps. Frag. Goth. p. 21, 4-10.—**4a-p.** Skeir. p. 8, 11-17; and p. 39, 18-21: also p. 8, 25-p. 9, 7; and p. 40, 4-6: Upps. Frag. Goth. p. 20, 2-8: also p. 20, 16-23.—**5a-q.** Skeir. p. 9, 16-22; and p. 40, 11-13: Upps. Frag. Goth. p. 21, 4-10.—**23a-h.** Skeir. p. 11, 1-4; and p. 41, 1-2: Upps. Frag. Goth. p. 22, 14-17.—**24a-h.** Skeir. p. 11, 4-7; and p. 41, 3-4: Upps. Frag. Goth. p. 22, 17-20.—**25a-k.** Skeir. p. 11, 24-25. and p. 12, 1-3; and p. 41, 12-13: Upps. Frag. Goth. p. 23, 12-16.—**26a-r.** Skeir. p. 15, 10-17; and p. 43, 5-7:

Upps. Frag. Goth. p. 26, 19-25, &c. 29a-e, 30a-f. Skeir. p. 15, 1-4; and 43, 1, 2: Upps. Frag. Goth. p. 26, 10-13.—31a-f. Skeir. p. 16, 20, 21; and p. 43, 21: Upps. Frag. Goth. p. 27, 29-30.—31g-j. Skeir. p. 17, 16-17; and 44, 9: Upps. Frag. Goth. p. 28, 20, 21.—31k-m. Skeir. p. 17, 6; and p. 44, 11: Upps. Frag. Goth. p. 28, 23.—32a-m. Skeir. p. 17, 20-24; and p. 44, 11-14: Upps. Frag. Goth. p. 28, 24-28.

v. 21a-o. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 2-7.—22a-k. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 16-19.—23a-g. Skeir. p. 21, 18-20; and p. 46: Upps. Arg. p. 19; and Frag. Goth. p. 32, 12-14.—35a-o. Skeir. p. 23, 17-22; and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 34, 19-20, and p. 35, 1-4.—36a-dd. Skeir. p. 23, &c. and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 35, 5-15.—37a-i. Skeir. p. 25, 9-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 36, 16-19.—37j-r. Skeir. p. 26; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 12-14.—38a-p. Skeir. p. 26, 7-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 15-20.—45a-o. With a the Codex Arg. begins again, and is perfect to ch. viii, except the omission of v. 39 ch. vi: part of v. 29, and v. 53 ch. vii.

vii. 41i. Arg. has distinctly þu, for þau. Upps. p. 24, line 11 in the note.

x. 18f-k. Omitted in Arg. There can scarcely be any doubt as to the restored passage, within brackets, when it is seen under the Greek, and between the two lines now in Arg. thus,—

Οὐδείς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ.

Ni whashun nimþ þo af
[mis, akei ik lagya þo af]
mis silbin.

Here the first two lines of the Gothic ending with þo af, and the next two beginning with mis, the eye seems to have caught the lower þo af, and then to have naturally gone on to mis silbin, instead of mis, akei &c. omitting the whole line within brackets. Those, who have had much experience in copying MSS. know the tendency they have had to such errors. The restored line was first suggested by Dr. Marshall in 1665, p. 469, approved by subsequent editors, especially by Gab. Löb. and adopted by Upps. Mass. and others.

xi. 25no. The reading of Arg. is that given in the text. Upps. defends it in a long note, p. 31, 32.—Mass. alters the text to þauhyabai gadauþniþ, in Greek κἄν ἀποθάνῃ, and the Vulgate *etiam si mortuus fuit*.

xii. 1a. From Arg. fol. 75, 1.

xviii. 37l. [qap] is omitted in Arg.

NOTES ON

THE ANGLO-SAXON VERSION.

Title, p. 2, column 2.—Góðspell is derived from góð *good*, and spell *narration, message, tidings*. It has exactly the same meaning as the Greek *εὐαγγέλιον*, from *εὖ well, good*, and *ἀγγέλλω to bear a message, to bring tidings or news*.

The Anglo-Saxon Text is from the MS. in Corpus Christi College, Cambridge, No. CXL. of Nasmith's Catal. In Wanley's Catal. p. 116, col. 1, the age of this MS. is stated to be—"Paulo ante Conquisitionem Angliæ descriptus." A reference is made to it, in the following notes, by B., which is the first letter of Bene't, for some time the colloquial name of Corpus Christi College. Some readings and correct inflections of words, with their more usual orthography, have been taken from the invaluable MS. II. 2. 11, in the Cambridge University Library, and referred to in the notes, by the letter C. This Cambridge MS. of the Anglo-Saxon Gospels is remarkable for its adherence to the West-Saxon grammatical forms and orthography. Wanley, in p. 152, col. 1, says "Circa tempus Conquisitionis Angliæ descriptus." It is supposed, however, that both B and C are earlier than the dates assigned to them by Wanley; probably B was written about A.D. 995. The Anglo-Saxon rubrics, in the following notes, are all copied from C, and compared with O, the Anglo-Saxon MS. of the Gospels in the Bodleian Library, Oxford, No. 441. The Anglo-Saxon Rubrics do not exist in Band H. They could not be retained in the body of our Anglo-Saxon Text, as they stand

in C, without deranging the parallel order of the verses, and the loss of much space. An obelisk † is, therefore, placed in the Text, where the Rubrics begin, referring to the chapter and verse, where they will be found in the following notes.

Matt. i. 18a. Ðys Góðspel gebyraþ on myde-wyntres mæsse-æfen. C. *That is, the Rubric of the Cambridge MS. II. 2. 11, in the University Library.—25fg.* [oð ðæt] from Rushw.

ii. 1a. Ðys sceal on twelftan dæg. C.—**10h.** hig C.—**13a.** Ðys Góðspel sceal on cilda [MS. cylda] mæsse-dæg. C.—**19a.** Ðys sceal on twelftan æfen. C.

iii. 1a. Ðys sceal on Wóðnes dæg, on ðære þryddan wucan ær Myddan wyntra. C.—**13a.** Ðys sceal on Wóðnes dæg ofer twelftan dæg. C.

iv. 1a. Ðis Góðspel sceal on hálgan dæg. C.—**3e.** costnind B. for costniend, or for costnigend of C.—**12a.** Ðis sceal on Frige dæg ofer twelftan dæg. C.—**15a-l.** This verse is from the Rushw. It is not in B. C. H. O. nor in the Royal MS. Brit. Museum I. A XIV; but it is found in the Lindisfarne MS. as well as in the Rushworth.—**18a.** Ðis Góðspel sceal on Andreas mæsse-dæg. C.—**23a.** Ðis sceal on Frige dæg, on ðære þryddan wucan ofer twelftan dæg. C.

