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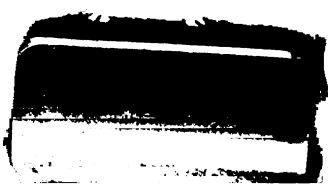
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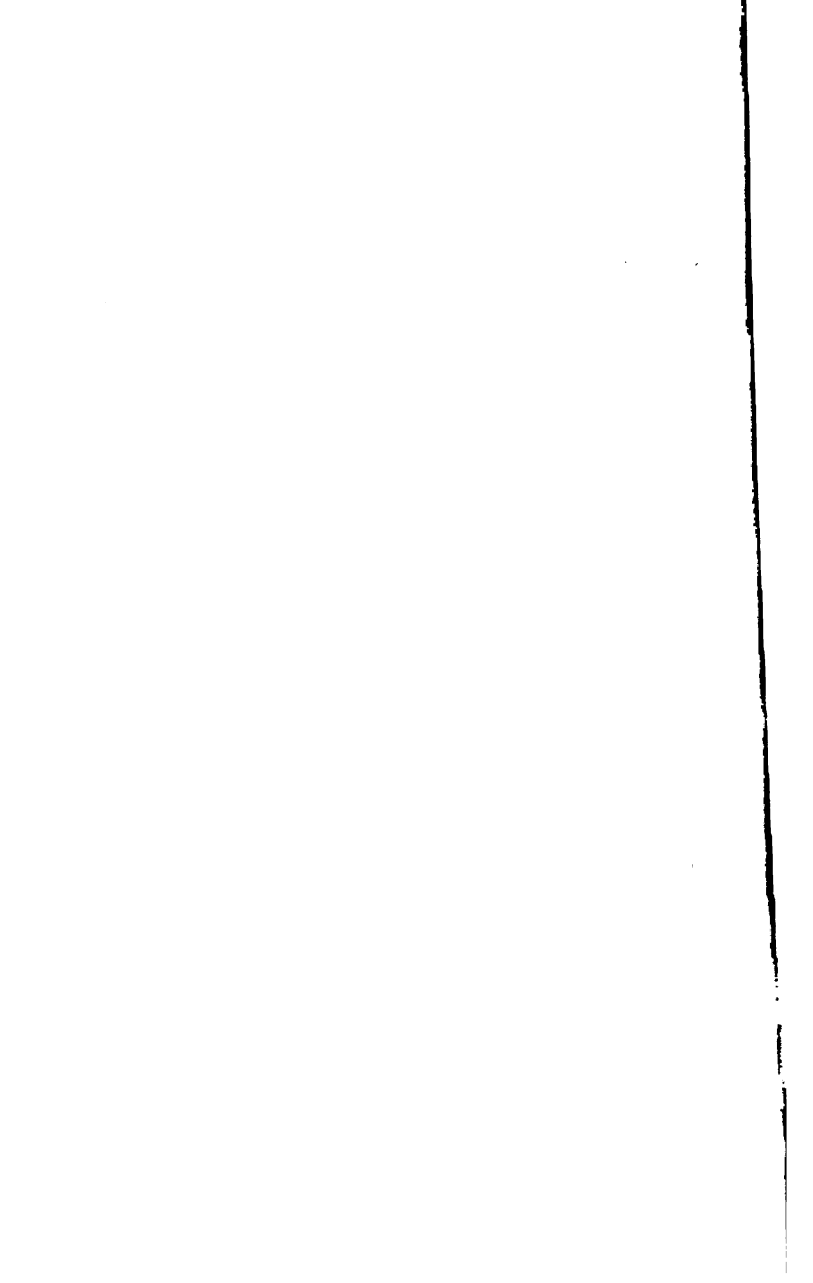
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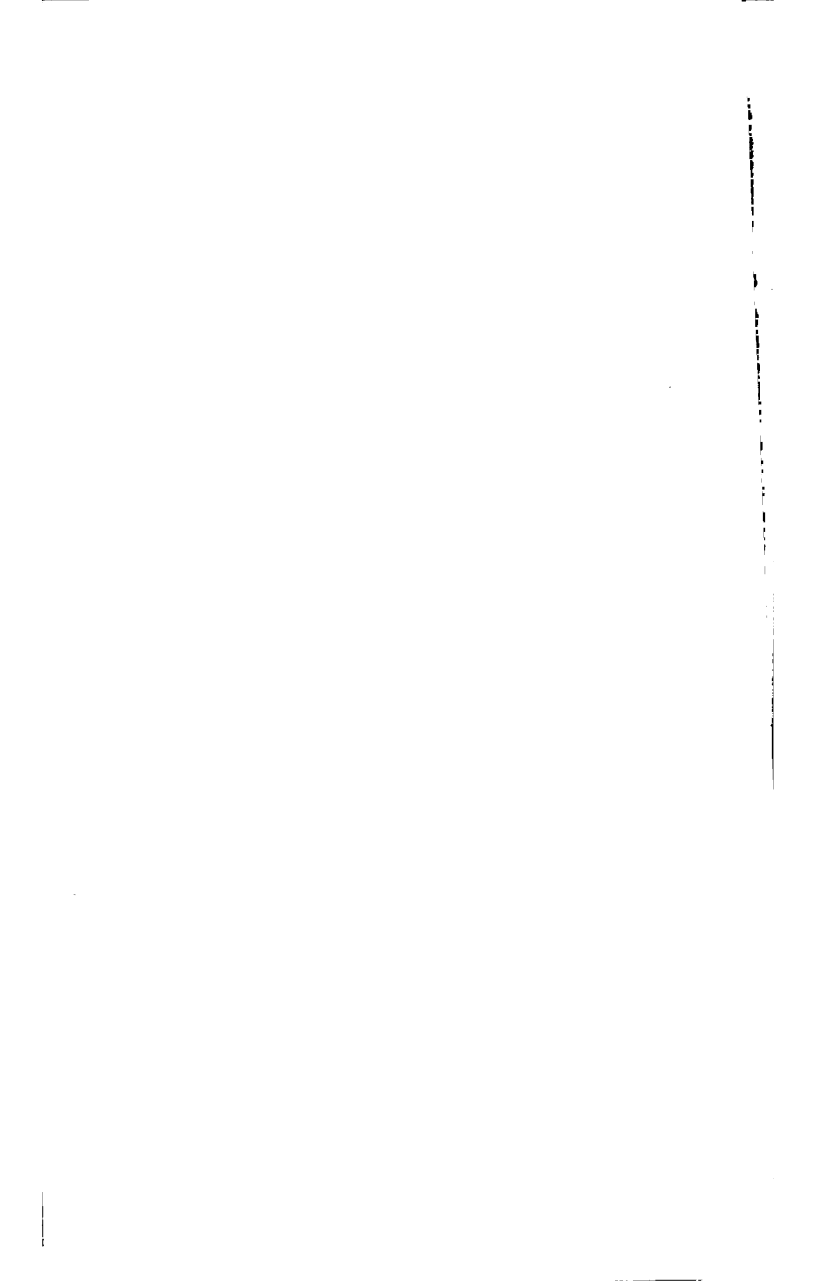
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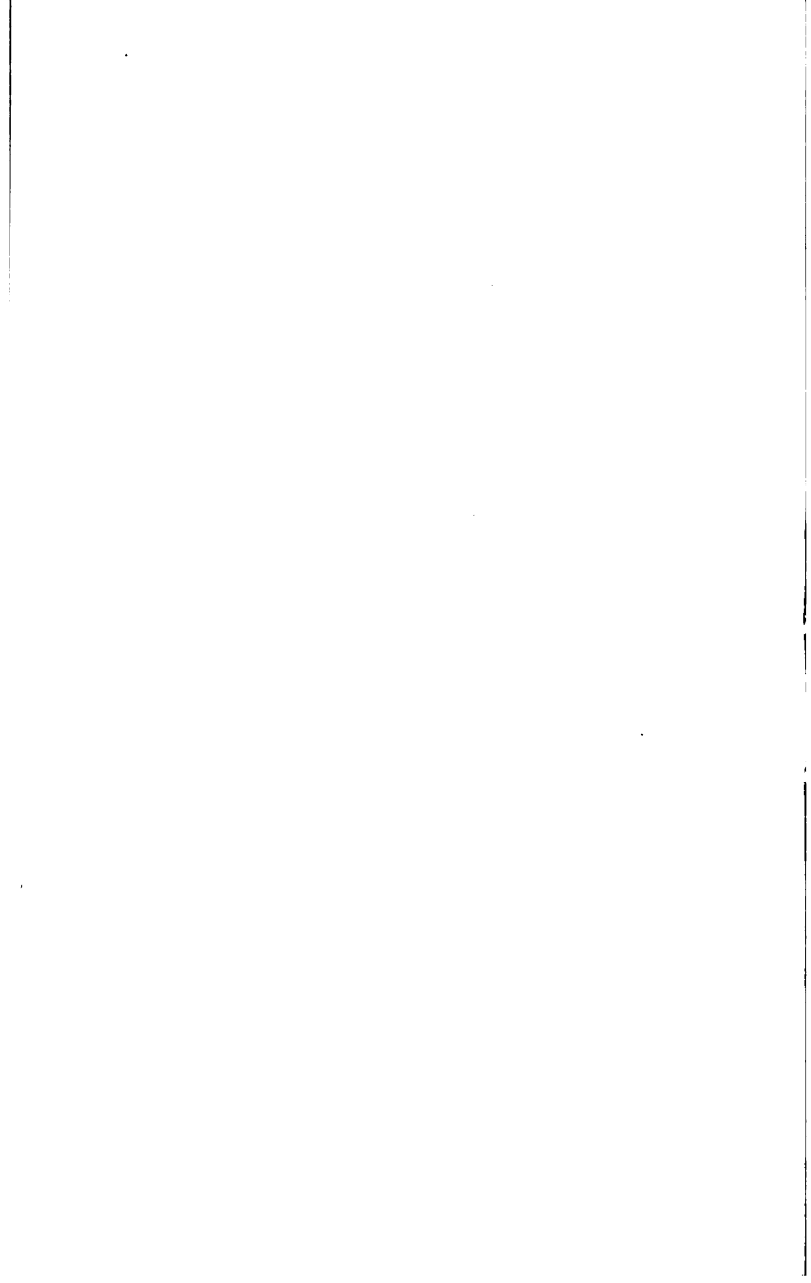












THE NEW TESTAMENT

*WYCLIFFE AND PURVEY*



HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK

Bible. N.T. English (Middle  
" English)

# THE NEW TESTAMENT

IN ENGLISH

ACCORDING TO THE VERSION BY

JOHN WYCLIFFE

ABOUT A.D. 1380

AND REVISED BY

JOHN PURVEY

ABOUT A.D. 1388

FORMERLY EDITED BY

THE REV. JOSIAH FORSHALL, F.R.S., ETC.

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And now reprinted

Oxford

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## INTRODUCTION.

THE version of the New Testament printed in this volume is a reprint of the *later* of the two Wycliffite versions of the same, as exhibited in '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., &c., and Sir Frederic Madden, K.H., F.R.S., &c., Oxford, at the University Press, 1850.' This splendid edition, in four volumes quarto, the result of twenty-two years of labour by two accomplished editors, is the chief source of our knowledge respecting these versions of the Scriptures, and is preceded by a Preface from which most of the information here given is extracted. Owing to the large size of this work, and its consequent high price, it has seemed desirable to reprint a portion of it in such a form as to bring it within the reach of a larger class of students than that to which an acquaintance with it has been hitherto confined. One attempt has already been made in this direction, in 'The Gothic and Anglo-Saxon Gospels in parallel columns with the Versions of Wycliffe and Tyndale;' edited by the Rev. Joseph Bosworth and G. Waring, in 1865. This volume contains only the four gospels, but as it exhibits the *earlier* version of them, whereas the present volume contains the *later* one, it is extremely serviceable for the purposes of comparison<sup>1</sup>.

<sup>1</sup> Other editions of the *later* version of the New Testaments were published *previously* to 1850, viz. these following:—I. An edition in folio, 1731, by the Rev. John Lewis, of Margate; with a short glossary. II. A

It will be most convenient to explain here at once what is meant by the earlier and later versions respectively. It is found that the number of existing MSS. of the Middle-English version of the Bible made by John Wycliffe and his followers is very large; the editors of the great Oxford edition examined no less than 170. Roughly speaking, these MSS., varying as they do in some of their details, can be separated into two distinct sets; one in which the version is given in a close, literal, and sometimes rather unpolished form, and another in which the version, if a little less literal, is more smooth and flowing, and expressed in more idiomatic and less laboured English. It was for some time a matter of dispute which of these versions was the older of the two; but the editors have made it abundantly clear, that the correct view is that which most commends itself to common sense, viz. that the rougher and closer version is the *earlier*, and the less literal but smoother version is the *later*. It is also ascertained that the earlier version may be safely attributed to John Wycliffe, and the later one mainly to his friend John Purvey; though both of these zealous workers often received from others very material assistance. In the Old Testament, for example, a very large portion of the earlier version was made by Nicholas de Hereford, whose name is expressly mentioned in a MS.<sup>1</sup> which breaks off abruptly in the 20th verse of the 3rd chapter of the apocryphal book of Baruch. Moreover, the date of the earlier version appears to be about 1382 or 1383<sup>2</sup>, and that of the later version about 1388. Wycliffe died on the 31st of December, 1384.

It is hardly necessary to enter here into the history of the Wycliffite versions of the Bible; as an account of these is sufficiently accessible elsewhere, and can be found in any good

reprint of Lewis's edition in quarto, 1810; edited by the Rev. Henry Baber; with a memoir of Wycliffe's life and writings, and some account of the early English versions of the Bible. III. An edition in Bagster's English Hexapla, 4to. London, 1841; not reprinted from Lewis, but from an independent (but closely related) MS.

<sup>1</sup> MS. Douce 369, Bodleian Library.

<sup>2</sup> Of the New Testament (first made) about 1380.

encyclopædia. A clear and concise chapter on 'The Wycliffite Versions' may be found, for example, in 'The History of the English Bible,' by the Rey. W. F. Moulton, London, 1878. The object of this Introduction is rather to explain the precise nature of the contents of the present volume, and to afford some slight help to the reader who has no previous acquaintance with the language of the Middle-English period.

In reprinting a portion of the Oxford edition of 1850, two questions presented themselves for consideration: first, as to how much should be reprinted; and, secondly, which version should be followed?

The Oxford edition is, as has been said, in 4 vols., quarto. Vol. i contains a Preface, pp. i-xxxviii, discussing the Anglo-Saxon versions of Scripture, Middle-English verse-translations, various versions of the Psalter, the first version of the whole Bible (due mainly to Wycliffe), Wycliffe's Commentary on the Apocalypse and on the Gospels, other works by Wycliffe having respect to the Scriptures, with an abundance of useful and valuable information of a similar kind. The List of Manuscripts examined and described follows next, pp. xxxix-lxiv. After this comes a General Prologue to the whole Bible, of considerable length, in fifteen chapters, written by John Purvey; pp. 1-60. Next, a translation, in earlier and later versions, of the Prefatory Epistles of St. Jerome, in nine chapters; pp. 61-78. Next, a translation, in the two versions, of Genesis to Ruth, pp. 79-687; each of these books of the Bible (with the exception of Genesis) being preceded by a brief Prologue, indicative of the contents of the book to which it is prefixed. By way of example the Prologue to Ruth (a very short one) is here given.

*'Prologue on the book of Ruth.* This book Ruth shewith the feithfulnesse and stidefast loue of this wumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and sones, turnynge aȝen fro the lond of Moab in to Bethleem of Juda; wherfor God dide merci to Ruth, and sche was weddid to Booz, a wurthi man of Bethleem, and is rekened in the genologie of Dauith and of Crist.'

Vol. ii contains (in two versions) the four books of Kings (i.e.

the two books of Samuel and the two books of Kings, as now named), with a prologue to each; two books of Paralipomenon (now called Chronicles), with three prologues to the first book, and one to the second; 1 Esdras (Ezra), with three prologues; 2 Esdras (Nehemiah), with a prologue; 3 Esdras (called 1 Esdras in our Apocrypha), without a prologue; Tobit, with prologue; Judith, with three prologues; Esther, with two prologues; Job, with three prologues; Psalms, with three prologues.

Vol. iii contains (in two versions) Proverbs and Ecclesiastes, each with a prologue; the Song of Solomon, without a prologue; Wisdom, Ecclesiasticus, each with a prologue; Isaiah, with two prologues; Jeremiah, with three; Lamentations, with none; Baruch, Ezekiel, Daniel, each with a prologue; the twelve minor prophets, without any prologues; 1 and 2 Maccabees, with a prologue to the first book. The order of the books agrees with the usual arrangement of the Vulgate version.

Vol. iv contains the earlier and later versions of the books of the New Testament. There are two prologues to each gospel, and one at least to most of the other books. To the Epistle to the Romans there are three, the first being rather long; to the Epistle of St. James, there are two, as well as to the Apocalypse (Revelation). After the Epistle to the Colossians is inserted the spurious Epistle to the Laodiceans, omitted in the present volume, as being uncanonical and of little interest; it is also very brief. Another peculiarity is that the book of Acts, called 'The Deeds of Apostles,' is inserted after the Epistle to the Hebrews. In this reprint, for the purpose of more ready reference, it occupies its usual place.

Such being the contents of the work under consideration, it was easily concluded that the most convenient part to issue for more general use was the New Testament: omitting only the Epistle to the Laodiceans above mentioned and the various prologues descriptive of the general contents of each book. It only remained to decide whether the later or the earlier version should be adopted.

The earlier version has the interest of being, in all probability,

Wycliffe's own work ; and, from a purely linguistic point of view, is to be preferred on account of its retention of a larger number of archaic words. On account of its very literal character as a translation, it also points more clearly to the nature of the Latin text which it follows. These were considerations in its favour. But a close comparison of the two texts shews that the later version is, upon the whole, the better suited for practical and general use. It is, in fact, a second edition, a revised and corrected copy by an able and competent translator ; and much credit is due to John Purvey for his skilful method of executing the revision. He evidently considered the wants of the general public, and aimed at modifying the expressions used in such a way as to give the text a simpler and more flowing form, exhibiting pure English idioms rather than such awkward constructions as arose from the too close following of the Latin text. It follows that his version is easier to understand, and comes nearer to that authorised version with which we are all familiar.

The four Gospels, in the earlier version, may be found (as has been said) in Dr. Bosworth's edition of the Gothic and Anglo-Saxon Versions, &c. The first six chapters of St. Mark, also in the earlier version, may be found in 'Specimens of English, from 1298 to 1393,' edited by Morris and Skeat in the Clarendon Press Series. In order to shew the nature of the two versions the better, a few selections are given below, together with the Latin text of the Vulgate. It should, however, be borne in mind that we cannot say precisely what was the exact wording of the Latin text which the translators followed. In fact, Purvey tells us plainly, in his General Prologue (vol. i, p. 57) that he 'had much travail, with divers fellows and helpers, to gather many old [Latin] bibles, and other doctors, and common glosses, and [so] to make one Latin bible in some measure correct.' At the same time, their text was doubtless, in the main, much the same as that which is still in common use ; and I give, for the reader's information, the exact title-page of the edition which I here follow. 'Biblia Sacra vulgatæ editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. Auctoritate edita. Parisiis ;



apud A. Jouby, bibliopolam-editorem, 7, Via Majorum Augustinianorum. MDCCLXII.<sup>1</sup>

*Mark i. 7 (Vulgate).* Venit fortior me post me : cujus non sum dignus procumbens solvere corrigiam calceamentorum ejus.

*Earlier Version (Wycliffe).* A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo, or vnbynde, the thwong of his schoon.

*Later Version (Purvey).* A stronger than Y schal come aftir me, and Y am not worthi to knele dbun, and vnlace his schoone.

*Mark i. 18.* Et protinus relictis retibus, secuti sunt eum.

*Wycliffe.* And anon, the nettis forsaken, thei sueden hym.

*Purvey.* And anon thei leften the nettis, and sueden hym.

*Mark i. 30.* Decumbebat autem socrus Simonis febricitans.

*Wycliffe.* Sothely and the modir of Symontis wif sik in feueris restide, or lay.

*Purvey.* And the modir of Symountis wijf lay sijk in fyueris.

*Mark i. 32.* Vespere autem facto.

*Wycliffe.* Forsothe the euenynge maad.

*Purvey.* But whanne the euentid was come.

*Mark i. 35.* Et diluculo valde surgens, egressus abiit in desertum locum.

*Wycliffe.* And in the morewynge ful erly he rysynge, gon out, wente in-to desert place.

*Purvey.* And he roos ful eerli, and ȝede out, and wente in-to a desert place.

*Mark ii. 2.* Et auditum est quod in domo esset, et conveniunt multi, ita ut non caperet neque ad januam.

<sup>1</sup> I have found this book of the highest service. It should be remembered that the Vulgate version of the Bible is one of the most important books in the world.

*Wycliffe.* And it is herd, that he was in an hous; and many camen togidre, so that it tok nat, nether at the ȝate.

*Purvey.* And it was herd, that he was in an hous, and many camen to-gidir, so that thei miȝten not be in the hous, ne at the ȝate.

These examples will probably suffice; the student may easily continue the comparison himself. We may especially note the difference in the treatment by the two translators of the Latin ablative absolute in Mark i. 18, 32. Wycliffe's literal translations are somewhat awkward, and are hardly intelligible; whereas Purvey's paraphrases, though less literal, convey just the sense required in an English idiom. Observe again a similar difference in the treatment of the Latin present participle in Mark i. 7, 35; and of the past participle in Mark i. 35. A striking example of the danger of being too literal is afforded in Mark ii. 2, where the expression 'so that it tok nat, nether at the ȝate' is absolutely unintelligible without a reference to the Latin original, which is precisely what the reader is supposed not to possess. We may, however, make bold to say that both versions reflect the highest honour upon their authors, especially when we take into consideration the great difficulties under which they laboured; and, if Purvey's work may claim to be considered as producing the more satisfactory result, it may be said, on the other hand, that he had the easier task.

It remains to state precisely the manner in which Purvey's version has been reprinted. In the Oxford edition of 1850, the editors not only gave the text from an excellent manuscript<sup>1</sup>, but exhibited the various readings of several other MSS. as well. It so happens that the variations in the *later* version are much less numerous than in the other, and are also of small importance; on which account they have been omitted. The nature of them may be easily gathered from the following account of *all* the variations occurring throughout the first chapter of St. Matthew's gospel. Verse 17; for *alle*, three MSS. read *alle the*.

<sup>1</sup> Described below; see pp. xii-xiv.

Verse 18; for *bifore*, one MS. reads *bifore that*. Verse 20; for *thou3te*, five MSS. read *bitbou3te*; and for *in sleep to hym*, one MS. has (over an erasure) *to Joseph in sleep*, whilst two others have *to hym in sleep*. Verse 24; for *roos*, two MSS. read *roos vp*. Verse 25; for *and clepide*, one MS. reads *and he clepide*. The extremely trivial nature of these variations is remarkable; and the exactness with which most copies agree together shew that the genuineness of the text may be thoroughly relied on.

The edition of 1850 contains, moreover, several marginal notes. These contain 'glosses,' i. e. explanations of or comments upon certain expressions or passages in the text. Some of them are Purvey's own, others are translated by him from the usual Latin glosses or commentaries at that time most esteemed, particularly from the celebrated commentary of Nicholas de Lyra, whose name is Englished as 'Lire.' Throughout the whole of the Gospels I observe only four such glosses; one at Luke xiv. 26, where *batith not* is explained by 'that is, lesse loueth hem than God;' another at John v. 4, where *sisterne* is explained by 'that is, a watir gaderid togidere, hauinge no f3zss [fish];' also at Mark viii. 24, Luke viii. 30. In some places, however, the glosses are numerous and of some length; this is particularly the case, for example, with the Deeds [Acts] of Apostles. Thus, at Acts viii. 2, the words *good men* are glossed by 'men dreedful, that is, dredinge God, among whiche Gamaliel was the principal, as it is seid in the legende of the fyndinge of the bodi of seint Steuene.' These glosses, as forming no part of the text, are omitted in the present volume.

With the exception, then, of the few and unimportant various readings, the marginal glosses, and the spurious Epistle to the Laodiceans, the reader has before him an exact reprint of Purvey's revised version of Wycliffe's translation of the New Testament, just as it stands in the best extant manuscript. This MS. is marked I. C. viii in the old Royal Library in the British Museum; and is thus described by the editors—'Vellum, large folio, ff. 572, 2 cols., very neatly and regularly written, probably before 1420, with initials to the books, in gold upon coloured grounds, and to the chapters blue flourished with red; and having

ornamented borders at the commencement of some of the books: prefixed to John is a small miniature, representing the evangelist and the eagle. The first leaf has been inserted subsequently, and has been written by a later scribe. The recto of this leaf has a red rose in the initial letter, and is surrounded by a border partly composed of red and white roses; in the lower part is a shield of France and England, quarterly, and on the side a portcullis surmounted by a red rose; executed in the reign of Henry VII. This MS. has been carefully corrected throughout by a nearly contemporary hand. The books of the Old and New Testament, in the later version, with the prologues to Baruch and Isaiah, and those usually prefixed to the books of the New Testament. The MS. presents in the most material points an uniform and accurate text. In many places, when other copies combine, not unfrequently without exception, in adopting an erroneous reading, here the correct rendering is given; examples of this are found in Gen. xxxi. 35 and 41, *so* for *lo*; xxxiv. 24, and for *wbanne* sec. m.; xxxviii. 29, *for* for *fro* sec. m.; xlv. 30, *the* for *this*; xlix. 11, *grape* for *grace* sec. m.; Josh. ii. 19, *oure* for *zoure* sec. m.; v. 13, *aduersaries* for *aduersarie* sec. m.; ix. 18, *princis* for *puples* sec. m.; xxii. 15, *of* for *to*; Judg. vii. 3, *the* for *that*; viii. 9, and *so* for *and*; ix. 17, *to* for *for* sec. m.; xi. 33, *til to thou comest* for *til to that be come*; 1 Kings xviii. 7, *pleynge* sec. m. for *fleyng*; 11 Kings vii. 20, *for* for *therfor* sec. m.; Ezek. xiii. 21, *bond* for *lond* sec. m.; Mk. xiii. 8, *begynnyngis* for *beginning*, and 1 Cor. vii. 9, *that* for *and*. In some of these cases the reading seems not to have been selected from another MS., but rather to have been the rendering of the scribe himself, after an examination of the Latin; as for example, in Judg. ix. 18, *bandmayde* for *concubyne*; 1 Kings xxi. 11, *queeris* for *carroulis*; Eph. iii. 4, *mysterie* for *mynysterie*. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous emendations, as Gen. xxxvii. 28, *thriztti* for *twenti*; Judg. x. 9, *passid Jordan* for *passid*; 1 Kings xxvii. 12, *be wrouzte* for *we wrouzten*. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. i. 6, *chargid* for *coniurid*; Judg. iv. 15, *a foote* for

on foote; 1 Par. ii. 31, *sotbeli* for *certes*; *a* for *o*; and *a* for *sum* when singular; sometimes in the insertion or repetition of a pronoun, to render the sense more clear, as Josh. xiii. 12, *bem*; Judg. x. 7, *be*; IV Kings vii. 17, *ber*; and sometimes, with the same view, in the supplying a relative and auxiliary, as Josh. x. 6, *that weren* before *bisegid*; or the addition of *man* or *men* to an adjective, as Gen. xxxix. 20, *bounden men*. It has again other peculiarities, as the omission of the *s* in the genitive; Lk. xv. 17, *fadir* for *fadris*; of *3e* after the imp. plural, Ex. v. 11. Mt. xiii. 32. Rom. xvi. 9; of *to* after certain verbs, as *brynge*, *comaunde*, etc., and the almost uniform putting of *wbether* for *wber*. In the New Testament, it seems as if the old version had been consulted, giving occasion to such readings as Mt. xiv. 5, *groyneden* for *grucheden*; and Mt. xv. 27, *crucifien* for *crucifeden*; Lk. i. 15, *and* for *ne*; vi. 1, *bi cornes* for *bi the cornes*. But one of the most remarkable variations occurs in the discarding of the verbal glosses from the text, which as far as Numb. xx. are almost always omitted; from this place to the Psalms they are adopted, and from the Psalms to the end of the Old Testament are again rejected. Sometimes however an explanatory gloss is admitted where other copies are without it, as Gen. xxxv. 14, title *ether memorial*; 1 Kings v. 8, wise men *ether princis*; 1 Macc. v. 64, prosperite *ether preisyngis*. This MS. has formed the text of the later version throughout the present edition of the books both of the Old and New Testament.'

It remains to shew exactly to what extent the editors have reproduced the manuscript. This they have done very closely, with a few necessary exceptions.

1. MSS. of this period are *not punctuated*. The punctuation, accordingly, has been added by the editors.

2. MSS. of this period have *frequent marks of contraction*. Thus such a word as 'him' is frequently denoted by 'hī,' where the stroke over the 'i' is intended to express that the letter *m* is to be supplied. In cases where it is desired to represent the MS. *very* closely, the word may conveniently be printed as '*him*,' where the italic letter shews how the mark of abbreviation has been expanded. This plan is especially desirable when an editor

is reproducing an *unique* MS., because the reader is then warned as to the places where the contractions occur, and is not so easily misled if they are wrongly interpreted or expanded. But, when MSS. are numerous (as here), it is unnecessary to pursue this course, since the reading is fixed exactly by the collation of copies, which seldom all exhibit the same contraction in the same place. An account of such marks of contraction and of the manner of expanding them will be found at p. xv of *Specimens of English*, ed. Morris and Skeat. One curious and extremely common abbreviation is in the use of 'Ihū' or 'Ih̄s' for Jesu or Jesus. In this volume the words are printed as 'Jhesu' and 'Jhesus' respectively. The more strict resolution of the abbreviation is into 'Iesu' or 'Iesus;' for the *b* is no real *b*, but the Greek *eta* (H), and the MSS. commonly use only the capital *I*, not *J*. However, it is only necessary to remark here, that the editors are responsible for the manner in which all contractions have been expanded.

3. MSS. of this period are very capricious in their use of *capital letters*. The words 'God' and 'Christ' are usually written as 'god' and 'crist' (without *b*), and proper names, such as 'Galilee,' appear with a small letter. The editors have, in this respect, conformed the text to the modern mode, on account of its far greater convenience.

4. They have also marked off the various chapters into *verses*, as usual. The chapters are marked in the MS., as has been noted; but the division into verses was first made about A.D. 1551.

5. In some places they have printed a word in italics. This is the case with the word *wijf* in Matt. i. 6. The meaning of it is the same as in our authorised version, viz. that the word in italics is not in the original. Where Purvey's version has 'of hir that was Vries *wijf*,' the Latin text has 'ex ea quae fuit Uriae.'

6. In one respect, they might perhaps have introduced an improvement by the free introduction of hyphens. Thus the 'in to,' always thus written with the syllables apart in the MSS., might conveniently have been denoted by 'in-to;' it being understood that all such hyphens rest only on editorial authority,

and were wholly unknown to the scribes of the fourteenth century. However, the reader is particularly warned that such hyphens are *not* inserted, and that numerous words which seem to be *two* words are really but *one*. This is especially the case with compound nouns. I add several examples, in order to make this point quite clear, inserting the hyphen to denote the connections. Matt. iii. 12, wynewing-cloth, corn-flore, in-to; v. 23, sum-what; ix. 15, a-wei; ix. 37, werk-men; x. 23, to-for (i. e. before); x. 26, no-thing; x. 29, with-outen; x. 42, who-euer; xii. 27, domes-men; xii. 39, spouse-brekere; xii. 47, with-outeforth; xiii. 47, to-gidere; xiii. 52, hosebonde-man; xiii. 57, with-oute; xviii. 28, euen-seruauntis; xxiv. 28, where-euer; &c., &c.

#### REMARKS ON THE LANGUAGE.

The following remarks on the language of Purvey's revision of Wycliffe's New Testament are intended for the use of such as have no previous acquaintance with the older forms of English<sup>1</sup>. The chief stages of the English language are three, viz. Anglo-Saxon, from the earliest times of which we have records to about A. D. 1150; Middle-English, from that time to about A. D. 1500; and modern English, later than the fifteenth century. The Anglo-Saxon is almost free from admixture with Norman-French; the Middle-English is remarkable for the numerous Norman-French words which are so mixed up with it as to form an essential part of the vocabulary; the modern English is marked by a still larger increase in its vocabulary by the help of borrowed words taken from almost every language of any note. Or again, as regards the grammar, the Anglo-Saxon is distinguished by its full and numerous inflexions, its use of various genders for inanimate objects, its full declension of the definite article, and the like; modern English is remarkable for its almost total lack of inflexions and its entire disregard of *grammatical* gender; while Middle-English holds the intermediate position,

<sup>1</sup> For similar and further remarks see the Introduction to Specimens of English, 1298-1393, ed. Morris and Skeat, in the Clarendon Press Series.

preserving many inflexions in a weakened form, and retaining genders only in a very few instances, as when, for example, the *sun* is sometimes regarded as being feminine.

*Dialect.*—Of Middle-English, we find three well-marked varieties or dialects: (1) Northern or Northumbrian, including what is now often called Lowland Scotch; (2) Midland, chiefly in use between the Humber and the Thames; and (3) Southern, chiefly to the south of the Thames. The Midland dialect is that which finally prevailed, and to which modern literary English is most nearly related.

As Wycliffe was born in Yorkshire (at Hipswell, near Richmond, about A. D. 1324), we occasionally find words in his version which seem to belong rather to the Northern than to the Midland dialect. We may consider Purvey's version as being almost thoroughly Midland, i. e. not varying to any great degree from the character of modern English. Purvey has sometimes altered some of Wycliffe's characteristic words, evidently with a view of being more generally intelligible. In Mark i. 10, Wycliffe has 'he, *styinge* vp of the water,' and in Mark iii. 13, 'he *styinge* in-to an hil.' In both places Purvey has substituted the common word *wente*.

*Pronunciation.*—The pronunciation of Middle-English differed widely from that now in use, especially in the vowel-sounds, which resembled those of modern Italian and German<sup>1</sup>. This is a point of some difficulty, and the learner will probably be sure (at any rate at first) to use the modern sounds. But it is right that he should be warned as to this great and curious change. It sometimes makes a great difference.

*Spelling.*—The spelling of Middle-English is *phonetic*; as the word was spelt, so it was pronounced. The question of spelling is, accordingly, intimately connected with that of the then prevalent pronunciation. In Mark iii. 9, the word *boot*, being spelt with double *o*, has the long *o* vowel-sound, now commonly written as *oa*; hence *boot* means a *boat*, not a *boot*. This double

<sup>1</sup> The Middle-English sounds are described in the Preface to Chaucer's *Man of Law's Tale* (Clarendon Press Series).



*o* is very common, as in *aloone*, Mark ii. 26; *looues* = *looves*, id. To enlarge upon this wide subject would here be out of place.

*Capital letters.*—The use of these in MSS. is very different from the modern use. But as the editors have adopted the modern system, this difficulty is removed. See observation 3, p. xv.

*Punctuation.*—The MSS. are not punctuated; but the editors have removed this difficulty. See observation 1, p. xiv.

*Alphabet.*—The characters þ and ȝ are common in the MSS. The former of these means *th*, and is here so printed. But the power of the latter is variable, so that it has been retained. At the *beginning* of words ȝ represents an old *g* that had been weakened to *y*, and it is to be read as *y*. Thus, in Mark i. 3, ȝe is the modern *ye*; in Mark i. 17, ȝou is our *you*. But in the *middle* and at the *end* of words ȝ commonly means a guttural sound now disused, though still represented in our spelling by the symbol *gb*. In Mark i. 3, riȝt is our *right*. In Mark i. 13, nyȝtis = *nyghtis* = *nights*.

When the character *u* stands between two vowels, it is to be read as *v*. Thus in Mark i. 8, *baue* = *barve*. In Mark i. 10, *beuenes* = *bevenes* = *beavens*; and in Mark i. 11, *loued* = *loved*. The same use is sometimes found at the beginning of a syllable; thus, in Mark i. 10, we have *culuer* = *culver*, the old word for a dove, still preserved in the name of the Culver Cliffs, in the Isle of Wight. The converse use of *v* for the vowel *u* is only found at the beginning of a few words, some of them common ones; the chief of them being *vs* (*us*), *vp* (*up*), *vp-on* (*upon*), *vre* (*ure* = *our*), *vse* (*use*), *vtter* (*utter*), and the common prefixes *vn-* (*un-*), *vnder-* (*under-*), *vt-* (*ut-*, *out*). Thus *vndo* = *undo*; Matt. v. 17. Very rarely, we even find *w* for *u*; thus, in Matt. xxvi. 58, *suede* = *suede*, i. e. *sued* or *followed*. Also *f* for *ph*; as in *fantum* (*phantom*), Matt. xiv. 26. Note also, that initial *i*, before a vowel, is the modern *j*, as in *ioye* (*joy*), Matt. ii. 10.

The following characteristic words may be noted; all from St. Matthew's Gospel. *Riȝt iȝe* = *right ighe* = *right eye*; Matt. v. 29; ȝyue = *yyve* = *yive* = *give*, iv. 9 (this being a case in which the original hard *g* is still used); ȝounn = *younn* = *goven* = *given*, vii.

7; *dowue* = *dowve* = dove, iii. 16. Double vowels: *aa*, in *maad* (made), vi. 16; *ee*, in *meede* (meed), vi. 1; *ij* = *ii*, in *wijf* (wife), i. 24; *oo*, in *roos* (rose), ii. 14. But *uu* stands for *vu*, as *3ouun* above. Diphthongs: *ai*, generally for modern *ay*, as in *mai* (may), *daies* (days), iii. 12, 1; *ei*, often for modern *ay*, *ey*, as in *thei*, ii. 12; but also for *ai*, as in *weilyng*, ii. 18; *ou*, formerly pronounced like *ou* in *soup*; *oi*, as in *vois*, ii. 18; *ey*, as in *cuntrey*, ii. 12; *uy*, as in *duyk* (duke), ii. 6.

*Compound words*.—The parts of compound words are commonly written with a break between them, and are here so printed. They must, however, be read as one word. Examples: *corn flore* (corn-floor), iii. 12; *wynewing clotb* (winnowing-cloth), id.; *sum what* (somewhat), v. 23. See observation 6, p. xv.

*Grammar*.—A considerable number of the Anglo-Saxon inflexions are represented in Middle-English merely by *-en*, or more commonly by *-e*. This final *-e*, usually to be sounded as a distinct syllable, plays an important part in the grammar, and requires special attention<sup>1</sup>. It marks, for example, the infinitive mood of a verb, as in *dred-e*, for *dred-en*, to dread, i. 20; *ber-e*, for *ber-en*, to bear; *clep-e*, for *clep-en*, to call, i. 21; *brenn-e*, for *brenn-en*, to burn, iii. 12. Weak verbs (which are to be known by the fact that the past participle ends in *-ed*, *-id*, *-d*, or *-t*), employ regularly the endings *-ide*, *-ede*, *-de*, *-te*, or *-e* (always with final *e*) in the past tense singular, and the same in the plural with the addition of *n*, which sometimes, however, falls off. Examples are: *clep-id-e*, ii. 7; *lern-y-de*, ii. 7; *apper-id-e*, ii. 7; *sent-e* (short for *send-ed-e*), ii. 8; *went-e* (short for *wend-ed-e*), ii. 9; *dwel-te* (short for *dwel-ed-e*), iv. 13. And, in the plural: *sei-d-en* (for *sei-ed-en*), ii. 1; *bad-d-en*, (for *hav-ed-en*), ii. 9; *ioy-ed-en*, ii. 10; &c. On the other hand, strong verbs (which are to be known by the fact that the past participle ends in *-en* or *-e*) never<sup>2</sup> exhibit the final *-e* in the *first* or *third* person *singular* of the past tense. Examples are: *cam* (came), ii. 9; *stood*, ii. 9; *bigan* (began), iv.

<sup>1</sup> For a fuller account see Chaucer's Prologue, etc. (Clarendon Press Series); or Chaucer's Prioress's Tale (same Series).

<sup>2</sup> Except by a mistake of the scribe, a mistake not often made. Yet *slowe* for *slow* (he slew) occurs, Matt. ii. 16.

17; *siȝ* = *sigh* (saw), iii. 7—a word which is also spelt *sai* or *say*, and frequently *seie* or *saie* or even *siȝe* (xxii. 11), though the *e* merely means, in this case, that the diphthong or vowel is prolonged; *spak*, xxii. 1; &c. The past tense plural of these strong verbs is commonly in *-en*; as *found-en*, ii. 11; *cam-en*, ii. 1. The past participle also ends in *-en*, but (as if to institute some distinction) the scribe of the MS. here used often puts *-un* in its place; so that we get the forms *bor-un* (born), ii. 5; *writ-un*, ii. 5; *found-un*<sup>1</sup>, ii. 8; *waisch-un*<sup>2</sup>, iii. 6; *tak-un*, iv. 12; note also the contracted form *doon* (done), v. 18; for which *do* is sometimes rather oddly substituted, as in v. 28.

It may be remarked that the ending *-id* for past participles of weak verbs is a peculiarity of the MS. from which the text is printed; the more usual form is in *-ed*. Similarly, we find *-ide* for *-ede* in past tenses, as noted above; as well as *-ith* for *-etb* in the present tense, as in *sped-ith*, v. 29, *wedd-ith*, v. 32, as compared with *lecu-etb* (leaveth), v. 32.

In substantives, the final *-e* is sometimes an essential part of the word; thus *end-e* (end) is properly a word of *two* syllables at this period, like the Anglo-Saxon *ende*, whence it came. So too *ster-re* (star) in ii. 7, answering to the A. S. *steorra*. The final *-e* also marks a dative case, as in *sleep-e*, i. 24, from the nominative *sleep*; but the final *-e* in this case is sometimes dropped. The dative case is found chiefly after the prepositions *fro* (from), *in*, *of*, *at*, *to*, *with*, *bi* (by), and the like. The usual plural-ending is *-es* or *-is*, as in *synn-es*, i. 21; *scrib-is*, ii. 4.

In adjectives, the final *-e* is used in Chaucer with the definite article or when a possessive pronoun precedes, but this rule does not appear to be here observed. It is used, however, to mark the plural number, as in *twei blynd-e men*, ix. 27; *ȝour-e iȝen ben blessid-e* (your eyes are blessed), xiii. 16. A remarkable instance is in the use of *bis-e* for *bis*, where a plural substantive follows, as in *all-e bis-e aungels* (all his angels), xxv. 31; as also *tbin-e*, as in

<sup>1</sup> In modern English *found* ends with *d*, and might seem, by the rule, to be weak; but the *-en* has wholly dropped off.

<sup>2</sup> Now *washed*; but the verb was formerly strong: *I wash*, pt. t. *I wesh*; pp. *waish-en* or *wesh-en*.

*Go thou in-to thin hous to thin-e* (go into thy house to thy people), Mark v. 19.

As regards pronouns, we may note the use of *what* for 'why,' Matt. xxvi. 10; *hym* for 'it,' xxvi. 42, v. 29; *tho* for 'those,' iii. 1; *bem*=them, ii. 7; *ber*=their, vii. 15; *berne*=theirs, v. 3. Particularly noticeable is the use of *me* (a corruption of *man*) as an indefinite pronoun, with the sense of the modern English 'one' indefinitely used; thus *ne me teendish not a lanterne*=nor kindleth one a lantern, i. e. nor does one light a lantern, v. 15. *The tothir* (v. 39) is a corruption of *that othir*=the other; so also *the toon* (xxiv. 41) is similarly a corruption of *that oon*=the one.

Adverbs frequently end in *-e* or *-es*; and for *-es* we find also *-us*. Hence *thenn-us*=*thenn-es*=thence; v. 26. *Wber* is common not only in the sense of 'where,' but also as a contraction of *whether*, as in Mark iv. 21; but in Mark vi. 3, the full form *whether* occurs.

Some peculiarities of syntax are exhibited in the following. *Come be*=let him come; xxvii. 42. *Come*=may come; *seke*=may seek; ii. 8, 13. *Wel be thou*; xxv. 21. *These it ben*; Mark iv. 18. *Y am*=it is I; Mark vi. 50. *Thou were*=thou wast; Matt. xxvi. 69; answering exactly to the Anglo-Saxon *þú wære*.

As regards the vocabulary, we find numerous French words, as might be expected. The following is a list of the French words in chapter ii, exclusive of proper names. Astronomyenes, trublid, prynces, puple, enqueride, profete, duyk, gouerne, pryueli, apperide, ioyeden, ioye, entriden, tresouris, encense, myrre, turne, cuntrey, aungel, destrie, disseyued, coostis, vois, coumfortid, regnede, parties, citee; and some of these occur more than once. We also find Latin words, some of which had been borrowed during the Anglo-Saxon period, such as *prest* (priest), A.-S. *preost*, from the Latin *presbyter* (Gk. *πρεσβύτερος*); *scribis* (scribes), from the Latin *scriba*; ii. 4. Also *offryden*, from A.-S. *offrian*, to offer, borrowed from Latin *offerre*; ii. 11.

It is proper to add that the scribes who were employed in multiplying copies were not always accurate in their spelling, and sometimes introduce a final *-e* in the wrong place. The spelling of the MS. here printed is, for the most part, very good;

still we find such errors as *nowe* for *now*, iii. 15; *satte* for *sat*, xxiv. 3; *wote* for *wot*, xxiv. 36; *crewe* for *crew*, xxvi. 74. Compare note 2 on p. xix.

One difficulty which meets the beginner, and frequently misleads him more than he might be inclined to suspect, is the use of familiar words in an obsolete or unfamiliar sense. Thus *take* is used in the sense of *give*, vii. 9; *more*, for *greater*, xi. 11; *of*, for *by*, xii. 37; *chimnei*, for *furnace*, xiii. 50; *cofynes* (coffins), for *baskets*, xiv. 20; *eddris briddis*, literally 'adders' birds,' in the sense of 'adders' brood,' xxiii. 33; *preysid*, literally 'praised,' in the sense of estimated or valued or appraised, xxvii. 9; *sad*, in the sense of *firm*, Luke vi. 48; *catel* (cattle), in the sense of chattels or goods, Luke xv. 12. The same difficulty occurs even in reading the authorised version; it is common to find that many do not realise the fact that, in our Bible, *room* means a place at table, not a chamber; *conversation* means conduct, not talk; to *allow* means to approve of, not to permit; and to *strain at*<sup>1</sup> *a gnat* means to remove a gnat by the help of a strainer, without any reference to a supposed convulsive motion of the throat. It is not difficult, however, to be upon one's guard in this matter; all that is required is a little reflection upon the general sense of each sentence. A curious instance occurs in the phrase 'the *vertues* of heuenes schulen be moued' (xxiv. 29), where *vertues* represents the Lat. *virtutes*, answering to 'powers' rather than to what we now call 'virtues.' The same remark applies to 'the *vertu* of synne is the lawe;' 1 Cor. xv. 56.

This brings us to the last source of difficulty which it seems necessary to notice here. Although Purvey did much to remove ambiguities, he has not always succeeded in rendering the translation wholly comprehensible. In some cases, the translators seem to have been unable to find any equivalent English word, and have contented themselves with retaining the original Latin word in a sort of English dress. Instances occur in *cofynes*, already noted, where the Vulgate has *cophinos*, and in *vertues* for the Latin *virtutes*. For this reason, it is highly desirable to

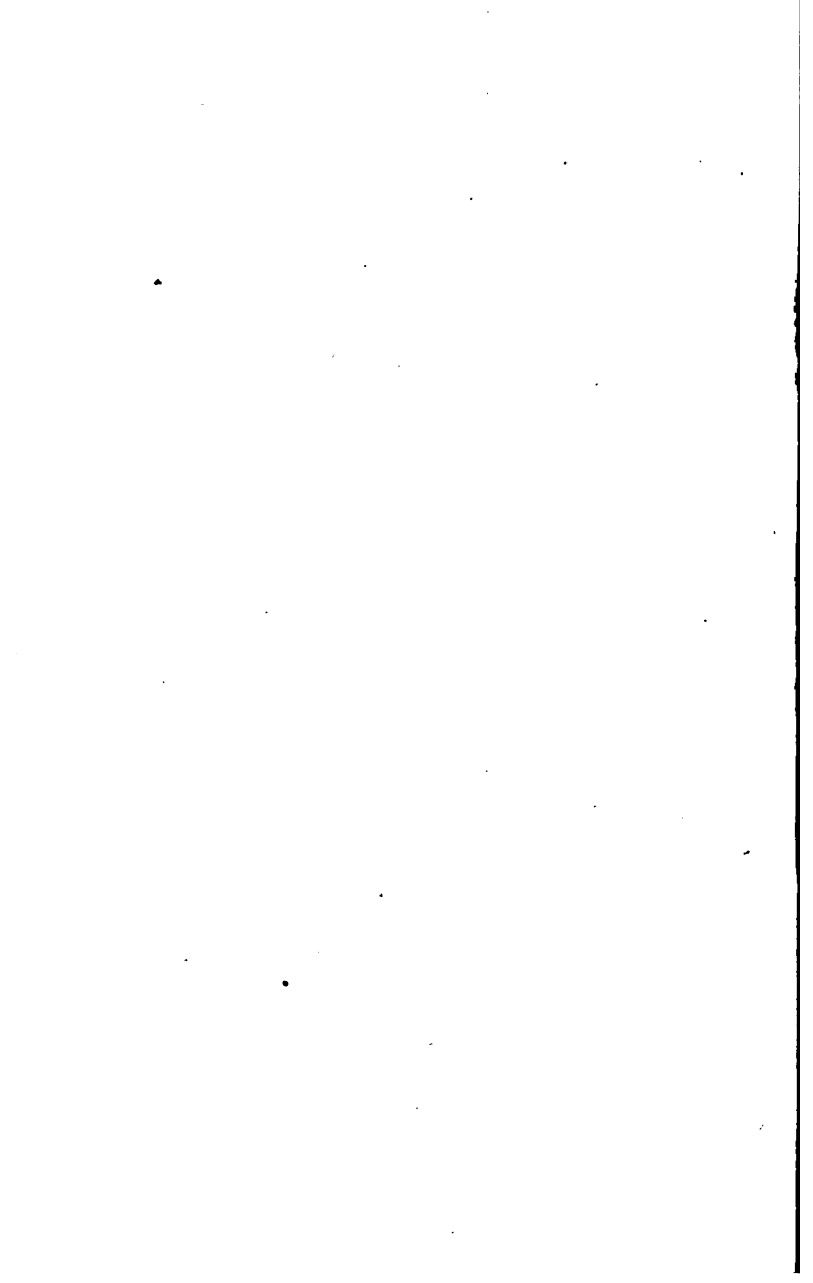
<sup>1</sup> It is well known that *at* is a mere misprint for *out*; but the mistake is still perpetuated.

compare the English with the Vulgate version, as being the only way of obtaining the exact solution of the difficulty. By way of further examples, we may note *temporal* for Lat. *temporalis*, xiii. 21; *casteles*, Lat. *castella*, Mark vi. 6; *sudarie*, Lat. *sudario*, Luke xix. 20; *decurien*, Lat. *decurio*, Luke xxiii. 50; *metretis*, Lat. *metretas*, John ii. 6; *archbitriclyn*, Lat. *archbitriclino*, John ii. 8. In other cases, the translation is altogether puzzling till the Latin solves the difficulty; we should never have met with *litol kyng* in John iv. 46, but for the Latin *regulus*, which better answers to our 'nobleman.' Again, there are whole phrases which are not English, but Latin, such as *looues of proposcioun*, Lat. *panes propositionis*, Matt. xii. 4; *make me saaf*, Lat. *saluum me fac*, xiv. 30; *be baar bewy*, Lat. *indigne tulit*, Mark x. 14; *seide that thunder was maad*, Lat. *dicebat tonitruum esse factum*, John xii. 29; *wbetheir these tbingis ban hem so*, Lat. *si haec ita se habent*, Deeds [Acts] vii. 1.

The reader who will take the trouble to read over the above remarks, and to refer to them as occasion may require, will soon find himself able to understand the text without much difficulty, even though he may have had no previous acquaintance with Middle-English. With the exception of such obscurities as arise from imperfect translation, the language of the Wycliffite versions is by no means difficult, and requires none but the most ordinary attention; and, on the part of those who are unaccustomed to the older forms of our language, a week's patient study.

For the explanation of unusual or obsolete words, recourse should be had to the excellent Glossarial Index which is appended, abridged from the original glossary, much valued by scholars, made by the editors of the quarto edition, the Rev. Josiah Forshall and Sir Frederic Madden. It is extremely useful on account of the fulness of the references. It has been abridged by the simple process of omitting all the references to the Old Testament, thus preserving all that is needed for the understanding of the New Testament, whilst the bulk of it has been very considerably diminished.

WALTER W. SKEAT.



# MATTHEW.

## CAP. I.

1 THE book of the generacioun of Jhesu Crist, the sone of  
2 Dauid, the sone of Abraham. Abraham bigat Isaac. Isaac  
3 bigat Jacob. Jacob bigat Judas and hise britheren. Judas  
bigat Fares and Zaram, of Tamar. Fares bigat Esrom.  
4 Esrom bigat Aram. Aram bigat Amynadab. Amynadab  
5 bigat Naason. Naason bigat Salmon. Salmon bigat Booz,  
of Raab. Booz bigat Obeth, of Ruth. Obeth bigat Jesse.  
6 Jesse bigat Dauid the king. Dauid the king bigat Salamon,  
7 of hir that was Vries *wijf*. Salomon bigat Roboam. Ro-  
8 boam bigat Abias. Abias bigat Asa. Asa bigat Josaphath.  
Josaphath bigat Joram. Joram bigat Osias. Osias bigat  
9 Joathan. Joathan bigat Achaz. Achaz bigat Ezechie. Eze-  
10 chie bigat Manasses. Manasses bigat Amon. Amon bigat  
11 Josias. Josias bigat Jeconyas and his britheren, in to the  
2 transmygracioun of Babiloyne. And aftir the transmygra-  
cioun of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat  
3 Zorobabel. Zorobabel bigat Abyut. Abyut bigat Eliachym.  
4 Eliachym bigat Asor. Asor bigat Sadoc. Sadoc bigat  
5 Achym. Achym bigat Elyut. Elyut bigat Eleasar. Eleasar  
6 bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph,  
the hosebonde of Marye, of whom Jhesus was borun, that is  
7 clepid Christ. And so alle generaciouns fro Abraham to  
Dauid *ben* fourtene generacions, and fro Dauid to the trans-



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

## CAP. II.

1 THERFOR whanne Jhesus was borun in Bethleem of Juda,  
 in the daies of king Eroude, lo! astromyenes camen fro the  
 2 eest to Jerusalem, and seiden, Where is he, that is borun  
 king of Jewis? for we han seyn his sterre in the eest, and we  
 3 comen to worschipe him. But king Eroude herde, and was  
 4 trublid, and al Jerusalem with hym. And he gaderide to  
 gidre alle the prynces of prestis, and scribis of the puple, and  
 5 enqueride of hem, where Crist schulde be borun. And thei  
 seiden to hym, In Bethleem of Juda; for so it is writun bi a  
 6 profete, And thou, Bethleem, the lond of Juda, art not the

leest among the prynces of Juda ; for of thee a duyk schal  
 7 go out, that schal gouerne my puple of Israel. Thanne  
 Eroude clepide pryueli the astromyens, and lernyde bisili of  
 8 hem the tyme of the sterre that apperide to hem. And he  
 sente hem in to Bethleem, and seide, Go 3e, and axe 3e bisili  
 of the child, and whanne 3ee han foundun, telle 3e *it* to me,  
 9 that Y also come, and worschipe hym. And whanne thei  
 hadden herd the kyng, thei wenten forth. And lo ! the  
 sterre, that thei sizen in the eest, wente bifore hem, til it cam,  
 10 and stood aboue, where the child was. And thei sizen the  
 11 sterre, and ioyeden with a ful greet ioye. And thei entriden  
 in to the hous, and founden the child with Marie, his modir ;  
 and thei felden doun, and worschhipiden him. And whanne  
 thei hadden openyd her tresouris, thei offryden to hym 3iftis,  
 12 gold, encense, and myrre. And whanne thei hadden take an  
 aunswere in sleep, that thei schulden not turne a3en to Eroude,  
 13 thei turneden a3en bi anothir weie in to her cuntrey. And  
 whanne thei weren goon, lo ! the aungel of the Lord ap-  
 peride to Joseph in sleep, and seide, Rise vp, and take the  
 child and his modir, and fle in to Egipt, and be thou there,  
 til that I seie to thee ; for it is to come, that Eroude seke the  
 14 child, to destrie hym. And Joseph roos, and took the child  
 15 and his modir bi nyzt, and wente in to Egipt, and he was  
 there to the deeth of Eroude ; that it shulde be fulfillid, that  
 was seid of the Lord bi the profete, seiynge, Fro Egipt Y  
 16 haue clepid my sone. Thanne Eroude seyng that he was  
 disseyued of the astromyens, was ful wrooth ; and he sente,  
 and slowe alle the children, that weren in Bethleem, and in alle  
 the coostis therof, fro two 3eer age and with inne, aftir the  
 17 tyme that he had enquerid of the astromyens. Thanne it  
 was fulfillid, that was seid bi Jeremye, the profete, seiynge,  
 18 A vois was herd an hiz, wepyng and moche weilyng, Rachel  
 biwepyng hir sones, and she wolde not be coumfortid, for

19 thei ben noȝt. But whanne Eroude was deed, loo! the  
 aungel of the Lord apperide to Joseph in sleep in Egipt, and  
 20 seide, Ryse vp, and take the child and his modir, and go in  
 to the lond of Israel; for thei that souȝten the lijf of the  
 21 chijld ben deed. Joseph roos, and took the child and his  
 22 modir, and cam in to the loond of Israel. And he herde that  
 Archilaus regnede in Judee for Eroude, his fadir, and dredde  
 to go thidir. And he was warned in sleep, and wente in to  
 23 the parties of Galilee; and cam, and dwelte in a citee, that  
 ys clepid Nazareth, that it shulde be fulfillid, that was seid bi  
 profetis, For he shal be clepid a Nazarey.

## CAP. III.

1 In tho daies Joon Baptist cam, and prechide in the desert  
 2 of Judee, and seide, Do ȝe penaunce, for the kyngdom of  
 3 heuenes shal neȝe. For this is he, of whom it is seid bi  
 Ysaie, the prophete, seyinge, A vois of a crier in desert,  
 Make ȝe redi the weies of the Lord; make ȝe riȝt the pathis  
 4 of hym. And this Joon hadde clothing of camels heeris, and  
 a girdil of skynne aboute hise leendis; and his mete was hony-  
 5 soukis, and hony of the wode. Thanne Jerusalem wente out  
 6 to hym, and al Judee, and al the cuntre aboute Jordan; and  
 thei weren waischun of hym in Jordan, and knowlechiden  
 7 her synnes. But he siȝ manye of the Farysees and of Sadu-  
 ceis comynge to his baptyem, and seide to hem, Generaciouns  
 of eddris, who shewide to ȝou to fle fro the wraththe that is  
 8 to come? Therfor do ȝe worthi fruyte of penaunce, and nyle  
 9 ȝe seie with ynne ȝou, We han Abraham to fadir; for Y seie  
 to ȝou, that God is myȝti to reise vp of these stoones the  
 10 sones of Abraham. And now the ax is put to the roote of  
 the tree; therefore euery tree that makith not good fruyt,  
 11 shal be kit doun, and shal be cast in to the fier. Y waische

3ou in water, in to penaunce ; but he that shal come after me  
 is strongere than Y, whos schoon Y am not worthi to bere ;  
 12 he shal baptise 3ou in the Hooli Goost and fier. Whos  
 wynewing cloth is in his hoond, and he shal fulli clense his  
 corn flore, and shal gadere his whete in to his berne ; but the  
 chaffe he shal brenne with fier that mai not be quenched.  
 13 Thanne Jhesus cam fro Galilee in to Jordan to Joon, to be  
 14 baptised of hym. And Joon forbode him, and seide, Y owe  
 15 to be baptisid of thee, and thou comest to me ? But Jhesus  
 answeride, and seide to hym, Suffre nowe, for thus it fallith to  
 16 vs to fulfille al ryztfulnesse. Thanne Joon suffride hym. And  
 whanne Jhesus was baptised, anoon he wente up fro the  
 watir ; and lo ! heuenes weren openyd to hym, and he saie  
 the Spirit of God comynge doun as a dowue, and comynge  
 17 on hym ; and lo ! a vois fro heuenes, seiynge, This is my  
 luyd sone, in which Y haue plesid to me.

## CAP. IV.

1 THANNE Jhesus was led of a spirit in to desert, to be  
 2 temptid of the feend. And whanne he hadde fastid fourti  
 3 daies and fourti nyztis, aftirward he hungride. And the  
 tempter cam ny3, and seide to hym, If thou art Goddis sone,  
 4 seie that thes stoones be maad looues. Which answeride,  
 and seide to hym, It is writun, Not oonli in breed luyeth-  
 5 man, but in ech word that cometh of Goddis mouth. Thanne  
 the feend took hym in to the hooli citee, and settide hym on  
 6 the pynacle of the temple, and seide to hym, If thou art  
 Goddis sone, sende thee adoun ; for it is writun, That to hise  
 aungels he comaundide of thee, and thei schulen take thee  
 in hondis, lest perauenture thou hirte thi foot at a stoon.  
 7 Eftsoone Jhesus seide to hym, It is writun, Thou shalt not  
 8 tempte thi Lord God. Eftsoone the feend took hym in to a

ful hiȝ hil, and schewide to hym alle the rewmes of the world,  
 9 and the ioye of hem ; and seide to hym, Alle these Y schal  
 10 ȝyue to thee, if thou falle doun and worschipe me. Thanne  
 Jhesus seide to hym, Goo, Sathanas ; for it is writun, Thou  
 schalt worschipe thi Lord God, and to hym aloone thou shalt  
 11 serue. Thanne the feend lafte hym ; and lo ! aungels camen  
 12 nyȝ, and serueden to hym. But whanne Jhesus hadde herd  
 13 that Joon was takun, he wente in to Galilee. And he lefte  
 the citee of Nazareth, and cam, and dwelte in the citee of  
 Cafarnaum, biside the see, in the coostis of Zabulon and  
 14 Neptalym, that it shulde be fulfillid, that was seid by Ysaie,  
 15 the profete, seiynge, The lond of Sabulon and the lond of  
 16 Neptalym, the weie of the see ouer Jordan, of Galilee of  
 hethen men, the puple that walkide in derknessis saye greet  
 liȝt, and while men satten in the cuntre of shadewe of deth,  
 17 liȝt aroos to hem. Fro that tyme Jhesus bigan to preche,  
 and seie, Do ȝe penaunce, for the kyngdom of heuenes schal  
 18 come niȝ. And Jhesus walkide bisidis the see of Galilee, and  
 saye twei britheren, Symount, that is clepid Petre, and An-  
 drewe, his brothir, castynge nettis in to the see ; for thei  
 19 weren fischeris. And he seide to hem, Come ȝe aftir me, and  
 20 Y shal make ȝou to be maad fischéris of men. And anoon  
 21 thei leften the nettis, and sueden hym. And he ȝede forth  
 fro that place, and saie tweyne othere britheren, James of  
 Zebede, and Joon, his brother, in a schip with Zebede, her  
 22 fadir, amendynge her nettis, and he clepide hem. And  
 anoon thei leften the nettis and the fadir, and sueden hym.  
 23 And Jhesus ȝede aboute al Galilee, techynge in the synagogis  
 of hem, and prechynge the gospel of the kyngdom, and  
 heelynge euery languor and eche sekenesse among the puple.  
 24 And his fame wente in to al Sirie ; and thei brouȝten to hym  
 alle that weren at male ese, and that weren take with dyuerse  
 languores and turmentis, and hem that hadden feendis, and

25 lunatike men, and men in palesy, and he heelide hem. And  
 ther sueden hym myche puple of Galile, and of Decapoli,  
 and of Jerusalem, and of Judee, and of biȝende Jordan.

## CAP. V.

1 AND Jhesus, seyng the puple, wente vp in to an hil;  
 2 and whanne he was set, hise disciplis camen to hym. And  
 3 he openyde his mouth, and tauȝte hem, and seide, Blessed  
*ben pore men* in spirit, for the kyngdom of heuenes is herne.  
 4 Blessid *ben mylde men*, for thei schulen welde the erthe.  
 5 Blessid *ben* thei that mornen, for thei schulen be coumfortid.  
 6 Blessid *ben* thei that hungren and thristen riȝtwisnesse, for  
 7 thei schulen be fulfillid. Blessid *ben merciful men*, for thei  
 8 schulen gete merci. Blessid *ben* thei that ben of clene herte,  
 9 for thei schulen se God. Blessid *ben* pesible *men*, for thei  
 10 schulen be clepid Goddis children. Blessid *ben* thei that  
 suffren persecusioun for riȝtfulnesse, for the kingdam of  
 11 heuenes is herne. Ȝe schulen be blessid, whanne men  
 schulen curse ȝou, and schulen pursue ȝou, and shulen seie  
 12 al yuel azens ȝou liynge, for me. Ioie ȝe, and be ȝe glad,  
 for ȝoure meede is plenteuouse in heuenes; for so thei han  
 13 pursued also profetis that weren bifor ȝou. Ȝe ben salt of the  
 erthe; that if the salt vanysche away, whereynne schal it be  
 14 saltid? To no thing it is worth ouere, no but that it be  
 cast out, and be defoulid of men. Ȝe ben liȝt of the world;  
 15 a citee set on an hil may not be hid; ne me teendith not a  
 lanterne, and puttith it vndur a busschel, but on a candilstike,  
 16 that it ȝyue liȝt to alle that ben in the hous. So schyne  
 ȝoure liȝt befor men, that thei se ȝoure goode werkis, and  
 17 glorifie ȝoure fadir that is in heuenes. Nil ȝe deme, that Y  
 cam to vndo the lawe, or the profetis; Y cam not to vndo  
 18 the lawe, but to fulfillle. Forsothe Y seie to ȝou, til heuene

and erthe passe, o lettir or o titel shal not passe fro the lawe,  
 19 til alle thingis be doon. Therfor he that brekith oon of  
 these leeste maundementis, and techith thus men, schal be  
 clepid the leste in the rewme of heuenes; but he that doith,  
 and techith, schal be clepid greet in the kyngdom of heuenes.  
 20 And Y seie to you, that but your riȝtfulnesse be more plen-  
 teuouse than of scribis and of Farisees, ȝe schulen not entre  
 21 into the kyngdom of heuenes. ȝe han herd that it was seid  
 to elde men, Thou schalt not slee; and he that sleeth, schal  
 22 be gilty to doom. But Y seie to you, that ech man that is  
 wrooth to his brothir, schal be gilty to doom; and he that  
 seith to his brother, Fy! schal be gilty to the counseil; but he  
 23 that seith, Fool, schal be gilty to the fier of helle. Therfor  
 if thou offrist the ȝifte at the auter, and ther thou bithenkist,  
 24 that thi brothir hath sum what aȝens thee, leue there thi  
 ȝifte bifor the auter, and go first to be recounselid to thi  
 brothir, and thanne thou schalt come, and schalt offre thi  
 25 ȝifte. Be thou consentynge to thin aduersarie soone, while  
 thou art in the weie with hym, lest perauenture thin aduer-  
 sarie take thee to the domesman, and the domesman take  
 thee to the mynystre, and thou be sent in to prisoun.  
 26 Treuli Y seie to thee, thou shalt not go out fro thennus,  
 27 til thou ȝelde the last ferthing. ȝe han herd that it was seid  
 28 to elde men, Thou schalt do no letcherie. But Y seie to  
 you, that euery man that seeth a womman for to coueite  
 29 hir, hath now do letcherie bi hir in his herte. That if  
 thi riȝt ȝe sclaunder thee, pulle hym out, and caste fro thee;  
 for it spedith to thee, that oon of thi membris perische,  
 30 than that al thi bodi go in to helle. And if thi riȝt hond  
 sclaunder thee, kitte hym awaye, and caste fro thee; for  
 it spedith to thee that oon of thi membris perische, than  
 31 that al thi bodi go in to helle. And it hath be seyde, Who  
 euere leueth his wijf, ȝyue he to hir a libel of forsakyng.

32 But Y seie to 3ou, that euery man that leeueth his wijf,  
 outtakun cause of fornyacioun, makith hir to do letcherie,  
 and he that weddith the forsakun *wijf*, doith auowtrye.  
 33 Eftsoone 3e han herd, that it was seid to elde men, Thou  
 schalt not forswere, but thou schalt 3elde thin othis to the  
 34 Lord. But Y seie to 3ou, that 3e swere not for ony thing;  
 35 nethir bi heuene, for it is the trone of God; nether bi the  
 erthe, for it is the stole of his feet; nether bi Jerusalem, for  
 36 it is the citee of a great kyng; nether thou shalt not swere  
 bi thin heed, for thou maist not make oon heere white,  
 37 ne blacke; but be 3oure word, 3he, 3he; Nay, nay; and  
 38 that that is more than these, is of yuel. 3e han herd that it  
 39 hath be seid, I3e for i3e, and tothe for tothe. But Y seie to  
 3ou, that 3e 3enstonde not an yuel *man*; but if ony smyte  
 40 thee in the ri3t cheke, schewe to him also the tothir; and to  
 hym that wole stryue with thee in doom, and take away thi  
 41 coote, leeuue thou to him also thi mantil; and who euer  
 constreyneth thee a thousynde pacis, go thou with hym othir  
 42 tweyne. 3yue thou to hym that axith of thee, and turne not  
 43 away fro hym that wole borewe of thee. 3e han herd that it  
 was seid, Thou shalt loue thi neizbore, and hate thin enemye.  
 44 But Y seie to 3ou, loue 3e 3oure enemyes, do 3e wel to hem  
 that hatiden 3ou, and preye 3e for hem that pursuen, and  
 45 sclaundren 3ou; that 3e be the sones of 3our fadir that is in  
 heuenes, that makith his sunne to rise vpon goode and yuele  
 46 men, and reyneth on iust men and vniuste. For if 3e louen  
 hem that louen 3ou, what mede schulen 3e han? whether  
 47 pupplicans doon not this? And if 3e greten 3oure britheren  
 oonli, what schulen 3e do more? ne doon not hethene men  
 48 this? Therefore be 3e parfit, as 3oure heuenli fadir is parfit.



## CAP. VI.

1 TAKITH hede, that 3e do not 3oure rȳtwisnesse bifor men,  
 to be seyn of hem, ellis 3e schulen haue no meede at 3oure  
 2 fadir that is in heuenes. Therefore whanne thou doist almes,  
 nyle thou trumpe tofore thee, as ypocritis doon in synagogis  
 and stretis, that thei be worschipid of men ; sotheli Y seie to  
 3 3ou, they han resseyued her meede. But whanne thou doist  
 4 almes, knowe not thi left hond what thi rȳt hond doith, that  
 thin almes be in hidils, and thi fadir that seeth in hiddils,  
 5 schal quyte thee. And whanne 3e preyen, 3e schulen not be  
 as ipocritis, that louen to preye stondynge in synagogis and  
 corneris of stretis, to be seyn of men ; treuli Y seie to 3ou,  
 6 thei han resseyued her meede. But whanne thou schalt preye,  
 entre in to thi couche, and whanne the dore is schet, preye thi  
 fadir in hidils, and thi fadir that seeth in hidils, schal 3elde to  
 7 thee. But in preiyng nyle 3ee speke myche, as hethene men  
 doon, for thei gessen that thei ben herd in her myche speche.  
 8 Therfor nyle 3e be maad lich to hem, for 3our fadir woot what  
 9 is nede to 3ou, bifore that 3e axen hym. And thus 3e schulen  
 preye, Oure fadir that art in heuenes, halewid be thi name ; thi  
 10 kyngdoom come to ; be thi wille don in erthe as in heuene ;  
 11 3yue to vs this dai oure breed ouer othir substaunce ; and for3yue  
 12 to vs oure dettis, as we for3yuen to oure dettouris ; and lede  
 13 vs not in to temptacioun, but delyuere vs fro yuel. Amen.  
 14 For if 3e for3yuen to men her synnes, 3oure heuenli fadir  
 15 schal for3yue to 3ou 3oure trespassis. Sotheli if 3e for3yuen  
 not to men, nether 3oure fadir schal for3yue to 3ou 3oure  
 16 synnes. But whanne 3e fasten, nyle 3e be maad as ypocritis  
 sorewful, for thei defacen hem silf, to seme fastyng to men ;  
 17 treuli Y seie to 3ou, they han resseyued her meede. But  
 whanne thou fastist, anoynte thin heed, and waische thi face,  
 18 that thou be not seen fastyng to men, but to thi fadir that is

in hidlis, and thi fadir that seeth in priuey, shal zelde to thee.  
 19 Nile 3e tresoure to 3ou tresouris in erthe, where ruste and  
 mou3te destrieth, and where theues deluen out and stelen ;  
 20 but gadere to 3ou tresouris in heuene, where nether ruste  
 ne mou3te distrieth, and where theues deluen not out, ne  
 21 stelen. For where thi tresoure is, there also thin herte  
 22 is. The lanterne of thi bodi is thin i3e ; if thin i3e be  
 23 symple, al thi bodi shal be li3tful ; but if thin i3e be weiward,  
 al thi bodi shal be derk. If thanne the li3t that is in thee be  
 24 derknessis, how grete schulen thilk derknessis be ? No man  
 may serue tweyn lordis, for ethir he schal hate the toon, and  
 loue the tother ; ethir he shal susteyne the toon, and dispise  
 25 the tothir. 3e moun not serue God and richessis. Therfor  
 I seie to 3ou, that 3e be not bisi to 3oure lijf, what 3e schulen  
 ete ; nether to 3oure bodi, with what 3e schulen be clothid.  
 Whether lijf is not more than meete, and the bodie more than  
 26 cloth. Biholde 3e the foulis of the eire, for thei sowen not,  
 nethir repen, nether gaderen in to bernes ; and 3oure fadir  
 of heuene fedith hem. Whether 3e ben not more worthi  
 27 than thei ? But who of 3ou thenkyng mai putte to his  
 28 stature o cubit ? And of clothing what ben 3e bisye ? Bi-  
 holde 3e the lilies of the feeld, how thei wexen. Thei  
 29 trauelen not, nether spynnen ; and Y seie to 3ou, Salomon in  
 30 al his glorie was not kevered as oon of these. And if God  
 clothith thus the hei of the feeld, that to day is, and to  
 morewe is cast in to an ouen, hou myche more 3ou of  
 31 litel feith ? Therfor nyle 3e be bisi, seiynge, What schulen  
 we ete ? or, What schulen we drinke ? or, With what thing  
 32 schulen we be keuered ? For hethene men seken alle these  
 thingis ; and 3oure fadir woot, that 3e han nede to alle these  
 33 thingis. Therfor seke 3e first the kyngdom of God, and his  
 ri3tfulnesse, and alle these thingis shulen be cast to 3ou.  
 34 Therfor nyle 3e be bisy in to the morew, for the morew shal

be bisi to hym silf; for it suffisith to the dai his owen malice.

## CAP. VII.

1 NILE 3e deme, that 3e be not demed; for in what doom  
 2 3e demen, 3e schulen be demed, and in what mesure 3e  
 3 meten, it schal be meten a3en to 3ou. But what seest thou  
 a litil mote in the i3e of thi brother, and seest not a beam in  
 4 thin owne i3e? Or hou seist thou to thi brothir, Brothir,  
 suffre I schal do out a mote fro thin i3e, and lo! a beam is  
 5 in thin owne i3e? Ipocrite, do thou out first the beam of  
 thin i3e, and thanne thou schalt se to do out the mote of the  
 6 i3e of thi brothir. Nile 3e 3yue hooli thing to houndis,  
 nethir caste 3e 3oure margaritis bifore swyne, lest perauenture  
 thei defoulen hem with her feet, and *the houndis* be turned,  
 7 and al to-tere 3ou. Axe 3e, and it schal be 3ouun to 3ou;  
 seke 3e, and 3e schulen fynde; knocke 3e, and it schal be  
 8 openyd to 3ou. For ech that axith, takith; and he that  
 sekith, fyndith; and it schal be openyd to hym, that knockith.  
 9 What man of 3ou is, that if his sone axe hym breed, whethir  
 10 he wole take hym a stoon? Or if he axe fische, whether  
 11 he wole take hym an edder? Therfor if 3e, whanne 3e ben  
 yuele men, kunnen 3yue good 3iftis to 3oure sones, hou myche  
 more 3oure fadir that is in heuenes schal 3yue good thingis to  
 12 men that axen hym? Therfor alle thingis, what euere thingis  
 3e wolen that men do to 3ou, do 3e to hem, for this is the lawe  
 13 and the prophetis. Entre 3e bi the streyt 3ate; for the 3ate  
 that ledith to perdicion is large, and the weie is broode, and  
 14 there ben many that entren bi it. Hou streit is the 3ate, and  
 narw3 the weye, that ledith to lijf, and ther ben fewe that  
 15 fynden it. Be 3e war of fals prophetis, that comen to 3ou in  
 clothingis of scheep, but withynneforth thei ben as wolues of  
 16 raueyn; of her fruytis 3e schulen knowe hem. Whether men

17 gaderen grapis of thornes, or figus of breris? So euery good  
 tre makith good fruytis; but an yuel tre makith yuel fruytis.  
 18 A good tre may not make yuel fruytis, nethir an yuel tre  
 19 make good fruytis. Euery tre that makith not good fruyt,  
 20 schal be kyt down, and schal be cast in to the fier. Therfor  
 21 of her fruytis 3e schulen knowe hem. Not ech man that  
 seith to me, Lord, Lord, schal entre in to the kyngdom of  
 heuenes; but he that doith the wille of my fadir that is  
 in heuenes, he schal entre in to the kyngdom of heuenes.  
 22 Many schulen seie to me in that dai, Lord, Lord, whether we  
 han not prophesied in thi name, and han caste out feendis  
 23 in thi name, and han doon many vertues in thi name? And  
 thanne Y schal knoueleche to hem, That Y knewe 3ou neuere;  
 24 departe awei fro me, 3e that worchen wickidnesse. Therfor  
 ech man that herith these my wordis, and doith hem, schal be  
 maad lijk to a wise man, that hath bildid his hous on a stoon.  
 25 And reyn felde down, and flodis camen, and wyndis blewen, and  
 russchiden in to that hous; and it felde not down, for it was  
 26 foundun on a stoon. And euery man that herith these my  
 wordis, and doith hem not, is lijk to a fool, that hath bildid his  
 27 hous on grauel. And reyn cam down, and floodis camen, and  
 wyndis blewen, and thei hurliden a3en that hous; and it felde  
 28 down, and the fallyng down therof was greet. And it was doon,  
 whanne Jhesus hadde endid these wordis, the puple wondride  
 29 on his techyng; for he tau3te hem, as he that hadde power,  
 and not as the scribis of hem, and the Farisees.

## CAP. VIII.

1 BUT whanne Jhesus was come down fro the hil, mych  
 2 puple suede hym. And loo! a leprouse man cam, and  
 worschipide hym, and seide, Lord, if thou wolt, thou maist  
 3 make me clene. And Jhesus helde forth the hoond, and

touchide hym, and seide, Y wole, be thou maad cleene.  
 4 And anoon the lepre of him was clensid. And Jhesus seide  
 to hym, Se, seie thou to no man; but go, shewe thee to the  
 prestis, and offre the 3ift that Moyses comaundide, in witness-  
 5 yng to hem. And whanne he hadde entrid in to Cafarnaum,  
 the centurien neizede to him, and preiede him, and seide,  
 6 Lord, my childe lijth in the hous sijk on the palesie, and is  
 7 yuel turmentid. And Jhesus seide to him, Y schal come,  
 8 and schal heele him. And the centurien answeride, and  
 seide to hym, Lord, Y am not worthi, that thou entre vndur  
 my roof; but oonli seie thou bi word, and my childe shal be  
 9 heelid. For whi Y am a man ordeyned vndur power, and  
 haue knyztis vndir me; and Y seie to this, Go, and he  
 goith; and to another, Come, and he cometh; and to my  
 10 seruaunt, Do this, and he doith it. And Jhesus herde these  
 thingis, and wondride, and seide to men that sueden him,  
 Treuli Y seie to 3ou, Y foond not so greet feith in Israel.  
 11 And Y seie to 3ou, that many schulen come fro the eest and  
 the west, and schulen reste with Abraham and Ysaac and  
 12 Jacob in the kyngdom of heuenes; but the sones of the  
 rewme schulen be cast out in to vtmer derknessis; there  
 13 schal be wepyng, and grynting of teeth. And Jhesus seide  
 to the centurioun, Go, and as thou hast bileuyd, be it doon  
 14 to thee. And the child was heelid fro that hour. And  
 whanne Jhesus was comun in to the hous of Symount Petre,  
 he say his wyues modir liggyng, and shakun with feueris.  
 15 And he touchide her hoond, and the feuer lefte her; and she  
 16 roos, and seruede hem. And whanne it was euen, thei  
 brougten to hym manye that hadden deuelis, and he castide  
 out spiritis bi word, and heelide alle that weren yuel at ese;  
 17 that it were fulfillid, that was seid by Ysaie, the profete,  
 seiynge, He took oure infirmytees, and bar oure siknessis.  
 18 And Jhesus say myche puple aboute him, and bade *hise*

19 *disciplis* go ouer the watir. And a scribe neizede, and seide  
 to hym, Maistir, Y shal sue thee, whidir euer thou schalt go.  
 20 And Jhesus seide to hym, Foxis han dennes, and briddis of  
 heuene *han* nestis, but mannus sone hath not where he schal  
 21 reste his heed. Anothir of his *disciplis* seide to him, Lord,  
 22 suffre me to go first, and birie my fader. But Jhesus seide  
 to hym, Sue thou me, and lete deed men birie her deede  
 23 men. And whanne he was goon vp in to a litil schip, his  
 24 *disciplis* sueden hym. And loo! a greet stiring was maad  
 in the see, so that the schip was hilid with wawes; but he  
 25 slepte. And hise *disciplis* camen to hym, and reysiden hym,  
 26 and seiden, Lord, saue vs; we perischen. And Jhesus seide  
 to hem, What ben ze of litil feith agaste? Thanne he roos,  
 27 and comaundide to the wyndis and the see, and a greet  
 pesibilnesse was maad. And men wondriden, and seiden,  
 What maner *man* is *he* this, for the wyndis and the see  
 28 obeischen to him? And whanne Jhesus was comun ouer  
 the watir in to the cuntre of men of Gerasa, twey men metten  
 hym, that hadden deuelis, and camen out of graues, ful  
 29 woode, so that noo man myzte go bi that weie. And lo!  
 thei crieden, and seiden, What to vs and to thee, Jhesu, the  
 sone of God? art thou comun hidir bifore the tyme to  
 30 turmente vs? And not fer fro hem was a flocke of many  
 31 swyne lesewyng. And the deuelis preyeden hym, and seiden,  
 If thou castist out vs from hennes, sende vs in to the droue  
 32 of swyne. And he seide to hem, Go ze. And thei zeden  
 out, and wenten in to the swyne; and loo! in a greet bire al  
 the droue wente heedlyng in to the see, and thei weren deed  
 33 in the watris. And the hirdis fledden away, and camen in to  
 the citee, and telden alle these thingis, and of hem that hadden  
 34 the feendis. And lo! al the citee wente out azens Jhesu; and  
 whanne thei hadden seyn hym, thei preieden, that he wolde  
 passe fro her coostis.