v. 1a. Ðis Góðspel gebyraþ to ealra hálgena mæssan. C.—**4.** Tyndale translated from the Greek, and has the same order of the verses, as our English version. The Anglo-Saxon and Wycliffe, following the Vulgate, have transposed the verses 4 and 5. The verses retain

the original order of each version; but, for facility of reference, the verses are numbered to agree with Tyndale, and our authorised version.—**4b.** B. has synt from v. 3 to 14, and in most other places, but synd is the regular form, and it is adopted from C.—**17a.** Dis Gódspeal seal on ðone óðerne Wódnés dæg ofer Pentecosten. C.—**20a.** Dis Gódspeal seal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—**25a.** Dis Gódspeal seal on Wódnés dæg, on ðære þryddan wucan ofer Pentecosten. C.—**31a.** Dis seal on Wódnés dæg, on ðære XVI. wucan ofer Pentecosten. C.—**38ab.** Ge gehýrdon C, p. 15, 10: gehýrdon ge B.—**42i.** wylle C: omitted by B. and O.—**43a.** Dis seal on Wódnés dæg, on ðære syxteoþan wucan ofer Pentecosten; and on Frige dæg innan ðære cys-wucan. C.

vi. 7f. nellon C: nellen O, R1: nelle B, H.—**11ab.** Urne ge B, O.—**16a.** Dys gebyraþ to caput jejunii [capud ieiunii MS. p. 17.] on Wódnés dæg. C.—**24a.** Dys seal on ðone syxteoþan Sunnan dæg ofer Pentecosten. C.

vii. 1a. Dys seal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—**7a.** Dys Gódspeal seal to Gang-dagon. C.—**15a.** Dys Gódspeal gebyraþ on ðære nygoþan wucan ofer Pentecosten. C.—**28a.** Dys seal on ðone þryddan Sunnan dæg ofer Epiphania. C.

viii. 1d. Hælend C: Hælnð B.—**14a.** Dis gebyraþ on Frige dæg, on ðære twá and twentugoþan wucan ofer Pentecosten. C.—**19a.** Dis seal on Wódnés dæg, on ðære feorþan wucan ofer twelftan dæg. C.—**23a.** Dis seal on ðone feorþan Sunnan dæg, ofer twelftan dæg. C.

ix. 1a. Dis Gódspeal seal on Sunnan dæg, on ðære twentugoþan wucan ofer Pentecosten. C.—**3abc.** Ða ewædon sume. C: Ðá ewædon hīg. B.—**9a.** Dis Gódspeal seal on See. Mathews mæsse-æfen. C.—**14a.** Dis seal on Frige dæg, on ðære óðre Easter-wucan. C.—**14h.** C: ðuss B.—**15ii-kk** on ðam dagum from Vetus Italica.—**17jj.** Dis seal on Sunnan dæg, on ðære fif and twentugo-

þan wucan ofer Pentecosten. C.—**18b.** he C: he w. B.—**25h.** eode C. p. 28, 18, O, R1: geode B, H.—**27a.** Dis seal on Wódnés dæg, on ðære xiii. wucan ofer Pentecosten. C.

x. 16a. Dis Gódspeal seal to man-eþra Martyra mæsse-dæge. C.—**19cd.** hīg and C: w. B.—**26f.** Dys Gódspeal gebyraþ to ánes Confessores mæsse-dæge. C.—**31i.** spearwan C: spearuan B.—**37a.** Dys Gódspeal gebyraþ to ánes Martyres mæsse-dæge. C.

xi. 2a. Dys gebyraþ on ðære árran [arran C] wucan ár Myda-wyntra. C.—**7v.** westen C, p. 35, 21: wesden B.—**20a.** Dys Gódspeal gebyraþ on Frige dæg, on ðære þrytceþan wucan ofer Pentecosten. C.—**25a.** Dys seal on Wódnés dæg, on ðære syxtan wucan ofer Pentecosten. C.

xii. 1a. Dys seal on Frige [Fryge C] dæg, on ðære eahtoþan wucan ofer Pentecosten. C.—**14a.** Dys seal on Wódnés dæg, on ðære xiiii. wucan ofer Pentecosten. C.—**22a.** Dys seal on ðone þryddan Sunnan dæg innan Lenet. C.—**30a.** Dys seal on Wódnés dæg, on ðære twelftan wucan ofer Pentecosten. C.—**38a.** Dys seal on Wódnés dæg, on ðære forman Lencten wucan. C.—**49k-g** taken from Mk. iii. 34j-g.

xiii. 3m. sædere B, O, R1: sawere C: sawere H.—**43l-r.** C, O: w. B, H, R1.—**44a.** Dys Gódspeal seal to Sea. Agnan mæssan. C.

xiv. 9o, &c. w. B, C, O, H, R1.—**22a.** Dys Gódspeal seal in octabas Petri et Pauli. C.—**31d.** and the clause w. B, C, O, H, R1.

xv. 1a. Dys Gódspeal gebyraþ on ðone þryddan Wódnés dæg innan Lenetene. C.—**3f.** ewæþ C: w. B, O, H, R1.—**8g.** w. B, C, O, H, R1.—**15ef.** and ewæþ C, H: w. B, O, R1.—**19j.** stala C: stale O, B, H: w. R1.—**21a.** Dys Gódspeal gebyraþ on ðone forman Junres dæg innan Lenctene. C.—**32a.** Dys Gódspeal gebyraþ on ðære eahtoþan wucan ofer Pentecosten. C.

xvi. 1a. Dys seal on Wódnés dæg, on ðære eahtoþan wucan ofer Pentecosten. C.—**13a.** Dys Gódspeal gebyraþ on

Petres mæsse-dæg. C.—14o. witegena Rl : wytegena C : witegyna B, O : wit-e-gan H.—24a. Dys Gódsþel sceal on Sce. Laurentius mæsse-dæg. C.—28a. Dys sceal on Sæternes dæg, on ðære forman Lencten-wucan. C.

xvii. 10a. Dys sceal on Frige dæg, on ðære fiftan wucan ofer Pentecosten, C.—14a. Dys sceal on Wódnas dæg, to ðam fæstene ær hærfestes ennyhte. C.

xviii. 1a. Dys sceal on Sce. Michaelæ mæsse-dæg. C.—10n. and the clause w. B, C, H, O and Rl.—15a. Dis sceal on Tiwes dæg, on ðære þryddan Lencten wucan. C.—23a. Dys sceal on ðære xxiii. wucan ofer Pentecosten. C.

xix. 12n-v. From the margin of C : w. B, H, O and Rl.—27a. Dys sceal to Sce. Paulus mæsse-dæge ; and to Sce. Benedictus. C.

xx. 1a. Dys sceal on ðone Sunnan dæg, ðe man belýcþ Alleluia. C. p. 67, 23. See Rubric Mk. iv. 3b.—9c. ðe C : ðæ B : ða H.—17a. Dys Gódsþel ge-byraþ on Wódnas dæg, on ðære óðre Lencten-wucan. C.—21f. ðu C, H : tu B.—22u.—Tyndale has the following clause [*x-ii*]—and to be baptised with the bapþim that Y shalbe baptised with,—because it is in Greek, from which Tyndale translated. It is omitted by the Vulgate, and therefore by Wycliffe, as he translated from the Vulgate. It is also w. in Anglo-Saxon.—28. Between this and the next verse, the following interpolation occurs in B, C, H, O.—Ge wylniaþ to gedæonne on gehwædum þinge, and beon gewanod on ðam mæstan þinge. Witodlice, ðonne ge to gereorde geladode beoþ, ne sitte ge on ðam fyrrestan setlum, ðe-læs ðe arwurdre wer æfter ðe cume, and se húsbonða háte ðe árisan and rýman ðam óðrum, and ðú beo gescynd. Gif ðú sitst on gereorde, on ðam ýtemestan setle ; and æfter ðe cymþ óðer gebeor, and se ladigenda cweðe to ðe,—Site inno, leof : ðonne byþ ðe árwurðlicor ðonne ðe man úttor scufe. That is literally, in English,—*Ye seek to become great in a small matter, and to be diminished in the greatest matter. Verily,*

when ye shall be bidden to a feast, sit ye not in the first seats, lest a more worthy man come after thee, and the householder bid thee rise and make room for the other, and thou be put to shame. If thou sittest at a feast, in the outermost seat ; and after thee cometh another guest, and the bidder say to thee,—Friend, sit nearer : then shalt thou be more honourable than the man put into the outer [seat]. The whole of this parable, except the first sentence, will be found in ch. xiv. 7–10 of St. Luke. *Junius and Marshall's Evan. Goth. et A. S. p. 496.* This interpolation is not contained in the Vulgate, but it is found entire in the MS. of the Gospels, which Gregory the Great sent into England by St. Augustine in the sixth century. From that time to the Reformation it was carefully preserved in the *Bibliotheca Gregoriana* in St. Augustine's Abbey, at Canterbury. At the dissolution of religious houses, it came first into the hands of Lord Hatton, then of Sir Robert Cotton, of Cunington, Huntingdonshire, where it was in 1602 ; as the latter name, place, and date are written on the MS. It afterwards found its way into the Bodleian Library, where this great treasure is still kept with the utmost care. I am indebted to Geo. Waring, Esq., M.A., for the following verbatim copy of this interpolation, taken from the Bodleian MS. Codex August. 857 D. 2. 14. “Vos autem queritis de modico crescere, et de maximo minui. Cum autem introeritis ad cenam vocati, nolite recumbere in superioribus locis, ne forte dignior te superveniat, et accedens is qui te invitavit, dicat tibi,—Adhuc inferius accede, et confundaris. Si autem recuberis in inferiori loco ; et advenerit humilior te, dicet tibi qui te invitavit,—Accede adhuc superius ; et erit tibi hoc utilius.” *Fol. 23, col. 1.*—29a. Dys sceal on Sæternes dæg, on ðære Pentecostenes wucan to ðam Ymb-rene. C.

xxi. 1a. Dys sceal on ðære feorþan wucan, ær Mydda-wyntra. C.—8p. streow-edon C. p. 72, 1 : streoweden H : strew-

odun B: strewodon O: strewedon Rl.—16*a*. sacerda B, C, H, O, and other MS. evidently an error of the scribes for succendra, v. Ps. 8, 3, where Spelman has succengra.—23*a*. Dys seal on Wódnes dæg, on ðære fiftan wucan ofer Pentecosten. C.—31*l*. æftera B, C: yldra as in v. 28.—33*d*. Dys seal on ðære óðre wucan innan Lenctene, on Frige dæg. C.

xxii. 8*k*. gearwe C p. 76, 13 and O: gearwe H: earwe B.—15*a*. Dis Gódspeal seal on xxiii. wucan ofer Pentecosten. This rubric is written in a recent hand, on the margin of C. p. 77, and followed, in the same hand, by Abeuntes pharisei consilium inierunt, ut caperent Jesum in sermone.—34*a*. Dys seal on ðære wucan ofer Pentecosten. C.

xxiii. 5*m*. heals-þee O: heals-þæc B: hals-þæc C: hals-þec H.—13*a*. Dys seal on Frige dæg, on ðære nygeþan wucan ofer Pentecosten. C.—14. This verse is w. in A. S. and in Codex Augustinus, Bod. 857. D. 2. 14. fol. 27, col. 2, but it is in the Vulgate; another proof that the Anglo-Saxon Version was not made from the Vulgate, and that the Codex Augustin. which Gregory the Great sent to England was not the correct Vulgate version of St. Jerome, but one of the old Italic versions.—See Note to ch. xx. 28.—34*a*. Dys Gódspeal seal on See Stefanæs mæsse-dæg. C.—37*b* and *d*. Ierusalem H: Gerusalem B.

xxiv. 30*s*. eumendne B, Rl: eumende C, H: eumyndne O.—30*v*. genypon C. p. 85, 11: genipod B, O.—39*c*. nyston C. p. 86, 5: nystan Rl: nysten H: nyspon B, O.—42*a*. Dys Gódspeal seal to mæniges [mænies MS.] Confessores mæsse-dæge. C.—43*a*. gefafigan O: gefafigan C, H: gefafigen B.—46*a*. eadig C, H: eadi B.

xxv. 1*a*. Dys seal to háligra fámmena mæsse-dæge. C.—14*a*. Dys Gódspeal gebyraþ on See. Syluestres mæsse-dæge, and to óðra Confessores. C.—31*a*. Dys seal on Mónau dæg, on forman festen-dæg. C.—34*a*. Ðonne cwip se cyning to ðam ðe on hys swiðran healfe beoþ. C. p. 91,

1, in a small and later hand, at the top of the page. H has Ðá sæde se kyng to ðan ðe on his swiðren waren. In B and O w.—39*a-f*. C p. 90, 12: w. B. O.

xxvi. 2*a*. Des Passio seal on Palm-Sunnan dæg. C.

xxviii. 1*a*. Dys seal on Easter-æfen. C.—8*a*. Dis sceal on Frige dæg, on ðære óðre Easter-wucan. C.—16*a*. Dis seal on Frige dæg, innan ðære Easter-wucan. C.

C has the following note after 20*w*.—Finit Amen. Sit sic hoc hic interim. Ego, Ælfricus, scripsi hunc librum in Monasterio Badþonio, et dedi Brihtwoldo Preposito. Qui scripsit uiuat in pace, in hoc mundo et in futuro seculo, et qui legit legator in eternum. C. p. 88.