## CAP. IX.

1 AND Jhesus wente vp in to a boot, and passide ouer  
 2 the watir, and cam in to his citee. And lo! they brouzten to  
 hym a man sike in palesie, liggyng in a bed. And Jhesus  
 saw the feith of hem, and seide to the man sike in palesye,  
 3 Sone, haue thou trist; thi synnes ben forzouun to thee. And  
 lo! summe of the scribis seiden withynne hem silf, This  
 4 blasfemeth. And whanne Jhesus hadde seyn her thouztis,  
 he seide, Wherto thenken ze yuele thingis in zoure hertis?  
 5 What is liztere to seye, Thi synnes ben forzouun to thee,  
 6 ethir to seie, Rise thou, and walke? But that ze wite that  
 mannus sone hath power to forzue synnes in erthe, thanne  
 he seide to the sijk man in palesie, Rise vp; take thi bed,  
 7 and go in to thin hous. And he roos, and wente in to  
 8 his hous. And the puple seyng drede, and glorifiede God,  
 9 that zaf suche power to men. And whanne Jhesus passide  
 fro thennus, he say a man, Matheu bi name, sittynge in a  
 10 tolbothe. And he seide to hym, Sue thou me. And he  
 roos, and folewide hym. And it was don, the while he sat  
 at the mete in the hous, lo! many pupplicans and synful  
 men camen, and saten at the mete with Jhesu and hise dis-  
 11 ciplis. And Farisees sien, and seiden to hise disciplis, Whi  
 12 etith zoure maister with pupplicans and synful men? And  
 Jhesus herde, and seide, A leche is not nedeful to men that  
 13 faren wel, but to men that ben yuel at ese. But go ze,  
 and lerne what it is, Y wole merci, and not sacrifice; for  
 14 I cam, not to clepe riztful men, but synful men. Thanne the  
 disciplis of Joon camen to hym, and seiden, Whi we and  
 15 Farisees fasten ofte, but thi disciplis fasten not? And Jhesus  
 seide to hem, Whether the sones of the spouse moun morne,  
 as long as the spouse is with hem? But daies schulen come,  
 whanne the spouse schal be takun a wei from hem, and

16 thanne thei schulen faste. And no man putteth a clout of  
 buystous clothe in to an elde clothing; for it doith away the  
 17 fulnesse of the cloth, and a wers breking is maad. Nethir  
 men putten newe wyne in to elde botelis, ellis the botels ben  
 to-broke, and distried, and the wyn sched out. But men  
 putten newe wyne in to newe botels, and bothe ben kept.  
 18 Whiles that Jhesus spak thes thingis to hem, lo! a prince  
 cam, and worschipse hym, and seide, Lord, my douȝter  
 is now deed; but come thou, and putte thin hond on hir,  
 19 and she schal lyue. And Jhesus roos, and hise disciplis, and  
 20 sueden hym. And lo! a womman, that hadde the blodi flux  
 twelue ȝere, neȝede bihynde, and touchide the hem of his  
 21 cloth. For sche seide with ynne hir self, ȝif Y touche oonli  
 22 the cloth of hym, Y schal be saaf. And Jhesus turnede, and  
 say hir, and seide, Douȝtir, haue thou trist; thi feith hath  
 maad thee saaf. And the womman was hool fro that our.  
 23 And whanne Jhesus cam in to the hous of the prince, and say  
 24 mynstrallis, and the puple makyng noise, he seide, Go ȝe  
 a wei, for the damysel is not deed, but slepith. And thei  
 25 scorniden hym. And whanne the folc was put out, he wente  
 26 in, and helde hir hond; and the damysel roos. And this  
 27 fame wente out in to al that loond. And whanne Jhesus  
 passide fro thennus, twei blynde men cryng sueden hym,  
 28 and seiden, Thou sone of Daud, haue merci on vs. And  
 whanne he cam in to the hous, the blynde men camen to  
 hym; and Jhesus seide to hem, What wolen ȝe, that I do to  
 ȝou? And thei seiden, Lord, that oure ȝen be opened.  
 And Jhesus seide, Bileuen ȝe, that Y mai do this thing to  
 29 ȝou? Thei seien to him, ȝhe, Lord. Thanne he touchide  
 30 her ȝen, and seide, Aftir ȝoure feith be it doon to ȝou. And  
 the ȝen of hem were opened. And Jhesus thretenede hem,  
 31 and seide, Se ȝe, that no man wite. But thei ȝeden out, and  
 32 diffameden hym thorou al that lond. And whanne thei



weren gon out, loo! thei brouzten to hym a doumbe man,  
 33 hauynge a deuel. And whanne the deuel was cast out,  
 the doumb man spak. And the puple wondride, and seide,  
 34 It hath not be say thus in Israel. But the Farisees seiden,  
 35 In the prince of deuellis he castith out deuellis. And Jhesus  
 wente aboute alle the citees and castels, techinge in the  
 synagogis of hem, and prechyng the gospel of the kyngdom,  
 36 and helynge euery langour and euery sijksesse. And he siȝ  
 the puple, and hadde reuthe on hem; for thei weren trauelid,  
 37 and liggyng as scheep not hauynge a scheepherde. Thanne  
 he seide to hise disciplis, Sotheli *there is* myche ripe corn, but  
 38 fewe werk men. Therfor preye ȝe the lord of the ripe  
 corn, that he sende werke men in to his ripe corn.

## CAP. X.

1 AND whanne his twelue disciplis weren clépid togidere, he  
 ȝaf to hem powere of vnclene spiritis, to caste hem out of  
 2 *men*, and to heele eueri langour, and sijksesse. And these  
 ben the names of the twelue apostlis; the firste, Symount,  
 that is clepid Petre, and Andrew, his brothir; James of  
 3 Zebede, and Joon, his brothir; Filip, and Bartholomeu;  
 Thomas, and Matheu, puppican; and James Alfey, and  
 4 Tadee; Symount Chananee, and Judas Scarioth, that bi-  
 5 trayede Crist. Jhesus sente these twelue, and comaundide  
 hem, and seide, Go ȝe not in to the weie of hethene men,  
 6 and entre ȝe not in to the citees of Samaritans; but rather go  
 ȝe to the scheep of the hous of Israel, that han perischid.  
 7 And go ȝe, and preche ȝe, and seie, that the kyngdam of  
 8 heuenes shal neiȝe; heele ȝe sike men, reise ȝe deede men,  
 clense ȝe mesels, caste ȝe out deuellis; freeli ȝe han takun.  
 9 freli ȝyue ȝe. Nyle ȝe welde gold, nether siluer, ne money in  
 10 ȝoure girdlis, not a scrippe in the weie, nether twei cootis,

nethir shoon, nether a 3erde ; for a werkman is worthi his  
 11 mete. In to what euere citee or castel 3e schulen entre, axe  
 3e who thereynne is worthi, and there dwelle 3e, til 3e go out.  
 12 And whanne 3e goon in to an hous, grete 3e it, and seyn,  
 13 Pees to this hous. And if thilk hous be worthi, 3oure pees  
 schal come on it ; but if that hous be not worthi, 3oure  
 14 pees schal turne a3en to 3ou. And who euere resseyueth not  
 3ou, nethir herith 3oure wordis, go 3e fro that hous or citee,  
 15 and spreng of the dust of 3oure feet. Treuly Y seie to 3ou,  
 it shal be more suffrable to the loond of men of Sodom and  
 of Gommor in the dai of iugement, than to thilke citee.  
 16 Lo ! Y sende 3ou as scheep in the myddil of wolues ; therfor  
 17 be 3e sli3 as serpentis, and symple as dowues. But be 3e war  
 of men, for thei schulen take 3ou in counseilis, and thei  
 18 schulen bete 3ou in her synagogis ; and to meyris, *or presi-*  
*dentis*, and to kyngis, 3e schulen be lad for me, in witnessyng  
 19 to hem, and to the hethen men. But whanne thei take 3ou,  
 nyle 3e thenke, hou or what thing 3e schulen speke, for it  
 shal be 3ouun to 3ou in that our, what 3e schulen speke ;  
 20 for it ben not 3e that speken, but the spirit of 3oure fadir, that  
 21 spekith in 3ou. And the brother shal take the brother in to  
 deeth, and the fader the sone, and sones schulen rise  
 a3ens fadir and modir, and schulen turmente hem bi deeth.  
 22 And 3e schulen be in hate to alle men for my name ; but  
 23 he that shall dwelle stille in to the ende, shal be saaf. And  
 whanne thei pursuen 3ou in this citee, fle 3e in to anothir.  
 Treuli Y seie to 3ou, 3e schulen not ende the citees of Israel,  
 24 to for that mannus sone come. The disciple is not aboue  
 25 the maistir, ne the seruaunt aboue hys lord ; it is ynow3  
 to the disciple, that he be as his maistir, and to the seruaunt  
 as his lord. If thei han clepid the hosebonde man Belsabub,  
 26 hou myche more his houshold meyne ? Therfor drede 3e  
 not hem ; for no thing is hid, that schal not be shewid ; and

27 no thing is priuey, that schal not be wist. That thing  
 that Y seie to 3ou in derknessis; seie 3e in the list;  
 and preche 3e on housis, that thing that 3e heeren in the  
 28 ere. And nyle 3e drede hem that sleen the bodi; for  
 thei moun not sle the soule; but rather drede 3e hym, that  
 29 mai lese bothe soule and bodi in to helle. Whether twei  
 sparewis ben not seeld for an halpeny? and oon of hem shal  
 30 not falle on the erthe with outen 3oure fadir. And alle the  
 31 heeris of 3oure heed ben noumbrid. Therfor nyle 3e drede;  
 32 3e ben betere than many sparewis. Therfor euery man that  
 schal knoueleche me bifore men, Y shal knoueleche hym bifor  
 33 my fadir that is in heuenes. But he that shal denye me bifor  
 men, and I shal denye him bifor my fadir that is in heuenes.  
 34 Nile 3e deme, that Y cam to sende pees in to erthe;  
 35 Y cam not to sende pees, but swerd. For Y cam to departe  
 a man azens his fadir, and the dou3tir azens hir modir,  
 36 and the sones wijf azens the housbondis modir; and the  
 37 enemyes of a man *ben* thei, that ben homeli with him. He  
 that loueth fadir or modir more than me, is not worthi to me.  
 And he that loueth sone or dou3ter ouer me, is not worthi to  
 38 me. And he that takith not his croos, and sueth me, is not  
 39 worthi to me. He that fyndith his lijf, shal lose it; and he  
 40 that lesith his lijf for me, shal fynde it. He that resseyueth  
 3ou, resseyueth me; and he that resseyueth me, resseyueth  
 41 hym that sente me. He that resseyueth a prophete in the  
 name of a prophete, shal take the mede of a prophete. And  
 he that resseyueth a iust man in the name of a iust man, schal  
 42 take the mede of a iust man. And who euer 3yueth drynke  
 to oon of these leeste a cuppe of coolde watir oonli in the  
 name of a disciple, treuli Y seie to 3ou, he shal not leese his  
 mede.

## CAP. XI.

1 AND it was doon, whanne Jhesus hadde endid, he com-  
 aundide to hise twelue disciplis, and passide fro thennus to  
 2 teche and preche in the citees of hem. But whanne Joon in  
 boondis hadde herd the werkis of Crist, he sente tweyne  
 3 of hise disciplis, and seide to him, Art thou he that schal  
 4 come, or we abiden another? And Jhesus answeride, and  
 seide to hem, Go 3e, and telle a3en to Joon tho thingis that  
 5 3e han herd and seyn. Blynde men seen, crokid men goon,  
 meselis ben maad clene, deefe men heren, deed men rysen  
 6 a3en, pore men ben takun to prechyng of the gospel. And  
 7 he is blessid, that shal not be sclaudrid in me. And whanne  
 thei weren goon awei, Jhesus bigan to seie of Joon to the  
 puple, What thing wenten 3e out in to desert to se? a reed  
 8 wawed with the wynd? Or what thing wenten 3e out to see?  
 a man clothid with softe clothis? Lo! thei that ben clothid  
 9 with softe clothis ben in the housis of kyngis. But what  
 thing wenten 3e out to se? a prophete? 3he, Y seie to 3ou,  
 10 and more than a prophete. For this is he, of whom it is  
 writun, Lo! Y sende myn aungel bifor thi face, that shal  
 11 make redi thi weye bifor thee. Treuli Y seie to 3ou, ther  
 roos noon more than Joon Baptist among the children of  
 wymmen; but he that is lesse in the kyngdom of heuenes, is  
 12 more than he. And fro the daies of Joon Baptist til now  
 the kyngdom of heuenes suffrith violence, and violent men  
 13 rauyschen it. For alle prophetis and the lawe til to Joon pro-  
 14 phecieden; and if 3e wolen resseyue, he is Elie that is to  
 15 come. He that hath eris of heryng, here he. But to whom  
 16 schal Y gesse this generacioun lijk? It is lijk to children  
 17 sittynge in chepyng, that crien to her peeris, and seien, We  
 han songun to 3ou, and 3e han not daunsid; we han morned  
 18 to 3ou, and 3e han not weilid. For Joon cam nether etynge

19 ne drynkyng, and thei seien, He hath a deuel. The sone  
 of man cam etyng and drynkyng, and thei seien, Lo! a  
 man a glouton, and a drinkere of wijne, and a freend of  
 puppicans and of synful men. And wisdom is iustified of  
 20 her sones. Thanne Jhesus bigan to seye reproof to citees, in  
 whiche ful manye vertues of him weren doon, for thei diden  
 21 not penaunce. Wo to thee! Corosaym, woo to thee! Beth-  
 saida; for if the vertues that ben doon in 3ou hadden be  
 doon in Tyre and Sidon, sumtyme thei hadden don penaunce  
 22 in heyre and aische. Nethes Y seie to 3ou, it schal be  
 lesse peyne to Tere and Sidon in the dai of doom, than to  
 23 3ou. And thou, Cafarnaum, whethir thou schalt be arerid  
 vp in to heuene? Thou shalt go doun in to helle. For  
 if the vertues that ben don in thee, hadden be don in Sodom,  
 perauenture thei schulden haue dwellid in to this dai.  
 24 Nethes Y seie to 3ou, that to the lond of Sodom it schal be  
 25 lesse peyne in the dai of doom, than to thee. In thilke tyme  
 Jhesus answeride, and seide, Y knowleche to thee, fadir, lord  
 of heuene and of erthe, for thou hast hid these thingis fro  
 wijse men, and redi, and hast schewid hem to litle children;  
 26 so, fadir, for so it was plesynge to fore thee. Alle thingis ben  
 27 3ouune to me of my fadir; and no man knewe the sone, but  
 the fadir, nethir ony man knewe the fadir, but the sone, and  
 28 to whom the sone wolde schewe. Alle 3e that traueilen, and  
 29 ben chargid, come to me, and Y schal fulfille 3ou. Take 3e  
 my 3ok on 3ou, and lerne 3e of me, for Y am mylde and meke  
 30 in herte; and 3e schulen fynde reste to 3oure soulis. For my  
 3ok is softe, and my charge list.

## CAP. XII.

1 IN that tyme Jhesus wente bi cornes in the sabot day; and  
 hise disciplis hungriden, and bigunnen to plucke the eris of

2 corn, and to ete. And Fariseis, seynge, seiden to hym, Lo !  
 thi disciplis don that thing that is not leueful to hem to do in  
 3 sabatis. And he seide to hem, Whether 3e han not red, what  
 Dauid dide, whanne he hungride, and thei that weren with  
 4 hym ? hou he entride in to the hous of God, and eet looues  
 of proposicioun, whiche *looues* it was not leueful to hym to  
 ete, nether to hem that weren with hym, but to prestis aloone ?  
 5 Or whether 3e han not red in the lawe, that in sabotis prestis  
 in the temple defoulen the sabotis, and thei ben with oute  
 6 blame ? And Y seie to 3ou, that here is a gretter than the  
 7 temple. And if 3e wisten, what it is, Y wole merci, and not  
 sacrifice, 3e schulden neuer haue condempned innocentis.  
 8 For mannus sone is lord, 3he, of the sabat. And whanne he  
 9 passide fro thennus, he cam in to the synagoge of hem.  
 10 And lo ! a man that hadde a drye hoond. And thei axiden  
 hym, and seiden, Whether it be leueful to hele in the sabot ?  
 11 that thei schulden acuse hym. And he seide to hem, What  
 man of 3ou schal be, that hath o scheep, and if it falle in to  
 a diche in the sabotis, whether he shal not holde, and lifte it  
 12 vp ? How myche more is a man better than a scheep ?  
 13 Therfor it is leueful to do good in the sabatis. Thanne he  
 seide to the man, Stretche forth thin hoond. And he  
 strauzte forth ; and it was restorid to heelthe as the tothir.  
 14 And the Farisees wenten out, and maden a counsel azens  
 15 hym, hou thei schulden distrie hym. And Jhesus knewe it,  
 and wente awei fro thennus ; and many sueden hym, and he  
 16 helide hem alle. And he comaundide to hem, that thei  
 17 schulden not make hym knowun ; that that thing were ful-  
 18 fillid, that was seid by Isaie, the prophete, seiyng, Lo ! my  
 child, whom Y haue chosun, my derling, in whom it hath  
 wel plesid to my soule ; Y shal put my spirit on him, and he  
 19 shal telle dom to hethen men. He shal not stryue, ne crye,  
 20 nethir ony man shal here his voice in stretis. A brisid rehed

he shal not breke, and he schal not quenche smokyng flax,  
 21 til he caste out doom to victorie; and hethene men schulen  
 22 hope in his name. Thanne a man blynde and doumbe, that  
 hadde a feend, was brougt to hym; and he helide hym, so  
 23 that he spak, and say. And al the puple wondride, and  
 24 seide, Whether this be the sone of Dauid? But the Farisees  
 herden, and seiden, He this casteth not out feendis, but in  
 25 Belsabub, prince of feendis. And Jhesus, witynge her  
 thouztis, seide to hem, Eche kyngdom departid aȝens it silf,  
 schal be desolatid, and eche cite, or hous, departid aȝens it  
 26 self, schal not stonde. And if Satanas castith out Satanas,  
 he is departid aȝens him silf; therfor hou schal his kyngdom  
 27 stonde? And if Y in Belsabub caste out deuelis, in whom  
 ȝoure sones casten out? Therfor thei schulen be ȝoure  
 28 domes men. But if Y in the Spirit of God caste out feendis,  
 29 thanne the kyngdom of God is comen in to ȝou. Ethir hou  
 may ony man entre in to the hous of a stronge man, and  
 take away hise vesselis, but he first bynde the stronge man,  
 30 and thanne he schal spuyle his hous? He that is not with  
 me, is aȝens me; and he that gaderith not togidere with me,  
 31 scaterith abroad. Therfor I seie to ȝou, al synne and blas-  
 femye shal be forȝouun to men, but the spirit of blasfemye  
 32 shal not be forȝouun. And who euere seith a word aȝens  
 mannus sone, it shal be forȝouun to him; but who that seieth  
 a word aȝens the Hooli Goost, it shal not be forȝouun to  
 33 hym, nether in this world, ne in the tothir. Ethir make ȝe  
 the tree good, and his fruyt good; ether make ȝe the tree  
 yuel and his fruyt yuel; for a tree is knowun of the fruyt.  
 34 ȝe generacioun of eddris, hou moun ȝe speke good thingis,  
 whanne ȝe ben yuele? For the mouth spekith of plente of  
 35 the herte. A good man bryngith forth good thingis of good  
 tresoure, and an yuel man bringith forth yuel thingis of yuel  
 36 tresoure. And Y seie to ȝou, that of euery idel word, that

men speken, thei schulen zelde resoun therof in the dai of  
 37 doom ; for of thi wordis thou schalt be iustified, and of thi  
 38 wordis thou shalt be dampned. Thanne summe of the  
 scribis and Farisees answeriden to hym, and seiden, Mayster,  
 we wolen se a tokne of thee. Which answeride, and seide to  
 39 hem, An yuel kynrede and a spouse brekere sekith a tokene,  
 and a tokene shal not be zouun to it, but the tokene of Jonas,  
 40 the prophete. For as Jonas was in the wombe of a whal  
 thre daies and thre nyztis, so mannus sone shal be in the  
 41 herte of the erthe thre daies and thre nyztis. Men of Nynyue  
 schulen rise in doom with this generacioun, and schulen  
 condempne it ; for thei diden penaunce in the prechyng of  
 42 Jonas, and lo ! here a gretter than Jonas. The queene of  
 the south shal rise in doom with this generacioun, and schal  
 condempne it ; for she cam fro the eendis of the erthe to  
 here the wisdom of Salomon, and lo ! here a gretter than  
 43 Salomon. Whanne an vnclene spirit goith out fro a man,  
 he goith bi drie places, and sekith rest, and fyndith not.  
 44 Thanne he seith, Y shal turne aȝen in to myn hous, fro  
 whannys Y wente out. And he cometh, and fyndith it voide,  
 45 and clen sid with besyms, and maad faire. Thanne he goith,  
 and takith with him seuene othere spiritis worse than hym  
 silf ; and thei entren, and dwellen there. And the laste  
 thingis of that man ben maad worse than the formere. So it  
 46 shal be to this worste generacioun. Ȝit whil he spak to the  
 puple, lo ! his modir and his bretheren stoden with outeforth,  
 47 sekyng to speke to hym. And a man seide to hym, Lo !  
 thi modir and thi britheren stonden with outeforth, sekyng  
 48 thee. He answeride to the man, that spak to hym, and seide,  
 49 Who is my modir ? and who ben my britheren ? And he helde  
 forth his hoond in to hise disciplis, and seide, Lo ! my modir  
 50 and my bretheren ; for who euer doith the wille of my fadir  
 that is in heuenes, he is my brothir, and sistir, and modir.



## CAP. XIII.

1 IN that dai Jhesus ȝede out of the hous, and sat bisidis the  
 2 see. And myche puple was gaderid to hym, so that he  
 wente up in to a boot, and sat ; and al the puple stood on the  
 3 brenke. And he spac to hem many thingis in parablis, and  
 4 seide, Lo ! he that sowith, ȝede out to sowe his seed. And  
 while he sowith, summe *seedis* felden bisidis the weie, and  
 5 briddis of the eir camen, and eeten hem. But othere *seedis*  
 felden in to stony places, where thei hadden not myche  
 erthe ; and anoon thei sprongen vp, for thei hadden not  
 6 depnesse of erthe. But whanne the sonne was risun, thei  
 7 swaliden, and for thei hadden not roote, thei drien vp. And  
 other *seedis* felden among thornes ; and thornes woxen vp,  
 8 and strangeleden hem. But othere *seedis* felden in to good  
 lond, and ȝauen fruyt ; summe an hundrid foold, an othir  
 9 sixti foold, an othir thritti foold. He that hath eris of  
 10 heryng, here he. And the disciplis camen nyȝ, and seiden  
 11 to him, Whi spekest thou in parablis to hem ? And he an-  
 sweride, and seide to hem, For to ȝou it is ȝouun to knowe  
 the priuytees of the kyngdom of heuenes ; but it is not ȝouun  
 12 to hem. For it shal be ȝouun to hym that hath, and he shal  
 haue plente ; but if a man hath not, also that thing that he  
 13 hath shal be takun awei fro hym. Therfor Y speke to hem  
 in parablis, for thei seyngge seen not, and thei heryngge heren  
 14 not, nether vndurstonden ; that the prophesie of Ysaie  
 seiynge be fulfillid in hem, With heryng ȝe schulen here, and  
 ȝe shulen not vndurstonde ; and ȝe seyngge schulen se, and ȝe  
 15 shulen not se ; for the herte of this puple is greetli fattid, and  
 thei herden heuyli with eeris, and thei han closed her ȝen,  
 lest sumtime thei seen with ȝen, and with eeris heeren, and  
 vndirstonden in herte, and thei be conuertid, and Y heele  
 16 hem. But ȝoure ȝen that seen *ben* blesside, and ȝoure eeris

17 that heren. Forsothe Y seie to 3ou, that manye profetis and  
 iust men coueitiden to se tho thingis that 3e seen, and thei  
 sayn not, and to heere tho thingis that 3e heren, and thei  
 18 herden not. Therfor here 3e the parable of the sowere.  
 19 Ech that herith the word of the rewme, and vndirstondith  
 not, the yuel spirit cometh, and rauyschith that that is sowun  
 20 in his herte; this it is, that is sowun bisidis the weie. But  
 this that is sowun on the stony loond, this it is, that herith  
 21 the word of God, and anoon with ioye takith it. And he  
 hath not roote in hym silf, but is temporal. For whanne  
 tribulacioun and persecucioun is maad for the word, anoon  
 22 he is sclaudrid. But he that is sowun in thornes, is this  
 that heerith the word, and the bisynesse of this world, and  
 the fallace of ritchessis strangulith the word, and it is maad  
 23 with outen fruyt. But he that is sowun in to good loond, is  
 this that herith the word, and vnderstondeth, and bryngith  
 forth fruyt. And summe makith an hundrid fold, treuli  
 24 anothir sixti fold, and another thritti fold. Anothir parable  
 Jhesus puttide forth to hem, and seide, The kyngdom of  
 heuenes is maad lijk to a man, that sewe good seed in his  
 25 feld. And whanne men slepten, his enemy cam, and sewe  
 26 aboute taris in the myddil of whete, and wente awei. But  
 whanne the erbe was growed, and made fruyt, thanne the  
 27 taris apperiden. And the seruauntis of the hosebonde man  
 camen, and seiden to hym, Lord, whether hast thou not  
 sowun good seed in thi feeld? where of thanne hath it taris?  
 28 And he seide to hem, An enemy hath do this thing. And  
 the seruauntis seiden to him, Wolt thou that we goon, and  
 29 gaderen hem? And he seide, Nay, lest perauenture 3e in  
 gaderynge taris drawen vp with hem the whete bi the roote.  
 30 Suffre 3e hem bothe to waxe in to repyng tyme; and in the  
 tyme of ripe corne Y shal seie to the reperis, First gadere 3e  
 to gidere the taris, and bynde hem to gidere in knytechis to

31 be brent, but gadere 3e whete in to my berne. Another  
 parable Jhesus puttide forth to hem, and seide, The kyngdom  
 of heuenes is lijk to a corn of seneuey, which a man took,  
 32 and sewe in his feeld. Which is the leeste of alle seedis, but  
 whanne it hath woxen, it is the moste of alle wortis, and is  
 maad a tre; so that briddis of the eir comen, and dwellen in  
 33 the bowis therof. Another parable *Jhesus* spac to hem, The  
 kyngdom of heuenes is lijk to sour dou3, which a womman  
 took, and hidde in thre mesuris of mele, til it were alle  
 34 sowrid. Jhesus spac alle thes thingis in parablis to the puple,  
 and he spac not to hem with out parablis, that it schulde be  
 35 fulfillid, that is seid bi the prophete, seiynge, Y shal opene  
 my mouth in parablis; Y shal telle out hid thingis fro the  
 36 makynge of the world. Thanne he lefte the puple, and cam  
 in to an hous; and hise disciplis camen to him, and seiden,  
 37 Expowne to vs the parable of taris of the feeld. Which  
 answeride, and seide, He that sowith good seed is mannus  
 38 sone; the feeld is the world; but the good seed, these ben  
 sones of the kyngdom, but taris, these ben yuele children;  
 39 the enemye that sowith hem is the feend; and the ripe corn  
 40 is the endyng of the world, the reperis ben aungels. Therfor  
 as taris ben gaderid togidere, and ben brent in fier, so it shal  
 41 be in the endyng of the world. Mannus sone shal sende  
 hise aungels, and thei schulen gadere fro his rewme alle  
 42 sclaudris, and hem that doon wickidnesse; and thei schulen  
 sende hem in to the chymney of fier, there shal be weping and  
 43 betyng to gidere of teeth. Thanne iuste men schulen schyue  
 as the sunne, in the rewme of her fadir. He that hath eeris  
 44 of heryng, here he. The kyngdom of heuenes is lijk to  
 tresour hid in a feld, which a man that fyndith, hidith; and for  
 ioye of it he goith, and sillith alle thingis that he hath, and  
 45 bieth thilk feeld. Eftsoone the kyngdom of heuenes is lijk  
 46 to a marchaunt, that sechith good margaritis; but whanne

he hath foundun o precious margarite, he wente, and seide  
 47 alle thingis that he hadde, and bouzte it. Eft the kyngdom  
 of heuenes is lijk to a nette cast into the see, and that gader-  
 48 ith to gidere of al kynde of fischis; which whanne it was  
 ful, thei drowen vp, and seten bi the brenke, and chesen the  
 49 goode in to her vessels, but the yuel thei kesten out. So it  
 schal be in the endyng of the world. Aungels schulen go  
 out, and schulen departe yuel men fro the myddil of iuste  
 50 men. And thei shulen sende hem in to the chymnei of fier;  
 51 ther shal be weping and gryntyng of teeth. Han ze vndir-  
 52 stonde alle these thingis? Thei seien to hym, Jhe. He  
 seith to hem, Therfor euery wise man of lawe in the kyng-  
 dom of heuenes, is lijk to an hosebonde man, that bryngith  
 53 forth of his tresoure newe thingis and elde. And it was doon,  
 whanne Jhesus hadde endid these parablis, he passide fro  
 54 thennus. And he cam in to his cuntrei, and tauzte hem in  
 her synagogis, so that thei wondriden, and seiden, Fro when-  
 55 nus this wisdam and vertues *camen* to this? Whether is not  
 this the sone of a carpentere? Whether his modir be not  
 seid Marie? and hise britheren, James, and Joseph, and  
 56 Symount, and Judas? and hise sistris, whether thei alle ben  
 not among us? Fro whennus thanne alle thes thingis *camen*  
 57 to this? And so thei weren sclaudrid in hym. But Jhesus  
 seide to hem, A profete is not with oute worschip, but in his  
 58 owen cuntre, and in his owen hous. And he dide not there  
 manye vertues, for the vnbileue of hem.

## CAP. XIV.

1 IN that tyme Eroude tetrarke, *prynce of the fourthe part*,  
 2 herde the fame of Jhesu; and seide to hise children, This is  
 Joon Baptist, he is rysun fro deeth, and therfor vertues  
 3 worchen in hym. For Heroude hadde holde Joon, and

bounde hym, and puttide hym in to prisoun for Herodias,  
 4 the wijf of his brothir. For Joon seide to him, It is not  
 5 leueful to thee to haue hir. And he willynge to sle hym,  
 6 dredde the puple; for thei hadden hym as a prophete. But  
 in the dai of Heroudis birthe, the douztir of Herodias daun-  
 7 side in the myddil, and pleside Heroude. Wherfor with an  
 ooth he bihipte to 3yue to hir, what euere thing she hadde  
 8 axid of hym. And she bifor warned of hir modir, seide,  
 3if thou to me here the heed of Joon Baptist in a disch.  
 9 And the kyng was sorewful, but for the ooth, and for hem  
 that saten to gidere at the mete, he comaundide to be 3ouun.  
 10 And he sente, and bihedide Joon in the prisoun. And his  
 11 heed was brouzt in a dische, and it was 3ouun to the damysel,  
 12 and she bar it to hir modir. And hise disciplis camen, and  
 token his bodi, and birieden it; and thei camen, and tolden  
 13 to Jhesu. And whanne Jhesus hadde herd this thing, he  
 wente fro thennus in a boot, in to desert place bisides. And  
 whanne the puple hadde herd, thei folewiden hym on her feet  
 14 fro citees. And Jhesus 3ede out, and sai a greet puple, and  
 15 hadde reuthe on hem, and heelide the sike men of hem. But  
 whanne the euentid was com, hise disciplis camen to him,  
 and seiden, The place is desert, and the tyme is now passid;  
 lat the puple go in to townes, to bye hem mete. Jhesus  
 16 seide to hem, Thei han not nede to go; 3yue 3e hem  
 17 sumwhat to ete. Thei answeriden, We han not heere,  
 18 but fyue looues and twei fischis. And he seide to hem,  
 19 Brynge 3e hem hidur to me. And whanne he hadde co-  
 maundid the puple to sitte to meete on the heye, he took  
 fyue looues and twei fischis, and he bihelde in to heuene,  
 and blesside, and brak, and 3af to hise disciplis; and the  
 20 disciplis 3auen to the puple. And alle eten, and weren  
 fulfillid. And thei taken the relifs of brokun gobetis,  
 21 twelue cofynes ful. And the noubre of men that eten

22 was fyue thousynde of men, outakun wymmen and lytle  
 children. And anoon Jhesus compellide the disciplis to go  
 vp in to a boot, and go bifor hym ouer the see, while  
 23 he lefte the puple. And whanne the puple was left, he  
 stiede aloone in to an hil for to preie. But whanne the  
 24 euenyng was come, he was there aloone. And the boot  
 in the myddel of the see was schoggid with wawis, for  
 25 the wynd was contrarie to hem. But in the fourthe wakyng  
 26 of the nigt, he cam to hem walkyng aboute the see. And  
 thei, seyng hym walking on the see, weren disturblid, and  
 seiden, That it is a fantum; and for drede thei crieden.  
 27 And anoon Jhesus spac to hem, and seide, Haue 3e trust,  
 28 Y am; nyle 3e drede. And Petre answeride, and seide,  
 29 Lord, if thou art, comaunde me to come to thee on the  
 watris. And he seide, Come thou. And Petre 3ede doun  
 fro the boot, and walkide on the watris to come to Jhesu.  
 30 But he si3 the wynd strong, and was aferde; and whanne he  
 bigan to drenche, he criede, and seide, Lord, make me saaf.  
 31 And anoon Jhesus helde forth his hoond, and took *Petre*,  
 and seide to hym, Thou of litil feith, whi hast thou doutid?  
 32 And whanne he hadde stied in to the boot, the wynd cessid.  
 33 And thei, that weren in the boot, camen, and worschipiden  
 34 hym, and seiden, Verili, thou art Goddis sone. And whanne  
 thei hadden passid ouer the see, thei camen in to the loond  
 35 of Genesar. And whanne men of that place hadden knowe  
 hym, thei senten in to al that cuntre; and thei brou3ten to  
 36 hym alle that hadden siknesse. And thei preieden hym,  
 that thei schulden touche the hemme of his clothing; and  
 who euere touchiden weren maad saaf.

## CAP. XV.

1 THANNE the scribis and the Farisees camen to hym fro  
 2 Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns

of eldere men? for thei waisschen not her hondis, whanne  
3 thei eten breed. He answeride, and seide to hem, Whi  
breken 3e the maundement of God for 3oure tradicioun?  
4 For God seide, Honoure thi fadir and thi modir, and he that  
5 cursith fadir or modir, die bi deeth. But 3e seien, Who euer  
6 seith to fadir or modir, What euere 3ifte is of me, it schal  
profite to thee; and he hath not worschapid his fadir or his  
modir; and 3e han maad the maundement of God voide for  
7 3oure tradicioun. Ypocritis, Isaie, the prophete, prophesiede  
8 wel of 3ou, and seide, This puple honourith me with lippis,  
9 but her herte is fer fro me; and thei worschipen me with  
outen cause, techynge the doctrines and maundementis of  
10 men. And whanne the puple weren clepid to gidere to hym,  
11 he seide to hem, Here 3e, and vndurstonde 3e. That thing  
that entrith in to the mouth, defoulith not a man; but that  
thing that cometh out of the mouth, defoulith a man.  
12 Thanne hise disciplis camen, and seiden to hym, Thou  
knowist, that, if this word be herd, the Farisees ben sclaudrid?  
13 And he answeride, and seide, Eueri plauntyng, that my fadir  
of heuene hath not plauntid, shal be drawun vp by the roote.  
14 Suffre 3e hem; thei ben blynde, and leederis of blynde men.  
And if a blynd man lede a blynd man, bothe fallen down in  
15 to the diche. Petre answeride, and seide to hym, Expowne  
16 to vs this parable. And he seide, 3it 3e ben also with oute  
17 vndurstandyng? Vndurstonden 3e not, that al thing that  
entrith in to the mouth, goith in to the wombe, and is sent  
18 out in to the goyng awei? But tho thingis that comen forth  
fro the mouth, goon out of the herte, and tho thingis de-  
19 foulen a man. For of the herte goon out yuele thou3tis,  
mansleyngis, auowtries, fornyaciouns, theftis, fals wites-  
20 syngis, blasfemyes. Thes thingis it ben that defoulen a  
man; but to ete with hondis not waischun, defoulith not  
21 a man. And Jhesus 3ede out fro thennus, and wente in to

22 the coostis of Tیره and Sidon. And lo! a womman of  
 Canane ȝede out of tho coostis, and criede, and seide to him,  
 Lord, the sone of Daudid, haue merci on me; my douȝter  
 23 is yuel traueilid of a feend. And he answeride not to hir  
 a word. And hise disciplis camen, and preieden hym, and  
 24 seiden, Leue thou hir, for she crieth aftir vs. He answeride,  
 and seide, Y am not sent, but to the scheep of the hous of  
 25 Israel that perischiden. And she cam, and worschhipide hym,  
 26 and seide, Lord, helpe me. Which answeride, and seide, It  
 is not good to take the breed of children, and caste to  
 27 houndis. And she seide, ȝhis, Lord; for whelpis eten of  
 the crummes, that fallen doun fro the bord of her lordis.  
 28 Thanne Jhesus answeride, and seide to hir, A! womman,  
 thi feith is greet; be it doon to thee, as thou wolt. And hir  
 29 douȝtir was helid fro that hour. And whanne Jhesus hadde  
 passed fro thennus, he cam bisidis the see of Galilee. And  
 30 he ȝede vp in to an hil, and sat there. And myche puple  
 cam to hym, and hadden with hem doumbe men and crokid,  
 feble and blynde, and many other; and thei castiden doun hem  
 31 at hise feet. And he helide hem, so that the puple wondriden  
 seyng doumbe men spekyng, and crokid goyng, blynde  
 32 men seyng; and thei magnyfieden God of Israel. And  
 Jhesus, whanne hise disciplis weren clepid to gidere, seide  
 to hem, Y haue reuthe of the puple, for thei han abiden now  
 thre daies with me, and han no thing to ete; and Y wole not  
 33 leeue hem fastyng, lest thei failen in the weie. And the  
 disciplis seien to him, Wherof thanne so many looues among  
 34 vs in desert, to fulfille so greet a puple? And Jhesus seide to  
 hem, How many looues han ȝe? And thei seiden, Seuene,  
 35 and a fewe smale fisshis. And he comaundide to the puple,  
 36 to sitte to mete on the erthe. And he took seuene looues  
 and fyue fisshis, and dide thankyngis, and brak, and ȝaf to  
 37 hise disciplis; and the disciplis ȝauen to the puple. And



alle eten, and weren fulfillid, and thei token that that was left  
 38 of relifes, seune lepis fulle. And thei that eten weren foure  
 thousande of men, with outen litle children and wymmenn.  
 39 And whanne he hadde left the puple, he wente vp in to a  
 boot, and cam in to the coostis of Magedan,

## CAP. XVI.

1 AND the Farisees and the Saducees camen to hym tempt-  
 ynge, and preieden hym to schewe hem a tokene fro heuene.  
 2 And he answeride, and seide to hem, Whanne the euentid is  
 3 comun, 3e seien, It schal be clere, for heuene is rodi; and  
 the morewtid, To dai tempest, for heuene schyneth heueli.  
 4 Thanne 3e kunne deme the face of heuene, but 3e moun not  
 wite the tokenes of tymes. An yuel generacioun and auou-  
 tresse sekith a tokene; and a tokene schal not be 3ouun  
 to it, but the tokene of Jonas, the profete. And whanne he  
 5 hadde left hem, he wente forth. And whanne his disciplis  
 6 camen ouer the see, thei for3aten to take looues. And he  
 seide to hem, Biholde 3e, and be war of the soure dow3 of  
 7 Farisees and Saducees. And thei thou3ten among hem, and  
 8 seiden, For we han not take looues. But Jhesus witynge  
 seide to hem, What thenken 3e among 3ou of litel feith, for 3e  
 9 han not looues? 3it vndurstonden not 3e, nether han mynde  
 of fyue looues in to fyue thousande of men, and hou many  
 10 cofyns 3e token? nether of seune looues in to foure thou-  
 11 synde of men, and hou many lepis 3e token? Whi vndur-  
 stonden 3e not, for Y seide not to 3ou of breed, Be 3e war of  
 12 the sourdow3 of Farisees and of Saducees? Thanne thei  
 vndurstonden, that he seide not to be war of sourdow3 of  
 13 looues, but of the techyng of Farisees and Saducees. And  
 Jhesus cam in to the parties of Cesarie of Filip, and axide  
 hise disciplis, and seide, Whom seien men to be mannus  
 14 sone? And thei seiden, Summe Joon Baptist; othere

15 Elie ; and othere Jeremye, or oon of the prophetis. Jhesus  
 16 seide to hem, But whom seien 3e me to be? Symount  
 Petre answeride, and seide, Thou art Crist, the sone of God  
 17 lyuyng. Jhesus answeride, and seide to him, Blessid art  
 thou, Symount Bariona ; for fleisch and blood schewide not  
 18 to thee, but my fadir that is in heuenes. And Y seie to thee,  
 that thou art Petre, and on this stoon Y schal bilde my  
 chirche, and the 3atis of helle schulen not haue mi3t azens it.  
 19 And to thee Y shal 3yue the keies of the kingdom of heuenes ;  
 and what euer thou shalt bynde on erthe, schal be boundun  
 also in heuenes ; and what euer thou schalt vnbynde on  
 20 erthe, schal be vnbounden also in heuenes. Thanne he  
 comaundide to hise disciplis, that thei schulden seie to no man,  
 21 that he was Crist. Fro that tyme Jhesus bigan to schewe to  
 hise disciplis, that it bihofte hym go to Jerusalem, and suffre  
 many thingis, of the eldere men, and of scribis, and princis of  
 22 prestis ; and be slayn, and the thridde dai to rise a3en. And  
 Petre took hym, and bigan to blame him, and seide, Fer be  
 23 it fro thee, Lord ; this thing schal not be to thee. And he  
 turnede, and seide to Petre, Sathanas, go after me ; thou art  
 a sclandre to me ; for thou sauerist not tho thingis that ben  
 24 of God, but tho thingis that ben of men. Thanne Jhesus  
 seide to his disciplis, If ony man wole come after me, denye  
 25 he hym silf, and take his cros, and sue me ; for he that wole  
 make his lijf saaf, shal leese it ; and he that schal leese his lijf  
 26 for me, schal fynde it. For what profitith it to a man, if he  
 wynne al the world, and suffre peiryng of his soule ? or what  
 27 chaunging schal a man 3yue for his soule ? For mannes  
 sone schal come in glorie of his fader, with his aungels, and  
 28 thanne he schal 3elde to ech man after his werkis. Treuli  
 Y seie to 3ou, ther ben summe of hem that stonden here,  
 which schulen not taste deth, til thei seen mannus sone  
 comyng in his kyngdom.

## CAP. XVII.

1 AND after sixe daies Jhesus took Petre, and James, and  
 2 Joon, his brother, and ledde hem aside in to an hiz hil, and  
 was turned in to an othir licnesse bifor hem. And his face  
 schone as the sunne; and hise clothis weren maad white as  
 3 snowe. And lo! Moises and Elie apperiden to hem, and  
 4 spaken with hym. And Petre answeride, and seide to Jhesu,  
 Lord, it is good vs to be here. If thou wolt, make we here  
 thre tabernaclis; to thee oon, to Moises oon, and oon to  
 5 Elye. 3it the while he spak, lo! a bri3t cloude ouer-  
 schadewide hem; and lo! a voice out of the cloude, that  
 seide, This is my dereworth sone, in whom Y haue wel  
 6 pleside to me; here 3e hym. And the disciplis herden, and  
 7 felden doun on her faces, and dredden greetli. And Jhesus  
 cam, and touchide hem, and seide to hem, Rise vp, and nyle  
 8 3e drede. And thei liften vp her i3en, and saien no man, but  
 9 Jhesu aloone. And as thei camen doun of the hille, Jhesus  
 comaundide to hem, and seide, Seie 3e to no man the  
 10 visiou, til mannus sone rise a3en fro deeth. And his dis-  
 ciplis axiden hym, and seiden, What thanne seien the scribis,  
 11 that it bihoueth that Elie come first? He answeride, and  
 seide to hem, Elie schal come, and he schal restore alle  
 12 thingis. And Y seie to 3ou, that Elie is nowe comun, and  
 thei knewen hym not, but thei diden in him what euer thingis  
 thei wolden; and so mannus sone schal suffre of hem.  
 13 Thanne the disciplis vndurstoden, that he seide to hem of  
 14 Joon Baptist. And whanne he cam to the puple, a man cam  
 to hym, and felde doun on *hise* knees bifor him, and seide,  
 Lord, haue merci on my sone; for he is lunatike, and  
 suffrith yuele, for ofte tymes he fallith in to the fier, and ofte  
 15 tymes in to water. And Y brou3te hym to thi disciplis,  
 16 and thei my3ten not heele hym. Jhesus answeride, and seide,

A! thou generacion vnbeleueful and weiward; hou long schal  
 Y be with 3ou? hou long schal Y suffre 3ou? Brynge 3e  
 17 hym hider to me. And Jhesus blamede hym, and the deucl  
 wente out fro hym; and the child was heeled fro that  
 18 our. Thanne the disciplis camen to Jhesu priueli, and seiden  
 19 to hym, Whi my3ten not we caste hym out? Jhesus seith to  
 hem, For 3oure vnbeleue. Treuli Y seie to 3ou, if 3e han  
 feith, as a corn of seneueye, 3e schulen seie to this hil, Passe  
 thou hennus, and it schal passe; and no thing schal be vn-  
 20 possible to 3ou; but this kynde is not caste out, but bi  
 21 preiyng and fastyng. And whilis thei weren abidyng  
 togidere in Galilee, Jhesus seide to hem, Mannus sone schal  
 22 be bitraied in to the hondis of men; and thei schulen sle  
 23 hym, and the thridde day he schal rise a3en to lijf. And  
 thei weren ful sori. And whanne thei camen to Cafarnaum,  
 thei that token tribute, camen to Petre, and seiden to hym,  
 24 3oure maister payeth not tribute? And he seide, 3his. And  
 whanne he was comen in to the hous, Jhesus cam bifor hym,  
 and seide, Symount, what semeth to thee? Kyngis of erthe,  
 of whom taken thei tribute? of her sones, ether of aliens?  
 25 And he seide, Of aliens. Jhesus seide to hym, Thanne sones  
 26 ben fre. But that we sclaudre hem not, go to the see, and  
 caste an hook, and take thilke fisch that first cometh vp;  
 and, whanne his mouth is opened, thou schalt fynde a stater,  
 and 3yue for thee and for me.

## CAP. XVIII.

1 IN that our the disciplis camen to Jhesu, and seiden, Who,  
 2 gessist thou, is gretter in the kyngdom of heuenes? And  
 Jhesus clepide a litil child, and putte hym in the myddil of  
 3 hem; and seide, Y seie treuthe to 3ou, but 3e be turned, and  
 maad as litte children, 3e schulen not entre in to the kyngdom

4 of heuenes. Therfor who euer mekith hym as this litil child,  
 5 he is gretter in the kyngdom of heuenes. And he that res-  
 6 seyeth o siche litil child in my name, resseyeth me. But  
 who so sclaudrith oon of these smale, that bileuen in me, it  
 spedith to hym that a mylnstoon of assis be hangid in his  
 7 necke, and he be drenchid in the depnesse of the see. Woo-  
 to the world, for sclaudris; for it is nede that sclaudris  
 come; netheles wo to thilke man bi whom a sclandre  
 8 cometh. And if thin hoond or thi foot sclaudreth thee,  
 kitte it of, and caste awei fro thee. It is betere to thee to  
 entre to lijf feble, ethir crokid, than hauynge tweyne hoondis  
 9 or twey feet to be sent in to euerlastynge fier. And if thin  
 i3e sclandere thee, pulle it out, and caste awei fro thee. It  
 is betere to thee with oon i3e to entre in to lijf, thanne hau-  
 10 ynge tweyn i3en to be sent in to the fier of helle. Se 3e, that  
 3e dispise not oon of these litle. For Y seie to 3ou, that the  
 aungels of hem in heuenes seen euermore the face of my  
 11 fadir that is in heuenes. For mannus sone cam to saue that  
 12 thing that perischide. What semeth to 3ou? If ther weren  
 to sum man an hundrid scheep, and oon of hem hath errid,  
 whethir he schal not leeuie nynti and nyne in desert, and schal  
 13 go to seche that that erride? And if it falle that he fynde it,  
 treuli Y seie to 3ou, that he schal haue ioye theron more  
 14 than on nynti and nyne that erriden not. So it is not the  
 wille bifor 3oure fadir that is in heuenes, that oon of these  
 15 litle perische. But if thi brother synneth a3ens thee, go thou,  
 and repreue hym, bitwixe thee and hym aloone; if he herith  
 16 thee, thou hast wonnun thi brother. And if he herith thee  
 not, take with thee oon or tweyne, that euery word stonde in  
 17 the mouth of tweyne or thre witnessis. And if he herith not  
 hem, seie thou to the chirche. But if he herith not the  
 18 chirche, be he as an hethen and a puppican to thee. Y seie  
 to 3ou treuli, what euer thingis 3e bynden on erthe, tho

schulen be boundun also in heuene; and what euer thingis 3e  
 vnbynden on erthe, tho schulen be vnboundun also in heuene.  
 19 Eftsoone Y seie to 3ou, that if tweyne of 3ou consenten on the  
 erthe, of every thing what euer thei axen, it schal be don to  
 20 hem of my fadir that is in heuenes. For where tweyne or  
 thre ben gaderid in my name, there Y am in the myddil of  
 21 hem. Thanne Petre cam to hym, and seide, Lord, how ofte  
 schal my brother synne azens me, and Y schal for3yue hym?  
 22 Whether til seuen tymes? Jhesus seith to hym, Y seie not  
 to thee, til seuene sithis; but til seuenti sithis seuene sithis.  
 23 Therfor the kyngdom of heuenes is liced to a kyng, that  
 24 wolde rekyn with hise seruauntis. And whanne he bigan to  
 rekene, oon that ou3te ten thousynde talentis, was brou3t to  
 25 hym. And whanne he hadde not wherof to 3elde, his lord  
 comaundide hym to be seld, and his wijf, and children, and  
 26 alle thingis that he hadde, and to be paid. But thilke ser-  
 uaunt felde doun, and preiede hym, and seide, Haue pacience  
 27 in me, and Y schal 3elde to thee alle thingis. And the lord  
 hadde merci on that seruaunt, and suffride hym to go, and  
 28 for3af to hym the dette. But thilke seruaunt 3ede out, and  
 foonde oon of his euen seruauntis, that ou3te hym an hundrid  
 pens; and he helde hym, and stranglide hym, and seide,  
 29 3elde that that thou owest. And his euen seruaunt felle  
 doun, and preyede hym, and seide, Haue pacience in me, and  
 30 Y schal quyte alle thingis to thee. But he wolde not; but  
 wente out, and putte hym in to prisoun, til he paidede al the  
 31 dette. And hise euen seruauntis, seyng the thingis that weren  
 don, soreweden greetli. And thei camen, and telden to her  
 32 lord alle the thingis that weren don. Thanne his lord clepide  
 hym, and seide to hym, Wickid seruaunt, Y for3af to thee al  
 33 the dette, for thou preiedist me. Therfor whether it bihouede  
 not also thee to haue merci on thin euen seruaunt, as Y hadde  
 34 merci on thee? And his lord was wroth, and took hym to

35 turmentouris, til he paiede al the dette. So my fadir of  
 heuene schal do to 3ou, if 3e for3yuen not euery man to his  
 brother, of 3oure hertes.

## CAP. XIX.

1 AND it was don, whanne Jhesus hadde endid these wordis,  
 he passide fro Galilee, and cam in to the coostis of Judee  
 2 ouer Jordan. And myche puple suede him, and he heelide  
 3 hem there. And Farisees camen to him, temptynge him,  
 and seiden, Whether it be leueful to a man to leue his wijf,  
 4 for ony cause? Which answeride, and seide to hem, Han 3e  
 not red, for he that made men at the bigynnyng, made hem  
 5 male and female? And he seide, For this thing a man schal  
 leue fadir and modir, and he schal draw to his wijf; and  
 6 thei schulen be tweyne in o fleisch. And so thei ben not now  
 tweyne, but o fleisch. Therfor a man departe not that thing  
 7 that God hath ioyned. Thei seien to hym, What thanne  
 comaundide Moises, to 3yue a libel of forsakyng, and to leue  
 8 of? And he seide to hem, For Moises, for the hardnesse of  
 3oure herte, suffride 3ou leue 3oure wyues; but fro the  
 9 bigynnyng it was not so. And Y seie to 3ou, that who euer  
 leueth his wijf, but for fornyacioun, and weddith another,  
 doith letcherie; and he that weddith the forsakun *wijf*, doith  
 10 letcherie. His disciplis seien to him, If the cause of a man  
 11 with a wijf is so, it spedith not to be weddid. And he seide  
 to hem, Not alle men taken this word; but to whiche it  
 12 is 3ounn. For ther ben geldingis, whiche ben thus born of  
 the modris wombe; and ther ben geldyngis, that ben maad  
 of men; and there ben geldyngis, that han geldid hem silf,  
 for the kyngdom of heuenes. He that may take, take he.  
 13 Thanne litle children weren brouzte to hym, that he schulde  
 putte hondis to hem, and preie. And the disciplis blamyden

14 hem. But Jhesus seide to hem, Suffre 3e that litle children  
 come to me, and nyle 3e forbede hem; for of siche is the  
 15 kyngdom of heuenes. And whanne he hadde put to hem  
 16 bondis, he wente fro thennus. And lo! oon cam, and seide  
 to hym, Good maister, what good schal Y do, that Y haue  
 17 euerlastyngelijf? Which seith to hym, What axist thou me  
 of good thing? There is o good God. But if thou wolt  
 18 entre to lijf, kepe the comaundementis. He seith to hym,  
 Whiche? And Jhesus seide, Thou schalt not do mansley-  
 19 ing, thou schalt not do auowtrie, thou schalt not do thefte,  
 thou schalt not seie fals witnessyng; worschipe thi fadir and  
 20 thi modir, and, thou schalt loue thi neibore as thi silf. The  
 3onge man seith to hym, Y haue kept alle these thingis fro  
 21 my 3outhe, what 3it failith to me? Jhesus seith to hym,  
 If thou wolt be perfite, go, and sille alle thingis that thou  
 hast, and 3yue to pore men, and thou schalt haue tresoure in  
 22 heuene; and come, and sue me. And whanne the 3ong  
 man hadde herd these wordis, he wente awei sorewful, for he  
 23 hadde many possessiouns. And Jhesus seide to hise dis-  
 ciplis, Y seie to 3ou treuthe, for a riche man of hard schal  
 24 entre in to the kyngdom of heuenes. And eftsoone Y seie to  
 3ou, it is lizter a camel to passe thorou a needlis i3e, thanne a  
 25 riche man to entre in to the kyngdom of heuens. Whanne  
 these thingis weren herd, the disciplis wondriden greetli, and  
 26 seiden, Who thanne may be saaf? Jhesus bihelde, and seide  
 to hem, Anentis men this thing is impossible; but anentis  
 27 God alle thingis ben possible. Thanne Petre answeride, and  
 seide to hym, Lo! we han forsake alle thingis, and we han  
 28 suede thee; what thanne schal be to vs? Jhesus seide to  
 hem, Truli I seie to 3ou, that 3e that han forsake alle thingis,  
 and han sued me, in the regeneracioun whanne mannus sone  
 schal sitte in the sete of his maieste, 3e schulen sitte on  
 29 twelue setis, demynge the twelue kynredis of Israel. And



euery man that forsakith hous, britheren or sistren, fadir or modir, wijf ethir children, or feeldis, for my name, he schal take an hundrid foold, and schal welde euerlastyng lijf.  
 30 But manye schulen be, the firste the laste, and the laste the firste.

## CAP. XX.

1 THE kyngdom of heuenes is lijc to an housbonde man, that wente out first bi the morewe, to hire werk men in  
 2 to his vynezerd. And whanne the couenaunt was maad with werk men, of a peny for the dai, he sente hem in to  
 3 his vynezerd. And he zede out aboute the thridde our, and  
 4 say othere stondyng idel in the chepyng. And he seide to hem, Go ze also in to myn vynzerd, and that that schal  
 5 be riztful, Y schal zvue to zou. And thei wenten forth. Eftsoones he wente out aboute the sixte our, and the nynthe,  
 6 and dide in lijck maner. But aboute the elleuenthe our he wente out, and foond other stondyng; and he seide to  
 7 hem, What stonden ze idel here al dai? Thei seien to him, For no man hath hirid vs. He seith to hem, Go ze also  
 8 in to my vynezerd. And whanne euenyng was comun, the lord of the vynezerd seith to his procuratoure, Clepe the  
 9 the laste til to the firste. And so whanne thei weren comun, that camen aboute the elleuenthe our, also thei token eueryche  
 10 of hem a peny. But the firste camen, and demeden, that thei schulden take more, but thei token ech oon bi hem silf a  
 11 peny; and in the takyng grutchiden azens the hosebonde  
 12 man, and seiden, These laste wrouzten oon our, and thou hast maad hem euen to vs, that han born the charge of the  
 13 dai, and heete? And he answeride to oon of hem, and seide, Freend, Y do thee noon wrong; whether thou hast  
 14 not acordid with me for a peny? Take thou that that is

thin, and go; for Y wole 3yue to this laste *man*, as to thee.  
 15 Whether it is not leueful to me to do that that Y wole?  
 16 Whether thin ize is wicked, for Y am good? So the laste  
 schulen be the firste, and the firste the laste; for many ben  
 17 clepid, but fewe *ben* chosun. And Jhesus wente vp to Jeru-  
 salem, and took hise twelue disciplis in priuete, and seide to  
 18 hem, Lo! we goon vp to Jerusalem, and mannus sone schal  
 be bitakun to princis of prestis, and scribis; and thei schulen  
 19-condempne him to deeth. And thei schulen bitake hym to  
 hethene men, for to be scorned, and scourgid, and crucified;  
 20 and the thridde day he schal rise a3en *to lijf*. Thanne the  
 modir of the sones of Zebedee cam to hym with hir sones,  
 21 onourynge, and axynge sum thing of hym. And he seide  
 to hir, What wolt thou? She seith to hym, Seie that thes  
 tweyne my sones sitte, oon at thi ri3thalf, and oon at thi  
 22 lefthalf, in thi kyngdom. Jhesus answeride, and seide, 3e  
 witen not what 3e axen. Moun 3e drynke the cuppe which  
 23 Y schal drynke? Thei seien to hym, We moun. He seith  
 to hem, 3e schulen drinke my cuppe; but to sitte at my  
 ri3thalf or lefthalf, it is not myn to 3yue to 3ou; but to  
 24 whiche it is maad redi of my fadir. And the ten herynge,  
 25 hadden indignacioun of the twei britheren. But Jhesus  
 clepide hem to hym, and seide, 3e witen, that princis of  
 hethene men ben lordis of hem, and thei that ben gretter,  
 26 vsen power on hem. It schal not be so among 3ou; but  
 who euer wole be maad gretter among 3ou, be he 3oure  
 27 mynystre; and who euer among 3ou wole be the firste, he  
 28 schal be 3oure seruaunt. As mannus sone cam not to be  
 seruyd, but to serue, and to 3yue his lijf redempcioun  
 29 for manye. And whanne thei 3eden out of Jerico, miche  
 30 puple suede him. And lo! twei blynde men saten bisydis  
 the weie, and herden that Jhesus passide; and thei crieden,  
 and seiden, Lord, the sone of Dauid, haue merci on vs.

31 And the puple blamede hem, that thei schulden be stille;  
 and thei crieden the more, and seiden, Lord, the sone of  
 32 Dauid, haue merci on vs. And Jhesus stood, and clepide  
 33 hem, and seide, What wolen 3e, that Y do to 3ou? Thei  
 34 seien to him, Lord, that oure 3en be opened. And Jhesus  
 hadde merci on hem, and touchide her 3en; and anoon  
 thei sayen, and sueden him.

## CAP. XXI.

1 AND whanne Jhesus cam ny3 to Jerusalem, and cam to  
 Bethfage, at the mount of Olyuete, thanne sente he his twei  
 2 disciplis, and seide to hem, Go 3e in to the castel that is  
 a3ens 3ou, and anoon 3e schulen fynde an asse tied, and a  
 3 colt with hir; vntien 3e, and brynge to me. And if ony  
 man seie to 3ou ony thing, seie 3e, that the Lord hath nede  
 4 to hem; and anoon he schal leue hem. Al this was doon,  
 that that thing schulde be fulfillid, that was seid bi the  
 5 prophete, seiynge, Seie 3e to the dou3ter of Syon, Lo! thi  
 kyng cometh to thee, meke, sittyng on an asse, and a  
 6 fole of *an asse* vnder 3ok. And the disciplis 3eden, and  
 7 diden as Jhesus comaundide hem. And thei brou3ten an  
 asse, and the fole, and leiden her clothis on hem, and maden  
 8 hym sitte aboue. And ful myche puple strewiden her clothis  
 in the weie; othere kittiden braunchis of trees, and strewiden  
 9 in the weie. And the puple that wente bifore, and that  
 sueden, crieden, and seiden, Osanna to the sone of Dauid;  
 blessid is he that cometh in the name of the Lord; Osanna  
 10 in hi3 thingis. And whanne he was entrid in to Jerusalem,  
 11 al the citee was stirid, and seide, Who is this? But the  
 puple seide, This is Jhesus, the prophete, of Nazareth of  
 12 Galilee. And Jhesus entride in to the temple of God, and  
 castide out of the temple alle that bou3ten and solden; and

he turnede vpsedoun the bordis of chaungeris, and the  
 13 chayeris of men that solden culueris. And he seith to hem,  
 It is writun, Myn hous schal be clepid an hous of preier;  
 14 but 3e han maad it a denne of theues. And blynde and  
 crokid camen to hym in the temple, and he heelide hem.  
 15 But the princis of prestis and scribis, seyng the merueilouse  
 thingis that he dide, and children cryng in the temple,  
 and seyng, Osanna to the sone of Dauid, hadden indig-  
 16 nacioun, and seiden to hym, Herist thou what these seien?  
 And Jhesus seide to hem, 3he; whether 3e han neuer redde,  
 That of the mouth of 3onge children, and of soukyng  
 17 childryn, thou hast maad perfit heriyng? And whanne he  
 hadde left hem, he wente forth out of the citee, in to  
 Bethanye; and there he dwelte, and tau3te hem of the  
 18 kyngdom of God. But on the morowe, he, turnyng 3en  
 19 in to the citee, hungride. And he saye a fige tree bisidis  
 the weie, and cam to it, and foond no thing ther ynne but  
 leeuves oneli. And he seide to it, Neuer fruyt come forth of  
 thee, in to with outen eende, And anoon the fige tre was  
 20 dried vp. And disciplis sawen, and wondriden, seiynge,  
 21 Hou anoon it driede. And Jhesus answeride, and seide  
 to hem, Treuli Y seie to 3ou, if 3e haue feith, and douten  
 not, not oonli 3e schulen do of the fige tree, but also if 3e  
 seyn to this hil, Take, and caste thee in to the see, it schal  
 22 be don so. And alle thingis what euere 3e bileuyng  
 23 schulen axe in preyer, 3e schulen take. And whanne he  
 cam in to the temple, the princis of prestis and elder men  
 of the puple camen to hym that tau3te, and seiden, In  
 what power doist thou these thingis? and who 3af thee  
 24 this power? Jhesus answeride, and seide to hem, And  
 Y schal axe 3ou o word, the which if 3e tellen me, Y  
 25 schal seie to 3ou, in what power Y do these thingis. Of  
 wennys was the baptym of Joon; of heuene, or of men?

26 And thei thouzten with ynne hem silf, seiynge, If we seien of  
heuene, he schal seie to vs, Whi thanne bileuen ze not to  
hym? If we seien of men, we dreden the puple, for alle  
27 hadden Joon as a prophete. And thei answeriden to  
Jhesu, and seiden, We witen not. And he seide to hem,  
Nether Y seie to zou, in what power Y do these thingis.  
28 But what semeth to zou? A man hadde twey sones; and  
he cam to the firste, and seide, Sone, go worche this dai  
29 in my vynzerd. And he answeride, and seide, Y nyle;  
30 but afterward he forthouzte, and wente forth. But he cam  
to the tother, and seide on lijk maner. And he answeride,  
31 and seide, Lord, Y go; and he wente not. Who of the  
tweyne didde the fadris wille? Thei seien to hym, The firste.  
Jhesus seith to hem, Treuli Y seie to zou, for pupplicans  
and hooris schulen go bifor zou in to the kyngdom of God.  
32 For Joon cam to zou in the weie of rijtwisnesse, and ze  
bileueden not to him; but pupplicans and hooris bileueden  
to hym. But ze sayn, and hadden no forthenkyng aftir,  
33 that ze bileueden to hym. Here ze another parable. There  
was an hosebonde man, that plauntide a vynzerd, and  
heggide it aboute, and dalfe a presour ther ynne, and bildide  
a tour, and hiride it to erthe tilieris, and wente fer in  
34 pilgrimage. But whanne the tyme of fruytis neizede, he  
sente his seruauntis to the erthe tilieris, to take fruytis of  
35 it. And the erthetilieris token his seruauntis, and beeten  
the toon, thei slown another, and thei stonyden another.  
36 Eftsoone he sente othere seruauntis, mo than the firste,  
37 and in lijk maner thei diden to hem. And at the laste  
he sente his sone to hem, and seide, Thei schulen drede  
38 my sone. But the erthe tilieris, seyng the sone, seiden  
with ynne hem self, This is the eire; come ze, sle we hym,  
39 and we schulen haue his eritage. And thei token, and  
40 castiden hym out of the vynzerd, and slown *hym*. Therfor

whanne the lord of the vynezerd schal come, what schal  
 41 he do to thilke erthe tilieris? Thei seien to hym, He schal  
 leese yuele the yuele men, and he schal sette to hire his  
 vynezerd to othere erthelileris, whyche schulen zelde to hym  
 42 fruyt in her tymes. Jhesus seith to hem, Redden 3e neuer  
 in scripturis, The stoon which bilderis repreueden, this is  
 maad in to the heed of the corner? Of the Lord this  
 43 thing is don, and it is merueilous bifor oure 13en. Therfor  
 Y seie to 3ou, that the kyngdom of God schal be takun  
 fro 3ou, and shal be 3ouun to a folc doynge fruytis of it.  
 44 And he that schal falle on this stoon, schal be brokun;  
 45 but on whom it schal falle, it schal al tobrise hym. And  
 whanne the princes of prestis and Farisees hadden herd  
 46 hise parablis, thei knewen that he seide of hem. And thei  
 sou3ten to holde hym, but thei dredden the puple, for thei  
 hadden hym as a prophete.

## CAP. XXII.

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

weddyngis ben redi, but thei that weren clepid to the feeste,  
 9 weren not worthi. Therfor go 3e to the endis of weies,  
 and whom euere 3e fynden, clepe 3e to the weddyngis.  
 10 And hise seruauntis 3eden out in to weies, and gadriden  
 togider alle that thei founden, good and yuele; and the  
 11 bridale was fulfillid with men sittynge at the mete. And  
 the kyng entride, to se men sittynge at the mete; and  
 12 he siz3e there a man not clothid with bride cloth. And  
 he seide to hym, Freend, hou entridist thou hidir with out  
 13 bride clothis? And he was doumbe. Thanne the kyng  
 bad hise mynystris, Bynde hym bothe hondis and feet, and  
 sende 3e him in to vtmer derknessis; there schal be wepyng  
 14 and grentyng of teeth. For many ben clepid, but fewe *ben*  
 15 chosun. Thanne Farisees 3eden awei, and token a counsel  
 16 to take Jhesu in word. And thei senden to hym her disciplis,  
 with Erodians, and seien, Maister, we witen, that thou art  
 sothefast, and thou techist in treuthe the weie of God, and  
 thou chargist not of ony man, for thou biholdist not the  
 17 persooone of men. Therfor seie to vs, what it seemeth to  
 thee. Is it leueful that tribute be 3ouun to the emperoure,  
 18 ether nay? And whanne Jhesus hadde knowe the wickid-  
 nesse of hem, he seide, Ypocritis, what tempten 3e me?  
 19 Schewe 3e to me the prynte of the money. And thei  
 20 brou3ten to hym a peny. And Jhesus seide to hem, Whos  
 21 is this ymage, and the wrytyng aboue? Thei seien to hym,  
 The emperouris. Thanne he seide to hem, Therfor 3elde  
 3e to the emperoure tho thingis that ben the emperouris, and  
 22 to God tho thingis that ben of God. And thei herden, and  
 23 wondriden; and thei leften hym, and wenten away. In that  
 dai Saduceis, that seien there is no risyng a3en *to lijf*, camen  
 24 to hym, and axiden him, and seiden, Mayster, Moises seide,  
 if ony man is deed, not hauynge a sone, that his brother  
 25 wedde his wijf, and reise seed to his brothir. And seuen

britheren weren at vs; and the firste weddide a wijf, and  
 is deed. And he hadde no seed, and lefte his wijf to his  
 26 brother; also the secounde, and the thridde, til to the  
 27 28 seuenthe. But the laste of alle, the woman is deed. Also in  
 the risyng azen *to lijf*, whose wijf of the seuene schal sche  
 29 be? for alle hadden hir. Jhesus answeride, and seide to  
 hem, 3e erren, and 3e knowen not scripturis, ne the vertu  
 30 of God. For in the rysyng azen *to lijf*, nether thei schulen  
 wedde, nethir schulen be weddid; but thei ben as the  
 31 aungels of God in heuene. And of the risyng azen of deed  
 men, han 3e not red, that is seid of the Lord, that seith  
 32 to 3ou, Y am God of Abraham, and God of Ysaac, and  
 God of Jacob? he is not God of deede men, but of luyng  
 33 men. And the puple herynge, wondriden in his techyng.  
 34 And Fariseis herden that he hadde put silence to Saduceis,  
 35 and camen togidere. And oon of hem, a techere of the  
 36 lawe, axide Jhesu, and temptide him, Maistir, which is a  
 37 greet maundement in the lawe? Jhesus seide to him, Thou  
 schalt loue thi Lord God, of al thin herte, and in al thi soule,  
 38 and in al thi mynde. This is the firste and the moste  
 39 maundement. And the secounde is lijk to this; Thou  
 40 schalt loue thi neizbore as thi silf. In these twey maunde-  
 41 mentis hangith al the lawe and the profetis. And whanne  
 the Farisees weren gederid togidere, Jhesus axide hem,  
 42 and seide, What semeth to 3ou of Crist, whos sone is he?  
 43 Thei seien to hym, Of Daudid. He seith to hem, Hou  
 44 thanne Daudid in spirit clepith hym Lord, and seith, The  
 Lord seide to my Lord, Sitte on my ri3thalf, til Y putte  
 45 thin enemyes a stool of thi feet? Thanne if Daudid clepith  
 46 hym Lord, hou is he his sone? And no man mi3te answe-  
 re a word to hym, nethir ony man was hardi fro that day, to  
 axe hym more.



## CAP. XXIII.

1 THANNE Jhesus spac to the puple, and to hise disciplis,  
 2 and seide, On the chayere of Moises, scribis and Farisees han  
 3 sete. Therfor kepe 3e, and do 3e alle thingis, what euer  
 thingis thei seien to you. But nyle 3e do aftir her werkis;  
 4 for thei seien, and don not. And thei bynden greuouse  
 chargis, and that moun not be borun, and putten on  
 schuldris of men; but with her fyngur thei wolen not moue  
 5 hem. Therfor thei don alle her werkis that thei be seen of  
 men; for thei drawn abrood her filateries, and magnifien  
 6 hemmes. And thei louen the first sitting placis in soperis,  
 7 and the first chaieris in synagogis; and salutaciouns in  
 8 chepyng, and to be clepid of men maystir. But nyle 3e be  
 clepid maister; for oon is 3oure maystir, and alle 3e ben  
 9 britheren. And nyle 3e clepe to 3ou a fadir on erthe, for oon is  
 10 3our fadir, that is in heuenes. Nether be 3e clepid maistris,  
 11 for oon is 3oure maister, Crist. He that is grettest among  
 12 3ou, schal be 3oure mynystre. For he that hieth himself,  
 schal be mekid; and he that mekith hym silf, schal be  
 13 enhaunsid. But wo to 3ou, scribis and Farisees, ipocritis,  
 that closen the kyngdom of heuenes bifore men; and 3e  
 14 entren not, nether suffren men entrynge to entre. Wo to  
 3ou, scribis and Farisees, ipocritis, that eten the housis of  
 widowis, and preien bi longe preier; for this thing 3e schulen  
 15 take more doom. Wo to 3ou, scribis and Farisees, ypcritis,  
 that goon aboute the see and the loond, to make o prosilite;  
 and whanne he is maad, 3e maken hym a sone of helle,  
 16 double more than 3e *ben*. Wo to 3ou, blynde lederis, that  
 seien, Who euer swerith bi the temple of God, it is no thing;  
 17 but he that swerith in the gold of the temple, is dettoure. 3e  
 foolis and blynde, for what is grettere, the gold, or the temple  
 18 that halewith the gold? And who euer swerith in the auter,

it is no thing ; but he that swerith in the 3ifte that is on the  
 19 auter, owith. Blynde men, for what is more, the 3ifte, or the  
 20 auter that halewith the 3ifte? Therfor he that swerith in the  
 auter, swerith in it, and in alle thingis that ben ther on.  
 21 And he that swerith in the temple, swerith in it, and in hym  
 22 that dwellith in the temple. And he that swerith in heuene,  
 swerith in the trone of God, and in hym that sittith ther on.  
 23 Wo to 3ou, scribis and Farisees, ypocritis, that tithen mynte,  
 anete, and cummyn, and han left tho thingis that ben of more  
 charge of the lawe, doom, and merci, and feith. And it  
 24 bihofte to do these thingis, and not to leeuve tho. Blynde  
 25 lederis, clensing a gnatte, but swolewyng a camel. Woo  
 to 3ou, scribis and Farisees, ypocritis, that clensen the cuppe and  
 the plater with outforth ; but with ynne 3e ben ful of raueyne  
 26 and vnclennesse. Thou blynde Farisee, clense the cuppe  
 and the plater with ynneforth, that that that is with outforth  
 27 be maad clene. Wo to 3ou, scribis and Farisees, ipocritis,  
 that ben lijk to sepulcris whitid, whiche with outforth semen  
 faire to men ; but with ynne thei ben fulle of boonus of deed  
 28 men, and of al filthe. So 3e with outforth semen iust to  
 men ; but with ynne 3e ben ful of ypocrisy and wickidnesse.  
 29 Wo to 3ou, scribis and Farisees, ipocritis, that bilden sepulcris  
 30 of profetis, and maken faire the brielis of iust men, and  
 seien, If we hadden be in the daies of oure fadris, we  
 31 schulden not haue be her felowis in the blood of prophetis.  
 And so 3e ben in witnessyng to 3ou silf, that 3e ben the sones  
 32 of hem that slown the prophetis. And fulfille 3e the mesure  
 33 of 3oure fadris. 3e eddris, and eddris briddis, hou schulen  
 34 3e fle fro the doom of helle? Therfor lo ! Y sende to 3ou  
 profetis, and wise men, and scribis ; and of hem 3e schulen  
 sle and crucifie, and of hem 3e schulen scourge in 3oure sina-  
 35 gogis, and schulen pursue fro cite in to citee ; that al the  
 iust blood come on 3ou, that was sched on the erthe, fro the

blood of iust Abel to the blood of Zacarie, the sone of Barachie, whom 3e slown bitwixe the temple and the auter.  
 36 Treuli Y seie to 3ou, alle these thingis schulen come on this  
 37 generacioun. Jerusalem, Jerusalem, that sleest prophetis,  
 and stoonest hem that ben sent to thee, hou ofte wolde Y  
 gadere togidere thi children, as an henne gaderith togidir her  
 38 chikenes vndir hir wengis, and thou woldist not. Lo!  
 39 3oure hous schal be left to 3ou desert. And Y seie to 3ou,  
 3e schulen not se me fro hennus forth, til 3e seien, Blessid  
 is *he*, that cometh in the name of the Lord.

## CAP. XXIV.

1 AND Jhesus wente out of the temple ; and his disciplis  
 camen to hym, to schewe hym the bildyngis of the temple.  
 2 But he answeride, and seide to hem, Seen 3e alle these  
 thingis ? Treuli Y seie to 3ou, a stoon schal not be left here  
 3 on a stoon, that ne it schal be destried. And whanne he  
 satte on the hille of Olyuete, hise disciplis camen to hym  
 priueli, and seiden, Seie vs, whanne these thingis schulen be,  
 and what token of thi comyng, and of the ending of the  
 4 world. And Jhesus answeride, and seide to hem, Loke 3e,  
 5 that no man disseyue 3ou. For many schulen come in my  
 name, and schulen seie, Y am Crist ; and thei schulen dis-  
 6 seyue manye. For 3e schulen here batels, and opyniouns of  
 batels ; se 3e that 3e be not disturblid ; for it byhoueth these  
 7 thingis to be don, but not 3it is the ende. Folk schal rise  
 togidere azens folc, and rewme azens rewme, and pestilences,  
 and hungris, and the erthemouyngis schulen be bi placis ;  
 8 and alle these ben bigynnyngis of sorewes. Thanne men  
 9 schulen bitake 3ou in to tribulacion, and schulen sle 3ou, and  
 10 3e schulen be in hate to alle folk for my name. And thanne  
 many schulen be sclaudrid, and bitraye ech other, and thei

11 schulen hate ech other. And many false prophetis schulen  
 12 rise, and disseyue manye. And for wickidnesse schal be  
 13 plenteuouse, the charite of manye schal wexe coold; but he  
 14 that schal dwelle stable in to the ende, schal be saaf. And  
 this gospel of the kyngdom schal be prechid in al the world,  
 15 in witnessyng to al folc; and thanne the ende schal come.

Therfor whanne 3e se the abhomynacioun of discomfourt, that  
 is seid of Danyel, the prophete, stondyng in the hooli place;  
 16 he that redith, vndirstonde he; thanne thei that ben in Judee,  
 17 fle to the mounteyns; and he that is in the hous roof, come  
 18 not down to take ony thing of his hous; and he that is in the  
 19 feeld, turne not a3en to take his coote. But wo to hem that  
 20 ben with child, and nurischen in tho daies. Preye 3e, that  
 21 3oure fleying be not maad in wynter, or in the saboth. For  
 thanne schal be greet tribulacioun, what maner was not fro  
 the bigynnyng of the world to now, nether schal be maad.  
 22 And but tho daies hadden be abreggide, ech flesch schulde  
 not be maad saaf; but tho daies schulen be maad schort, for  
 23 the chosun men. Thanne if ony man seie to 3ou, Lo! here  
 24 is Crist, or there, nyle 3e bileue. For false Cristis and false  
 prophetis schulen rise, and thei schulen 3yue grete tokenes  
 and wondrys; so that also the chosun be led in to erreure,  
 25 if it may be done. Lo! Y haue bifor seid to 3ou. Therfor  
 26 if thei seie to 3ou, Lo! he is in desert, nyle 3e go out; lo!  
 27 in priuey placis, nyle 3e trowe. For as leit goith out fro the  
 eest, and apperith in to the weste, so schal be also the com-  
 28 ing of mannus sone. Where euer the bodi schal be, also the  
 29 egliis schulen be gaderid thidur. And anoon after the tribu-  
 lacioun of tho daies, the sunne schal be maad derk, and the  
 moone schal not 3yue hir lyst, and the sterris schulen falle fro  
 30 heuene, and the vertues of heuenes schulen be moued. And  
 thanne the tokene of mannus sone schal appere in heuene,  
 • and thanne alle kynredis of the erthe schulen weile; and thei

schulen see mannus sone comynge in the cloudis of heuene,  
 31 with miche vertu and maieste. And he schal sende hise  
 aungels with a trumpe, and a greet vois ; and thei schulen  
 gedere hise chosun fro foure wyndis, fro the hizest thingis of  
 32 heuenes to the endis of hem. And lerne 3e the parable of a  
 fige tre. Whanne his braunche is now tendir, and the leeuies  
 33 ben sprongun, 3e witen that somer is ny3 ; so and 3e whanne  
 3e seen alle these thingis, wite 3e that it is ny3, in the 3atis.  
 34 Treuli Y seie to 3ou, for this generacioun schal not passe, til  
 35 alle thingis be don ; heuene and erthe schulen passe, but my  
 36 wordis schulen not passe. But of thilke dai and our no man  
 37 wote, nethir aungels of heuenes, but the fadir aloone. But as  
 it was in the daies of Noe, so schal be the comyng of man-  
 38 nus sone. For as in the daies bifore the greet flood, thei  
 weren etynge and drynkyng, weddyng and takynge to  
 weddyng, to that dai, that Noe entride in to the schippe ;  
 39 and thei knewen not, til the greet flood cam, and took alle  
 40 men, so schal be the comyng of mannus sone. Thanne  
 tweyne schulen be in o feeld, oon schal be takun, and an-  
 41 other left ; twey *wymmen* schulen be gryndynge in o queerne,  
 oon schal be takun, and the tother left ; tweyn in a bedde,  
 42 the toon schal be takun, and the tother left. Therfor wake  
 43 3e, for 3e witen not in what our the Lord schal come. But  
 wite 3e this, that if the hosebonde man wiste in what our the  
 thefe were to come, certis he wolde wake, and suffre not his  
 44 hous to be vndurmyned. And therfor be 3e redi, for in what  
 45 our 3e gessen not, mannus sone schal come. Who gessist  
 thou is a trewe seruaunt and prudent, whom his lord or-  
 46 deyned on his meynce, to 3yue hem mete in tyme? Blessed  
 is that seruaunt, whom his lord, whanne he schal come, schal  
 47 fynde so doynge. Treuli Y seye to 3ou, for on alle his  
 48 goodis he schal ordeyne hym. But if thilke yuel seruaunt  
 49 seie in his herte, My lord tarieth to come, and bigynneth

to smyte hise euen seruauntis, and ete, and drynke with  
 50 drunken men ; the lord of that seruaunt schal come in the dai  
 which he hopith not, and in the our that he knowith not,  
 51 and schal departe hym, and putte his part with ypocritis ;  
 there schal be wepyng, and gryntyng of teeth.