Mark i. 40*a*. Dys seal on Wódnes dæg, on ðære fiteoþan wucan ofer Pentecosten. C.

iv. 3*b*. Dis seal on ðære wucan æfter ðam ðe man belýeþ Alleluia. C. p. 116, 4; See Rubric Mt. xx. 1*a*.

v. 1*a*. Dis seal on Frige dæg, on ðære seofeoþan wucan ofer Pentecosten. C.

vi. 17*a*. Dys Gódspeal seal iman hærefeste to See. Iohannes mæssan. C.—45*a*. Dis seal on Sæternes dæg ær hálgan dæge. C.

vii. 1*a*. Dys seal on Wódnes dæg, on ðære þryddan Lencten-wucan. C.—31*a*. Dis Gódspeal seal on ðære þryteoþan wucan ofer Pentecosten. C.

viii. 1*a*. Dis Gódspeal gebyraþ on ðære ehtoþan wucan ofer Pentecosten. C.—27*a*. Dys Gódspeal seal on See. Petres mæsse-dæge. C.

ix. 2*a*. Dis seal on Sætern-dæg, on ðære forman festen-wucan. C.—17*a*. Dis seal to ðam Ymb-rene innan hærefeste, on Wódnes dæg. C.—38*a*. Dis seal on Wódnes dæg, on ðære nygoþan wucan ofer Pentecosten. C.

x. 13*a*. Dys seal on Frige dæg, on ðære syxtan wucan ofer Pentecosten. C.—17*a*. Dis seal on Wódnes dæg, on ðære scofoþan wucan ofer Pentecosten.

C.—46a. *Þys gebyraþ on Sunnan dæg ær hálgan dæge.* C.

xi. 1a. *Þys gebyraþ feower wucan ær Myddan wintran.* C.—8j. The MSS. have *boceras*, an error of the scribes for *bogas*.—11a. *Þis sceal on ðone feorþan Frige dæg ofer Pentecosten.* C.

xii. 13a. *Þys sceal on ðære xxiiii. wucan ofer Pentecosten.* C.—28a. *Þys Gódsþel sceal on Frige dæg, on ðære twelfþan wucan ofer Pentecosten.* C.

xiv. 1a. *Þes Passio gebyraþ on Tiwes dæg, on ðære Palm-wucan.* C.

xv. 40r-v. From C. p. 161, 11f-12a. —47a. *Þys Gódsþel gebyraþ on Easter-dæg.* C.

xvi. 9a. *Þys Gódsþel gebyraþ on Wódnas dæg, on ðære óðre [óðere MS.] Easter-wucan.* C.—14a. *Þis sceal on þunres dæg, innan ðære Gang-wucan.* C.

Luke i. 1a. *Þis Gódsþel gebyraþ on Midde-sumeres mæsse-æfeu.* C.—26a. *Þis sceal on Wódnas dæg, to ðam Ymbrene ær Mydda-wyntran.* C.—39a. *Þis gebyraþ on Frige dæg to ðam ylcan fæstene.* C.—56a. *Þis gebyraþ on Mydsumeres mæsse-dæg.* C.

ii. 1a. *Þis sceal on Mydde-wyntres mæsse-nyht, to ðære forman mæssan.* C.—21a. *Þis sceal on ðone eltoþan mæsse-dæg to Myddan wyntre.* C.—33a. *Þis sceal on ðone Sunnan dæg, betweox Mydde-wyntres mæsse-dæge, and twelfþan dæge.* C.

iii. 1a. *Þis gebyraþ on Sætern-dæg, to æw-fæstene, ær Myddan wyntre.* C.—23t-x. *Helies . . . se wæs Nazareth.* The scribe, in abruptly breaking off the genealogy, may have confounded Helies with Hælend, and have added, *se wæs Nazareth*, from a natural association of the Saviour's name with his residence at Nazareth, Mt. xxi, 11.—As to the number of generations, Beza observes, in a note on this passage, *In vetustissimo Latino codice lego,—"Generationes septuaginta quinque."* Marshall, p. 503.

iv. 38a. *Þis sceal on ðone þryddan*

þunres dæg innan Lenctene, and to Pentecosten on Sæternes dæg. C.

v. 1a. *Þis sceal on ðone syxtan Sunnan dæg ofer Pentecosten.* C.—17a. *Þis sceal on Frige dæg, on ðære Pentecostenes wucan.* C.

vi. 36a. *Þis gebyraþ on ðone fiftan Sunnan dæg ofer Pentecosten.* C.

vii. 11a. *Þys sceal on ðone seofenteoþan Sunnan dæg ofer Pentecosten.* C.—24p. *hwig C, p. 190, 11.—25v-z.* See Marshall.—36a. *Þis Gódsþel sceal to ðam Ymbrene innan hærfeste on Frige dæg.* C.

viii. 40a. *Þis sceal on Frige dæg, on ðære Pentecostenes wucan, to ðam Ymbrene.* C.—49g-t. See Marshall.

ix. 1a. *Þys sceal on þunres dæg, on ðære Pentecostenes wucan.* C.—12a. *Þis sceal on Wódnas dæg, on ðære Pentecostenes wucan, to ðam Ymbrene.* C.

x. 1a. *Þis Gódsþel sceal to ánes Apostoles mæssan.* C.—23a. *Þis sceal on ðære feowerteoþan wucan ofer Pentecosten.* C.—38a. *Þis sceal to Assumptione Scs. Marie, and Sætern-dagum be Maria.* C.

xi. 5f. *Þis sceal to Gang-dagon ðæge twegen dagas.* C., p. 208, 6.—14a. *Þis Gódsþel gebyraþ on ðone þryddan Sunnan dæg innan Lenctene.* C.—37a. *Þis Gódsþel gebyraþ on Frige dæg, on ðære teoþan wucan ofer Pentecosten.* C.

xii. 11a. *Þis sceal on Frige dæg ofer Pentecosten.* C.—35a. *Þis Gódsþel gebyraþ to mæniges Confessores mæsse-dæge.* C.

xiii. 6a. *Þis Gódsþel sceal to ðam Ymbrene innan hærfeste on Sætern-dæg.* C.

xiv. 1a. *Þys Gódsþel gebyraþ on ðære nygonteoþan wucan ofer Pentecosten.* C.—16a. *Þys Gódsþel gebyraþ on ðone þryddan Sunnan dæg ofer Pentecosten.* C.—25a. *Þys Gódsþel sceal to Scs. Hermetis and to Scs. Agustinus mæssan.* C.

xv. 1a. *Þys Gódsþel sceal on ðone feorþan Sunnan dæg ofer Pentecosten.* C.—11a. *Þys Gódsþel gebyraþ on Sæternes dæg, on ðære óðre Lencten-wucan.* C.

xvi. 1a. ðys Góðspel gebyraþ on ðære teoþan wucan ofer Pentecosten. C.—10a. ðys gebyraþ on Wóðnes dæg on ðære teoþan wucan [ucan MS.] ofer Pentecosten. C.—19a. ðis Góðspel gebyraþ on ðone óðerne Sunnan dæg ofer Pentecosten. C.

xvii. 1a. ðys Góðspel gebyraþ on ðone óðerne Frige dæg ofer Pentecosten. C.—11a. ðys gebyraþ on ðære syxteoþan wucan ofer Pentecosten. C.

xviii. 10a. ðys gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xix. 12a. ðys Góðspel seal on See. Gregorius mæsse-dæg. C.—29a. ðys gebyraþ feower wucan ær Middan wyntra, and on Palm-Sunnan-dæg. C.—41a. ðys Góðspel gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xx. 27a. ðys Góðspel seal on Wóðnes dæg ofer Pentecosten. C.

xxi. 12k. The MSS. have *syððan*, an evident error for *syllan*; *syllap* is, therefore, adopted from Mk. xiii. 9.—20a. ðys Góðspell gebyraþ on Wóðnes dæg on ðære xi. wucan [ucan MS.] ofer Pentecosten. C. Góðspell, in this Rubric, is written over the line in a much smaller hand.—34a. ðys Góðspel gebyraþ on Frige dæg, on ðære endleftan wucan ofer Pentecosten. C. The words *g-j* in this Rubric are written above the line in a much smaller hand.

xxii. 1a. ðes Passio gebyraþ on Wóðnes dæg, on ðære Palm-wucan. C.

xxiv. 13a. ðys gebyraþ on óðerne Easter-dæg. C.—36a. ðys gebyraþ on þryddan Easter-dæg. C.

John i. 1ab. On fruman, C, O: On frympe, B: On anginne ærest. H. 2cd. on fruman, Cot.—15a. ðys Góðspel gebyraþ þrym wucan ær Myddan-wyntan, on ðone Frige dæg. C.—19f. ðys gebyraþ on ðone Sunnan dæg ær Myddan-wyntan. C.—29a. ðys gebyraþ on ðone viii dæg Godes æt-ýwednyse. C.—35a. ðys seal on See. Andreas mæsse-æfen. C.

ii. 1a. ðys Góðspel seal on Sunnan dæg, ðære óðre wucar ofer Epiphania

Domini. C.—12a. ðys Góðspel gebyraþ on ðære feorþan wucan innan [ynnan MS. p. 268, 17], Lengtene, on Mónan dæg. C.

iii. 1a. ðys Góðspel man seal ræð-an ofer Eastron, be ðære róde, and eft ofer Pentecosten, on ðone forman Sunnan dæg. C.—16a. ðys seal on óðerne Pentecostenes mæsse-dæg. C.—25a. ðys seal on Wóðnes dæg, on ðære þryddan wucan ofer Eastron. C.

iv. 6e. ðys seal on Frige dæg, on ðære iii. Lengten-wucan. C.—46o. ðys Góðspel gebyraþ ofer Pentecosten, on ðære án and twentygoþan wucan on Sunnan dæg. C.

v. 1a. ðys Góðspel seal on Frige dæg, on ðære forman Lengten-wucan. C.—17a. ðys Góðspel seal on þunres dæg, on ðære feorþan Lencten-wucan. C.—30a. ðys seal on þurs dæg, on ðære óðre Lencten-wucan. C.

vi. 1a. ðys Góðspel seal on Myd-lenctenes Sunnan dæg. C.—27a. ðys seal on Frige dæg, on ðære forman wucan æfter Epiphania Domini. C.—44a. ðys seal on Wóðnes dæg, on ðære Pentecostenes wucan. C.—53g. ðys seal ánum dæge ær Palm-sunnan-dæge. C.

vii. 1a. ðys seal on Tywes dæg, on ðære fiftan wucan innan Lengtene. C.—14a. ðys seal on Myd-lengtenes wucan, on Tywes dæg. C.—32j. ðys seal on Mónan dæg, on ðære fyftan wucan innan Lenctene. C.—40a. ðys Góðspel seal on þunres [þures MS.] dæg, on ðære fiftan wucan innan Lenctene. C.

viii. 1a. ðys Góðspel gebyraþ ánum dæge ær Myd-fæstene. C.—12a. ðys Góðspel seal on ðære Myd-fæstenes wucan, on Sæternes dæg. C.—21h. ðys Góðspel seal on Mónan dæg, on ðære óðre Lencten-wucan. C.—31a. ðys seal on þunres dæg, on ðære forman Lengten-wucan. C.—43g-n. Taken from O: w. in B and C.—46a. ðys Góðspel gebyraþ on Sunnan dæg, on ðære fiftan wucan innan Lenctene. C.

ix. 1a. ðys Góðspel gebyraþ on Wóðnes dæg, on Myd-fæstenes wucan. C.

x. 1a.—ðys seal on Tywes dæg, on ðære Pentecostenes wucan. C.—11a. ðys

seal on Sunnan dæg, feowertyne nyht uppā Eastron. C.—15*j-r*. Copied from the left margin of C, p. 302, opposite the 11 and 12th line.—22*a*. ðys seal on Wódnēs dæg, innon ðære fiftan Lencen-wucan; and to Cyric-hálgungum. C.

xi. 1a. ðys seal on Frýge dæg, on Myd-fæstenes wucan. C.—47*a*. ðys seal twám dagum ær Palm-sunnan dæge. C.

xii. 1a. ðys Gódspel seal on Mónan dæg, innan ðære Palm-wucan. C.—24*a*. ðys seal on Tywes dæg, on ðære Palm-wucan. C.

xiii. 1a. ðys gebyraþ on Þunres dæg ær Eastron. C.—14*j-v*. Omitted by B, inserted here from C, p. 315, 6-8.—33*a*. ðys Gódspel gebyraþ on Frýge dæg, on ðære feorþan wucan ofer Eastron. C.

xiv. 1a. ðys Gódspel gebyraþ to ðære mæssan Philyppi and Iacobi. C.—15*a*. ðys seal on Pentecostenes mæsse-æfen. C.—23*k*. ðys Gódspel seal on Pentecostenes mæsse-dæg. C.

xv. 1a. ðys Gódspel gebyraþ to See. Uitalis mæssan. C.—7*a*. ðys Gódspel seal on Wódnēs dæg ofer Ascensio Domini. C.—12*a*. ðys gebyraþ to ðæra Apostola mæsse-dagon. C.—17*a*. And ðys gebyraþ to ðæra Apostola mæsse-dagon. C.—26*a*. ðys gebyraþ on Sunnan dæg, ofer Ascensio Domini. C.

xvi. 5a. ðys Gódspel seal on Sunnan dæg, on ðære feorþan wucan [ucan MS.] ofer Eastron. C.—16*a*. ðys Gódspel gebyraþ ofer Eastron, twá wucan, on Sunnan dæg. C.—23*k*. ðys Gódspel seal on ðone feorþan Sunnan dæg ofer Eastron. C.

xvii. 1a. ðys Gódspel gebyraþ on Wódnēs dæg, on ðære Gang-wucan to ðam uigilian. C.—10*c-e*. From C, p. 327,

1*f-2o*: B, O have þine synt mine.—11*e*. C has com, p. 327, 3: B, O cóm.—11*g*. ðys Gódspel gebyraþ on Wódnēs dæg, on ðære feorþan wucan ofer Eastron. C.—11*r*. On ðære tide se Hælend beheold hys leorning-cnihtas, and cwæþ:—This is not in the Greek Text, nor in the Vulgate of Jerome: it is an addition of the Anglo-Saxon translator, and precedes Hælega, in C, p. 327, 8*a-9b*; also in B, H and O.—11*hh*. Literally, *that they may be one, as [WIT] WE TWO are one*. The Greek has καθὼς ἡμεῖς: the Vulgate *sicut et nos*. The Gothic is swaswe WIT *as* WE TWO. Though Greek has the dual *wāi we two*, it is not here used. The Gothic and Anglo-Saxon give the sense most minutely and clearly.