## CAP. XXV.

1 THANNE the kyngdoom of heuenes schal be lijk to ten  
 virgyns, whiche token her laumpis, and wenten out azens  
 2 the hosebonde and the wijf ; and fyue of hem weren foolis,  
 3 and fyue prudent. But the fyue foolis token her laumpis,  
 4 and token not oile with hem ; but the prudent token oile  
 5 in her vessels with the laumpis. And whilis the hosebonde  
 6 tariede, alle thei nappiden and slepten. But at mydnyzt  
 a cryz was maad, Lo! the spouse cometh, go ze oute to  
 7 mete with him. Thanne alle tho virgyns risen vp, and  
 8 araieden her laumpis. And the foolis seiden to the wise,  
 3yue ze to vs of zoure oile, for oure laumpis ben quenched.  
 9 The prudent answeriden, and seiden, Lest perauenture it  
 suffice not to vs and to zou, go ze rather to men that sellen,  
 10 and bie to zou. And while thei wenten for to bie, the spouse  
 cam ; and tho that weren redi, entreden with him to the  
 1 weddyngis ; and the zate was schit. And at the last the  
 2 othere virgyns camen, and seiden, Lord, lord, opene to vs.  
 And he answeride, and seide, Treuli Y seie to zou, Y knowe  
 3 zou not. Therfor wake ze, for ze witen not the dai ne the  
 4 our. For as a man that goith in pilgrimage, clepide hise  
 5 seruauntis, and bitook to hem hise goodis ; and to oon he  
 3af fyue talentis, and to another tweyne, and to another oon,  
 6 to ech after his owne vertu ; and wente forth anoon. And  
 he that hadde fyue besauntis, wente forth, and wrouzte in  
 7 hem, and wan othere fyue. Also and he that hadde takun

18 tweyne, wan othere tweyne. But he that hadde takun oon,  
 3ede forth, and dalf in to the erthe, and hidde the money of  
 19 his lord. But after long tyme, the lord of tho seruauntis  
 20 cam, and rekenede with hem, And he that hadde takun  
 fyue besauntis, cam, and brou3te othere fyue, and seide,  
 Lord, thou bytokist to me fyue besauntis, loo! Y haue  
 21 getun aboue fyue othere. His lord seide to hym, Wel be  
 thou, good seruaunt and feithful; for on fewe thingis thou  
 hast be trewe, Y schal ordeyne thee on manye thingis;  
 22 entre thou in to the ioie of thi lord. And he that hadde  
 takun twey talentis, cam, and seide, Lord, thou bitokist  
 to me twey besauntis; loo! Y haue wonnen ouer othir  
 23 tweyne. His lord seide to him, Wel be thou, good seruaunt  
 and trewe; for on fewe thingis thou hast be trewe, Y schal  
 ordeyne thee on many thingis; entre thou in to the ioie  
 24 of thi lord. But he that hadde takun o besaunt, cam, and  
 seide, Lord, Y woot that thou art an hard man; thou  
 repist where thou hast not sowe, and thou gederist togidere  
 25 where thou hast not spred abroad; and Y dredynge wente,  
 and hidde thi besaunt in the erthe; lo! thou hast that that is  
 26 thin. His lord answeride, and seide to hym, Yuel seruaunt  
 and slowe, wistist thou that Y repe where Y sewe not, and  
 27 gadir to gidere where Y spredde not abroad? Therfor it  
 bihofte thee to bitake my money to chaungeris, that whanne  
 Y cam, Y schulde resseyue that that is myn with vsuris.  
 28 Therfor take awei fro hym the besaunt, and 3yue 3e to hym  
 29 that hath ten besauntis. For to euery man that hath me  
 schal 3yue, and he schal encrease; but fro hym that hath  
 not, also that that hym semeth to haue, schal be taken  
 30 away fro him. And caste 3e out the vnprofitable seruaunt  
 in to vtmer derknessis; ther schal be wepyng, and gryntyng  
 31 of teeth. Whanne mannus sone schal come in his maieste,  
 and alle hise aungels with hym, thanne he schal sitte on the

32 sege of his maieste ; and alle folkis schulen be gaderid bifor  
 33 hym, and he schal departe hem atwynne, as a scheeperde  
 departith scheep from kidis ; and he schal sette the scheep  
 34 on his riȝthalf, and the kidis on the lefthalf. Thanne the  
 kyng schal seie to hem, that schulen be on his riȝthalf, Come  
 3e, the blessid of my fadir, take 3e in possessioun the kyng-  
 35 doom maad redi to 3ou fro the making of the world. For Y  
 hungride, and 3e 3auen me to ete ; Y thristide, and 3e 3auen  
 36 me to drynke ; Y was herboreles, and 3e herboriden me ;  
 nakid, and 3e hiliden me ; sijk, and 3e visitiden me ; Y was  
 37 in prisoun, and 3e camen to me. Thanne iust men schulen  
 answeere to hym, and seie, Lord, whanne sijen we thee  
 38 hungry, and we fedden thee ; thristi, and we 3auen to thee  
 drynk ? and whanne sayn we thee herborles, and we her-  
 39 borden thee ; or nakid, and we hiliden thee ? or whanne  
 sayn we thee sijk, or in prisoun, and we camen to thee ?  
 40 And the kyng answeerynge schal seie to hem, Treuli Y seie  
 to 3ou, as longe as 3e diden to oon of these my leeste  
 41 britheren, 3e diden to me. Thanne the kyng schal seie also  
 to hem, that schulen be on his lefthalf, Departe fro me, 3e  
 cursid, in to euerlastyng fjr, that is maad redi to the deuel  
 42 and hise aungels. For Y hungride, and 3e 3auen not me  
 43 to ete ; Y thristide, and 3e 3auen not me to drynke ; Y was  
 herborles, and 3e herberden not me ; nakid, and 3e keuerden  
 not me ; sijk, and in prisoun, and 3e visitiden not me.  
 Thanne and thei schulen answeere to hym, and schulen  
 seie, Lord, whanne sayn we thee hungrynge, or thristyng,  
 or herboreles, or nakid, or sijk, or in prisoun, and we  
 serueden not to thee ? Thanne he schal answeere to hem,  
 and seie, Treuli Y seie to 3ou, hou longe 3e diden not  
 to oon of these leeste, nether 3e diden to me. And these  
 schulen goo in to euerlastyng turment ; but the iust men  
 schulen go in to euerlastyng lijf.



## CAP. XXVI.

1 AND it was doon, whanne Jhesus hadde endid alle these  
 2 wordis, he seide to hise disciplis, 3e witen, that aftir twei  
 daies pask schal be maad, and mannus sone schal be bitakun  
 3 to be crucified. Than the princes of prestis and the elder  
 men of the puple were gaderid in to the halle of the  
 4 prince of prestis, that was seid Cayfas, and maden a counsel  
 5 to holde Jhesu with gile, and sle him; but thei seiden, Not  
 in the haliday, lest perauenture noyse were maad in the puple.  
 6 And whanne Jhesus was in Betanye, in the hous of Symount  
 7 leprous, a womman that hadde a box of alabastre of precious  
 oynement, cam to hym, and schedde out on the heed of hym  
 8 restyng. And disciplis seyng hadde dedeyn, and seiden,  
 9 Wherto this loss? for it myzte be seld for myche, and be  
 10 3ouun to pore men. But Jhesus knewe, and seide to hem,  
 What ben 3e heuy to this womman? for sche hath wrouzt in  
 11 me a good werk. For 3e schulen euer haue pore men with  
 12 3ou, but 3e schulen not algatis haue me. This womman  
 13 sendyng this oynement in to my bodi, dide to birie me. Treuli  
 Y seie to 3ou, where euer this gospel schal be prechid in al  
 the world, it schal be seid, that sche dide this, in mynde  
 14 of hym. Thanne oon of the twelue, that was clepid Judas  
 Scarioth, wente forth to the princis of prestis, and seide to  
 15 hem, What wolen 3e 3yue to me, and Y schal bitake hym to  
 3ou? And thei ordeyneden to hym thretti pans of siluer.  
 16 And fro that tyme he souzte oportunyte, to bitraye hym.  
 17 And in the firste dai of therf looues the disciplis camen  
 to Jhesu, and seiden, Where wolt thou we make redi to thee,  
 18 to ete paske? Jhesus seide, Go 3e into the citee to sum man,  
 and seie to hym, The maistir seith, My tyme is ny3; at thee  
 19 Y make paske with my disciplis. And the disciplis diden, as  
 Jhesus comaundide to hem; and thei maden the paske redi.

20 And whanne euentid was come, he sat to mete with hise twelue  
 21 disciplis. And he seide to hem, as thei eten, Treuli Y seie to  
 22 3ou, that oon of 3ou schal bitraye me. And thei ful sori  
 begunnen ech bi hym silf to seie, Lord, whether Y am?  
 23 And he answeride, and seide, He that puttith with me his  
 24 hoond in the plater, schal bitraye me. Forsothe mannus  
 sone goith, as it is writun of hym; but wo to that man,  
 bi whom mannus sone schal be bitrayed; it were good to  
 25 hym, if that man hadde not be borun. But Judas that  
 bitraiede hym, answeride, seiyng, Maister, whether Y am?  
 26 Jhesus seide to hym, Thou hast seid. And while thei soup-  
 eden, Jhesus took breed, and blesside, and brak, and 3af to  
 hise disciplis, and seide, Take 3e, and ete; this is my body.  
 27 And he took the cuppe, and dide thankyngis, and 3af to hem,  
 28 and seide, Drynke 3e alle herof; this is my blood of the newe  
 testament, which schal be sched for many, in to remissioun  
 29 of synnes. And Y seie to 3ou, Y schal not drynke fro this  
 tyme, of this fruyt of the vyne, in to that dai whanne Y schal  
 30 drynke it newe with 3ou, in the kyngdom of my fadir. And  
 whanne the ympne was seid, thei wenten out in to the mount  
 31 of Olyuete. Thanne Jhesus seide to hem, Alle 3e schulen  
 suffre sclandre in me, in this nigt; for it is writun, Y schal  
 smyte the scheeperde, and the scheep of the flok schulen be  
 32 scaterid. But aftir that Y schal rise 3gen, Y schal go bifore  
 33 3ou in to Galilee. Petre answeride, and seide to hym, Thou3  
 alle schulen be sclaudrid in thee, Y schal neuer be sclaudrid.  
 34 Jhesus seide to him, Treuli Y seie to thee, for in this ny3t  
 35 bifor the cok crowe, thries thou schalt denye me. Peter seide  
 to him, 3he, thou3 it bihoue that Y die with thee, Y schal not  
 36 denye thee. Also alle the disciplis seiden. Thanne Jhesus  
 cam with hem in to a toun, that is seid Jessamanye. And he  
 seide to his disciplis, Sitte 3e here, the while Y go thider, and  
 37 preye. And whanne he hadde take Peter, and twei sones of

38 Zebedee, he bigan to be heuy and sori. Thanne he seide to  
 hem, My soule is soireful to the deeth ; abide 3e here, and  
 39 wake 3e with me. And he 3ede forth a litil, and felde  
 doun on his face, preiynge, and seiynge, My fader, if it is  
 possible, passe this cuppe fro me ; netheles not as Y wole,  
 40 but as thou *wolt*. And he cam to his disciplis, and foond  
 hem slepyng. And he seide to Petir, So, whethir 3e my3ten  
 41 not oon our wake with me ? Wake 3e, and preye 3e, that 3e  
 entre not in to temptacioun ; for the spirit is redi, but the  
 42 fleisch *is* sijck. Eft the secounde tyme he wente, and preyede,  
 seiynge, My fadir, if this cuppe may not passe, but Y drynke  
 43 hym, thi wille be doon. And eftsoone he cam, and foond  
 44 hem slepyng ; for her i3en weren heuyed. And he lefte  
 45 seide the same word. Thanne he cam to his disciplis, and  
 seide to hem, Slepe 3e now, and reste 3e ; loo ! the our hath  
 neijed, and mannus sone schal be takun in to the hondis of  
 46 synneris ; rise 3e, go we ; loo ! he that schal take me, is ny3  
 47 3it the while he spak, lo ! Judas, oon of the twelue, cam, and  
 with hym a greet cumpeny, with swerdis and battis, sent fro the  
 48 princis of prestis, and fro the eldre men of the puple. And he  
 that bitraiede hym, 3af to hem a tokene, and seide, Whom euer  
 49 Y schal kisse, he it is ; holde 3e hym. And anoon he cam  
 50 to Jhesu, and seid, Haile, maister ; and he kisside hym.  
 And Jhesus seide to hym, Freend, wherto art thou comun ?  
 Thanne thei camen ni3, and leiden hoondis on Jhesu, and  
 51 helden hym. And lo ! oon of hem that weren with Jhesu,  
 strei3te out his hoond, and drou3 out his swerd ; and he  
 smoot the seruaunt of the prince of prestis, and kitte of his  
 52 ere. Thanne Jhesus seide to hym, Turne thi swerd in to  
 his place ; for alle that taken swerd, schulen perische bi  
 53 swerd. Whether gessist thou, that Y may not preie my  
 fadir, and he schal 3yue to me now mo than twelue legiouns

54 of aungels? Hou thanne schulen the scriptures be fulfilled?  
 55 for so it bihoueth to be doon. In that our Jhesus seide to  
 the puple, As to a theef 3e han gon out, with swerdis and  
 batis, to take me; dai bi dai Y sat among 3ou, and tau3t in  
 56 the temple, and 3e helden me not. But al this thing was don,  
 that the scripturis of profetis schulden be fulfillid. Thanne  
 57 alle the disciplis fledden, and leften hym. And thei helden  
 Jhesu, and ledden hym to Cayfas, the prince of prestis, where  
 the scribis and the Farisees, and the eldre men of the puple  
 58 weren comun togidere. But Petir swede him afer, in to the  
 halle of the prince of prestis; and he wente in, and sat with  
 59 the seruauntis, to se the ende. And the prince of prestis,  
 and al the counsel sou3ten fals witnessing a3ens Jhesu, that  
 60 thei schulden take hym to death; and thei founden not,  
 whanne manye false witnessis weren comun. But at the  
 61 laste, twei false witnessis camen, and seiden, This seide, Y  
 may destruye the temple of God, and after the thridde dai  
 62 bilde it a3en. And the prince of prestis roos, and seide  
 to hym, Answerist thou no thing to tho thingis, that these  
 63 witnessen a3ens thee? But Jhesus was stille. And the  
 prince of prestis seide to hym, Y coniure thee bi luyng  
 God, that thou seie to vs, if thou art Crist, the sone of God.  
 64 Jhesus seide to him, Thou hast seid; netheles Y seie to 3ou,  
 fro hennus forth 3e schulen se mannus sone sittenge at the  
 ri3thalf of the vertu of God, and comyng in the cloudis of  
 65 heuene. Thanne the prince of prestis to-rente his clothis,  
 and seide, He hath blasfemed; what 3it han we nede to wit-  
 nensis? lo! now 3e han herd blasfemye; what semeth to  
 66 3ou? And thei answeriden, and seiden, He is gilty of death.  
 67 Thanne thei speten in to his face, and smyten hym with  
 buffatis; and othere 3auen strokis with the pawme of her  
 68 hondis in his face, and seide, Thou Crist, arede to vs, who is  
 69 he that smoot thee? And Petir sat with outen in the halle;

and a damysel cam to hym, and seide, Thou were with Jhesu  
 70 of Galilee. And he denyede bifor alle men, and seide, Y  
 71 woot not what thou seist. And whanne he ȝede out at the  
 ȝate, another damysel say hym, and seide to hem that weren  
 72 there, And this was with Jhesu of Nazareth. And eftsoone  
 73 he denyede with an ooth, For I knewe not the man. And a  
 litil aftir, thei that stoden camen, and seiden to Petir, Treuli  
 74 thou art of hem; for thi speche makith thee knowun. Thanne  
 he bigan to warie and to swere, that he knewe not the man.  
 75 And anoon the cok crewe. And Petir bithouȝte on the word  
 of Jhesu, that he hadde seid, Bifore the cok crowe, thries thou  
 schalt denye me. And he ȝede out, and wepte bitterli.

## CAP. XXVII.

1 BUT whanne the morowtid was comun, alle the princis of  
 prestis, and the eldre men of the puple token counsel aȝens  
 2 Jhesu, that thei schulden take hym to the death. And thei  
 ledden him boundun, and bitoken to Pilat of Pounce, iustice.  
 3 Thanne Judas that bitraiede hym, say that he was dampned,  
 he repentide, and brouȝte aȝen the thretti pans to the princis  
 4 of prestis, and to the elder men of the puple, and seide, Y  
 haue synned, bitraiynge riȝtful blood. And thei seiden, What  
 5 to vs? bise thee. And whanne he hadde cast forth the siluer  
 in the temple, he passide forth, and ȝede, and hongide hym  
 6 silf with a snare. And the princis of prestis token the siluer,  
 and seide, It is not leueful to putte it in to the treserie, for it  
 7 is the prijs of blood. And whanne thei hadden take coun-  
 sel, thei bouȝten with it a feeld of a potter, in to biryng of  
 8 pilgrymys. Herfor thilke feeld is clepid Acheldemac, that is,  
 9 a feeld of blood, in to this dai. Thanne that was fulfillid,  
 that was seid bi the prophete Jeremye, seiynge, And thei han  
 takun thretti pans, the prijs of a man preysid, whom thei

10 preiseden of the children of Israel ; and thei 3auen hem in to  
 11 a feeld of a potter, as the Lord hath ordenyd to me. And  
 Jhesus stood bifor the domesman ; and the iustice axide him,  
 and seide, Art thou king of Jewis ? Jhesus seith to hym,  
 12 Thou seist. And whanne he was accusid of the princis of  
 prestis, and of the eldere men of the puple, he answeride no  
 13 thing. Thanne Pilat seith to him, Herist thou not, hou  
 14 many witnessyngis thei seien a3ens thee ? And he answeride  
 not to hym ony word, so that the iustice wondride greetli.  
 15 But for a solempne dai the iustice was wont to delyuere  
 16 to the puple oon boundun, whom thei wolden. And he  
 hadde tho a famous man boundun, that was seid Barrabas.  
 17 Therfor Pilate seide to hem, whanne thei weren to gidere,  
 Whom wolen 3e, that Y delyuere to 3ou ? whether Barabas,  
 18 or Jhesu, that is seid Crist ? For he wiste, that bi enuye thei  
 19 bitraieden hym. And while he sat for domesman, his wijf  
 sente to hym, and seide, No thing to thee and to that iust  
 man ; for Y haue suffrid this dai many thingis for hym, bi a  
 20 visioun. Forsothe the prince of prestis, and the eldere men  
 counseiliden the puple, that thei schulden axe Barabas, but  
 21 thei schulden distrye Jhesu. But the iustice answeride, and  
 seide to hem, Whom of the tweyn wolen 3e, that be delyuerit  
 22 to 3ou ? And thei seiden, Barabas. Pilat seith to hem,  
 23 What thanne schal Y do of Jhesu, that is seid Crist ? Alle  
 seien, Be he crucified. The iustice seith to hem, What yuel  
 hath he doon ? And thei crieden more, and seiden, Be he  
 24 crucified. And Pilat seyng that he profitide no thing, but  
 that the more noyse was maad, took watir, and waischide  
 hise hondis bifor the puple, and seide, Y am giltyes of the  
 25 blood of this riztful man ; bise 3ou. And al the puple an-  
 26 sweride, and seide, His blood be on vs, and on oure children.  
 27 Thanne he deliuerede to hem Barabas, but he took to hem  
 Jhesu scourgid, to be crucified. Thanne kny3tis of the

iustice token Jhesu in the moot halle, and gadriden to hym  
 28 al the cumpeny of knyztis. And thei vnclouthiden hym, and  
 29 diden aboute hym a reed mantil; and thei foldiden a coroun  
 of thornes, and putten on his heed, and a rehed in his rjht  
 hoond; and thei kneliden bifore hym, and scorniden hym,  
 30 and seiden, Heil, kyng of Jewis. And thei speten on  
 31 hym, and tooken a rehed, and smoot his heed. And aftir  
 that thei hadden scorned him, thei vnclouthiden hym of the  
 mantil, and thei clothiden hym with hise clothis, and ledden  
 32 hym to crucifien hym. And as thei zeden out, thei founden  
 a man of Cirenen comynge fro the toun, Symont bi name;  
 33 thei constreyneden hym to take his cross. And thei camen  
 in to a place that is clepid Golgatha, that is, the place of  
 34 Caluarie. And thei zauen hym to drynke wyne meynd with  
 galle; and whanne he hadde tastid, he wolde not drynke.  
 35 And aftir that thei hadden crucified hym, thei departiden his  
 clothis, and kesten lotte, to fulfille that is seid. bi the pro-  
 phete, seiynge, Thei partiden to hem my clothis, and on my  
 36 clooth thei kesten lott. And thei seten, and kepten him;  
 37 and setten aboute his heed his cause writun, This is Jhesu of  
 38 Nazareth, kyng of Jewis. Thanne twey theues weren cru-  
 cified with hym, oon on the rjthhalf, and oon on the lefthalf.  
 39 And men that passiden forth blasfemeden hym, mouynge her  
 40 heedis, and seiynge, Vath *to thee*, that distriest the temple  
 of God, and in the thridde dai bildist it azen; saue thou thi  
 silf; if thou art the sone of God, come doun of the cross.  
 41 Also and princis of prestis scornynge, with scribis and  
 42 elder men, seiden, He made othere men saaf, he may not  
 make hym silf saaf; if he is kyng of Israel, come he now  
 43 doun fro the crosse, and we bileuen to hym; he tristide in  
 God; delyuer he hym now, if he wole; for he seide, That Y  
 44 am Goddis sone. And the theues, that weren crucified with  
 45 hym, vpbreididen hym of the same thing. But fro the sixte

our derknessis weren maad on al the erthe, to the nynthe our.  
 46 And aboute the nynthe our Jhesus criede with a greet vois,  
 and seide, Heli, Heli, lamazabatany, that is, My God, my  
 47 God, whi hast thou forsake me? And summen that stoden  
 48 there, and herynge, seiden, This clepith Helye. And anoon  
 oon of hem rennyngē, took and fillide a spounge with  
 vynegre, and puttide on a rehed, and ʒaf to hym to drynke.  
 49 But othir seiden, Suffre thou; se we whether Helie come to  
 50 deliuer hym. Forsothe Jhesus eftsoone criede with a greet  
 51 voyce, and ʒaf vp the goost. And lo! the veil of the temple  
 was to-rent in twey parties, fro the hiest to the lowest. And  
 52 the erthe schoke, and stoonus weren cloue; and birielis  
 weren openyd, and many bodies of seyntis that hadden  
 53 slepte, rysen vp. And thei ʒeden out of her birielis, and  
 aftir his resurreccioun thei camen in to the holi citee, and  
 54 apperiden to many. And the centurien and thei that weren  
 with hym kepinge Jhesu, whanne thei saien the erthe schak-  
 ynge, and tho thingis that weren doon, thei dredden greetli,  
 55 and seiden, Verili this was Goddis sone. And ther weren  
 there many wymmen afer, that sueden Jhesu fro Galilee, and  
 56 mynystriden to hym. Among whiche was Marie Magdalene,  
 and Marie, the modir of James, and of Joseph, and the modir  
 57 of Zebedees sones. But whanne the euenyng was come,  
 ther cam a riche man of Armathi, Joseph bi name, and he  
 58 was a disciple of Jhesu. He wente to Pilat, and axide the  
 59 bodi of Jhesu. Thanne Pilat comaundide the bodie to be  
 ʒounn. And whanne the bodi was takun, Joseph lappide it  
 60 in a clene sendel, and leide it in his newe briel, that he hadde  
 hewun in a stoon; and he walewide a greet stoon to the dore  
 61 of the briel, and wente awai. But Marie Maudelene and  
 62 anothir Marie weren there, sittynge aʒens the sepulcre. And  
 on the tother dai, that is aftir pask euen, the princis of prestis  
 63 and the Farisees camen togidere to Pilat, and seiden, Sir, we



han mynde, that thilke giloure seide 3it lyuyngē, Aftir thre  
 64 daies Y schal rise a3en to lijf. Therfor comaunde thou, that  
 the sepulcre be kept in to the thridde dai; lest hise disciplis  
 comen, and stelen hym, and seie to the puple, He hath rise  
 fro deeth; and the laste errour schal be worse than the form-  
 65 ere. Pilat seide to hem, 3e han the keypyng; go 3e, kepe  
 66 3e as 3e kunnen. And thei 3eden forth, and kepten the  
 sepulcre, markynge the stoon, with keperis.

## CAP. XXVIII.

1 BUT in the euentid of the sabat, that bigynneth to schyne  
 in the firste dai of the woke, Marie Mawdelene cam, and  
 2 another Marie, to se the sepulcre. And lo! ther was maad  
 a greet ertheschakyng; for the aungel of the Lord cam doun  
 fro heuene, and neijede, and turnede awei the stoon, and sat  
 3 theron. And his lokyng was as leit, and hise clothis as  
 4 snowe; and for drede of hym the keperis weren afeerd, and  
 5 thei weren maad as deede men. But the aungel answeride,  
 and seide to the wymmen, Nyle 3e drede, for Y woot that 3e  
 6 seken Jhesu, that was crucified; he is not here, for he is  
 risun, as he seide; come 3e, and se 3e the place, where the  
 7 Lord was leid. And go 3e soone, and seie 3e to his disciplis,  
 that he is risun. And lo! he schal go bifore 3ou in to  
 Galilee; there 3e schulen se hym. Lo! Y haue biforseid to  
 8 3ou. And thei wenten out soone fro the biriels, with drede  
 9 and greet ioye, rennyngē to telle to hise disciplis. And lo!  
 Jhesus mette hem, and seide, Heile 3e. And thei neijeden,  
 10 and heelden his feet, and worschapiden him. Thanne Jhesus  
 seide to hem, Nyle 3e drede; go 3e, telle 3e to my britheren,  
 11 that thei go in to Galile; there thei schulen se me. And  
 whanne thei weren goon, lo! summe of the keperis camen in  
 to the citee, and telden to the princis of prestis alle thingis

12 that weren doon. And whanne thei weren gaderid togidere  
 with the elder men, and hadden take her counseil, thei 3aüen  
 13 to the kniçtis miche monei, and seiden, Seie 3e, that hise dis-  
 ciplis camen bi nyçt, and han stolen hym, while 3e slepten.  
 14 And if this be herd of the iustice, we schulen counseile hym,  
 15 and make 3ou sikir. And whanne the monei was takun, thei  
 diden, as thei weren tauçt. And this word is pupplischid  
 16 among the Jewis, til in to this day. And the enleuen disci-  
 plis wenten in to Galilee, in to an hille, where Jhesus hadde  
 17 ordeyned to hem. And thei sayn hym, and worschipiden ;  
 18 but summe of hem doutiden. And Jhesus cam nyç, and  
 spak to hem, and seide, Al power in heuene and in erthe is  
 19 3ouun to me. Therfor go 3e, and teche alle folkis, bap-  
 tisynghe hem in the name of the Fadir, and of the Sone, and  
 20 of the Hooli Goost ; techynghe hem to kepe alle thingis, what  
 euer thingis Y haue comaundid to 3ou ; and lo ! Y am with  
 3ou in alle daies, in to the ende of the world.

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## M A R K.

### CAP. I.

1 THE bigynnyng of the gospel of Jhesu Crist, the sone of  
 2 God. As it is writun in Ysaie, the prophete, Lo ! Y sende  
 myn aungel bifor thi face, that schal make thi weie redi bifor  
 3 thee. The vois of a crier in desert, Make 3e redi the weie  
 4 of the Lord, make 3e hise paththis riçt. Joon was in desert  
 baptynghe, and prechynghe the baptynghe of penaunce, in to  
 ; remissioun of synnes. And al the cuntre of Judee wente  
 out to hym, and alle men of Jerusalem ; and thei weren  
 baptynghe of hym in the flom Jordan, and knoulechiden her

6 synnes. And Joon was clothid with heeris of camels, and  
 a girdil of skyn *was* about hise leendis; and he ete hony  
 7 soukis, and wilde hony, and prechide, and seide, A stronger  
 than Y schal come aftir me, and Y am not worthi to knele  
 8 doun, and vnlace his schoone. Y haue baptisid 3ou in watir;  
 9 but he schal baptise 3ou in the Hooli Goost. And it was  
 don in tho daies, Jhesus cam fro Nazareth of Galilee, and  
 10 was baptisid of Joon in Jordan. And anoon he wente up  
 of the watir, and saye heuenes opened, and the Hooli Goost  
 11 comynge doun as a culuer, and dwellynge in hym. And a  
 vois was maad fro heuenes, Thou art my loued sone, in  
 12 thee Y am plesid. And anoon the Spirit puttide hym forth  
 13 in to deseert. And he was in deseert fourti daies; and fourti  
 nyztis, and was temptid of Sathanas, and he was with beestis,  
 14 and aungels mynystriden to hym. But aftir that Joon was  
 takun, Jhesus cam in to Galilee, and prechide the gospel  
 15 of the kyngdoom of God, and seide, That the tyme is  
 fulfillid, and the kyngdoom of God schal come ny3; do 3e  
 16 penaunce, and bileue 3e to the gospel. And as he passide  
 bisidis the see of Galilee, he say Symount, and Andrew,  
 his brother, castynge her nettis in to the see; for thei weren  
 17 fischeris. And Jhesus seide to hem, Come 3e aftir me;  
 18 Y schal make 3ou to be maad fischeris of men. And anoon  
 19 thei leften the nettis, and sueden hym. And he 3ede forth  
 fro thenaus a litil, and si3 James of Zebedee, and Joon, his  
 20 brother, in a boot makynge nettis. And anoon he clepide  
 hem; and thei leften Zebedee, her fadir, in the boot with  
 21 hiryd seruauntis, and thei suweden hym. And thei entriden  
 in to Capharnaum, and anoon in the sabatys he 3ede in to  
 22 a synagoge, and tau3te hem. And thei wondriden on his  
 teching; for he tau3te hem, as he that hadde power, and  
 23 not as scribis. And in the synagoge of hem was a man  
 24 in an vnclene spirit, and he criede out, and seide, What to

vs and to thee, thou Jhesu of Nazareth? hast thou come  
 25 to distrie vs? Y woot that thou art the hooli of God. And  
 Jhesus thretenede hym, and seide, Wex doumbe, and go  
 26 out of the man. And the vnclene spirit debreidyng hym,  
 27 and cryng with greet vois, wente out fro hym. And alle  
 men wondriden, so that thei souzten with ynne hem silf,  
 and seiden, What thing is this? what newe doctrine is this?  
 for in power he comaundith to vnclene spiritis, and thei  
 28 obeyen to hym. And the fame of hym wente forth anoon  
 29 in to al the cuntree of Galilee. And anoon thei zeden out  
 of the synagoge, and camen into the hous of Symount and  
 30 of Andrewe, with James and Joon. And the modir of  
 Symountis wijf lay sijk in fyueris; and anoon thei seien  
 31 to hym of hyr. And he cam nyz, and arende hir, and  
 whanne he hadde take hir hoond, anoon the feuer lefte hir,  
 32 and sche seruede hem. But whanne the euentid was come,  
 and the sonne was gon down, thei brouzten to hym alle that  
 33 weren of male ese, and hem that hadden fendis. And al the  
 34 citee was gaderid at the zate. And he heelide many, that  
 hadden dyuerse sijknessis, and he castide out many feendis,  
 and he suffride hem not to speke, for thei knewen hym.  
 35 And he roos ful eerli, and zede out, and wente in to a  
 36 desert place, and preiede there. And Symount suede hym,  
 37 and thei that weren with hym. And whanne thei hadden  
 founde hym, thei seiden to hym, That alle men seken thee.  
 38 And he seide to hem, Go we in to the next townes and  
 39 citees, that Y preche also there, for her to Y cam. And  
 he prechide in the synagogis of hem, and in al Galilee,  
 40 and castide out feendis. And a leprouse man cam to hym,  
 and bisouzte, and knelide, and seide, If thou wolt, thou  
 41 maist clense me. And Jhesus hadde mercy on hym, and  
 streizte out his hoond, and towchyde hym, and seide to hym,  
 42 I wole, be thou maad cleene. And whanne he hadde seide

this, anon the lepre partyde away fro hym, and he was  
 43 clensyd. And Jhesus thretenede hym, and anon Jhesus  
 44 putte hym out, and seyde to hym, Se thou, seye to no  
 man; but go, schewe thee to the pryncys of prestys, and  
 offre for thi clensynge in to wytnessyng to hem, tho thingis  
 45 that Moyses bad. And he ȝede out, and bigan to preche,  
 and publische the word, so that now he myȝte not go opynli  
 in to the citee, but be withoutforth in desert placis; and thei  
 camen to hym on alle sidis.

## CAP. II.

1 AND eft he entride in to Cafarnaum, aftir eizte daies.  
 2 And it was herd, that he was in an hous, and many camen  
 to gidir, so that thei miȝten not be in the hous, ne at the  
 3 gate. And he spak to hem the word. And there camen to  
 hym men that brouȝten a man sijk in palesie, which was  
 4 borun of foure. And whanne thei myȝten not brynge hym  
 to Jhesu for the puple, thei vnhileden the roof where he  
 was, and openede it, and thei leten down the bed in which  
 5 the sijk man in palesie laye. And whanne Jhesus hadde  
 seyn the feith of hem, he seide to the sijk man in palesie,  
 6 Sone, thi synnes ben forȝouun to thee. But there weren  
 summe of the scribis sittyng, and thenkyng in her hertis,  
 7 What spekith he thus? He blasfemeth; who may forȝyue  
 8 synnes, but God aloone? And whanne Jhesus hadde knowe  
 this bi the Hooli Goost, that thei thouȝten so with ynne  
 hem silf, he seith to hem, What thenken ȝe these thingis  
 9 in ȝoure hertis? What is liȝter to seie to the sijk man in  
 palesie, Synnes ben forȝouun to thee, or to seie, Ryse, take  
 10 thi bed, and walke? But that ȝe wite that mannus sone  
 hath power in erthe to forȝyue synnes, he seide to the sijk  
 11 man in palesie, Y seie to thee, ryse vp, take thi bed, and

12 go in to thin hous. And anoon he roos vp, and whanne  
 he hadde take the bed, he wente bifor alle men, so that  
 alle men wondriden, and onoureden God, and seiden, For  
 13 we seien neuer so. And he wente out eftsoone to the see,  
 14 and al the puple cam to hym; and he tauzte hem. And  
 whanne he passide, he saiȝ Leuy of Alfei sittynge at the  
 tolbothe, and he seide to hym, Sue me. And he roos, and  
 15 suede hym. And it was doon, whanne he sat at the mete  
 in his hous, many pupplicans and synful men saten togidere  
 at the mete with Jhesu and hise disciplis; for there weren  
 16 many that folewiden hym. And scribis and Farisees seyng,  
 that he eet with pupplicans and synful men, seiden to hise  
 disciplis, Whi etith and drynkith ȝoure maystir with pup-  
 17 plicans and synneris? Whanne this was herd, Jhesus seide  
 to hem, Hoole men han no nede to a leche, but thei that  
 ben yuel at eese; for Y cam not to clepe iust men, but  
 18 synneris. And the disciplis of Joon and the Farisees weren  
 fastynge; and thei camen, and seien to hym, Whi *fasten*  
 the disciplis of Joon, and the Farisees fasten, but thi disciplis  
 19 fasten not? And Jhesus seide to hem, Whether the sones  
 of sposailis moun faste, as longe as the spouse is with hem?  
 As long tyme as thei haue the spouse with hem, thei moun  
 20 not faste. But daies schulen come, whanne the spouse schal  
 be takun awei fro hem, and thanne thei schulen faste in tho  
 21 daies. No man sewith a patche of newe clooth to an elde  
 clooth, ellis he takith awei the newe patche fro the elde, and  
 22 a more brekyng is maad. And no man puttith newe wyn in  
 to elde botelis, ellis the wyn schal breste the botels, and the  
 wyn schal be sched out, and the botels schulen perische.  
 23 But newe wyn schal be put into newe botels. And it was  
 doon eftsoones, whanne the Lord walkid in the sabotis bi  
 the cornes, and hise disciplis bigunnen to passe forth, and  
 24 plucke eeris of the corn. And the Farisees seiden to hym,

Lo! what thi disciplis doon in sabotis, that is not leeuful.  
 25 And he seide to hem, Radden 3e neuer what Daudid dide,  
 whanne he hadde nede, and he hungride, and thei that weren  
 26 with hym? Hou he wente in to the hous of God, vndur  
 Abiathar, prince of prestis, and eete looues of proposicioun,  
 which it was not leeuful to ete, but to preestis aloone, and  
 27 he 3af to hem that weren with hym. And he seide to hem,  
 The sabat is maad for man, and not a man for the sabat;  
 and so mannus sone is lord also of the sabat.

## CAP. III.

1 AND he entride eftsoone in to the synagoge, and there  
 2 was a man hauynge a drye hoond. And thei aspieden  
 3 hym, if he helide in the sabatis, to accuse him. And he  
 seide to the man that hadde a drie hoond, Rise in to the  
 4 myddil. And he seith to hem, Is it leeuful to do wel in  
 the sabatis, ether yuel? to make a soul saaf, ether to leese?  
 5 And thei weren stille. And he biheeld hem aboute with  
 wraththe, and hadde sorewe on the blyndnesse of her herte,  
 and seith to the man, Hold forth thin hoond. And he helde  
 6 forth, and his hoond was restorid to hym. Sotheli Farisees  
 3eden out anoon, and maden a counsel with Erodians' a3ens  
 7 hym, hou thei schulden lese hym. But Jhesus with hise  
 disciplis wente to the see; and myche puple fro Galilee  
 8 and Judee sude hym, and fro Jerusalem, and fro Ydume,  
 and fro bizondis Jordan, and thei that weren aboute Tire  
 and Sidon, a greet multitude, heringe the thingis that he  
 9 dide, and cam to hym. And Jhesus seide to hise disciplis,  
 that the boot schulde serue hym, for the puple, lest thei  
 10 thristen hym; for he heelide many, so that thei felden  
 fast to hym, to touche hym. And hou many euer hadde  
 11 syknessis, and vnclene spirits, whanne thei seyen hym, felden

doun to hym, and crieden, seiyng, Thou art the sone of  
 12 God. And greetli he manasside hem, that thei schulden  
 13 not make hym knowun. And he wente in to an hille,  
 and clepide to hym whom he wolde; and thei camen to  
 14 hym. And he made, that there weren twelue with hym,  
 15 to sende hem to preche. And he gaf to hem pouwer to  
 16 heele sijknessis, and to caste out feendis. And to Symount  
 17 he gaf a name Petre, and *he clepide* James of Zebede and  
 Joon, the brother of James, and he gaf to hem names  
 18 Boenarges, that is, sones of thundryng. And *he clepide*  
 Andrew and Filip, and Bartholomew and Matheu, and  
 Thomas and James Alfey, and Thadee, and Symount  
 19 ~~20~~ Cananee, and Judas Scarioth, that bitraiede hym. And  
 thei camen to an hous, and the puple cam togidere eftsoone,  
 21 so that thei miȝten not ete breed. And whanne his *hymys-*  
*men* hadden herd, thei wenten out to holde him; for thei  
 22 seiden, that he is turned in to woodnesse. And the scribis  
 that camen doun fro Jerusalem, seiden, That he hath  
 Belsabub, and that in the prince of deuellis he castith out  
 23 fendis. And he clepide hem togidir, and he seide to hem  
 24 in parabis, Hou may Sathanas caste out Sathanas? And  
 if a rewme be departid azens it silf, thilke rewme may not  
 25 stonde. And if an hous be disparpoilid on it 'silf, thilke  
 26 hous may not stonde. And if Sathanas hath risun azens  
 hym silf, he is departid, and he schal not mowe stonde,  
 27 but hath an ende. No man may go in to a stronge mannis  
 hous, and take away hise vessels, but he bynde first the  
 28 stronge man, and thanne he schal spoile his hous. Treuli  
 Y seie to ȝou, that alle synnes and blasfemyes, bi whiche  
 thei han blasfemed, schulen be forȝouun to the sones of men.  
 29 But he that blasfemeth azens the Hooli Goost, hath not  
 remissioun in to with outen ende, but he schal be guilty  
 30 of euerlastyng trespass. For thei seiden, He hath an vnclene



31 spirit. And his modir and britheren camen, and thei stoden  
 32 withoutforth, and senten to hym, and clepiden hym. And  
 the puple sat aboute hym; and thei seien to hym, Lo!  
 33 thi modir and thi britheren with outforth seken thee. And  
 he answeride to hem, and seide, Who is my modir and  
 34 my britheren? And he bihelde thilke that saten aboute  
 35 hym, and seide, Lo! my modir and my britheren. For  
 who that doith the wille of God, he is my brothir, and my  
 sistir, and modir.

## CAP. IV.

1 AND eft Jhesus bigan to teche at the see; and myche  
 puple was gaderid to hym, so that he wente in to a boot,  
 and sat in the see, and al the puple was aboute the see  
 2 on the loond. And he tauzte hem in parablis many thingis.  
 3 And he seide to hem in his techyng, Here 3e. Lo! a man  
 4 sowynge goith out to sowe. And the while he sowith,  
 summe seed felde aboute the weie, and briddis of heuene  
 5 camen, and eeten it. Othere felde doun on stony places,  
 where it had not myche erthe; and anoon it spronge vp,  
 6 for it had not depnesse of erthe. And whanne the sunne  
 roos vp, it welewide for heete, and it driede vp, for it hadde  
 7 no roote. And othere felde doun in to thornes, and thornes  
 8 sprongen vp, and strangliden it, and it 3af not fruyt. And  
 other felde doun in to good loond, and 3af fruyt, springynge  
 vp, and wexynge; and oon brouzte thretti foold, and oon  
 9 sixti fold, and oon an hundrid fold. And he seide, He that  
 10 hath eeris of heryng, here he. And whanne he was bi hym  
 silf, tho twelue that weren with hym axiden hym to expowne  
 11 the parable. And he seide to hem, To 3ou it is 3ouun to  
 knowe the priuete of the kyngdom of God. But to hem  
 that ben with outforth, alle thingis be maad in parablis,

12 that thei seyng se, and se not, and thei herynge here  
 and vnderstonde not; lest sum tyme thei be conuertid, and  
 13 synnes be forȝouun to hem. And he seide to hem, Knowe  
 not ȝe this parable? and hou ȝe schulen knowe alle parablis?  
 14 15 He that sowith, sowith a word. But these it ben that  
 ben aboute the weie, where the word is sowun; and whanne  
 thei han herd, anon cometh Satanas, and takith awei the  
 16 word that is sowun in her hertis. And in lijk maner ben  
 these that ben sowun on stony placis, whiche whanne thei  
 17 han herd the word, anon thei taken it with ioye; and thei  
 han not roote in hem silf, but thei ben lastyng a litil  
 tyme; aftirward whanne tribulacioun risith, and persecucioun  
 18 for the word, anon thei ben sclaudrid. And ther ben  
 othir that ben sowun in thornes; these it ben that heren  
 19 the word, and disese of the world, and disseit of ritchessis,  
 and othir charge of coueytise entrith, and stranglith the  
 20 word, and it is maad with out fruyt. And these it ben  
 that ben sowun on good lond, whiche heren the word, and  
 taken, and maken fruyt, oon thritti fold, oon sixti fold,  
 21 and oon an hundrid fold. And he seide to hem, Wher a  
 lanterne cometh, that it be put vndur a buschel, or vndur  
 22 a bed? nay, but that it be put on a candilstike? Ther is  
 no thing hid, that schal not be maad opyn; nethir ony  
 23 thing is pryuey, that schal not come in to opyn. If ony  
 24 man haue eeris of heryng, here he. And he seide to hem,  
 Se ȝe what ȝe heren. In what mesure ȝe meten, it schal  
 25 be metun to ȝou aȝen, and be cast to ȝou. For it schal  
 be ȝouun to hym that hath, and it schal be takun awei  
 26 fro him that hath not, also that that he hath. And he  
 seide, So the kingdom of God is, as if a man caste seede  
 27 in to the erthe, and he sleepe, and it rise up niȝt and dai,  
 and bryng forth seede, and wexe faste, while he woot  
 28 not. For the erthe makith fruyt, first the gras, aftirward

29 the ere, and aftir ful fruyt in the ere. And whanne of it  
 silf it hath brouȝt forth fruyt, anoon he sendith a sikil,  
 30 for repyng tyme is come. // And he seide, To what thing  
 schulen we likne the kyngdom of God? or to what parable  
 31 schulen we comparisoun it? As a corne of seneuei, which  
 whanne it is sowun in the erthe, is lesse than alle seedis  
 32 that ben in the erthe; and whanne it is sprongun up, it  
 waxith in to a tre, and is maad gretter than alle erbis;  
 and it makith grete braunchis, so that briddis of heuene  
 33 moun dwelle vndur the schadewe therof. And in many  
 suche parablis he spak to hem the word, as thei myȝten  
 34 here; and he spak not to hem with out parable. But  
 35 he expownede to hise disciplis alle thingis bi hemsilf. And  
 he seide to hem in that dai, whanne euenyng was come,  
 36 Passe we aȝenward. And thei leften the puple, and token  
 hym, so that he was in a boot; and othere bootys weren with  
 37 hym. And a greet storm of wynde was maad, and keste  
 38 wawis in to the boot, so that the boot was ful. And he  
 was in the hyndir part of the boot, and slepte on a pilewe.  
 And thei reisen hym, and seien to hym, Maistir, perteyneth  
 39 it not to thee, that we perischen? And he roos vp, and  
 manasside the wynde, and seide to the see, Be stille, wexe  
 doumbe. And the wynde ceesside, and greet pesibleness  
 40 was maad. And he seide to hem, What dreden ȝe? ȝe  
 han no feith ȝit? And thei dredden with greet drede, and  
 seiden ech to other, Who, gessist thou, is this? for the  
 wynde and the see obeschen to hym.

## CAP. V.

1 AND thei camen ouer the see in to the cuntree of Gera-  
 2 senes. And aftir that he was goon out of the boot, anoon  
 a man in an vncleene spirit ran out of birielis to hym.

3 Which man hadde an hous in biriels, and nether with cheynes  
 4 now myzte ony man bynde hym. For ofte tymes he was  
 boundun in stockis and chaynes, and he hadde broke the  
 chaynes, and hadde broke the stockis to smale gobetis, and  
 5 no man myzte make hym tame. And euermore, nyzt and  
 dai, in birielis and in hillis, he was crynge and betynge hym  
 6 silf with stoonus. And he siz Jhesus afer, and ran, and wor-  
 7 schipide hym. And he criede with greet voice, and seide,  
 What to me and to thee, thou Jhesu, the sone of the hizest  
 God? Y coniare thee bi God, that thou turmente me not.  
 8 And Jhesus seide to hym, Thou vnclene spirit, go out fro  
 9 the man. And Jhesus axide hym, What is thi name? And  
 he seith to hym, A legioun is my name; for we ben many.  
 10 And he preiede Jhesu myebe, that he schulde not putte hym  
 11 out of the cuntrei. And there was there aboute the hille a  
 12 greet flok of swyn lesewyng. And the spiritis preieden  
 Jhesu, and seiden, Sende vs into the swyn, that we entre in  
 13 to hem. And anoon Jhesus grauntide to hem. And the  
 vnclene spiritis zeden out, and entriden in to the swyn, and  
 with a greet birre the flokke was cast down in to the see,  
 14 a twei thousynde, and thei weren dreynt in the see. And  
 thei that kepten hem, fledden, and tolden in to the citee, and  
 in to the feeldis; and thei wenten out, to se what was don.  
 15 And thei camen to Jhesu, and sayn hym that hadde be  
 trauelid of the feend, syttyng clothid, and of hool mynde;  
 16 and thei dreden. And thei that saien, hou it was don  
 to hym that hadde a feend, and of the swyne, telden to hem.  
 17 And thei bigunnen to preie hym, that he schulde go a wei  
 18 fro her coostis. And whanne he zede up in to a boot,  
 he that was trauelid of the deucl, bigan to preie hym, that he  
 19 schulde be with hym. But Jhesus resseyuede hym not, but  
 seide to hym, Go thou in to thin hous to thine, and telle to  
 hem, hou grete thingis the Lord hath don to thee, and hadde

20 merci of thee. And he wente forth, and bigan to preche in  
 Decapoli, hou grete thingis Jhesus hadde don to hym; and  
 21 alle men wondriden. And whanne Jhesus hadde gon vp in  
 to the boot eftsoone ouer the see, myche puple cam togidere  
 22 to him, and was aboute the see. And oon of the princis of  
 23 synagogis, bi name Jayrus, cam, and siz hym, and felde doun  
 at hise feet, and preyede hym myche, and seide, My douzter  
 is ny3 deed; come thou, putte thin hoond on her, that sche  
 24 be saaf, and lyue. And he wente forth with hym, and myche  
 25 puple suede hym, and thruste hym. And a womman hadde  
 26 ben in the blodi fluxe twelue 3eer, and hadde resseyued many  
 thingis of ful many lechis, and hadde spendid al hir good,  
 27 and was nothing amendid, but was rather the wors, whanne  
 sche hadde herd of Jhesu, sche cam among the puple  
 28 bihynde, and touchide his cloth. For sche seide, That if  
 29 Y touche 3he his cloth, Y schal be saaf. And anoon the  
 welle of hir blood was dried vp, and sche felide in bodi that  
 30 sche was heelid of the siknesse. And anoon Jhesus knewe  
 in hym silf the vertu that was goon out of hym, and turnede  
 31 to the puple, and seide, Who touchide my clothis? And  
 hise disciplis seiden to hym, Thou seest the puple thristyng  
 32 thee, and seist, Who touchide me? And Jhesus lokide  
 33 aboute to se hir that hadde don this thing. And the wom-  
 man dredde, and quakide, witynge that it was doon in  
 hir, and cam, and felde doun bifor hym, and seide to  
 34 hym al the treuthe. And Jhesus seide to hyr, Douztir, thi  
 feith hath maad thee saaf; go in pees, and be thou hool  
 35 of thi sijksesse. 3it while he spak, messangeris camen to  
 the prince of the synagoge, and seien, Thi douztir is deed;  
 36 what traueilist thou the maistir ferther? But whanne the  
 word was herd that was seid, Jhesus seide to the prince  
 37 of the synagoge, Nyle thou drede, oonli bileue thou. And  
 he took no man to sue hym, but Petir, and James, and Joon,

38 the brother of James. And thei camen in to the hous of the  
 prince of the synagoge. And he saie noyse, and men wep-  
 39 ynge and weilynge myche. And he 3ede ynne, and seide to  
 hem, What ben 3e troublid, and wepen? The damesel is  
 40 not deed, but slepith. And thei scorneden hym. But  
 whanne alle weren put out, he takith the fadir and the modir  
 of the damesel, and hem that weren with hym, and thei  
 41 entren, where the damysel laye. And he helde tke hoond of  
 the damesel, and seide to hir, Tabita, cumy, that is to seie,  
 42 Damysel, Y seie to thee, arise. And anoon the damysel  
 roos, and walkide; and sche was of twelue 3eer. And thei  
 weren abaischid with a greet stonyng. And he comaundide  
 43 to hem greetli, that no man schulde wite it. And he co-  
 maundide to 3yue hir mete.

## CAP. VI.

1 AND he 3ede out fro thennus, and wente in to his owne  
 2 cuntre; and hise disciplis folewiden him. And whanne the  
 sabat was come, Jhesus bigan to teche in a synagoge. And  
 many herden, and wondriden in his techyng, and seiden,  
 Of whennus to this alle these thingis? and what is the  
 wisdom that is 3ouun to hym, and siche vertues whiche ben  
 3 maad bi hise hondis? Whether this is not a carpenter,  
 the sone of Marie, the brother of James and of Joseph and of  
 Judas and of Symount? whether hise sistris ben not here with  
 4 vs? And thei weren sclaudrid in hym. And Jhesus seide  
 to hem, That a profete is not without onoure, but in his  
 5 owne cuntrey, and among his kynne, and in his hous. And  
 he myzte not do there ony vertu, saue that he helide a fewe  
 6 sijk men, leiynge on hem hise hoondis. And he wondride  
 for the vnbileue of hem. And he wente aboute casteles  
 7 on ech side, and tauzte. And he clepide togidere twelue,

and bigan to sende hem bi two togidere ; and gaf to hem  
 8 power of vnclene spiritis, and comaundide hem, that thei  
 schulde not take ony thing in the weie, but a 3erde oneli, not  
 9 a scrippe, ne breed, nether money in the girdil, but schod  
 with sandalies, and that thei schulden not be clothid with  
 10 twei cootis. And he seide to hem, Whidur euer 3e entren in  
 11 to an hous, dwelle 3e there, til 3e goon out fro thennus. And  
 who euer resseyueth 3ou not, ne herith 3ou, go 3e out fro  
 thennus, and schake awei the powdir fro 3oure feet, in to  
 12 witnessyng to hem. And thei 3eden forth, and prechiden,  
 13 that men schulden do penaunce. And thei castiden out  
 many feendis, and anoyntiden with oyle many sijk men, and  
 14 thei weren heclid. And kyng Eroude herde, for his name  
 was maad opyn, and seide, That Joon Baptist hath risen  
 15 a3en fro deeth, and therfor vertues worchen in hym. Othir  
 seiden, That it is Helie ; but othir seiden, That it is a  
 16 profete, as oon of profetis. And whanne this thing was  
 herd, Eroude seide, This Joon, whom Y haue biheedide, is  
 17 risun a3en fro deeth. For thilke Eroude sente, and helde  
 Joon, and boond hym in to prisoun, for Erodias, the wijf  
 18 of Filip, his brothir ; for he hadde weddid hir. For Joon  
 seide to Eroude, It is not leueful to thee, to haue the wijf of  
 19 thi brothir. And Erodias leide aspies to hym, and wolde sle  
 20 hym, and myzte not. And Eroude dredde Joon, and knewe  
 hym a iust man and hooli, and kepte hym. And Eroude  
 herde hym, and he dide many thingis, and gladli herde hym.  
 21 And whanne a couenable dai was fallun, Eroude in his birth-  
 dai made a soper to the princis, and tribunes, and to the  
 22 grettest of Galilee. And whanne the douzter of thilke  
 Erodias was comun. ynne, and daunside, and pleside to  
 Eroude, and also to men that saten at the mete, the kyng  
 seide to the damysel, Axe thou of me what thou wolt, and Y  
 23 schal 3yue to thee. And he swore to hir, That what euer

thou axe, Y schal 3yue to thee, thou; *it be* half my kyngdom.  
 24 And whanne sche hadde goon out, sche seide to hir modir,  
 What schal Y axe? And sche seide, The heed of Joon  
 25 Baptist. And whanne sche was comun ynne anoon with  
 haast to the kyng, sche axide, and seide, Y wole that anoon  
 26 thou 3yue to me in a dische the heed of Joon Baptist. And  
 the kyng was sori for the ooth, and for men that saten  
 27 togidere at the meete he wolde not make hir sori; but sente  
 a manqueller and comaundide, that Joones heed were brouzt  
 28 in a dische. And he bihedide hym in the prisoun, and  
 brouzte his heed in a disch, and 3af it to the damysel, and the  
 29 damysel 3af to hir modir. And whanne this thing was herd,  
 hise disciplis camen, and token his bodi, and leiden it in  
 30 a biriel. And the apostlis camen togidere to Jhesu, and  
 telden to hym alle thingis, that thei hadden don, and  
 31 tauzt. And he seide to hem, Come 3e bi 3ou silf in to a  
 desert place; and reste 3e a litil. For there were many that  
 camen, and wenten a3en, and thei hadden not space to ete.  
 32 And thei 3eden in to a boot, and wenten in to a desert place  
 33 bi hem silf. And thei sayn hem go awei, and many knewen,  
 and thei wenten afoote fro alle citees, and runnen thidur, and  
 34 camen bifor hem. And Jhesus 3ede out, and sai3 myche  
 puple, and hadde reuth on hem, for thei weren as scheep not  
 hauynge a scheep herd. And he bigan to teche hem many  
 35 thingis. And whanne it was forth daies, hise disciplis camen,  
 and seiden, This is a desert place, and the tyme is now  
 36 passid; lete hem go in to the nexte townes and villagis,  
 37 to bie hem meete to ete. And he answeride, and seide to  
 hem, 3yue 3e to hem to ete. And thei seiden to hym, Go we,  
 and bie we looues with two hundrid pens, and we schulen  
 38 3yue to hem to ete. And he seith to hem, Hou many looues  
 han 3e? Go 3e, and se. And whanne thei hadden knowe,  
 39 thei seien, Fyue, and two fischis. And he comaundide to



hem, that thei schulden make alle men sitte to mete bi cum-  
40 panyes, on greene heye. And thei saten doun bi parties, bi  
41 hundridis, and bi fifties. And whanne he hadde take the  
fyue looues, and twei fischis, he biheelde in to heuene, and  
blesside, and brak looues, and 3af to hise disciplis, that thei  
schulden sette bifor hem. And he departide twei fischis  
42 to alle; and alle eeten, and weren fulfillid. And thei token  
43 the relifs of brokun metis, twelue cofyns ful, and of the  
44 fischis. And thei that eeten, weren fyue thousynde of men.  
45 And anoon he maad hise disciplis to go up in to a boot,  
to passe bifor hym ouer the se to Bethsaida, the while he  
46 lefte the puple. And whanne he hadde left hem, he wente in  
47 to an hille, to preye. And whanne it was euen, the boot was  
48 in the myddil of the see, and he aloone in the loond; and he  
say hem trauelynge in rowyng; for the wynde was contrarie  
to hem. And aboute the fourthe wakyng of the ny3t, he  
wandride on the see, and cam to hem, and wolde passe hem.  
49 And as thei sayn hym wandrynge on the see, thei gessiden  
50 that it weren a fantum, and crieden out; for alle sayn hym,  
and thei weren afraied. And anoon he spak with hem, and  
51 seide to hem, Triste 3e, Y am; nyle 3e drede. And he cam  
vp to hem in to the boot, and the wynde ceesside. And thei  
52 wondriden more with ynne hem silf; for thei vndurstoden  
53 not of the looues; for her herte was blyndid. And whanne  
thei weren passid ouer the see, thei camen in to the lond  
54 of Genasareth, and settiden to loond. And whanne thei  
55 weren gon out of the boot, anoon thei knewen hym. And  
thei ranne thorou al that cuntre, and bigunnen to brynge  
sijk men in beddis on eche side, where thei herden that  
56 he was. And whidur euer he entride in to villagis, ethir in  
to townes, or in to citees, thei setten sijk men in stretis, and  
preiden hym, that thei schulden touche namely the hemme of  
his cloth; and hou many that touchiden hym, weren maad saaf.

## CAP. VII.

1 AND the Farisees and summe of the scribis camen fro  
 2 Jerusalem togidir to hym. And whanne thei hadden seen  
 summe of hise disciplis ete breed with vnwaisschen hoondis,  
 3 thei blameden. The Farisees and alle the Jewis eten not,  
 but thei waisschen ofte her hoondis, holdynge the tradiciouns  
 4 of eldere men. And whanne thei turnen aȝen fro chepyng,  
 thei eten not, but thei ben waisschen; and many other thingis  
 ben, that ben taken to hem to kepe, wasschyngis of cuppis,  
 and of watir vessels, and of vessels of bras, and of beddis.  
 5 And Farisees and scribis axiden hym, and seiden, Whi gon  
 not thi disciplis aftir the tradicioun of eldere men, but with  
 6 vnwasschen hondis thei eten breed? And he answeride,  
 and seide to hem, Ysaie prophesiede wel of ȝou, ypocritis, as  
 it is writun, This puple worschipith me with lippis, but her  
 7 herte is fer fro me; and in veyn thei worschpen me, techinge  
 8 the doctrines and the heestis of men. For ȝe leuen the  
 maundement of God, and holden the tradiciouns of men,  
 wasschyngis of watir vessels, and of cuppis; and many othir  
 9 thingis lijk to these ȝe doon. And he seide to hem, Wel ȝe  
 han maad the maundement of God voide, to kepe ȝoure tra-  
 10 dicioun. For Moyses seide, Worschipe thi fadir and thi  
 modir; and he that cursith fadir or modir, die he by deeth.  
 11 But ȝe seien, If a man seie to fadir or modir, Corban, that is,  
 12 What euer ȝifte is of me, it schal profite to thee; and ouer ȝe  
 13 suffren not hym do ony thing to fadir or modir, and ȝe  
 breken the word of God bi ȝoure tradicioun, that ȝe han  
 14 ȝouun; and ȝe don many suche thingis. And he eftsoone  
 clepide the puple, and seide to hem, ȝe alle here me, and  
 15 vndurstonde. No thing that is withouten a man, that entriþ  
 in to hym, may defoule him; but tho thingis that comen  
 16 forth of a man, tho it ben that defoulen a man. If ony

17 man haue eeris of hering, here he. And whanne he was  
 entrid in to an hous, fro the puple, hise disciplis axiden hym  
 18 the parable. And he seide to hem, 3e ben vnwise also.  
 Vndurstonde 3e not, that al thing without forth that entreth in  
 19 to a man, may not defoule hym? for it hath not entrid in to  
 his herte, but in to the wombe, and bynethe it goith out,  
 20 purgyng alle metis. But he seide, The thingis that gon out  
 21 of a man, tho defoulen a man. For fro with ynne, of the  
 herte of men comen forth yuel thou3tis, auowtries, fornyca-  
 22 ciouns, mansleyingis, theftis, auaricis, wickidnessis, gile, vn-  
 23 chastite, yuel 3e, blasfemyes, pride, foli. Alle these yuels  
 24 comen forth fro with ynne, and defoulen a man. And Jhesus  
 roos vp fro thennus, and wente in to the coostis of Tyre and  
 of Sidon. And he 3ede in to an hous, and wolde that no  
 25 man wiste; and he my3te not be hid. For a womman,  
 anoon as sche herd of hym, whos dou3tir hadde an vnclene  
 26 spirit, entride, and fel doun at hise feet. And the womman  
 was hethen, of the generacioun of Sirofenyce. And sche  
 preiede hym, that he wolde caste out a deuel fro hir dou3ter.  
 27 And he seide to hir, Suffre thou, that the children be fulfillid  
 first; for it is not good to take the breed of children, and  
 28 3yue to houndis. And sche answeride, and seide to him, 3is,  
 Lord; for litil whelpis eten vndur the bord, of the crummes  
 29 of children. And Jhesus seide to hir, Go thou, for this word  
 30 the feend wente out of thi dou3tir. And whanne sche was  
 gon in to hir hous home, sche foonde the damysel liggyng  
 31 on the bed, and the deuel gon out fro hir. And eftsoones  
 Jhesus 3ede out fro the coostis of Tere, and cam throu  
 Sidon to the see of Galilee, bitwixe the myddil of the coostis  
 32 of Decapoleos. And thei bryngen to hym a man deaf and  
 33 doumbe, and preieden hym to leye his hoond on hym. And  
 he took hym asidis fro the puple, and puttide hise fyngris in  
 34 to hise eris; and he spetide, and touchide his tonge. And

he bihelde in to heuene, and sorewide with ynne, and seide,  
 35 Effeta, that is, Be thou openyd. And anoon hise eris weren  
 openyd, and the boond of his tunge was vnboundun, and he  
 36 spak ríztli. And he comaundide to hem, that thei schulden  
 seie to no man; but hou myche he comaundide to hem, so  
 37 myche more thei prechiden, and bi so myche more thei  
 wondriden, and seiden, He dide wel alle thingis, and he  
 made deaf men to here, and doumbe men to speke.

## CAP. VIII.

1 IN tho daies eft, whanne myche puple was with Jhesu,  
 and hadden not what thei schulden ete, whanne hise disciplis  
 2 weren clepid togidir, he seide to hem, I haue reuth on the  
 puple, for lo ! now the thridde dai thei abiden me, and han  
 3 not what to ete; and if Y leeué hem fastyngé in to her hous,  
 thei schulen faile in the weie; for summe of hem camen fro  
 4 fer. And hise disciplis answerden to hym, Wherof schal a  
 5 man mowe fille hem with looues here in wildirnesse? And  
 he axide hem, Hou many looues han 3e? Whiche seiden,  
 6 Seuene. And he comaundide the puple to sitte down on the  
 erthe. And he took the seuene looues, and dide thankyngis,  
 and brak, and 3af to hise disciplis, that thei schulden sette  
 7 forth. And thei settiden forth to the puple. And thei  
 hadden a few smale fischis; and he blesside hem, and  
 8 comaundide, that thei weren sette forth. And thei eten,  
 and weren fulfillid; and thei token vp that that lefte of  
 9 relifs, seuene lepis. And thei that eeten, weren as foure  
 10 thousynde of men; and he lefte hem. And anoon he wente  
 vp in to a boot, with hise disciplis, and cam in to the  
 11 coostis of Dalmamytha. And the Farisees wenten out, and  
 bigunnen to dispyte with hym, and axiden a tokne of hym  
 12 fro heuene, and temptiden hym. And he sorewyngé with

ynne in spirit, seide, What sekith this generacioun a tokne?  
 Treuli Y seie to 3ou, a tokene schal not be 3ouun to this  
 13 generacioun. And he lefte hem, and wente vp eftsoone in to  
 14 a boot, and wente ouer the see. And thei for3aten to take  
 breed, and thei hadden not with hem but o loof in the boot.  
 15 And he comaundide hem, and seide, Se 3e, and be war of the  
 sowre dow3 of Farisees, and of the sowerdow3 of Eroude.  
 16 And thei thou3ten, and seiden oon to anothir, For we han  
 17 not looues. And whanne this thing was knowun, Jhesus  
 seide to hem, What thenken 3e, for 3e han not looues? 3it  
 3e knowun not, ne vndurstonde; 3it 3e han 3oure herte  
 18 blyndid. 3e hauynge 3en, seen not, and 3e hauynge eeris,  
 19 heren not; nethir 3e han mynde, whanne Y brak fyue looues  
 among fyue thousynde, and hou many cofynes ful of brokun  
 20 meete 3e tokun vp? Thei seien to hym, Twelue. Whanne  
 also seune looues among foure thousynde of men, hou  
 many lepis of brokun mete tokun 3e vp? And thei seien to  
 21 hym, Seuene. And he seide to hem, Hou vndurstonde 3e  
 22 not 3it? And thei camen to Bethsaida, and thei bryngen to  
 hym a blynde man, and thei preieden hym, that he schulde  
 23 touche hym. And whanne he hadde take the blynde man  
 hoond, he ledde hym out of the street, and spete in to hise  
 3en, and sette hise hoondis on hym; and he axide hym, if he  
 24 saye ony thing. And he bihelde, and seide, Y se men as  
 25 trees walkynge. Aftirward eftsoones he sette hise hondis on  
 hise 3en, and he bigan to see, and he was restorid, so that he  
 26 sai3 cleerli alle thingis. And he sente hym in to his hous,  
 and seide, Go in to thin hous; and if thou goist in to the  
 27 streete, seie to no man. And Jhesus entride and hise disciplis  
 in to the castels of Cesarye of Philip. And in the weie he  
 axide hise disciplis, and seide to hem, Whom seien men that  
 28 Y am? Whiche answeriden to hym, and seiden, Summen  
 seien, Joon Baptist; other seien, Heli; and other seien, as oon

29 of the prophetis. Thanne he seith to hem, But whom seien  
 3e that Y am? Petre answeride, and seide to hym, Thou art  
 30 Crist. And he chargide hem, that thei schulden not seie of  
 31 hym to ony man. And he bigan to teche hem, that it  
 bihoueth mannus sone to suffre many thingis, and to be  
 repreued of the elder men, and of the highest prestis, and the  
 scribis, and to be slayn, and aftir thre dayes, to rise a3en.  
 32 And he spak pleynli the word. And Peter took hym, and  
 bigan to blame hym, and seide, Lord, be thou merciful to  
 33 thee, for this schal not be. And he turnede, and saiz hise  
 disciplis, and manasside Petir, and seide, Go after me,  
 Satanas; for thou sauerist not tho thingis that ben of God,  
 34 but tho thingis that ben of men. And whanne the puple  
 was clepid togidere, with hise disciplis, he seide to hem,  
 If ony man wole come after me, denye he hym silf, and take  
 35 his cros, and sue he me. For he that wole make saaf his  
 lijf, schal leese it; and he that leesith his lijf for me, and for  
 36 the gospel, schal make it saaf. For what profitith it to  
 a man, if he wynne al the world, and do peiryng to his  
 37 soule? or what chaunging schal a man 3yue for his soule?  
 38 But who that koulechith me and my wordis in this gene-  
 raciouun avowtresse and synful, also mannus sone schal  
 kouleche him, whanne he schal come in the glorie of his  
 39 fadir, with his aungels. And he seide to hem, Treuli Y seie  
 to 3ou, that there ben summen stondynge here, whiche  
 schulen not taste deth, til thei seen the rewme of God  
 comynge in vertu.

## CAP. IX.

1 AND aftir sixe daies Jhesus took Petre, and James, and  
 Joon, and ledde hem bi hem silf aloone in to an hiz hille; and  
 2 he was transfigurid bifor hem. And hise clothis weren maad  
 ful schynynge and white as snow, whiche maner white clothis

3 a fuller may not make on erthe. And Helie with Moises  
 4 apperide to hem, and thei spaken with Jhesu. And Petre  
 answeride, and seide to Jhesu, Maister, it is good vs to  
 be here; and make we here thre tabernaclis, oon to thee,  
 5 oon to Moyses, and oon to Helie. For he wiste not what he  
 6 schulde seie; for thei weren agaste bi drede. And ther was  
 maad a cloude overschadewynge hem; and a vois cam of the  
 cloude, and seide, This is my moost derworth sone, here 3e  
 7 hym. And anoon thei bihelden aboute, and sayn no more  
 8 ony man, but Jhesu oonli with hem. And whanne thei  
 camen doun fro the hille, he comaundide hem, that thei  
 schulden not telle to ony man tho thingis that thei hadden  
 seen, but whanne mannus sone hath risun a3en fro deeth.  
 9 And thei helden the word at hem silf, sekyng what *this*  
 10 schulde be, whanne he hadde risun a3en fro deth. And thei  
 axiden hym, and seiden, What thanne seien Farisees and  
 11 scribis, for it bihoueth Helie to come first. And he an-  
 sweride, and seide to hem, Whanne Helie cometh, he schal  
 first restore alle thingis; and as it is writun of mannus sone,  
 12 that he suffre many thingis, and be dispisid. And Y seie to  
 3ou, that Helie is comun, and thei diden to hym what euer  
 13 thingis thei wolden, as it is writun of hym. And he comynge  
 to hise disciplis, sai3 a greet cumpany aboute hem, and scribis  
 14 disputynge with hem. And anoon al the puple seyng Jhesu,  
 was astonyed, and thei dredden; and thei rennyng gretten  
 15 hym. And he axide hem, What disputen 3e among 3ou?  
 16 And oon of the cumpany answerde, and seide, Mayster,  
 Y haue brou3t to thee my sone, that hath a doumbe spirit;  
 17 and where euer he takith hym, he hurtliith hym doun, and he  
 fometh, and betith togidir with teeth, and wexith drye. And  
 Y seide to thi disciplis, that thei schulden caste hym out,  
 18 and thei my3ten not. And he answeride to hem, and seide,  
 A! thou generacioun out of bileue, hou longe schal Y be

among 3ou, hou longe schal Y suffre 3ou? Brynge 3e hym  
 19 to me. And thei brou3ten hym. And whanne he had seyn  
 him, anoon the spirit troublide him; and was throw down to  
 20 grounde, and walewide, and fomed. And he axide his  
 fadir, Hou longe is it, sith this hath falle to hym? And  
 21 he seide, Fro childhode; and ofte he hath put hym in to fier,  
 and in to watir, to leese hym; but if thou maiste ony thing,  
 22 helpe vs, and haue merci on vs. And Jhesus seide to hym,  
 If thou maiste bileue, alle thingis ben possible to man that  
 23 bileueth. And anoon the fadir of the child criede with teeris,  
 and seide, Lord, Y bileue; Lord, helpe thou myn vnbileue.  
 24 And whanne Jhesus hadde seyn the puple rennyng togidere,  
 he manasside the vnclene spirit, and seide to hym, Thou deaf  
 and doumbe spirit, Y comaunde thee, go out fro hym, and  
 25 entre no more in to hym. And he crynge, and myche  
 to-breidyng him, wente out fro hym; and he was maad  
 26 as deed, so that many seiden, that he was deed. And Jhesus  
 27 helde his hoond, and lifte hym vp; and he roos. And  
 whanne he hadde entrid in to an hous, hise disciplis axiden  
 28 hym priueli, Whi my3ten not we caste hym out? And he  
 seide to hem, This kynde in no thing may go out, but in  
 29 preier and fastyng. And thei 3eden fro thennus, and wente  
 forth in to Galile; and thei wolden not, that ony man wiste.  
 30 And he tau3te hise disciplis, and seide to hem, For mannus  
 sone schal be bitrayed in to the hondis of men, and thei  
 schulen sle hym, and he slayn schal ryse a3en on the thridde  
 31 day. And thei knewen not the word, and dredden to axe  
 32 hym. And thei camen to Cafarnaum. And whanne thei  
 weren in the hous, he axide hem, What tretiden 3e in the  
 33 weie? And thei weren stille; for thei disputiden among  
 34 hem in the weie, who of hem schulde be grettest. And he  
 sat, and clepide the twelue, and seide to hem, If ony man  
 wole be the firste among 3ou, he schal be the laste of alle,



35 and the mynster of alle. And he took a child, and sette  
 hym in the myddil of hem ; and whanne he hadde biclippid  
 36 hym, he seide to hem, Who euer resseyueth oon of such  
 children in my name, he resseyueth me ; and who euer res-  
 seyueth me, he resseyueth not me aloone, but hym that sente  
 37 me. Joon answeride to hym, and seide, Maister, we sayn  
 oon castyng out feendis in thi name, which sueth not vs, and  
 38 we han forbodun hym. And Jhesus seide, Nyle 3e forbode  
 him ; for ther is no man that doith vertu in my name, and  
 39 may soone speke yuel of me. He that is not azens vs, is for  
 40 vs. And who euer 3yueth 3ou a cuppe of coold water to  
 drynke in my name, for 3e ben of Crist, treuli Y seie to 3ou,  
 41 he schal not leese his mede. And who euer schal sclaundre  
 oon of these litle that bileuen in me, it were betere to hym  
 that a mylne stoon *of assis* were don aboute his necke, and  
 42 he were cast in to the see. And if thin hoond sclaundre  
 thee, kitte it away ; it is betere to thee to entre feble in to lijf,  
 than haue two hondis, and go in to helle, in to fier that  
 43 neuer schal be quenchild, where the worm of hem dieth not,  
 44 and the fier is not quenchild. And if thi foote sclaundre  
 thee, kitte it of ; it is betere to thee to entre crokid in to  
 euerlastyng lijf, than haue twei feet, and be sent in to helle  
 45 of fier, that neuer schal be quenchild, where the worme of  
 46 hem dieth not, and the fier is not quenchild. That if thin 13e  
 sclaundre thee, cast it out ; it is betere to thee to entre gogil  
 13ed in to the reume of God, than haue twey 13en, and be sent  
 47 in to helle of fier, where the worme of hem dieth not, and the  
 48 fier is not quenchild. And euery man schal be saltid with  
 fier, and euery slayn sacrifice schal be maad sauery with salt.  
 49 Salt is good ; if salt be vnsauery, in what thing schulen 3e  
 make it sauery ? Haue 3e salt among 3ou, and haue 3e pees  
 among 3ou.

## CAP. X.

1 AND Jhesus roos vp fro thennus, and cam in to the coostis  
 of Judee ouer Jordan; and eftsoones the puple cam togidere  
 2 to hym, and as he was wont, eftsoone he tauzte hem. And  
 the Farisees camen, and axiden hym, Whether it be leueful to  
 3 a man to leue his wijf? and thei temptiden hym. And  
 he answeride, and seide to hem, What comaundide Moises  
 4 to you? And thei seiden, Moises suffride to write a libel  
 5 of forsaking, and to forsake. To whiche Jhesus answeride,  
 and seide, For the hardnesse of youre herte Moises wroot  
 6 to you this comaundement. But fro the bigynnyng of crea-  
 7 ture God made hem male and female; and seide, For this  
 thing a man schal leue his fadir and modir, and schal drawe  
 8 to hys wijf, and thei schulen be tweyne in o flesch. And so  
 9 now thei ben not tweyne, but o flesch. Therfor that thing that  
 10 God ioynede togidere, no man departe. And eftsoone in the  
 11 hous hise disciplis axiden hym of the same thing. And he  
 seide to hem, Who euer leuith his wijf, and weddith another,  
 12 he doith auowtri on hir. And if the wijf leue hir house-  
 bonde, and be weddid to another man, sche doith letcherie.  
 13 And thei brouzten to hym litle children, that he schulde touche  
 hem; and the disciplis thretoneden the men, that brouzten  
 14 hem. And whanne Jhesus hadde seyn hem, he baar heuy,  
 and seide to hem, Suffre 3e litle children to come to me, and  
 forbede 3e hem not, for of suche is the kyngdom of God.  
 15 Treuli Y seie to you, who euer resseyueth not the kyngdom  
 16 of God as a litil child, he schal not entre in to it. And  
 he biclippide hem, and leide hise hondis on hem, and blisside  
 17 hem. And whanne Jhesus was gon out in the weie, a man  
 ranne bifore, and knelide bifor hym, and preiede hym, and  
 seide, Good maister, what schal Y do, that Y resseyue euer-  
 18 lastyngge lijf? And Jhesus seide to hym, What seist thou,

that Y am good? Ther is no man good, but God hym silf.  
 19 Thou knowist the comaundementis, do thou noon auowtrie,  
 sle not, stele not, seie not fals witnessyng, do no fraude,  
 20 worschipe thi fadir and thi modir. And he answeride, and  
 seide to hym, Maister, Y haue kept alle these thingis fro my  
 21 3ongthe. And Jhesus bihelde hym, and louede hym, and  
 seide to hym, O thing faileth to thee; go thou, and sille alle  
 thingis that thou hast, and 3yue to pore men, and thou schalt  
 22 haue tresoure in heuene; and come, sue thou me. And  
 he was ful sori in the word, and wente awei mornyng, for he  
 23 hadde many possessiouns. And Jhesus bihelde aboute, and  
 seide to hise disciplis, Hou hard thei that han ritchessis  
 24 schulen entre in to the kyngdom of God. And the disciplis  
 weren astonyed in hise wordis. And Jhesus eftsoone an-  
 sweride, and seide to hem, 3e litle children, hou hard it is for  
 men that tristen in ritchessis to entre in to the kyngdom  
 25 of God. It is lijter a camele to passe thorou a nedlis i3e,  
 26 than a riche man to entre in to the kyngdom of God. And  
 thei wondriden more, and seiden among hem silf, And who  
 27 may be sauyd? And Jhesus bihelde hem, and seide, Anentis  
 men it is impossible, but not anentis God; for alle thingis  
 28 ben possible anentis God. And Petir bigan to seie to hym,  
 29 Lø! we han left alle thingis, and han sued thee. Jhesus an-  
 sweride, and seide, Treuli Y seie to 3ou, ther is no man that  
 leueth hous, or britheren, or sistris, or fadir, or modir,  
 30 or childten, or feeldis for me and for the gospel, which schal  
 not take an hundrid fold so myche now in this tyme, housis,  
 and britheren, and sistris, and modris, and children, and  
 feeldis, with persecuciouns, and in the world to comynge  
 31 euerlastyng lijf. But many schulen be, the firste the last,  
 32 and the last the firste. And thei weren in the weie goynge  
 vp to Jerusalem; and Jhesus wente bifor hem, and thei  
 wondriden, and foleweden, and dredden. And eftsoone

Jhesus took the twelue, and bigan to seie to hem, what  
 33 thingis weren to come to hym. For lo ! we stien to Jeru-  
 salem, and mannus sone schal be bitraied to the princis  
 of prestis, and to scribis, and to the eldre men ; and thei  
 schulen dampne hym bi deth, and thei schulen take hym to  
 34 hethene men. And thei schulen scorne hym, and bispete  
 hym, and bete him ; and thei schulen sle hym, and in the  
 35 thridde dai he schal rise aȝen. And James and Joon, Zebe-  
 dees sones, camen to hym, and seiden, Maister, we wolen,  
 36 that what euer we axen, thou do to vs. And he seide to  
 37 hem, What wolen ȝe that Y do to ȝou ? And thei seiden,  
 Graunte to vs, that we sitten the toon at thi riȝthalf, and the  
 38 tother at thi left half, in thi glorie. And Jhesus seide to hem,  
 ȝe witen not what ȝe axen ; moun ȝe drynke the cuppe,  
 which Y schal drynke, or be waischun with the bapty m,  
 39 in which Y am bapty sid ? And thei seiden to hym, We  
 moun. And Jhesus seide to hem, ȝe schulen drynke the  
 cuppe that Y drynke, and ȝe schulen be waschun with the  
 40 bapty m, in which Y am bapty sid ; but to sitte at my riȝthalf  
 or lefthalf is not myn to ȝyue to ȝou, but to whiche it is maad  
 41 redi. And the ten herden, and bigunnen to haue indigna-  
 42 cioun of James and Joon. But Jhesus clepide hem, and seide  
 to hem, ȝe witen, that thei that semen to haue prynshode of  
 folkis, ben lordis of hem, and the princes of hem han power  
 43 of hem. But it is not so among ȝou, but who euer wole be  
 44 maad gretter, schal be ȝoure mynyster ; and who euer wole  
 45 be the firste among ȝou, schal be seruaunt of alle. For whi  
 mannus sone cam not, that it schulde be mynystri d to hym,  
 but that he schulde mynystre, and ȝyue his lijf aȝenbiyng for  
 46 manye. And thei camen to Jerico ; and whanne he ȝede  
 forth fro Jerico, and hise disciplis, and a ful myche puple,  
 Barthymeus, a blynde man, the sone of Thimei, sat bisidis  
 47 the weie, and beggide. And whanne he herde, that it is

Jhesus of Nazareth, he bigan to crie, and seie, Jhesu, the  
 48 sone of Daud, haue merci on me. And manye thretned  
 hym, that he schulde be stille; and he criede myche the  
 49 more, Jhesu, the sone of Daud, haue merci on me. And  
 Jhesus stood, and comaundide hym to be clepid; and thei  
 clepen the blynde man, and seien to hym, Be thou of betere  
 50 herte, rise vp, he clepith thee. And he castide awei his cloth,  
 51 and skippide, and cam to hym. And Jhesus answeride, and  
 seide to hym, What wolt thou, that Y schal do to thee? The  
 52 blynde man seide to hym, Maister, that Y se. Jhesus seide  
 to hym, Go thou, thi feith hath maad thee saaf. And anoon  
 he saye, and sude hym in the weie.