xviii. 1a. ðes Passio gebyraþ on Langa-frige-dæg. C.

xix. 37a-e. Written between the lines 11 and 12 of C, p. 336. In the same verse over on-fæstnodon, is written, in the same hand as *a-e*, sticodon *stuck, pierced*.—38*bc*. Written also in the same hand between the lines 12 and 13 of C, p. 336.

xx. 1a. ðys seal on Sæternes dæg, on ðære Easter-wucan. C.—11*a*. ðis Gódspel gebyraþ on Þunres dæg, innan ðære Easter-wucan [ucan MS.]. C.—19*a*. ðis Gódspel gebyraþ seofon nyht ofer Eastron. C.

xxi. 1a. ðis Gódspel gebyraþ on Wódnēs dæg, innan ðære Easter-wucan [ucan MS.]. C.—15*d*. ðis Gódspel gebyraþ on Petres mæsse-æfen. C.—19*m*. ðys Gódspel gebyraþ on See. Iohannis Enangelista [euuangelista MS. p. 342] mæsse-dæg. C.

NOTES ON

WYCLIFFE'S TRANSLATION.

THE text of Wycliffe has been taken from the first version, given in the 4to. Edition, published at Oxford in 1850, printed at the University Press, under the editorial care of Sir Frederic Madden and the Rev. Josiah Forshall, collated with the original MS. N^o. 369 of the Douce Collection in the Bodleian Library.

The following words in Italic are in the body of the page of Wycliffe's translation. They are, like our marginal readings, explanatory of words, which seemed to require elucidation. In the Douce MS. they are written in letters of the same form as the other part of the text; but, for distinction, a red line is drawn under them. For the same purpose, Sir Frederic Madden and Mr. Forshall have printed them in the Italic character. In their text of Matt. i. 2*b*. after *gendride*, we find in Italic *or bigate*.—and in v. 22*aa*. *Racha, that is, a word of scorn*.—vi. 13*m*. *Amen, that is, so be it*.—x. 39*e*. *his soule, that is, temporal lyf*. Though these explanatory words could not be entirely excluded, as they belong to the translation; yet, if left in the text, they would have expanded it too much to harmonise with the other versions. A small obelisk or dagger is, therefore, placed in the text, where such Italic words occur. All these explanatory words are given in the following notes, in the Italic character.

Matt. i. 2*b*. *or bigate*.—19*i*. *or ryztful*.—19*m*. *or lede hir ferther*.—20*n*. *or sweuen*.—23*v*. *or expound*.

ii. 1*q*. *or wijs men*.—16*g*. *or discenyed*.

iii. 2*k*. *or cume niȝe*.—11*ff*. *or cristen*.—12*c*. *or fan*.—12*ee*. *or that neuer shal be quenched*.—15*v*. *or left hym*.

iv. 21*aa*. *or beetyng*.—23*u*. *or ache*.—24*e*. *or fame*.

v. 4. Wycliffe, following the Vulgate, places verse 5 before 4.—17*c*. *or deme*.—17*h*. *or destruye*.—18*m*. *that is, leste letre*.—19*d*. *or breketh*.—22*aa*. *that is, a word of scorn*.—22*li*. *that is, a word of dispisyng*.—24*n*. *or acordid*.—31*p*. *that is, a litil boke of forsakyng*.—47*d*. *or saluten*.

vi. 13*m*. *that is, so be it*. The Doxology is omitted by Wycliffe, and the Anglo-Saxon, because it was not in the Vulgate.—20*t*. *or undirmyne nat*.

vii. 3*f*. *or a litil mote*.—6*l*. *or preciose stoonys*.—13*m*. *or dampnacioun*.—26*y*. *or soond*.

viii. 19*e*. *or a man of lawe*.—20*h*. *or borowis*.—28*ce*. *or wickid*.—30*c*. *or droue*.

ix. 15*k*. *or husbonde*.—15*m*. *or mourne*.—16*i*. *or newe*.—17*i*. *or wijn vesselis*.—20*h*. *or reuwyng*.—28*yy*. *or ȝea*.—35*v*. *or ache*.

x. 12*i*. *or salute ȝee*.—14*q*. *or citee*.—16*p*. *or wijse bifore*.—18*c*. *or meyris*.—19*e*. *or bitraie*.—25*z*. *or the fuldir of meynee*.—26*j*. *or hid*.—39*e*. *that is, temporal lyf*.—39*n*. *that is, lif*.

xi. 5*z*. *or ben maad keepers of the gospel*.—12*o*. *or violence*.—19*o*. *or glotoun*.—22*g*, 24*o*. *or lesse peyne*.—25*bb*. *or sleeȝ men*.—28*n*. *or fulfille*.—30*e*. *or softe*.—30*i*. *or eisy*.

xii. 4*n*. *or puttynge forth*.—16*l*. *or knowen*.—25*q*. *or discourfortid*.—27*j*. *or whos miȝt*.—28*u*. *or amonge ȝou*.

xiii. 6g. or brenden for hete.—11q. or priuyte.—21l. that is, it lastith bot a litil tyme.—25k, 26l, 27bb. or cokil.—29i. or coclis.—30z. or cockilis.—30gg. or smale bundelis.—32ii. or braunchis.—35y. or telle oute.—36x. or cokelis.—38q. or cocklis.—55i. or carpenter.

xiv. 1e. that is, prince of the fourthe part.—8d. or warnyd.—22d. or comaudide.

xv. 2d. or breken.—2f. or statutis.—6r. or idyl.

xvi. 3j. or sorowful.—17k. that is, the sone of culuer.—18aa. or strengthe.—23s. or vnderstondist nat.—25h, and 25r. that is, his lyf.

xvii. 2c. or turnyd into an other lickenesse.—17g. or out of the feith.—25ee. or rent.—25ll. or other mennys scones.—27ff. that is, a certeyn of moneye.

xviii. 15m. or snybbe.—27j. or sufride hym.

xix. 3t. or forsake.—5g. or drawe.—6t. or knytte to gidre.—24i. or eysier.—28v. or gendrynge azein.—28nn. or seegis.

xx. 1o. or by the morwe.—9p. that is, euery man oo peny.—22j. or shulen axe.—28s. or lif.

xxi. 5n. or meke.—9l. that is, I preie, saue.—16z. that kunnen nat speke.—29l. or forthenkynge.—33dd. or sette it to ferme.—37n. or drede.

xxii. 5c. or reken nat.—7o. or distruyde.—16i. that ben men of Eroudis.—16ee. or charge.—17p. or empour.—17q. or tribut.

xxiii. 4h. or that mown nat be born.—5q. that ben smale scrowis.—15s. that is, a conuertid to zoure ordre.—16ee. or is detour.—23u. or of more charge.—23hh. or nedide.—33c. or buriownyngus.—33e. that sleen her modris.—34l. or writeris.—38i. or forsaken.

xxiv. 10j. or ech other.—22j. that is, mankynde.—26t. or placis.—30o. or lynagis.—31ee. or endes.—32k. or braunche.—40p. or forsaken.—45i. or war.—48n. or tarynge.

xxv. 1u. or husbonde.—1x. or wijf.—5c. or housbonde.—15g. or besauntis.—

20s. or besauntis.—21l. or trewe.—27f. or betaken.—34v. or take zee in possessioun.—34ee. or makynge.—35bb. or herberden.

xxvi. 10j. or sory.—30c. or heriyng.—37o. or heuy.—38o. or abyde zee.—41t. or vnstable.—64o. or fro this tyme forth.—65f. or to-rente.

xxvii. 2m. or chef iustice.—3n. or forthenkynge.—5v. or a gnare.—11f. or domysman.—17m. or delyuere.—19e. or domysman.—19gg. or sveuen.—20j. or counseiliden.—21p. or delyuerid.—24z. or giltlesse.—29v. or folden.—40c. or fie to thee.—46u. or whi.—48l. or vyngre.—51i. or rent.—52k. or weren dead.—59k. or lynnyn cloth.—63i. or disseynour.—66e. or wardiden.—66h. or seelinge.

xxviii. 1g. or haliday.—14h. or iustise.

Mark i. 7u. or vnbynde.—15p. or do zee penaunce.—28c. or tything.—30k. or lay.—45i. or puplishe.

ii. 21g. or newe.—21s. or pacche.—22j. or wyne vesselis.

iii. 10v. or woundis.—12l. or knowen.

iv. 4p. or of the eire.—10e. or by hym silf.—11o. or pryuite.—17l. that is, lasten a lityl tyme.—28l. or grene corn.—29o. or hook.—32e. or quykened.—32s. or erbis.—34t. or by hem self.

v. 3h. or biriels.—4z. or make tame.—13s. or haste.—20k. that is, a cuntree of ten citees.—29u. or sikennesse.—41p. or expounid.

vi. 3f. or carpenter.—9d. that ben opyn aboue.—21x. or gretteste.

vii. 2n. that is, not waischun.—3q. or statutis.—18j. or vnwyse.—22b. or ouer hard kepynge of goodis.—24cc. or be priuy.—31h. or coostis.

viii. 2p. or abyden.—8n. or smale gobatis.—11h. or axe.—35g. and 35s. that is, his lyf.

ix. 3r. or walkere of cloth.—18m. or vometh.—49f. or maad sauori.

x. 2p. or forsake.—14h. or vnwor-

thili.—25c. or esyer.—42m. or ben seyn.
—42s. or ben lordis.—45v. or lyf.—
45w. or azen byng.

xi. 8m. or braunchis.

xii. 1f. or in parublis.—4t. or re-
prouyngis.—6y. or drede with reuerence.
—7g. or to gidere.—30aa. or myzte.—
33l. or mynde.

xiii. 20k. or mankynde.—20aa. or
maad schoort.

xiv. 1h. withouten sourdow.—4f.
or heuyli.—13cc. or come azens zou.—
14v. or etyng place.—26c. or heriyng.
—34o. or abide 3e.—44y. or queynitely.
—65dd. or boffutis.

xv. 7r. that is, debaat in cytee.—
13f. or put hym on the cros.—15t. or
betun.—22l. or expowned.—25f. that
men depen vndrun.—28k. or ordeyned.
—32u. or fals repref.—33d. or mydday.
—33r. that is, noon.—34w. or wherto.
—37h. or sente out the breth.—38q. or
bynethe.—43f. that hadde ten men vndir
him.—44l. or brouzt to.

xvi. 5y. or greelli aJerd.—8o. or gon
in to hem.—12o. or figure.—16h. or
cristenyd.—18l. or deedli thing, that
bryngith deeth.

Luke i. 19bb. or telle.—20f. or
doumbe.

ii. 1n. or noble.—3i. or knowleching.

iii. 6c. or man.

v. 1j. or camen faste.

vi. 32j. ethir thank.—41j. othir a
mot.

vii. 2g. that hadde an hundred men
vndir him.—22uu. ether ben maad
keperis of the gospel.—34m. ether glotoun.
—4li. ethir vsurer.

x. 12l. ether lasse peyne.—19j. othir
tredinge.—27s. or lyf.

xi. 20i. ether spirit.—41j. ether
superflu.—42m. ether crbe.

xv. 8f. ether besauntis.—12o. ethir
catel.

xvi. 1p. ethir a baily.—19k. ether
whit silk.—26i. ether depthe.

xviii. 5f. or disescful.

xix. 20p. ether sweting cloth.

xxi. 2l. ethir a fething.—12u. ether
prisouns.

xxii. 7n. that is, sacrifice of pask.—
25k. or lordschipen.—44c. ether an-
gwische.—64c. or hidden.

xxiii. 46y. ether diede.—50k. ether
haunyge ten vndir him.

xxiv. 1li. ether errour.

John i. 1f. that is, Goddis sone.—
14c. that is, Goddis sone.—14f. or
man.

ii. 1j. or town.—8m. that is, prince
in the hous of thre stagis.—18j. or
tokene.

iii. 18i. or dampnyd.—20u. or vn-
dimomun.—22v. or cristenede.—25c.
or axyng.—25n. or clensing.—26j. or
maistir.—29e. or wyf.—29h. or hose-
bonde.—30k. or maad lesse.

iv. 5p. or feeld.—6k. or feynt.—6z.
or vndurn.—21x. or worschipe.—31j. or
maistir.—35aa. or cuntrees.—36f. or
mede.—44n. or worschip.—45bb. or
haliday.

v. 13s. or sett.—35h. or 3yuyngge list.
—37u. or foorme.

vi. 14i. or myracle.—26u. or my-
raclis.—27z. or markede.

vii. 2l. that is, a feeste of tabernaclis.
—4i. or priuy.—14f. or goyng bitwixe.
—23s. or wraththe.—35z. or distroy-
inge.

viii. 7d. or contynuede.—19n. or
knowen.—25n. or the firste of al thing.
—42r. or cam forth.—51q. or taaste.

ix. 2f. that is, Maistir.—6s. or
barmede.—7l. or cisterne.—11x. or cis-
terne.—16bb. or myraclis.—28c. or
cursiden.

x. 11k. that is, his lyf.—12c. or hyred
hync.—12v. or forsaketh.—12ff. or scat-
erith.—20k. or wexith wood.—41l. or
myracle.

xi. 8c. or maistir.—27c. or 3he.—
28p. or stilnesse.—44w. or sweting cloth.
—47u. or myraclis.

xii. 3h. or trewe narde.—16o. or
hadden mynde.—25e. and 25n. that is,
lyf.—26q. or seruant.—37h. or myra-

dis.—40i. or *maad hard.*—40cc. or *al turned.*

xiii. 37p. and 38g. *that is, lyf.*

xiv. 26v. or *remembre.*

xv. 2b. or *braunche.*—13m. *that is, lyf.*—25w. or *freely.*—26v. or *cometh forth.*

xvi. 6j. or *heuynesse.*—21aa. or *charge.*—25i. or *derke saumplis.*—32l. or *scaterid.*—33t. or *ouerleying.*

xvii. 2j. or *man.*—12ee. or *dan nacioun.*

xviii. 1u. or *a gardyn.*—36ll. *of this place.*

xix. 12a. or *fro thennus.*—13z. *Englisch, place of Caluarie.*—14f. or *euyn.*—14l. or *mydday.*—36o. or *make lesse.*

xx. 1g. *that is, of the woke.*

xxi. 25g. or *myraclis.*

TYNDALE'S TRANSLATION.