## CAP. XI.

1 AND whanne Jhesus cam nyȝ to Jerusalem and to Betanye,  
 to the mount of Olyues, he sendith tweyne of hise disciplis,  
 2 and seith to hem, Go ȝe in to the castel that is aȝens ȝou;  
 and anoon as ȝe entren there ȝe schulen fynde a colt tied, on  
 3 which no man hath sete ȝit; vntie ȝe, and brynge hym. And  
 if ony man seye ony thing to ȝou, What doen ȝe? seie ȝe,  
 that he is nedeful to the Lord, and anoon he schal leue hym  
 4 hidir. And thei ȝeden forth, and founden a colt tied bifor  
 the ȝate with out forth, in the metyng of twei weies; and thei  
 5 vntieden hym. And summe of hem that stoden there seiden  
 6 to hem, What doen ȝe, vntiynge the colt? And thei seiden  
 to hem, as Jhesus comaundide hem; and thei leften it to hem.  
 7 And thei brouȝten the colt to Jhesu, and thei leiden on hym  
 8 her clothis, and Jhesus sat on hym. And many strewiden  
 her clothis in the weie, othere men kittiden braunchis fro  
 9 trees, and strewiden in the weie. And thei that wenten  
 bifor, and that sueden, crieden, and seiden, Osanna, blissid is  
 10 he that cometh in the name of the Lord; blissid be the kyng-

dom of oure fadir Dauid that is come; Osanna in hijest  
 11 thingis. And he entride in to Jerusalem, in to the temple;  
 and whanne he hadde seyn al thing aboute, whanne it was  
 12 eue, he wente out in to Betanye, with the twelue. And  
 another daye, whanne he wente out of Betanye, he hungride.  
 13 And whanne he hadde seyn a fige tree afer hauynge leeuës,  
 he cam, if happili he schulde fynde ony thing theron; and  
 whanne he cam to it, he foonde no thing, out takun leeuës;  
 14 for it was not tyme of figis. And Jhesus answeride and seide  
 to it, Now neuer ete ony man fruyt of thee more. And hise  
 15 disciplis herden; and thei camen to Jerusalem. And whanne  
 he was entrid in to the temple, he bigan to caste out silleris  
 and biggeris in the temple; and he turnede vpsodoun the  
 bordis of chaungeris, and the chayeris of men that selden  
 16 culueris; and he suffride not, that ony man schulde bere  
 17 a vessel thorou the temple. And he tauhte hem, and seide,  
 Whether it is not writun, That myn hous schal be clepid the  
 hous of preying to alle folkis? but 3e han maad it a denne of  
 18 theues. And whanne this thing was herd, the princis of  
 prestis and scribis souzten hou thei schulden leese hym;  
 for thei dredden hym, for al the puple wondride on his  
 19 techyng. And whanne euenyng was come, he wente out of  
 20 the citee. And as thei passiden forth eerli, thei sayn the  
 21 fige tree maad drye fro the rootis. And Petir bithouzte hym,  
 and seide to hym, Maister, lo! the fige tree, whom thou  
 22 cursidist, is dried vp. And Jhesus answeride and seide to  
 23 hem, Haue 3e the feith of God; treuli Y seie to 3ou, that  
 who euer seith to this hil, Be thou takun, and cast in to the  
 see; and doute not in his herte, but bileueth, that what euer  
 24 he seie, schal be don, it schal be don to hym. Therfor  
 Y seie to 3ou, alle thingis what euer thingis 3e preynge schulen  
 axe, bileue 3e that 3e schulen take, and thei schulen come to  
 25 3ou. And whanne 3e schulen stonde to preye, for3yue 3e, if

3e han ony thing azens ony man, that 3oure fadir that is  
 26 in heuenes, for3yue to 3ou 3oure synnes. And if 3e for3yuen  
 not, nether 3oure fadir that is in heuenes, schal for3yue to 3ou  
 27 3oure synnes. And eftsoone thei camen to Jerusalem. And  
 whanne he walkide in the temple, the hizeste prestis, and  
 28 scribis, and the elder men camen to hym, and seyn to hym,  
 In what power doist thou these thingis? or who 3af to thee  
 29 this power, that thou do these thingis? Jhesus answeride  
 and seide to hem, And Y schal axe 3ou o word, and answe  
 3e to me, and Y schal seie to 3ou in what power Y do these  
 30 thingis. Whether was the bapty m of Joon of heuene, or of  
 31 men? answe 3e to me. And thei thou3ten with ynne hem  
 silf, seiynge, If we seien of heuene, he schal seie to vs, Whi  
 32 thanne bileuen 3e not to him; if we seien of men, we dreden  
 the puple; for alle men hadden Joon, that he was verili  
 33 a prophete. And thei answeyden, and seien to Jhesu, We  
 witen neuer. And Jhesu answerde, and seide to hem, Nether  
 Y seie to 3ou, in what power Y do these thingis.

## CAP. XII.

1 AND Jhesus bigan to speke to hem in parablis. A man  
 plauntide a vyn3erd, and sette an hegge aboute it, and dalf a  
 lake, and bildide a toure, and hiryde it to tilieris, and wente  
 2 forth in pilgrimage. And he sente to the erthe tilieris in  
 tyme a seruaunt, to resseyue of the erthe tilieris of the fruyt  
 3 of the vyn3erd. And thei token hym, and beetten, and lesten  
 4 hym voide. And eftsoone he sente to hem anothir seruaunt,  
 and thei woundiden hym in the heed, and turmentiden hym.  
 5 And eftsoone he sente another, and thei slowen hym, and  
 6 othir mo, betynge summe, and sleynge othere. But 3it he  
 hadde a moost derworth sone, and he sente hym last to hem,  
 7 and seide, Peraenture thei schulen drede my sone. But

the erthetilieris seiden togidere, This is the eire ; come 3e,  
 8 sle we hym, and the eritage schal be ourun. And thei tokun  
 hym, and killiden, and castiden out without the vyn3erd.  
 9 Thanne what schal the lord of the vyn3erd do ? He schal  
 come, and lese the tilieris, and 3yue the vyn3erd to othere.  
 10 Whether 3e han not red this scripture, The stoon which the  
 bilderis han disspisid, this is maad in to the heed of the  
 11 corner ? This thing is doon of the Lord, and is wondirful  
 12 in oure 3en. And thei sou3ten to holde hym, and thei  
 dredden the puple ; for thei knewen that to hem he seide  
 13 this parable ; and thei lesten hym, and thei wenten awei.  
 And thei senten to hym summe of the Farisees and Erodians,  
 14 to take hym in word. Whiche camen, and seien to hym,  
 Maistir, we witen that thou art sothfast, and reckist not  
 of ony man ; for nethir thou biholdist in to the face of man,  
 but thou techist the weie of God in treuthe. Is it leueful  
 that tribute be 3ouun to the emperoure, or we schulen not  
 15 3yue ? Which witynge her pryuei falsnesse, seide to hem,  
 What tempten 3e me ? brynge 3e to me a peny, that Y se.  
 16 And thei brou3ten to hym. And he seide to hem, Whos is  
 this ymage, and the wrytyng ? Thei seien to him, The  
 17 emperouris. And Jhesus answeride and seide to hem,  
 Thanne 3elde 3e to the emperour tho thingis that ben of  
 the emperours ; and to God tho thingis that ben of God.  
 18 And thei wondriden of hym. And Saduces, that seien that  
 ther is no resurreccioun, camen to hym, and axeden hym,  
 19 and seiden, Maister, Moyses wroot to vs, that if the brother  
 of a man were deed, and lefte *his* wijf, and haue no sones,  
 his brother take his wijf, and reise vp seed to his brother.  
 20 Thanne seuene britheren ther weren ; and the firste took  
 21 a wijf, and diede, and lefte no seed. And the secounde took  
 hir, and he diede, and nether this lefte seed. And the thridde  
 22 also. And in lijnk manere the seuene token hir, and leften



not seed. And the womman the laste of alle is deed.  
 23 Thanne in the resurreccioun, whanne thei schulen rise azen,  
 whos wijf of these schal sche be? for seune hadden hir to  
 24 wijf. And Jhesus answeride, and seide to hem, Whether 3e  
 erren not therfor, that 3e knowe not scripturis, nethir the  
 25 vertu of God? For whanne thei schulen rise azen fro death,  
 nether thei schulen wedde, nethir schulen be weddid, but  
 26 thei schulen be as aungels of God in heuenes. And of deed  
 men, that thei risen azen, han 3e not red in the book of  
 Moises, on the buysch, hou God spak to hym, and seide,  
 Y am God of Abraham, and God of Isaac, and God of  
 27 Jacob? He is not God of deed men, but of lyuyng men;  
 28 therfor 3e erren myche. And oon of the scribis, that hadde  
 herde hem dispuytyng togidir, cam ny3, and sai3 that Jhesus  
 had wel answeride hem, and axide hym, which was the firste  
 29 maundement of alle. And Jhesus answeride to him, that the  
 firste maundement of alle is, Here thou, Israel, thi Lord  
 30 God is o God; and thou schalt loue thi Lord God of al thin  
 herte, and of al thi soule, and of al thi mynde, and of al thi  
 31 myzt. This is the firste maundement. And the secounde is  
 lijk to this, Thou schalt loue thi nei3bore as thi silf. Ther is  
 32 noon other maundement gretter than these. And the scribe  
 seide to hym, Maister, in treuthe thou hast wel seid; for  
 33 o God is, and ther is noon other, outakun hym; that he  
 be loued of al the herte, and of al the mynde, and of al the  
 vndurstondyng, and of al the soule, and of al strengthe, and  
 to loue the nei3bore as hym silf, is gretter than alle brent  
 34 offryngis and sacrifices. And Jhesus seyng that he hadde  
 answerid wiseli, seide to hym, Thou art not fer fro the kyng-  
 35 dom of God. And thanne no man durste axe hym no more  
 ony thing. And Jhesus answeride and seide, techyng in the  
 temple, Hou seien scribis, that Crist is the sone of Dauid?  
 36 For Dauid hym silf seide in the Hooli Goost, the Lord seide

to my lord, Sitte on my ri3thalf, til Y putte thin enemyes the  
 37 stool of thi feet. Thanne Dauid hym silf clepith him lord,  
 hou thanne is he his sone? And myche puple gladli herde  
 38 hym. And he seide to hem in his techyng, Be 3e war  
 of scribis, that wolen wandre in stolis, and be salutid in  
 39 chepyng, and sitte in synagogis in the firste chaieris, and the  
 40 firste sittyng placis in soperis; whiche deuouren the housis of  
 widewis vndur colour of long preier; thei schulen take the  
 41 longer doom. And Jhesus sittyng a3ens the tresorie, bihelde  
 hou the puple castide monei in to the tresorie; and many  
 42 riche men castiden many thingis. But whanne a pore widewe  
 43 was comun, sche keste two mynutis, that is, a ferthing. And  
 he clepide togidere hise disciplis, and seide to hem, Treuli Y  
 seie to 3ou, that this pore widewe keste more thanne alle,  
 44 that kesten in to the tresorie. For alle kesten of that thing  
 that thei hadden plente of; but this of her pouert keste alle  
 thingis that sche hadde, al hir lyuelode.

## CAP. XIII.

1 AND whanne he wente out of the temple, oon of hise  
 disciplis seide to hym, Maister, biholde, what maner stoonys,  
 2 and what maner bildyngis. And Jhesu answeride, and seide  
 to hym, Seest thou alle these grete bildingis? ther schal not  
 3 be left a stoon on a stoon, which schal not be distried. And  
 whanne he sat in the mount of Olyues a3ens the temple,  
 Petir and James and Joon and Andrew axiden hym bi hem  
 4 silf, Seie thou to vs, whanne these thingis schulen be don,  
 and what tokene schal be, whanne alle these thingis schulen  
 5 bigynne to be endid. And Jhesus answeride, and bigan  
 6 to seie to hem, Loke 3e, that no man disseyue 3ou; for  
 manye schulen come in my name, seiynge, That Y am; and  
 7 thei schulen disseyue manye. And whanne 3e here batels  
 and opynyons of batels, drede 3e not; for it bihoueth these

8 thingis to be doon, but not 3it anoon *is* the ende. For folk  
 schal rise on folk, and rewme on rewme, and erthe mouyngis  
 and hungur schulen be bi placis; these thingis *schulen be*  
 9 bigynnyngis of sorewis. But se 3e 3ou silf, for thei schulen  
 take 3ou in counsels, and 3e schulen be betun in synagogis;  
 and 3e schulen stonde bifor kyngis and domesmen for me,  
 10 in witnessyng to hem. And it bihoueth, that the gospel  
 11 be first prechid among al folk. And whanne thei taken 3ou,  
 and leden 3ou forth, nyle 3e bifore thenke what 3e schulen  
 speke, but speke 3e that thing that schal be 3ouun to 3ou in that  
 12 our; for 3e ben not the spekeris, but the Hooli Goost. For  
 a brother schal bitake the brother in to deth, and the fadir  
 the sone, and sones schulen rise togider azens fadris and  
 13 modris, and punysche hem bi deeth. And 3e schulen be in  
 hate to alle men for my name; but he that lastith in to the  
 14 ende, schal be saaf. But whanne 3e schulen se the abhomyna-  
 cioun of discourtfort, stondynge where it owith not; he that  
 redith, vndurstonde; thanne thei that be in Judee, fle in to  
 15 hillis. And he that is aboue the roof, come not down in to  
 16 the hous, nethir entre he, to take ony thing of his hous; and  
 he that schal be in the feeld, turne not azen bihynde to take  
 17 his cloth. But wo to hem that ben with child, and norischen  
 18 in tho daies. Therfor preye 3e, that thei be not don in  
 19 wyntir. But thilke daies of tribulacioun schulen be suche,  
 whiche maner weren not fro the bigynnyng of creature, which  
 20 God hath maad, til now, nethir schulen be. And but the  
 Lord hadde abredgide tho daies, al fleische hadde not be  
 saaf; but for the chosun whiche he chees, the Lord hath  
 21 maad schort the daies. And thanne if ony man seie to 3ou,  
 22 Lo! here is Crist, lo! there, bileue 3e not. For false Cristis  
 and false prophetis schulen rise, and schulen 3yue tokenes  
 and wondris, to disseyue, if it may be don, 3he, hem that be  
 23 chosun. Therfor take 3e kepe; lo! Y haue bifor seid to 3ou

24 alle thingis. But in tho daies, aftir that tribulacioun, the  
 sunne schal be maad derk, and the moon schal not 3yue hir  
 25 list, and the sterris of heuene schulen falle down, and the  
 26 vertues that ben in heuenes, schulen be moued. And thanne  
 thei schulen se mannus sone comynge in cloudis of heuene,  
 27 with greet vertu and glorie. And thanne he schal sende  
 hise aungelis, and schal geder hise chosun fro the foure  
 wyndis, fro the hijest thing of erthe til to the hijest thing of  
 28 heuene. But of the fige tree lerne 3e the parable. Whanne  
 now his braunche is tendre, and leeues ben sprongun out, 3e  
 29 knowen that somer is ny3. So whanne 3e seen these thingis  
 30 be don, wite 3e, that it is ny3 in the doris. Treuli Y seie to  
 3ou, that this generacioun schal not passe awei, til alle these  
 31 thingis be don. Heuene and erthe schulen passe, but my  
 32 wordis schulen not passe. But of that dai or our no man  
 woot, nether aungels in heuene, nether the sone, but the  
 33 fadir. Se 3e, wake 3e, and preie 3e; for 3e witen not,  
 34 whanne the tyme is. For as a man that is gon fer in  
 pilgrimage, lefte his hous, and 3af to his seruauntis power  
 of euery work, and comaundide to the porter, that he wake.  
 35 Therfor wake 3e, for 3e witen not, whanne the lord of the  
 hous cometh, in the euentide, or at mydny3t, or at cockis  
 36 crowyng, or in the mornyng; leste whanne he cometh  
 37 sodenli, he fynde 3ou slepyng. Forsothe that that Y seie to  
 3ou, Y seie to alle, Wake 3e.

## CAP. XIV.

1 PASK and the feest of therf looues was after twei daies.  
 And the hijest preestis and scribis sou3ten, hou thei schulden  
 2 holde hym with gile, and sle. But thei seiden, Not in the  
 feeste dai, lest perauenture a noyse were maad among the  
 3 puple. And whanne he was at Betanye, in the hous of  
 Symount leprous, and restide, a womman cam, that hadde

a boxe of alabastre of precious oynement spikenard; and  
 whanne the boxe of alabastre was brokun, sche helde it on  
 4 his heed. But there weren summe that beren it heuyli with  
 ynne hem silf, and seiden, Wher to is this losse of oynement  
 5 maad? For this oynement myzte haue be seld more than  
 for thre hundrid pens, and be 3ouun to pore men. And  
 6 thei groyneden azens hir. But Jhesus seide, Suffre ze hir;  
 what be ze heuy to hir? sche hath wrouzt a good werk  
 7 in me. For euermore ze schulen haue pore men with zou,  
 and whanne ze wolen, ze moun do wel to hem; but ze schulen  
 8 not euer more haue me. Sche dide that that sche hadde;  
 9 sche cam bifore to anoynte my bodi in to biringng. Treuli Y  
 seie to zou, where euer this gospel be prechid in al the world,  
 and that that this *womman* hath don, schal be told in to  
 10 mynde of hym. And Judas Scarioth, oon of the twelue,  
 11 wente to the hizest prestis, to bitraye hym to hem. And  
 thei herden, and ioyeden, and bihizten to 3yue hym money.  
 12 And he souzt hou he schulde bitraye hym couenabli. And  
 the firste dai of therf looues, whanne thei offriden pask, the  
 disciplis seyn to hym, Whidir wilt thou that we go, and make  
 13 redi to thee, that thou ete the pask? And he sendith tweyn  
 of hise disciplis, and seith to hem, Go ze in to the citee, and  
 a man berynge a galoun of watir schal meete zou; sue ze  
 14 hym. And whidur euer he entrith, seie ze to the lord of the  
 hous, That the maister seith, Where is myn etynge place,  
 15 where Y schal ete pask with my disciplis? And he schal  
 schewe to zou a grete soupyng place arayed, and there make  
 16 ze redi to vs. And hise disciplis wenten forth, and camen in  
 to the citee, and founden as he hadde seid to hem; and  
 17 thei maden redy the pask. And whanne the euentid was  
 18 come, he cam with the twelue. And whanne thei saten at the  
 mete, and eeten, Jhesus seide, Treuli Y seie to zou, that oon  
 19 of zou that etith with me, schal bitray me. And thei

bigunnen to be sori, and to seie to hym, ech bi hem silf,  
 20 Whether Y? Which seide to hem, Oon of twelue that  
 21 puttith the hoond with me in the plater. And sotheli  
 mannus sone goith, as it is writun of hym; but wo to  
 that man, by whom mannus sone schal be bitrayed. It  
 22 were good to hym, yf thilke man hadde not be borun. And  
 while thei eeten, Jhesus took breed, and blessid, and brak,  
 23 and 3af to hem, and seide, Take 3e; this is my bodi. And  
 whanne he hadde take the cuppe, he dide thankyngis, and  
 24 3af to hem, and alle dronken therof. And he seide to hem,  
 This is my blood of the newe testament, which schal be  
 25 sched for many. Treuli Y seye to 3ou, for now Y schal not  
 drynke of this fruyt of vyne, in to that dai whane Y schal  
 26 drynke it newe in the rewme of God. And whanne the  
 ympne was seid, thei wenten out in to the hil of Olyues.  
 27 And Jhesus seide to hem, Alle 3e schulen be sclaudrid  
 in me in this ny3t; for it is writun, Y schal smyte the  
 scheepherde, and the scheep of the flok schulen be dis-  
 28 parplid. But aftir that Y schal rise a3en, Y schal go bifor  
 29 3ou in to Galilee. And Petir seide to hym, Thou3 alle  
 30 schulen be sclaudrid, but not Y. And Jhesus seide to hym,  
 Treuli Y seie to thee, that to dai bifore that the cok in this  
 31 ni3t crowe twies, thou schalt thries denye me. But he seide  
 more, Thou3 it bihoueth, that Y die togider with thee, Y  
 32 schal not forsake thee. And in lijk maner alle seiden. And  
 thei camen in to a place, whos name is Gethsamany. And  
 33 he seide to hise disciplis, Sitte 3e here, while Y preye. - And  
 he took Petir and James and Joon with hym, and bigan to  
 34 drede, and to be anoyed. And he seide to hem, My soule is  
 soreweful to the deeth; abide 3e here, and wake 3e with me.  
 35 And whanne he was gon forth a litil, he felde doun on the  
 erthe, and preiede, that if it my3te be, that the our schulde  
 36 passe fro hym. And he seide, Abba, fadir, alle thingis ben

possible to thee, bere ouer fro me this cuppe ; but not that  
 37 Y wole, but that thou *wolt, be don.* And he cam, and foond  
 hem slepynge. And he seide to Petir, Symount, slepist  
 38 thou? myztist thou not wake with me oon our? Wake 3e,  
 and preie 3e, that 3e entre not in to temptacioun ; for the  
 39 spirit is redi, but the fleische *is sijk.* And eftsoone he 3ede,  
 40 and preiede, and seide the same word ; and turnede aȝen  
 eftsoone, and foond hem slepynge ; for her iȝen weren  
 heuyed. And thei knewen not, what thei schulden answeere to  
 41 hym. And he cam the thridde tyme, and seide to hem,  
 Slepe 3e now, and reste 3e ; it suffisith. The hour is comun ;  
 lo ! mannus sone schal be bitraied in to the hondis of synful  
 42 men. Rise 3e, go we ; lo ! he that schal bitraye me is nyȝ.  
 43 And ȝit while he spak, Judas Scarioth, oon of the twelue,  
 cam, and with him miche puple with swerdis and staues,  
 sent fro the hiȝest prestis, and the scribis, and fro the eldre  
 44 men. And his traytour hadde ȝouun to hem a tokene, and  
 seide, Whom euer Y kisse, he it is ; holde 3e hym, and lede  
 45 3e warli. And whanne he cam, anoon he came to hym, and  
 46 seide, Maistir ; and he kissede hym. And thei leiden hondis  
 47 on hym, and helden hym. But oon of the men that stoden  
 aboute, drowȝ out a swerd, and smoot the seruaunt of the  
 48 hiȝest preest, and kittide of his eere. And Jhesus answeride,  
 and seide to hem, As to a thief 3e han gon out with swerdis  
 49 and staues, to take me? Dai bi dai Y was among ȝou, and  
 tauȝte in the temple, and 3e helden not me ; but that the  
 50 scripturis be fulfillid. Thanne alle hise disciplis forsoken  
 51 hym, and fledden. But a ȝong man, clothid with lynnun  
 52 cloth on the bare, suede hym ; and thei helden hym. And  
 he lefte the lynnyn clothing, and fleiȝ nakid awei fro hem.  
 53 And thei ledden Jhesu to the hiȝest preest. And alle the  
 54 prestis and scribis and eldere men camen togidir. But Petir  
 suede hym afer in to the halle of the hiȝest preest. And he

55 sat with the mynystris, and warmed hym at the fier. And  
 the hijest prestis, and al the counsel, souzten witnessyng  
 azens Jhesu to take hym to the deeth; but thei founden not.  
 56 For manye seiden fals witnessyng azens hym, and the wit-  
 57 nessyngis weren not couenable. And summe risen vp, and  
 58 baren fals witnessyng azens hym, and seiden, For we han  
 herd hym seiynge, Y schal vndo this temple maad with  
 hondis, and afir the thridde dai Y schal bilde another not  
 59 maad with hondis. And the witnessyng of hem was not  
 60 couenable. And the hijest prest roos vp in to the myddil,  
 and axide Jhesu, and seide, Answerist thou no thing to the  
 61 thingis that ben put azens thee of these? But he was stille,  
 and answeride no thing. Eftsoone the hijest prest axide  
 hym, and seide to hym, Art thou Crist, the sone of the blessid  
 62 God? And Jhesus seide to hym, Y am; and 3e schulen  
 se mannus sone sittynge on the rizthalf of the vertu of God,  
 63 and comynge in the cloudis of heuene. And the hijest  
 preest to-rente hise clothis, and seide, What 3it dissiren we  
 64 witnessis? 3e han herd blasfemye. What semeth to 3ou?  
 65 And thei alle condempneden hym to be gilty of deeth. And  
 summe bigunnen to bispete hym, and to hile his face, and to  
 smite hym with buffetis, and seie to hym, Areede thou. And  
 66 the mynystris beeten hym with strokis. And whanne Petir  
 was in the halle bynethen, oon of the damesels of the hijest  
 67 prest cam. And whanne sche hadde seyn Petir warmynge  
 hym, sche bihelde hym, and seide, And thou were with Jhesu  
 68 of Nazareth. And he denyede, and seide, Nethir Y woot,  
 nethir Y knowe, what thou seist. And he wente without  
 69 forth bifor the halle; and anoon the cok crewe. And  
 eftsoone whanne another damesel hadde seyn hym, sche  
 bigan to seye to men that stoden aboute, That this is of hem.  
 70 And he eftsoone denyede. And afir a litil, eftsoone thei  
 that stoden ny3, seiden to Petir, Verili thou art of hem, for



71 thou art of Galilee also. But he bigan to curse and to  
 swere, For Y knowe not this man, whom ȝe seien. And  
 72 anoon eftsoones the cok crew. And Petir bithouȝte on the  
 word that Jhesus hadde seide to hym, Bifor the cok crowe  
 twies, thries thou schalt denye me. And he bigan to wepe.

## CAP. XV.

1 AND anoon in the morewid the hiȝeste prestis maden a  
 counsel with the elder men, and the scribis, and with al  
 the counsel, and bounden Jhesu and ledden, and bitoken  
 2 hym to Pilat. And Pilat axide hym, Art thou kyng of  
 Jewis? And Jhesus answeride, and seide to hym, Thou  
 3 seist. And the hieste prestis accusiden hym in many thingis.  
 4 But Pilat eftsoone axide hym, and seide, Answerist thou no  
 thing? Seest thou in hou many thingis thei accusen thee?  
 5 But Jhesus answeride no more, so that Pilat wondride.  
 6 But bi the feeste dai he was wont to leue to hem oon of  
 7 men boundun, whom euer thei axiden. And oon ther  
 was that was seid Barabas, that was boundun with men of  
 8 dissencioun, that hadden don manslauȝtir in seducioun. And  
 whanne the puple was gon vp, he bigan to preie, as he euer  
 9 more dide to hem. And Pilat answeride to hem, and seide,  
 10 Wolen ȝe Y leue to ȝou the kyng of Jewis? For he wiste,  
 11 that the hiȝeste prestis hadden takun hym bi enuye. But  
 the bischopis stireden the puple, that he schulde rather leue  
 12 to hem Barabas. And eftsoone Pilat answerde, and seide  
 to hem, What thanne wolen ȝe that Y schal do to the kyng  
 13 of Jewis? And thei eftsoone crieden, Crucifie hym. But  
 14 Pilat seide to hem, What yuel hath he don? And thei  
 15 crieden the more, Crucifie hym. And Pilat, willynge to make  
 aseeth to the puple, lefte to hem Barabas, and bitok to hem  
 16 Jhesu, betun with scourgis, to be crucified. And kynȝtis  
 ledden hym with ynneforth, in to the porche of the mote

halle. And thei clepiden togidir al the cumpany of knyztis,  
 17 and clothiden hym with purpur. And thei writhen a coroun  
 18 of thornes, and puttiden on hym. And thei bigunnen to  
 19 grete hym, *and seiden*, Heile, thou kyng of Jewis. And thei  
 smyten his heed with a reed, and bispatten hym; and thei  
 20 kneliden, and worschpiden hym. And aftir that thei hadden  
 scorned him, thei vnclothiden hym of purpur, and clothiden  
 hym with hise clothis, and ledden out hym, to crucifie hym.  
 21 And thei compelliden a man that passide the weie, that cam  
 fro the toun, Symount of Syrenen, the fader of Alisaundir  
 22 and of Rufe, to bere his cross. And thei ledden hym in to a  
 23 place Golgatha, that is to seie, the place of Caluari. And  
 thei 3auen to hym to drynke wyn meddlid with mirre, and he  
 24 took not. And thei crucifieden him, and departiden hise  
 25 clothis, and kesten lot on tho, who schulde take what. And  
 26 it was the thridde our, and thei crucifieden hym. And the  
 27 titil of his cause was writun, Kyng of Jewis. And thei  
 crucifien with hym twei theues, oon at the ri3thalf and oon  
 28 at his lefthalf. And the scripture was fulfillid that seith, And  
 29 he is ordeyned with wickid men. And as thei passiden forth,  
 thei blasfemyden hym, mouynge her heedis, and seiynge,  
 Vath! thou that distriest the temple of God, and in thre daies  
 30 bildist it a3en; come adoun fro the crosse, and make thi silf  
 31 saaf. Also the hi3este prestis scorneden hym ech to othir  
 with the scribis, and seiden, He made othir men saaf, he  
 32 may not saue hym silf. Crist, kyng of Israel, come down  
 now fro the cross, that we seen, and bileuen. And thei that  
 33 weren crucified with hym, dispiseden hym. And whanne  
 the sixte hour was come, derknessis weren made on al the  
 34 erthe til in to the nynthe our. And in the nynthe our Jhesus  
 criede with a greet vois, and seide, Heloy, Heloy, lamasabatany,  
 that is to seie, My God, my God, whi hast thou  
 35 forsakun me? And summe of men that stoden aboute

36 herden, and seiden, Lo ! he clepith Helye. And oon ranne,  
 and fillide a sponge with vynegre, and puttide aboute to  
 a reede, and gaf to hym drynke, and seide, Suffre 3e, se we, if  
 37 Helie come to do hym doun. And Jhesus gaf out a greet  
 38 cry, and diede. And the veil of the temple was rent atwo fro  
 39 the hijeste to bynethe. But the centurien that stood for  
 a3ens si3, that he so crynge hadde diede, and seide, Verili,  
 40 this man was Goddis sone. And ther weren also wymmen  
 biholdynge fro afer, among whiche was Marie Maudeleyn,  
 and Marie, the modir of James the lesse, and of Joseph, and  
 41 of Salome. And whanne Jhesus was in Galilee, thei folewiden  
 hym, and mynystriden to hym, and many othere *wymmen*,  
 42 that camen vp togidir with him to Jerusalem. And whanne  
 euentid was come, for it was the euentid which is bifor the  
 43 sabat, Joseph of Armathie, the noble decurioun, cam, and he  
 abood the rewme of God ; and booldli he entride to Pilat, and  
 44 axide the bodi of Jhesu. But Pilat wondride, if he were now  
 45 deed. And whanne the centurion was clepid, he axide hym,  
 if he were deed ; and whanne he knewe of the centurion, he  
 46 grauntide the bodi of Jhesu to Joseph. And Joseph bou3te  
 lynnyn cloth, and took hym doun, and wlapide in the lynnyn  
 cloth, and leide hym in a sepulcre that was hewun of a  
 stoon, and walewide a stoon to the dore of the sepulcre.  
 47 And Marie Maudeleyne and Marie of Joseph bihelden, where  
 he was leid.

## CAP. XVI.

1 AND whanne the sabat was passid, Marie Maudeleyne, and  
 Marie of James, and Salomee bou3ten swete smellynge  
 2 oynementis, to come and to anoynte Jhesu. And ful eerli  
 in oon of the woke daies, thei camen to the sepulcre, whanne  
 3 the sunne was risun. And thei seiden togidere, Who schal  
 meue away to vs the stoon fro the dore of the sepulcre?

4 And thei bihelden, and seien the stoon walewid awei, for it  
 5 was ful greet. And thei zeden in to the sepulcre, and sayn  
 a zonglyng, hilide with a white stole, sittynge at the rizthalf ;  
 6 and thei weren afeerd. Which seith to hem, Nyle ze drede ;  
 ze seken Jhesu of Nazareth crucified ; he is risun, he is not  
 7 here ; lo ! the place where thei leiden hym. But go ze, and  
 seie ze to hise disciplis, and to Petir, that he schal go bifor  
 8 to you. And thei zeden out, and fledden fro the sepulcre ;  
 for drede and quakyng had assailed hem, and to no man thei  
 9 seiden ony thing, for thei dredden. And Jhesus roos eerli  
 the firste dai of the woke, and apperid firste to Marie Maude-  
 10 leyne, fro whom he had caste out seuene deuelis. And sche  
 zede, and tolde to hem that hadden ben with hym, *whiche*  
 11 *weren* weilynge and wepynge. And thei herynge that he  
 12 lyuyde, and was seyn of hir, bileueden not. But after these  
 thingis whanne tweyne of hem wandriden, he was schewid  
 13 in anothir liknesse to hem goynge in to a toun. And thei  
 zeden, and telden to the othir, and nether thei bileueden  
 14 to hem. But at the laste, whanne the enleuene *disciplis* saten  
 at the mete, Jhesus apperide to hem, and repreuede the  
 vnbileue of hem, and the hardnesse of herte, for thei  
 15 bileueden not to hem, that hadden seyn that he was risun  
 fro death. And he seide to hem, Go ze in to al the world,  
 16 and preche the gospel to eche creature. Who that bileueth,  
 and is baptisid, schal be saaf ; but he that bileueth not, schal  
 17 be dampned. And these tokenes schulen sue hem, that  
 bileuen. In my name thei schulen caste out feendis ; thei  
 18 schulen speke with newe tungis ; thei schulen do awei ser-  
 pentis ; and if thei drynke ony venym, it schal not noye hem.  
 Thei schulen sette her hondis on sijk men, and thei schulen  
 19 wexe hoole. And the Lord Jhesu, aftir he hadde spokun  
 to hem, was takun vp in to heuene, and he sittith on the

20 righthalf of God. And thei ȝeden forth, and prechiden euery  
 where, for the Lord wrouȝte with hem, and confermyde the  
 word with signes folewyng.

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## LUKE.

### CAP. I.

1 FORSOTHE for manye men enforceden to ordeyne the tellyng  
 2 of thingis, whiche ben fillid in vs, as thei that seyn atte the  
 3 bigynnyng, and weren ministris of the word, bitaken, it is  
 seen also to me, hauynge alle thingis diligentli bi ordre, to  
 4 write to thee, thou best Theofile, that thou knowe the treuthe  
 of tho wordis, of whiche thou art lerned.

5 In the daies of Eroude, kyng of Judee, ther was a prest,  
 Sakarie bi name, of the sorte of Abia, and his wijf *was* of the  
 6 douȝtris of Aaron, and hir name *was* Elizabeth. And bothe  
 weren iust bifor God, goynge in alle the maundementis and  
 7 iustifyngis of the Lord, withouten pleynt. And thei hadden  
 no child, for Elizabeth was bareyn, and bothe weren of grete  
 8 age in her daies. And it bifel, that whanne Zacarie schulde  
 do the office of preesthod, in the ordre of his cours tofor  
 9 God, aftir the custome of the preesthod, he wente forth bi  
 10 lot, and entride in to the temple, to encense. And al the  
 multitude of the puple was with outforth, and preiede in the  
 11 our of encensyng. And an aungel of the Lord apperide to  
 12 hym, and stood on the righthalf of the auter of encense. And  
 13 Zacarie seyng was afraied, and drede fel vpon hym. And  
 the aungel seide to hym, Zacarie, drede thou not; for thi  
 preyer is herd, and Elizabeth, thi wijf, schal bere to thee  
 14 a sone, and his name schal be clepid Joon. And ioye and  
 gladyng schal be to thee; and many schulen haue ioye in his

15 natyuyte. For he schal be greet bifor the Lord, and he schal  
 not drynke wyn and sidir, and he schal be fulfillid with the  
 16 Hooli Goost 3it of his modir wombe. And he schal con-  
 17 uerte many of the children of Israel to her Lord God; and  
 he schal go bifor hym in the spirit and the vertu of Helie;  
 and he schal turne the hertis of the fadris in to the sones,  
 and men out of bileue to the prudence of iust men, to make  
 18 redi a perfit puple to the Lord. And Zacarie seide to the  
 aungel, Wherof schal Y wite this? for Y am eld, and my wijf  
 19 hath gon fer in to hir daies. And the aungel answeride,  
 and seide to hym, For Y am Gabriel, that stonde ni3 bifor  
 God; and Y am sent to thee to speke, and to euangelize  
 20 to thee these thingis. And lo! thou schalt be doumbe, and  
 thou schalt not mow speke til in to the dai, in which these  
 thingis schulen be don; for thou hast not bileued to my  
 21 wordis, whiche schulen be fulfillid in her tyme. And the  
 puple was abidyng Zacarie, and thei wondriden, that he  
 22 tariede in the temple. And he 3ede out, and my3te not  
 speke to hem, and thei knewen that he hadde seyn a visioun  
 in the temple. And he bikenyde to hem, and he dwellide  
 23 stille doumbe. And it was don, whanne the daies of his office  
 24 weren fulfillid, he wente in to his hous. And aftir these daies  
 Elizabeth, his wijf, conseyuede, and hidde hir fyue monethis,  
 25 and seide, For so the Lord dide to me in the daies, in whiche  
 26 he bihelde, to take awei my reproof among men. But in the  
 sixte moneth the aungel Gabriel was sent fro God in to a  
 27 citee of Galilee, whos name *was* Nazareth, to a maidyn,  
 weddid to a man, whos name was Joseph, of the hous of  
 28 Dauid; and the name of the maidun *was* Marie. And the  
 aungel entride to hir, and seide, Heil, ful of grace; the Lord  
 29 *be* with thee; blessid *be* thou among wymmen. And whanne  
 sche hadde herd, sche was troublid in his word, and thou3te  
 30 what maner salutacioun this was. And the aungel seide to

hir, Ne drede thou not, Marie, for thou hast foundun grace  
 31 anentis God. Lo! thou schalt conceyue in wombe, and  
 schalt bere a sone, and thou schalt clepe his name Jhesus.  
 32 This schal be greet, and he schal be clepid the sone of the  
 Hiȝeste; and the Lord God schal ȝeue to hym the seete  
 of Dauid, his fadir, and he schal regne in the hous of Jacob  
 33 with outen ende, and of his rewme schal be noon ende.  
 34 And Marie seide to the aungel, On what maner schal this  
 35 thing be doon, for Y knowe not man? And the aungel  
 answeride, and seide to hir, The Hooly Goost schal come  
 fro aboue in to thee, and the vertu of the Hiȝeste schal ouer-  
 schadewe thee; and therfor that hooli thing that schal be  
 36 borun of thee, schal be clepid the sone of God. And lo!  
 Elizabeth, thi cosyn, and sche also hath conceyued a sone in  
 37 hir eelde, and this moneth is the sixte to hir that is clepid  
 bareyn; for euery word schal not be impossible anentis God.  
 38 And Marie seide, Lo! the handmaydyn of the Lord; be it  
 don to me aftir thi word. And the aungel departide fro hir.  
 39 And Marie roos vp in tho daies, and wente with haaste in to  
 40 the mounteyns, in to a citee of Judee. And sche entride in  
 41 to the hous of Zacarie, and grette Elizabeth. And it was  
 don, as Elizabeth herde the salutacioun of Marie, the ȝong  
 child in hir wombe gladide. And Elizabeth was fulfillid with  
 42 the Hooli Goost, and criede with a greet vois, and seide,  
 Blessid *be* thou among wymmen, and blessid *be* the fruyt  
 43 of thi wombe. And wherof *is* this thing to me, that the  
 44 modir of my Lord come to me? For lo! as the voice of  
 thi salutacioun was maad in myn eeris, the ȝong child gladide  
 45 in ioye in my wombe. And blessid be thou, that hast bi-  
 leued, for thilke thingis that ben seid of the Lord to thee,  
 46 schulen be parfitli don. And Marie seide, Mi soule mag-  
 47 nyfieth the Lord, and my spirit hath gladid in God, myn  
 48 helthe. For he hath biholdun the mekenesse of his hand-

49 maidun. For lo! of this alle generaciouns schulen seie that  
 Y am blessid. For he that is myzti hath don to me grete  
 50 thingis, and his name is hooli. And his mercy is fro kynrede  
 51 in to kynredes, to men that dreden hym. He made myzt in  
 his arme, he scaterede proude men with the thouzte of his  
 52 herte. He sette doun myzti men fro sete, and enhaunside  
 53 meke men. He hath fulfillid hungri men with goodis, and  
 54 he hath left riche men voide. He, hauynge mynde of his  
 55 mercy, took Israel, his child; as he hath spokun to oure  
 56 fadris, to Abraham and to his seed, in to worldis. And  
 Marie dwellide with hir, as it were thre monethis, and turnede  
 57 azen in to hir hous. But the tyme of beryng child was ful-  
 58 fillid to Elizabeth, and sche bare a sone. And the neiȝboris  
 and cosyns of hir herden, that the Lord hadde magnyfyed his  
 59 mercy with hir; and thei thankiden hym. And it was don  
 in the eiȝte dai, thei camen to circumcide the child; and  
 60 thei clepiden hym Zacarie, bi the name of his fadir. And his  
 moder answeride, and seide, Nay, but he schal be clepid  
 61 Joon. And thei seiden to hir, For no man is in thi kynrede,  
 62 that is clepid this name. And thei bikeneden to his fadir,  
 63 what he wolde that he were clepid. And he axynge a  
 poyntil, wroot, seiynge, Joon is his name. And alle men  
 64 wondriden. And anoon his mouth was openyd, and his  
 65 tunge, and he spak, and blesside God. And drede was maad  
 on alle her neiȝboris, and alle these wordis weren pupplischid  
 66 on alle the mounteyns of Judee. And alle men that herden  
 puttiden in her herte, and seiden, What maner child schal  
 67 this be? For the hoond of the Lord was with hym. And  
 Zacarie, his fadir, was fulfillid with the Hooli Goost, and  
 68 prophesiede, and seide, Blessid be the Lord God of Israel,  
 69 for he hath visitid, and maad redempcioun of his puple. And  
 he hath rerid to vs an horn of heelthe in the hous of Dauid,  
 70 his child. As he spak bi the mouth of hise hooli prophetis,



71 that weren fro the world. Helthe fro oure enemyes, and fro  
 72 the hoond of alle men that hatiden vs. To do merci with  
 73 oure fadris, and to haue mynde of his hooli testament. The  
 greet ooth that he swoor to Abraham, oure fadir, to 3yue hym  
 74 silf to vs. That we with out drede delyuered fro the hoond  
 75 of oure enemyes, serue to hym, in hoolynesse and riztwis-  
 76 nesse bifor hym in alle oure daies. And thou, child, schalt be  
 clepid the prophete of the Hijest; for thou schalt go bifor  
 77 the face of the Lord, to make redi hise weies. To 3yue  
 scyence of helthe to his puple, in to remyssion of her  
 78 synnes; bi the inwardnesse of the merci of oure God, in the  
 79 whiche he spryngyng vp fro an hij hath visitid vs. To  
 3yue lizt to hem that sitten in derknessis and in schadewe  
 80 of death; to dresse oure feet in to the weie of pees. And  
 the child wexide, and was coumfortid in spirit, and was in  
 desert placis til to the dai of his schewing to Israel.

## CAP. II.

1 AND it was don in tho daies, a maundement wente out  
 fro the emperour August, that al the world schulde be dis-  
 2 cryued. This firste discryuyng was maad of Cyn, iustice of  
 3 Sirie. And alle men wenten to make professioun, ech in to  
 4 his owne citee. And Joseph wente vp fro Galilee, fro the  
 citee Nazareth, in to Judee, in to a citee of Daud, that is  
 clepid Bethleem, for that he was of the hous and of the  
 5 meyne of Daud, that he schulde knouleche with Marie, his  
 wijf, that was weddid to hym, and was greet with child.  
 6 And it was don, while thei weren there, the daies weren  
 7 fulfillid, that sche schulde bere child. And sche bare hir  
 first borun sone, and wlappide hym in clothis, and leide hym  
 in a cratche, for ther was no place to hym in no chaumbir.  
 8 And scheepherdis weren in the same cuntre, wakyng and  
 9 kepyng the watchis of the nyzt on her flok. And lo! the

aungel of the Lord stood bisidis hem, and the cleernesse of  
 God schinede aboute hem; and thei dredden with greet  
 10 drede. And the aungel seide to hem, Nyle 3e drede; for lo!  
 11 Y preche to 3ou a greet ioye, that schal be to al puple. For  
 a sauoure is borun to dai to 3ou, that is Crist the Lord, in  
 12 the citee of Daud. And this *is* a tokene to 3ou; 3e schulen  
 fynde a 3ong child wlapid in clothis, and leid in a cratche.  
 13 And sudenli ther was maad with the aungel a multitude  
 14 of heuenli kny3thod, heriyng God, and seiynge, Glorie  
*be* in the hizeste thingis to God, and in erthe pees *be* to  
 15 men of good wille. And it was don, as the aungelis passiden  
 awei fro hem in to heuene, the scheephirdis spaken togider,  
 and seiden, Go we ouer to Bethleem, and se we this word  
 that is maad, which the Lord hath maad, and schewide to vs.  
 16 And thei hizynge camen, and founden Marie and Joseph, and  
 17 the 3ong child leid in a cratche. And thei seyng, knewen  
 18 of the word that was seid to hem of this child. And alle  
 men that herden wondriden, and of these thingis that weren  
 19 seid to hem of the scheephirdis. But Marie kepte alle these  
 20 wordis, beryng togider in hir herte. And the scheepherdis  
 turneden a3en, glorifyng and heriyng God in alle thingis  
 21 that thei hadden herd and seyn, as it was seid to hem. And  
 aftir that the eizte daies weren endid, that the child schulde  
 be circumcided, his name was clepid Jhesus, which was clepid  
 of the aungel, bifor that he was conceyued in the wombe.  
 22 And aftir that the daies of the purgacioun of Marie weren  
 fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to  
 23 offre hym to the Lord, as it is writun in the lawe of the Lord  
 For euery male kynde openyng the wombe, schal be clepid  
 24 holi to the Lord; and that thei schulen 3yue an offryng, aftir  
 that it is seid in the lawe of the Lord, A peire of turturis, or  
 25 twei culuer briddis. And lo! a man was in Jerusalem, whos  
 name *was* Symeon; and this man *was* iust and vertuous, and

aboode the coumfort of Israel ; and the Hooli Goost was in  
 26 hym. And he hadde takun an answeere of the Hooli Goost,  
 that he schulde not se deeth, but he saw<sup>3</sup> first the Crist of the  
 27 Lord. And he cam in spirit into the temple. And whanne  
 his fadir and modir ledden the child Jhesu to do aftir the  
 28 custom of the lawe for hym, he took hym in to hise armes, and  
 29 he blesside God, and seide, Lord, now thou leuyst thi ser-  
 30 uaunt aftir thi word in pees ; for myn izen han seyn thin  
 31 helthe, which thou hast maad redi bifor the face of alle  
 32 pupilis ; lizt to the schewyng of hethene men, and glorie  
 33 of thi puple Israel. And his fadir and his modir weren won-  
 34 drynge on these thingis, that weren seid of hym. And  
 Symeon blesside hem, and seide to Marie, his modir, Lo!  
 this is set in to the fallyng down and in to the rjsyng azen of  
 many men in Israel, and in to a tokene, to whom it schal be  
 35 azenseid. And a swerd schal passe thorou thin owne soule,  
 36 that the thouztis ben schewid of many hertis. And Anna  
 was a prophetesse, the douztir of Fanuel, of the lynage of  
 Aser. And sche hadde goon forth in many daies, and hadde  
 lyued with hir hosebonde seuene 3eer fro hir maydynhode.  
 37 And this was a widewe to foure scoor 3eer and foure ; and  
 sche departide not fro the temple, but seruyde *to God* nyzt  
 38 and dai in fastyngis and preieris. And this cam vpon hem  
 in thilk our, and knoulechide to the Lord, and spak of hym  
 39 to alle that abiden the redempcioun of Israel. And as thei  
 hadden ful don alle thingis, aftir the lawe of the Lord, thei  
 40 turneden azen in to Galilee, in to her citee Nazareth. And  
 the child waxe, and was coumfortid, ful of wisdom ; and the  
 41 grace of God was in hym. And his fadir and modir wenten  
 42 ech 3eer in to Jerusalem. in the solempne dai of pask. And  
 whanne Jhesus was twelue 3eer oold, thei wenten vp to Jerusa-  
 43 lem, aftir the custom of the feeste dai. And whanne the  
 daies weren don, thei turneden azen ; and the child abood in

44 Jerusalem, and his fadir and modir knewen it not. For thei  
 gessynge that he hadde be in the felowschip, camen a daies  
 iourney, and souzten hym among hise cosyns and hise knou-  
 45 leche. And whanne thei founden hym not, thei turneden  
 46 aȝen in to Jerusalem, and souzten hym. And it bifelle, that  
 aftir the thridde dai thei founden hym in the temple, sittynge  
 in the myddil of the doctours, herynge hem and axynge hem.  
 47 And alle men that herden hym, wondriden on the prudence  
 and the answeris of hym. And thei seyn, and wondriden.  
 48 And his modir seide to hym, Sone, what hast thou do to vs  
 thus? Lo! thi fadir and Y sorewyngge han souzte thee.  
 49 And he seide to hem, What is it that ȝe souzten me? wisten  
 ȝe not that in tho thingis that ben of my fadir, it behoueth me  
 50 to be? And thei vndurstoden not the word, which he spak  
 51 to hem. And he cam down with hem, and cam to Naza-  
 reth, and was suget to hem. And his moder kepte togidir  
 52 alle these wordis, and bare hem in hir herte. And Jhesus  
 profitide in wisdom, age, and grace, anentis God and men.

## CAP. III.

1 In the fiftenthe ȝeer of the empire of Tiberie, the empe-  
 roure, whanne Pilat of Pounce gouernede Judee, and Eroude  
*was* prince of Galilee, and Filip, his brothir, *was* prince of  
 Iturye, and of the cuntre of Tracon, and Lisanye *was* prince  
 2 of Abilyn, vndir the princis of prestis Annas and Caifas, the  
 word of the Lord was maad on Joon, the sone of Zacarie, in  
 3 desert. And he cam in to al the cuntre of Jordan, and  
 prechide baptyem of penaunce in to remyssion of synnes.  
 4 As it is wrytun in the book of the wordis of Isaye, the  
 prophete, The voice of a crier in desert, Make ȝe redi  
 5 the weie of the Lord, make ȝe hise pathis riȝt. Ech valey  
 schal be fulfillid, and euery hil and litil hil schal be maad  
 lowe; and schrewid thingis schulen ben in to dressid thingis,

6 and sharp thingis in to pleyn weies ; and euery fleisch  
 7 schal se the heelthe of God. Therfor he seid to the puple,  
 which wente out to be baptisid of hym, Kyndlyngis of eddris,  
 who schewide to 3ou to fle fro the wraththe to comynge?  
 8 Therfor do 3e worthi fruytis of penaunce, and bigynne 3e not  
 to seie, We han a fadir Abraham ; for Y seie to 3ou, that God  
 is myzti to reise of these stoonys the sones of Abraham.  
 9 And now an axe is sett to the roote of the tree ; and therfor  
 euery tre that makith no good fruyt, schal be kit doun, and  
 10 schal be cast in to the fier. And the puple axide hym, and  
 11 seiden, What thanne schulen we do? He answeride, and  
 seide to hem, He that hath twei cootis, 3yue to hym that hath  
 12 noon ; and he that hath metis, do in lijk maner. And pup-  
 plicans camen to be baptisid ; and thei seiden to hym,  
 13 Maister, what schulen we do? And he seide to hem, Do 3e  
 14 no thing more, than that that is ordeyned to 3ou. And knyztis  
 axiden hym, and seiden, What schulen also we do? And he  
 seide to hem, Smyte 3e wrongfuli no man, nethir make 3e  
 15 fals challenge, and be 3e apayed with 3oure sowdis. Whanne  
 al the puple gesside, and alle men thou3ten in her hertis  
 16 of Joon, lest peraenture he were Crist, Joon answeride, and  
 seide to alle men, Y baptize you in watir ; but a stronger  
 than Y schal come aftir me, of whom Y am not worthi to  
 vnbynde the lace of his schoon ; he schal baptize 3ou in the  
 17 Hooli Goost and fier. Whos wynewyng tool in his hond,  
 and he schal purge his floor of corn, and schal gadere the  
 whete in to his berne ; but the chaffis he schal brenne with  
 18 fier vnquencheable. And many othere thingis also he spak,  
 and prechide to the puple. But Eroude tetrark, whanne he  
 19 was blamed of Joon for Erodias, the wijf of his brother, and  
 20 for alle the yuelis that Eroude dide, encreside this ouer alle,  
 21 and schitte Joon in prisoun. And it was don, whanne al the  
 puple was baptised, and whanne Jhesu was baptised, and

22 preiede, heuene was openyd. And the Hooli Goost cam  
 doun in bodili licnesse, as a dowue on hym; and a vois  
 was maad fro heuene, Thou art my derworth sone, in thee  
 23 it hath plesid to me. And Jhesu hym silf was bigynninge as  
 of thritti 3eer, that he was gessid the sone of Joseph, which  
 24 was of Heli, which was of Mathath, which was of Leuy,  
 25 which was of Melchi, that was of Jamne, that was of Joseph,  
 that was of Matatie, that was of Amos, that was of Naum,  
 26 that was of Hely, that was of Nagge, that was of Mathath,  
 that was of Matatie, that was of Semei, that was of Joseph,  
 27 that was of Juda, that was of Johanna, that was of Resa, that  
 28 was of Zorobabel, that was of Salatiel, that was of Neri, that  
 was of Melchi, that was of Addi, that was of Cosan, that was  
 29 of Elmadan, that was of Her, that was of Jhesu, that was of  
 Eleasar, that was of Jorum, that was of Matath, that was of  
 30 Leuy, that was of Symeon, that was of Juda, that was of  
 Joseph, that was of Jona, that was of Eliachym, that was  
 31 of Melca, that was of Menna, that of Mathatha, that was of  
 32 Nathan, that was of Daudid, that was of Jesse, that was of  
 Obeth, that was of Boz, that was of Salmon, that was of  
 33 Nason, that was of Amynadab, that was of Aram, that was of  
 34 Esrom, that was of Fares, that was of Judas, that was of  
 Jacob, that was of Isaac, that was of Abraham, that was  
 35 of Tare, that was of Nachor, that was of Seruth, that was of  
 Ragau, that was of Faleth, that was of Heber, that was  
 36 of Sale, that was of Chaynan, that was of Arfaxath, that was  
 of Sem, that was of Noe, that was of Lameth, that was of  
 37 Matussale, that was of Enok, that was of Jareth, that was  
 of Malaliel, that was of Cainan, that was of Enos, that was  
 38 of Seth, that was of Adam, that was of God.

## CAP. IV.

1 AND Jhesus ful of the Hooli Goost turnede aȝen fro Jordan,  
 2 and was led bi the spirit into desert fourti daies, and was  
 temptid of the deuel, and eet nothing in tho daies; and  
 3 whanne tho daies weren endid, he hungride. And the deuel  
 seide to him, If thou art Goddis sone, seie to this stoon, that  
 4 it be maad breed. And Jhesus answeride to hym, It is  
 writun, That a man lyueth not in breed aloone, but in euery  
 5 word of God. And the deuel ladde hym in to an hiȝ hil,  
 and schewide to hym alle the rewmes of the world in a  
 6 moment of tyme; and seide to hym, Y schal ȝyue to  
 thee al this power, and the glorie of hem, for to me thei ben  
 7 ȝouun, and to whom Y wole, Y ȝyue hem; therfor if thou  
 falle doun, and worschipe bifore me, alle thingis schulen  
 8 be thine. And Jhesus answeride, and seide to hym, It is  
 writun, Thou schalt worschipe thi Lord God, and to hym  
 9 aloone thou schalt serue. And he ledde hym in to Jeru-  
 salem, and sette hym on the pynacle of the temple, and  
 seide to hym, If thou art Goddis sone, sende thi silf fro  
 10 hennes doun; for it is writun, For he hath comaundide to  
 hise aungels of thee, that thei kepe thee in alle thi weies,  
 11 and that thei schulen take thee in hondis, lest perauenture  
 12 thou hirte thi foote at a stoon. And Jhesus answeride, and  
 seide to him, It is seid, Thou schalt not tempte thi Lord  
 13 God. And whanne euery temptacioun was endid, the feend  
 14 wente awei fro hym for a tyme. And Jhesus turnede aȝen  
 in the vertu of the spirit in to Galilee, and the same wente  
 15 forth of hym thorou al the cuntre. And he tauȝte in the  
 16 synagogis of hem, and was magnyfiyd of alle men. And  
 he cam to Nazareth, where he was norisschid, and entride  
 affir his custom in the sabat dai in to a synagoge, and roos to  
 17 reed. And the book of Ysaye, the prophete, was takun to

hym ; and as he turnede the book, he found a place, where  
 18 it was wrytun, The Spirit of the Lord on me, for which  
 thing he anoyntide me ; he sente me to preche to pore men,  
 19 to hele contrite men in herte, and to preche remyssion  
 to prisoneris, and sijt to blynde men, and to delyuere brokun  
 men in to remission ; to preche the 3eer of the Lord ple-  
 20 saunt, and the dai of 3eldyng a3en. And whanne he hadde  
 closid the book, he 3af a3en to the mynystre, and sat ; and  
 the 3en of alle men in the synagoge were biholdyng in  
 21 to hym. And he bigan to seie to hem, For in this dai  
 22 this scripture is fulfillid in 3oure eeris. And alle men 3auen  
 witnessyng to hym, and wondriden in the wordis of grace,  
 that camen forth of his mouth. And thei seiden, Whether  
 23 this is not the sone of Joseph ? And he seide to hem,  
 Sotheli 3e schulen seie to me this liknesse, Leche, heele  
 thi silf. The Farisees seiden to Jhesu, Hou grete thingis  
 han we herd don in Cafarnaum, do thou also here in thi  
 24 cuntre. And he seide, Treuli Y seie to 3ou, that no profete  
 25 is resseyued in his owne cuntre. In treuthe Y seie to 3ou,  
 that many widowis weren in the daies of Elie, the prophete,  
 in Israel, whanne heuene was closid thre 3eer and sixe  
 monethis, whanne greet hungur was maad in al the erthe ;  
 26 and to noon of hem was Elye sent, but in to Sarepta of Sydon,  
 27 to a widowe. And many meseles weren in Israel, vndur  
 Helisee, the prophete, and noon of hem was clensid, but  
 28 Naaman of Sirye. And alle in the synagoge herynge these  
 29 thingis, weren fillid with wraththe. And thei risen vp, and  
 drouen hym out with out the citee, and ledden hym to the  
 cop of the hil on which her citee was bildid, to caste  
 30 hym doun. But Jhesus passide, and wente thorou the  
 31 myddil of hem ; and cam doun in to Cafarnaum, a citee  
 32 of Galilee, and there he tau3te hem in sabotis. And thei  
 weren astonyed in his techyng, for his word was in power.



33 And in her synagoge was a man hauynge an vnclene feend,  
 34 and he criede with greet vois, and seide, Suffre, what to vs  
 and to thee, Jhesu of Nazareth? art thou comun to leese vs?  
 35 Y knowe, that thou art the hooli of God. And Jhesus  
 blamede hym, and seide, Wexe doumbe, and go out fro  
 hym. And whanne the feend hadde cast hym forth in  
 to the myddil, he wente awei fro hym, and he noyede hym  
 36 no thing. And drede was maad in alle men, and thei spaken  
 togider, and seiden, What is this word, for in power and vertu  
 37 he comaundith to vnclene spiritis, and thei gon out? And  
 the fame was pupplischid of him in to ech place of the  
 38 cuntre. And Jhesus roos vp fro the synagoge, and entride  
 in to the hous of Symount; and the modir of Symountis wijf  
 was holdun with grete fyueris, and thei preieden hym for  
 39 hir. And Jhesus stood ouer hir, and comaundide to the  
 feuer, and it lefte hir; and anoon sche roos vp, and seruede  
 40 hem. And whanne the sunne wente doun, alle that hadden  
 sijke men with dyuerse langours, ledden hem to hym; and  
 he sette his hoondis on ech bi hem silf, and heelde hem.  
 41 And feendis wenten out fro manye, and crieden, and seiden,  
 For thou art the sone of God. And he blamede, and suffride  
 hem not to speke, for thei wisten hym, that he was Crist.  
 42 And whanne the dai was come, he zede out, and wente in to  
 a desert place; and the puple souzten hym, and thei camen  
 to hym, and thei helden hym, that he schulde not go awei  
 43 fro hem. To whiche he seide, For also to othere citees  
 it bihoueth me to preche the kyngdom of God, for therfor Y  
 44 am sent. And he prechide in the synagogis of Galilee.

## CAP. V.

1 AND it was don, whanne the puple cam fast to Jhesu,  
 to here the word of God, he stood bisidis the pool of Gena-

2 sereth, and saiz two bootis stondynge bisidis the pool; and  
 the fischeris weren go doun, and waischiden her nettis.  
 3 And he wente vp in to a boot, that was Symoundis, and  
 preiede hym to lede it a litil fro the loond; and he seet, and  
 4 tauzte the puple out of the boot. And as he ceesside to  
 speke, he seide to Symount, Lede thou in to the depthe,  
 5 and slake 3oure nettis to take fisch. And Symount an-  
 sweride, and seide to hym, Comaundoure, we traueliden al  
 the nyzt, and token no thing, but in thi word Y schal leye out  
 6 the net. And whanne thei hadden do this thing, thei closiden  
 togidir a greet multitude of fischis; and her net was brokun.  
 7 And thei bikenyden to felawis, that weren in anothir boot,  
 that thei schulden come, and helpe hem. And thei camen,  
 and filliden bothe the bootis, so that thei weren almost  
 8 drenchid. And whanne Symount Petir saiz this thing, he  
 felde doun to the knees of Jhesu, and seide, Lord, go fro me,  
 9 for Y am a synful man. For he was on ech side astonyed,  
 and alle that weren with hym, in the takyng of fischis whiche  
 10 thei token. Sotheli in lijk maner James and Joon, the sones  
 of Zebedee, that weren felowis of Symount Petre. And  
 Jhesus seide to Symount, Nyle thou drede; now fro this  
 11 tyme thou schalt take men. And whanne the bootis weren led  
 vp to the loond, thei leften alle thingis, and thei sueden hym.  
 12 And it was don, whanne he was in oon of the citees, lo!  
 a man ful of lepre; and seyng Jhesu felle doun on his face,  
 and preyede hym, and seide, Lord, if thou wolt, thou maist  
 13 make me clene. And Jhesus held forth his hoond, and  
 touchide hym, and seide, Y wole, be thou maad cleene.  
 14 And anon the lepre passide awei fro hym. And Jhesus  
 comaundide to hym, that he schulde seie to no man; But go,  
 schewe thou thee to a preest, and offre for thi clensyng,  
 15 as Moises bad, in to witnessyng to hem. And the word  
 walkide aboute the more of hym; and myche puple camen

16 togidere, to here, and to be heeled of her sickness. And  
 17 he wente in to desert, and preiede. And it was don in  
 oon of the daies, he sat, and tauzte; and there weren  
 Farisees sittynge, and doctouris of the lawe, that camen of  
 eche castel of Galilee, and of Judee, and of Jerusalem; and  
 18 the vertu of the Lord was to heele sike men. And lo!  
 men beren in a bed a man that was sijk in the palsye,  
 19 and thei souzten to bere hym in, and sette bifor hym. And  
 thei founden not in what partie thei schulden bere hym  
 in, for the puple, and thei wenten on the roof, and bi the  
 sclattis thei leeten hym down with the bed, in to the myddil,  
 20 bifor Jhesus. And whanne Jhesu saiz the feith of hem, he  
 21 seide, Man, thi synnes ben forzouun to thee. And the scribis  
 and Farisees bigunnen to thenke, seiynge, Who is this, that  
 spekith blasfemyes? who may forzyue synnes, but God  
 22 aloone? And as Jhesus knewe the thouztis of hem, he  
 answeride, and seide to hem, What thenken ze yuele thingis  
 23 in zoure hertes? What is lizter to seie, Synnes ben forzouun  
 24 to thee, or to seie, Rise vp, and walke? But that ze wite,  
 that mannus sone hath power in erthe to forzyue synnes, he  
 seide to the sijk man in palesie, Y seie to thee, ryse vp, take  
 25 thi bed, and go in to thin hous. And anon he roos vp  
 bifor hem, and took the bed in which he lay, and wente in to  
 26 his hous, and magnyfiede God. And greet wondur took  
 alle, and thei magnyfieden God; and thei weren fulfillid with  
 greet drede, and seiden, For we han seyn merueilleuse thingis  
 27 to dai. And after these thingis Jhesus wente out, and saiz a  
 puppican, Leuy bi name, sittynge at the tolbothe. And he  
 28 seide to hym, Sue thou me; and whanne he hadde left alle  
 29 thingis, he roos vp, and sude hym. And Leuy made to hym  
 a greet feeste in his hous; and ther was a greet cumpanye  
 of puppicans, and of othere that weren with hem, sittynge at  
 30 the mete. And Farisees and the scribis of hem grutchiden, and

seiden to hise disciplis, Whi eten 3e and drynken with pup-  
 31 plicans and synful men? And Jhesus answeride, and seide  
 to hem, Thei that ben hoole han no nede to a leche, but thei  
 32 that ben sijke; for Y cam not to clepe iuste men, but synful  
 33 men to penaunce. And thei seiden to hym, Whi the dis-  
 ciplis of Joon fasten ofte, and maken preieris, also and of  
 34 Farisees, but thine eten and drynken? To whiche he seide,  
 Whether 3e moun make the sones of the spouse to faste,  
 35 while the spouse is with hem? But daies schulen come,  
 whanne the spouse schal be takun awei fro hem, and thanne  
 36 thei schulen faste in tho daies. And he seide to hem also  
 a liknesse; For no man takith a pece fro a newe cloth,  
 and puttith it in to an oold clothing; ellis bothe he brekith  
 the newe, and the pece of the newe acordith not to the elde.  
 37 And no man puttith newe wyne in to oolde botels; ellis  
 the newe wyn schal breke the botels, and the wyn schal  
 38 be sched out, and the botels schulen perische. But newe  
 wyne owith to be put in to newe botels, and bothe ben kept.  
 39 And no man drynkyng the elde, wole anoon the newe;  
 for he seith, The olde is the betere.

## CAP. VI.

1 AND it was don in the secounde firste sabat, whanne he  
 passid bi cornes, hise disciplis pluckiden eeris of corn; and  
 2 thei frotyng with her hondis, eeten. And summe of the  
 Farisees seiden to hem, What doon 3e that, that is not  
 3 leueful in the sabotis? And Jhesus answeride, and seide to  
 hem, Han 3e not redde, what Dauith dide, whanne he hun-  
 4 gride, and thei that weren with hym; hou he entride in  
 to the hous of God, and took looues of proposicioun, and  
 eet, and 3af to hem that weren with hem; whiche looues it was  
 5 not leueful to eete, but oonli to prestis. And he seide to

6 hem, For mannus sone is lord, 3he, of the sabat. And it was  
 don in another sabat, that he entride in to a synagoge, and  
 tauzte. And a man was there, and his ri3t hoond was drie.  
 7 And the scribis and Farisees aspieden hym, if he wolde heele  
 hym in the sabat, that thei schulden fynde cause, whereof  
 8 thei schulden accuse hym. And he wiste the thou3tis of  
 hem, and he seide to the man that hadde a drie hoond,  
 Rise vp, and stonde in to the myddil. And he roos, and  
 9 stood. And Jhesus seide to hem, Y axe 3ou, if it is leueful  
 to do wel in the sabat, or yuel? to make a soule saaf, or  
 10 to leese? And whanne he hadde biholde alle men aboute, he  
 seide to the man, Hold forth thin hoond. And he held  
 11 forth, and his hond was restorid to helthe. And thei weren  
 fulfillid with vnwisdom, and spaken togidir, what thei schulden  
 12 do of Jhesu. And it was don in tho daies, he wente out in  
 to an hil to preye; and he was al nyzt dwellynge in the  
 13 preier of God. And whanne the day was come, he clepide  
 hise disciplis, and chees twelue of hem, whiche he clepide  
 14 also apostlis; Symount, whom he clepide Petir, and Andrew,  
 15 his brothir, James and Joon, Filip and Bartholomew, Matheu  
 and Thomas, James Alpei, and Symount, that is clepid  
 16 Zelotes, Judas of James, and Judas Scarioth, that was tray-  
 17 toure. And Jhesus cam down fro the hil with hem, and  
 stood in a feeldi place; and the cumpeny of hise disciplis,  
 and a greet multitude of puple, of al Judee, and Jerusalem,  
 18 and of the see coostis, and of Tyre and Sidon, that camen to  
 here hym, and to be heelid of her sicknessis; and thei that  
 19 weren trauelid of vncleene spiritis, weren heelid. And al puple  
 souzte to touche hym, for vertu wente out of hym, and heelide  
 20 alle. And whanne hise i3en weren cast vp in to hise disciplis,  
 he seide, Blessid be 3e, pore men, for the kyngdom of God is  
 21 3oure. Blessid be 3e, that now hungren, for 3e schulen be  
 fulfillid. Blessid be 3e, that now wepen, for 3e schulen leize.

22 3e schulen be blessid, whanne men schulen hate 3ou, and  
 departe 3ou awei, and putte schenschip to 3ou, and cast out  
 23 3oure name as yuel, for mannus sone. Joye 3e in that dai,  
 and be 3e glad; for lo! 3oure meede is myche in heuene;  
 for aftir these thingis the fadris of hem diden to prophetis.  
 24 Netheles wo to 3ou, riche men, that han 3oure coumfort.  
 25 Wo to 3ou that ben fulfillid, for 3e schulen hungre. Wo to  
 26 3ou that now lei3en, for 3e schulen morne, and wepe. Wo to  
 3ou, whanne alle men schulen blesse 3ou; aftir these thingis  
 27 the fadris of hem diden to profetis. But Y seie to 3ou that  
 heren, loue 3e 3oure enemyes, do 3e wel to hem that hatiden  
 28 3ou; blesse 3e men that cursen 3ou, preye 3e for men that  
 29 defamen 3ou. And to him that smytith thee on o cheeke,  
 schewe also the tothir; and fro hym that takith awei fro thee  
 30 a cloth, nyle thou forbede the coote. And 3yue to eche that  
 axith thee, and if a man takith awei tho thingis that ben  
 31 thine, axe thou not a3en. And as 3e wolen that men do  
 32 to 3ou, do 3e also to hem in lijk maner. And if 3e louen  
 hem that louen 3ou, what thanke is to 3ou? for synful men  
 33 louen men that louen hem. And if 3e don wel to hem that  
 don wel to 3ou, what grace is to 3ou? synful men don this  
 34 thing. And if 3e leenen to hem of whiche 3e hopen to take  
 a3en, what thanke is to 3ou? for synful men leenen to  
 35 synful men, to take a3en as myche. Netheles loue 3e 3oure  
 enemyes, and do 3e wel, and leene 3e, hopinge no thing  
 therof, and 3oure mede schal be myche, and 3e schulen  
 be the sones of the He3est, for he is benygne on vnkynde  
 36 men and yuele men. Therfor be 3e merciful, as 3oure fadir is  
 37 merciful. Nyle 3e deme, and 3e schulen not be demed.  
 Nyle 3e condempne, and 3e schulen not be condempned;  
 38 for 3yue 3e, and it schal be for 3ouun to 3ou. 3yue 3e, and it  
 schal be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum  
 a good mesure, and wel fillid, and schakun togidir, and ouer-

flowynge ; for bi the same mesure, bi whiche 3e meeten,  
 39 it schal be metun a3en to 3ou. And he seide to hem a  
 liknesse, Whether the blynde may leede the blynde ? ne fallen  
 40 thei not bothe in to the dicke ? A disciple is not aboute the  
 maistir ; but eche schal be perfite, if he be as his maister.  
 41 And what seest thou in thi brotheris i3e a moot, but thou  
 42 biholdist not a beem, that is in thin owne i3e ? Or hou maist  
 thou seie to thi brother, Brothir, suffre, Y schal caste out the  
 moot of thin i3e, and thou biholdist not a beem in thin owne  
 i3e ? Ipocrite, first take out the beem of thin i3e, and thanne  
 43 thou schalt se to take the moot of thi brotheris i3e. It is not  
 a good tree, that makith yuel fruytis, nether an yuel tree, that  
 44 makith good fruytis ; for euery tre is knowun of his fruyt.  
 And men gaderen not figus of thornes, nethir men gaderen a  
 45 grape of a buysche of breris. A good man of the good  
 tresoure of his herte bryngith forth good thingis, and an yuel  
 man of the yuel tresoure bryngith forth yuel thingis ; for  
 46 of the plente of the herte the mouth spekith. And what  
 clepen 3e me, Lord, Lord, and doon not tho thingis that  
 47 Y seie. Eche that cometh to me, and herith my wordis, and  
 48 doith hem, Y schal schewe to 3ou, to whom he is lijk. He  
 is lijk to a man that bildith an hous, that diggide deepe, and  
 sette the fundament on a stoon. And whanne greet flood  
 was maad, the flood was hurtlid to that hous, and it mi3te  
 49 not moue it, for it was foundid on a sad stoon. But he that  
 herith, and doith not, is lijk to a man bilydng his hous  
 on erthe with outen fundament ; in to which the flood  
 was hurlid, and anoon it felle doun ; and the fallyng doun of  
 that hous was maad greet.

## CAP. VII.

1 AND whanne he hadde fulfillid alle hise wordis in to  
 2 the eeris of the puple, he entride in to Cafarnaum. But

a seruaunt of a centurien, that was precious to hym, was  
 3 sijk, and drawynge to the deeth. And whanne he hadde  
 herd of Jhesu, he sente to hym the eldere men of Jewis,  
 and preiede hym, that he wolde come, and heele his seruaunt.  
 4 And whanne thei camen to Jhesu, thei preieden hym bisili,  
 and seiden to hym, For he is worthi, that thou graunte to  
 5 hym this thing ; for he loueth oure folk, and he bildide to vs  
 6 a synagoge. And Jhesus wente with hem. And whanne he  
 was not fer fro the hous, the centurien sente to hym freendis,  
 and seide, Lord, nyle thou be trauelid, for Y am not worthi,  
 7 that thou entre vnder my roof ; for which thing and Y  
 demede not my silf worthi, that Y come to thee ; but seie  
 8 thou bi word, and my child schal be helid. For Y am a man  
 ordeyned vndur power, and haue knyztis vndur me ; and Y  
 seie to this, Go, and he goith, and to anothir, Come, and he  
 cometh, and to my seruaunt, Do this thing, and he doith.  
 9 And whanne this thing was herd, Jhesus wondride ; and  
 seide to the puple suyng hym, Treuli Y seie to 3ou, nether  
 10 in Israel Y foond so greet feith. And thei that weren sent,  
 turneden a3en home, and founden the seruaunt hool, which  
 11 was sijk. And it was don aftirward, Jhesus wente in to a  
 citee, that is clepid Naym, and hise disciplis ; and ful greet  
 12 puple wente with hym. And whanne he cam ny3 to the 3ate  
 of the citee, lo ! the sone of a womman that hadde no mo  
 children, was borun out deed ; and this was a widowe ; and  
 13 myche puple of the citee with hir. And whanne the Lord  
 Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to  
 14 hir, Nyle thou wepe. And he cam ny3, and touchide the  
 beere ; and thei that baren stoden. And he seide, 3onge  
 15 man, Y seie to thee, rise vp. And he that was deed sat vp  
 a3en, and bigan to speke ; and he 3af hym to his modir.  
 6 And drede took alle men, and thei magnyfieden God, and  
 seiden, For a grete profete is rysun among vs, and, For



17 God hath visitid his puple. And this word wente out of  
 18 hym in to al Judee, and in to al the cuntre aboute. And  
 19 Joones disciplis toolden hym of alle these thingis. And Joon  
 clepide tweyn of hise disciplis, and sente *hem* to Jhesu, and  
 seide, Art thou he that is to come, or abiden we anothir?  
 20 And whanne the men cam to hym, thei seiden, Joon Baptist  
 sente vs to thee, and seide, Art thou he that is to come, or we  
 21 abiden anothir? And in that our he heclide many men  
 of her sijknessis, and woundis, and yuel spiritis; and he 3af  
 22 s3t to many blynde men. And Jhesus answerde, and seide  
 to hem, Go 3e a3en, and telle 3e to Joon tho thingis that  
 3e han herd and seyn; blynde men seyn, crokid men goen,  
 mesels ben maad cleene, deaf men heren, deed men risen  
 23 a3en, pore men ben takun to prechyng of the gospel. And  
 24 he that schal not be sclaudrid in me, is blessid. And  
 whanne the messangeris of Joon weren go forth, he bigan to  
 25 seie of Joon to the puple, What wenten 3e out in to desert to  
 26 se? a reed waggid with the wynd? But what wenten 3e out  
 to se? a man clothid with softe clothis? Lo! thei that ben  
 in precious cloth and in delicias, ben in kyngis housis. But  
 what wenten 3e out to se? a profete? 3he, Y seie to 3ou, and  
 27 more than a profete. This is he, of whom it is writun, Lo!  
 Y sende myn aungel bifor thi face, which schal make thi  
 28 weie redi bifor thee. Certis Y seie to 3ou, there is no man  
 more prophete among children of wymmen, than is Joon;  
 but he that is lesse in the kyngdom of heuenes, is more than  
 29 he. And al the puple herynge, and pupplicans, that hadden  
 30 be baptisid with baptyng of Joon, iustifieden God; but the  
 Farisees and the wise men of the lawe, that weren not  
 baptisid of hym, dispisiden the counsel of God a3ens hem  
 31 silf. And the Lord seide, Therfor to whom schal Y seie men  
 32 of this generacioun lijk, and to whom ben thei lijk? Thei  
 ben lijk to children sittynge in chepyng, and spekyng

togider, and seiynge, We han sungun to 3ou with pipis, and  
 3e han not daunsid; we han maad mornyng, and 3e han not  
 33 wept. For Joon Baptist cam, nethir etynge breed, ne drynk-  
 34 ynge wyne, and 3e seyen, He hath a feend. Mannus sone  
 cam etynge and drynkyng, and 3e seien, Lo! a man a  
 deuourer, and drynkyng wyne, a frend of pupplicans and  
 35 of synful men. And wisdom is iustified of her sones. But  
 36 oon of the Farisees preiede Jhesu, that he schulde ete with  
 hym. And he entride in to the hous of the Farise, and sat at  
 37 the mete. And lo! a synful womman, that was in the citee,  
 as sche knewe, that Jhesu sat at the mete in the hous of the  
 38 Farisee, sche brou3te an alabaustre box of oynement; and  
 sche stood bihynde bysidis hise feet, and bigan to moiste hise  
 feet with teeris, and wipide with the heeris of hir heed, and  
 39 kiste hise feet, and anoyntide with oynement. And the  
 Farise seyng, that hadde clepide hym, seide within hym silf,  
 seiynge, If this were a prophete, he schulde wite, who and  
 what maner womman it were that touchith hym, for sche  
 40 is a synful womman. And Jhesus answeride, and seide to  
 hym, Symount, Y haue sumthing to seie to thee. And he  
 41 seide, Maistir, seie thou. And he answeride, Twei dettouris  
 weren to o lener; and oon auyt fyue hundrid pans, and the  
 42 other fifti; but whanne thei hadden not wherof thei schulden  
 3eelde, he for3af to bothe. Who thanne loueth hym more?  
 43 Symount answeride, and seide, Y gesse, that he to whom  
 he for3af more. And he answeride to hym, Thou hast demyd  
 44 ri3tli. And he turnede to the womman, and seide to Sy-  
 mount, Seest thou this womman? I entride into thin hous,  
 thou 3af no watir to my feet; but this hath moistid my feet  
 45 with teeris, and wipide with hir heeris. Thou hast not 3ounn  
 to me a cosse; but this, sithen sche entride, ceesside not to  
 46 kisse my feet. Thou anoyntidist not myn heed with oile;  
 47 but this anoyntide my feet with oynement. For the which

thing Y seie to thee, many synnes ben forȝouun to hir,  
 for sche hath loued myche; and to whom is lesse forȝouun,  
 48 he loueth lesse. And Jhesus seide to hir, Thi synnes ben  
 49 forȝouun to thee. And thei that saten to gider at the mete,  
 bigunnen to seie with ynne hem silf, Who is this that for-  
 50 ȝyueth synnes. But he seide to the womman, Thi feith hath  
 maad thee saaf; go thou in pees.

## CAP. VIII.

1 AND it was don aftirward, and Jhesus made iourney bi  
 citees and castels, prechyng and euangelisynge the rewme  
 2 of God, and twelue with hym; and sum wymmen that weren  
 heeled of wickid spiritis and sijknnessis, Marie, that is clepid  
 3 Maudeleyn, of whom seuene deuelis wenten out, and Joone,  
 the wijf of Chuse, the procuratoure of Eroude, and Susanne,  
 and many othir, that mynystriden to hym of her ritchesse.  
 4 And whanne myche puple was come togidir, and men hizeden  
 5 to hym fro the citees, he seide bi a symylitude, He that  
 sowith, ȝede out to sowe his seed. And while he sowith,  
 sum fel bisidis the weie, and was defoulid, and briddis of  
 6 the eir eten it. And othir fel on a stoon, and it sprunge vp,  
 7 and driede, for it hadde not moysture. And othir fel among  
 thornes, and the thornes sprongen vp togider, and strang-  
 8 liden it. And othir fel in to good erthe, and it sprungun  
 made an hundrid foold fruyt. He seide these thingis, and  
 9 criede, He that hath eeris of heryng, here he. But hise  
 10 disciplis axiden him, what this parable was. And he seide  
 to hem, To ȝou it is grauntid to knowe the pryuate of the  
 kyngdom of God; but to othir men in parablis, that thei  
 11 seyng se not, and thei heryng vndurstonde not. And  
 12 this is the parable. The seed is Goddis word; and thei  
 that ben bisidis the weie, ben these that heren; and aftir-

ward the feend cometh, and takith awei the word fro her  
 13 herte, lest thei bileuyng be maad saaf. But thei that *fel*  
 on a stoon, ben these that whanne thei han herd, resseyuen  
 the word with ioye. And these han not rootis; for at  
 a tyme thei bileuen, and in tyme of temptacioun thei goen  
 14 awei. But that that *fel* among thornes, ben these that  
 herden, and of bisynnessis, and ritchessis, and lustis of lijf  
 thei gon forth, and ben stranglid, and bryngen forth no  
 15 fruyt. But that that *fel* in to good erthe, ben these that,  
 in a good herte, and best heren the word, and holdun, and  
 16 brenge forth fruyt in pacience. No man liztneth a lanterne,  
 and hilieth it with a vessel, or puttith *it* vndur a bed, but on a  
 17 candilstike, that men that entren seen lizt. For ther is no  
 priuei thing, which schal not be openyd, nether hid thing,  
 18 which schal not be knowun, and come in to open. Therfor  
 se 3e, hou 3e heren; for it schal be 3ouun to hym that hath,  
 and who euer hath not, also that that he weneth that he  
 19 haue, schal be takun awei fro hym. And his modir and  
 britheren camen to hym; and thei myzten not come to hym  
 20 for the puple. And it was teeld to hym, Thi modir and  
 thi britheren stonden with outforth, willynge to se thee.  
 21 And he answeride, and seide to hem, My modir and my  
 britheren ben these, that heren the word of God, and doon  
 22 *it*. And it was don in oon of daies, he wente vp in to a  
 boot, and hise disciplis. And he seide to hem, Passe we  
 23 ouer the see. And thei wenten vp. And while thei rowiden,  
 he slepte. And a tempest of wynde cam doun in to the  
 watir, and thei weren dryuun hidur and thidur with wawis,  
 24 and weren in perel. And thei camen ny3, and reisen  
 hym, and seiden, Comaundoure, we perischen. And he  
 roos, and blamyde the wynde, and the tempest of the watir;  
 25 and it ceesside, and pesibilte was maad. And he seide to  
 hem, Where is 3oure feith? Which dredynge wondriden,

and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeien to hym.