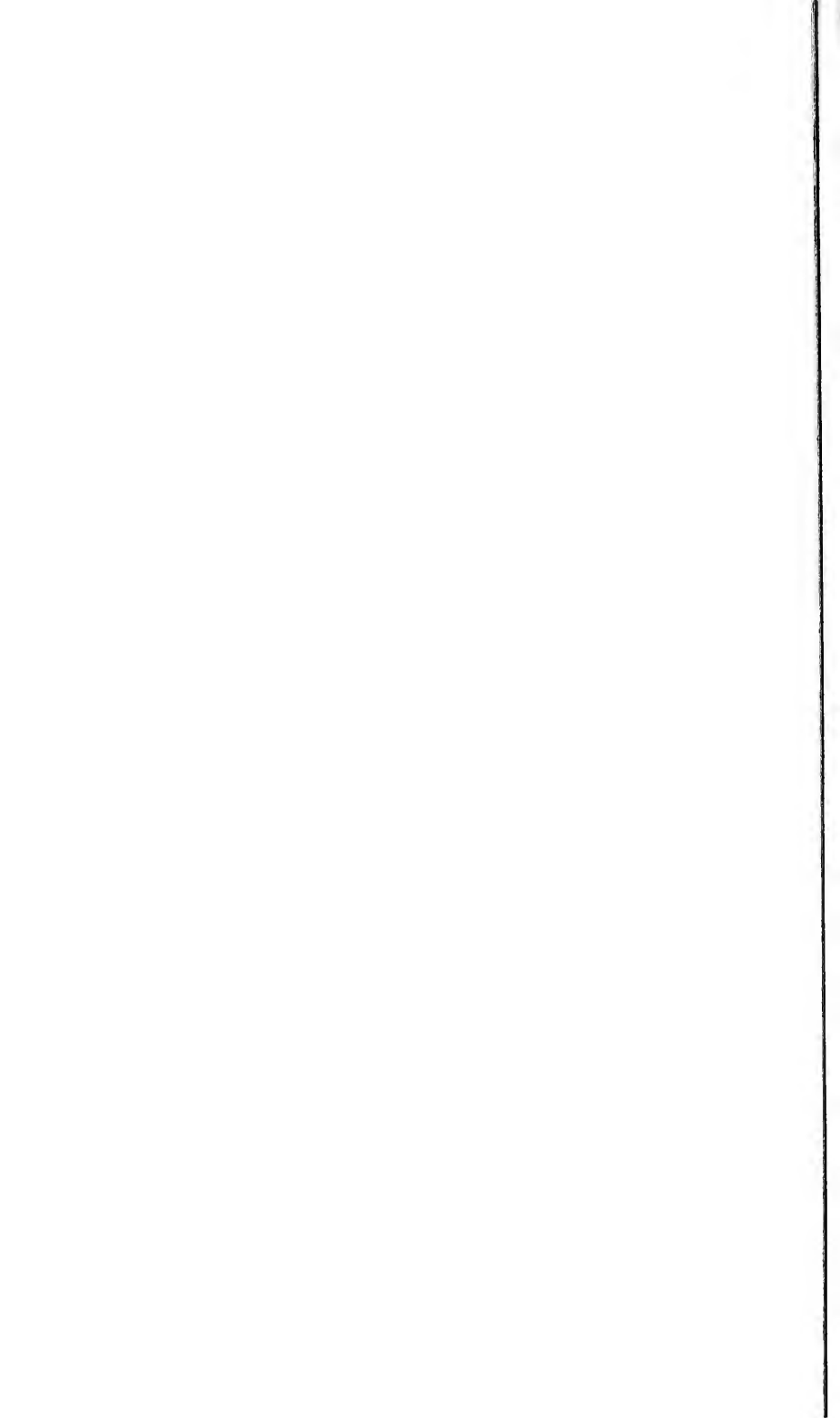
OUR text of Tyndale's version is taken verbatim from the very exact and beautiful facsimile published with the following Title,—“The first New Testament printed in the English language [1525 or 1526], translated from the Greek by William Tyndale: reproduced in Facsimile, with an introduction by Francis Fry, F.S.A., Bristol, printed for the editor, 1862.”

This facsimile is a perfect representation of the earliest and most complete copy of Tyndale's version known to exist. It was printed by Peter Schöffer at the free city (frei statt, p. 24) of Worms, and sold in Oxford “before the 7th February, 1526.” Had it been dated, it might have been 1525 or 1526. Further notice of Tyndale and of this edition is given in the Preface. At present, it is only necessary to observe, that it is believed our text is in the exact words written by Tyndale, for it was printed from his own MS. under his own eye. Only the evident and glaring errors in orthography are corrected, and made to agree with the same words used in other parts of the translation. Every possible care has been employed to give the words precisely as the Martyr wrote them. “The

errours comitted in the prentyng” (Fol. cclv.) are such as would most likely occur to a German compositor: as in John vii. 14 *gebe* for *geve gave*. The misprints are very numerous; but they are at once detected by an English eye. The following are a few examples:—

John iii. 36	<i>beloveth</i>	for	<i>beleveth</i>
iv. 2	<i>thought</i>		<i>though</i>
v. 4	<i>wath</i>		<i>what</i>
—	7	<i>stoppeth</i>	<i>steppeth as stepped in verse 4</i>
—	27	<i>soune</i>	<i>sonne son</i>
—	35	<i>brurnynge</i>	<i>burnynge</i>
vi. 12	<i>ynought</i>		<i>ynough enoug. verse 15</i>
—	45	<i>hat</i>	<i>hath</i>
—	69	<i>soone</i>	<i>sonne son</i>
vii. 14	<i>thaught</i>		<i>taught</i>
viii. 20	<i>honhes</i>		<i>hondes</i>
—	47	<i>Gog</i>	<i>God</i>
—	55	<i>is</i>	<i>his</i>

It would be a waste of time to cite more examples. The manifest misprints have been silently corrected, that our text might be made, as far as possible, a perfect representation of the words written by William Tyndale, one of the best scholars and one of the greatest Divines of his age.



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The Gothic and Anglo-Saxon gospels in

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