26 And thei rowiden to the cuntree of Gerasenus, that is agens  
 27 Galilee. And whanne he wente out to the loond, a man ran to  
 hym, that hadde a deuel long tyme, and he was not clothid  
 28 with cloth, nether dwellide in hous, but in sepulcris. This,  
 whanne he saiþ Jhesu, fel doun bifor hym, and he crynge  
 with a greet vois seide, What to me and to thee, Jhesu,  
 the sone of the hiȝest God? Y biseche thee, that thou  
 29 turmente not me. For he comaundide the vncleene spirit,  
 that he schulde go out fro the man. For he took hym ofte  
 tymes, and he was boundun with cheynes, and kept in  
 stockis, and, whanne the boondis weren brokun, he was  
 30 lad of deuelis in to desert. And Jhesus axide hym, and  
 seide, What name is to thee? And he seide, A legioun;  
 31 for many deuelis weren entrid in to hym. And thei preyden  
 hym, that he schulde not comaunde hem, that thei schulden  
 32 go in to helle. And there was a flok of many swyne lesew-  
 ynge in an hil, and thei preieden hym, that he schulde suffre  
 33 hem to entre in to hem. And he suffride hem. And so the  
 deuelis wenten out fro the man, and entriden in to the  
 swyne; and with a birre the flok wente heedlyng in to the  
 34 pool, and was drenchid. And whanne the hirdis sayn this  
 thing don, thei flowen, and tolden in to the cite, and in  
 35 to the townes. And thei ȝeden out to se that thing that  
 was don. And thei camen to Jhesu, and thei founden the  
 man sittynge clothid, fro whom the deuelis wenten out, and  
 36 in hool mynde at hise feet; and thei dredden. And thei that  
 sayn tolden to hem, hou he was maad hool of the legioun.  
 37 And al the multitude of the cuntre of Gerasenus preiede hym,  
 that he schulde go fro hem, for thei werun holdun with  
 greet drede. He wente vp in to a boot, and turnede agē.  
 38 And the man of whom the deuelis weren gon out, preide

hym, that he schulde be with hym. Jhesus lefte hym, and  
 39 seide, Go aȝen in to thin hous, and telle hou grete thingis  
 God hath don to thee. And he wente thorow al the cite,  
 and prechide, hou grete thingis Jhesus hadde don to hym.  
 40 And it was don, whanne Jhesus was gon aȝen, the puple  
 41 resseyuede hym; for alle weren abidyngge hym. And lo!  
 a man, to whom the name *was* Jayrus, and he was prynce  
 of a synagoge; and he fel down at the feet of Jhesu, and  
 42 preiede hym, that he schulde entre in to his hous, for he  
 hadde but o douȝter almost of twelue ȝeer eelde, and sche  
 was deed. And it bifel, the while he wente, he was thrungun  
 43 of the puple. And a womman that hadde a flux of blood  
 twelue ȝeer, and hadde spendid al hir catel in leechis, and  
 44 sche miȝte not be curid of ony, and sche cam nyȝ bihynde,  
 and touchide the hem of his cloth, and anȝon the fluxe of  
 45 hir blood ceesside. And Jhesus seide, Who is that touchide  
 me? And whanne alle men denyeden, Petre seide, and thei  
 that weren with hym, Comaundour, the puple thristen, and  
 46 disesen thee, and thou seist, Who touchide me? And Jhesus  
 seide, Summan hath touchid me, for that vertu ȝede out  
 47 of me. And the womman seyngge, that it was not hid fro  
 hym, cam tremblyngge, and fel down at hise feet, and for  
 what cause sche hadde touchid hym sche schewide bifor  
 48 al the puple, and hou anoon sche was helid. And he seide  
 to hir, Douȝtir, thi feith hath maad thee saaf; go thou in  
 49 pees. And ȝit while he spak, a man cam fro the prince  
 of the synagoge, and seide to hym, Thi douȝtir is deed,  
 50 nyle thou trauel the maister. And whanne this word was  
 herd, Jhesus answeride to the fadir of the damysel, Nyle  
 thou drede, but bileue thou oonli, and sche schal be saaf.  
 51 And whanne he cam to the hous, he suffride no man to  
 entre with hym, but Petir and Joon and James, and the  
 52 fadir and the modir of the damysel. And alle wepten, and

biweileden hir. And he seide, Nyle 3e wepe, for the damysel  
 53 is not deed, but slepith. And thei scorneden hym, and  
 54 wisten that sche was deed. But he helde hir hoond, and  
 55 criede, and seide, Damysel, rise vp. And hir spirit turnede  
 a3en, and sche roos anoon. And he comaundide to 3yue  
 56 to hir to ete. And hir fadir and modir wondriden greetli;  
 and he comaundide hem, that thei schulden not seie to ony  
 that thing that was don.

## CAP. IX.

1 AND whanne the twelue apostlis weren clepid togidir,  
 Jhesus 3af to hem vertu and power on alle deuelis, and that  
 2 thei schulden heele sijknnessis. And he sente hem for to  
 3 preche the kyngdom of God, and to heele sijk men. And  
 he seide to hem, No thing take 3e in the weie, nether 3erde,  
 ne scrippe, nether breed, ne money, and nether haue 3e two  
 4 cootis. And in to what hous that 3e entren, dwelle 3e there,  
 5 and go 3e not out fro thennus. And who euer resseyuen  
 not 3ou, go 3e out of that citee, and schake 3e of the poudir  
 6 of 3oure feet in to witnessyng on hem. And thei 3eden  
 forth, and wenten aboute bi castels, prechyng and helyng  
 7 euery where. And Eroude tetrak herde alle thingis that  
 8 weren don of hym, and he doutide, for that it was seide of  
 sum men, that Joon was risen fro deth; and of summen,  
 that Elie hadde apperid; but of othere, that oon of the elde  
 9 prophetis was risun. And Eroude seide, Y haue biheedid  
 Joon; and who is this, of whom Y here siche thingis?  
 10 And he sou3te to se hym. And the apostlis turneden a3en,  
 and tolden to hym alle thingis that thei hadden don. And  
 he took hem, and wente bisidis in to a desert place, that is  
 11 Bethsada. And whanne the puple knewen this, thei folewiden  
 hym. And he resseyuede hem, and spak to hem of the

kyngdom of God; and he heelide hem that hadden neede of  
 12 cure. And the dai bigan to bowe doun, and the twelue  
 camen, and seiden to hym, Leeue the puple, that thei go, and  
 turne in to castels and townes, that ben aboute, that thei  
 13 fynde mete, for we ben here in a desert place. And he  
 seide to hem, 3yue 3e to hem to ete. And thei seiden,  
 Ther ben not to vs mo than fyue looues and twei fischis,  
 but perauenture that we go, and bie meetis to al this puple.  
 14 And the men weren almost fyue thousynde. And he seide  
 to hise disciplis, Make 3e hem sitte to mete bi cumpanyes,  
 15 a fifti to gidir. And thei diden so, and thei maden alle men  
 16 sitte to mete. And whanne he hadde take the fyue looues  
 and twei fischis, he biheeld in to heuene, and blessing hem,  
 and brak, and delide to hise disciplis, that thei schulden sette  
 17 forth bifor the cumpanyes. And alle men eeten, and weren  
 fulfillid; and that that leste to hem of brokun metis was  
 18 takun vp, twelue cofyns. And it was don, whanne he was  
 aloone preiynge, hise disciplis weren with hym, and he axide  
 19 hem, and seide, Whom seien the puple that Y am? And  
 thei answeriden, and seiden, Joon Baptist, othir seien Elie,  
 20 and othir seien, o profete of the formere is risun. And he  
 seide to hem, But who seien 3e that Y am? Symount Petir  
 21 answeride, and seide, The Crist of God. And he blamyng  
 22 hem comaundide that thei schulden seie to no man, and  
 seide these thingis, For it bihoueth mannus sone to suffre  
 many thingis, and to be repreued of the elder men, and of  
 the princis of prestis, and of scribis, and to be slayn, and the  
 23 thridde dai to rise a3en. And he seide to alle, If ony wole  
 come aftir me, denye he hym silf, and take he his cross euery  
 24 dai, and sue he me. For he that wole make his lijf saaf  
 schal leese it; and he that leesith his lijf for me, schal make  
 25 it saaf. And what profitith it to a man, if he wynne al the  
 26 world, and leese hymself, and do peiryng of him silf. For



who so schameth me and my wordis, mannus sone schal  
 schame hym, whanne he cometh in his maieste, and of the  
 27 fadris, and of the hooli aungels. And Y seie to 3ou, verily  
 ther ben summe stondynge here, whiche schulen not taste  
 28 deeth, til thei seen the rewme of God. And it was don afir  
 these wordis almost eizte daies, and he took Petre and James  
 29 and Joon, and he stiede in to an hil, to preye. And while  
 he preiede, the licnesse of his cheer was chaungid, and his  
 30 clothing was whit schynynge. And lo! two men spaken  
 31 with hym, and Moises and Helie weren seen in maieste;  
 and thei sayn his goyng out, which he schulde fulfille in  
 32 Jerusalem. And Petre, and thei that weren with hym, weren  
 heuy of sleep, and thei wakyng saien his majeste, and the  
 33 twey men that stoden with hym. And it was don, whanne  
 thei departiden fro hym, Petir seide to Jhesu, Comaundour,  
 it is good that we be here, and make we here thre tabernaclis,  
 oon to thee, and oon to Moises, and oon to Elie. And he  
 34 wiste not what he schulde seie. But while he spak these  
 thingis, a cloude was maad, and ouerschadewide hem; and  
 35 thei dredden, whanne thei entriden in to the cloude. And  
 a vois was maad out of the cloude, and seide, This is my  
 36 derworth sone, here 3e hym. And while the vois was maad,  
 Jhesu was foundun aloone. And thei weren stille, and to  
 no man seiden in tho daies ou3t of tho thingis, that thei  
 37 hadden seyn. But it was doon in the dai suyng, whanne  
 38 thei camen doun of the hil, mayche puple mette hem. And  
 lo! a man of the cumpany criede, and seide, Maister, Y  
 39 biseche thee, biholde my sone, for Y haue no mo; and lo!  
 a spirit takith hym, and sudenli he crieth, and hurtlith doun,  
 and to-drawith hym with fome, and vnneth he goith awei  
 40 al to-drawynge hym. And Y preiede thi disciplis, that thei  
 41 schulden caste hym out, and thei my3ten not. And Jhesus  
 answerde and seide to hem, A! vnfeithful generacioun and

weiward, hou long schal Y be at 3ou, and suffre 3ou? brynge  
 42 hidur thi sone. And whanne he cam ny3, the deucl hurtlide  
 hym doun, and to-braidide hym. And Jhesus blamyde the  
 vnclene spirit, and heelide the child, and 3eldide him to his  
 43 fadir. And alle men wondriden greetli in the gretnesse of  
 God. And whanne alle men wondriden in alle thingis that  
 44 he dide, he seide to hise disciplis, Putte 3e these wordis in  
 3oure hertis, for it is to come, that mannus sone be bitrayed  
 45 in to the hondis of men. And thei knewen not this word,  
 and it was hid bifor hem, that thei feeliden it not; and thei  
 46 dredden to axe hym of this word. But a thou3t entride in  
 47 to hem, who of hem schulde be grettest. And Jhesu, seyng  
 the thou3tis of the herte of hem, took a child, and settide  
 48 hym bisidis hym; and seide to hem, Who euer resseyueth  
 this child in my name, resseyueth me; and who euer  
 resseyueth me, resseiueh him that sente me; for he that  
 49 is leest among 3ou alle, is the grettest. And Joon an-  
 sweride and seide, Comaundoure, we sayn a man castynge  
 out feendis in thi name, and we han forbedun hym, for  
 50 he sueth not thee with vs. And Jhesus seide to hym, Nyle  
 51 3e forbede, for he that is not azens vs, is for vs. And it  
 was don, whanne the daies of his takyng vp weren fulfillid,  
 52 he settide faste his face, to go to Jerusalem, and sente  
 messangeris bifor his sijt. And thei 3eden, and entriden  
 53 in to a citee of Samaritans, to make redi to hym. And thei  
 resseyueden not hym, for the face was of hym goynge in to  
 54 Jerusalem. And whanne James and Joon, hise disciplis,  
 seyn, thei seiden, Lord, wolt thou that we seien, that fier  
 55 come doun fro heuene, and waste hem? And he turnede,  
 and blamyde hem, and seide, 3e witen not, whos spiritis 3e  
 56 ben; for mannus sone cam not to leese mennus soulis,  
 57 but to saue. And thei wenten in to another castel. And  
 it was don, whanne thei walkeden in the weie, a man seide

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

## CAP. X.

1 AND aftir these thingis the Lord Jhesu ordeynede also  
 othir seuenti and tweyn, and sente hem bi tweyn and tweyn  
 bifor his face in to euey citee and place, whidir he was to  
 2 come. And he seide to hem, There *is* myche ripe corn,  
 and fewe werke men; therfor preie 3e the lord of the ripe  
 3 corn, that he sende werke men in to his ripe corn. Go  
 4 3e, lo! Y sende 3ou as lambren among wolues. *Therfor*  
 nyle 3e bere a sachel, nethir scrippe, nethir schoon, and  
 5 greete 3e no man bi the weie. In to what hous that 3e  
 6 entren, first seie 3e, Pees to this hous. And if a sone of pees  
 be there, 3oure pees schal reste on hym; but if noon, it schal  
 7 turne a3en to 3ou. And dwelle 3e in the same hous, etynge  
 and drynkyng the thingis that ben at hem; for a werk  
 man is worthi his hire. Nyle 3e passe from hous in to hous.  
 8 And in to what euer citee 3e entren, and thei resseyuen 3ou,  
 9 ete 3e the thingis that ben set to 3ou; and heele 3e the sijke  
 men that ben in that citee. And seie 3e to hem, The kyng-  
 10 dom of God schal nei3e in to 3ou. In to what citee 3e  
 entren, and thei resseyuen 3ou not, go 3e out in to the

1 streetis of it, and seie 3e, We wipen of a3ens 3ou the poudir  
 that cleued to vs of 3oure citee; netheles wite 3e this thing,  
 2 that the rewme of God schal come ny3. Y seie to 3ou, that  
 to Sodom it schal be esiere than to that citee in that dai.  
 3 Wo to thee, Corosaym; wo to thee, Bethsaida; for if in  
 Tyre and Sidon the vertues hadden be don, whiche han  
 be don in 3ou, sum tyme thei wolden haue sete in heyre and  
 4 ashes, and haue don penance. Netheles to Tیره and Sidon  
 5 it schal be esiere in the doom than to 3ou. And thou,  
 Cafarnaum, art enhaunsid til to heuene; thou schalt be  
 drenchid til in to helle. He that herith 3ou, herith me;  
 and he that dispisith 3ou, dispisith me; and he that dispisith  
 me, dispisith hym that sente me. And the two and seuenti  
*disciplis* turneden a3en with ioye, and seiden, Lord, also  
 deuelis ben suget to vs in thi name. And he seide to hem,  
 Y sai3 Sathnas fallynge down fro heuene, as leit. And lo!  
 Y haue 3ouun to 3ou power to trede on serpentis, and on  
 scorpyouns, and on al the vertu of the enemy, and nothing  
 schal anoye 3ou. Netheles nyle 3e ioye on this thing, that  
 spiritis ben suget to 3ou; but ioye 3e, that 3oure names ben  
 writun in heuenes. In thilk our he gladide in the Hooli  
 Goost, and seide, Y knouleche to thee, fadir, Lord of  
 heuene and of erthe, for thou hast hid these thingis fro  
 wise men and prudent, and hast schewid hem to smale  
 children. 3he, fadir, for so it pleside bifor thee. Alle  
 thingis ben 3ouun to me of my fadir, and no man woot,  
 who is the sone, but the fadir; and who is the fadir, but  
 he sone, and to whom the sone wole schewe. And he  
 urnede to hise disciplis, and seide, Blessid *ben* the 3en,  
 hat seen tho thingis that 3e seen. For Y seie to 3ou,  
 hat many prophetis and kyngis wolden haue seie tho  
 thingis, that 3e seen, and thei sayn not; and here tho thingis,  
 12 at 3e heren, and thei herden not. And lo! a wise man

of the lawe ros vp, temptynge hym, and seiynge, Maister,  
 26 what thing schal Y do to haue euerlastynge lijf? And he  
 seide to hym, What is writun in the lawe? hou redist thou?  
 27 He answeride, and seide, Thou schalt loue thi Lord God  
 of al thin herte, and of al thi soule, and of alle thi strengthis,  
 28 and of al thi mynde; and thi neizbore as thi silf. And  
 Jhesus seide to hym, Thou hast answerid riztli; do this  
 29 thing, and thou schalt lyue. But he willynge to iustifie hym  
 30 silf, seide to Jhesu, And who is my neizbore? And Jhesu  
 biheld, and seide, A man cam doun fro Jerusalem in to  
 Jerico, and fel among theues, and thei robbiden hym, and  
 woundiden hym, and wente awei, and leften the man half  
 31 alyue. And it bifel, that a prest cam doun the same weie,  
 32 and passide forth, whanne he hadde seyn hym. Also a  
 dekene, whanne he was bisidis the place, and saiz him,  
 33 passide forth. But a Samaritan, goynge the weie, cam  
 bisidis hym; and he si3 hym, and hadde reuthe on hym;  
 34 and cam to hym, and boond togidir hise woundis, and helde  
 in oyle and wynne; and leide hym on his beest, and ledde  
 35 in to an ostrie, and dide the cure of hym. And another  
 dai he brou3te forth twey pans, and 3af to the ostiler, and  
 seide, Haue the cure of hym; and what euer thou schalt  
 36 3yue ouer, Y schal 3elde to thee, whanne Y come a3en.  
 37 Who of these thre, semeth to thee, was neizbore to hym,  
 38 that fel among theues? And he seide, He that dide merci  
 in to hym. And Jhesus seide to hym, Go thou, and do  
 39 thou on lijk maner. And it was don, while thei wenten,  
 he entride in to a castel; and a womman, Martha bi name,  
 40 resseyuede hym in to hir hous. And to this was a sistir,  
 Marie bi name, which also sat bisidis the feet of the Lord,  
 and herde his word. But Martha bisiede aboute the ofte  
 seruyce. And sche stood, and seide, Lord, takist thou  
 no kepe, that my sistir hath left me aloone to serue?

41 therfor seie thou to hir, that sche helpe me. And the  
 Lord answerde, and seide to hir, Martha, Martha, thou  
 42 art bysi, and art troublid aboute ful many thingis; but o  
 43 thing is necessarie. Marie hath chosun the best part, which  
 schal not be takun awei fro hir.

## CAP. XI.

1 AND it was don, whanne he was preiynge in a place, as  
 he ceesside, oon of hise disciplis seide to hym, Lord, teche  
 2 vs to preye, as Joon tauȝte hise disciplis. And he seide to  
 hem, Whanne ȝe preien, seie ȝe, Fadir, halewid be thi name.  
 3 Thi kyngdom come to. ȝyue to vs to dai oure ech daies  
 4 breed. And forȝyue to vs oure synnes, as we forȝyuen to  
 ech man that owith to vs. And lede vs not in to tempta-  
 5 cioun. And he seide to hem, Who of ȝou schal haue a  
 freend, and schal go to hym at mydnyȝt, and schal seie  
 6 to hym, Freend, leene to me thre looues; for my freend  
 cometh to me fro the weie, and Y haue not what Y schal  
 7 sette bifor hym. And he with ynforth answerde and seie,  
 Nyle thou be heuy to me; the dore is now schit, and my  
 children ben with me in bed; Y may not rise, and ȝyue  
 8 to thee. And if he schal dwelle stil knockynge, Y seie  
 to ȝou, thouȝ he schal not rise, and ȝyue to him, for that  
 that he is his freend, netheles for his contynuel axyng he  
 schal ryse, and ȝyue to hym, as many as he hath nede to.  
 9 And Y seie to ȝou, axe ȝe, and it schal be ȝouun to ȝou;  
 seke ȝe, and ȝe schulen fynde; knocke ȝe, and it schal  
 10 be openyd to ȝou. For ech that axith, takith, and he that  
 sekith, fyndith; and to a man that knockith, it schal be  
 11 openyd. Therfor who of ȝou axith his fadir breed, whether  
 he schal ȝyue hym a stoon? or if he axith fisch, whether  
 12 he schal ȝyue hym a serpent for the fisch? or if he axe

13 an eye, whether he schal a reche hym a scorpioun? Therfor  
 if 3e, whanne 3e ben yuel, kunnen 3yue good 3iftis to 3oure  
 children, hou myche more 3oure fadir of heuene schal 3yue  
 14 a good spirit to men that axith him. And Jhesus was  
 castynge out a feend, and he was doumbe. And whanne  
 he hadde cast out the feend, the doumbe man spak; and  
 15 the puple wondride. And sum of hem seiden, In Belsabub,  
 16 prince of deuelis, he castith out deuelis. And othir temptinge  
 17 axiden of hym a tokene fro heuene. And as he sai3 the  
 thouz3tis of hem, he seide to hem, Euery rewme departid  
 azens it silf, schal be desolat, and an hous schal falle on  
 18 an hous. And if Sathanas be departid azens hym silf, hou  
 schal his rewme stonde? For 3e seien, that Y caste out  
 19 feendis in Belsabub. And if Y in Belsabub caste out fendis,  
 in whom casten out 3oure sones? Therfor thei schulen be  
 20 3oure domesmen. But if Y caste out fendis in the fyngir  
 of God, thanne the rewme of God is comun among 3ou.  
 21 Whanne a strong armed man kepith his hous, alle thingis  
 22 that he weldith ben in pees. But if a stronger than he  
 come vpon hym, and ouercome hym, he schal take awei  
 al his armere, in which he tristide, and schal dele abrood  
 23 his robries. He that is not with me, is azens me; and he  
 24 that gederith not togidir with me, scaterith abrood. Whanne  
 an vnclene spirit goith out of a man, he wandrith bi drie  
 placis, and sekith reste; and he fyndynge not, seith, Y  
 schal turne azen in to myn hous, fro whannes Y cam out.  
 25 And whanne he cometh, he fyndith it clansid with besyms,  
 26 and fayre arayed. Thanne he goith, and takith with hym  
 seüene othere spirits worse than hym silf, and thei entren,  
 and dwellen there. And the laste thingis of that man ben  
 27 maad worse than the formere. And it was don, whanne  
 he hadde seid these thingis, a womman of the cumpanye  
 reride hir vois, and seide to hym, Blessid be the wombe

that bare thee, and *blessid be* the tetis that thou hast soken.  
 28 And he seide, But *3he* *blessid be* thei, that heren the word  
 29 of God, and kepen it. And whanne the puple runnen  
 togidere, he bigan to seie, This generacioun is a weiward  
 generacioun; it sekith a token, and a tokene schal not  
 30 be *3ouun* to it, but the tokene of Jonas, the profete. For as  
 Jonas was a tokene to men of Nynyue, so mannus sone schal  
 31 be to this generacioun. The queen of the south schal rise in  
 doom with men of this generacioun, and schal condempne  
 hem; for sche cam fro the endis of the erthe, for to here  
 the wisdom of Salomon, and lo! here is a gretter than  
 32 Salomon. Men of Nynyue schulen rise in doom with this  
 generacioun, and schulen condempne it; for thei diden  
 penaunce in the prechyng of Jonas, and lo! here is a  
 33 gretter than Jonas. No man 'tendith a lanterne, and puttith  
 in hidils, nether vndur a buyschel, but on a candilstike, that  
 34 thei that goen in, se lizt. The lanterne of thi bodi is thin  
 i3e; if thin i3e be symple, al thi bodi schal be lizti; but if it  
 35 be weyward, al thi bodi schal be derkful. Therfor se thou,  
 36 lest the lizt that is in thee, be derknessis. Therfor if al  
 thi bodi be bri3t, and haue no part of derknessis, it schal  
 be al bri3t, and as a lanterne of bri3tnesse it schal *3yue* lizt  
 37 to thee. And whanne he spak, a Farisee preiede him,  
 that he schulde ete with hym. And he entride, and sat to  
 38 the meete. And the Farisee bigan to seie, gessyng with  
 39 ynne hym silf, whi he was not waschen bifor mete. And  
 the Lord seide to hym, Now *3e* Farisees clensen that that  
 is with outenforth of the cuppe and the plater; but that  
 thing that is with ynne of *3ou*, is ful of raueyn and wickid-  
 40 nesse. Foolis, whether he that made that that is withouten-  
 41 forth, made not also that that is with ynne? Netheles that  
 that is ouer plus, *3yue 3e* almes, and lo! alle thingis ben  
 42 cleene to *3ou*. But wo to *3ou*, Farisees, that tithen mynte,



and rue, and ech eerbe, and leeuē doom and the charite  
of God. For it bihofte to do these thingis, and not leeuē  
43 tho. Wo to 3ou, Farisees, that louen the firste chaiers  
44 in synagogis, and salutaciouns in chepyng. Wo to 3ou,  
that ben as sepulcris, that ben not seyn, and men walkynge  
45 aboue witen not. But oon of the wise men of the lawe  
answeride, and seide to hym, Maystir, thou seiynge these  
46 thingis, also to vs doist dispit. And he seide, Also wo  
to 3ou, wise men of lawe, for 3e chargen men with birthuns  
which thei moun not bere, and 3e 3ou silf with 3oure o  
47 fyngur touchen not the heuynessis. Wo to 3ou, that bilden  
48 toubmis of profetis; and 3oure fadris slōwen hem. Treuli  
3e witnessen, that 3e consenten to the werkis of 3oure fadris;  
49 for thei slōwen hem, but 3e bilden her sepulcris. Therfor  
the wisdom of God seide, Y schal sende to hem profetis  
50 and apostlis, and of hem thei schulen sle and pursue, that  
the blood of alle prophetis, that was sched fro the making  
51 of the world, be souzt of this generacioun; fro the blood  
of the iust Abel to the blood of Zacharie, that was slayn  
bitwixe the auter and the hous. So Y seie to 3ou, it schal  
52 be souzt of this generacioun. Wo to 3ou, wise men of the  
lawe, for 3e han takun awei the keye of kunnyng; and 3e  
3ow silf entriden not, and 3e han forbeden hem that entriden.  
53 And whanne he seide these thingis to hem, the Farisees and  
wise men of lawe bigunnen greuouli to a3enstonde, and  
54 stoppe his mouth of many thingis, aspiynge hym, and  
sekyng to take sum thing of his mouth, to accuse hym.

## CAP. XII.

1 AND whanne myche puple stood aboute, so that thei treden  
ech on othir, he bigan to seie to hise disciplis, Be 3e war of  
2 the sourdou3 of the Farisees, that is ypocrisie. For no thing

is hilid, that schal not be schewid ; nether hid, that schal not  
 3 be wist. For whi tho thingis that 3e han seid in derknessis,  
 schulen be seid in list; and that that 3e han spokun in eere  
 4 in the couchis, schal be prechid in roofes. And Y seie to  
 3ou, my freendis, be 3e not a ferd of hem that sleen the  
 bodie, and aftir these thingis han no more what thei schulen  
 5 do. But Y schal schewe to 3ou, whom 3e schulen drede ;  
 drede 3e hym, that aftir he hath slayn, he hath power to  
 sende in to helle. And so Y seie to 3ou, drede 3e hym.  
 6 Whether fyue sparowis ben not seld for twei halpens ; and  
 7 oon of hem is not in for3etyng bifor God ? But also alle the  
 heeris of 3oure heed ben noumbrid. Therfor nyle 3e drede ;  
 8 3e ben of more prijs than many sparowis. Treuli Y seie to  
 3ou, ech man that knoulechith me bifor men, mannus sone  
 9 schal knouleche hym bifor the aungels of God. But he that  
 denyeth me bifor men, schal be denyed bifor the aungels of  
 10 God. And ech that seith a word azens mannus sone, it schal  
 be for3ouun to hym ; but it schal not be for3ouun to hym,  
 11 that blasfemeth azens the Hooli Goost. And whanne thei  
 leden 3ou in to synagogis, and to magistratis, and potestatis,  
 nyle 3e be bisie, hou or what 3e schulen answeere, or what  
 12 3e schulen seie. For the Hooli Goost schal teche 3ou in that  
 13 our, what it bihoueth 3ou to seie. And oon of the puple  
 seide to hym, Maystir, seie to my brothir, that he departe with  
 14 me the eritage. And he seyde to hym, Man, who ordeynede  
 15 me a domesman, or a departere, on 3ou ? And he seide to  
 hem, Se 3e, and be 3e war of al coueytice ; for the lijf of  
 a man is not in the abundaunce of tho thingis, whiche he  
 16 weldith. And he tolde to hem a liknesse, and seide, The  
 17 feeld of a riche man brou3te forth plenteuouse fruytis. And  
 he thou3te with ynne hym silf, and seide, What schal Y do,  
 18 for Y haue not whidur Y schal gadere my fruytis ? And he  
 seith, This thing Y schal do ; Y schal throwe down my

bernes, and Y schal make gretter, and thidir Y schal gadir  
 19 alle thingis that growen to me, and my goodis. And Y  
 schal seie to my soule, Soule, thou hast many goodis kept  
 in to ful many 3eeris; rest thou, ete, drynke, and make feeste.  
 20 And God seide to hym, Fool, in this nyzt thei schulen take  
 thi lijf fro thee. And whos schulen tho thingis be, that thou  
 21 hast arayed? So is he that tresourith to hym silf, and is not  
 22 riche in God. And he seide to hise disciplis, Therfor Y seie  
 to 3ou, nyle 3e be bisy to 3oure lijf, what 3e schulen ete,  
 23 nether to 3oure bodi, with what 3e schulen be clothid. The  
 lijf is more than mete, and the body more than clothing.  
 24 Biholde 3e crowis, for thei sowen not, nethir repen, to whiche  
 is no celer, ne berne, and God fedith hem. Hou myche more  
 25 3e ben of more prijs than thei. And who of 3ou bithenkynge  
 26 may put to o cubit to his stature? Therfor if 3e moun not  
 27 that that is leest, what ben 3e bisie of othere thingis? Bi-  
 holde 3e the lilies of the feeld, hou thei wexen; thei traelen  
 not, nethir spynnen. And Y seie to 3ou, that nethir Salomon  
 28 in al his glorie was clothid as oon of these. And if God  
 clothith thus the hey, that to dai is in the feeld, and to morewe  
 is cast in to an ouen; hou myche more 3ou of litil feith.  
 29 And nyle 3e seke, what 3e schulen ete, or what 3e schulen  
 30 drynke; and nyle 3e be reisid an hiz. For folkis of the world  
 seken alle these thingis; and 3our fadir woot, that 3e neden  
 31 alle these thingis. Nethes seke 3e first the kyngdom of  
 32 God, and alle these thingis schulen be caste to 3ou. Nyle 3e,  
 litil flok, drede, for it pleside to 3oure fadir to 3yue 3ou a  
 33 kyngdom. Selle 3e tho thingis that 3e han in possessioun,  
 and 3yue 3e almes. And make to 3ou sachels that wexen not  
 oolde, tresoure that failith not in heuenes, whidir a thief  
 34 neizith not, nether mouzt destruyeth. For where is thi tre-  
 35 soure, there thin herte schal be. Be 3oure leendis gird aboue.  
 36 and lanternes brennyng in 3oure hoondis; and *be* 3e lijk to

men that abiden her lord, whanne he schal turne azen fro the weddyngis, that whanne he schal come, and knocke, anoon  
 37 thei openen to hym. Blessid *be* tho seruauntis, that whanne  
 the lord schal come, he schal fynde wakyng. Treuli Y  
 seie to 3ou, that he schal girde hym silf, and make hem sitte  
 38 to mete, and he schal go, and serue hem. And if he come  
 in the secounde wakyng, and if he come in the thridde  
 39 wakyng, and fynde so, tho seruauntis ben blessid. And  
 wite 3e this thing, for if an hosebonde man wiste, in what our  
 the thief wolde come, sotheli he schulde wake, and not suffre  
 40 his hous to be myned. And be 3e redi, for in what our  
 41 3e gessen not, mannus sone schal come. And Petre seide  
 42 to hym, Lord, seist thou this parable to vs, or to alle? And  
 the Lord seide, Who, gessist thou, is a trewe dispendere,  
 and a prudent, whom the lord hath ordeyned on his meyne,  
 43 to 3yue hem in tyme mesure of whete? Blessid *is* that ser-  
 uaunt, that the lord whanne he cometh, schal fynde so  
 44 doynge. Verili Y seie to 3ou, that on alle thingis that he  
 45 weldith, he schal ordeyne hym. That if that seruaunt seie  
 in his herte, My lord tarieth to come; and bigynne to smyte  
 children, and handmaydenes, and ete, and drynke, and be  
 46 fulfillid ouer mesure, the lord of that seruaunt schal come, in  
 the dai that he hopith not, and the our that he woot not; and  
 schal departe hym, and putte his part with vnfeithful men.  
 47 But thilke seruaunt that knew the wille of his lord, and made  
 not hym redi, and dide not aftir his wille, schal be betun with  
 48 many *betyngis*. But he that knew not, and dide worthi thingis  
 of strokis, schal be betun with fewe. For to eche man to  
 whom myche is 3ouun, myche schal be axid of hym; and  
 thei schulen axe more of hym, to whom thei bitoken myche.  
 49 Y cam to sende fier in to the erthe, and what wole Y, but  
 50 that it be kyndlid? And Y haue to be baptisid with a bap-  
 tism, and hou am Y constreyned, til that it be perfilti don?

51 Wene 3e, that Y cam to 3yue pees in to erthe? Nay,  
 52 Y say to 3ou, but departyng. For 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 the fadir; the  
 modir azens the dou3tir, and the dou3tir azens the modir;  
 the hosebondis modir azens the sones wijf, and the sones  
 54 wijf azens hir hosebondis modir. And he seide also to the  
 puple, Whanne 3e seen a cloude risynge fro the sunne  
 goynge doun, anoon 3e seien, Reyn cometh; and so it is  
 55 don. And whanne 3e *seen* the south blowynge, 3e seien,  
 56 That heete schal be; and it is don. Ypocritis, 3e kunnen  
 preue the face of heuene and of erthe, but hou preuen 3e not  
 57 this tyme. But what and of 3ou silf 3e demen not that that is  
 58 iust? But whanne thou goist with thin aduersarie in the weie  
 to the prince, do bisynesse to be delyuerid fro hym; lest  
 peraventure he take thee to the domesman, and the domes-  
 man bitake thee to the maistirful axer, and the maistirful axer  
 59 sende thee in to prisoun. Y seie to thee, thou schalt not go  
 fro thennus, til thou 3elde the laste ferthing.

## CAP. XIII.

1 AND sum men weren present in that tyme, that telden  
 to hym of the Galileis, whos blood Pilat myngide with the  
 2 sacrificis of hem. And he answeride, and seide to hem,  
 Wenen 3e, that these men of Galile weren synneris more than  
 3 alle Galilees, for thei suffriden siche thingis? Y seie to 3ou,  
 nay; alle 3e schulen perische in lijk manere, but 3e han  
 4 penaunce. And as tho e3tetene, on which the toure in Siloa  
 fel doun, and slowe hem, gessen 3e, for thei weren dettouris  
 5 more than alle men that dwellen in Jerusalem? Y seie to  
 3ou, nai; but also 3e alle schulen perische, if 3e doon not  
 6 penaunce. And he seide this liknesse, A man hadde a fige

tre plauntid in his vynzerd, and he cam sekyng fruyt in it,  
 7 and foond noon. And he seide to the tilier of the vynzerd,  
 Lo! thre 3eeris ben, sithen Y come sekyng fruyt in this fige  
 tre, and Y fynde noon; therfor kitte it down, whereto occupi-  
 8 eth it the erthe? And he answeyng seide to hym, Lord,  
 suffre it also this 3eer, the while Y delue aboute it, and Y  
 9 schal donge it; if it schal make fruyt, if nay, in tyme com-  
 10 yng thou schalt kitte it down. And he was techinge in her  
 11 synagoge in the sabatis. And lo! a womman, that hadde  
 a spirit of sijknesse eiztene 3eeris, and was crokid, and nethir  
 12 ony maner myzte loke vpward. Whom whanne Jhesus hadde  
 seyn, he clepide to hym, and seide to hir, Womman, thou art  
 13 delyuerid of thi sijknesse. And he settide on hir his hoondis,  
 14 and anoon sche stood uprizt, and glorifiede God. And the  
 prince of the synagoge answerde, hauyng dedeyn for Jhesus  
 hadde heelid in the sabat; and he seide to the puple, Ther  
 3e in these, and be 3e heelid, and not in the daie of sabat.  
 15 But the Lord answeride to hym, and seide, Ypocrite, whether  
 ech of 3ou vntieth not in the sabat his oxe, or asse, fro the  
 16 cratche, and ledith to watir? Bihofte it not this douztir  
 of Abraham, whom Satanas hath boundun, lo! eiztetene  
 3eeris, to be vnboundun of this boond in the dai of the  
 17 sabat? And whanne he seide these thingis, alle hise aduer-  
 saries weren aschamed, and al the puple ioiede in alle thingis,  
 18 that weren gloriousli don of hym. Therfor he seide, To  
 what thing is the kyngdom of God lijk? and to what thing  
 19 schal Y gesse it to be lijk? It is lijk to a corn of seneuey,  
 which a man took, and cast in to his 3erd; and it wax, and  
 was maad in to a greet tree, and foulis of the eire restiden in  
 20 the braunchis therof. And eft soone he seide, To what thing  
 21 schal Y gesse the kyngdom of God lijk? It is lijk to  
 sourdou3, that a womman took, and hidde it in to thre

22 mesuris of mele, til al were sourid. And he wente bi citees  
 and castels, techynge and makynge a iourney in to Jerusalem.  
 23 And a man seide to hym, Lord, if there ben fewe, that ben  
 24 saued? And ne seide to hem, Stryue 3e to entre bi the  
 streite 3ate; for Y seie to 3ou, many seken to entre, and thei  
 25 schulen not mowe. For whanne the hosebonde man is  
 entrid, and the dore is closid, 3e schulen bigynne to stonde  
 with out forth, and knocke at the dore, and seie, Lord, opyn  
 to vs. And he schal answeere, and seie to 3ou, Y knowe 3ou  
 26 not, of whennus 3e ben. Thanne 3e schulen bigynne to seye,  
 We han etun bifor thee and drunkun, and in oure streetis thou  
 27 hast tau3t. And he schal seie to 3ou, Y know 3ou not,  
 of whennus 3e ben; go awei fro me, alle 3e worcheris of  
 28 wickidnesse. There schal be wepyng and gruntyng of teeth,  
 whanne 3e schulen se Abraham, and Isaac, and Jacob, and  
 alle the prophetis in the kyngdom of God; and 3ou to be put  
 29 out. And thei schulen come fro the eest and west, and  
 fro the north and south, and schulen sitte at the mete in the  
 30 rewme of God. And lo! thei that weren the firste, ben the  
 31 laste; and thei that weren the laste, ben the firste. In that  
 day sum of the Farisees camen ny3, and seiden to hym, Go  
 32 out, and go fro hennus, for Eroude wole sle thee. And he  
 seide to hem, Go 3e, and seie to that foxe, Lo! Y caste out  
 feendis, and Y make perfitli heelthis, to dai and to morew,  
 33 and the thridde dai Y am endid. Netheles it bihoueth me to  
 dai, and to morewe, and the dai that sueth, to walke; for it  
 34 fallith not a profete to perische out of Jerusalem. Jerusalem,  
 Jerusalem, that sleest profetis, and stonest hem that ben sent  
 to thee, hou ofte wolde Y gadre togider thi sones, as a brid  
*gaderith* his nest vndur fethris, and thou woldist not.  
 35 Lo! 3oure hous schal be left to 3ou desert. And Y seie to  
 3ou, that 3e schulen not se me, til it come, whanne 3e schulen  
 seie, Blessid is he, that cometh in the name of the Lord.

## CAP. XIV.

1 AND it was don, whanne he hadde entrid in to the hous of  
 a prince of Farisees, in the sabat, to ete breed, thei aspieden  
 2 hym. And lo! a man sijk in the dropesie was bifor hym.  
 3 And Jhesus answerynge spak to the wise men of lawe, and to  
 the Farisees, and seide, Whethir it is leeuful to heele in the  
 4 sabat? And thei helden pees. And Jhesus took, and heelide  
 5 hym, and let *hym* go. And he answeride to hem, and seide,  
 Whos asse or oxe of 3ou schal falle in to a pit, and he schal  
 6 not anoon drawe hym out in the dai of the sabat? And thei  
 7 my3ten not answeere to hym to these thingis. He seide also  
 a parable to men bodun to a feeste, and biheld hou thei  
 8 chesen the first sittying placis, and seide to hem, Whanne thou  
 art bodun to bridalis, sitte not at the mete in the firste place ;  
 lest perauenture a worthier than thou be bodun of hym,  
 9 and lest he come that clepide thee and hym, and seie to  
 thee, 3yue place to this, and thanne thou schalt bigynne with  
 10 schame to holde the lowest place. But whanne thou art  
 bedun to a feste, go, and sitte doun in the laste place,  
 that whanne he cometh, that bad thee to the feeste, he  
 seie to thee, Freend, come hizet. Thanne worschip schal  
 11 be to thee, bifor men that sitten at the mete. For ech that  
 enhaunsith hym, schal be lowid ; and he that meketh hym,  
 12 schal be hizet. And he seide to hym, that hadde bodun hym  
 to the feeste, Whanne thou makist a mete, or a soper, nyle  
 thou clepe thi freendis, nether thi britheren, nethir cosyns,  
 nethir neizboris, ne riche men ; lest perauenture thei bidde  
 13 thee a3en to the feeste, and it be 3olde a3en to thee. But  
 whanne thou makist a feeste, clepe pore men, feble, crokid,  
 14 and blynde, and thou schalt be blessid ; for thei han not  
 wherof to 3elde thee, for it schal be 3oldun to thee in the  
 15 risyng a3en of iust men. And whanne oon of hem that saten



togider at the mete hadde herd these thingis, he seide to hym,  
 Blessid is he, that schal ete breed in the rewme of God.  
 16 And he seide to hym, A man made a greet soper, and clepide  
 17 many. And he sent his seruaunt in the our of soper, to  
 seie to men that weren bodun to the feeste, that thei schulden  
 18 come, for now alle thingis ben redi. And alle bigunnen  
 togidir to excusen hem. The firste seide, Y haue bouzt a  
 toun, and Y haue nede to go out, and se it; Y preye thee, haue  
 19 me excusid. And the tother seide, Y haue bouzt fyue 3ockis  
 of oxun, and Y go to preue hem; Y preye thee, haue me  
 20 excusid. And an othir seide, Y haue weddid a wijf; and  
 21 therfor Y may not come. And the seruaunt turnede a3en,  
 and tolde these thingis to his lord. Thanne the hosebonde  
 man was wrooth, and seide to his seruaunt, Go out swithe in  
 to the grete stretis and smal stretis of the citee, and brynge  
 22 ynne hidir pore men, and feble, blynde, and crokid. And  
 the seruaunt seide, Lord, it is don, as thou hast comaundid,  
 23 and 3it there is a *void* place. And the lord seide to the ser-  
 uaunt, Go out in to weies and heggis, and constreine *men* to  
 24 entre, that myn hous be fulfillid. For Y seie to 3ou, that  
 25 noon of tho men that ben clepid, schal taaste my soper. And  
 myche puple wenten with hym; and he turnede, and seide to  
 26 hem, If ony man cometh to me, and hatith not his fadir, and  
 modir, and wijf, and sones, and britheren, and sistris, and 3it  
 27 his owne lijf, he may not be my disciple. And he that  
 berith not his cross, and cometh afir me, may not be my dis-  
 28 ciple. For who of 3ou willynge to bilde a toure, whether he  
 first sitte not, and countith the spensis that ben nedeful, if he  
 29 haue to perfourme? Lest afir that he hath set the founde-  
 ment, and mowe not perfourme, alle that seen, bigynnen to  
 30 scorne hym, and seie, For this man bigan to bilde, and my3te  
 31 not make an ende. Or what kyng that wole go to do a  
 bataile a3ens anothir kyng, whether he sittith not first, and

bithenkith, if he may with ten thousynde go aȝens hym that  
 32 cometh aȝens hym with twenti thousynde? Ellis ȝit while he  
 is afer, he sendyng a messenger, preieth tho thingis that ben  
 33 of pees. So therfor ech of ȝou, that forsakith not alle thingis  
 34 that he hath, may not be my disciple. Salt is good; but if  
 35 salt vanysche, in what thing schal it be sauerid? Nethir in  
 erthe, nethir in donghille it is profitable, but it schal be cast  
 out. He that hath eeris of herynge, here he.

## CAP. XV.

1 AND pupplicans and synful men weren neiȝynge to him, to  
 2 here hym. And the Farisees and scribis grutchiden, seiyng,  
 3 For this resseyueth synful men, and etith with hem. And he  
 4 spak to hem this parable, and seide, What man of ȝou that  
 hath an hundrith scheep, and if he hath lost oon of hem,  
 whither he leeueth not nynti and nyne in desert, and goith  
 5 to it that perischide, til he fynde it? And whanne he hath  
 foundun it, he ioieth, and leyith it on hise schuldris; and he  
 6 cometh hoom, and clepith togidir hise freendis and neiȝboris,  
 and seith to hem, Be ȝe glad with me, for Y haue founde my  
 7 scheep, that hadde perischid. And Y seie to ȝou, so ioie  
 schal be in heuene on o synful man doynge penaunce, more  
 than on nynti and nyne iuste, that han no nede to penaunce.  
 8 Or what womman hauynge ten besauntis, and if sche hath  
 lost oo besaunt, whether sche teendith not a lanterne, and  
 turneth vpsodoun the hows, and sekith diligentli, til that sche  
 9 fynde it? And whanne sche hath foundun, sche clepith  
 togidir freendis and neiȝboris, and seith, Be ȝe glad with me,  
 10 for Y haue founde the besaunt, that Y hadde lost. So Y seie  
 to ȝou, ioie schal be bifor aungels of God on o synful man  
 11 doynge penaunce. And he seide, A man hadde twei sones;  
 12 and the ȝonger of hem seide to the fadir, Fadir, ȝyue me the

porcioun of catel, that fallith to me. And he departide to hem  
 13 the catel. And not aftir many daies, whanne alle thingis  
 weren gederid togider, the 3onger sone wente forth in pil-  
 14 in luyunge lecherously. And aftir that he hadde endid alle  
 thingis, a strong hungre was maad in that cuntre, and he bigan  
 15 to haue nede. And he wente, and drou3 hym to oon of the  
 citeseyns of that cuntre. And he sente hym in to his toun,  
 16 to fede swyn. And he coueitide to fille his wombe of the  
 17 coddis that the hoggis eeten, and no man 3af hym. And he  
 turnede a3en to hym silf, and seide, Hou many hirid men in  
 my fadir hous han plente of looues; and Y perische here  
 18 thorou3 hungir. Y schal rise vp, and go to my fadir, and Y  
 schal seie to hym, Fadir, Y haue synned in to heuene, and  
 19 bifor thee; and now Y am not worthi to be clepid thi sone,  
 20 make me as oon of thin hirid men. And he roos vp, and cam  
 to his fadir. And whanne he was 3it afer, his fadir sai3 hym,  
 and was stirrid bi mercy. And he ran, and fel on his necke,  
 21 and kisside hym. And the sone seide to hym, Fadir, Y  
 haue synned in to heuene, and bifor thee; and now Y am  
 22 not worthi to be clepid thi sone. And the fadir seide to hise  
 seruauntis, Swithe brynge 3e forth the firste stoole, and clothe  
 23 3e hym, and 3yue 3e a ryng in his hoond, and schoon on hise  
 feet; and brynge 3e a fat calf, and sle 3e, and ete we, and  
 24 make we feeste. For this my sone was deed, and hath lyued  
 a3en; he perischid, and is foundun. And alle men bigunnen  
 25 to ete. But his eldere sone was in the feeld; and whanne he  
 cam, and neizede to the hous, he herde a symfonye and a  
 26 croude. And he clepide oon of the seruauntis, and axide,  
 27 what these thingis weren. And he seide to hym, Thi bro-  
 ther is comun, and thi fadir slewe a fat calf, for he resseyuede  
 28 hym saaf. And he was wrooth, and wolde not come in.  
 29 Therfor his fadir wente out, and bigan to preye hym. And

he answerde to his fadir, and seide, Lo! so many 3eeris Y serue thee, and Y neuer brak thi comaundement; and thou neuer 3af to me a kidde, that Y with my freendis schulde haue  
 30 etc. But aftir that this thi sone, that hath deuourid his sub-  
 31 stance with horis, cam, thou hast slayn to hym a fat calf. And he seide to hym, Sone, thou art euer more with me, and alle  
 32 my thingis ben thine. But it bihofte for to make feeste, and to haue ioye; for this thi brother was deed, and lyuede a3en; he perischide, and is foundun.

## CAP. XVI.

1 HE seide also to hise disciplis, Ther was a riche man, that hadde a baili; and this was defamed to him, as he hadde  
 2 wastid his goodis. And he clepide hym, and seide to hym, What here Y this thing of thee? 3elde reckynyng of thi baili,  
 3 for thou mi3te not now be baili. And the baili seide with ynne him silf, What schal Y do, for my lord takith awei fro  
 4 me the baili? delfe mai Y not, I schame to begge. Y woot what Y schal do, that whanne Y am remeued fro the baili,  
 5 thei resseyue me in to her hous. Therfor whanne alle the dettours of his lord weren clepid togider, he seide to the firste,  
 6 Hou myche owist thou to my lord? And he seide, An hundrid barelis of oyle. And he seide to hym, Take thi caucioun,  
 7 and sitte soone, and write fifti. Aftirward he seide to another, And hou myche owist thou? Which answerde, An hundrid  
 8 coris of whete. And he seide to hym, Take thi lettris, and write foure scoore. And the lord preside the baili of wickyd-  
 nesse, for he hadde do prudentli; for the sones of this world ben more prudent in her generacioun than the sones of li3t.  
 9 And Y seie to 3ou, make 3e to 3ou freendis of the ritchesse of wickidnesse, that whanne 3e schulen fayle, thei resseyue 3ou  
 10 in to euerlastyng tabernaclis. He that is trewe in the leste

thing, is trewe also in the more; and he that is wickid in  
 11 a litil thing, is wickid also in the more. Therfor if 3e weren  
 not trewe in the wickid thing of ritchesse, who schal bitake  
 12 to 3ou that that is verry? And if 3e weren not trewe in othere  
 13 mennus thing, who schal 3yue to 3ou that that is 3oure? No  
 seruaunt may serue to twei lordis; for ether he schal hate the  
 toon, and loue the tothir; ethir he schal drawe to the toon,  
 and schal dispise the tothir. 3e moun not serue to God and  
 14 to ritchesse. But the Farisees, that weren coueytous, herden  
 15 alle these thingis, and thei scorneden hym. And he seide to  
 hem, 3e it ben, that iustifien 3ou bifor men; but God hath  
 knowun 3oure hertis, for that that is hi3 to men, is abhomyna-  
 16 cioun bifor God. The lawe and prophetis til to Joon; fro  
 that tyme the rewme of God is euangelisid, and ech man  
 17 doith violence in to it. Forsothe it is li3ter heuene and erthe  
 18 to passe, than that o titil falle fro the lawe. Euery man that  
 forsakith his wijf, and weddith an other, doith letcherie; and  
 he that weddith the *wijf* forsakun of the hosebonde, doith  
 19 auowtrie. There was a riche man, and was clothid in pur-  
 20 pur, and whit silk, and eete euery dai schynynqli. And there  
 was a begger, Lazarus bi name, that lai at his 3ate ful of bilis,  
 21 and coueitide to be fulfillid of the crummes, that fellen down  
 fro the riche mannus boord, and no man 3af to hym; but  
 22 houndis camen, and lickiden hise bilis. And it was don, that  
 the begger diede, and was borun of aungels in to Abrahams  
 23 bosum. And the riche man was deed also, and was biried in  
 helle. And he reiseid hise 3en, whanne he was in turmentis,  
 24 and say Abraham afer, and Lazarus in his bosum. And he  
 criede, and seide, Fadir Abraham, haue merci on me, and  
 sende Lazarus, that he dippe the ende of his fyngur in watir,  
 25 to kele my tunge; for Y am turmentid in this flawme. And  
 Abraham seide to hym, Sone, haue mynde, for thou hast  
 resseyued good thingis in thi lijf, and Lazarus also yuel

thingis; but he is now comfourtid, and thou art turmentid.  
 26 And in alle these thingis a greet derk place is stablischid  
 betwixe vs and 3ou; that thei that wolen fro hennus passe  
 27 to 3ou, moun not, nethir fro thennus passe ouer hidur. And  
 he seide, Thanne Y preie thee, fadir, that thou sende hym in  
 28 to the hous of my fadir. For Y haue fyue britheren, that he  
 witnesse to hem, lest also thei come in to this place of tur-  
 29 mentis. And Abraham seide to him, Thei han Moyses and  
 30 the prophetis; here thei hem. And he seide, Nay, fadir  
 Abraham, but if ony of deed men go to hem, thei schulen do  
 31 penaunce. And he seide to hym, If thei heren not Moises  
 and prophetis, nethir if ony of deed men rise a3en, thei schulen  
 bileue to hym.

## CAP. XVII.

1 AND Jhesu seide to hise disciplis, It is impossible that  
 sclaudris come not; but wo to that man, bi whom thei  
 2 comen. It is more profitable to him, if a mylne stoon be  
 put aboute his necke, and he be cast in to the see, than that  
 3 he sclandre oon of these litle. Take 3e hede 3ou silf; if thi  
 brothir hath synned a3ens thee, blame hym; and if he do  
 4 penaunce, for3yue hym. And if seuene 'sithis in the dai  
 he do synne a3ens thee, and seuene sithis in the dai he be  
 conuertid to thee, and seie, It forthenkith me, for3yue thou  
 5 hym. And the apostlis seiden to the Lord, Encrese to vs  
 6 feith. And the Lord seide, If 3e han feith as the corn of  
 seneuei, 3e schulen seie to this more tre, Be thou drawun vp  
 bi the rote, and be ouerplauntid in to the see, and it schal  
 7 obeie to 3ou. But who of 3ou hath a seruauant erynge, or  
 leseyunge oxis, which seith to hym, whanne he turneth a3en  
 8 fro the feeld, Anoon go, and sitte to mete; and seith not to  
 hym, Make redi, that Y soupe, and girde thee, and serue me,  
 while Y ete and drynke, and afir this thou schalt ete and

9 drynke ; whether he hath grace to that seruaunt, for he dide  
 10 that that he comaundide hym? Nay, Y gesse. So 3e,  
 whanne 3e han don alle thingis that ben comaundid to 3ou,  
 seie 3e, We ben vnprofitable seruauntis, we han do that that  
 11 we ou3ten to do. And it was do, the while Jhesus wente  
 in to Jerusalem, he passide thorou the myddis of Samarie,  
 12 and Galilee. And whanne he entride in to a castel, ten  
 leprouse men camen azens hym, whiche stoden afer, and  
 13 reiseden her voys, and seiden, Jhesu, comaundoure, haue  
 14 merci on vs. And as he say hem, he seide, Go 3e, schewe 3e  
 3ou to the prestis. And it was don, the while thei wenten,  
 15 thei weren clensid. And oon of hem, as he sai3 that he was  
 16 clensid, wente azen, magnifynge God with grete voys. And  
 he fel down on the face bifore hise feet, and dide thankynge;  
 17 and this was a Samaritan. And Jhesus answerde, and seide,  
 Whether ten ben not clensid, and where ben the nyne?  
 18 There is noon foundun, that turnede azen, and 3af glorie  
 19 to God, but this alien. And he seide to hym, Rise vp, go  
 20 thou ; for thi feith hath maad thee saaf. And he was axid  
 of Farisees, whanne the rewme of God cometh. And he an-  
 swerde to hem, and seide, The rewme of God cometh not  
 21 with aspiyng, nether thei schulen seie, Lo ! here, or lo there ;  
 22 for lo ! the rewme of God is with ynne 3ou. And he seide  
 to hise disciplis, Daies schulen come, whanne 3e schulen  
 desire to se o dai of mannus sone, and 3e schulen not se.  
 23 And thei schulen seie to 3ou, Lo ! here, and lo there. Nyle  
 24 3e go, nether sue 3e ; for as leyt schynynge from vndur  
 heuene schyneth in to tho thingis that ben vndur heuene,  
 25 so schal mannus sone be in his dai. But first it bihoueth  
 hym to suffre many thingis, and to be repreued of this gener-  
 26 acioun. And as it was doon in the daies of Noe, so it schal  
 27 be in the daies of mannys sone. Thei eeten and drunkun,  
 weddiden wyues, and weren 3ouun to weddyngis, til in to the

dai in the whych Noe entride in to the schip ; and the greet  
 28 flood cam, and loste alle. Also as it was don in the daies of  
 Loth, thei eeten and drunkun, bouzten and seelden, plauntiden  
 29 and bildiden ; but the dai that Loth wente out of Sodome, the  
 Lord reynede fier and brymstoon fro heuene, and loste alle.  
 30 Lijk this thing it schal be, in what dai mannys sone schal be  
 31 schewid. In that our he that is in the roof, and his vessels  
 in the hous, come he not down to take hem awei ; and he  
 32 that *schal be* in the feeld, also turne not azen bihynde. Be 3e  
 33 myndeful of the wijf of Loth. Who euer seketh to make his  
 lijf saaf, schal leese it ; and who euer leesith it, schal quykene  
 34 it. But Y seie to 3ou, in that nyzt twei schulen be in o bed,  
 35 oon schal be takun, and the tothir forsakun ; twei *wymmen*  
 schulen be gryndynge togidir, the toon schal be takun, and the  
 tother forsakun ; twei in a feeld, the toon schal be takun, and  
 36 the tother left. Thei answeren, and seien to hym, Where,  
 37 Lord ? Which seide to hem, Where euer the bodi schal be,  
 thidur schulen be gaderid togidere also the eglis.

## CAP. XVIII.

1 AND he seide to hem also a parable, that it bihoueth to  
 2 preye euer more, and not faile ; and seide, There was a iuge  
 in a citee, that dredde not God, nether schamede of men.  
 3 And a widowe was in that citee, and sche cam to hym, and  
 4 seide, Venge me of myn aduersarie ; and he wolde not longe  
 tyme. But aftir these thingis he seide with ynne hym silf,  
 5 Thou3 Y drede not God, and schame not of man, netheles  
 for this widewe is heuy to me, Y schal venge hir ; lest at the  
 6 laste sche comynge condempne me. And the Lord seide,  
 7 Here 3e, what the domesman of wickidnesse seith ; and  
 whether God schal not do veniaunce of hise chosun, crynge  
 to hym dai and nyzt, and schal haue pacience in hem ?



8 Sotheli Y seie to 3ou, for soone he schal do veniaunce of  
 hem. Nethes gessist thou, that mannus sone comynge  
 9 schal fynde feith in erthe? And he seide also to sum men,  
 that tristiden in hem silf, as *thei weren* rjzful, and dispiseden  
 10 othere, this parable, seiyng, Twei men wenten vp in to the  
 temple to preye; the toon a Farisee, and the tother a pup-  
 11 plican. And the Farisee stood, and preiede bi hym silf  
 these thingis, and seide, God, Y do thankyngis to thee, for Y  
 am not as other men, raueinouris, vniust, auoutreris, as also  
 12 this puppican; Y faste twies in the woke, Y 3yue tithis of  
 13 alle thingis that Y haue in possessioun. And the puppican  
 stood afer, and wolde nether reise hise i3en to heuene, but  
 smoot his brest, and seide, God be merciful to me, synnere.  
 14 Treuli Y seie to 3ou, this 3ede down in to his hous, and was  
 iustified fro the other. For ech that enhaunsith hym, schal  
 be maad low, and he that mekith hym, schal be enhaunsid.  
 15 And thei brou3ten to hym 3onge children, that he schulde  
 touche hem; and whanne the disciplis saien this thing, thei  
 16 blameden hem. But Jhesus clepide togider hem, and seide,  
 Suffre 3e children to come to me, and nyle 3e forbede hem,  
 17 for of siche is the kyngdom of heuenes. Treuli Y seie  
 to 3ou, who euer schal not take the kyngdom of God as  
 18 a child, he schal not entre in to it. And a prince axide hym,  
 and seide, Goode maister, in what thing doynge schal Y  
 19 weilde euerlastynge lijf? And Jhesus seide to hym, What  
 seist thou me good? No man *is* good, but God aloone.  
 20 Thou knowist the comaundement is, Thou schalt not sle, Thou  
 schalt not do letcherie, Thou schalt not do theft, Thou schalt  
 not seie fals witnessyng, Worschipe thi fadir and *thi* modir.  
 21 Which seide, Y haue kept alle these thingis from my 3ongthe.  
 22 And whanne this thing was herd, Jhesus seide to hym, 3it  
 o thing failith to thee; sille thou alle thingis that thou hast,  
 and 3yue to pore men, and thou schalt haue tresour in

23 heuene; and come, and sue thou me. Whanne these thingis  
 24 weren herd, he was soreful, for he was ful ryche. And  
 Jhesus seyng hym maad sorie, seide, How hard thei that han  
 25 money schulen entre in to the kyngdom of God; for it is  
 lyster a camel to passe thorou a nedlis ije, than a riche man  
 26 to entre in to the kyngdom of God. And thei that herden  
 27 these thingis seiden, Who may be maad saaf? And he seide  
 to hem, Tho thingis that ben impossible anentis men, ben  
 28 possible anentis God. But Petir seide, Lo! we han left alle  
 29 thingis, and han sued thee. And he seide to hym, Treuli Y  
 seie to 3ou, there is no man that schal forsake hous, or fadir,  
 modir, or britheren, or wijf, or children, or feeldis, for the  
 30 rewme of God, and schal not resseyue many mo thingis in this  
 31 tyme, and in the world to comynge euerlastynge lijf. And  
 Jhesus took hise twelue *disciplis*, and seide to hem, Lo! we  
 gon vp to Jerusalem, and alle thingis schulen be endid, that  
 32 ben writun bi the prophetis of mannus sone. For he schal  
 be bitraied to hethen men, and he schal be scorned, and  
 33 scourgid, and bispat; and aftir that thei han scourgid, thei  
 schulen sle hym, and the thridde dai he schal rise a3en.  
 34 And thei vndurstoden no thing of these; and this word was  
 hid fro hem, and thei vndurstoden not tho thingis that weren  
 35 seid. But it was don, whanne Jhesus cam ny3 to Jerico,  
 36 a blynde man sat bisidis the weie, and beggide. And  
 whanne he herde the puple passynge, he axide, what this  
 37 was. And thei seiden to hym, that Jhesus of Nazareth  
 38 passide. And he criede, and seide, Jhesu, the sone of  
 39 Dauyd, haue mercy on me. And thei that wenten bifor  
 blamyden hym, that he schulde be stille; but he criede  
 myche the more, Thou sone of Dauid, haue mercy on me.  
 40 And Jhesus stood, and comaundide hym to be brou3t forth  
 to hym. And whanne he cam ny3, he axide hym, and  
 41 seide, What wolt thou that Y schal do to thee? And he

42 seide, Lord, that Y se. And Jhesus seide to hym, Biholde;  
 43 thi feith hath maad thee saaf. And anoon he say, and sude  
 hym, and magnyfiede God. And al the puple, as it say, 3af  
 heri yng to God.

## CAP. XIX.

1, 2 AND Jhesus goynge yn, walkide thorou Jericho. And lo!  
 a man, Sache bi name, and this was a prince of pupplicans,  
 3 and he *was* riche. And he souzte to se Jhesu, who he was,  
 and he myzte not, for the puple, for he was litil in stature.  
 4 And he ran bifore, and stizede in to a sicomoure tree, to  
 5 se hym; for he was to passe fro thennus. And Jhesus  
 biheld vp, whanne he cam to the place, and saiz hym, and  
 seide to hym, Sache, haste thee, and come doun, for to  
 6 dai Y mot dwelle in thin hous. And he hizynge cam doun,  
 7 and ioi ynge resseyuede hym. And whanne alle men sayn,  
 thei grutchiden sei ynge, For he hadde turned to a synful  
 8 man. But Sache stood, and seide to the Lord, Lo! Lord, Y  
 9 yue the half of my good to pore men; and if Y haue ony  
 10 thing defraudid ony man, Y 3elde foure so myche. Jhesus  
 seith to hym, For to dai heelthe is maad to this hous, for that  
 11 he is Abrahams sone; for mannus sone cam to seke, and  
 12 make saaf that thing that perischide. Whanne thei herden  
 these thingis, he addide, and seide a parable, for that he was  
 ny3 Jerusalem, and for thei gessiden, that anoon the kyngdom  
 13 of God schulde be schewid. Therfor he seide, A worthi man  
 wente in to a fer cuntre, to take to hym a kyngdom, and to  
 14 turne a3en. And whanne hise ten seruauntis weren clepid,  
 he 3af to hem ten besauntis; and seide to hem, Chaffare 3e,  
 15 til Y come. But hise citeseyns hatiden hym, and senten a  
 messenger afir hym, and seiden, We wolen not, that he  
 hadde take the kyngdom; and he comaundide *hise* seruauntis

to be clepid, to whiche he hadde 3yue monei, to wite, hou  
 16 myche ech hadde wonne bi chaffaryng. And the firste cam,  
 17 and seide, Lord, thi besaunt hath wonne ten besauntis. He  
 seide to hym, Wel be, thou good seruaunt; for in litil thing  
 thou hast be trewe, thou schalt be hauynge power on ten  
 18 citees. And the tother cam, and seide, Lord, thi besaunt hath  
 19 maad fyue besauntis. And to this he seide, And be thou on  
 20 fyue citees. And the thridde cam, and seide, Lord, lo! thi  
 21 besaunt, that Y hadde, put vp in a sudarie. For Y dredde  
 thee, for thou art a sterne man; thou takist away that that  
 thou settidist not, and thou repist that that thou hast not  
 22 sowun. He seith to hym, Wickid seruaunt, of thi mouth  
 Y deme thee. Wistist thou, that Y am a sterne man, takynge  
 awei that thing that Y settide not, and repynge that thing that  
 23 Y sewe not? and whi hast thou not 3ouun my money to the  
 24 bord, and Y comynge schulde haue axid it with vsuris? And  
 he seide to men stondynge ny3, Take 3e awei fro hym the  
 25 besaunt, and 3yue 3e to hym that hath ten bezauntis. And  
 26 thei seiden to hym, Lord, he hath ten besauntis. And Y  
 seie to 3ou, to ech man that hath, it schal be 3ouun, and  
 he schal encrease; but fro him that hath not, also that thing  
 27 that he hath, schal be takun of hym. Netheles brynge 3e  
 hidur tho myn enemyes, that wolden not that Y regnede  
 28 on hem, and sle 3e bifor me. And whanne these thingis  
 29 weren seid, he wente bifore, and 3ede vp to Jerusalem. And  
 it was don, whanne Jhesus cam ny3 to Bethfage and Betanye,  
 at the mount, that is clepid of Olyuete, he sente hise twei  
 30 disciplis, and seide, Go 3e in to the castel, that is a3ens 3ou;  
 in to which as 3e entren, 3e schulen fynde a colt of an asse  
 tied, on which neuer man sat; vntyte 3e hym, and brynge 3e  
 31 to me. And if ony man axe 3ou, whi 3e vntien, thus 3e  
 32 schulen seie to hym, For the Lord desirith his werk. And  
 thei that weren sent, wenten forth, and fonden as he seide to

33 hem, a colt stondynge. And whanne thei vntieden the colt,  
 the lordis to hym seiden to hem, What vntien 3e the colt?  
 34 And thei seiden, For the Lord hath nede of hym. And thei  
 35 ledden hym to Jhesu; and thei castynge her clothis on the  
 36 colt, setten Jhesu *on hym*. And whanne he wente, thei  
 37 strowiden her clothis in the weie. And whanne he cam ny3  
 to the comyng doun of the mount of Olyuete, al the puple  
 that cam doun bygunnen to ioye, and to herie God with greet  
 vois on alle the vertues, that thei hadden sayn, and seiden,  
 38 Blessid *be* the king, that cometh in the name of the Lord;  
 39 pees in heuene, and glorie in hi3e thingis. And sum of the  
 Farisees of the puple seiden to hym, Maister, blame thi disci-  
 40 plis. And he seide to hem, Y seie to 3ou, for if these ben  
 41 stille, stoonus schulen crye. And whanne he neizede, he  
 42 sei3 the citee, and wepte on it, and seide, For if thou haddist  
 knowun, thou *schuldist wepe* also; for in this dai the thingis  
*ben* in pees to thee, but now thei ben hid fro thin izen.  
 43 But daies schulen come in thee, and thin enemyes schulen  
 enuyroun thee with a pale, and thei schulen go aboute thee,  
 44 and make thee streit on alle sidis, and caste thee doun to the  
 erthe, and thi sones that ben in thee; and thei schulen not  
 leeu in thee a stoon on a stoon, for thou hast not knowun  
 45 the tyme of thi visitacioun. And he entride in to the temple,  
 and bigan to caste out men sellynge ther inne and biynge.  
 46 and seide to hem, It is writun, That myn hous is an hous of  
 47 preyer, but 3e han maad it a den of theues. And he was  
 techynge euerydai in the temple. And the princis of prestis,  
 and the scribis, and the princis of the puple sou3ten to lese  
 48 hym; and thei founden not, what thei schulden do to hym,  
 for al the puple was ocupied, and herde hym.

## CAP. XX.

1 AND it was don in oon of the daies, whanne he tauzte the  
 puple in the temple, and prechide the gospel, the princis of  
 2 preestis and scribis camen togidere with the elder men; and  
 thei seiden to hym, Seie to vs, in what power thou doist these  
 3 thingis, or who is he that gaf to thee this power? And  
 Jhesus answeride, and seide to hem, And Y schal axe you  
 4 o word; answer 3e to me. Was the baptyem of Joon of  
 5 heuene, or of men? And thei thouzten with ynne hem silf,  
 seiynge, For if we seien, Of heuene, he schal seie, Whi  
 6 thanne bileuen 3e not to hym? and if we seien, Of men,  
 al the puple schal stoon vs; for thei ben certeyn, that Joon  
 7 is a prophete. And thei answeriden, that thei knewen not,  
 8 of whennus it was. And Jhesus seide to hem, Nether Y seie  
 9 to you, in what power Y do these thingis. And he bigan  
 to seie to the puple this parable. A man plauntide a vynzerd,  
 and hiride it to tilieris; and he was in pilgrymage longe tyme.  
 10 And in the tyme of gaderynge of grapis, he sente a ser-  
 uaunt to the tilieris, that thei schulden 3yue to hym of the  
 fruyt of the vynzerd; whiche beten hym, and leten hym go  
 11 voide. And he thouzte 3it to sende another seruaunt; and  
 thei beten this, and turmentiden hym sore, and leten hym go.  
 12 And he thouzte 3it to sende the thridde, and hym also thei  
 13 woundiden, and castiden out. And the lord of the vynezard  
 seide, What schal Y do? Y schal sende my dereworthe  
 sone; peraenture, whanne thei seen hym, thei schulen drede.  
 14 And whanne the tilieris sayn hym, thei thouzten with ynne  
 hem silf, and seiden, This is the eire, sle we hym, that the  
 15 eritage be oure. And thei castiden hym out of the vynezard,  
 and killiden hym. What schal thanne the lord of the vyne-  
 16 zerd do to hem? He schal come, and distruye these tilieris,  
 and 3yue the vynezard to othere. And whanne this thing

17 was herd, thei seiden to hym, God forbede. But he bihelde  
 hem, and seide, What thanne is this that is writun, The stoon  
 which men bildynge repreueden, this is maad in to the heed  
 18 of the corner? Ech that schal falle on that stoon, schal be  
 to-brid, but on whom it schal falle, it schal al to-breke him.  
 19 And the princis of prestis, and scribis, souzten to leye on  
 hym hoondis in that our, and thei dredden the puple; for  
 20 thei knewen that to hem he seide this liknesse. And thei  
 aspieden, and senten aspieris, that feyneden hem iust, that  
 thei schulden take hym in word, and bitaak hym to the  
 21 power of the prince, and to the power of the iustice. And  
 thei axiden hym, and seiden, Maister, we witen, that riztli  
 thou seist and techist; and thou takist not the persooone of  
 22 man, but thou techist in treuthe the weie of God. Is it leue-  
 23 ful to vs to 3yue tribute to the emperoure, or nay? And he  
 24 biheld the disseit of hem, and seide to hem, What tempten 3e  
 me? Shewe 3e to me a peny; whos ymage and superscrip-  
 cioun hath it? Thei answerden, and seiden to hym, The  
 25 emperouris. And he seide to hem, 3elde 3e therfor to the  
 emperoure tho thingis that ben the emperours, and tho thingis  
 26 that ben of God, to God. And thei myzten not repreue his  
 word bifor the puple; and thei wondriden in his answer,  
 27 and heelden pees. Summe of the Saduceis, that denyeden  
 the a3en-risung fro deeth to lijf, camen, and axiden hym, and  
 28 seiden, Maister, Moises wroot to vs, if the brother of ony man  
 haue a wijf, and be deed, and he was with outen eiris, that his  
 29 brothir take his wijf, and reise seed to his brother. And so  
 there weren seuene britheren. The firste took a wijf, and is  
 30 deed with outen eiris; and the *brothir* suyng took hir, and  
 31 he is deed with outen sone; and the thridde took hir; also  
 32 and alle seuene, and leften not seed, but ben deed; and the  
 33 laste of alle the womman is deed. Therfor in the risung  
 a3en, whos wijf of hem schal sche be? for seuene hadden hir

34 to wijf. And Jhesus seide to hem, Sones of this world  
 35 wedden, and ben 3ouun to weddyngis; but thei that schulen  
 be had worthi of that world, and of the risyng a3en fro deeth,  
 36 nethir ben wedded, nethir wedden wyues, nethir schulen  
 mowe die more; for thei ben euen with aungels, and ben  
 the sones of God, sithen thei ben the sones of risyng a3en fro  
 37 deeth. And that deed men risen a3en, also Moises schewide  
 bisidis the busch, as he seith, The Lord God of Abraham,  
 38 and God of Ysaac, and God of Jacob. And God is not of  
 deed men, but of lyuyng men; for alle men lyuen to hym.  
 39 And summe of scribis answeringe, seiden, Maistir, thou hast  
 40 wel seid. And thei dursten no more axe hym ony thing.  
 41 But he seide to hem, How seien men, Crist to be the sone of  
 42 Daud, and Daud hym silf seith in the book of Salmes, The  
 43 Lord seide to my lord, Sitte thou on my rizthalf, til that  
 44 Y putte thin enemyes a stool of thi feét? Therfor Daud  
 45 clepith hym lord, and hou is he his sone? And in heryng of  
 46 al the puple, he seide to hise disciplis, Be 3e war of scribis,  
 that wolen wandre in stolis, and louen salutaciouns in chep-  
 yng, and the firste chaileris in synagogis, and the firste sittynge  
 47 placis in feestis; that deuouren the housis of widewis, and  
 feynen long preiyng; these schulen take the more damp-  
 nacioun.

## CAP. XXI.

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



6 gode stoonus and 3iftis, he seide, These thingis that 3e seen,  
 daies schulen come, in whiche a stoon schal not be left  
 7 on a stoon, which schal not be destried. And thei axiden  
 hym, and seiden, Comaundour, whanne schulen these thingis  
 be? and what tokne *schal be*, whanne thei schulen bigynne to  
 8 be don? And he seide, Se 3e, that 3e be not disseyued; for  
 many schulen come in my name, seiynge, For Y am, and the  
 9 tyme schal nei3e; therfor nyle 3e go aftir hem. And whanne  
 3e schulen here batailis and stryues with ynne, nyle be 3e aferd;  
 it bihoueth first these thingis to be don, but not 3it anoon *is*  
 10 an ende. Thanne he seide to hem, Folk schal rise azens  
 11 folk, and rewme azens rewme; grete mouyngis of erthe  
 schulen be bi placis, and pestilencis, and hungris, and dredis  
 12 fro heuene, and grete tokenes schulen be. But bifore alle  
 these thingis thei schulen sette her hoondis on 3ou, and  
 schulen pursue, bitakyng in to synagogis and kepyngis,  
 13 drawyng to kyngis and to iusticis, for my name; but it  
 14 schal falle to 3ou in to witnessyng. Therfor putte 3e in 3oure  
 15 hertis, not to thenke bifore, hou 3e schulen answeere; for Y  
 schal 3yue to 3ou mouth and wisdom, to whiche alle 3oure  
 16 aduersaries schulen not mowe 3enstonde, and 3enseie. And  
 3e schulen be takun of fadir, and modir, and britheren, and  
 cosyns, and freendis, and bi deeth thei schulen turmente of  
 17 3ou; and 3e schulen be in haate of alle men for my name.  
 18, 19 And an heere of 3oure heed schal not perische; in 3oure  
 20 pacience 3e schulen welde 3oure soulis. But whanne 3e  
 schulen se Jerusalem ben enuyround with an oost, thanne  
 21 wite 3e, that the desolacioun of it schal nei3e. Thanne thei  
 that ben in Judee, fle to the mountans; and thei that *ben* in  
 the mydil of it, gon awei; and thei that *ben* in the cuntreis,  
 22 entre not in to it. For these ben daies of veniaunce, that  
 23 alle thingis that ben writun, be fulfillid. And wo to hem,  
 that ben with child, and norischen in tho daies; for a greet

diseese schal be on the erthe, and wraththe to this puple.  
 24 And thei schulen falle bi the scharpnesse of swerd, and thei  
 schulen be led prisoneris in to alle folkis; and Jerusalem  
 schal be defoulid of hethene men, til the tymes of naciouns  
 25 be fulfillid. And tokenes schulen be in the sunne, and the  
 mone, and in the sterris; and in the erthe ouerleiyng of  
 26 folkis, for confusioun of sown of the see and of floodis; for  
 men schulen wexe drye for drede and abidyng that schulen  
 come to al the world; for vertues of heuenes schulen be  
 27 mouyd. And thanne thei schulen se mannys sone comyng  
 28 in a cloude, with greet power and maieste. And whanne  
 these thingis bigynnen to be maad, biholde 3e, and reise  
 29 3e 3oure heedis, for 3oure redempcioun nei3eth. And he  
 seide to hem a liknesse, Se 3e the fige tre, and alle trees,  
 30 whanne thei bryngen forth now of hem silf fruyt, 3e witen  
 31 that somer is ny3; so 3e, whanne 3e seen these thingis to be  
 32 don, wite 3e, that the kyngdom of God is ny3. Treuli Y seie  
 to 3ou, that this generacioun schal not passe, til alle thingis  
 33 be don. Heuene and erthe schulen passe, but my wordis  
 34 schulen not passe. But take 3e heede to 3ou silf, lest per-  
 aventure 3oure hertis be greuyd with glotony, and drunk-  
 enesse, and bisynnessis of this lijf, and thilke dai come sodein  
 35 on 3ou; for as a snare it schal come on alle men, that sitten  
 36 on the face of al erthe. Therfor wake 3e, preiynge in ech  
 tyme, that 3e be hadde worthi to fle alle these thingis that  
 37 ben to come, and to stonde bifor mannus sone. And in  
 daies he was techynge in the temple, but in nyztis he 3ede  
 38 out, and dwellide in the mount, that is clepid of Olyuet. And  
 al the puple roos eerli, to come to hym in the temple, and to  
 here hym.

## CAP. XXII.

1 AND the halidai of therf looues, that is seid pask, neizede.  
 2 And the princis of preestis and the scribis souzten, hou thei  
 3 schulden sle Jhesu, but thei dredden the puple. And  
 Sathanas entride in to Judas, that was clepid Scarioth, oon  
 4 of the twelue. And he wente, and spak with the princis  
 of preestis, and with the magistratis, hou he schulde bitray  
 5 hym to hem. And thei ioyeden, and maden couenaunt to  
 6 3yue hym money. And he bihizte, and he souzte oportunyte,  
 7 to bitraye hym, with outen puple. But the daies of therf  
 looues camen, in whiche it was neede, that the sacrifice of  
 8 pask were slayn. And he sente Petre and Joon, and seide,  
 9 Go 3e, and make 3e redi to vs the pask, that we ete. And  
 10 thei seiden, Where wolt thou, that we make redi? And he  
 seide to hem, Lo! whanne 3e schulen entre in to the citee, a  
 man berynge a vessel of watir schal meete 3ou; sue 3e hym  
 11 in to the hous, in to which he entrieth. And 3e schulen  
 seie to the hosebonde man of the hous, The maister seith  
 to thee, Where is a chaumbre, where Y schal ete the pask  
 12 with my disciplis? And he schal schewe to 3ou a greet  
 13 soupyng place strewid, and there make 3e redi. And thei  
 3eden, and founden as he seide to hem, and thei maden  
 14 redi the pask. And whanne the our was come, he sat to  
 15 the mete, and the twelue apostlis with hym. And he seide  
 to hem, With desier Y haue desirid to ete with 3ou this pask,  
 16 bifor that Y suffre; for Y seie to 3ou, that fro this tyme  
 Y schal not ete it, til it be fulfillid in the rewme of God.  
 17 And whanne he hadde take the cuppe, he dide gracis, and  
 18 seide, Take 3e, and departe 3e among 3ou; for Y seie to  
 3ou, that Y schal not drynke of the kynde of this vyne, til  
 19 the rewme of God come. And whanne he hadde take breed.  
 he dide thankyngis, and brak, and 3af to hem, and seide.

This is my bodi, that schal be ȝoun for ȝou; do ȝe this  
 20 thing in mynde of me. He took also the cuppe, aftir that  
 he hadde soupid, and seide, This cuppe is the newe testament  
 21 in my blood, that schal be sched for ȝou. Netheles lo! the  
 hoond of hym that bitraieþ me, is with me at the table.  
 22 And mannus sone goith, aftir that it is determyned; netheles  
 23 wo to that man, bi whom he schal be bitraied. And thei  
 bigunnen to seke among hem, who it was of hem, that was  
 24 to do this thing. And strijf was maad among hem, which  
 25 of hem schulde be seyn to be grettest. But he seide to hem,  
 Kyngis of hethen men ben lordis of hem, and thei that han  
 26 power on hem ben clepid good doeris, but ȝe not so; but  
 he that is grettest among ȝou, be maad as ȝongere, and he  
 27 that is bifor goere, as a seruaunt. For who is gretter, he  
 that sittith at the mete, or he that mynstrith? whether not  
 he that sittith at the mete? And Y am in the myddil of  
 28 ȝou, as he that mynstrith. And ȝe ben, that han dwellid  
 29 with me in my temptaciouns; and Y dispose to you, as my  
 30 fadir hath disposid to me, a rewme, that ȝe ete and drynke  
 on my boord in my rewme, and sitte on trones, and deme  
 31 the twelue kynredis of Israel. And the Lord seide to  
 Symount, Symount, lo, Satanas hath axid ȝou, that he  
 32 schulde ridile as whete; but Y haue preyede for thee, that  
 thi feith faile not; and thou sum tyme conuertid, conferme  
 33 thi britheren. Which seide to hym, Lord, Y am redi to go  
 34 in to prisoun and in to deeth with thee. And he seide,  
 Y seie to thee, Petir, the cok schal not crowe to dai, til thou  
 35 thries forsake that thou knowist me. And he seide to hem,  
 Whanne Y sente ȝou with outen sachel, and scrippe, and  
 36 schone, whether ony thing failide to ȝou? And thei seiden,  
 No thing. Therfor he seide to hem, But now he that hath a  
 sachel, take also and a scrippe; and he that hath noon,  
 37 selle his coote, and bigge a swerd. For Y seie to ȝou,

that 3it it bihoueth that thing that is writun to be fulfillid  
 in me, And he is arettid with wickid men; for tho thingis  
 38 that ben of me han ende. And thei seiden, Lord, lo! twei  
 39 swerdis here. And he seide to hem, It is ynow3. And he  
 3ede out, and wente afir the custom in to the hille of  
 40 Olyues; and the disciplis sueden hym. And whanne he  
 cam to the place, he seide to hem, Preye 3e, lest 3e entren in  
 41 to temptacioun. And he was taken awei fro hem, so myche  
 42 as is a stonys cast; and he knelide, and preyede, and seide,  
 Fadir, if thou wolt, do awei this cuppe fro me; netheles not  
 43 my wille be don, but thin. And an aungel apperide to  
 hym fro heuene, and coumfortide hym. And he was maad  
 44 in agonye, and preyede the lenger; and his swot was maad  
 45 as dropis of blood rennynge down in to the erthe. And  
 whanne he was rysun fro preier, and was comun to hise  
 46 disciplis, he foond hem slepyng for heuynesse. And he  
 seide to hem, What slepen 3e? Rise 3e, and preye 3e, that 3e  
 47 entre not in to temptacioun. 3it while he spak, lo! a  
 company, and he that was clepid Judas, oon of the twelue,  
 48 wente bifor hem; and he cam to Jhesu, to kisse hym. And  
 Jhesus seide to hym, Judas, with a coss thou bytrayest  
 49 mannys sone. And thei that weren aboute hym, and sayn  
 that that was to come, seiden to hym, Lord, whether we  
 50 smyten with swerd? And oon of hem smoot the seruaunt  
 51 of the prince of preestis, and kittide of his rizt eere. But  
 Jhesus answerde, and seide, Suffre 3e til hidir. And whanne  
 52 he hadde touchid his eere, he heelide hym. And Jhesus  
 seide to hem, that camen to hym, the princis of preestis,  
 and maiestratis of the temple, and eldre men, As to a  
 53 thief 3e han gon out with swerdis and staues? Whanne  
 Y was ech dai with 3ou in the temple, 3e streizten not out  
 hondis in to me; but this is 3oure our, and the power of  
 54 derknessis. And thei token him, and ledden to the hous of

55 the prince of prestis; and Petir sude hym afer. And  
 whanne a fier was kyndelid in the myddil of the greet  
 hous, and thei saten aboute, Petir was in the myddil of hem.  
 56 Whom whanne a damysel hadde seyn sittynge at the list,  
 and hadde biholdun hym, sche seide, And this was with hym.  
 57 And he denyede hym, and seide, Womman, Y knowe hym  
 58 not. And aftir a litil another man siz hym, and seide, And  
 thou art of hem. But Petir seide, A! man, Y am not.  
 59 And whanne a space was maad as of on our, another afferm-  
 yd, and seide, Treuli this was with hym; for also he is of  
 60 Galilee. And Petir seide, Man, Y noot what thou seist.  
 61 And anon 3it while he spak, the cok crewe. And the Lord  
 turnede a3en, and bihelde Petre; and Petre hadde mynde on  
 the word of Jhesu, as he hadde seid, For bifor that the cok  
 62 crowe, thries thou schalt denye me. And Petre 3ede out,  
 63 and wepte bittirli. And the men that helden hym scorneden  
 64 hym, and smyten hym. And thei blynfelden hym, and  
 smyten his face, and axiden hym, and seiden, Arede, thou  
 65 *Crist*, to vs, who is he that smoot thee? Also thei blas-  
 66 femynge seiden a3ens hym many other thingis. And as the  
 day was come, the eldre men of the puple, and the princis of  
 prestis, and the scribis camen togidir, and ledden hym in  
 67 to her councel, and seiden, If thou art Crist, seie to vs.  
 68 And he seide to hem, If Y seie to 3ou, 3e schulen not  
 bileue to me; and if Y axe, 3e schulen not answeere to me,  
 69 nethir 3e schulen delyuere *me*. But aftir this tyme mannys  
 sone schal be sittynge on the ri3t half of the vertu of God.  
 70 Therfor alle seiden, Thanne art thou the sone of God?  
 71 And he seide, 3e seien that Y am. And thei seiden, What  
 3it desiren we witnessyng? for we vs silf han herd of his  
 mouth.

## CAP. XXIII.

1 AND al the multitude of hem arysen, and ledden hym to  
 2 Pilat. And thei bigunnen to accuse hym, and seiden, We  
 han foundun this turnynge vpsodoun oure folk, and for-  
 bedynge tributis to be 3ouun to the emperour, and seiynge  
 3 that hym silf is Crist and kyng. And Pilat axide hym, and  
 seide, Art thou kyng of Jewis? And he answeride, and  
 4 seide, Thou seist. And Pilat seide to the princis of prestis,  
 and to the puple, Y fynde no thing of cause in this man.  
 5 And thei woxen stronger, and seiden, He moueth the puple,  
 techynge thorou al Judee, bigynnyng fro Galile til hidir.  
 6 And Pilat herynge Galile axide, if he were a man of Galile.  
 7 And whanne he knewe that he was of the powere of Eroude,  
 he sente hym to Eroude; which was at Jerusalem in the  
 8 daies. And whanne Eroude siz Jhesu, he ioyede ful myche;  
 for long tyme he coueitide to se hym, for he herde many  
 thingis of hym, and hopide to see sum tokene to be don  
 9 of hym. And he axide hym in many wordis; and he an-  
 10 sweride no thing to hym. And the princis of preestis and  
 11 the scribis stoden, stidfastli accusynge hym. But Eroude  
 with his oost dispiside hym, and scornede hym, and clothide  
 12 with a white cloth, and sente *hym* a3en to Pilat. And Eroude  
 and Pilat weren maad freendis fro that dai; for bifor thei  
 13 weren enemyes togidre. And Pilat clepide togider the  
 princis of prestis and the maiestratis of the puple, and seide  
 14 to hem, 3e han brou3t to me this man, as turnynge away the  
 puple, and lo! Y axynge bifor 3ou fynde no cause in this  
 15 man of these thingis, in whiche 3e accusen hym; nether  
 Eroude, for he hath sent hym a3en to vs, and lo! no thing  
 16 worthi of deth is don to hym. And therfor Y schal amende  
 17 hym, and delyuere *hym*. But he moste nede delyuere to hem  
 18 oon bi the feest dai. And al the puple criede togidir, and

19 seide, Do awei hym, and delyuer to vs Barabas ; which was  
 sent in to prisoun for disturblyng maad in the cite, and for  
 20 mansleyng. And eftsoone Pilat spak to hem, and wolde  
 21 delyuer Jhesu. And thei vndurcrieden, and seiden, Crucifie,  
 22 crucifie hym. And the thridde tyme he seide to hem, For  
 what yuel hath this don? Y fynde no cause of deeth in  
 hym ; therfor Y schal chastise hym, and Y schal delyuer.  
 23 And thei contynueden with greet voicis axynge, that he  
 schulde be crucified ; and the voicis of hem woxen stronge.  
 24, 25 And Pilat demyde her axyng to be don. And he dely-  
 ueride to hem hym, that for mansleyng and sedicioun was  
 sent in to prisoun, whom thei axiden ; but he bitook Jhesu  
 26 to her wille. And whanne thei ledden hym, thei token a  
 man, Symon of Syrenen, comynge fro the toun, and thei  
 27 leiden on hym the cross to bere aftir Jhesu. And there  
 suede hym myche puple, and wymmen that weiliden, and  
 28 bymorneden hym. And Jhesus turnede to hem, and seide,  
 Dou3tris of Jerusalem, nyle 3e wepe on me, but wepe 3e on  
 29 3oure silf and on 3oure sones. For lo ! daies schulen come,  
 in whiche it schal be seid, Blessid be bareyn wymmen, and  
 wombis that han not borun children, and the tetis that han  
 30 not 3ouun souke. Thanne thei schulen bigynne to seie to  
 mounteyns, Falle 3e doun on vs, and to smale hillis, Keuere  
 31 3e vs. For if in a greene tre thei don these thingis, what  
 32 schal be don in a drie? Also othere twei wickid men weren  
 33 led with hym, to be slayn. And aftir that thei camen  
 in to a place, that is clepid of Caluerie, there thei crucifieden  
 hym, and the theues, oon on the ri3t half, and the tother  
 34 on the left half. But Jhesus seide, Fadir, for3yue hem, for  
 35 thei witen not what thei doon. And thei departiden his  
 clothis, and kesten lottis. And the puple stood abidyng ;  
 and the princis scorneden hym with hem, and seiden, Othere  
 men he maad saaf ; make he hym silf saaf, if this be Crist,



36 the chosun of God. And the knyztis neizeden, and scorn-  
 37 eden hym, and profreden vynegre to hym, and seiden, If  
 38 thou art king of Jewis, make thee saaf. And the super-  
 scripcioun was writun ouer hym with Greke lettris, and of  
 39 Latyn, and of Ebreu, This is the kyng of Jewis. And oon  
 of these theues that hangiden, blasfemyde hym, and seide,  
 40 If thou art Crist, make thi silf saaf and vs. But the tothir  
 answeyng, blamyde hym, and seide, Nether thou dredist  
 41 God, that art in the same dampnacioun? And treuli we  
 iustli, for we han resseiued worthi thingis to werkis; but  
 42 this dide no thing of yuel. And he seide to Jhesu, Lord,  
 haue mynde of me, whanne thou comest in to thi kyngdom.  
 43 And Jhesus seide to hym, Treuli Y seie to thee, this dai  
 44 thou schalt be with me in paradise. And it was almost the  
 sixte our, and derknnessis weren maad in al the erthe in to  
 45 the nynthe our. And the sun was maad derk, and the veile  
 46 of the temple was to-rent a two. And Jhesus cryng with  
 a greet vois, seide, Fadir, in to thin hoondis Y bitake my  
 47 spirit. And he seiynge these thingis, 3af vp the goost. And  
 the centurien seyng that thing that was don, glorifiede God,  
 48 and seide, Verili this man was iust. And al the puple of  
 hem that weren there togidir at this spectacle, and sayn  
 tho thingis that weren don, smyten her brestis, and turneden  
 49 a3en. But alle his knowun stoden afer, and wymmen that  
 50 sueden hym fro Galile, seyng these thingis. And lo! a  
 man, Joseph bi name, of Aramathie, a cite of Judee, that  
 51 was a decurien, a good man and a iust, this *man* concentide  
 not to the counseil and to the dedis of hem; and he abood  
 52 the kyngdom of God. This *Joseph* cam to Pilat, and axide  
 53 the bodi of Jhesu, and took it doun, and wlapide it in a  
 cleene lynen cloth, and leide hym in a graue hewun, in which  
 54 not 3it ony man hadde be leid. And the dai was the euen  
 55 of the halidai, and the sabat bigan to schyne. And the

wymmen suyngē, that camen with hym fro Galile, sayn  
 56 the graue, and hou his bodi was leid. And thei turneden  
 aȝen, and maden redi swete smellynge spicis, and oyne-  
 mentis; but in the sabat thei restiden, aftir the comaunde-  
 ment.

## CAP. XXIV,

1 BUT in o dai of the woke ful eerli thei camen to the  
 graue, and brouȝten swete smellynge spices, that thei hadden  
 2 arayed. And thei founden the stoon turned awei fro the  
 3 graue. And thei ȝeden in, and founden not the bodi of  
 4 the Lord Jhesu. And it was don, the while thei weren  
 astonyed in thouȝt of this thing, lo! twei men stoden bisidis  
 5 hem in schynynge cloth. And whanne thei dredden, and  
 boweden her semblaunt in to the erthe, thei seiden to hem,  
 6 What seken ȝe hym that lyueth with deed men? He is  
 not here, but is risun. Haue ȝe mynde, hou he spak to  
 7 ȝou, whanne he was ȝit in Galile, and seide, For it bihoueth  
 mannys sone to be bitakun in to the hondis of synful men,  
 8 and to be crucified, and the thridde dai to rise aȝen. And  
 9 thei bithouȝten on hise wordis. And thei ȝeden aȝen fro  
 the graue, and telden alle these thingis to the enleuene,  
 10 and to alle othir. And ther was Marie Mawdeleyn, and  
 Joone, and Marie of James, and other wymmen that weren  
 11 with hem, that seiden to apostlis these thingis. And these  
 wordis weren seyn bifor hem as madnesse, and thei bileueden  
 12 not to hem. But Petir roos vp, and ran to the graue; and  
 he bowide doun, and say the lynen clothis liynge aloone.  
 And he wente bi him silf, wondrynge on that that was don.  
 13 And lo! tweyne of hem wenten in that dai in to a castel,  
 that was fro Jerusalem the space of sixti furlongis, bi name  
 14 Emaws. And thei spaken togidir of alle these thingis  
 15 that haddun bifallun. And it was don, the while thei

talkiden, and souzten bi hem silf, Jhesus hym silf neizede,  
 16 and wente with hem. But her izen weren holdun, that  
 17 thei knewen him not. And he seide to hem, What ben  
 these wordis, that ze speken togidir wandrynge, and ze  
 18 ben sorewful? And oon, whos name *was* Cleofas, answerde,  
 and seide, Thou thi silf art a pilgrym in Jerusalem, and  
 hast thou not knowun, what thingis ben don in it in these  
 19 daies? To whom he seide, What thingis? And thei seiden  
 to hym, Of Jhesu of Nazareth, that was a man prophete,  
 20 myyti in werk and word bifor God and al the puple; and  
 hou the heizest preestis of oure princis bitoken hym in  
 21 to dampnacioun of deeth, and crucifieden hym. But we  
 hopiden, that he schulde haue azenbouzt Israel. And now  
 on alle these thingis the thridde dai is to dai, that these  
 22 thingis weren don. But also summe wymmen of ouris  
 maden vs afered, whiche bifor dai weren at the graue;  
 23 and whanne his bodi was not foundun, thei camen, and  
 seiden, that thei syen also a sijt of aungels, whiche seien,  
 24 that he lyueth. And summe of oure wenten to the graue.  
 and thei founden so as the wymmen seiden, but thei founden  
 25 not hym. And he seide to hem, A! foolis, and slowe of  
 herte to bileue in alle thingis that the prophetis han spokun.  
 26 Whethir it bihofte not Crist to suffre these thingis, and  
 27 so to entre in to his glorie? And he bigan at Moises  
 and at alle the prophetis, and declaride to hem in alle  
 28 scripturis, that weren of hym. And thei camen ny3 the  
 castel, whidur thei wenten. And he made countenance  
 29 that he wolde go ferthere. And thei constreyneden hym.  
 and seiden, Dwelle with vs, for it drawith to nyzt, and the  
 30 dai is now bowid doun. And he entride with hem. And  
 it was don, while he sat at the mete with hem, he took  
 31 breed, and blesside, and brak, and took to hem. And the  
 izen of hem weren openyd, and thei knewen hym; and he

32 vanyschide fro her ȝen. And thei seiden togidir, Whether  
 oure herte was not brennyng in vs, while he spak in the  
 33 weie, and openyde to vs scripturis? And thei risen vp in  
 the same our, and wenten aȝen in to Jerusalem, and founden  
 the enleuene gaderid togidir, and hem that weren with hem,  
 34 seiynge, That the Lord is risun verrili, and apperide to  
 35 Symount. And thei tolden what thingis weren don in  
 the weie, and hou thei knewen hym in brekyng of breed.  
 36 And the while thei spaken these thingis, Jhesus stood in the  
 myddil of hem, and seide to hem, Pees to ȝou; Y am,  
 37 nyle ȝe drede. But thei weren affraied and agast, and  
 38 gessiden hem to se a spirit. And he seide to hem, What  
 ben ȝe troblid, and thouȝtis comen vp in to ȝoure hertis?  
 39 Se ȝe my hoondis and my feet, for Y my silf am. Fele  
 ȝe, and se ȝe; for a spirit hath not fleisch and boonys,  
 40 as ȝe seen that Y haue. And whanne he hadde seid this  
 41 thing, he schewide hoondis and feet to hem. And ȝit  
 while thei bileueden not, and wondriden for ioie, he seide,  
 42 Han ȝe here ony thing that schal be etun? And thei pro-  
 ferden hym a part of a fisch rostid, and an hony combe.  
 43 And whanne he hadde etun bifore hem, he took that that  
 44 left, and ȝaf to hem; and seide to hem, These ben the  
 wordis that Y spak to ȝou, whanne Y was ȝit with ȝou;  
 for it is nede that alle thingis ben fulfillid, that ben writun  
 in the lawe of Moises, and in prophetis, and in salmes,  
 45 of me. Thanne he openyde to hem wit, that thei schulden  
 46 vnderstonde scripturis. And he seide to hem, For thus  
 it is writun, and thus it bihofte Crist to suffre, and ryse  
 47 aȝen fro death in the thridde dai; and penaunce and re-  
 myssioun of synnes to be prechid in his name in to alle  
 48 folkis, bigynnyng at Jerusalem. And ȝe ben witnessis  
 49 of these thingis. And Y schal sende the biheest of my  
 fadir in to ȝou; but sitte ȝe in the citee, til that ȝe be clothid

50 with vertu from an hiȝ. And he ledde hem forth in to  
 Betanye, and whanne his hondis weren lift vp, he blesside  
 51 hem. And it was don, the while he blesside hem, he  
 52 departide fro hem, and was borun in to heuene. And thei  
 worschipiden, and wenten aȝen in to Jerusalem with greet  
 53 ioye, and weren euermore in the temple, heriynge and  
 blessinge God.

## JOHN.

### CAP. I.

1 IN the bigynnyng was the word, and the word was at God,  
 2 and God was the word. This was in the bigynnyng at God.  
 3 Alle thingis weren maad bi hym, and withouten hym was  
 4 maad no thing, that thing that was maad. In hym was lijf,  
 5 and the lijf was the liȝt of men; and the liȝt schyneth in derk-  
 6 nesis, and derknnessis comprehendiden not it. A man was  
 7 sent fro God, to whom the name was Joon. This man cam  
 in to witnessyng, that he schulde bere witnessing of the liȝt,  
 8 that alle men schulden bileue bi hym. He was not the liȝt,  
 9 but that he schulde bere witnessing of the liȝt. There was a  
 very liȝt, which liȝtneth ech man that cometh in to this world.  
 10 He was in the world, and the world was maad bi hym, and  
 11 the world knew hym not. He cam in to his owne thingis,  
 12 and hise resseyueden hym not. But hou many euer res-  
 seyueden hym, he ȝaf to hem power to be maad the sones of  
 God, to hem that bileueden in his name; the whiche not  
 13 of bloodis, nether of the wille of fleische, nether of the  
 14 wille of man, but ben borun of God. And the word was  
 maad man, and dwellyde among vs, and we han seyn the  
 glorie of hym, as the glorie of the oon bigetun sone of

15 the fadir, ful of grace and of treuthe. Joon berith witnessyng  
 of hym, and crieth, and seith, This is, whom Y seide, He that  
 schal come aftir me, is maad bifore me, for he was tofor me ;  
 16 and of the plente of hym we alle han takun, and grace for  
 17 grace. For the lawe was 3ouun bi Moises ; but grace and  
 18 treuthe is maad bi Jhesu Crist. No man sai euer God, no  
 but the oon bigetun sone, that is in the bosum of the fadir,  
 19 he hath told out. And this is the witnessyng of Joon, whanne  
 Jewis senten fro Jerusalem prestis and dekenes to hym, that  
 20 thei schulden axe hym, Who art thou? He knoulechide,  
 and denyede not, and he knoulechide, For Y am not Crist.  
 21 And thei axiden hym, What thanne? Art thou Elie? And  
 he seide, Y am not. Art thou a profete? And he answeride,  
 22 Nay. Therfor thei seiden to hym, Who art thou? that we  
 3yue an answer to these that senten vs. What seist thou of thi  
 23 self? He seide, Y am a vois of a crier in deseert, Dresse 3e the  
 24 weie of the Lord, as Ysaie, the prophete, seide. And thei that  
 25 weren sent, weren of the Fariseis. And thei axiden hym,  
 and seiden tq hym, What thanne baptisist thou, if thou art  
 26 not Crist, nether Elie, nether a profete? Joon answeride to  
 hem, and seide, Y baptise in watir, but in the myddil of 3ou  
 27 hath stonde oon, that 3e knowen not; he it is, that schal  
 come aftir me, that was maad bifor me, of whom Y am  
 28 not worthi to louse the thwong of his schoo. These thingis  
 weren don in Bethanye bizende Jordan, where Joon was bap-  
 29 tisyng. Anothir day Joon say Jhesu comyng to hym, and  
 he seide, Lo! the lomb of God; lo! he that doith awei the  
 30 synnes of the world. This is he, that Y seide of, Aftir me  
 is comun a man, which was maad bifor me; for he was  
 31 rather than Y. And Y knew hym not, but that he be schewid  
 32 in Israel, therfor Y cam baptisyng in watir. And Joon bar  
 witnessyng, and seide, That Y sai3 the spirit comyng doun  
 33 as a culuer fro heuene, and dwellide on hym. And Y knew

hym not ; but he that sente me to baptise in watir, seide  
 to me, On whom thou seest the Spirit comynge doun, and  
 dwellynge on hym, this is he, that baptisith in the Hooli  
 34 Goost. And Y say, and bar witnessyng, that this is the sone  
 35 of God. Anothir dai Joon stood, and tweyne of hise dis-  
 36 ciplis ; and he biheeld Jhesu walkinge, and seith, Lo ! the  
 37 lomb of God. And twei disciplis herden hym spekyng, and  
 38 folewiden Jhesu. And Jhesu turnede, and say hem suyng  
 hym, and seith to hem, What seken ȝe ? And thei seiden to  
 39 hym, Rabi, that is to seie, Maistir, where dwellist thou ? And he  
 seith to hem, Come ȝe, and se. And thei camen, and sayn  
 where he dwellide ; and dwelten with hym that dai. And it  
 40 was as the tenthe our. And Andrewe, the brother of Symount  
 Petir, was oon of the tweyne, that herden of Joon, and hadden  
 41 sued hym. This foond first hīs brother Symount, and he  
 seide to him, We han foundun Messias, that is to seie, Crist ;  
 42 and he ledde him to Jhesu. And Jhesus bihelde hym, and  
 seide, Thou art Symount, the sone of Johanna ; thou schalt  
 43 be clepid Cefas, that is to seie, Petre. And on the morewe  
 he wolde go out in to Galilee, and he foond Filip ; and he  
 44 seith to hym, Sue thou me. Filip was of Bethsaida, the citee  
 45 of Andrew and of Petre. Filip foond Nathanael, and seide to  
 hym, We han foundun Jhesu, the sone of Joseph, of Naza-  
 46 reth, whom Moyses wroot in the lawe and profetis. And  
 Nathanael seide to hym, Of Nazareth may sum good thing  
 47 be ? Filip seide to hym, Come, and se. Jhesus siȝ Natha-  
 nael comynge to hym, and seide to hym, Lo ! verili a man of  
 48 Israel, in whom is no gile. Nathanael seide to hym, Wherof  
 hast thou knowun me ? Jhesus answerde, and seide to hym,  
 Bifor that Filip clepide thee, whanne thou were vndur the fige  
 49 tree, Y saiȝ thee. Nathanael answerde to hym, and seide,  
 Rabi, thou art the sone of God, thou art kyng of Israel.  
 50 Jhesus answerde, and seide to hym, For Y seide to thee.

Y saw<sup>3</sup> thee vndur the fige tre, thou bileuest ; thou schalt  
 51 se more than these thingis. And he seide to hem, Treuli,  
 treuli, Y seie to <sup>3</sup>ou, <sup>3</sup>e schulen se heuene opened, and the  
 aungels of God stiyng<sup>e</sup> vp and comynge doun on manny s  
 sone.

## CAP. II.

1 AND the thridde dai weddyngis weren maad in the Cane of  
 2 Galilee ; and the modir of Jhesu was there. And Jhesus was  
 3 clepid, and hise disciplis, to the weddyngis. And whanne  
 wijn failide, the modir of Jhesu seide to hym, Thei han not  
 4 wijn. And Jhesus seith to hir, What to me and to thee,  
 5 womman ? myn our cam not <sup>3</sup>it. His modir seith to the  
 6 mynystris, What euere thing he seie to <sup>3</sup>ou, do <sup>3</sup>e. And there  
 weren set sixe stonun cannes, aftir the clensyng of the Jewis,  
 7 holdyng<sup>e</sup> ech tweyne ether thre metretis. And Jhesus seith  
 to hem, Fille <sup>3</sup>e the pottis with watir. And thei filliden hem,  
 8 vp to the mouth. And Jhesus seide to hem, Drawe <sup>3</sup>e now,  
 9 and bere <sup>3</sup>e to the architriclyn. And thei baren. And whanne  
 the architriclyn hadde tastid the watir maad wiyn, and wiste  
 not wherof it was, but the mynystris wisten that drowen the  
 watir, the architriclyn clepith the spouse, and seith to hym,  
 10 Ech man settith first good wiyn, and whanne men ben ful-  
 fillid, thanne that that is worse ; but thou hast kept the good  
 11 wiyn in to this tyme. Jhesus dide this the bigynnyng of  
 signes in the Cane of Galilee, and schewide his glorie ; and  
 12 hise disciplis bileueden in hym. Aftir these thingis he cam  
 doun to Cafarnaum, and his modir, and hise britheren, and  
 13 hise disciplis ; and thei dwelliden there not many daies. And  
 the pask of Jewis was ny<sup>3</sup>, and Jhesus wente vp to Jeru-  
 14 salem. And he foond in the temple men sillyng<sup>e</sup> oxun, and  
 15 scheep, and culueris, and chaungeris sittyng<sup>e</sup>. And whanne  
 he hadde maad as it were a scourge of smale cordis, he



droof out alle of the temple, and oxun, and scheep; and he schedde the money of chaungeris, and turnede vpsedown  
 16 the boordis. And he seide to hem that selden culueris, Take  
 awei fro hennus these thingis, and nyle 3e make the hous of  
 17 my fadir an hous of marchaundise. And hise disciplis hadden  
 mynde, for it was writun, The feruent loue of thin hous hath  
 18 etun me. Therfor the Jewis answeriden, and seiden to hym,  
 What token schewist thou to vs, that thou doist these thingis?  
 19 Jhesus answerde, and seide to hem, Vndo 3e this temple, and  
 20 in thre daies Y schal reise it. Therfor the Jewis seiden to  
 hym, In fourti and sixe 3eer this temple was bildid, and schalt  
 21 thou in thre daies reise it? But he seide of the temple of his  
 22 bodi. Therfor whanne he was risun fro deeth, hise disciplis  
 hadden mynde, that he seide these thingis *of his bodi*; and  
 thei bileueden to the scripture, and to the word that Jhesus  
 23 seide. And whanne Jhesus was at Jerusalem in pask, in the  
 feeste dai, many bileueden in his name, seynge his signes that  
 24 he dide. But Jhesus trowide not hym silf to hem, for he  
 25 knewe alle men; and for it was not nede to hym, that ony man  
 schulde bere witnessyng, for he wiste, what was in man.

## CAP. III.

1 AND there was a man of the Farisees, Nychodeme his  
 2 name, a prince of the Jewis. And he cam to Jhesu his  
 nyzt, and seide to hym, Rabi, we witen, that thou art come  
 fro God maister; for no man may do these signes, that  
 3 thou doist, but God be with hym. Jhesus answerde, and  
 seide to hym, Treuli, treuli, Y seie to thee, but a man be  
 4 borun a3en, he may not se the kyngdom of God. Nychodeme  
 seide to hym, Hou may a man be borun, whanne  
 he is eeld? whether he may entre a3en in to his modir  
 5 wombe, and be borun a3en? Jhesus answerde, Treuli,  
 treuli, Y seie to thee, but a man be borun a3en of water.

and of the Hooli Goost, he may not entre in to the kyngdom  
 6 of God. That that is borun of the fleisch, is fleisch; and  
 7 that that is borun of spirit, is spirit. Wondre thou not,  
 8 for Y seide to thee, It bihoueth 3ou to be borun a3en. The  
 spirit brethith where he wole, and thou herist his vois, but  
 thou wost not, fro whennus he cometh, ne whidir he goith;  
 9 so is ech man that is borun of the spirit. Nychodeme  
 answeride, and seide to hym, Hou moun these thingis be  
 10 don? Jhesus answeride, and seide to hym, Thou art a  
 11 maister in Israel, and knowist not these thingis? Treuli,  
 treuli, Y seie to thee, for we speken that that we witen,  
 and we witnessen that that we han seyn, and 3e taken not  
 12 oure witnessyng. If Y haue seid to 3ou ertheli thingis,  
 and 3e bileuen not, hou if Y seie to 3ou heueneli thingis,  
 13 schulen 3e bileue? And no man stieth in to heuene, but  
 he that cam down fro heuene, manny's sone that is in heuene.  
 14 And as Moises areride a serpent in desert, so it bihoueth  
 15 manny's sone to be reid, that ech man that bileueth in  
 16 hym, perische not, but haue euerlastyng lijf. For God  
 louede so the world, that he 3af his oon bigetun sone, that  
 ech man that bileueth in him perische not, but haue euer-  
 17 lastyng lijf. For God sente not his sone in to the world,  
 that he iuge the world, but that the world be saued bi him.  
 18 He that bileueth in hym, is not demed; but he that bileueth  
 not, is now demed, for he bileueth not in the name of the  
 19 oon bigetun sone of God. And this is the dom, for li3t cam  
 in to the world, and men loueden more derknessis than li3t;  
 20 for her werkes weren yuele. For ech man that doith yuele,  
 hatith the li3t; and he cometh not to the li3t, that hise werkis  
 21 be not repleued. But he that doith treuthe, cometh to the  
 li3t, that hise werkis be schewid, that thei ben don in God.  
 22 Afir these thingis Jhesus cam, and hise disciplis, in to the  
 loond of Judee, and there he dwellide with hem, and bapti-

23 side. And Joon was baptisinge in Ennon, bisidis Salym,  
 for many wattris weren there; and thei camen, and weren  
 24 baptisid. And Joon was not 3it sent in to prisoun.  
 25 Therfor a questioun was maad of Jonys disciplis with  
 26 the Jewis, of the purificacioun. And thei camen to Joon,  
 and seiden to hym, Maister, he that was with thee b3ynde  
 Jordan, to whom thou hast borun witnessyng, lo! he bap-  
 27 tisith, and alle men comen to hym. Joon answerde, and  
 seide, A man may not take ony thing, but it be 3ouun to  
 28 hym fro heuene. 3e 3ou silf beren witnessyng to me.  
 that Y seide, Y am not Crist, but that Y am sent bifore  
 29 hym. He that hath a wijf, is the hosebonde; but the  
 freend of the spouse that stonidith, and herith hym, ioieth  
 with ioeye, for the vois of the spouse. Therfor in this thing  
 30 my ioeye is fulfillid. It bihoueth hym to wexe, but me to  
 31 be maad lesse. He that cam from aboue, is aboue alle;  
 he that is of the erthe, spekith of the erthe; he that cometh  
 32 from heuene, is aboue alle. And he witnessith that thing  
 that he hath seie, and herde, and no man takith his wit-  
 33 nessing. But he that takith his witnessyng, hath confermyd  
 34 that God is sothefast. But he whom God hath sent, spekith  
 the wordis of God; for not to mesure God 3yueth the spirit.  
 35 The fadir loueth the sone, and he hath 3ouun alle thingis  
 36 in his hoond. He that bileueth in the sone, hath euer-  
 lastyngelijf; but he that is vnbileueful to the sone, schal  
 not se euerlastyngelijf, but the wraththe of God dwellith  
 on hym.

## CAP. IV.

1 THERFOR as Jhesu knew, that the Farisees herden, that  
 2 Jhesu makith and baptisith mo disciplis than Joon, thou,  
 3 Jhesus baptiside not, but hise disciplis, he lefte Judee, and

4 wente azen in to Galilee. And it bihofte hym to passe  
 5 bi Samarie. Therfor Jhesus cam in to a citee of Samarie,  
 that is seid Sicar, bisidis the place, that Jacob gaf to Joseph,  
 6 his sone. And the welle of Jacob was there; and Jhesus  
 was weri of the iourney, and sat thus vpon the welle. And  
 7 the our was, as it were the sixte. And a womman cam fro  
 Samarie, to drawe watir. And Jhesus seith to hir, 3yue  
 8 me drynk. And hise disciplis weren gon in to the citee,  
 9 to bie mete. Therfor thilke womman of Samarie seith to  
 him, Hou thou, whanne thou art a Jewe, axist of me drynk,  
 that am a womman of Samarie? for Jewis vsiden not *to dele*  
 10 with Samaritans. Jhesus answerde, and seide to hir, If thou  
 wistist the 3ifte of God, and who he is, that seith to thee,  
 3yue me drynk, thou perauenture woldist haue axid of hym,  
 11 and he schulde haue 3ouun to thee quyk watir. The womman  
 seith to him, Sire, thou hast not where ynne to drawe, and  
 the pit is deep; wherof thanne hast thou quik watir?  
 12 Whethir thou art grettere than oure fadir Jacob, that gaf  
 to vs the pit? and he drank therof, and hise sones, and  
 13 hise beestis. Jhesus answerde, and seide to hir, Eche  
 man that drynkith of this watir, schal thirste eft soone;  
 but he that drynkith of the watir that Y schal 3yue hym,  
 14 schal not thirste with outen ende; but the watir that Y  
 schal 3yue hym, schal be maad in hym a welle of watir,  
 15 spryngynge vp in to euerlastynge lijf. The womman seith  
 to hym, Sire, 3yue me this watir, that Y thirste not, nether  
 16 come hidur to drawe. Jhesus seith to hir, Go, clepe thin  
 17 hosebonde, and come hidir. The womman answerde, and  
 seide, Y haue noon hosebonde. Jhesus seith to hir, Thou  
 18 seidist wel, That Y haue noon hosebonde; for thou hast  
 hadde fyue hosebondis, and he that thou hast, is not thin  
 19 hosebonde. This thing thou seidist sotheli. The womman  
 20 seith to hym, Lord, Y se, that thou art a prophete. Oure

fadris worschipiden in this hil, and 3e seien, that at Jerusalem  
 21 is a place, where it bihoueth to worschipe. Jhesus seith  
 to hir, Womman, bileue thou to me, for the our schal come,  
 whanne nether in this hil, nethir in Jerusalem, 3e schulen  
 22 worschipe the fadir. 3e worschpen that 3e knowen not;  
 we worschpen that that we knowen; for helthe is of the  
 23 Jewis. But the tyme is comun, and now it is, whanne  
 trewe worschperis schulen worschipe the fadir in spirit  
 and treuthe; for also the fadir sekith suche, that worschpen  
 24 hym. God is a spirit, and it bihoueth hem that worschpen  
 25 hym, to worschipe in spirit and treuthe. The womman  
 seith to hym, Y woot that Messias is comun, that is seid  
 Crist; therfor whanne he cometh, he schal telle vs alle  
 26 thingis. Jhesus seith to hir, Y am he, that spekith with  
 27 thee. And anoon hise disciplis camen, and wondriden,  
 that he spak with the womman; netheles no man seide  
 to hym, What sekist thou, or, What spekist thou with hir?  
 28 Therfor the womman lefte hir watir pot, and wente in to  
 29 the citee, and seide to tho men, Come 3e, and se 3e a  
 man, that seide to me alle thingis that Y haue don;  
 30 whether he be Crist? And thei wenten out of the citee,  
 31 and camen to hym. In the mene while hise disciplis  
 32 preiden hym, and seiden, Maistir, etc. But he seide to  
 33 hem, Y haue mete to ete, that 3e knowen not. Therfor  
 disciplis seiden togidir, Whether ony man hath brouzt him  
 34 mete to ete? Jhesus seith to hem, My mete is, that Y do  
 the wille of hym that sente me, that Y perfourme the werk  
 35 of hym. Whether 3e seien not, that 3it foure monethis ben,  
 and rype corn cometh? Lo! Y seie to 3ou, lifte vp 3oure  
 36 And he that repith takith hire, and gaderith fruyt in to  
 euerlastynge lijf; that bothe he that sowith, and he that  
 37 repith, haue ioye togidere. In this thing is the word trewe,

38 for anothis is that sowith, and anothis that repith. Y sente  
 39 you to repe, that that 3e haue not trauelid; othere men  
 40 han trauelid, and 3e han entrid in to her trauels. And of  
 that citee many Samaritans bileueden in hym, for the  
 word of the womman, that bare witnessyng, That he seide  
 41 to me alle thingis that Y haue don. Therfor whanne Sa-  
 maritans camen to hym, thei preieden hym to dwelle there;  
 42 and he dwelte there twey daies. And many mo bileueden  
 43 for his word, and seiden to the womman, That now not  
 for thi speche we bileuen; for we han herd, and we witen,  
 44 that this is verili the sauour of the world. And aftir twei  
 daies he wente out fro thennus, and wente in to Galilee.  
 45 And he bar witnessyng, that a profete in his owne cuntre  
 hath noon onour. Therfor whanne he cam in to Galilee,  
 men of Galilee resseyueden hym, whanne thei hadden seyn  
 alle thingis that he hadde don in Jerusalem in the feeste  
 dai; for also thei hadden comun to the feeste dai.  
 46 Therfor he cam eftsoone in to the Cane of Galile,  
 where he made the watir wynn. And a litil kyng was,  
 47 whos sone was sijk at Cafarnaum. Whanne this hadde  
 herd, that Jhesu schulde come fro Judee in to Galilee, he  
 wente to hym, and preiede hym, that he schulde come  
 48 doun, and heele his sone; for he bigan to die. Therfor  
 Jhesus seide to him, But 3e se tokenes and grete wondris,  
 49 3e bileuen not. The litil kyng seith to hym, Lord, come  
 50 doun, bifor that my sone die. Jhesus seith to hym, Go,  
 thi sone lyueth. The man bileuede to the word, that  
 51 Jhesus seide to hym, and he wente. And now whanne  
 he cam doun, the seruauntis camen azens hym, and telden  
 52 to hym, and seiden, That his sone lyuede. And he axide  
 of hem the our, in which he was amendid. And thei  
 seiden to hym, For 3istirdai in the seuenthe our the feuer  
 53 lefte him. Therfor the fadir knewe, that thilke our it was,

in which Jhesus seide to hym, Thi sone lyueth ; and he  
 54 bileuede, and al his hous. Jhesus dide eft this secounde  
 tokene, whanne he cam fro Judee in to Galilee.

## CAP. V.

1 AFTIR these thingis ther was a feeste dai of Jewis, and  
 2 Jhesus wente vp to Jerusalem. And in Jerusalem is a waiss-  
 ynge place, that in Ebrew is named Bethsaida, and hath fyue  
 3 porchis. In these lay a greet multitude of sike men, blynde,  
 4 crokid, and drie, abidyng the mouyng of the watir. For the  
 aungel of the Lord cam down certeyne tymes in to the watir,  
 and the watir was moued ; and he that first cam down in to  
 the sisterne, aftir the mouyng of the watir, was maad hool of  
 5 what euer sijknesse he was holdun. And a man was there,  
 6 hauynge eijte and thritti 3eer in his sikennesse. And whanne  
 Jhesus hadde seyn hym liggynge, and hadde knowun, that he  
 hadde myche tyme, he seith to hym, Wolt thou be maad  
 7 hool? The sijk man answerde to hym, Lord, Y haue no  
 man, that whanne the watir is moued, to putte me in to the  
 cisterne ; for the while Y come, anothis goith down bifor me.  
 8 Jhesus seith to hym, Rise vp, take thi bed, and go. And  
 9 anoon the man was maad hool, and took vp his bed, and  
 10 wente forth. And it was sabat in that dai. Therfor the  
 Jewis seiden to him that was maad hool, It is sabat, it is not  
 11 leueful to thee, to take awei thi bed. He answeride to hem,  
 He that made me hool, seide to me, Take thi bed, and go.  
 12 Therfor thei axiden him, What man is that, that seide to thee,  
 13 Take vp thi bed, and go? But he that was maad hool, wiste  
 not who it was. And Jhesus bowide awei fro the puple, that  
 14 was set in the place. Aftirward Jhesus foond hym in the  
 temple, and seide to hym, Lo! thou art maad hool; now  
 nyle thou do synne, lest any worse thing bifalle to thee.

15 Thilke man wente, and telde to the Jewis, that it was Jhesu  
 16 that made hym hool. Therfor the Jewis pursueden Jhesu,  
 17 for he dide this thing in the sabat. And Jhesus answeride  
 18 to hem, My fadir worchith til now, and Y worche. Therfor  
 the Jewis souzten more to sle hym, for not oneli he brak the  
 sabat, but he seide that God *was* his fadir, and made hym  
 19 euene to God. Therfor Jhesus answerde, and seide to hem,  
 Treuli, treuli, Y seye to 3ou, the sone may not of hym silf do  
 ony thing, but that thing that he seeth the fadir doynge; for  
 what euere thingis he doith, the sone doith in lijk maner tho  
 20 thingis. For the fadir loueth the sone, and schewith to hym  
 alle thingis that he doith; and he schal schewe to hym  
 21 grettere werkis than these, that 3e wondren. For as the  
 fadir reisith deed men, and quykeneth, so the sone quykeneth  
 22 whom he wole. For nethir the fadir iugith ony man, but  
 23 hath 3ouun ech doom to the sone, that alle men onoure the  
 sone, as thei onouren the fadir. He that onourith not the  
 24 sone, onourith not the fadir that sente hym. Treuli, treuli, Y  
 seie to 3ou, that he that herith my word, and bileueth to hym  
 that sente me, hath euerlastynge lijf, and he cometh not in  
 25 to doom, but passith fro deeth in to lijf. Treuli, treuli  
 Y seie to 3ou, for the our cometh, and now it is, whanne deed  
 men schulen here the vois of Goddis sone, and thei that  
 26 heren, schulen lyue. For as the fadir hath lijf in hym silf,  
 27 so he 3af to the sone, to haue lijf in him silf; and he 3af to  
 28 hym power to make doom, for he is mannys sone. Nyle 3e  
 wondre this, for the our cometh, in which alle men that ben  
 29 in birielis, schulen here the voice of Goddis sone. And thei  
 that han do goode thingis, schulen go in to a3enrisyng of  
 lijf; but thei that han done yuele thingis, in to a3enrisyng of  
 30 doom. Y may no thing do of my silf, but as Y here, Y deme,  
 and my doom is iust, for Y seke not my wille, but the wille  
 31 of the fadir that sente me. If Y bere witnessing of my silf,



32 my witnessyng is not trewe ; another is that berith witnessyng  
 of me, and Y woot that his witnessyng is trewe, that he berith  
 33 of me. 3e senten to Joon, and he bar witnessyng to treuthe.  
 34 But Y take not witnessyng of man ; but Y seie these thingis,  
 35 that 3e be saaf. He was a lanterne brennyng and schyn-  
 36 ynge ; but 3e wolden glade at an our in his lizt. But Y haue  
 more witnessyng than Joon, for the werkis that my fadir 3af  
 to me to perfourme hem, thilke werkis that Y do beren wit-  
 37 nessyng of me, that the fadir sente me. And the fadir that  
 sente me, he bar witnessyng of me. Nether 3e herden euere  
 38 his vois, nether 3e seien his licesse. And 3e han not his  
 word dwellynge in 3ou ; for 3e byleuen not to hym, whom he  
 39 sente. Seke 3e scripturis, in which 3e gessen to haue euer-  
 lastyng lijf ; and tho it ben, that beren witnessyng of me.  
 40 And 3e wolen not come to me, that 3e haue lijf. Y take not  
 41, 42 clerenesse of men ; but Y haue knowun 3ou, that 3e han  
 43 not the loue of God in 3ou. Y cam in the name of my  
 fadir, and 3e token not me. If another come in his owne  
 44 name, 3e schulen resseyue hym. Hou moun 3e bileue, that  
 resseyuen glorie ech of othere, and 3e seken not the glorie  
 45 that is of God aloone ? Nyle 3e gesse, that Y am to accuse  
 3ou anentis the fadir ; it is Moises that accusith 3ou, in whom  
 46 3e hopen. For if 3e bileueden to Moises, perauenture 3e  
 47 schulden bileue also to me ; for he wroot of me. But if 3e  
 bileuen not to hise lettris, hou schulen 3e bileue to my  
 wordis ?

## CAP. VI.

1 AFTIR these thingis Jhesus wente ouere the see of Galilee,  
 2 that is Tiberias. And a greet multitude suede hym ; for thei  
 sayn the tokenes, that he dide on hem that weren sijke.  
 3 Therfor Jhesus wente in to an hil, and sat there with hise  
 4 disciplis. And the paske was ful niz, a feeste dai of the

5 Jewis. Therfor whanne Jhesus hadde lift vp hise ȝen, and  
 hadde seyn, that a greet multitude cam to hym, he seith to  
 Filip, Wherof schulen we bie looues, that these men ete?  
 6 But he seide this thing, temptynge hym; for he wiste what  
 7 he was to do. Filip answerde to hym, The looues of tweyn  
 hundrid pans sufficen not to hem, that ech man take a litil  
 8 what. Oon of hise disciplis, Andrew, the brothir of Symount  
 9 Petre, seith to him, A child is here, that hath fyue barli  
 looues and twei fischis; but what ben these among so  
 10 manye? Therfor Jhesus seith, Make ȝe hem sitte to the  
 mete. And there was myche hey in the place. And so men  
 11 saten to the mete, as fyue thousynde in noumbre. And  
 Jhesus took fyue looues, and whanne he hadde do thank-  
 yngis, he departide to men that saten to the mete, and also  
 12 of the fischis, as myche as thei wolden. And whanne thei  
 weren fillid, he seide to hise disciplis, Gadir ȝe the relifs that  
 13 ben left, that thei perischen not. And so thei gadriden, and  
 filliden twelue cofyns of relif of the fyue barli looues and  
 14 twei fischis, that lefte to hem that hadden etun. Therfor  
 tho men, whanne thei hadden seyn the signe that he hadde  
 don, seiden, For this is verili the profete, that is to come in to  
 15 the world. And whanne Jhesus hadde knowun, that thei  
 weren to come to take hym, and make hym kyng, he fleiȝ  
 16 aloone eft in to an hille. And whanne euentid was comun,  
 17 his disciplis wenten doun to the see. And thei wenten vp in  
 to a boot, and thei camen ouer the see in to Cafarnaum.  
 And derknessis weren maad thanne, and Jhesus was not  
 18 come to hem. And for a greet wynde blew, the see roos vp.  
 19 Therfor whanne thei hadden rowid as fyue and twenti fur-  
 longis or thretti, thei seen Jhesus walkynge on the see, and to  
 20 be neiȝ the boot; and thei dredden. And he seide to hem,  
 21 Y am; nyle ȝe drede. Therfor thei wolden take hym in to  
 the boot, and anon the boot was at the loond, to which thei

22 wenten. On the tother dai the puple, that stood ouer the see,  
 say, that ther was noon other boot there but oon, and that  
 Jhesu entride not with hise disciplis in to the boot, but hise  
 23 disciplis aloone wenten. But othere bootis camen fro Tibe-  
 rias bisidis the place, where thei hadden eetun breed, and  
 24 diden thankyngis to God. Therfor whanne the puple hadde  
 seyn, that Jhesu was not there, nether hise disciplis, thei  
 wenten vp in to bootis, and camen to Cafarnaum, sekyng  
 25 Jhesu. And whanne thei hadden foundun hym ouer the see,  
 26 thei seiden to hym, Rabi, hou come thou hidur? Jhesus  
 answerde to hem, and seide, Treuli, treuli, Y seie to 3ou, 3e  
 seken me, not for 3e sayn the myraclis, but for 3e eten of  
 27 looues, and weren fillid. Worche 3e not mete that perischith,  
 but that dwellith in to euerlastyng lijf, which *mete* manns  
 sone schal 3yue to 3ou; for God the fadir hath markid hym.  
 28 Therfor thei seiden to hym, What schulen we do, that we  
 29 worche the werkis of God? Jhesus answerde, and seide to  
 hem, This is the werk of God, that 3e bileue to hym, whom  
 30 he sente. Therfor thei seiden to hym, What tokene thanne  
 doist thou, that we seen, and bileue to thee? what worchist  
 31 thou? Oure fadris eeten manna in desert, as it is writun, He  
 32 3af to hem breed fro heuene to ete. Therfor Jhesus seith to  
 hem, Treuli, treuli, Y seie to 3ou, Moyses 3af 3ou not breed  
 fro heuene, but my fadir 3yueth 3ou veri breed fro heuene;  
 33 for it is very breed that cometh doun fro heuene, and 3yueth  
 34 lijf to the world. Therfor thei seiden to hym, Lord, euere  
 35 3yue vs this breed. And Jhesus seide to hem, Y am breed  
 of lijf; he that cometh to me, schal not hungur; he that  
 36 bileueth in me, schal neuere thirste. But Y seid to 3ou,  
 37 that 3e han seyn me, and 3e bileueden not. Al thing, that  
 the fadir 3yueth to me, schal come to me; and Y schal  
 38 caste hym out, that cometh to me. For Y cam doun fro  
 heuene, not that Y do my wille, but the wille of hym that

39 sente me. And this is the wille of the fadir that sente  
 me, that al thing that the fadir gaf me, Y leese not of it,  
 40 but azen reise it in the laste dai. And this is the wille of my  
 fadir that sente me, that ech man that seeth the sone, and  
 bileueth in hym, haue euerlastynghe lijf; and Y schal azen  
 41 reyse hym in the laste dai. Therfor Jewis grutchiden of  
 hym, for he hadde seid, Y am breed that cam down fro  
 42 heuene. And thei seiden, Whether this is not Jhesus, the  
 sone of Joseph, whos fadir and modir we han knowun. Hou  
 43 thanne seith this, That Y cam down fro heuene? Therfor  
 Jhesus answerde, and seide to hem, Nyle ze grutche togidere.  
 44 No man may come to me, but if the fadir that sente me,  
 drawe hym; and Y schal azen reise hym in the laste dai.  
 45 It is writun in prophetis, And alle men schulen be able for to  
 be tauzt of God. Ech man that herde of the fadir, and hath  
 46 lerned, cometh to me. Not for ony man hath sey the fadir,  
 47 but this that is of God, hath sey the fadir. Sotheli, sotheli,  
 Y seie to zou, he that bileueth in me, hath euerlastynghe lijf.  
 48, 49 Y am breed of lijf. zoure fadris eeten manna in desert,  
 50 and ben deed. This is breed comynghe down fro heuene,  
 51 that if ony man ete therof, he die not. Y am lyuynghe breed,  
 52 that cam down fro heuene. If ony man ete of this breed, he  
 schal lyue withouten ende. And the breed that Y schal zyue,  
 53 is my fleisch for the lijf of the world. Therfor the Jewis  
 chidden togidere, and seiden, Hou may this zyue to vs his  
 54 fleisch to ete? Therfor Jhesus seith to hem, Treuli, treuli,  
 Y seie to zou, but ze eten the fleisch of mannus sone, and  
 55 drenken his blood, ze schulen not haue lijf in zou. He that  
 etith my fleisch, and drynkith my blood, hath euerlastynghe  
 56 lijf, and Y schal azen reise hym in the laste dai. For my  
 57 fleisch is veri mete, and my blood is very drynk. He that  
 etith my fleisch, and drynkith my blood, dwellith in me, and  
 58 Y in hym. As my fadir lyuynghe sente me, and Y lyue for the

59 fadir, and he that etith me, he schal lyue for me. This is  
 breed, that cam doun fro heuene. Not as 3oure fadris eten  
 manna, and ben deed; he that etith this breed, schal lyue  
 60 withouten ende. He seide these thingis in the synagoge,  
 61 techynge in Cafarnaum. Therfor many of hise disciplis  
 62 herynge, seiden, This word is hard, who may here it? But  
 Jhesus witynge at hym silf, that hise disciplis grutchiden  
 of this thing, seide to hem, This thing sclaudrith 3ou?  
 63 Therfor if 3e seen mannus sone stiyng, where he was bifor?  
 64 It is the spirit that quykeneth, the fleisch profitith no thing;  
 the wordis that Y haue spokun to 3ou, ben spirit and lijf.  
 65 But ther ben summe of 3ou that bileuen not. For Jhesus  
 wiste fro the bigynnyng, which weren bileuyng, and who  
 66 was to bitraye hym. And he seide, Therfor Y seide to 3ou,  
 that no man may come to me, but it were 3ouun to hym of my  
 67 fadir. Fro this tyme many of hise disciplis wenten abak,  
 68 and wenten not now with hym. Therfor Jhesus seide to the  
 69 twelue, Whether 3e wolen also go awei? And Symount  
 Petre answeride to hym, Lord, to whom schulen we gon?  
 70 Thou hast wordis of euerlastyng lijf; and we bileuen, and  
 71 han knowun, that thou art Crist, the sone of God. Therfor  
 Jhesus answerde to hem, Whether Y chees not 3ou twelue,  
 72 and oon of 3ou is a feend? And he seide this of Judas  
 of Symount Scarioth, for this was to bitraye hym, whanne  
 he was oon of the twelue.

## CAP. VII.

1 AFTIR these thingis Jhesus walkide in to Galilee, for he  
 wolde not walke in to Judee, for the Jewis sou3ten to sle  
 2 hym. And ther was nei3 a feeste dai of the Jewis, Seno-  
 3 fegia. And hise britheren seiden to hym, Passe fro hennus,  
 and go in to Judee, that also thi disciplis seen thi werkis

4 that thou doist; for no man doith ony thing in hiddlis, and  
 hym silf sekith to be opyn. If thou doist these thingis,  
 5 schewe thi silf to the world. For nether hise britheren  
 6 bileueden in hym. Therfor Jhesus seith to hem, My tyme  
 7 cam not 3it, but 3oure tyme is euermore redi. The world  
 may not hate 3ou, sothely it hatith me; for Y bere witness-  
 8 yng therof, that the werkis of it ben yuele. Go 3e vp to  
 this feeste dai, but Y schal not go vp to this feeste dai,  
 9 for my tyme is not 3it fulfillid. Whanne he hadde seid  
 10 these thingis, he dwelte in Galilee. And aftir that hise  
 britheren weren gon vp, thanne he 3ede vp to the feeste  
 11 dai, not opynli, but as in priuyte. Therfor the Jewis souzten  
 12 hym in the feeste dai, and seiden, Where is he? And  
 myche grutchyng was of hym among the puple. For  
 summe seiden, That he is good; and othere seiden, Nai,  
 13 but he disceyueth the puple; netheles no man spak opynli  
 14 of hym, for drede of the Jewis. But whanne the myddil  
 feeste dai cam, Jhesus wente vp in to the temple, and  
 15 tauzte. And the Jewis wondriden, and seiden, Hou can  
 16 this *man* lettris, sithen he hath not lerned? Jhesus answerde  
 to hem, and seide, My doctryne is not myn, but his that  
 17 sente me. If ony man wole do his wille, he schal knowe  
 of the techyng, whethir it be of God, or Y speke of my  
 18 silf. He that spekith of hym silf, sekith his owne glorie;  
 but he that sekith the glorie of hym that sente hym, is  
 19 sothefast, and vnri3twisnesse is not in hym. Whether Moises  
 3af not to 3ou a lawe, and noon of 3ou doith the lawe? What  
 20 seken 3e to sle me? And the puple answerde, and seide,  
 21 Thou hast a deuel; who sekith to sle thee? Jhesus answerde,  
 and seide to hem, Y haue don o werk, and alle 3e wondren.  
 22 Therfor Moises 3af to 3ou circumcisioun; not for it is of  
 Moyses, but of the fadris; and in the sabat 3e circumciden a  
 23 man. If a man take circumcisioun in the sabat, that the lawe

of Moises be not brokun, han 3e indignacioun to me, for  
24 Y made al a man hool in the sabat? Nile 3e deme afir  
25 the face, but deme 3e a riztful doom. Therfor summe of  
Jerusalem seiden, Whethir this is not he, whom the Jewis  
26 seken to sle? and lo! he spekith opynli, and thei seien no  
thing to hym. Whether the princes knewen verili, that this  
27 is Crist? But we knowun this *man*, of whennus he is; but  
whanne Crist schal come, no man woot of whennus he is.  
28 Therfor Jhesus criede in the temple techynge, and seide,  
3e knowen me, and 3e knowen of whennus Y am; and  
Y cam not of my silf, but he is trewe that sente me,  
29 whom 3e knowen not. Y knowe hym, and if Y seie that  
Y knowe hym not, Y schal be lijk to 3ou, a liere; but  
30 Y knowe hym, for of hym Y am, and he sente me. Ther-  
for thei souzten to take hym, and no man sette on hym  
31 hoondis, for his our cam not 3it. And many of the puple  
bileueden in hym, and seiden, Whanne Crist schal come,  
whether he schal do mo tokenes, than tho that this doith?  
32 Farisees herden the puple musinge of hym these thingis;  
and the princis and Farisees senten mynystris, to take  
33 hym. Therfor Jhesus seide to hem, 3it a litil tyme Y  
34 am with 3ou, and Y go to the fadir, that sente me. 3e  
schulen seke me, and 3e schulen not fynde; and where  
35 Y am, 3e may not come. Therfor the Jewis seiden to  
hem silf, Whidur schal this gon, for we schulen not fynde  
hym? whether he wole go in to the scaterynge of hethene  
36 men, and wole teche the hethene? What is this word,  
which he seide, 3e schulen seke me, and 3e schulen not  
37 fynde; and where Y am, 3e moun not come? But in the  
laste dai of the greet feeste, Jhesus stood, and criede, and  
seide, If ony man thirstith, come he to me, and drynke.  
38 He that bileueth in me, as the scripture seith, Floodis of  
39 quyk watir schulen flowe fro his wombe. But he seide this

thing of the Spirit, whom men that bileueden in hym  
 schulden take; for the Spirit was not 3it 3oun, for Jhesus  
 40 was not 3it glorified. Therfor of that cumpanye, whanne  
 thei hadden herd these wordis of hym, thei seiden, This  
 41 is verili a prophete. Othere seiden, This is Crist. But  
 42 summe seiden, Whether Crist cometh fro Galilee? Whether  
 the scripture seith not, that of the seed of Daud, and of  
 the castel of Bethleem, where Daud was, Crist cometh?  
 43 Therfor discencioun was maad among the puple for hym.  
 44 For summe of hem wolden haue take hym, but no man  
 45 sette hondis on hym. Therfor the mynystris camen to  
 bischopis and Farisees, and thei seiden to hem, Whi  
 46 brou3ten 3e not hym? The mynystris answeriden, Neuere  
 47 man spak so, as this *man* spekith. Therfor the Farisees  
 48 answeriden to hem, Whether 3e ben disseyued also? whether  
 any of the pryncis or of the Farisees bileueden in hym?  
 49 But this puple, that knowith not the lawe, ben cursid.  
 50 Nychodeme seith to hem, he that cam to hym bi nyzt,  
 51 that was oon of hem, Whethir oure lawe demith a man,  
 but it haue first herde of hym, and knowe what he doith?  
 52 Thei answeriden, and seiden to hym, Whether thou art  
 a man of Galilee also? Seke thou scripturis, and se thou,  
 53 that a prophete risith not of Galilee. And thei turneden  
 a3en, ech in to his hous.

## CAP. VIII.

1, 2 BUT Jhesus wente in to the mount of Olyuete. And  
 eerli eft he cam in to the temple; and al the puple cam  
 3 to hym; and he sat, and tau3te hem. And scribis and  
 Fariseis bryngen a womman takun in auoutrye, and thei  
 4 settiden hir in the myddil, and seiden to hym, Maystir,  
 5 this womman is now takun in auoutrie. And in the lawe



Moises comaundide vs to stoone suche; therfor what seist  
 6 thou? And thei seiden this thing temptynge hym, that  
 thei myzten accuse hym. And Jhesus bowide hym silf  
 7 doun, and wroot with his fyngur in the erthe. And whanne  
 thei abiden axynge hym, he reiseide hym silf, and seide to  
 hem, He of 3ou that is without synne, first caste a stoon  
 8 in to hir. And eft he bowide hym silf, and wroot in the  
 9 erthe. And thei herynge these thingis, wenten awei oon  
 aftir anothir, and thei bigunnen fro the eldre men; and  
 Jhesus dwelte aloone, and the womman stondynge in the  
 10 myddil. And Jhesus reiseide hym silf, and seide to hir,  
 Womman, where ben thei that accusiden thee? no man  
 11 hath dampned thee. Sche seide, No man, Lord. Jhesus  
 seide to hir, Nethir Y schal dampne thee; go thou, and  
 12 now aftirward nyle thou synne more. Therfor eft Jhesus  
 spak to hem, and seide, Y am the lizt of the world; he  
 that sueth me, walkith not in derknessis, but schal haue  
 13 the lizt of lijf. Therfor the Fariseis seiden, Thou berist  
 14 witnessyng of thi silf; thi witnessyng is not trewe. Jhesus  
 answerde, and seide to hem, And if Y bere witnessyng  
 of my silf, my witnessyng is trewe; for Y woot fro whennus  
 15 Y cam, and whidur Y go. But 3e witen not fro whennus  
 Y cam, ne whidur Y go. For 3e demen aftir the fleisch,  
 16 but Y deme no man; and if Y deme, my doom is trewe,  
 for Y am not aloone, but Y and the fadir that sente me.  
 17 And in 3oure lawe it is writun, that the witnessyng of  
 18 twei men is trewe. Y am, that bere witnessyng of my  
 silf, and the fadir that sente me, berith witnessyng of me.  
 19 Therfor thei seiden to hym, Where is thi fadir? Jhesus  
 answeride, Nether 3e knowen me, nethir 3e knowen my  
 fadir; if 3e knewen me, perauenture 3e schulden knowe  
 20 also my fadir. Jhesus spak these wordis in the tresorie,  
 techynge in the temple; and no man took hym, for his

21 our cam not 3it. Therfor eft Jhesus seide to hem, Lo!  
 Y go, and 3e schulen seke me, and 3e schulen die in 3oure  
 22 synne; whidur Y go, 3e moun not come. Therfor the Jewis  
 seiden, Whether he schal sle hym silf, for he seith, Whidur Y  
 23 go, 3e moun not come? And he seide to hem, 3e ben of by-  
 nethe, Y am of aboue; 3e ben of this world, Y am not of this  
 24 world. Therfor Y seide to 3ou, that 3e schulen die in 3oure  
 synnes; for if 3e bileuen not that Y am, 3e schulen die in 3oure  
 25 synne. Therfor thei seiden to hym, Who art thou? Jhesus  
 26 seide to hem, The bigynnyng, which also speke to 3ou. Y  
 haue many thingis to speke, and deme of 3ou, but he that  
 sente me is sothefast; and Y speke in the world these  
 27 thingis, that Y herde of hym. And thei knewen not, that  
 28 he clepide his fadir God. Therfor Jhesus seith to hem,  
 Whanne 3e han areisid mannus sone, thanne 3e schulen  
 knowe, that Y am, and of my silf Y do no thing; but as  
 29 my fadir tau3te me, Y speke these thingis. And he that  
 sente me is with me, and lefte me not aloone; for Y do  
 30 euermore tho thingis, that ben plesynge to hym. Whanne  
 31 he spak these thingis, manye bileueden in hym. Therfor  
 Jhesus seide to the Jewis, that bileueden in hym, If 3e  
 dwellen in my word, verili 3e schulen be my disciplis;  
 32 and 3e schulen knowe the treuthe, and the treuthe schal  
 33 make 3ou fre. Therfor the Jewis answeriden to hym,  
 We ben the seed of Abraham, and we serueden neuere  
 34 to man; hou seist thou, That 3e schulen be fre? Jhesus  
 answeride to hem, Treuli, treuli, Y seie to 3ou, ech man  
 35 that doith synne, is seruaunt of synne. And the seruaunt  
 dwellith not in the hows with outen ende, but the sone  
 36 dwellith with outen ende. Therfor if the sone make 3ou  
 37 fre, verili 3e schulen be fre. Y woot that 3e ben Abra-  
 hams sones, but 3e seken to sle me, for my word takith  
 38 not in 3ou. Y speke tho thingis, that Y say at my fadir;

39 and 3e doen tho thingis, that 3e sayn at 3oure fadir. Thei  
 answerden, and seiden to hym, Abraham is oure fadir.  
 Jhesus seith to hem, If 3e ben the sones of Abraham,  
 40 do 3e the werkis of Abraham. But now 3e seken to sle  
 me, a man that haue spoken to 3ou treuthe, that Y herde  
 41 of God; Abraham dide not this thing. 3e doen the werkis  
 of 3oure fadir. Therfor thei seiden to hym, We ben not  
 42 borun of fornyacioun; we han o fadir, God. But Jhesus  
 seith to hem, If God were 3oure fadir, sotheli 3e schulden  
 loue me; for Y passide forth of God, and cam; for nether  
 43 Y cam of my silf, but he sente me. Whi knowen 3e not  
 44 my speche? for 3e moun not here my word. 3e ben of  
 the fadir, the deuel, and 3e wolen do the desyris of 3oure  
 fadir. He was a mansleere fro the bigynnyng, and he  
 stood not in treuthe; for treuthe is not in hym. Whanne  
 he spekith lesyng, he spekith of his owne; for he is a  
 45 liere, and fadir of it. But for Y seie treuthe, 3e bileuen  
 46 not to me. Who of 3ou schal repreue me of synne? if  
 47 Y sey treuthe, whi bileuen 3e not to me? He that is of  
 God, herith the wordis of God; therfor 3e heren not,  
 48 for 3e ben not of God. Therfor the Jewis answeriden,  
 and seiden, Whether we seien not wel, that thou art a  
 49 Samaritan, and hast a deuel? Jhesus answerde, and seide,  
 Y haue not a deuel, but Y onoure my fadir, and 3e han  
 50 vnhonourid me. For Y seke not my glorye; there is he,  
 51 that sekith, and demeth. Treuli, treuli, Y seie to 3ou, if  
 ony man kepe my word, he schal not taste deth with outen  
 52 ende. Therfor the Jewis seiden, Now we han knowun,  
 that thou hast a deuel. Abraham is deed, and the prophetis,  
 and thou seist, If ony man kepe my word, he schal not  
 53 taste deth withouten ende. Whether thou art grettere  
 than oure fader Abraham, that is deed, and the prophetis  
 54 ben deed; whom makist thou thi silf? Jhesus answerde.

If Y glorifie my silf, my glorie is nouzt; my fadir, is that  
 55 glorifieth me, whom ze seien, that he is zoure God. And  
 ze han not knowun hym, but Y haue knowun hym; and  
 if Y seie that Y knowe hym not, Y schal be a liere lich  
 56 to zou; but Y knowe hym, and Y kepe his word. Abra-  
 ham, zoure fadir, gladide to se my dai; and he sai3, and  
 57 ioyede. Thanne the Jewis seiden to hym, Thou hast  
 58 not zit fifti zeer, and hast thou seien Abraham? Therfor  
 Jhesus seide to hem, Treuli, treuli, Y seie to zou, bifor  
 59 that Abraham schulde be, Y am. Therfor thei token stonys,  
 to caste to hym; but Jhesus hidde hym, and wente out  
 of the temple.

## CAP. IX.

1 AND Jhesus passynge, sei3 a man blynd fro the birthe.  
 2 And hise disciplis axiden hym, Maistir, what synnede this  
 man, or hise eldris, that he schulde be borun blynd?  
 3 Jhesus answeride, Nether this man synnede, nether hise  
 eldris; but that the werkis of God be schewid in hym.  
 4 It bihoueth me to worche the werkis of hym that sente  
 me, as longe as the dai is; the nyzt schal come, whanne  
 5 no man may worche. As longe as Y am in the world,  
 6 Y am the lizt of the world. Whanne he hadde seid these  
 thingis, he spette in to the erthe, and made cley of the  
 7 spotil, and anoyntide the cley on hise izen, and seide to  
 hym, Go, and be thou waisschun in the watir of Siloe,  
 that is to seie, Sent. Thanne he wente, and waisschide,  
 8 and cam seyng. And so nei3boris, and thei that hadden  
 seyn him bifor, for he was a beggere, seiden, Whether  
 9 this is not he, that sat, and beggide? Othere men seiden,  
 That this it is; othere men *seyden*, Nai, but he is lijc hym.  
 10 But he seide, That Y am. Therfor thei seiden to hym,  
 11 Hou ben thin izen openyd? He answerde, Thilke man,

that is seid Jhesus, made clei, and anoyntide myn ijen,  
 and seide to me, Go thou to the watre of Siloe, and  
 12 wassche; and Y wente, and wasschide, and say. And  
 thei seiden to hym, Where is he? He seide, Y woot not.  
 13 Thei leden hym that was blynd to the Farisees. And  
 14 it was sabat, whanne Jhesus made cley, and openyde hise  
 15 ijen. Eft the Farisees axiden hym, hou he hadde seyn.  
 And he seide to hem, He leide to me cley on the ijen;  
 16 and Y wasschide, and Y se. Therfor summe of the Fari-  
 seis seiden, This man is not of God, that kepith not the  
 sabat. Othere men seiden, Hou may a synful man do  
 17 these signes. And strijf was among hem. Therfor thei  
 seien eftsoone to the blynd man, What seist thou of hym,  
 that openyde thin ijen? And he seide, That he is a  
 18 prophete. Therfor Jewis bileueden not of hym, that he  
 was blynd, and hadde seyn, til thei clepiden his fadir and  
 19 modir, that hadde seyn. And thei axiden hem, and seiden.  
 Is this 3oure sone, which 3e seien was borun blynd? hou  
 20 thanne seeth he now? His fadir and modir answeriden  
 to hem, and seiden, We witen, that this is oure sone, and  
 21 that he was borun blynd; but hou he seeth now, we witen  
 neuer, or who openyde hise ijen, we witen nere; axe 3e  
 22 hym, he hath age, speke he of hym silf. His fader and  
 modir seiden these thingis, for thei dredden the Jewis;  
 for thanne the Jewis hadden conspirid, that if ony man  
 knoulechide hym Crist, he schulde be don out of the  
 23 synagoge. Therfor his fadir and modir seiden, That he  
 24 hath age, axe 3e hym. Therfor eftsoone thei clepiden  
 the man, that was blynd, and seiden to hym, 3yue thou  
 glorie to God; we witen, that this man is a synnere.  
 25 Thanne he seide, If he is a synnere, Y woot neuer; o  
 26 thing Y woot, that whanne Y was blynd, now Y se. Ther-  
 for thei seiden to hym, What dide he to thee? hou openyde

27 he thin ize? He answerde to hem, Y seide to 3ou now,  
 and 3e herden; what wolen 3e eftsoone here? whether 3e  
 28 wolen be maad hise discyplis? Therfor thei cursiden hym,  
 and seiden, Be thou his disciple; we ben discyplis of Moises.  
 29 We witen, that God spak to Moises; but we knowen not  
 30 this, of whennus he is. Tilke man answeride, and seide  
 to hem, For in this is a wondurful thing, that 3e witen not,  
 31 of whennus he is, and he hath openyd myn ize. And we  
 witen, that God herith not synful men, but if ony man is  
 worschypere of God, and doith his wille, he herith hym.  
 32 Fro the world it is not herd, that ony man openyde the  
 33 ize of a blynd borun man; but this were of God, he myzt  
 34 not do ony thing. Thei answeriden, and seiden to hym,  
 Thou art al borun in synnes, and techist thou vs? And  
 35 thei putten hym out. Jhesus herd, that thei hadden putte  
 hym out; and whanne he hadde founde hym, he seide to  
 36 hym, Bileuest thou in the sone of God? He answerde,  
 37 and seide, Lord, who is he, that Y bileue in hym? And  
 Jhesus seide to hym, And thou hast seyn him, and he it  
 38 is, that spekith with thee. And he seide, Lord, Y byleue.  
 39 And he felle doun, and worschipide hym. Therefore Jhesus  
 seide to hym, Y cam in to this world, in to doom, that thei  
 40 that seen not, see, and thei that seen, be maad blynde. And  
 summe of the Faryseis herden, that weren with hym, and  
 41 thei seiden to hym, Whether we ben blynde? Jhesus seide  
 to hem, If 3e weren blynde, 3e schulden not haue synne;  
 but now 3e seien, That we seen, 3oure synne dwellith stille.

## CAP. X.

1 TREULI, treuli, Y seie to 3ou, he that cometh not in by  
 the dore in to the foold of skeep, but stieth bi another  
 2 weie, is a nyzt theef and a dai theef. But he that entrieth

3 bi the dore, is the scheepherde of the scheep. To this  
 the porter openeth, and the scheep heren his vois, and he  
 4 clepith his owne scheep bi name, and ledith hem out. And  
 whanne he hath don out his owne scheep, he goith bifor  
 hem, and the scheep suen hym; for thei knowun his vois.  
 5 But thei suen not an alien, but fleen from hym; for thei  
 6 han not knowun the vois of aliens. Jhesus seide to hem  
 this prouerbe; but thei knewen not what he spak to hem.  
 7 Therfor Jhesus seide to hem eftsoone, Treuli, treuli, Y  
 8 seie to 3ou, that Y am the dore of the scheep. As many  
 as han come, weren nyzt theues and day theues, but the  
 9 scheep herden not hem. Y am the dore. If ony man  
 schal entre bi me, he schal be sauyd; and he schal go  
 10 ynne, and schal go out, and he schal fynde lesewis. A  
 nyzt theef cometh not, but that he stele, sle, and leese;  
 and Y cam, that thei han lijf, and haue more plenteousli.  
 11 I am a good scheepherde; a good scheepherde 3yueth  
 12 his lijf for hise scheep. But an hirid hyne, and that is  
 not the scheepherde, whos ben not the scheep his owne,  
 seeth a wolf comynge, and he leueth the scheep, and  
 fleeth; and the wolf rauyschith, and disparplith the scheep.  
 13 And the hirid hyne fleeth, for he is an hirid hyne, and it  
 14 parteyneth not to hym of the scheep. Y am a good  
 scheepherde, and Y knowe my scheep, and my scheep  
 15 knowen me. As the fadir hath knowun me, Y knowe  
 16 the fadir; and Y putte my lijf for my scheep. Y haue  
 othere scheep, that ben not of this foolde, and it bihoueth  
 me to brynge hem togidir, and thei schulen here my vois;  
 17 and it schal be maad o foolde and o scheepherde. Therfor  
 the fadir loueth me, for Y putte my lijf, that eftsoone Y  
 18 take it. No man takith it fro me, but Y putte it of my  
 silf. Y haue power to putte it, and Y haue power to take  
 it agen. This maundement Y haue takun of my fadir.

19 Eft dissencioun was maad among the Jewis for these wordis.  
 20 And many of hem seiden, He hath a deuel, and maddith;  
 21 what heren 3e hym? Othere men seiden, These wordis  
 ben not of *a man* that hath a feend. Whether the deuel  
 22 may opene the 3zen of blynde men? But the feestis of  
 halewyng of the temple weren maad in Jerusalem, and  
 23 it was wyntir. And Jhesus walkide in the temple, in the  
 24 porche of Salomon. Therfor the Jewis camen aboute  
 hym, and seiden to hym, Hou long takist thou awei oure  
 25 soule? if thou art Crist, seie thou to vs opynli. Jhesus  
 answerde to hem, Y speke to 3ou, and 3e bileuen not;  
 the werkis that Y do in the name of my fadir, beren wit-  
 26 nessyng of me. But 3e bileuen not, for 3e ben not of my  
 27 scheep. My scheep heren my vois, and Y knowe hem,  
 28 and thei suen me. And Y 3yue to hem euerelastyng  
 lijf, and thei schulen not perische with outen ende, and  
 29 noon schal rauysche hem fro myn hoond. That thing  
 that my fadir 3af to me, is more than alle thingis; and no  
 30 man may rauysche fro my fadris hoond. Y and the fadir  
 31 ben oon. The Jewis token vp stoonys, to stoone hym.  
 32 Jhesus answerde to hem, Y haue schewide to 3ou many  
 good werkis of my fadir, for which werk of hem stonen  
 33 3e me? The Jewis answerden to hym, We stoonen thee  
 not of good werk, but of blasfemye, and for thou, sithen  
 34 thou art a man, makist thi silf God. Jhesus answerde to  
 hem, Whether it is not writun in 3oure lawe, That Y seide,  
 35 3e ben goddis? Yf he seide that thei weren goddis, to  
 whiche the word of God was maad, and scripture may not  
 36 be vndon, thilke that the fadir hath halewid, and hath  
 sent in to the world, 3e seien, That thou blasfemest, for  
 37 Y seide, Y am Goddis sone? Yf Y do not the werkis  
 38 of my fadir, nyle 3e bileue to me; but if Y do, thou 3e  
 wolen not bileue to me, bileue 3e to the werkis; that 3e



knowe and bileue, that the fadir is in me, and Y in the fadir.  
 39 Therfor thei souzten to take hym, and he wente out of her  
 40 hondis. And he wente eftsoone ouer Jordan, in to that  
 place where Joon was firste baptisyng, and he dwelte there.  
 41 And manye camen to hym, and seiden, For Joon dide no  
 42 myracle; and alle thingis what euer Joon seide of this,  
 weren sothe. And many bileueden in hym.

## CAP. XI.

1 AND ther was a sijk man, Lazarus of Bethanye, of the  
 2 castel of Marie and Martha, hise sistris. And it was Marye,  
 which anoyntide the Lord with oynement, and wipte hise  
 3 feet with hir heeris, whos brother Lazarus was sijk. Therfor  
 hise sistris senten to hym, and seide, Lord, lo! he whom  
 4 thou louest, is sijk. And Jhesus herde, and seide to hem,  
 This syknesse is not to the deth, but for the glorie of God,  
 5 that mannus sone be glorified bi hym. And Jhesus louyde  
 6 Martha, and hir sistir Marie, and Lazarus. Therfor whanne  
 Jhesus herde, that he was sijk, thanne he dwellide in the  
 7 same place twei daies. And after these thingis he seide to  
 8 hise disciplis, Go we eft in to Judee. The disciplis seien  
 to hym, Maister, now the Jewis souzten for to stoone thee,  
 9 and eft goist thou thidir? Jhesus answerde, Whether ther  
 ben not twelue ouris of the dai? If ony man wandre in  
 the dai, he hirtith not, for he seeth the list of this world.  
 10 But if he wandre in the nizt, he stomblyth, for list is not  
 11 in him. He seith these thingis, and aftir these thingis he  
 seith to hem, Lazarus, oure freend, slepith, but Y go to  
 12 reise hym fro sleep. Therfor hise disciplis seiden, Lord,  
 13 if he slepith, he schal be saaf. But Jhesus hadde seid of  
 his deth; but thei gessiden, that he seide of slepyng of  
 14 sleep. Thanne therfor Jhesus seide to hem opynli, Lazarus

15 is deed; and Y haue ioye for you, that ye bileue, for Y was  
 16 not there; but go we to hym. Therfor Thomas, that is  
 seid Didymus, seide to euen disciplis, Go we also, that we  
 17 dien with hym. And so Jhesus cam, and foond hym hauynge  
 18 thanne foure daies in the graue. And Bethany was bisidis  
 19 Jerusalem, as it were fiftene furlongis. And many of the  
 Jewis camen to Mary and Martha, to coumforte hem of her  
 20 brothir. Therfor as Martha herde, that Jhesu cam, sche  
 21 ran to hym; but Mary sat at home. Therfor Martha seide  
 to Jhesu, Lord, if thou haddist be here, my brother hadde  
 22 not be deed. But now Y woot, that what euere thingis  
 23 thou schalt axe of God, God schal 3yue to thee. Jhesus  
 24 seith to hir, Thi brother schal rise a3en. Martha seith to  
 hym, Y woot, that he schal rise a3en in the a3en risyng in  
 25 the laste dai. Jhesus seith to hir, Y am a3en risyng and lijf;  
 he that bileueth in me, 3he, thou3 he be deed, he schal lyue;  
 26 and ech that lyueth, and bileueth in me, schal not die with  
 27 outen ende. Bileuest thou this thing? Sche seith to hym,  
 3he, Lord, Y haue bileued, that thou art Crist, the sone of  
 28 the lyuynge God, that hast come in to this world. And  
 whanne sche hadde seid this thing, sche wente, and clepide  
 Marie, hir sistir, in silence, and seide, The maister cometh,  
 29 and clepith thee. Sche, as sche herd, aroos anoon, and cam  
 30 to hym. And Jhesus cam not 3it in to the castel, but he  
 was 3it in that place, where Martha hadde comun a3ens hym.  
 31 Therfor the Jewis that weren with hir in the hous, and  
 coumfortiden hir, whanne thei sayn Marie, that sche roos  
 swithe, and wente out, thei sueden hir, and seiden, For  
 32 sche goith to the graue, to wepe there. But whanne Marie  
 was comun where Jhesus was, sche seyng hym felde doun  
 to his feet, and seide to hym, Lord, if thou haddist be  
 33 here, my brother hadde not be deed. And therfor whanne  
 Jhesu sai3 hir wepyng, and the Jewis wepyng that weren

with hir, he made noise in spirit, and troblide hym silf,  
 34 and seide, Where han 3e leid hym? Thei seien to hym,  
 35, 36 Lord, come and se. And Jhesus wepte. Therfor the  
 37 Jewis seiden, Lo! hou he louede hym. And summe of hem  
 seiden, Whethir this *man* that openyde the izen of the borm  
 blynde *man*, myzte not make that this schulde not die?  
 38 Therfor Jhesus eft makynge noise in hym silf, cam to the  
 graue. And there was a denne, and a stoon was leid  
 39 theronne. And Jhesus seith, Take 3e away the stoon.  
 Martha, the sistir of hym that was deed, seith to hym, Lord,  
 40 he stynkith now, for he hath leye foure daies. Jhesus seith  
 to hir, Haue Y not seid to thee, that if thou bileuest, thou  
 41 schalt se the glorie of God? Therfor thei token awei the  
 stoon. And Jhesus lifte vp hise izen, and seide, Fadir, Y  
 42 do thankyngis to thee, for thou hast herd me; and Y wiste,  
 that thou euermore herist me, but for the puple that stondith  
 aboute, Y seide, that thei bileue, that thou hast sent me.  
 43 Whanne he hadde seid these thingis, he criede with a greet  
 44 vois, Lazarus, come thou forth. And anoon he that was  
 deed, cam out, boundun the hondis and feet with boondis,  
 and his face boundun with a sudarie. And Jhesus seith  
 to hem, Vnbynde 3e hym, and suffre 3e hym to go forth.  
 45 Therfor many of the Jewis that camen to Marie and Martha,  
 46 and seyn what thingis Jhesus dide, bileueden in hym. But  
 summe of hem wente to the Farisees, and seiden to hem,  
 47 what thingis Jhesus hadde don. Therfor the bischopis and  
 the Farisees gadriden a counsel azens Jhesu, and seiden,  
 48 What do we? for this man doith many myraclis. If we  
 leeue hym thus, alle men schulen bileue in hym; and  
 Romayns schulen come, and schulen take our place and  
 49 oure folk. But oon of hem, Cayfas bi name, whanne he  
 50 was bischop of that 3eer, seide to hem, 3e witen nothing,  
 ne thenken, that it spedith to 3ou, that o man die for the

51 puple, and that al the folc perische not. But he seide not  
 this thing of hym silf, but whanne he was bischop of that  
 52 3eer, he prophesiede, that Jhesu was to die for the folc,  
 and not oneli for the folc, but that he schulde gadere in  
 53 to oon the sones of God that weren scaterid. Therfor  
 54 fro that day thei souzten for to sle hym. Therfor Jhesus  
 walkide not thanne opynli among the Jewis; but he wente  
 in to a cuntre bisidis desert, in to a citee, that is seid Effren,  
 55 and there he dwellide with hise disciplis. And the pask of  
 the Jewis was ni3, and many of the cuntrey wenten vp to  
 56 Jerusalem bifor the pask, to halewe hem silf. Therfor  
 thei souzten Jhesu, and spaken togidere, stondynge in the  
 temple, What gessen 3e, for he cometh not to the feeste day?  
 For the bischopis and Farisees hadden 3ouun a maundement,  
 that if ony man knowe where he is, that he schewe, that thei  
 take hym.

## CAP. XII.

1 THERFOR Jhesus bifor sixe daies of pask cam to Bethanye,  
 2 where Lazarus hadde be deed, whom Jhesus reise. And  
 thei maden to hym a soopere there, and Martha mynystride  
 to hym; and Lazarus was oon of men that saten at the  
 3 mete with hym. Therfor Marie took a pound of oynement  
 of trewe narde precious, and anoyntide the feet of Jhesu,  
 and wipte hise feet with hir heeris; and the hous was fulfillid  
 4 of the sauour of the oynement. Therfor Judas Scarioth,  
 5 oon of hise disciplis, that was to bitraye hym, seide, Whi  
 is not this oynement seeld for thre hundrid pens, and is  
 6 3ouun to nedi men? But he seide this thing, not for it  
 perteynede to hym of nedi men, but for he was a theef,  
 and he hadde the pursis, and bar tho thingis that weren  
 7 sent. Therfor Jhesus seide, Suffre 3e hir, that in to the  
 8 day of my biring sche kepe that; for 3e schulen euermore

haue pore men with you, but ye schulen not euermore haue  
 9 me. Therefore myche puple of Jewis knew, that Jhesu was  
 there; and thei camen, not oonli for Jhesu, but to se  
 10 Lazarus, whom he hadde reised fro deth. But the princis  
 11 of prestis thougten to sle Lazarus, for manye of the Jewis  
 12 wenten awei for him, and bileueden in Jhesu. But on the  
 morew a myche puple, that cam togidere to the feeste dai,  
 whanne thei hadden herd, that Jhesus cam to Jerusalem,  
 13 token braunchis of palmes, and camen forth aȝens hym,  
 and crieden, Osanna, blessid is the kyng of Israel, that  
 14 cometh in the name of the Lord. And Jhesus found a  
 15 songe asse, and sat on hym, as it is writun, The dour  
 of Syon, nyle thou drede; lo! thi kyng cometh, sittynge  
 16 on an asse fole. Hise disciplis knewen not first these  
 thingis, but whanne Jhesus was glorified, thanne thei hadden  
 mynde, for these thingis weren writun of hym, and these  
 17 thingis thei diden to hym. Therfor the puple bar witnessynge,  
 that was with hym, whanne he clepide Lazarus fro the grave.  
 18 and reise hym fro deth. And therfor the puple cam, and  
 mette with hym, for thei herden that he hadde don this  
 19 signe. Therfor the Farisees seiden to hem silf, ye seen  
 that we profiten no thing; lo! al the world wente aftir hym.  
 20 And there weren summe hethene men, of hem that hadden  
 21 come vp to worschipe in the feeste dai. And these camen  
 to Filip, that was of Bethsaida of Galilee, and preieden hym.  
 22 and seiden, Sire, we wolen se Jhesu. Filip cometh, and  
 seith to Andrew; eft Andrew and Filip seiden to Jhesu.  
 23 And Jhesus answerde to hem, and seide, The our cometh  
 24 that mannus sone be clarified. Treuli, treuli, Y seie to you  
 but a corn of whete falle in to the erthe, and be deed, it  
 25 dwellith aloone; but if it be deed, it bryngith myche fruyt.  
 He that loueth his lijf, schal leese it; and he that hateth  
 26 his lijf in this world, kepith it in to euerlastynge lijf. If

ony man serue me, sue he me; and where Y am, there  
 my mynystre schal be. If ony man serue me, my fadir  
 27 schal worschipe hym. Now my soule is troublid, and what  
 schal Y seie? Fadir, saue me fro this our; but therfor  
 28 Y cam in to this our; fadir, clarifie thi name. And a  
 vois cam fro heuene, and seide, And Y haue clarified, and  
 29 eft Y schal clarifie. Therfor the puple that stood, and herde,  
 seide, that thundur was maad; othere men seide, an aungel  
 30 spak to hym. Jhesus answerde, and seide, This vois cam  
 31 not for me, but for 3ou. Now is the doom of the world,  
 32 now the prince of this world schal be cast out. And if  
 Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis  
 33 to my silf. And he seide this thing, signifiynge bi what  
 34 deth he was to die. And the puple answeride to hym, We  
 han herd of the lawe, that Crist dwellith with outen ende;  
 and hou seist thou, It bihoueth mannys sone to be arerid?  
 35 Who is this mannus sone? And thanne Jhesus seith to  
 hem, 3it a litil lizt is in 3ou; walke 3e, the while 3e han  
 lizt, that derknnessis catche 3ou not; he that wandrith in  
 36 derknnessis, woot nere whidur he goith. While 3e han lizt,  
 bileue 3e in lizt, that 3e be the children of lizt. Jhesus spak  
 37 these thingis, and wente, and hidde hym fro hem. And  
 whanne he hadde don so many myraclis bifor hem, thei  
 38 bileueden not in to hym; that the word of Ysaie, the  
 prophete, schulde be fulfillid, which he seide, Lord, who  
 bileuede to oure heryng, and to whom is the arm of the Lord  
 39 schewid? Therfor thei myzten not bileue, for eft Ysaye  
 40 seide, He hath blyndid her 3en, and he hath maad hard  
 the herte of hem, that thei se not with 3en, and vndurstonde  
 with herte; and that thei be conuertid, and Y heele hem.  
 41 Ysaye seide these thingis, whanne he say the glorie of  
 42 hym, and spak of hym. Netheles of the pryncis manye  
 bileueden in hym, but for the Farisees thei knowlechiden

not, that thei schulden not be put out of the synagoge;  
 43 for thei loueden the glorie of men, more than the glorie  
 44 of God. And Jhesus criede, and seide, He that bileueth  
 45 in me, bileueth not in me, but in hym that sente me. He  
 46 that seeth me, seeth hym that sente me. Y list cam in to  
 the world, that ech that bileueth in me, dwelle not in derk-  
 47 nesis. And if ony man herith my words, and kepith hem,  
 Y deme hym not; for Y cam not, that Y deme the world,  
 48 but that Y make the world saaf. He that dispisith me, and  
 takith not my wordis, hath hym that schal iuge hym; thilke  
 word that Y haue spokun, schal deme hym in the last dai.  
 49 For Y haue not spokun of my silf, but thilke fadir that sente  
 me, gaf to me a maundement, what Y schal seie, and what  
 50 Y schal speke. And Y woot, that his maundement is  
 euerlastynge lijf; therfor tho thingis that Y speke, as the  
 fadir seide to me, so Y speke.

## CAP. XIII.

1 BIFOR the feeste dai of pask Jhesus witynge, that his our is  
 comun, that he passe fro this world to the fadir, whanne he  
 hadde loued hise that weren in the world, in to the ende he  
 2 louede hem. And whanne the souper was maad, whanne the  
 deuel hadde put than in to the herte, that Judas of Symount  
 3 Scarioth schulde bitraye hym, he witynge that the fadir gaf  
 alle thingis to hym in to hise hoondis, and that he wente out  
 4 fro God, and goith to God, he risith fro the souper, and doith  
 of hise clothis; and whanne he hadde takun a lynun cloth,  
 5 he girde hym. And aftirward he putte watir in to a basyn,  
 and biganne to waische the disciplis feet, and to wipe with  
 6 the lynnyn cloth, with which he was gird. And so he cam to  
 Symount Petre, and Petre seith to hym, Lord, waischist thou  
 7 my feet? Jhesus answerde, and seide to hym, What Y do,

8 thou wost not now ; but thou schalt wite aftirward. Petre  
 seith to hym, Thou schalt neuere waische my feet. Jhesus  
 answeride to hym, If Y schal not waische thee, thou schalt  
 9 not haue part with me. Symount Petre seith to hym, Lord,  
 not oneli my feet, but bothe the hoondis and the heed.  
 10 Jhesus seide to hym, He that is waischun, hath no nede but  
 that he waische the feet, but he is al clene ; and 3e ben  
 11 clene, but not alle. For he wiste, who was he that schulde  
 12 bitraye hym ; therfor he seide, 3e ben not alle clene. And  
 so aftir that he hadde waischun the feet of hem, he took hise  
 clothis ; and whanne he was set to mete a3en, eft he seide to  
 13 hem, 3e witen what Y haue don to 3ou. 3e clepen me  
 maistir and lord, and 3e seien wel ; for Y am. Therfor if Y,  
 14 lord and maistir, haue waischun 3oure feet, and 3e schulen  
 15 waische oon anothers feet ; for Y haue 3ouun ensaumple to  
 16 3ou, that as I haue do to 3ou, so do 3e. Treuli, treuli, Y seie  
 to 3ou, the seruaunt is not grettere than his lord, nether an  
 17 apostle is grettere than he that sente hym. If 3e witen these  
 18 thingis, 3e schulen be blessid, if 3e doen hem. Y seie not of  
 alle 3ou, Y woot whiche Y haue chosun ; but that the scrip-  
 ture be fulfillid, He that etith my breed, schal reise his heele  
 19 a3ens me. Treuly, Y seie to 3ou bifor it be don, that whanne  
 20 it is don, 3e bileue that Y am. Treuli, treuli, Y seie to 3ou, he  
 that takith whom euere Y schal sende, resseyueth me ; and he  
 21 that resseyueth me, resseyueth hym that sente me. Whanne  
 Jhesus hadde seid these thingis, he was troblid in spirit, and  
 witnesside, and seide, Treuli, treuli, Y seie to 3ou, that oon of  
 22 3ou schal bitraye me. Therfor the disciplis lokiden togidere,  
 23 doutynge of whom he seide. And so oon of hise disciplis  
 was restynge in the bosum of Jhesu, whom Jhesu louede.  
 24 Therfor Symount Petre bikeneth to hym, and seith to hym,  
 25 Who is it, of whom he seith ? And so whanne he hadde  
 restid a3en on the brest of Jhesu, he seith to hym, Lord, who



26 is it? Jhesus answerde, He it is, to whom Y schal areche  
 a sop of breed. And whanne he hadde wet breed, he 3af to  
 27 Judas of Symount Scarioth. And aftir the mussel, thanne  
 Sathanas entride in to hym. And Jhesus seith to hym, That  
 28 thing that thou doist, do thou swithe. And noon of hem  
 29 that saten at the mete wiste, wherto he seide to hym. For  
 summe gessiden, for Judas hadde pursis, that Jhesus hadde  
 seid to hym, Bie thou tho thingis, that ben nedeful to vs to  
 the feeste dai, or that he schulde 3yue sum thing to nedi  
 30 men. Therfor whanne he hadde takun the mussel, he wente  
 31 out anoon; and it was nyzt. And whanne he was gon out,  
 Jhesus seide, Now mannus sone is clarified, and God is cla-  
 32 rified in hym. If God is clarified in hym, God schal clarife  
 33 hym in hym silf, and anoon he schal clarife hym. Litle  
 sones, 3it a lital Y am with 3ou; 3e schulen seke me, and, as  
 Y seide to the Jewis, Whidur Y go, 3e moun not come; and  
 34 to 3ou Y seie now. Y 3yue to 3ou a newe maundement, that  
 3e loue togidir, as Y louede 3ou, and that 3e loue togidir.  
 35 In this thing alle men schulen knowe, that 3e ben my dis-  
 36 ciplis, if 3e han loue togidere. Symount Petre seith to hym,  
 Lord, whidur goist thou? Jhesus answeride, Whidur Y go,  
 thou mayst not sue me now, but thou schalt sue afterward.  
 37 Petre seith to hym, Whi may Y not sue thee now? Y schal  
 38 putte my lijf for thee. Jhesus answeride, Thou schalt putte  
 thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal  
 not crowe, til thou schalt denye me thries. And he seith to  
 hise disciplis,

## CAP. XIV.

1. BE not 3oure herte afraied, ne drede it; 3e bileuen in God.  
 2 and bileue 3e in me. In the hous of my fadir ben many  
 dwellyngis; if ony thing lesse, Y hadde seid to 3ou, for Y go  
 3 to make redi to 3ou a place. And if Y go, and make redi to

3ou a place, eftsoones Y come, and Y schal take 3ou to my  
 4 silf, that where Y am, 3e be. And whidur Y go, 3e witen,  
 5 and 3e witen the weie. Thomas seith to hym, Lord, we  
 witen not whidur thou goist, and hou moun we wite the  
 6 weie? Jhesus seith to hym, Y am weie, treuthe, and lijf; no  
 7 man cometh to the fadir, but bi me. If 3e hadden knowe  
 me, sotheli 3e hadden knowe also my fadir; and aftirward 3e  
 8 schulen knowe hym, and 3e han seyn hym. Filip seith to  
 hym, Lord, schewe to vs the fadir, and it suffisith to vs.  
 9 Jhesus seith to hym, So long tyme Y am with 3ou, and han  
 3e not knowun me? Filip, he that seeth me, seeth also the  
 10 fadir. Hou seist thou, schewe to vs the fadir? Bileuest thou  
 not, that Y *am* in the fadir, and the fadir is in me? The  
 wordis that Y speke to 3ou, Y speke not of my silf; but the  
 11 fadir hym silf dwellynge in me, doith the werkis. Bileue 3e  
 12 not, that Y am in the fadir, and the fadir is in me? Ellis  
 bileue 3e for thilke werkis. Treuli, treuli, Y seie to 3ou, if a  
 man bileueth in me, also he schal do the werkis that Y do;  
 and he schal do grettere werkis than these, for Y go to the  
 13 fadir. And what euere thing 3e axen the fadir in my name,  
 Y schal do this thing, that the fadir be glorified in the sone.  
 14 If 3e axen ony thing in my name, Y schal do it. If 3e louen  
 15 me, kepe 3e my comaundementis. And Y schal preye the  
 16 fadir, and he schal 3yue to 3ou another coumfortour, the spirit  
 17 of treuthe, to dwelle with 3ou with outen ende; which *spirit*  
 the world may not take, for it seeth hym not, nether knowith  
 hym. But 3e schulen knowe hym, for he schal dwelle with  
 18 3ou, and he schal be in 3ou. Y schal not leeue 3ou fadirles,  
 19 Y schal come to 3ou. 3it a litil, and the world seeth not now  
 me; but 3e schulen se me, for Y lyue, and 3e schulen lyue.  
 20 In that dai 3e schulen knowe, that Y am in my fadir, and 3e  
 21 in me, and Y in 3ou. He that hath my comaundementis,  
 and kepith hem, he it is that loueth me; and he that loueth

me, schal be loued of my fadir, and Y schal loue hym, and  
 22 Y schal schewe to hym my silf. Judas seith to hym, not he  
 of Scarioth, Lord, what is don, that thou schalt schewe thi  
 23 silf to vs, and not to the world? Jhesus answerde, and seide  
 to hym, If ony man loueth me, he schal kepe my word; and  
 my fadir schal loue hym, and we schulen come to hym, and  
 24 we schulen dwelle with hym. He that loueth me not, kepith  
 not my wordis; and the word which 3e han herd, is not  
 25 myn, but the fadris, that sente me. These thingis Y haue  
 26 spokun to 3ou, dwellynge among 3ou; but thilke Hooli  
 Goost, the coumfortour, whom the fadir schal sende in my  
 name, he schal teche 3ou alle thingis, and schal schewe to  
 27 3ou alle thingis, what euere thingis Y schal seie to 3ou. Pees  
 Y leue to 3ou, my pees Y 3yue to 3ou; not as the world  
 3yueth, Y 3iue to 3ou; be not 3oure herte affrayed, ne drede  
 28 it. 3e han herd, that Y seide to 3ou, Y go, and come to  
 3ou. If 3e loueden me, forsothe 3e schulden haue ioye, for  
 29 Y go to the fadir, for the fadir is grettere than Y. And now  
 Y haue seid to 3ou, bifer that it be don, that whanne it is  
 30 don, 3e bileuen. Now Y schal not speke many thingis with  
 3ou; for the prince of this world cometh, and hath not in me  
 31 ony thing. But that the world knowe, that Y loue the fadir;  
 and as the fadir 3af a comaundement to me, so Y do. Rise  
 3e, go we hennus.

## CAP. XV.

1 Y AM a very vyne, and my fadir is an erthe tilier. Ech  
 2 braunch in me that berith not fruyt, he schal take away it;  
 and ech that berith fruyt, he schal purge it, that it bere the  
 3 more fruyt. Now 3e ben clene, for the word that Y haue  
 4 spokun to 3ou. Dwelle 3e in me, and Y in 3ou; as a  
 braunche may not make fruyt of it silf, but it dwelle in the  
 5 vyne, so nether 3e, but 3e dwelle in me. Y am a vyne, 3e

the braunchis. Who that dwellith in me, and Y in hym, this  
 berith myche fruyt, for with outen me 3e moun no thing do.  
 6 If ony man dwellith not in me, he schal be caste out as a  
 braunche, and schal wexe drie ; and thei schulen gadere  
 hym, and thei schulen caste hym in to the fier, and he bren-  
 7 neth. If 3e dwellen in me, and my wordis dwelle in 3ou,  
 what euer thing 3e wolen, 3e schulen axe, and it schal be don  
 8 to 3ou. In this thing my fadir is clarified, that 3e brynge  
 forth ful myche fruyt, and that 3e be maad my disciplis.  
 9 As my fadir louede me, Y haue loued 3ou ; dwelle 3e in my  
 10 loue. If 3e kepen my comaundementis, 3e schulen dwelle in  
 my loue ; as Y haue kept the comaundementis of my fadir,  
 11 and Y dwelle in his loue. These thingis Y spak to 3ou, that  
 12 my ioye be in 3ou, and 3oure ioye be fulfillid. This is my  
 13 comaundement, that 3e loue togidere, as Y louede 3ou. No  
 man hath more loue than this, that a man putte his lijf for  
 14 hise freendis. 3e ben my freendis if 3e doen tho thingis,  
 15 that Y comaunde to 3ou. Now Y schal not clepe 3ou  
 seruauntis, for the seruaunt woot not, what his lord schal do ;  
 but Y haue clepid 3ou freendis, for alle thingis what euere Y  
 16 herde of my fadir, Y haue maad knowun to 3ou. 3e han not  
 chosun me, but Y chees 3ou ; and Y haue put 3ou, that 3e  
 go, and brynge forth fruyt, and 3oure fruyt dwelle ; that what  
 euere thing 3e axen the fadir in my name, he 3yue to 3ou.  
 17 These thingis Y comaunde to 3ou, that 3e loue togidere. If  
 18 the world hatith 3ou, wite 3e, that it hadde me in hate rather  
 19 than 3ou. If 3e hadden be of the world, the world schulde  
 loue that thing that was his ; but for 3e ben not of the world,  
 but Y chees 3ou fro the world, therfor the world hatith 3ou.  
 20 Haue 3e mynde of my word, which Y seide to 3ou, The  
 seruaunt is not grettere than his lord. If thei han pursued  
 me, thei schulen pursue 3ou also ; if thei han kept my word,  
 21 thei schulen kepe 3oure also. But thei schulen do to 3ou alle

these thingis for my name, for thei knowen not hym that  
 22 sente me. If Y hadde not comun, and hadde not spokun to  
 hem, thei schulden not haue synne ; but now thei haue noon  
 23 excusacioun of her synne. He that hatith me, hatith also my  
 24 fadir. If Y hadde not doon werkis in hem, whiche noon  
 other man dide, thei schulden not haue synne ; but now both  
 25 thei han seyn, and hatid me and my fadir. But that the  
 word be fulfillid, that is writun in her lawe, For thei hadden  
 26 me in hate with outen cause. But whanne the coumfortour  
 schal come, which Y schal sende to 3ou fro the fadir, a spirit  
 of treuthe, which cometh of the fadir, he schal bere witness-  
 yng of me ; and 3e schulen bere witnessyng, for 3e ben with  
 me fro the bigynnyng.

## CAP. XVI.

1 THESE thingis Y haue spokun to 3ou, that 3e be not sclau-  
 2 drid. Thei schulen make 3ou with outen the synagogis, but  
 the our cometh, that ech man that sleeth 3ou, deme that he  
 3 doith seruyce to God. And thei schulen do to 3ou these  
 4 thingis, for thei han not knowun the fadir, nether me. But  
 these thingis Y spak to 3ou, that whanne the our of hem  
 5 schal come, 3e haue mynde, that Y seide to 3ou. Y seide  
 not to 3ou these thingis fro the bigynnyng, for Y was with  
 3ou. And now Y go to hym that sente me, and no man of  
 6 3ou axith me, Whidur thou goist? but for Y haue spokun  
 to 3ou these thingis, heynesse hath fulfillid 3oure herte.  
 7 But Y seie to 3ou treuthe, it spedith to 3ou, that Y go ; for  
 if Y go not forth, the coumfortour schal not come to 3ou :  
 8 but if Y go forth, Y schal sende hym to 3ou. And whanne  
 he cometh, he schal repreue the world of synne, and of  
 9 rȳtwisnesse, and of doom. Of synne, for thei han not  
 10 bileued in me ; and of rȳtwisnesse, for Y go to the fadir, and  
 11 now 3e schulen not se me ; but of doom, for the prince of

12 this world is now demed. 3it Y haue many thingis for to  
 13 seie to 3ou, but 3e moun not bere hem now. But whanne  
 thilke spirit of treuthe cometh, he schal teche 3ou al trewthe ;  
 for he schal not speke of hym silf, but what euer thinges he  
 schal here, he schal speke ; and he schal telle to 3ou tho  
 14 thingis that ben to come. He schal clarifie me, for of myne  
 15 he schal take, and schall telle to 3ou. Alle thingis whiche  
 euer the fadir hath, ben myne ; therfor Y seide to 3ou, for of  
 16 myne he schal take, and schal telle to 3ou. A litil, and  
 thanne 3e schulen not se me ; and eftsoone a litil, and 3e  
 17 schulen se me, for Y go to the fadir. Therfor summe of  
 hise disciplis seiden togidere, What is this thing that he seith  
 to vs, A litil, and 3e schulen not se me ; and eftsoone a litil,  
 18 and 3e schulen se me, for Y go to the fadir ? Therfor thei  
 seiden, What is this that he seith to vs, A litil ? we witen not  
 19 what he spekith. And Jhesus knew, that thei wolden axe  
 hym, and he seide to hem, Of this thing 3e seken among 3ou,  
 for Y seide, A litil, and 3e schulen not se me ; and eftsoone  
 20 a litil, and 3e schulen se me. Treuli, treuli, Y seie to 3ou,  
 that 3e schulen mourne and wepe, but the world schal haue  
 ioie ; and 3e schulen be soreful, but 3oure sorewe schal  
 21 turne in to ioie. A womman whanne sche berith child, hath  
 heuynesse, for hir tyme is comun ; but whanne sche hath  
 borun a sone, now sche thenkith not on the peyne, for ioie,  
 22 for a man is borun in to the world. And therfor 3e han now  
 sewew, but eftsoone Y schal se 3ou, and 3oure herte schal  
 23 haue ioie, and no man schal take fro 3ou 3oure ioie. And in  
 that day 3e schulen not axe me ony thing ; treuli, treuli, Y seie  
 to 3ou, if 3e axen the fadir ony thing in my name, he schal  
 24 3yue to 3ou. Til now 3e axiden no thing in my name ; axe  
 25 3e, and 3e schulen take, that 3oure ioie be ful. Y haue  
 spokun to 3ou these thingis in prouerbis ; the our cometh,  
 whanne now Y schal not speke to 3ou in prouerbis, but

26 opynli of my fadir Y schal telle to 3ou. In that dai 3e  
 schulen axe in my name; and Y seie not to 3ou, that Y  
 27 schal preye the fadir of 3ou; for the fadir hym silf loueth  
 3ou, for 3e han loued me, and han bileued, that Y wente out  
 28 fro God. Y wente out fro the fadir, and Y cam in to the  
 world; eftsoone Y leeu the world, and Y go to the fadir.  
 29 Hise disciplis seiden to hym, Lo! now thou spekist opynli,  
 30 and thou seist no prouerbe. Now we witen, that thou wost  
 alle thingis; and it is not nede to thee, that ony man axe  
 thee. In this thing we bileuen, that thou wentist out fro  
 31 God. Jhesus answeride to hem, Now 3e bileuen. Lo! the  
 32 our cometh, and now it cometh, that 3e be disparplid, ech in  
 to hise owne thingis, and that 3e leeu me aloone; and Y  
 33 am not aloone, for the fadir is with me. These thingis Y  
 haue spokun to 3ou, that 3e haue pees in me; in the world  
 3e schulen haue disese, but trust 3e, Y haue ouercomun the  
 world.

## CAP. XVII.

1 THESE thingis Jhesus spak, and whanne he hadde cast vp  
 hise 3en in to heuene, he seide, Fadir, the our cometh, clari-  
 2 fie thi sone, that thi sone clarifie thee. As thou hast 3ouun  
 to hym power on ech fleisch, that al thing that thou hast  
 3 3ouun to hym, he 3yue to hem euerlastynge lijf. And this is  
 euerlastynge lijf, that thei knowe thee very God aloone, and  
 4 whom thou hast sent, Jhesu Crist. Y haue clarified thee on  
 the erthe, Y haue endid the werk, that thou hast 3ouun to me  
 5 to do. And now, fadir, clarifie thou me at thi silf, with the  
 clerenesse that Y hadde at thee, bifor the world was maad.  
 6 Y haue schewid thi name to tho men, whiche thou hast  
 3ouun to me of the world; thei weren thine, and thou hast  
 7 3ouun hem to me, and thei han kept thi word. And now  
 thei han knowun, that alle thingis that thou hast 3ouun to

8 me, ben of thee. For the wordis that thou hast 3ouun to  
 me, Y 3af to hem; and thei han takun, and han knowun  
 verili, that Y wente out fro thee; and thei bileueden, that  
 9 thou sentist me. Y preie for hem, *Y preye* not for the  
 world, but for hem that thou hast 3ouun to me, for thei ben  
 10 thine. And alle my thingis ben thine, and thi thingis ben  
 11 myne; and Y am clarified in hem. And now Y am not in  
 the world, and these ben in the world, and Y come to thee.  
 Hooli fadir, kepe hem in thi name, whiche thou 3auest to  
 12 me, that thei ben oon, as we *ben*. While Y was with hem,  
 Y kepte hem in thi name; thilke that thou 3auest to me,  
 Y kepte, and noon of hem perischide, but the sone of perdi-  
 13 cioun, that the scripture be fulfillid. But now Y come to  
 thee, and Y speke these thingis in the world, that thei haue  
 14 my ioie fulfillid in hem silf. Y 3af to hem thi word, and  
 the world hadde hem in hate; for thei ben not of the  
 15 world, as Y am not of the world. Y preye not, that thou  
 take hem awei fro the world, but that thou kepe hem fro  
 16 yuel. They ben not of the world, as Y am not of the world.  
 17 Halewe thou hem in treuth; thi word is treuthe. As thou  
 18 sentist me in to the world, also Y sente hem in to the world.  
 19 And Y halewe my silf for hem, that also thei ben halewid in  
 20 treuthe. And Y preye not oneli for hem, but also for hem  
 21 that schulden bileue in to me bi the word of hem; that all  
 ben oon, as thou, fadir, in me, and Y in thee, that also thei  
 in vs be oon; that the world bileue, that thou hast sent me.  
 22 And Y haue 3ouun to hem the clerenesse, that thou hast  
 23 3ouun to me, that thei ben oon, as we ben oon; Y in hem,  
 and thou in me, that thei be endid in to oon; and that the  
 world knowe, that thou seftist me, and hast loued hem, as  
 24 thou hast loued also me. Fadir, thei whiche thou 3auest to  
 me, Y wole that where Y am, that thei be with me, that thei  
 see my clerenesse, that thou hast 3ouun to me; for thou



25 louedist me bifor the makyng of the world. Fadir, rȳtfuli  
 the world knew thee not, but Y knew thee, and these  
 26 knewen, that thou sentist me. And Y haue maad thi name  
 knowun to hem, and schal make knowun; that the loue bi  
 which thou hast loued me, be in hem, and Y in hem.

## CAP. XVIII.

1 WHANNE Jhesus hadde seid these thingis, he wente out  
 with hise disciplis ouer the strond of Cedron, where was a  
 2 ȳerd, in to which he entride, and hise disciplis. And Judas,  
 that bitrayede hym, knew the place, for ofte Jhesus cam  
 3 thidur with hise disciplis. Therfor whanne Judas hadde  
 takun a cumpany of knyȳtis, and mynystris of the bischopis  
 and of the Fariseis, he cam thidur with lanternys, and broad-  
 4 is, and armeris. And so Jhesus witynge alle thingis that  
 weren to come on hym, wente forth, and seide to hem,  
 5 Whom seken ȳe? Thei answeriden to hym, Jhesu of Naza-  
 reth. Jhesus seith to hem, Y am. And Judas that bitraiede  
 6 hym, stood with hem. And whanne he seide to hem, Y am,  
 7 thei wenten abak, and fellen down on the erthe. And eft he  
 axide hem, Whom seken ȳe? And thei seiden, Jhesu of  
 8 Nazareth. He answeride to hem, Y seide to ȳou, that Y am;  
 9 therfor if ȳe seken me, suffre ȳe these to go awei. That the  
 word which he seide schulde be fulfillid, For Y loste not oȳ  
 10 of hem, whiche thou hast ȳouun to me. Therfor Symoun  
 Petre hadde a swerd, and drow it out, and smoot the ser-  
 uaunt of the bischop, and kittide of his rȳt eer. And the  
 11 name of the seruaunt was Malcus. Therfor Jhesus seide to  
 Petre, Putte thou thi swerd in to thi schethe; wolt thou not  
 12 that Y drynke the cuppe, that my fadir ȳaf to me? Therfor  
 the cumpenye of knyȳtis, and the tribune, and the mynyst-  
 13 of the Jewis, token Jhesu, and bounden hym, and ledd

hym first to Annas ; for he was fadir of Caifas wijf, that was  
 14 bischop of that 3eer. And it was Caifas, that 3af counsel to  
 15 the Jewis, that it spedith, that o man die for the puplè. But  
 Symount Petre suede Jhesu, and another disciple ; and thilke  
 disciple was knowun to the bischop. And he entride with  
 16 Jhesu, in to the halle of the bischop ; but Petre stood at the  
 dore with outforth. Therfor the tother disciple, that was  
 knowun to the bischop, wente out, and seide to the womman  
 17 that kepte the dore, and brou3te in Petre. And the damysel,  
 kepere of the dore, seide to Petre, Whether thou art also of  
 18 this mannys disciplis ? He seide, Y am not. And the ser-  
 uantis and mynystris stooden at the coolis, for it was coold,  
 and thei warmyden hem ; and Petre was with hem, stondynge  
 19 and warmynge hym. And the bischop axide Jhesu of hise  
 20 disciplis, and of his techyng. Jhesus answerde to hym,  
 Y haue spokun opynli to the world ; Y tau3te euermore in  
 the synagoge, and in the temple, whider alle the Jewis camen  
 21 togidere, and in hiddlis Y spak no thing. What axist thou  
 me ? axe hem that herden, what Y haue spokun to hem ; lo !  
 22 thei witen, what thingis Y haue seid. Whanne he hadde seid  
 these thingis, oon of the mynystris stondynge ni3, 3af a buffat  
 to Jhesu, and seide, Answerist thou so to the bischop ?  
 23 Jhesus answeride to hym, If Y haue spokun yuel, bere thou  
 witnessyng of yuel ; but if *Y seide* wel, whi smytist thou me ?  
 24 And Annas sente hym boundun to Caifas, the bischop. And  
 25 Symount Petre stood, and warmyde hym ; and thei seiden to  
 hym, Whether also thou art his disciple ? He denyede, and  
 26 seide, Y am not. Oon of the bischops seruantis, cosyn of  
 hym, whos eere Petre kitte of, seide, Sa3 Y thee not in the  
 27 3erd with hym ? And Petre eftsoone denyede, and anoon  
 28 the cok crew. Thanne thei ledden Jhesu to Cayfas, in to  
 the moot halle ; and it was eerli, and thei entriden not in to  
 the moot halle, that thei schulden not be defoulid, but that

29 thei schulden ete pask. Therfor Pilat wente out with out-  
 forth to hem, and seide, What accusyng brynge 3e azens this  
 30 man? Thei answeriden, and seiden to hym, If this were not  
 31 a mysdoere, we hadden not bitakun hym to thee. Thanne  
 Pilat seith to hem, Take 3e hym, and deme 3e him, after  
 32 soure lawe. And *the Jewis* seiden to hym, It is not leueful  
 33 to vs to sle ony man; that the word of Jhesu schulde be  
 fulfillid, whiche he seide, signifiyng bi what deth he schulde  
 34 die. Therfor eftsoone Pilat entride in to the moot halle, and  
 clepide Jhesu, and seide to hym, Art thou kyng of Jewis?  
 35 Jhesus answerde, and seide to hym, Seist thou this thing of thi  
 self, ether othere han seid to thee of me? Pilat answeride.  
 Whether Y am a Jewe? Thi folc and bischops bitoken thee  
 36 to me; what hast thou don? Jhesus answeride, My king-  
 dom is not of this world; if my kingdom were of this world.  
 my mynystris schulden stryue, that Y schulde not be takun  
 37 to the Jewis; but now my kingdom is not here. And so  
 Pilat seide to hym, Thanne thou art a king. Jhesus an-  
 sweride, Thou seist, that Y am a king. To this thing Y am  
 borun, and to this Y am comun in to the world, to bere wit-  
 nessing to treuthe. Eche that is of treuthe, herith my vois.  
 38 Pilat seith to hym, What is treuthe? And whanne he hadde  
 seid this thing, eft he wente out to the Jewis, and seide to  
 39 hem, Y fynde no cause in hym. But it is a custom to 30e.  
 that Y delyuere oon to 3ou in pask; therfor wole 3e that Y  
 40 delyuere to 3ou the kyng of Jewis? Alle crieden eftsoone,  
 and seiden, Not this, but Baraban. And Barabas was a  
 theef.

## CAP. XIX.

1 THERFOR Pilat took thanne Jhesu, and scourgide. And  
 2 kni3tis writen a coroun of thornes, and setten on hi  
 3 heed, and diden aboute hym a cloth of purpur, and came

to him, and seiden, Heil, kyng of Jewis. And thei 3auen  
 4 to him buffatis. Eftsoone Pilat wente out, and seide to  
 hem, Lo! Y brynge hym out to 3ou, that 3e knowe, that  
 5 Y fynde no cause in him. And so Jhesus wente out,  
 berynge a coroun of thornes, and a cloth of purpur. And  
 6 he seith to hem, Lo! the man. But whanne the bischopis  
 and mynystris hadden seyn hym, thei crieden, and seiden,  
 Crucifie, crucifie hym. Pilat seith to hem, Take 3e hym,  
 7 and crucifie 3e, for Y fynde no cause in hym. The Jewis  
 answeriden to hym, We han a lawe, and bi the lawe he  
 8 owith to die, for he made hym Goddis sone. Therfor  
 whanne Pilat hadde herd this word, he dredde the more.  
 9 And he wente in to the moot halle eftsoone, and seide to  
 Jhesu, Of whennus art thou? But Jhesus 3af noon answe  
 10 to him. Pilat seith to him, Spekist thou not to me? Woost  
 thou not, that Y haue power to crucifie thee, and Y haue  
 11 power to delyuere thee? Jhesus answeride, Thou schuldist  
 not haue ony power azens me, but it were 3ouun to thee from  
 aboue; therfor he that bitook me to thee, hath the more  
 12 synne. Fro that tyme Pilat sou3te to delyuere hym; but the  
 Jewis crieden, and seiden, If thou delyuerist this *man*, thou  
 art not the emperouris freend; for ech man that makith  
 13 hym silf king, azen seith the emperoure. And Pilat, whanne  
 he hadde herd these wordis, ledde Jhesu forth, and sat for  
 domesman in a place, that is seid Licostratos, but in Ebrew  
 14 Golgatha. .And it was pask eue, as it were the sixte our.  
 15 And he seith to the Jewis, Lo! 3oure king. But thei crieden,  
 and seiden, Take awei, take awei; crucifie him. Pilat seith  
 to hem, Schal I crucifie 3oure king? The bischops answeri-  
 16 den, We han no king but the emperour. And thanne Pilat  
 bitook him to hem, that he schulde be crucified. And thei  
 17 token Jhesu, and ledden *him* out. And he bar to hym silf  
 a cros, and wente out in to that place, that is seid of Caluarie,

18 in Ebreu Golgatha; where thei crucifieden him, and othere  
 tweyne with him, *oon* on this side and *oon* on that side, and  
 19 Jhesus in the myddil. And Pilat wroot a title, and sette on  
 the cros; and it was writun, Jhesu of Nazareth, king of Jewis.  
 20 Therfor manye of the Jewis redden this title, for the place  
 where Jhesus was crucified, was niȝ the citee, and it was  
 21 writun in Ebreu, Greek, and Latyn. Therfor the bischops  
 of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis,  
 22 but for he seide, Y am king of Jewis. Pilat answeride, That  
 23 that Y haue writun, Y haue writun. Therfor the knyztis whanne  
 thei hadden crucified hym, token hise clothis, and maden foure  
 partis, to ech knyzt a part, and a coot. And the coot was  
 24 without seem, and wounn al aboute. Therfor thei seiden togi-  
 dere, Kytte we not it, but caste we lot, whos it is; that the scripture  
 be fulfillid, seiynge, Thei partiden my clothis to hem, and on  
 my cloth thei casten lot. And the kniȝtis diden these thingis.  
 25 But bisidis the cros of Jhesu stoden his modir, and the sistr  
 26 of his modir, Marie Cleofe, and Marie Maudeleyne. Therfor  
 whanne Jhesu hadde seyn his modir, and the disciple stond-  
 ynge, whom he louyde, he seith to hise modir, Womman.  
 27 lo thi sone. Aftyrward he seith to the disciple, Lo! thi  
 modir. And fro that our the disciple took hir in to his  
 28 modir. Aftirward Jhesus witynge, that now alle thingis ben  
 endid, that the scripture were fulfillid, he seith, Y thirste.  
 29 And a vessel was set ful of vynegre. And thei leiden in  
 isope aboute the sponge ful of vynegre, and putten to his  
 30 mouth. Therfor whanne Jhesus hadde takun the vynegre,  
 he seid, It is endid. And whanne his heed was bowid down,  
 31 he ȝaf vp the goost. Therfor for it was the pask eue, that  
 the bodies schulden not abide on the cros in the sabat, for  
 that was a greet sabat dai, the Jewis preiden Pilat, that the  
 hipis of hem schulden be brokun, and thei takun awci.  
 32 Therfor knyztis camen, and thei braken the thies of the

33 firste, and of the tothere, that was crucified with hym. But  
 whanne thei weren comun to Jhesu, as thei sayn him deed  
 34 thanne, thei braken not hise thies; but oon of the knyztis  
 openyde his side with a spere, and anon blood and watir  
 35 wenten out. And he that saiȝ, bare witnessyng, and his  
 witnessyng is trewe; and he woot that he seith trewe thingis,  
 36 that ȝe bileue. And these thingis weren don, that the scrip-  
 ture schulde be fulfillid, ȝe schulen not breke a boon of hym.  
 37 And eftsoone another scripture seith, Thei schulen se in  
 38 whom thei piȝten thorow. But after these thingis Joseph  
 of Armathi preyede Pilat, that he schulde take awei the bodi  
 of Jhesu, for that he was a disciple of Jhesu, but priui for  
 drede of the Jewis. And Pilat suffride. And so he cam,  
 39 and took awei the bodi of Jhesu. And Nychodeme cam  
 also, that hadde come to hym first bi nyȝt, and brouȝte a  
 meddlynge of myrre and aloes, as it were an hundrid pound.  
 40 And thei token the bodi of Jhesu, and boundun it in lynun  
 clothis with swete smellynge oynementis, as it is custom to  
 41 Jewis for to birie. And in the place where he was crucified,  
 was a ȝerd, and in the ȝerd a newe graue, in which ȝit no man  
 42 was leid. Therfor there thei putten Jhesu, for the vigilie of  
 Jewis feeste, for the sepulcre was niȝ.

## CAP. XX.

1 AND in o dai of the woukē Marie Maudeleyn cam eerli to  
 the graue, whanne it was ȝit derk. And sche say the stoon  
 2 moued awei fro the graue. Therfor sche ran, and cam to  
 Symount Petre, and to another disciple, whom Jhesus louede,  
 and seith to hem, Thei han takun the Lord fro the graue,  
 3 and we witen not, where thei han leid hym. Therfor Petre  
 wente out, and thilke other disciple, and thei camen to the  
 4 graue. And thei tweyne runnen togidre, and thilke othere

5 disciple ran bifor Petre, and cam first to the graue. And  
 whanne he stoupide, he sai the schetis liynge, netheles he  
 6 entride not. Therfor Symount Petre cam suyng hym, and  
 7 he entride in to the graue, and he say the schetis leid, and the  
 sudarie that was on his heed, not leid with the schetis, but  
 8 bi it silf wlapid in to a place. Therfor thanne thilke  
 disciple that cam first to the graue, entride, and sai, and  
 9 bileuede. For thei knewen not 3it the scripture, that it  
 10 behofte him to rise a3en fro deth. Therfor the disciplis  
 11 wenten eftsoone to hem silf. But Marie stood at the graue  
 with outforth wepyng. And the while sche wepte, sche  
 12 bowide hir, and bihelde forth in to the graue. And sche sai  
 twei aungels sittinge in white, oon at the heed and oon at the  
 13 feet, where the bodi of Jhesu was leid. And thei seien to hir,  
 Womman, what wepist thou? Sche seide to hem, For thei  
 han take awei my lord, and Y woot not, where thei han leid  
 14 him. Whanne sche hadde seid these thingis, sche turnede  
 bacward, and sai Jhesu stondinge, and wiste not that it was  
 15 Jhesu. Jhesus seith to hir, Womman, what wepist thou?  
 whom sekist thou? She gessynge that he was a gardynere,  
 seith to him, Sire, if thou hast takun him vp, seie to me,  
 where thou hast leid him, and Y schal take hym awei.  
 16 Jhesus seith to hir, Marie. Sche turnede, and seith to hym,  
 17 Rabony, that is to seie, Maister. Jhesus seith to hir, Nyle  
 thou touche me, for Y haue not 3it stied to my fadir; but  
 go to my britheren, and seie to hem, Y stie to my fadir and  
 18 to 3oure fadir, to my God and to 3oure God. Marie Man-  
 deleyne cam, tellinge to the disciplis, That Y sai the Lord,  
 19 and these thingis he seide to me. Therfor whanne it was  
 eue in that dai, oon of the sabatis, and the 3atis weren schit,  
 where the disciplis weren gaderid, for drede of the Jewis.  
 Jhesus cam, and stood in the myddil of the disciplis, and he  
 20 seith to hem, Pees to 3ou. And whanne he hadde seid this,

he schewide to hem hondis and side; therfor the disciplis  
 21 ioieden, for the Lord was seyn. And he seith to hem eft,  
 22 Pees to 3ou; as the fadir sente me, Y sende 3ou. Whanne  
 he had seid this, he blewe on hem, and seide, Take 3e the  
 23 Hooli Goost; whos synnes 3e for3yuen, tho ben for3ouun  
 to hem; and whos 3e withholden, tho ben withholdun.  
 24 But Thomas, oon of the twelue, that is seid Didimus, was  
 25 not with hem, whanne Jhesus cam. Therfor the othere  
 disciplis seiden, We han seyn the Lord. And he seide to  
 hem, But Y se in hise hondis the fitchinge of the nailis,  
 and putte my fyngur in to the places of the nailis, and  
 26 putte myn hond in to his side, Y schal not bileue. And  
 after eizte daies eftsoone hise disciplis weren with ynne, and  
 Thomas with hem. Jhesus cam, while the 3atis weren  
 schit, and stood in the myddil, and seide, Pees to 3ou.  
 27 Afterward he seith to Thomas, Putte in here thi fyngur,  
 and se myn hondis, and putte hidur thin hond, and putte  
 in to my side; and nyle thou be vnbileueful, but feithful.  
 28 Thomas answeride, and seide to him, My Lord and my  
 29 God. Jhesus seith to him, Thomas, for thou hast seyn me,  
 thou bileuedist; blessid ben thei, that seyn not, and han  
 30 bileued. And Jhesus dide many othere signes in the sizt  
 31 of hise disciplis, whiche ben not writun in this book. But  
 these ben writun, that 3e bileue, that Jhesus is Crist, the  
 sone of God, and that 3e bileuyng haue lijf in his name.

## CAP. XXI.

1 AFTERWARD Jhesus eftsoone schewide hym to hise dis-  
 ciplis, at the see of Tiberias. And he schewide him thus.  
 2 There weren togidere Symount Petre, and Thomas, that  
 is seid Didimus, and Nathanael, that was of the Cane of  
 Galilee, and the sones of Zebedee, and tweyne othere of



3 hise disciplis. Symount Petre seith to hem, Y go to fische.  
 Thei seyn to hym, And we comen with thee. And thei  
 wenten out, and wenten in to a boot. And in that nizt thei  
 4 token no thing. But whanne the morewe was comun,  
 Jhesus stood in the branke; netheles the disciplis knewen  
 5 not, that it was Jhesus. Therfor Jhesus seith to hem,  
 Children, whethir 3e han ony souping thing? Thei an-  
 6 sweriden to hym, Nay. He seide to hem, Putte 3e the nett  
 in to the rizt half of the rowing, and 3e schulen fynde.  
 And thei puttiden the nett; and thanne thei mi3ten not  
 7 drawe it for multitude of fischis. Therfor thilke disciple,  
 whom Jhesus louede, seide to Petre, It is the Lord. Sy-  
 mount Petre, whanne he hadde herd that it is the Lord,  
 girte hym with a coote, for he was nakid, and wente in to  
 8 the see. But the othere disciplis camen bi boot, for thei  
 weren not fer fro the lond, but as a two hundrid cubitis,  
 9 drawinge the nett of fischis. And as thei camen down in to  
 the lond, thei sayn coolis liynge, and a fisch leid on, and  
 10 breed. Jhesus seith to hem, Bringe 3e of the fyschis, whiche  
 11 3e han takun now. Symount Petre wente vp, and drow3 the  
 nett in to the lond, ful of grete fischis, an hundrid fifti and  
 thre; and whanne thei weren so manye, the nett was not  
 12 brokun. Jhesus seith to hem, Come 3e, ete 3e. And no  
 man of hem that saten at the mete, durste aze hym, Who art  
 13 thou, witinge that it is the Lord. And Jhesus cam, and took  
 14 breed, and 3af to hem, and fisch also. Now this thridde  
 tyme Jhesus was schewid to hise disciplis, whanne he hadde  
 15 risun a3en fro deth. And whanne thei hadde etun, Jhesus  
 seith to Simount Petre, Symount of Joon, louest thou me  
 more than these? He seith to him, 3he, Lord, thou woost  
 that Y loue thee. Jhesus seith to hym, Fede<sup>b</sup> thou my  
 16 lambren. Eft he seith to hym, Symount of Joon, louest  
 thou me? He seith to him, 3he, Lord, thou woost that

Y loue thee. He seith to him, Fede thou my lambren.  
 17 He seith to him the thridde tyme, Simount of Joon, louest  
 thou me? Petre was heuy, for he seith to hym the thridde  
 tyme, Louest thou me, and he seith to him, Lord, thou  
 knowist alle thingis; thou woost that Y loue thee. Jhesus  
 18 seith to hym, Fede my scheep. Treuli, treuli, Y seie to  
 thee, whanne thou were 3ongere, thou girdidist thee, and  
 wandridist where thou woldist; but whanne thou schalt waxe  
 19 eldere, thou schalt holde forth thin hondis, and another schal  
 girde thee, and schal lede thee whidur thou wolt not. He  
 seide this thing, signifiynge bi what deth he schulde glorifie  
 God. And whanne he hadde seid these thingis, he seith  
 20 to hym, Sue thou me. Petre turnede, and say thilke disciple  
 suyng, whom Jhesus louede, which also restid in the soper  
 on his brest, and he seide to hym, Lord, who is it, that schal  
 21 bitraie thee? Therfor whanne Petre hadde seyn this, he seith  
 to Jhesu, Lord, but what this? Jhesus seith to him, So I  
 wole that he dwelle til that Y come, what to thee? sue thou  
 23 me. Therfor this word wente out among the britheren, that  
 thilke disciple dieth not. And Jhesus seide not to hym, that  
 he dieth not, but, So Y wole that he dwelle til Y come, what  
 24 to thee? This is thilke disciple, that berith witnessyng of  
 these thingis, and wroot hem; and we witen, that his wit-  
 25 nessyng is trewe. And ther ben also manye others thingis  
 that Jhesus dide, whiche if thei ben writun bi ech bi hym silf,  
 Y deme that the world hym silf schal not take tho bookis,  
 that ben to be writun.

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## DEEDS OF APOSTLES.

## CAP. I.

1 THEOFLE, first Y made a sermoun of alle thingis, that  
 2 Jhesu bigan to do and to teche, in to the daie of his ascen-  
 cioun, in which he comaundide bi the Hooli Goost to hise  
 3 apostlis, whiche he hadde chosun; to whiche he schewide  
 hym silf alyue aftir his passioun, by many argumentis, ap-  
 peringe to hem fourti daies, and spekinge of the rewme of  
 4 God. And he ete with hem, and comaundide, that thei  
 schulden not departe fro Jerusalem, but abide the biheest of  
 5 the fadir, which 3e herden, he seide, bi my mouth; for Joon  
 baptiside in watir, but 3e schulen be baptisid in the Hooli  
 6 Goost, aftir these fewe daies. Therfor thei that weren come  
 to gidere, axiden hym, and seiden, Lord, whether in this  
 7 time thou schalt restore the kingdom of Israel? And he  
 seide to hem, It is not 3oure to knowe the tymes ether mo-  
 8 mentis, whiche the fadir hath put in his power; but 3e schulen  
 take the vertu of the Hooli Goost comynge fro aboue in to  
 3ou, and 3e schulen be my witnessis in Jerusalem, and in al  
 9 Judee, and Samarie, and to the vtmoste of the erthe. And  
 whanne he had seid these thingis, in her sizt he was lift vp,  
 10 and a cloude resseyuede him fro her izen. And whanne thei  
 bihelden hym goynge in to heuene, lo! twei men stoden  
 11 bisidis hem in white clothing, and seiden, Men of Galile,  
 what stonden 3e biholdinge in to heuene? This Jhesu, which  
 is takun vp fro 3ou in to heuene, schal come, as 3e seyn hym  
 12 goynge in to heuene. Thanne thei turneden a3en to Jeru-  
 salem, fro the hille that is clepid *the hille* of Olyuete, which is  
 13 bisidis Jerusalem an halidaies iourney. And whanne thei

weren entrid in to the hous, where thei dwelliden, thei wenten  
 vp in to the soler, Petir and Joon, James and Andreu, Philip  
 and Thomas, Bartholomew and Matheu, James of Alpei,  
 14 and Symount Zelotes, and Judas of James. Alle these weren  
 lastingly contynuyng with o wille in preier, with wymmen,  
 15 and Marie, the moder of Jhesu, and with hise britheren. In  
 tho daies Petre roos vp in the myddil of the britheren, and  
 seide ; and ther was a company of men togidere, almost an  
 16 hundrid and twenti ; Britheren, it bihoueth that the scripture  
 be fillid, whiche the Hooly Goost bifore seide bi the mouth  
 of Dauith, of Judas that was ledere of hem that token Jhesu ;  
 17 and was noumbrid among vs, and gat a part of this seruyce.  
 18 And this *Judas* hadde a feeld of the hire of wickidnesse, and  
 he was hangid, and to-brast the myddil, and alle hise en-  
 19 trailes weren sched abroad. And it was maad knowun to  
 alle men that dwelten in Jerusalem, so that the ilke feeld was  
 clepid Acheldemak in the langage of hem, that is, the feeld  
 20 of blood. And it is writun in the book of Salmes, The abi-  
 tacioun of hem be maad desert, and be ther noon that dwelle  
 21 in it, and an other take his bishopriche. Therfor it bihoueth  
 of these men, that ben gaderid togidere with vs in al the  
 tyme, in which the Lord Jhesu entride, and wente out among  
 22 vs, and bigan fro the baptyng of Joon til in to the dai in  
 which he was takun vp fro vs, that oon of these be maad a  
 23 witnesse of his resurreccioun with vs. And thei ordeyneden  
 tweyn, Joseph, that was clepid Barsabas, that was named  
 24 Just, and Mathie. And thei preieden, and seiden, Thou,  
 Lord, that knowist the hertis of alle men, schewe whom thou  
 25 hast chosun of these tweyne, that oon take the place of this  
 seruyce and apostlehed, of which Judas trespasside, that he  
 26 schulde go in to his place. And thei 3auen lottis to hem, and  
 the lot felde on Mathie ; and he was noumbrid with enleuen  
 apostlis.

## CAP. II.

1 AND whanne the daies of Pentecost weren fillid, alle the  
 2 disciplis weren togidre in the same place. And sodeynli  
 ther was maad a sown fro heuene, as of a greet wynde  
 3 comynge, and it fillide al the hous where thei saten. And  
 diuerse tungis as fier apperiden to hem, and it sat on ech of  
 4 hem. And alle weren fillid with the Hooli Goost, and thei  
 bigunnen to speke diuerse langagis, as the Hooli Goost gaf  
 5 to hem for to speke. And ther weren in Jerusalem dwellinge  
 Jewis, religiouse men, of ech nacioun that is vndur heuene.  
 6 And whanne this vois was maad, the multitude cam togidre,  
 and thei weren astonyed in thouzt, for ech man herde hem  
 7 spekinge in his langage. And alle weren astonyed, and  
 wondriden, and seiden togidre, Whether not alle these that  
 8 speken ben men of Galyle, and hou herden we ech man his  
 9 langage in which we ben borun? Parthi, and Medi, and Ela-  
 myte, and thei that dwellen at Mesopotami, Judee, and Cap-  
 10 dosie, and Ponte, and Asie, Frigie, and Pamfilie, Egipt, and  
 the parties of Libie, that is aboute Sirenen, and comelingis Rom-  
 11 ayns, and Jewis, and proselitis, men of Crete, and of Arabie,  
 we han herd hem spekyng in oure langagis the grete thingis  
 12 of God. And alle weren astonyed, and wondriden, and seiden  
 13 togidre, What wole this thing be? And othere scorneden,  
 14 and seiden, For these men ben ful of must. But Petre stood  
 with the enleuene, and reise vp his vois, and spak to hem,  
 3e Jewis, and alle that dwellen at Jerusalem, be this knowun  
 15 to 3ou, and with eris perseyue 3e my wordis. For not as 3e  
 wenen, these ben dronkun, whanne it is the thridde our of  
 16 the dai; but this it is, that was seid bi the prophete Jobel,  
 17 And it schal be in the laste daies, the Lord seith, Y schal  
 helde out my spirit on ech fleisch; and 3oure sones and  
 3oure douztris schulen prophesie, and 3oure 3onge men

schulen se visiouns, and 3oure eldris schulen dreme sweuenes.  
 18 And on my seruauntis and myn handmaidens in tho daies Y  
 schal schede out of my spirit, and thei schulen prophecie.  
 19 And Y schal 3yue grete wondris in heuene aboue, and signes  
 20 in erthe bynethe, blood, and fier, and heete of smoke. The  
 sunne schal be turned in to derknessis, and the moone in to  
 blood, bifor that the greet and the opyn dai of the Lord  
 21 come. And it schal be, ech man which euere schal clepe to  
 22 help the name of the Lord, schal be saaf. 3e men of Israel,  
 here 3e these wordis. Jhesu of Nazareth, a man preued of  
 God bifor 3ou bi vertues, and wondris, and tokenes, which  
 23 God dide bi hym in the myddil of 3ou, as 3e witen, 3e tur-  
 mentiden, and killiden hym bi the hoondis of wyckid men,  
 bi counseil determyned and bitakun bi the forknouwyng of  
 24 God. Whom God reiseide, whanne sorewis of helle weren  
 vnboundun, bi that that it was impossible that he were holdun  
 25 of it. For Daud seith of hym, Y sai3 afer the Lord bifore  
 me euermore, for he is on my ri3thalf, that Y be not mouyd.  
 26 For this thing myn herte ioiede, and my tunge made ful out  
 27 ioye, and more ouere my fleisch schal reste in hope. For  
 thou schalt not leuee my soule in helle, nethir thou schalt  
 28 3iue thin hooli to se corrupcioun. Thou hast maad knowun  
 to me the weies of lijf, thou schalt fille me in myrthe with thi  
 29 face. Britheren, be it leueful boddli to seie to 3ou of the  
 patriark Daud, for he is deed and biried, and his sepulcre  
 30 is among vs in to this dai. Therefore whanne he was a pro-  
 phete, and wiste, that with a greet ooth God hadde sworn to  
 hym, that of the fruyt of his leende schulde oon sitte on his  
 31 seete, he seyng afer spak of the resurreccioun of Crist, for  
 nether he was left in helle, nether his fleisch sai3 corrupcioun.  
 32 God reiseide this Jhesu, to whom we alle ben witnessis. Ther-  
 33 for he was enhaunsid bi the ri3thoond of God, and thorou3  
 the biheest of the Hooli Goost that he took of the fadir, he

34 schedde out this *spirit*, that 3e seen and heren. For Dauid  
 stiede not in to heuene; but he seith, The Lord seide to my  
 35 Lord, Sitte thou on my ri3t half, til Y putte thin enemyes a  
 36 stool of thi feet. Therfor moost certeynli wite al the hous of  
 Israel, that God made hym bothe Lord and Crist, this Jhesu,  
 37 whom 3e crucefieden. Whanne thei herden these thingis,  
 thei weren compunct in herte; and thei seiden to Petre and  
 38 othere apostlis, Britheren, what schulen we do? And Petre  
 seide to hem, Do 3e penaunce, and eche of 3ou be baptisid  
 in the name of Jhesu Crist, in to remissioun of 3oure synnes:  
 39 and 3e schulen take the 3ifte of the Hooli Goost. For the  
 biheest is to 3ou, and to 3oure sones, and to alle that ben fer,  
 40 which euer oure Lord God hath clepid. Also with othere  
 wordis ful many he witnesside to hem, and monestide hem,  
 and seide, Be 3e sau3d fro this schrewid generacioun.  
 41 Thanne thei that resseyueden his word weren baptisid, and  
 in that dai soulis weren encressid, aboute thre thousinde;  
 42 and weren lastyngge stabli in the teching of the apostlis, and  
 43 in comynyng of the breking of breed, and in preieris. And  
 drede was maad to ech man. And many wondris and signes  
 weren don bi the apostlis in Jerusalem, and greet drede was  
 44 in alle. And alle that bileueden weren togidre, and hadden  
 45 alle thingis comyn. Thei selden possessiouns and catel, and  
 departiden tho thingis to alle men, as it was nede to ech.  
 46 And ech dai thei dwelliden stabli with o wille in the temple,  
 and braken breed aboute housis, and token mete with ful out  
 47 ioye and sympleness of herte, and herieden togidre God,  
 and hadden grace to al the folk. And the Lord encreside  
 hem that weren maad saaf, ech dai in to the same thing.

## CAP. III.

1 AND Petre and Joon wenten vp in to the temple, at the  
 2 nynthe our of preiyng. And a man that was lame fro the

wombe of his modir, was borun, and was leid ech dai at the  
 3ate of the temple, that is seid feir, to axe almes of men that  
 3entriden in to the temple. This, whanne he say Petre and  
 Joon bigynnyng to entre in to the temple, preyede that he  
 4schulde take almes. And Petre with Joon bihelde on hym,  
 5and seide, Biholde thou in to vs. And he biheelde in to  
 hem, and hopide, that he schulde take sumwhat of hem.  
 6But Petre seide, Y haue nether siluer ne gold; but that that  
 Y haue, Y giue to thee. In the name of Jhesu Crist of  
 7Nazareth, rise thou vp, and go. And he took hym bi the  
 ri3thoond, and heuede hym vp; and anoon hise leggis and  
 8hise feet weren sowdid togidere; and he lippide, and stood,  
 and wandride. And he entride with hem in to the temple,  
 9and wandride, and lippide, and heriede God. And al the  
 10puple sai hym walkinge, and heriyng God. And thei  
 knewen hym, that he it was that sat at almes at the feire 3ate  
 of the temple. And thei weren fillid with wondryng, and  
 11stoniynge, in that thing that byfelde to hym. But whanne  
 thei sien Petre and Joon, al the puple ran to hem at the  
 porche that was clepid of Salomon, and wondriden greetli.  
 12And Petre si3, and answeride to the puple, Men of Israel,  
 what wondren 3e in this thing? ether what biholden 3e vs, as  
 by oure vertue ethir power we maden this man for to walke?  
 13God of Abraham, and God of Ysaac, and God of Jacob,  
 God of oure fadris, hath glorified his sone Jhesu, whom 3e  
 bitraiden, and denyeden bifor the face of Pilat, whanne he  
 14demede hym to be delyuered. But 3e denyeden the hooli  
 and the ri3tful, and axiden a mansleer to be 3ouun to 3ou.  
 15And 3e slown the maker of lijf, whom God reside fro deth,  
 16of whom we ben witnessis. And in the feith of his name he  
 hath confermyd this *man*, whom 3e seen and knowen; the  
 name of hym, and the feith that is bi him, 3af to this man  
 17ful heelthe in the si3t of alle 3ou. And now, britheren, Y



18 woot that bi vnwityng 3e diden, as also 3oure princis. But  
 God that bifor telde bi the mouth of alle profetis, that his  
 19 Crist schulde suffre, hath fillid so. Therfor be 3e repentaunt,  
 20 and be 3e conuertid, that 3oure synnes be don awei, that  
 whanne the tymes of refresching schulen come from the sict  
 21 of the Lord, and he schal sende thilke Jhesu Crist, that is  
 now prechid to 3ou. Whom it bihoueth heuene to resseyue,  
 in to the tymes of restitucioun of alle thingis, which the Lord  
 spak bi the mouth of hise hooli prophetis fro the world.  
 22 For Moises seide, For the Lord 3oure God schal reise to 3ou  
 a profete, of 3oure britheren; as me, 3e schulen here hym bi  
 23 alle thingis, what euer he schal speke to 3ou. And it schal  
 be, that eury man that schal not here the ilke profete, schal  
 24 be distried fro the puple. And alle prophetis fro Samuel and  
 25 aftirward, that spaken, telden these daies. But 3e ben the  
 sones of prophetis, and of the testament, that God ordeynede  
 to oure fadris, and seide to Abraham, In thi seed alle the  
 26 meynes of erthe schulen be blessid. God reise his some  
 first to 3ou, and sente hym blessyng 3ou, that ech man con-  
 uerte hym from his wickidnesse.

## CAP. IV.

1 AND while thei spaken to the puple, the preestis and magis-  
 tratis of the temple, and the Saduceis camen vpon hem, and  
 2 soreweden, that thei tau3ten the puple, and telden in Jhesu  
 3 the a3enrisyng fro deth. And thei leiden hondis on hem, and  
 puttiden hem in to warde in to the morewe; for it was thanne  
 4 euentid. But manye of hem that hadden herd the word,  
 bileueden; and the noumbre of men was maad fyue thou-  
 5 syndis. And amorewe it was don, that the princis of hem,  
 6 and eldre men and scribis weren gadirid in Jerusalem; and  
 Annas, prince of preestis, and Caifas, and Joon, and Ali-

saundre, and hou manye euere weren of the kynde of preestis.  
 7 And thei settiden hem in the myddil, and axiden, In what  
 8 vertue, ether in what name, han 3e don this thing? Thanne  
 Petre was fillid with the Hooli Goost, and seide to hem, Ye  
 9 pryncis of the puple, and 3e eldre men, here 3e. If we to dai  
 be demyd in the good dede of a sijk man, in whom this man  
 10 is maad saaf, be it knowun to 3ou alle, and to al the puple of  
 Israel, that in the name of Jhesu Crist of Nazareth, whom 3e  
 crucifieden, whom God reiseide fro deth, in this this man  
 11 stondith hool bifor 3ou. This is the stoon, which was re-  
 preued of 3ou bildinge, which is maad in to the heed of the  
 12 corner; and heelthe is not in ony othir. For nether other  
 name vndur heuene is 3ouun to men, in which it bihoueth vs  
 13 to be maad saaf. And thei sizzen the stidfastnesse of Petre  
 and of Joon, for it was foundun that thei weren men vn-  
 lettrid, and lewid men, and thei wondriden, and knewen hem  
 14 that thei weren with Jhesu. And thei sizzen the man that was  
 helid, stondege with hem, and thei myzten no thing azen-  
 15 seie. But thei comaundiden hem to go forth with out the  
 16 counsel. And thei spaken togidere, and seiden, What  
 schulen we do to these men? for the signe is maad knowun  
 bi hem to alle men, that dwellen at Jerusalem; it is opyn, and  
 17 we moun not denye. But that it be no more pupplischid in  
 to the puple, manasse we to hem, that thei speke no more in  
 18 this name to ony men. And thei clepiden hem, and de-  
 nounsiden to hem, that on no maner thei schulden speke,  
 19 nether teche, in the name of Jhesu. But Petre and Joon  
 answeriden, and seiden to hem, If it be rixtful in the sizt of  
 20 God to here 3ou rather than God, deme 3e. For we moten  
 21 nedis speke tho thingis, that we han sayn and herd. And  
 thei manassiden, and leften hem, and foundun not hou thei  
 schulden punische hem, for the puple; for alle men clarifieden  
 22 that thing that was don in that that was bifalle. For the man

was more than of fourty 3eer, in which this signe of heelthe  
 23 was maad. And whanne thei weren delyuerid, thei camen to  
 her *felowis*, and telden to hem, hou grete thingis the princis of  
 24 preestis and the eldre men hadden seid to hem. And whanne  
 thei herden, with oon herte thei reiseden vois to the Lord, and  
 seiden, Lord, thou that madist heuene and erthe, see, and alle  
 25 thingis that ben in hem, which seidist bi the Hooli Goost, bi  
 the mouth of oure fadir Dauid, thi child, Whi hethen men  
 gnastiden with teeth togidre, and the puplis thou3ten veyn  
 26 thingis? Kyngis of the erthe stoden ny3, and princis camen  
 27 togidre in to oon, a3ens the Lord, and a3ens his Crist. For  
 verili Eroude and Pounce Pilat, with hethene men, and puplis  
 of Israel, camen togidre in this citee a3ens, thin hooli child  
 28 Jhesu, whom thou anyntidist, to do the thingis, that thin  
 29 hoond and thi counsel demyden to be don. And now, Lord,  
 biholde in to the thretnyngis of hem, and graunte to thi ser-  
 30 uauntis to speke thi word with al trist, in that thing that thou  
 holde forth thin hond, that heelthis and signes and wondris  
 31 be maad bi the name of thin hooli sone Jhesu. And whanne  
 thei hadden preyed, the place was moued, in which thei  
 weren gaderid; and alle weren fillid with the Hooli Goost,  
 32 and spaken the word of God with trist. And of *al* the mul-  
 titude of men bileuyng was oon herte and oon wille; nether  
 ony man seide ony thingis of tho thingis that he weldide to  
 33 be his owne, but alle thingis weren comyn to hem. And  
 with greet vertu the apostlis 3eldiden witnessyng of the a3en-  
 rysyng of Jhesu Crist oure Lord, and greet grace was in alle  
 34 hem. For nether ony nedi man was among hem, for how  
 manye euere weren possessouris of feeldis, ether of housis.  
 thei seelden, and brou3ten the pricis of tho thingis that thei  
 35 seelden, and leiden bifor the feet of the apostlis. And  
 36 was departid to ech, as it was nede to ech. Forsothe Joseph  
 that was named Barsabas of apostlis, that is to seie, the son

37 of coumfort, of the lynage of Leuy, a man of Cipre, whanne he hadde a feeld, seelde it, and brouzte the prijs, and leide it bifor the feet of apostlis.

## CAP. V.

1 BUT a man, Anany bi name, with Safira, his wijf, seelde a  
 2 feeld, and defraudide of the prijs of the feeld; and his wijf  
 was witinge. And he brouzte a part, and leide bifor the feet  
 3 of the apostlis. And Petre seide to hym, Anany, whi hath  
 Sathanas temptid thin herte, that thou lye to the Hooli Goost,  
 4 and to defraude of the prijs of the feeld? Whethir it vnseld  
 was not thin; and whanne it was seld, it was in thi power?  
 Whi hast thou put this thing in thin herte? Thou hast not  
 5 lied to men, but to God. Anany herde these wordis, and  
 felde doun, and was deed. And greet drede was maad on  
 6 alle that herden. And zonge men risen, and mouyden hym  
 7 awei, and baren hym out, and birieden. And ther was maad  
 as a space of thre ouris, and his wijf knewe not that thing  
 8 that was don, and entride. And Petre answerde to hir,  
 Womman, seie to me, whether ze seelden the feeld for so  
 9 mych? And sche seide, 3he, for so mych. And Petre seide  
 to hyr, What bifelde to zou, to tempte the spirit of the Lord?  
 Lo! the feet of hem that han birieden thin hosebonde *ben* at  
 10 the dore, and thei schulen bere thee out. Anoon sche felde  
 doun at hise feet, and diede. And the zonge men entriden,  
 and founden hir deed, and thei baren hir out, and birieden to  
 11 hir hosebonde. And greet drede was maad in al the chirche,  
 12 and in to alle that herden these thingis. And bi the hoondis  
 of the apostlis signes and many wondris weren maad in the  
 puple. And alle weren of oon acord in the porche of Salo-  
 13 mon. But no man of othere durste ioyne hymself with hem,  
 14 but the puple magnyfiede hem. And the multitude of men

and of wymmen bileuyngē in the Lord was more encreessid,  
 15 so that thei brouzten out sike men in to stretis, and leiden  
 in litle beddis and couchis, that whanne Petre cam, nameli  
 the schadew of hym schulde schadewe ech of hem, and thei  
 16 schulden be delyuerid fro her syknessis. And the multitude  
 of citees niȝ to Jerusalem ran, bryngyngē sijk men, and that  
 weren trauelid of vnclene spiritis, whiche alle weren heclid.  
 17 But the prince of preestis roos vp, and alle that weren with  
 hym, that is the eresye of Saduceis, and weren fillid with  
 18 enuye; and leiden hondis on the apostlis, and puttiden hem  
 19 in the comyn warde. But the aungel of the Lord openyde bi  
 nyȝt the ȝatis of the prisoun, and ledde hem out, and seide,  
 20 Go ȝe, and stonde ȝe, and speke in the temple to the puple  
 21 alle the wordis of this lijf. Whom whanne thei hadden herd,  
 thei entriden eerli in to the temple, and tauȝten. And the  
 prince of preestis cam, and thei that weren with him, and  
 clepiden togidre the counsel, and alle the eldre men of the  
 children of Israel; and senten to the prisoun, that thei  
 22 schulden be brouȝt forth. And whanne the mynystris camen,  
 founden hem not, and for the prisoun was openyd, thei  
 23 turneden aȝen, and teelden, and seiden, We founden the  
 prisoun schit with al diligence, and the keperis stondyngē at  
 the ȝatis; but we opnedē, and founden no man ther ynne.  
 24 And as the maiestratis of the temple, and the princis of  
 preestis herden these wordis, thei doutiden of hem, what was  
 25 don. But a man cam, and teelde to hem, For lo! tho men  
 whiche ȝe han put in to prisoun, ben in the temple, and  
 26 stonden, and techen the puple. Thanne the magistrat wente  
 with the mynystris, and brouȝte hem with out violence; for  
 27 thei dredden the puple, lest thei schulden be stonyd. And  
 whanne thei hadden brouȝt hem, thei settiden hem in the  
 28 counsel; and the princes of prestis axiden hem, and seiden,  
 In comaundement we comaundiden ȝou, that ȝe schulden not

teche in this name, and lo ! 3e han fillid Jerusalem with 3oure  
teching, and 3e wolen bringe on vs the blood of this man.

29 And Petre answeride, and the apostlis, and seiden, It  
30 bihoueth to obeie to God, more than to men. God of oure  
fadris reside Jhesu, whom 3e slown, hangyng in a tre.  
31 God enhaunsid with his ri3thond this prince and sauour,  
that penaunce were 3yue to Israel, and remyssion of synnes.  
32 And we bea witnessis of these wordis, and the Hooli Goost,  
33 whom God 3af to alle obeischinge to him. Whanne thei  
herden these thingis, thei weren turmentid, and thouzten to  
34 sle hem. But a man roos in the counsel, a Farise, Gamaliel  
bi name, a doctour of the lawe, a worschiful man to al the  
puple, and comaundide the men to be put without forth for a  
35 while. And he seide to hem, 3e men of Israel, take tent to  
36 3ou silf on these men, what 3e schulen do. For bifore these  
daies Teodas, that seide hym silf to be sum man, to whom a  
noubre of men consentiden, aboute foure hundrid ; which  
was slayn, and alle that bileueden to hym, weren disparplit,  
37 and brouzt to nouzt. Aftir this, Judas of Galilee was in the  
daies of professioun, and turnyde awei the puple aftir hym ;  
and alle hou manye euere consentiden to hym, weren scatered,  
38 and he perischide. And now therfor Y seie to 3ou, departe  
3e fro these men, and suffre 3e hem ; for if this counsel  
39 ether werk is of men, it schal be vndon ; but if it is of God,  
3e moun not vndo hem, lest perauenture 3e be foundun to  
40 repugne God. And thei consentiden to him ; and thei  
clepiden togidere the apostlis, and denounsiden to hem,  
that weren betun, that thei schulden no more speke in the  
41 name of Jhesu, and thei leten hem go. And thei wenten  
ioiyng from the sijn of the counsel, that thei weren had worthi  
42 to suffre dispisyng for the name of Jhesu. But ech dai thei  
ceessiden not in the temple, and aboute housis, to teche and to  
preche Jhesu Crist.

## CAP. VI.

1 BUT in tho daies, whanne the noubre of disciplis en-  
 creesside, the Grekis grutchiden azens the Ebrews, for that  
 2 her widewis weren dispisid in euery daies mynstryng. And  
 the twelue clepiden togidere the multitude of disciplis, and  
 seiden, It is not ryztful, that we leeuen the word of God, and  
 3 mynystren to boordis. Therfor, britheren, biholde 3e men of  
 3ou of good fame, ful of the Hooli Goost and of wisdom,  
 4 whiche we schulen ordeyne on this werk; for we schulen be  
 5 bisi to preier, and preche the word of God. And the word  
 pleside bifor al the multitude; and thei chesiden Styuen.  
 a man ful of feith and of the Hooli Goost, and Filip, and  
 Procore, and Nycanor, and Tymon, and Parmanam, and  
 6 Nycol, a comelyng, a man of Antioche. Thei ordeyneden  
 these bifor the sixt of apostlis, and thei preyeden, and leiden  
 7 hoondis on hem. And the word of the Lord wexide, and the  
 noubre of the disciplis in Jerusalem was myche multiplied:  
 8 also myche cumpany of preestis obeiede to the feith. And  
 Steuen, ful of grace and of strengthe, made wondris and  
 9 grete signes in the puple. But summe rysen of the syna-  
 goge, that was clepid of Libertyns, and Cirenensis, and of  
 men of Alisaundre, and of hem that weren of Cilice and  
 10 of Asie, and disputiden with Steuene. And thei mixten not  
 11 withstonde the wisdom and the spirit, that spak. Thanne  
 thei priueli senten men, that schulden seie, that thei  
 herden hym seiynge wordis of blasfemye azens Moises and  
 12 God. And so thei moueden togidere the puple, and the  
 eldre men, and the scribis; and thei rannen togidre, and  
 13 token hym, and brouzten in to the counsel. And thei  
 ordeyneden false witnessis, that seiden, This man ceessith  
 14 not to speke wordis azens the hooli place, and the lawe. For  
 we herden hym seiynge, That this Jhesus of Nazareth schal

destrye this place, and schal chaunge the tradiciouns, whiche  
 15 Moyses bitook to us. And alle men that seten in the counsel  
 bihelden hym, and sayn his face as the face of an aungel.

## CAP. VII.

1 AND the prynce of prestis seide to Steuene, Whethir these  
 2 thingis han hem so? Which seide, Britheren and fadris,  
 here 3e. God of glorie apperide to oure fadir Abraham,  
 whanne he was in Mesopotamie, bifor that he dwelte in Car-  
 3 ram, and seide to hym, Go out of thi loond, and of thi  
 kynrede, and come in to the loond, which Y schal schewe to  
 4 thee. Thanne he wente out of the loond of Caldeis, and  
 dwelte in Carram. And fro thens aftir that his fader was  
 deed, he translatide him in to this loond, in which 3e dwellen  
 5 now. And he 3af not to hym eritage in it, nethir a paas  
 of a foot, but he bihi3te to 3yue hym it in to possessioun, and  
 6 to his seed aftir hym, whanne he hadde not a sone. And  
 God spak to hym, That his seed schal be comling in  
 an alien lond, and thei schulen make hem suget to ser-  
 uage, and schulen yuel trete hem, foure hundrid 3eris and  
 7 thritti; and Y schal iuge the folk, to which thei schulen  
 serue, seith the Lord. And after these thingis thei schulen  
 8 go out, and thei schulen serue to me in this place. And he  
 3af to hym the testament of circumcisioun; and so he  
 gendride Ysaac, and circumcidide hym in the eizt dai. And  
 Isaac gendride Jacob, and Jacob *gendride* the twelue patri-  
 9 arkis. And the patriarkis hadden enuye to Joseph, and  
 10 selden hym in to Egipt. And God was with hym, and de-  
 lyuerede hym of alle hise tribulaciouns, and 3af to hym grace  
 and wisdom in the sizt of Farao, king of Egipt. And he  
 11 ordeynede hym souereyn on Egipt, and on al his hous. And  
 hungur cam in to al Egipt, and Canaan, and greet tribula-  
 12 cioun; and oure fadris founden not mete. But whanne Jacob



hadde herd, that whete was in Egypt, he sente oure fadris  
 13 first. And in the secounde tyme Joseph was knowun of hise  
 14 britheren, and his kyn was maad knowun to Farao. And  
 Joseph sente, and clepide Jacob, his fadir, and al his kynrede,  
 15 seuenti and fyue men. And Jacob cam down in to Egypt,  
 16 and was deed, he and oure fadris; and thei weren translatid  
 in to Sichen, and weren leid in the sepulcre, that Abraham  
 bouzte bi prijs of siluer of the sones of Emor, the sone of  
 17 Sichen. And whanne the tyme of biheeste cam niȝ, which  
 God hadde knoulechid to Abraham, the puple waxede, and  
 18 multipliede in Egypt, til another kyng roos in Egypt, which  
 19 knewe not Joseph. This bigilide oure kyn, and turmentide  
 oure fadris, that thei schulden putte away her ȝonge childrea,  
 20 for thei schulden not lyue. In the same tyme Moyses was  
 borun, and he was louyd of God; and he was norischid thre  
 21 monethis in the hous of his fadir. And whanne he was  
 put out *in the flood*, the douȝter of Farao took hym vp, and  
 22 nurischide hym in to hir sone. And Moises was lerned in  
 al the wisdom of Egipcians, and he was myȝti in his wordis  
 23 and werkis. But whanne the tyme of fourti ȝeer was fillid to  
 hym, it roos vp in to his herte, that he schulde visite hise  
 24 britheren, the sones of Israel. And whanne he say a man  
 suffringe wronge, he vengide hym, and dide veniaunce for  
 hym that suffride the wronge, and he killide the Egipcian.  
 25 For he gesside that his britheren schulden vndurstonde, that  
 God schulde ȝyue to hem helthe bi the hoond of hym; but  
 26 thei vndurstoden not. For in the dai suynghe he apperide to  
 hem chidinge, and he acordide hem in pees, and seide, Men,  
 27 ȝe ben britheren; whi noyen ȝe ech othere? But he that  
 dide the wronge to his neiȝbore, puttide hym away, and seide,  
 28 Who ordeynede thee prince and domesman on vs? Whethir  
 thou wolt sle me, as ȝistirdai thou killidist the Egipcian?  
 29 And in this word Moises flei, and was maad a comeling

30 in the loond of Madian, where he bigat twei sones. And  
 whanne he hadde fillid fourti 3eer, an aungel apperide to hym  
 in fier of flawme of a buysch, in desert of the mount of Syna.  
 31 And Moises si3, and wondride on the si3t. And whanne he  
 neijede to biholde, the vois of the Lord was maad to hym,  
 32 and seide, Y am God of 3oure fadris, God of Abraham, God  
 of Ysaac, God of Jacob. Moises was maad tremblynge, and  
 33 durste not biholde. But God seide to hym, Do of the schoon  
 of thi feet, for the place in which thou stondist is hooli erthe.  
 34 Y seyngge say the turmentyng of my puple that is in Egipt,  
 and Y herde the mornyng of hem, and Y cam down to dely-  
 uere hem. And now come thou, and Y schal sende thee in  
 35 to Egipt. This Moises whom thei denyeden, seiynge, Who  
 ordeynede thee prince and domesman on vs? God sente  
 this prince and a3enbiere, with the hoond of the aungel, that  
 36 apperide to hym in the busch. This *Moises* ledde hem out,  
 and dide wondris and signes in the loond of Egipt, and in  
 37 the reed see, and in desert fourti 3eeris. This is Moises, that  
 seide to the sones of Israel, God schal reise to 3ou a profete  
 38 of 3oure bretheren, as me 3e schulen here him. This it is,  
 that was in the chirche in wildirnesse, with the aungel that  
 spak to hym in the mount of Syna, and with oure fadris;  
 39 which took words of lijf to 3yue to vs. To whom oure fadris  
 wolden not obeie, but puttiden hym awei, and weren turned  
 40 awei in hertis in to Egipt, seiynge to Aaron, Make thou to vs  
 goddis, that schulen go bifore vs; for to this Moyses that  
 ledde vs out of the lond of Egipt, we witen not what is don  
 41 to hym. And thei maden a calf in tho daies, and offriden  
 a sacrifice to the mawmet; and thei weren glad in the werkis  
 42 of her hondis. And God turnede, and bitook hem to serue  
 to the kny3thod of heuene, as it is writun in the book of pro-  
 fetis, Whether 3e, hous of Israel, offriden to me slayn sacri-  
 43 ficis, ether sacrificis, fourti 3eeris in desert? And 3e han take

the tabernacle of Moloc, and the sterre of 3oure god Renfam,  
 figuris that 3e han maad to worschipe hem; and Y schal  
 44 translate 3ou in to Babiloyn. The tabernacle of witnessing  
 was with oure fadris in desert, as God disposide to hem, and  
 spak to Moyses, that he schulde make it aftir the fourme that  
 45 he say. Which also oure fadris token with Jhesu, and  
 brou3ten in to the possessioun of hethene men, whiche God  
 puttide away fro the face of oure fadris, til in to the daies of  
 46 Daudid, that fonde grace anentis God, and axide that he  
 47 schulde fynde a tabernacle to God of Jacob. But Salomon  
 48 bildide the hous to hym. But the hij *God* dwellith not in  
 49 thingis maad bi hoond, as he seith bi the profete, Heuene is  
 a seete to me, and the erthe *is* the stool of my feet; what  
 hous schulen 3e bilde to me, seith the Lord, ether what place  
 50 is of my restyng? Whether myn hoond made not alle these  
 51 thingis? With hard nol, and vncircumcidid hertis and eris  
 3e withstoden eueremore the Hooli Goost; and as 3oure  
 52 fadris, so 3e. Whom of the profetis han not 3oure fadris  
 pursued, and han slayn hem that bifor telden of the comyng  
 of the ri3tful man, whos traitouris and mansleeris 3e weren  
 53 now? Whiche token the lawe in ordynaunce of aungels, and  
 54 han not kept *it*. And thei herden these thingis, and weren  
 dyuersli turmentid in her hertis, and grenneden with teeth  
 55 on hym. But whanne Steuene was ful of the Hooli Goost,  
 he bihelde in to heuene, and say the glorie of God, and  
 Jhesu stondinge on the ri3thalf of the vertu of God. And he  
 seide, Lo! Y se heuenes openyd, and mannus sone stond-  
 56 ynge on the ri3thalf of the vertu of God. And thei crieden  
 with a greet vois, and stoppiden her eris, and maden with  
 57 o wille an assau3t in to hym. And thei brou3ten hym out of  
 the citee, and stonyden. And the witnessis diden of her  
 clothis, bisidis the feet of a 3ong man, that was clepid Saule.  
 58 And thei stonyden Steuene, that clepide *God* to help, seiyng.

59 Lord Jhesu, resseyue my spirit. And he knelide, and criede with a greet vois, and seide, Lord, sette not to hem this synne. And whanne he hadde seid this thing, he diede.

## CAP. VIII.

1 BUT Saul was consentynge to his deth. And greet persecucioun was maad that dai in the chirche, that was in Jerusalem. And alle men weren scatered bi the cuntrees of Judee  
 2 and Samarie, outakun the apostlis. But good men birieden  
 3 Steuene, and maden greet mornyng on hym. But Saul greetli distruyede the chirche, and entryde bi housis, and drowe men and wymmen, and bitook hem in to prisoun.  
 4 And thei that weren scaterid, passiden forth, prechyng the  
 5 word of God. And Filip cam down in to a citee of Samarie,  
 6 and prechide to hem Crist. And the puple 3af tent to thes thingis that weren seid of Filip, with o wille herynge and  
 7 seyng the signes that he dide. For manye of hem that hadden vnclene spirits, crieden with a greet vois, and wenten  
 8 out. And manye sijk in the palsy, and crokid, weren heclid.  
 9 Therfor greet ioie was maad in that citee. But there was a man in that citee, whos name was Symount, a witche, that hadde disseyued the folc of Samarie, seiynge, that him silf  
 10 was sum greet man. Whom alle herkeneden, fro the leest to the moost, and seiden, This is the vertu of God, which is  
 11 clepid greet. And thei leueden hym, for long tyme he hadde  
 12 maddid hem with his witche craftis. But whanne thei hadden bileued to Filip, that prechide of the kingdom of God, men and wymmen weren baptisid in the name of Jhesu Crist.  
 13 And thanne also Symount him silf bileued; and whanne he was baptisid, he drou3 to Filip; and he sai also that signes and grete vertues weren don, he was astonyed, and wondride.  
 14 But whanne the apostlis that weren at Jerusalem, hadden herd

that Samarie hadde resseyued the word of God, thei senten to  
 15 hem Petre and Joon. And whanne thei camen, thei preiden  
 16 for hem, that thei schulden resseyue the Hooli Goost; for he  
 cam not 3it in to ony of hem, but thei weren baptisid oonli in  
 17 the name of the Lord Jhesu. Thanne thei leiden hoondis on  
 18 hem, and thei resseyueden the Hooli Goost. And whanne  
 Symount hadde seyn, that the Hooly Goost was 3ouun bi  
 leiyng on of the hoondis of the apostlis, and he proferide to  
 19 hem money, and seide, 3yue 3e also to me this power, that  
 whom euere Y schal leye on myn hoondis, that he resseyue  
 20 the Hooli Goost. But Petir seide to hym, Thi money be  
 with thee into perdicioun, for thou gessidist the 3ifte of God  
 21 schulde be had for monei. Ther is no part, ne sort to thee,  
 22 in this word, for thin herte is not ri3tful bifor God. Therfor  
 do thou penaunce for this wickidnesse of thee, and preie  
 God, if perauenture this thou3t of thin herte be for3ouun  
 23 to thee. For Y se that thou art in the gall of bitternesse  
 24 and in the boond of wickidnesse. And Symount answeride,  
 and seide, Preie 3e for me to the Lord, that no thing of these  
 25 thingis that 3e han seid, com on me. And thei witnessiden,  
 and spaken the word of the Lord, and 3eden 3en to Jerusa-  
 26 lem, and prechiden to many cuntrees of Samaritans. And an  
 aungel of the Lord spak to Filip, and seide, Ryse thou, and  
 go 3ens the south, to the weie that goith doun fro Jerusa-  
 lem in to Gasa; this is desert. And he roos, and wente  
 27 forth. And lo! a man of Ethiopie, a my3ti man seruaunt,  
 a 3elding of Candace, the queen of Ethiopiens, which was on  
 28 alle her richessis, cam to worschipe in Jerusalem. And he  
 turnede 3en, sittinge on his chare, and redinge Isaie, the pro-  
 29 fete. And the spirit seide to Filip, Ne3e thou, and ioyne thee to  
 30 this chare. And Filip ran to, and herde hym redyng Ysaie,  
 the prophete. And he seide, Gessist thou, whether thou vn-  
 31 dirstondist, what thingis thou redist? And he seide, How

may Y, if no man schewe to me? And he preiede Filip,  
 32 that he schulde come vp, and sitte with hym. And the place  
 of the scripture that he redde, was this, As a scheep he was  
 led to sleynge, and as a lomb bifor a man that scherith him is  
 33 dounb with out vois, so he openyde not his mouth. In  
 mekenesse his dom was takun vp; who schal telle out the  
 generacioun of hym? For his lijf schal be takun awei fro  
 34 the erthe. And the gelding answeride to Filip, and seide,  
 Y biseche thee, of what profete seith he this thing? of him  
 35 silf, ethir of ony othere? And Filip openyde his mouth,  
 36 and bigan at this scripture, and prechide to him Jhesu. And  
 the while thei wenten bi the weie, thei camen to a water.  
 And the gelding seide, Lo! watir; who forbedith me to be  
 37 baptisid? And Filip seide, If thou bileuest of al the herte, it  
 is leueful. And he answeride, and seide, Y bileue that Jhesu  
 38 Crist is the sone of God. And he comaundide the chare to  
 stonde stille. And thei wenten doun bothe into the watir,  
 39 Filip and the gelding, and *Filip* baptiside hym. And whanne  
 thei weren come vp of the watir, the spirit of the Lord  
 40 rauyschide Filip, and the gelding say hym no more. And  
 Filip was foundun in Azotus; and he passide forth, and  
 prechide to alle citees, til he cam to Cesarie.

## CAP. IX.

1 But Saul, 3it a blower of manassis and of betingis azens  
 2 the disciplis of the Lord, cam to the prince of preestis, and  
 axide of hym lettris in to Damask, to the synagogis; that if  
 he fond ony men and wymmyn of this lijf, he schulde lede  
 3 *hem* boundun to Jerusalem. And whanne he made his iour-  
 ney, it bifelde, that he cam ny3 to Damask. And sudenli  
 4 a list from heuene schoon aboute hym; and he fallide to the  
 erthe, and herde a vois seiynge to hym, Saul, Saul, what pur-

5 suest thou me? And he seide, Who art thou, Lord? And  
 he *seide*, Y am Jhesu of Nazareth, whom thou pursuest. It  
 6 is hard to thee, to kike azens the pricke. And he tremblide,  
 and wondride, and seide, Lord, what wolt thou that Y do?  
 7 And the Lord *seide* to hym, Rise vp, and entre in to the citee,  
 and it schal be seide to thee, what it bihoueth thee to do.  
 And tho men that wenten with hym, stoden astonyed; for  
 8 thei herden a vois, but thei sien no man. And Saul roos  
 fro the earth; and whanne hise i3en weren opened, he say no  
 thing. And thei drowen hym bi the hondis, and ledden *hym*  
 9 in to Damask. And he was thre daies not seyng; and he  
 10 eete not, nether drank. And a disciple, Ananye bi name, was  
 at Damask. And the Lord seide to hym in a visioun, Ananye.  
 11 And he seide, Lo! Y, Lord. And the Lord *seide* to hym,  
 Rise thou, and go in to a streete that is clepid Rectus; and  
 seke, in the hous of Judas, Saul bi name of Tharse. For lo!  
 12 he preieth; and he say a man, Ananye bi name, entringe and  
 13 leiynge on hym hoondis, that he resseyue sijt. And Ananye  
 answerde, Lord, Y haue herd of many of this man, how greete  
 14 yuelis he dide to thi seyntis in Jerusalem; and this hath power  
 of the princis of preestis, to bynde alle men that clepen  
 15 thi name to helpe. And the Lord seide to hym, Go thou, for  
 this is to me a vessel of chesing, that he bere my name bifore  
 16 hethene men, and kingis, and tofore the sones of Israel. For  
 Y schal schewe to hym, how grete thingis it bihoueth hym to  
 17 suffre for my name. And Ananye wente, and entride in to  
 the hous; and leide on hym his hondis, and seide, Saul  
 brothir, the Lord Jhesu sente me, that apperide to thee in the  
 weie, in which thou camest, that thou se, and be fulfillid with  
 18 the Hooli Goost. And anoon as the scalis felden fro hise  
 i3en, he resseyuede sijt. And he roos, and was baptisid.  
 19 And whanne he hadde takun mete, he was coumfortid. And  
 he was bi sum daies with the disciplis, that weren at Damask.

20 And anoon he entride in to the synagogis, and prechide the  
 21 Lord Jhesu, for this is the sone of God. And alle men that  
 herden hym, wondriden, and seiden, Whether this is not he  
 that impugned in Jerusalem hem that clepiden to help this  
 name? and hidir he cam for this thing, that he schulde leede  
 22 hem boundun to the princis of preestis? But Saul myche  
 more wexede strong, and confoundide the Jewis that dwelliden  
 23 at Damask, and affermyde that this is Crist. And whanne  
 manye daies weren fillid, Jewis maden a counsel, that thei  
 24 schulden sle hym. And the aspies of hem weren maad  
 knowun to Saul. And thei kepten the 3atis dai and nigt,  
 25 that thei schulden sle him. But hise disciplis token hym bi  
 nyzt, and delyuereden hym, and leeten him down in a leep  
 26 bi the wal. And whanne he cam in to Jerusalem, he assaiede  
 to ioyne hym to the disciplis; and alle dredden hym, and  
 27 leueden not that he was a disciple. But Barnabas took, and  
 ledde hym to the apostlis, and telde to hem, how in the weie  
 he hadde seyn the Lord, and that he spak to hym, and hou in  
 28 Damask he dide tristili in the name of Jhesu. And he was  
 with hem, and entride, and 3ede out in Jerusalem, and dide  
 29 tristili in the name of Jhesu. And he spak with hethene  
 men, and disputide with Grekis. And thei souzten to sle  
 30 hym. Which thing whanne the britheren hadden knowe,  
 thei ledden hym bi nyzt to Cesarie, and leten hym go to  
 31 Tarsis. And the chirche bi al Judee, and Galilee, and  
 Samarie, hadde pees, and was edefied, and walkide in the  
 drede of the Lord, and was fillid with coumfort of the Hooli  
 32 Goost. And it bifelde, that Petre, the while he passide  
 aboute alle, cam to the hooli men that dwelliden at Lidde.  
 33 And he foond a man, Eneas bi name, that fro eizte 3eer  
 34 he hadde leie in bed; and he was sijk in palsy. And Petre  
 seide to hym, Eneas, the Lord Jhesu Crist heele thee; rise  
 35 thou, and araye thee. And anoon he roos. And alle men



that dwelten at Lidde, and at Sarone, saien hym, whiche  
 36 weren conuertid to the Lord. And in Joppe was a dis-  
 ciplese, whose name was Tabita, that is to seie, Dorcas.  
 This was ful of good werkis and almesdedis, that sche dide.  
 37 And it bifelde in tho daies, that sche was sijk, and dide.  
 And whanne thei hadden waischun hir, thei leiden hir in  
 38 a soler. And for Lidda was ny3 Joppe, the disciplis herden  
 that Petre was thereynne, and senten twei men to hym, and  
 39 preieden, That thou tarie not to come to vs. And Petre  
 roos vp, and cam with hem. And whanne he was comun,  
 thei ledde hym in to the soler. And alle widewis stoden  
 aboute hym, wepyng, and schewyng cootis and clothis.  
 40 which Dorcas made to hem. And whanne alle men weren  
 put with out forth, Petre knelide, and preiede. And he  
 turnede to the bodi, and seide, Tabita, rise thou. And sche  
 openyde hir ȳzen, and whanne sche siz Petre, sche sat vp  
 41 aȳzen. And he took hir bi the hond, and reise hir. And  
 whanne he hadde clepid the hooli men and widewis, he  
 42 assignede hir alyue. And it was maad knowun bi al Joppe:  
 43 and many bileueden in the Lord. And it was maad, that  
 many daies he dwellide in Joppe, at oon Symount, a curious.

## CAP. X.

1 A MAN was in Cesarie, Cornelia bi name, a centurien of the  
 2 companie of knyztis, that is seid of Italie; a religious man  
 and dredinge the Lord, with al his meyne; doynge many  
 almesses to the puple, and preyng the Lord euere more.  
 3 This say in a visioun opinli, as in the nynthe oure of the dai,  
 an aungel of God entringe in to hym, and seiynge to hym.  
 4 Cornelia. And he bihelde hym, and was a dred, and seide.  
 Who art thou, Lord? And he seide to hym, Thi preieris  
 and thin almesdedis han stied vp in to mynde, in the sixt of

5 the Lord. And now sende thou men in to Joppe, and clepe  
 6 oon Symount, that is named Petre. This is herborid at a  
 man Symount, curiour, whos hous is bisidis the see. This  
 7 schal seie to thee, what it bihoueth thee to do. And whanne  
 the aungel that spak to hym, was gon awei, he clepide twei  
 8 weren at his bidding. And whanne he hadde told hem alle  
 9 these thingis, he sente hem in to Joppe. And on the dai  
 suyng, while thei maden iournei, and neizeden to the citee,  
 Petre wente vp in to the hiest place of the hous to preie,  
 10 aboute the sixte our. And whanne he was hungrid, he  
 wolde haue etc. But while thei maden redi, a rauysching of  
 11 spirit felde on hym; and he say heuene openyd, and a  
 vessel comynge doun, as a greet scheet with foure corneris, to  
 12 be lette doun fro heuene in to erthe, in which weren alle foure  
 footid beestis, and crepinge of the erthe, and volatilis of  
 13 heuene. And a vois was maad to hym, Rise thou, Petre, and  
 14 sle, and etc. And Petre seide, Lord, forbede, for Y neuer  
 15 ete ony comun thing and vnclene. And eft the secounde  
 tyme the vois was maad to him, That thing that God hath  
 16 clensid, seye thou not vnclene. And this thing was don bi  
 17 thries; and anoon the vessel was resseyued azen. And  
 while that Petre doutide with ynne hym silf, what the visioun  
 was that he say, lo! the men, that weren sent fro Corneli,  
 18 souzten the hous of Symount, and stoden at the zate. And  
 whanne thei hadden clepid, thei axiden if Symount, that is  
 19 named Petre, hadde there herbore. And while Petre thouzte  
 on the visioun, the spirit seide to hym, Lo! thre men seken  
 20 thee. Therfor ryse thou, and go doun, and go with hem,  
 21 and doute thou no thing, for Y sente hem. And Petre cam  
 doun to the men, and seide, Lo! Y am, whom ze seken;  
 22 what is the cause, for which ze ben come? And thei seiden,  
 Corneli, the centurien, a iust man, and dredinge God, and

hath good witnessyng of alle the folc of Jewis, took aunswere  
 of an hooli aungel, to clepe thee in to his hous, and to here  
 23 wordis of thee. Therfor he ledde hem inne, and resseyuede  
 in herbore; and that nyzt thei dwelliden with hym. And in  
 the dai suyng he roos, and wente forth with hem; and sum  
 of the britheren folewiden hym fro Joppe, *that thei be wil-*  
 24 *nessis to Petre.* And the other dai he entride in to Cesarie.  
 And Cornelie abood hem, with hise cousyns, and necessarie  
 25 freendis, that weren clepid togidere. And it was don, whanne  
 Petre was come ynne, Corneli cam metyng hym, and felle  
 26 down at hise feet, and worschipide *him.* But Petre reiseid  
 hym, and seide, Aryse thou, also Y my silf am a man, as  
 27 thou. And he spak with hym, and wente in, and foonde  
 28 many that weren come togidere. And he seide to hem, 3e  
 witen, how abhomynable it is to a Jewe, to be ioyned ether  
 to come to an alien; but God schewide to me, that no man  
 29 seye a man comyn, ethir vnclene. For which thing Y cam,  
 whanne Y was clepid, with out doutyng. Therfor Y axe 30,  
 30 for what cause han 3e clepid me? And Cornelie seide, To  
 dai foure daies in to this our, Y was preiyng and fastyng  
 in the nynthe our in myn hous. And lo! a man stood  
 31 bifore me in a whijt cloth, and seide, Cornelie, thi preier is  
 herd, and thin almesdedis ben in mynde in the sizt of God.  
 32 Therfor sende thou in to Joppe, and clepe Symount, that is  
 named Petre.; this is herborid in the hous of Symount cor-  
 iour, bisidis the see. This, whanne he schal come, schal  
 33 speke to thee. Therfor anoon Y sente to thee, and thou  
 didist wel in comyng to vs. Now therfor we alle ben present  
 in thi sizt, to here the wordis, what euer ben comaundid to  
 34 thee of the Lord. And Petre openyde his mouth, and seide,  
 In trewthe Y haue foundun, that God is no acceptor of per-  
 35 soones; but in eche folk he that dredith God, and worchith  
 36 ryztwisnesse, is accept to hym. God sente a word to the

children of Israel, schewinge pees bi Jhesu Crist; this is  
 37 Lord of alle thingis. 3e witen the word that is maad thorou  
 al Judee, and bigan at Galile, aftir the bapty m that Joon  
 38 prechide, Jhesu of Nazareth; hou God anoyntide hym with  
 the Hooli Goost, and vertu; which passide forth in doynge  
 wel, and heelynge alle men oppressid of the deuel, for God  
 39 was with hym. And we ben witnessis of alle thingis, whiche  
 he dide in the cuntrei of Jewis, and of Jerusalem; whom thei  
 40 slown, hangynge in a tre. And God reiseid this in the  
 thridde dai, and 3af hym to be maad knowun, not to al puple,  
 41 but to witnessis, bifor ordeyned of God; to vs that eeten and  
 42 drunken with hym, after that he roos a3en fro deth. And he  
 comaundide to vs to preche to the puple, and to witnesse,  
 that he it is, that is ordeyned of God domesman of the quyk  
 43 and of deede. To this alle prophetis beren witnessing, that  
 alle men that bileuen in hym, schulen resseyue remyssion of  
 44 synnes bi his name. And 3it while that Petre spak these  
 wordis, the Hooli Goost felde on alle that herden the word.  
 45 And the feithful men of circumcisioun, that camen with Petre,  
 wondriden, that also in to naciouns the grace of the Hooli  
 46 Goost is sched out. For thei herden hem spekyng in lan-  
 47 gaxis, and magnyfiynge God. Thanne Petre answeride,  
 Whether ony man may forbede watir, that these ben not  
 baptisid, that han also resseyued the Hooli Goost as we?  
 48 And he comaundide hem to be baptisid in the name of the  
 Lord Jhesu Crist. Thanne thei preieden hym, that he schulde  
 dwelle with hem sum daies.

## CAP. XI.

1 AND the apostlis, and the britheren that weren in Judee,  
 herden that also hethene men resseyueden the word of God,  
 2 and thei glorifieden God. But whanne Petre cam to Jeru-

salem, thei that weren of circumcisioun, disputiden aȝens  
 3 hym, and seiden, Whi entridist thou to men that han pre-  
 4 pucie, and hast eete with hem? And Petre bigan, and  
 5 expownede to hem bi ordre, and seide, Y was in the citee of  
 Joppe, and preiede, and Y sai in rauysching of my mynde a  
 visiou, that a vessel cam down, as a greet scheete with foure  
 coordis, and was sent down fro heuene; and it cam to me.  
 6 In to which Y lokinge biheld, and sai foure footid beestis of  
 the erthe, and beestis, and crepyng beestis, and volatils of  
 7 heuene. And Y herde also a vois that seide to me, Petre,  
 8 rise thou, and sle, and eete. But Y seide, Nay, Lord; for  
 comyn thing ether vnclene entride neuer in to my mouth.  
 9 And the vois answeride the secounde tyme fro heuene, That  
 10 thing that God hath clensid, seie thou not vnclene. And this  
 was don bi thries, and alle thingis weren resseyued aȝen in to  
 11 heuene. And lo! thre men anoon stood in the hous, in  
 12 which Y was; and thei weren sent fro Cesarie to me. And  
 the spirit seide to me, that Y schulde go with hem, and doute  
 no thing. Ȝhe, and these sixe britheren camen with me, and  
 13 we entriden in to the hous of the man. And he telde to vs,  
 how he say an aungel in his hous, stondinge and seiynge to  
 hym, Sende thou in to Joppe, and clepe Symount, that is  
 14 named Petre, which schal speke to thee wordis, in whiche  
 15 thou schalt be saaf, and al thin hous. And whanne Y hadde  
 bigunnun to speke, the Hooli Goost felle on hem, as in to vs  
 16 in the bigynnyng. And Y bithouȝte on the word of the  
 Lord, as he seide, For Joon baptiside in watir, but Ȝe schulen  
 17 be baptisid in the Hooli Goost. Therfor if God ȝaf to hem  
 the same grace, as to vs that bileueden in the Lord Jhesu  
 Crist, who was Y, that myȝte forbeede the Lord, that he ȝyue  
 not the Hooli Goost to hem that bileueden in the name of  
 18 Jhesu Crist? Whanne these thingis weren herd, thei helden  
 pees, and glorified God, and seiden, Therfor also to

19 hethene men God hath <sup>3</sup>ouun penaunce to lijf. And thei that  
 weren scaterid of the tribulacioun that was maad vndir  
 Steuene, walkiden forth to Fenyce, and to Cipse, and to  
 Antioche, and spaken the word to no man, but to Jewis  
 20 aloone. But sum of hem weren men of Cipse, and of Cire-  
 nen; whiche whanne thei hadde entride in to Antioche, thei  
 21 spaken to the Grekis, and prechiden the Lord Jhesu. And  
 the hond of the Lord was with hem, and myche noumbre of  
 22 men bileuyng was conuertid to the Lord. And the word  
 cam to the eris of the chirche, that was at Jerusalem, on  
 23 these thingis; and thei senten Barnabas to Antioche. And  
 whanne he was come, and sij the grace of the Lord, he  
 ioyede, and monestide alle men to dwelle in the Lord in  
 24 purpos of herte; for he was a good man, and ful of the  
 Hooli Goost, and of feith. And myche puple was encresid  
 25 to the Lord. And he wente forth to Tharsis, to seke Saul;  
 and whanne he hadde foundun hym, he ledde to Antioche.  
 26 And al a <sup>3</sup>eer thei lyueden ther in the chirche, and tauzten  
 myche puple, so that the disciplis weren namyd first at  
 27 Antioche cristen men. And in these daies profetis camen  
 28 ouer fro Jerusalem to Antioche. And oon of hem roos vp,  
 Agabus bi name, and signefiede bi the spirit a greet hungur  
 to comynge in al the world, which *hungur* was maad vndur  
 29 Claudius. And alle the disciplis purposiden, after that ech  
 hadde, for to sende in to mynysterie to britheren that dwell-  
 30 iden in Judee. Which thing also thei diden, and sente *ii* to  
 the eldre men, bi the hoondis of Barnabas and Saul.

## CAP. XII.

1 AND in the same tyme Eroude the king sente power, to  
 2 turmente sum men of the chirche. And he slowe bi swerd  
 3 James, the brothir of Joon. And he sij that it pleside to

Jewis, and keste to take also Petre ; and the daies of therf  
 4 looues weren. And whanne he hadde cau3te Petre, he sente  
 hym in to prisoun ; and bitook to foure quaternyouns of  
 knyztis, to kepe hym, and wolde afir pask bringe hym forth  
 5 to the puple. And Petre was kept in prisoun ; but preier  
 was maad of the chirche with out ceessing to God for hym.  
 6 But whanne Eroude schulde bringe hym forth, in that ny3t  
 Petre was slepinge bitwixe twei knyztis, and was boundun  
 with twei cheynes ; and the keperis bifor the dore kepten  
 7 the prisoun. And lo ! an aungel of the Lord stode ny3,  
 and li3t schoon in the prisoun hous. And whanne he hadde  
 smyte the side of Petre, he reise hym, and seide, Rise thou  
 swiftly. And anoon the cheynes felden down fro hise hoondis.  
 8 And the aungel seide to hym, Girde thee, and do on thin  
 hoosis. And he dide so. And he seide to hym, Do aboute  
 9 thee thi clothis, and sue me. And he 3ede out, and sude  
 hym ; and he wiste not that it was soth, that was don bi the  
 10 aungel ; for he gesside hym silf to haue sey a visioun. And  
 thei passiden the first and the secounde warde, and camen to  
 the iren 3ate that ledith to the citee, which anoon was opened  
 to hem. And thei 3eden out, and camen in to o street, and  
 11 anoon the aungel passide awei fro hym. And Petre turnede  
 a3en to hym silf, and seide, Now Y woot verili, that the Lord  
 sente his aungel, and delyueride me fro the hoond of Eroude.  
 12 and fro al the abiding of the puple of Jewis. And he bi-  
 helde, and cam to the hous of Marie, modir of Joon, that is  
 named Marcus, where many weren gaderid togidre, and  
 13 preiynge. And whanne he knockid at the dore of the 3ate,  
 14 a damysel, Rode bi name, cam forth to se. And whanne  
 sche knewe the vois of Petre, for ioeye sche openyde not the  
 15 3ate, but ran in, and telde, that Petre stood at the 3ate. And  
 thei seiden to hir, Thou maddist. But sche affermyde, that  
 16 it was so. And thei seiden, It is his aungel. But Petre

abood stille, and knockide. And whanne thei hadden opened  
 17 the dore, thei sayen hym, and wondriden. And he bekenyde  
 to hem with his hoond to be stille, and telde hou the Lord  
 hadde led hym out of the prisoun. And he seide, Telle 3e  
 to James and to the britheren these thingis. And he 3ede  
 18 out, and wente in to an othere place. And whanne the dai  
 was come, thèr was not lytil troubling among the knyztis,  
 19 what was don of Petre. And whanne Eroude hadde souzt  
 hym, and foonde not, aftir that he hadde made enqueryng of  
 the keperis, he comaundide hem to be brouzt to hym. And  
 he cam doun fro Judee in to Cesarie, and dwellide there.  
 20 And he was wroth to men of Tyre and of Sidon. And thei  
 of oon acord camen to hym, whanne thei hadden counseilid  
 with Bastus, that was the kingis chaumbirleyn, thei axiden  
 pees, for as myche that her cuntrees weren vitailid of hym.  
 21 And in a dai that was ordeyned, Eroude was clothid with  
 kyngis clothing, and sat for domesman, and spak to hem.  
 22 And the puple criede, The voicis of God, and not of man.  
 23 And anoon an aungel of the Lord smoot hym, for he hadde  
 not 3ouun onour to God ; and he was wastid of wormes, and  
 24 diede. And the word of the Lord waxide, and was multi-  
 25 plied. And Barnabas and Saul turneden a3en fro Jerusalem,  
 whanne the mynystrie was fillid, and token Joon, that was  
 named Marcus.

## CAP. XIII.

1 AND profetis and doctouris weren in the chirche that was  
 at Antioche, in which Barnabas, and Symount, that was  
 clepid Blac, and Lucius Cironense, and Manaen, that was the  
 2 soukyngge fere of Eroude tetrarke, and Saul *weren*. And  
 whanne thei mynystriden to the Lord, and fastiden, the Hooli  
 Goost seide to hem, Depart 3e to me Saul and Barnabas, in  
 3 to the werk to which Y haue takun hem. Thanne thei fast-



iden, and preieden, and leiden hondis on hem, and leten hem  
 4 go. But thei weren sent of the Hooli Goost, and wenten  
 forth to Seleucia, and fro thennus thei wenten bi boot to  
 5 Cipre. And whanne thei camen to Salamyne, thei prechiden  
 the word of God in the synagogis of Jewis; and thei hadden  
 6 also Joon in mynystrie. And whanne thei hadden walkid  
 bi al the ile to Pafum, thei founden a man, a witche, a false  
 7 profete, a Jewe, to whom the name was Bariesu, that was  
 with the proconsul Sergius Paule, a prudent man. This  
 clepide Barnabas and Poul, and desiride to here the word  
 8 of God. But Elymas witche withstoode hem; for his name  
 is expowned so; and he soujte to turne awei the pro-  
 9 consul fro bileue. But Saul, which *is seid* also Paul, was  
 10 fillid with the Hooli Goost, and bihelde in to hym, and seide,  
 A! thou ful of al gile, and al falsnesse, thou sone of the  
 deuel, thou enemye of al rjztwisenesse, thou leeuest not to  
 11 turne vpsodoun the rjztful weies of the Lord. And now lo!  
 the hoond of the Lord *is* on thee, and thou schalt be blynde,  
 and not seyng the sunne in to a tyme. And anoon myste  
 and derknesse felden down on hym; and he 3ede aboute,  
 12 and soujte hym that schulde 3yue hoond to hym. Thanne the  
 proconsul, whanne he hadde seyn the dede, bileuede, won-  
 13 dringe on the techyng of the Lord. And whanne fro  
 Pafum Poul hadde go bi a boot, and thei that weren with  
 hym, thei camen to Pergen of Pamfilie; but Joon departide  
 14 fro hem, and turnede a3en to Jerusalem. And thei 3eden  
 to Pergen, and camen to Antioche of Persidie; and thei  
 entriden in to the synagoge in the dai of sabatis, and saten.  
 15 And after the redyng of the lawe and of the prophetis, the  
 princis of the synagoge senten to hem, and seiden, Britheren.  
 if ony word of exortacioun to the puple is in 3ou, seie 3e.  
 16 And Poul roos, and with hoond baad silence, and seide.  
 17 Men of Israel, and 3e that dreden God, here 3e. God of the

puple of Israel chees oure fadris, and enhaunsid the puple,  
 whanne thei weren comelingis in the loond of Egipt, and  
 18 in an hiȝ arme he ledde hem out of it; and bi the tyme of  
 19 fourti ȝeeris he suffride her maneres in desert. And he  
 destriede seuene folkis in the loond of Canaan, and bi sort  
 20 departide to hem her lond, as aftir foure hundrid and fifti  
 ȝeeris. And aftir these thingis he ȝaf domesmen, to Samuel,  
 21 the profete. And fro that tyme thei axiden a kyng, and  
 God ȝaf to hem Saul, the sone of Cis, a man of the lynage  
 22 of Beniamyn, bi fourti ȝeeris. And whanne he was don  
 awei, he reiseid to hem David king, to whom he bar wit-  
 nessing, and seide, Y haue foundun David, the sone of  
 Jesse, a man aftir myn herte, which schal do alle my willis.  
 23 Of whos seed bi the biheest God hath led out to Israel  
 24 a sauoure Jhesu, whanne Joon prechide bifor the face of  
 his comyng the baptyſm of penaunce to al the puple of  
 25 Israel. But whanne Joon fillide his cours, he seide, Y am  
 not he, whom ȝe demen me to be; but lo! he cometh aftir  
 me, and Y am not worthi to doon of the schoon of hise feet.  
 26 Britheren, and sones of the kynde of Abraham, and whiche  
 that in ȝou dreden God, to ȝou the word of helthe is sent.  
 27 For thei that dwelliden at Jerusalem, and princis of it, that  
 knewen not this Jhesu, and the voicis of prophetis, that by  
 28 euery sabbat ben red, demyden, and filliden; and thei founden  
 in hym no cause of deth, and axiden of Pilat, that thei  
 29 schulden sle hym. And whanne thei hadden endid alle  
 thingis that weren writun of hym, thei token hym doun  
 30 of the tre, and leiden hym in a graue. And God reiseid  
 31 hym fro deth in the thridde dai; which was seyn bi mony  
 daies to hem that wenten vp togidere with hym fro Galilee,  
 in to Jerusalem, which ben til now his witnessis to the puple.  
 32 And we schewen to ȝou the biheest that was maad to oure  
 33 fadris; for God hath fulfillid this to her sones, and aȝenreised

Jhesu; as in the secounde salm it is writun, Thou art my  
 34 sone, to dai Y bigat thee. And he azenreide hym fro deth,  
 that he schulde not turne azen in to corrupcioun, seide thus,  
 For Y schal 3yue to 3ou the hooli trewe thingis of Dauid.  
 35 And therfor and on an othere stide he seith, Thou schalt  
 36 not 3yue thin hooli to se corrupcioun. But Dauid in his  
 generacioun, whanne he hadde mynystrid to the wille of God,  
 diede, and was leid with hise fadris, and say corrupcioun;  
 37 but he whom God reide fro deth, say not corrupcioun.  
 38 Therfor, britheren, be it knowun to 3ou, that bi hym re-  
 myssioun of synnes is teld to 3ou, fro alle synnes, of whiche  
 39 3e myzten not be iustified in the lawe of Moises. In this ech  
 40 man that belieueth, is iustified. Therfor se 3e, that it come  
 41 not to 3ou, that is biforeseid in the profetis, 3e dispiseris, se  
 3e, and wondre 3e, and be 3e scaterid abroad; for Y worche  
 a werk in 3oure daies, a werk that 3e schulen not bileue, if  
 42 ony man schal telle it to 3ou. And whanne thei 3eden out,  
 thei preieden, that in the sabat suyng thei schulden speke  
 43 to hem these wordis. And whanne the synagoge was left,  
 manye of Jewis and of comelingis worschypynge God sueden  
 Poul and Barnabas; that spaken, and counseliden hem, that  
 44 thei schulden dwelle in the grace of God. And in the sabat  
 suyng almost al the citee cam togidir, to here the word of  
 45 God. And Jewis sien the puple, and weren fillid with enuye,  
 and azenseiden these thingis that weren seyde of Poul, and  
 46 blasfemyden. Thanne Poul and Barnabas stidfastli seiden.  
 To 3ou it bihofte first to speke the word of God; but for 3e  
 putten it awei, and han demyd 3ou vnworthi to euerlastinge  
 47 lijf, lo! we turnen to hethen men. For so the Lord comaund-  
 ide vs, Y haue set thee in to lizt to hethen men, that thou  
 48 be in to helthe to the vtmost of erthe. And hethen men  
 herden, and ioieden, and glorifieden the word of the Lord:  
 and bileueden, as manye as weren bifore ordeyned to euer-

49 lastinge lijf. And the word of the Lord was sowun bi al  
 50 the cuntre. But the Jewis stiriden religiouse wymmen, and  
 onest, and the worthiest men of the citee, and stireden per-  
 secucioun aʒens Poul and Barnabas, and dryuen hem out of  
 51 her cuntreis. And thei schoken awei in to hem the duste  
 52 of her feet, and camen to Yconye. And the disciplis weren  
 fillid with ioye and the Hooli Goost.

## CAP. XIV.

1 BUT it bifelde at Yconye, that thei entriden togidir in to  
 the synagoge of Jewis, and spaken, so that ful greet mul-  
 2 titude of Jewis and Greekis bileueden. But the Jewis that  
 weren vnbileueful, reiseden persecucioun, and stiriden to  
 wraththe the soulis of hethene men aʒens the britheren; but  
 3 the Lord ʒaf soone pees. Therfor thei dwelliden myche  
 tyme, and diden tristili in the Lord, berynge witnessyng to  
 the word of his grace, ʒyuyng signes and wondris to be  
 4 maad bi the hondis of hem. But the multitude of the citee  
 was departid, and sum weren with the Jewis, and sum with  
 5 the apostlis. But whanne ther was maad an asaute of the  
 hethene men and the Jewis, with her princis, to turmenten  
 6 and to stonen hem, thei vndurstoden, and fledden togidere  
 to the citees of Licaonye, and Listris, and Derben, and into al  
 the cuntre aboute. And thei prechiden there the gospel, and  
 al the multitude was moued togider in the teching of hem.  
 7 Poul and Barnabas dwelten at Listris. And a man at Listris  
 was sijk in the feet, and hadde sete crokid fro his modris  
 8 wombe, which neuer hadde goen. This herde Poul spekinge;  
 and Poul biheld hym, and siʒ that he hadde feith, that he  
 9 schulde be maad saaf, and seide with a greet vois, Rise thou  
 10 vp riʒt on thi feet. And he lippide, and walkide. And the  
 puple, whanne thei hadde seyn that that Poul dide, residen her  
 vois in Licaon tunge, and seiden, Goddis maad lijk to men

11 ben comun down to vs. And thei clepiden Barnabas Jubiter,  
 12 and Poul Mercurie, for he was ledere of the word. And the  
 preest of Jubiter that was bifor the citee, brouzte boolis and  
 crownes bifor the 3atis, with puplis, and wolde haue maad  
 13 sacrifice. And whanne the apostlis Barnabas and Poul  
 herden this, thei to-renten her cootis; and thei skipten out  
 14 among the puple, and crieden, and seiden, Men, what don 3e  
 this thing? and we ben deedli men lijk 3ou, and schewen  
 to 3ou, that 3e be conuertid fro these veyn thingis to the  
 lyuyng God, that maad heuene, and erthe, and the see, and  
 15 alle thingis that ben in hem; which in generaciouns passid  
 16 suffride alle folkis to gon in to her owne weies. And 3it he  
 lefte not hym silf with out witnessing in wel doying, for he  
 3af reyns fro heuene, and times beringe fruyt, and fulfillide  
 17 3oure hertis with meete and gladnesse. And thei seiynge  
 these thingis, vnnethis swagiden the puple; that thei offriden  
 18 not to hem. But sum Jewis camen ouer fro Antioche and  
 Iconye, and counseilden the puple, and stonyden Poul, and  
 drowen out of the citee, and gessiden that he was deed.  
 19 But whanne disciplis weren comun aboute him, he roos, and  
 wente in to the citee; and in the dai suyng he wente forth  
 20 with Barnabas in to Derben. And whanne thei hadden  
 prechid to the ilk citee, and tauzte manye, thei turneden a3en  
 to Listris, and Iconye, and to Antioche; confermyng the  
 21 soulis of disciplis, and monestinge, that thei schulden dwelle  
 in feith, and seiden, That bi many tribulaciouns it behoueth  
 22 vs to entre in to the kingdom of heuenes. And whanne thei  
 hadden ordeined prestis to hem bi alle citees, and hadden  
 preied with fastyngis, thei bitoken hem to the Lord, in whom  
 23 thei bileueden. And thei passiden Persidie, and camen to  
 24 Pamfilie; and thei spaken the word of the Lord in Pergea,  
 25 and camen down in to Italie. And fro thennys thei wenten  
 bi boot to Antiochie, fro whennus thei weren takun to the

26 grace of God, in to the werk that thei filliden. And whanne  
 thei weren comun, and hadden gaderid the chirche, thei  
 telden hou grete thingis God dide with hem, and that he  
 27 hadde openyde to hethene men the dore of feith. And thei  
 dwelliden not a litil tyme with the disciplis.

## CAP. XV.

1 AND summe camen down fro Judee, and tauzten britheren,  
 That but 3e ben circumcidid after the lawe of Moises, 3e  
 2 moun not be maad saaf. Therfor whanne ther was maad  
 not a litil discencioun to Poul and Barnabas azens hem, thei  
 ordeyneden, that Poul and Barnabas, and summe othere of  
 hem, schulden go vp to the apostlis and preestis in Jeru-  
 3 salem, on this questioun. And so thei weren led forth of  
 the chirche, and passiden bi Fenyce and Samarie; and thei  
 telden the conuersacioun of hethene men, and thei maden  
 4 greet ioie to alle the britheren. And whanne thei camen to  
 Jerusalem, thei weren resseyued of the chirche and of the  
 apostlis, and of the eldre men, and telden, hou greet thingis  
 5 God dide with hem. But summe of the erise of Fariseis,  
 that bileueden, risen vp, and seiden, That it bihoueth hem  
 to be circumsidid, and to comaunde to kepe also the  
 6 lawe of Moises. And the apostlis and eldre men, camen  
 7 togidre, to se of this word. And whanne there was maad  
 a greet sekyng herof, Petre roos, and seide to hem, Brith-  
 8 eren, 3e witen, that of elde daies in 3ou God chees bi  
 my mouth hethene, to here the word of the gospel, and  
 9 3af to hem the Hooli Goost, as also to vs; and no thing  
 diuerside bitwixe vs and hem, and clenside the hertis of hem  
 10 bi feith. Now thanne what tempten 3e God, to putte a 3ok  
 on the necke of the disciplis, which nether we, nether oure  
 11 fadris mi3ten bere? But bi the grace of oure Lord Jhesu

12 Crist we bileuen to be saued, as also thei. And al the mul-  
 titude helde pees, and herden Barnaban and Poul, tellinge  
 hou grete signes and wondris God dide bi hem in hethene  
 13 men. And aftir that thei helden pees, James answeride, and  
 14 seide, Britheren, here 3e me. Symount telde, hou God  
 visitide, first to take of hethene men a puple to his name.  
 15 And the wordis of prophetis acorden to him, as it is writun,  
 16 Aftir this Y schal turne a3en, and bilde the tabernacle of  
 Dauid, that felle doun; and Y schal bilde a3en the cast  
 17 doun thingis of it, and Y schal reise it; that other men seke  
 the Lord, and alle folkis on which my name is clepid to  
 18 helpe; the Lorde doynge this thing, seith. Fro the world,  
 19 the werk of the Lord is knowun to the Lord. For which  
 thing Y deme hem that of hethene men ben conuertid to  
 20 God, to be not disesid, but to write to hem, that thei absteyne  
 hem fro defoulingis of maumetis, and fro fornicacioun, and  
 21 stranglid thingis, and blood. For Moyses of elde tymes hath  
 in alle citees hem that prechen him in synagogis, where bi  
 22 ech sabat he is red. Thanne it pleside to the apostlis, and  
 to the eldre men, with al the chirche, to chees men of hem,  
 and sende to Antioche, with Poul and Barnabas, Judas,  
 that was named Barsabas, and Silas, the firste men among  
 23 britheren; and wroten bi the hondis of hem, Apostlis and  
 eldre britheren to hem that ben at Antioche, and Sirie, and  
 24 Silice, britheren of hethene men, greting. For we herden  
 that summe wenten out fro vs, and trobliden 3ou with wordis,  
 and turneden vpsodoun 3oure soulis, to whiche men we  
 25 comaundiden not, it pleside to vs gaderid in to oon, to chese  
 men, and sende to 3ou, with oure most dereworthe Barnabas  
 26 and Poul, men that 3auen her lyues for the name of oure  
 27 Lord Jhesu Crist. Therfor we senten Judas and Silas, and  
 28 thei schulen telle the same thingis to 3ou bi wordis. For it is  
 seyn to the Hooly Goost and to vs, to putte to 3ou no thing

more of charge, than these nedeful thingis, that 3e absteyne  
 3ou fro the offrid thingis of maumetis, and blood stranglid,  
 and fornicacioun. Fro whiche 3e kepinge 3ou, schulen do wel.  
 Fare 3e wel. Therfor thei weren let go, and camen doun to  
 Antioche; and whanne the multitude was gaderid, thei token  
 the epistle; which whanne thei hadden red, thei ioyden on  
 the coumfort. And Judas and Silas and thei, for thei weren  
 prophetis, coumfortiden britheren, and confermyden with ful  
 many wordis. But afir that thei hadden be there a lytil  
 while, thei weren let go of britheren with pees, to hem that  
 hadden sent hem. But it was seyn to Silas, to dwelle there;  
 and Judas wente aloone to Jerusalem. And Poul and Bar-  
 nabas dwelten at Antioche, techinge and preching the word  
 of the Lord, with othere manye. But after summe daies,  
 Poul seide to Barnabas, Turne we a3en, and visite britheren  
 bi alle citees, in whiche we han prechid the word of the Lord,  
 hou thei han hem. And Barnabas wolde take with hym  
 Joon, that was named Marcus. But Poul preiede him, that  
 he that departide fro hem fro Pamfilie, and wente not with  
 hem in to the werk, schulde not be resseyued. And dis-  
 scioun was maad, so that thei departiden a twynny. And  
 Barnabas took Mark, and cam bi boot to Cipre. And Poul  
 chees Silas, and wente forth fro the britheren, and was bitakun  
 o the grace of God. And he wente bi Sirie and Silice, and  
 confermyde the chirche, comaundinge to kepe the heestis of  
 postlis and eldre men.

## CAP. XVI.

AND he cam in to Derben and Listram. And lo! a disciple  
 as there, bi name Timothe, the sone of a Jewesse cristen,  
 and of the fadir hethen. And britheren that weren in Listris  
 and Iconye, 3eldiden good witnessing to hym. And Poul  
 olde that this man schulde go forth with him, and he took,



and circumsidide hym, for Jewis that weren in the places.  
 4 For alle wisten, that his fadir was hethen. Whanne thei  
 passiden bi citees, thei bitoken to hem to kepe the techingis,  
 that weren demyd of apostlis and eldre men, that weren  
 5 at Jerusalem. And the chirches weren confermed in feith,  
 6 and encreseden in noumbre eche dai. And thei passiden  
 Frigie, and the cuntre of Galathi, and weren forbedun  
 of the Hooli Goost to speke the word of God in Asie.  
 7 And whanne thei camen in to Mysie, thei assaieden to go  
 in to Bithynye, and the spirit of Jhesu suffride not hem.  
 8 But whanne thei hadden passid bi Mysie, thei camen down  
 9 to Troade; and a visioun bi nyzt was schewid to Poul. But  
 a man of Macedonye that stode, preiede hym, and seide,  
 10 Go thou in to Macedonye, and helpe vs. And as he hadde  
 sei the visioun, anon we souzten to go forth in to Macedonye,  
 and weren maad certeyn, that God hadde clepid vs to preche  
 11 to hem. And we 3eden bi schip fro Troade, and camen  
 to Samatrachia with streijt cours; and the dai suyng to  
 12 Neapolis; and fro thennus to Filippis, that is the firste part  
 of Macedonye, the citee colonye. And we weren in this  
 13 citee summe daies, and spaken togidere. And in the dai  
 of sabotis we wenten forth with out the 3ate bisidis the flood,  
 where preier semyde to be; and we saten, and spaken to  
 14 wymmen that camen togidere. And a womman, Lidda bi  
 name, a purpusses of the cite of Tiatirens, worschippinge  
 God, herde; whos herte the Lord openyde to 3yue tente to  
 15 these thingis, that weren seid of Poul. And whanne sche  
 was baptisid and hir hous, sche preyede, and seide, If 3e han  
 demyd that Y am feithful to the Lord, entre 3e in to myn  
 16 hous, and dwelle. And sche constreynede vs. And it was  
 don, whanne we 3eden to preier, that a damysel that hadde  
 a spirit of diuynacioun, mette vs, which 3af greet wynnynge  
 17 to her lordis in dyuynynge. This suede Poul and vs, and

criede, and seide, These men ben seruauntis of the hiȝ God,  
 18 that tellen to ȝou the weie of helthe. And this sche dide  
 in many daies. And Poul sorewide, and turnede, and seide  
 to the spirit, Y comaunde thee in the name of Jhesu Crist,  
 that thou go out of hir. And he wente out in the same our.  
 9 And the lordis of hir sizen, that the hope of her wynnyng  
 wente awei, and thei token Poul and Silas, and ledden in to  
 o the dom place, to the princis. And thei brouȝten hem to the  
 magistratis, and seiden, These men disturblen oure citee, for  
 1 thei ben Jewis, and schewen a custom, which it is not leueful  
 2 to vs to resseyue, nether do, sithen we ben Romayns. And  
 the puple and magistratis runnen azens hem, and when thei  
 hadden to-rente the cootis of hem, thei comaundiden hem to  
 be betun with ȝerdis. And whanne thei hadden ȝouun to  
 hem many woundis, thei senten hem into prisoun, and  
 comaundiden to the kepere, that he schulde kepe hem dili-  
 gentli. And whanne he hadde take sicke a precept, he putte  
 hem into the ynnere prisoun, and streynede the feet of hem  
 in a tre. And at mydnyȝt Poul and Silas worschipe, and  
 heriden God; and thei that weren in keypyng herden hem.  
 And sudenli a greet erthe mouyng was maad, so that the  
 fundamentis of the prisoun weren moued. And anoon alle  
 the doris weren openyd, and the boondis of alle weren lousid.  
 And the kepere of the prisoun was awakid, and siȝ the ȝatis of  
 he prisoun openyd, and with a swerd drawun out he wolde  
 11 aue slawe hym silf, and gesside that the men that weren  
 boundun, hadden fled. But Poul criede with a greet vois, and  
 seide, Do thou noon harm to thi silf, for alle we ben here. And  
 he axide lizt, and entride, and tremblide, and felle doun to  
 12 Poul and to Silas at *her* feet. And he brouȝte hem with out  
 13 *orth*, and seide, Lordis, what bihoueth me to do, that Y be  
 maad saaf? And thei seiden, Bileue thou in the Lord Jhesu,  
 and thou schalt be saaf, and thin hous. And thei spaken

to hym the word of the Lord, with alle that weren in his  
 33 hous. And he took hem in the ilke our of the niȝt, and  
 waschide her woundis. And he was baptisid, and al his  
 34 hous anoon. And whanne he hadde led hem in to his  
 hous, he settide to hem a boord. And he was glad with al  
 35 his hous, and bileuede to God. And whanne dai was come,  
 the magistratis senten catchepollis, and seiden, Delyuere thou  
 36 tho men. And the kepere of the prisoun telde these wordis  
 to Poul, That the magistratis han sent, that ȝe be delyuered;  
 37 now therfor go ȝe out, and go ȝe in pees. And Poul seide  
 to hem, Thei senten vs men of Rome in to prisoun, that  
 weren betun openli and vndampned, and now priueli thei  
 bringen vs out; not so, but come thei hem silf, and delyuere  
 38 vs out. And the catchepollis telden these wordis to the  
 magistratis; and thei dredden, for thei herden that thei  
 39 weren Romayns. And thei camen, and bisechiden hem,  
 and thei brouȝten hem out, and preieden, that thei schulden  
 40 go out of the citee. And thei ȝeden out of the prisoun,  
 and entriden to Lidie. And whanne thei sizzen britheren,  
 thei coumfortiden hem, and ȝeden forth.

## CAP. XVII.

1 AND whanne thei hadden passid bi Amfipolis and Appol-  
 lonye, thei camen to Thessolonyk, where was a synagoge  
 2 of Jewis. And bi custom Poul entride to hem, and bi thre  
 3 sabatis he declaride to hem of scripturis, and openyde, and  
 schewide that it bihofte Crist to suffre, and rise aȝen fro  
 deth, and that this is Jhesus Crist, whom Y telle to 300.  
 4 And summe of hem bileueden, and weren ioyned to Poul  
 and to Silas; and a greet multitude of hethene men wor-  
 5 schipide God, and noble wymmen not a fewe. But the  
 Jewis hadden enuye, and token of the comyn puple summe  
 yuele men, and whanne thei hadden maad a cumpenye.

thei moueden the citee. And thei camen to Jasouns hous,  
 6 and souzten hem to brynge forth among the puple. And  
 whanne thei founden hem not, thei drowen Jasoun and  
 summe britheren to the princis of the citee, and crieden,  
 That these it ben, that mouen the world, and hidir thei  
 7 camen, whiche Jason resseyuede. And these alle don azens  
 the maundementis of the emperour, and seien, that Jhesu is  
 8 anothir king. And thei moueden the puple, and the princis  
 9 of the citee, herynge these thingis. And whanne satisfaccioun  
 was takun of Jason, and of othere, thei leten Poul and  
 10 Silas go. And anoon bi niȝt britheren leten Silas go in to  
 Beroan. And whanne thei camen thidur, thei entriden in to  
 11 the synagoge of the Jewis. But these weren the worthier  
 of hem that ben at Thessolonik, whiche resseyueden the word  
 with al desire, eche dai sekinge scripturis, if these thingis  
 hadden hem so. And manye of hem bileueden and of hethen  
 wymmen onest and men not a fewe. But whanne the Jewis  
 in Tessalonyk hadden knowe, that also at Bero the word of  
 God was prechid of Poul, thei camen thidir, mouynge and  
 disturblynge the multitude. And tho anoon britheren de-  
 lyuerden Poul, that he schulde go to the see; but Sylas and  
 Tymothe dwelten there. And thei that ledden forth Poul,  
 ledden hym to Atenes. And whanne thei hadden take  
 naundement of him to Silas and to Tymothe, that ful  
 12 niȝyngli thei schulden come to hym, thei wenten forth.  
 And while Poul abood hem at Atenys, his spirit was moued  
 13 in him, for he saiȝ the citee ȝouun to ydolatrie. Therfor he  
 disputide in the synagoge with the Jewis, and with men that  
 14 forschipiden God, and in the dom place, by alle daies to  
 15 em that herden. And summe Epeicureis, and Stoisens,  
 and filosofris disputiden with hym. And summe seiden,  
 16 That wole this sowere of wordis seie? And othere seiden,  
 17 He semeth to be a tellere of newe fendis; for he telde to

19 hem Jhesu, and the a3enrisyng. And thei token, and ledden  
 hym to Ariopage, and seide, Moun we wite, what is this  
 20 newe doctryne, that is seid of thee? For thou bringist ynne  
 summe newe thingis to oure eeris; therfor we wolen wite,  
 21 what these thingis wolen be. For alle men of Athenys and  
 comlingis herborid 3auen tent to noon other thing, but ether  
 22 to seie, ethir to here, sum newe thing. And Poul stood in  
 the myddil of Ariopage, and seide, Men of Athenys, bi alle  
 23 thingis Y se 3ou as veyn worschippers. For Y passide, and  
 si3 3oure maumetis, and foond an auter, in which was writun,  
 To the vnknowun God. Therfor which thing 3e vnknowynge  
 24 worschipen, this thing Y schew to 3ou. God that made the  
 world and alle thingis that ben in it, this, for he is Lord  
 of heuene and of erthe, dwellith not in templis maad with  
 25 hoond, nethir is worschupid bi mannus hoondis, nether hath  
 nede of ony thing, for he 3yueth lijf to alle men, and  
 26 brethinge, and alle thingis; and made of oon al the kinde  
 of men to enhabite on al the face of the erthe, determynynge  
 tymes ordeyned, and termes of the dwellynge of hem, to  
 27 seke God, if perauenture thei felen hym, ether fynden, thou3  
 he be not fer fro eche of 3ou. For in hym we lyuen, and  
 mouen, and ben. As also summe of 3oure poetis seiden,  
 29 And we ben also the kynde of hym. Therfor sithen we ben  
 the kynde of God, we schulen not deme, that godli thing  
 is lijk gold, and siluer, ethir stoon, ethir to grauyng of craft  
 30 and thou3t of man. For God dispisith the tymes of this  
 vnkunnyng, and now schewith to men, that alle euery where  
 31 doon penaunce; for that he hath ordeyned a dai, in which  
 he schal deme the world in equite, in a man in which he  
 ordeynede, and 3af feith to alle men, and reiseide hym fro  
 32 deth. And whanne thei hadden herd the a3enrysyng of deed  
 men, summe scorneden, and summe seiden, We schulen  
 33 here thee eft of this thing. So Poul wente out of the

34 myddil of hem. But summen drowen to hym, and bileueden. Among whiche Dynyse Aropagite *was*, and a womman, bi name Damaris, and othere men with hem.

## CAP. XVIII.

1 AFTIR these thingis Poul 3ede out of Atenes, and cam to  
 2 Corinthie. And he fonde a man, a Jewe, Aquila bi name,  
 of Ponte bi kynde, that late cam from Ytalie, and Priscille,  
 his wijf, for that Claudius comaundide alle Jewis to departe  
 3 fro Rome; and he cam to hem. And for he was of the  
 same craft, he dwellide with hem, and wrou3te; and thei  
 4 weren of roopmakeris craft. And he disputide in the syna-  
 goge bi ech sabat, puttynge among the name of the Lord  
 5 Jhesu; and he counselide Jewis and Grekis. And whanne  
 Silas and Tymothe camen fro Macedonye, Poul 3af bisynesse  
 to the word, and witnesside to the Jewis, that Jhesu is Crist.  
 6 But whanne thei a3enseiden and blasfemyden, he schoke awei  
 hise clothis, and seide to hem, 3oure blood *be* on 3oure heed;  
 Y schal be clene from hennus forth, and schal go to hethene  
 7 men. And he passide fro thennus, and entride in to the  
 hous of a iust man, Tite bi name, that worschipide God,  
 8 whos hous was ioyned to the synagoge. And Crispe, prince  
 of the synagoge, bileuede to the Lord, with al his hous.  
 And many of the Corinthies herden, and bileueden, and  
 9 weren cristened. And the Lord seide bi ny3t to Poul bi  
 a visioun, Nyle thou drede, but speke, and be not stille;  
 10 for Y am with thee, and no man schal be put to thee to  
 11 noye thee, for myche puple is to me in this citee. And he  
 dwellide there a 3eer and sixe monethis, techinge among hem  
 12 the word of God. But whanne Gallion was proconsul of  
 Acaye, Jewis risen vp with oo wille a3ens Poul, and ledden  
 13 hym to the doom, and seiden, A3ens the lawe this counselith  
 14 men to worschipe God. And whanne Poul bigan to opene

his mouth, Gallion seide to the Jewis, If there were ony  
 wickid thing, ether yuel trespas, 3e Jewis, riztli Y schulde  
 15 suffre 3ou; but if questiouns ben of the word, and of names  
 of 3oure lawe, bisee 3ou silf; Y wole not be domesman of  
 16 these thingis. And he droof hem fro the doom place.  
 17 And alle token Sostenes, prince of the synagoge, and  
 smoten him bifor the doom place; and no thing of these  
 18 was to charge to Gallion. And whanne Poul hadde abidun  
 many daies, he seide fare wel to britheren, and bi boot cam  
 to Syrie. And Priscille and Aquila camen with hym, whiche  
 hadden clippid his heed in Tencris; for he had a vow.  
 19 And he cam to Effesie, and there he lefte hem; and he zede  
 20 in to the synagoge, and disputide with Jewis. And whanne  
 thei preieden, that he schulde dwelle more time, he con-  
 21 sentide not, but he made fare wel, and seide, Eft Y schal  
 turne a3en to 3ou, if God wole; and he wente forth fro  
 22 Effesi. And he cam down to Cesarie, and he zede vp, and  
 23 grette the chirche, and cam down to Antiochie. And whanne  
 he hadde dwellide there sumwhat of time, he wente forth  
 walkinge bi rewe thorou the cuntrei of Galathie, and Frigie,  
 24 and confermyde alle the disciplis. But a Jewe, Apollo bi  
 name, a man of Alisaundre of kinde, a man eloquent, cam to  
 25 Effesie; *and he was myzti in scripturis*. This man was tauzt  
 the weie of the Lord, and was feruent in spirit, and spak  
 and tauzte diligentli tho thingis that weren of Jhesu, and  
 26 knew oonli the bapty m of Joon. And this man bigan to do  
 tristili in the synagoge. Whom whanne Priscille and Aquila  
 herden, thei token hym, and more diligentli expowndeden to  
 27 hym the weie of the Lord. And whanne he wolde go to  
 Acaie, britheren excitiden, and wroten to the disciplis, that  
 thei schulden resseyue hym; which whanne he cam, 3af  
 28 myche to hem that bileueden. For he greetli ouercam Jewis,  
 and schewide opynli bi scripturis, that Jhesu is Crist.

## CAP. XIX.

1 AND it bifelle, whanne Apollo was at Corinthi, that Poul  
 whanne he hadde go the hijer coostis, he cam to Efesie, and  
 2 foond summe of disciplis. And he seide to hem, Whethir 3e  
 that bileuen han resseyued the Hooli Goost? And thei  
 seiden to hym, But nether han we herd, if the Hooli Goost is.  
 3 And he seide, Therfor in what thing ben 3e baptisid? And  
 4 thei seiden, In the bapty m of Joon. And Poul seide, Joon  
 baptiside the puple in bapty m of penaunce, and tauzte, that  
 thei schulden bileue in hym that was to comynge after hym,  
 that is, in Jhesu. Whanne thei herden these thingis, thei  
 weren baptisid in the name of the Lord Jhesu. And whanne  
 Poul hadde leid on hem his hoondis, the Hooli Goost cam  
 in hem, and thei spaken with langagis, and profecieden. And  
 alle weren almost twelue men. And he 3ede in to the  
 synagoge, and spak with trist thre monethis, disputinge and  
 trefinge of the kingdom of God. But whanne summe weren  
 hardid, and bileueden not, and cursiden the weie of the  
 Lord bifor the multitude, he 3ede awei fro hem, and de-  
 partide the disciplis, and disputide in the scole of a myzti man  
 che dai. This was doon bi twei 3eeris, so that alle that  
 welliden in Asie herden the word of the Lord, Jewis and  
 ethene men. And God dide vertues not smale bi the hoond  
 of Poul, so that on sijk men the sudaries weren borun fro  
 is bodye, and sijknessis departiden fro hem, and wickid  
 spiritis wenten out. But also summe of the Jewis exorsisists  
 den aboute, and assaieden to clepe the name of the Lord  
 esu Crist on hem that hadden yuele spiritis, and seiden,  
 coniuere 3ou bi Jhesu, whom Poul prechith. And ther  
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16 ben 3e? And the man in which was the worste deuel, lippide  
 on hem, and hadde victorie of bothe, and was stronge azens  
 hem, that thei nakid and woundid fledden awei fro that hous.  
 17 And this thing was maad knowun to alle the Jewis and to  
 hethene men, that dwelliden at Effesie; and drede felle down  
 on hem alle, and thei magnyfieden the name of the Lord  
 18 Jhesu. And many men bileueden, and camen, knowlechinge  
 19 and tellynge her dedis. And manye of them that sieden  
 curiouse thingis, brouzten togidere bookis, and brenned  
 hem bifor alle men; and whanne the prices of tho weren  
 accountid, thei founden monei of fifti thousand pens; so  
 20 strongli the word of God waxide, and was confermyd. And  
 21 whanne these thingis weren fillid, Poul purposide in spirit,  
 aftir that Macedony was passid and Acaie, to go to Jeru-  
 salem, and seide, For aftir that Y schal be there, it bihoueth  
 22 me to se also Rome. And he sente in to Macedonye twey  
*men*, that mynystriden to hym, Tymothe, and Eraste, and he  
 23 dwellide for a tyme in Asie. And a greet troubling was  
 24 maad in that dai, of the weie of the Lord. For a man.  
 Demetrie bi name, a worcher in siluer, makide siluer housis  
 to Diane, and 3af to crafti men myche wynnyng; which he  
 25 clepide togidere hem that weren suche maner werkmens, and  
 seide, Men, 3e witen that of this craft wynnyng is to vs:  
 26 and 3e seen and heren, that this Poul counselith and turneth  
 awei myche puple, not oonli of Effesie, but almost of al  
 Asie, and seith, that thei ben not goddis, that ben maad with  
 27 hondis. And not oonli this part schal be in perel to vs,  
 to come in to reproof, but also the temple of the greet Dian  
 schal be accountid in to nou3t; 3he, and the maieste of  
 hir schal bigynne to be destried, whom al Asie and the  
 28 world worschipith. Whanne these thingis weren herd, thei  
 weren fillid with ire, and crieden, and seiden, Greet is the  
 29 Dian of Effesians. And the citee was fillid with confusioun,

and thei maden an asaut with oon wille in to the teaatre, and tooken Gayus and Aristark, men of Macedonye, felawis of Poul. And whanne Poul would haue entrid in to the peple, the disciplis suffriden not. And also summe of the princis of Asie, that weren hise freendis, senten to him, and preieden, that he schulde not 3yue hym silf in to the teatre. And othere men crieden othir thing; for the chirche was confusid, and many wisten not for what cause thei weren come togidere. But of the puple thei drowen awei oon Alisaundre, while Jewis puttiden hym forth. And Alisaundre axide with his hoond silence, and wolde 3elde a resoun to the puple. And as thei knewen that he was a Jew, o vois of alle men was maad, crynge as bi tweyn ouris, Greet Dian of Effesians. And whanne the scribe hadde ceessid the puple, he seide, Men of Effesie, what man is he, that knowith not, what the citee of Effesians is the worschipere of greet Dian, and of the child of Jubiter? Therfor whanne it may not be 3enseid to these thingis, it behoueth 3ou to be ceessid, and o do no thing folili; for 3e han brou3t these men, nethir acrolegeris, nethir blasfemynge 3oure goddesse. That if Demetrie, and the werk men that ben with hym, han cause 3ens ony man, there ben courtis, and domes, and iugis; acusen thei eche other. If 3e seken ou3t of ony othir thing, it may be assoylid in the lawful chirche. For whi we ben in perel, o be repreuyd of this daies dissencioun, sithen no man is liti, of whom we moun 3elde resoun of this rennyng togidre. And whanne he hadde seid this thing, he lete the puple go.

## CAP. XX.

AND aftir the noise ceesside, Poul clepide the disciplis, and onestide hem, and seide fare wel; and he wente forth, to go to Macedonye. And whanne he hadde walkid bi tho

coostis, and hadde monestid hem bi many wordis, he cam  
 3 to Greece. Where whanne he hadde be thre monethis, the  
 Jewis leiden aspies for hym, that was to saile in to Sirie;  
 4 and he hadde counsel to turne aȝen bi Macedonye. And  
 Sosipater of Pirri Boroense folowide hym; of Thessolony-  
 censes, Astirak, and Secoundus, and Gayus Derbeus, and  
 5 Tymothe; and Asians, Titicus and Trofimus. These for  
 6 thei wenten bifore, aboden vs at Troade. For we schippiden  
 aftir the daies of therf looues fro Filippis, and cam to hem  
 at Troade in fyue daies, where we dwelten seuene daies.  
 7 And in the first dai of the woke, whanne we camen to breke  
 breed, Poul disputide with hem, and schulde go forth in the  
 8 morew; and he drow along the sermoun til in to mydnyȝt.  
 And many laumpes weren in the soler, where we weren  
 9 gaderyd togidir. And a ȝong man, Euticus bi name, sat on  
 the wyndowe, whanne he was fallun in to an heuy sleep,  
 while Poul disputide long, al slepyng he felle down fro the  
 thridde stage; and he was takun vp, and was brouȝt deed.  
 10 To whom whanne Poul cam down, he lay on hym, and  
 biclippide, and seide, Nyle ȝe be troblid; for his soule is in  
 11 hym. And he wente vp, and brak breed, and eete, and spak  
 12 ynowȝ vnto the dai; and so he wente forth. And thei  
 brouȝten the childe a lyue, and thei weren coumfortid greetli.  
 13 And we wenten vp in to a schip, and schippiden in to Asson.  
 to take Poul fro thennus; for so he hadde disposid to make  
 14 iourney bi loond. And whanne he foond vs in Asson, we  
 15 token hym, and camen to Mitilene. And fro thennus we  
 schippiden in the dai suyng, and we camen aȝens Chyrum,  
 and another dai we hauenyden at Samum, and in the dai  
 16 suyng we camen to Mylete. And Poul purposide to schip  
 ouer to Efesi, lest ony taryng were maad to hym in Asië;  
 for he hiȝede, if it were possible to hym, that he schulde  
 17 be in the dai of Pentecost at Jerusalem. Fro Mylete he

sente to Effesi, and clepide the grettest men of birthe of the chirche. And whanne thei camen to hym, and weren togidir, he seide to hem, 3e witen fro the firste dai, in which Y cam in to Asie, hou with 3ou bi eche tyme Y was, seruyng to the Lord with al mekenesse, and mildnesse, and teeris, and temptaciouns, that felden to me of aspiyngis of Jewis; hou Y withdrowe not of profitable thingis to 3ou, that Y telde not to 3ou, and tauzte 3ou opynli, and bi housis; and Y witnesside to Jewis and to hethene men penaunce in to God, and feith in to oure Lord Jhesu Crist. And now lo! Y am boundun in spirit, and go in to Jerusalem; and Y knowe not what thingis schulen come to me in it, but that the Hooli Goost bi alle citees witnessith to me, and seith, that boondis and tribulaciouns at Jerusalem abiden me. But Y drede no thing of these, nether Y make my lijf preciousere han my silf, so that Y end my cours, and the mynsterie of the word, which Y resseyuede of the Lord Jhesu, to witness the gospel of the grace of God. And now lo! Y woot, that 3e schulen no more se my face, alle 3e bi whiche passide, prechyng the kingdom of God. Wherfor Y witness to 3ou this day, that Y am cleen of the blood of alle men. For Y fley not away, that Y telde not to 3ou alle the counsel of God. Take 3e tente to 3ou, and to al the pocke, in which the Hooli Goost hath set 3ou bischops, to rule the chirche of God, which he purchaside with his blood. I woot, that aftir my departyng, rauyschinge wolues schulen entre in to 3ou, and spare not the flok; and men spekinge hrewid thingis schulen rise of 3ou silf, that thei leden awei sciplis aftir hem. For which thing wake 3e, holdinge in hande that bi thre 3eer nyzt and dai Y ceesside not with pris monestinge ech of 3ou. And now Y bitake 3ou to God and to the word of his grace, that is myzti to edifie and 3yue eritage in alle that ben maad hooli. And of no man

Y coueitide siluer, and gold, ether cloth, as 3ou silf witen ;  
 34 for to tho thingis that weren nedeful to me, and to these  
 35 that ben with me, these hoondis mynystriden. Alle these  
 thingis Y schewide to 3ou, for so it bihoueth men trauelinge  
 to resseyue sike men, and to haue mynde of the word of  
 the Lord Jhesu ; for he seide, It is more blesful to 3yue,  
 36 than to resseyue. And whanne he hadde seid these thingis,  
 37 he knelide, and he preiede with alle hem. And greet weping  
 of alle men was maad ; and thei felden on the necke of  
 Poul, and kissiden hym, and sorewiden moost in the word  
 that he seide, for thei schulen no more se his face. And thei  
 ledden hym to the schip.

## CAP. XXI.

1 AND whanne it was don, that we schulden seile, and weren  
 passid awei fro hem, with streijt cours we camen to Choum,  
 and the day suyng to Rodis, and fro thennus to Patiram,  
 2 and fro thennus to Myram. And whanne we founden a schip  
 passinge ouer to Fenyce, we wenten vp in to it, and  
 3 sailden forth. And whanne we apperiden to Cipre, we lesten  
 it at the left half, and seiliden in to Sirie, and camen to Tire.  
 4 For there the schip schulde be vnchargid. And whanne we  
 foundun disciplis, we dwelliden there seuene daies ; whiche  
 seiden bi spirit to Poul, that he schulde not go vp to Jeru-  
 5 salem. And whanne the daies weren fillid, we 3eden forth,  
 and alle men with wyues and children ledden forth vs with  
 outen the citee ; and we kneliden in the see brenke, and we  
 6 preieden. And whanne we hadden maad fare wel togidre,  
 we wenten vp into the schip ; and thei turneden a3en in to  
 7 her owne places. And whanne the schip sailinge was fillid  
 fro Tire, we camen doun to Tolamayda, and whanne we  
 hadden gret wel the britheren, we dwelliden o dai at hem.  
 8 And another dai we 3eden forth, and camen to Cesarie.

And we entriden in to the hous of Filip euangelist, that was  
 soon of the seuene, and dwelliden at hym. And to hym  
 weren foure douȝtris, virgyns, that profecieden. And whanne  
 we dwelliden there bi summe daies, a profete, Agabus bi  
 name, cam ouer fro Judee. This whanne he cam to vs,  
 took the girdil of Poul, and boond togidere hise feet and  
 hoondis, and seide, The Hooli Goost seith these thingis,  
 Thus Jewis schulen bynde in Jerusalem the man, whos is  
 this girdil; and thei schulen bytake into hethene mennys  
 hoondis. Which thing whanne we herden, we preieden,  
 and thei that weren of that place, that he schulde not go  
 vp to Jerusalem. Thanne Poul answeride, and seide, What  
 doen ȝe, wepinge and turmentinge myn herte? For Y am  
 redi, not oonli to be boundun, but also to die in Jerusalem  
 for the name of the Lord Jhesu. And whanne we myȝten  
 not counseile hym, we weren stille, and seiden, The wille of  
 the Lord be don. And aftir these daies we weren maad redi,  
 and wenten vp to Jerusalem. And summe of the disciplis  
 camen with vs fro Cesarie, and ledden with hem a man,  
 fason of Cipre, an elde disciple, at whom we schulden be  
 verborid. And whanne we camen to Jerusalem, britheren  
 esseyueden vs wilfulli. And in the dai suyng Poul entride  
 with vs to James, and alle the eldre men weren gaderid.  
 Whiche whanne he hadde gret, he telde bi alle thingis, what  
 God hadde doon in hethene men, bi the mynsterie of hym.  
 And whanne thei herden, thei magnyfiden God, and seiden  
 to hym, Brothir, thou seest how many thousyndis ben in  
 Jewis, that han bileued to God, and alle ben loueris of the  
 we. And thei herden of thee, that thou techist departing  
 to Moises of thilk Jewis that ben bi hethene men, that seien,  
 at thei owen not circumcide her sones, nether owen to entre  
 custom. Therfor what is? It bihoueth that the multitude  
 me togidre; for thei schulen here, that thou art come.

23 Therfor do thou this thing, that we seien to thee. Ther ben  
 24 to vs foure men, that han a vow on hem. Take thou these  
 men, and halowe thee with hem; honge on hem, that thei  
 schauē her heedis; and that alle men wite, that the thingis  
 that thei herden of thee ben false, but that thou walkist, and  
 25 thi silf kepist the lawe. But of these that bileueden of  
 hethene men, we writen, demynge that thei absteyne hem  
 fro thing offrid to idols, and fro blood, and also fro stranglid  
 26 thing, and fro fornicacioun. Thanne Poul took the men,  
 and in the dai suyng he was purified with hem, and entride  
 in to the temple, and schewide the filling of daies of puri-  
 27 fying, til the offring was offrid for ech of hem. And whanne  
 seune daies weren endid, the Jewis that weren of Asie,  
 whanne thei saien him in the temple, stiriden al the puple.  
 28 and leyden hondis on hym, and crieden, Men of Israel, helpe  
 3e vs. This is the man, that aȝens the puple and the lawe  
 and this place techith euery where alle men, more ouer and  
 hath led hethene men in to the temple, and hath defoulid  
 29 this hooli place. For thei seyen Trofimus of Effesi in the  
 citee with hym, whom thei gessiden that Poul hadde brouȝt  
 30 in to the temple. And al the citee was moued, and a rennyng  
 togider of the puple was maad. And thei token Poul, and  
 drowen him out of the temple; and anoon the ȝatis weren  
 31 closid. And whanne thei souȝten to sle hym, it was teld  
 to the tribune of the cumpany of knyȝtis, that al Jerusalem  
 32 is confoundid. Which anoon took knyȝtis, and centuriens,  
 and ran to hem. And whanne thei hadden seen the tribune,  
 33 and the knyȝtis, thei ceessiden to smyte Poul. Thanne the  
 tribune cam, and cauȝte hym, and comaundide, that he were  
 boundun with twei cheynes; and axide, who he was, and  
 34 what he hadde don. But othere crieden other thing among  
 the puple. And whanne he miȝte knowe no certeyn thing  
 for the noise, he comaundide hym to be led in to the castels

And whanne Poul cam to the grees, it bifel that he was borun of kniztis, for strengthe of the puple. For the multitude of the puple sude hym, and criede, Take hym awei. And whanne Poul bigan to be led in to the castels, he seide to the tribune, Whether it is leueful to me, to speke ony thing to thee? And he seide, Kanst thou Greek? Whether thou art not the Egipcian, which bifor these daies mouedist a noise, and leddist out in to desert foure thousynde of men, mensleeris? And Poul seide to hym, For Y am a Jew, of Tharse of Cilicie, a citeseyn, which citee is not vnknowun. And Y preye thee, suffre me to speke to the puple. And whanne he suffride, Poul stood in the grees, and bikenede with the roond to the puple. And whanne a greet silence was maad, he spak in Ebrew tunge, and seide,

## CAP. XXII.

BRITHEREN and fadris, here ze what resoun Y zelde now to ou. And whanne sum herden that in Ebrew tunge he spak to hem, thei zauen the more silence. And he seide, Y am a man a Jew, borun at Tharse of Cilicie, nurischid and in his citee bisidis the feet of Gamaliel, tauzt bi the treuthe of dris lawe, a louyere of the lawe, as also ze alle ben to i. And Y pursuede this weie til to the deth, byndyng and takinge in to holdis men and wymmen, as the prince of aestis zeldith witnessyng to me, and alle the grettest in th. Of whom also Y took pistlis to britheren, and wente to Damask, to bring fro thennys men boundun in to Jerusalem, that thei schulden be peyned. And it was don, while ze dede, and neizede to Damask, at myddai sudeynli fro heene a greet plente of lijt schoon aboute me. And Y felde in to the erthe, and herde a voice fro heuene, seiyng to me, Saul, Saul, what pursuest thou me? It is hard to



8 thee to kike aȝens the pricke. And Y answeride, Who art  
 thou, Lord? And he seide to me, Y am Jhesu of Nazareth,  
 9 whom thou pursuest. And thei that weren with me sien but  
 the lizt, but thei herden not the vois of hym, that spak  
 10 with me. And Y seide, Lord, what schal Y do? And the  
 Lord seide to me, Rise thou, and go to Damask; and there  
 it schal be seid to thee, of alle thingis which it bihoueth thee  
 11 to do. And whanne Y saye not, for the clerete of that lizt,  
 Y was led bi the hond of felowis, and Y cam to Damask.  
 12 And a man, Ananye, that bi the lawe hadde wytnessyng of  
 13 alle Jewis dwellinge in Damask, cam to me, and stood niz,  
 and seide to me, Saul, brother, biholde. And Y in the same  
 14 our biheelde in to hym. And he seide, God of oure fadris  
 hath bifor ordeyned thee, that thou schuldist knowe the  
 wille of him, and schuldist se the riztful man, and here the  
 15 vois of his mouth. For thou schalt be his wisse to alle  
 16 men, of tho thingis that thou hast seyn and herd. And now,  
 what dwellist thou? Rise vp, and be baptisid, and waische  
 17 awei thi synnes, bi the name of hym clepid to help. And  
 it was don to me, as Y turnede aȝen in to Jerusalem, and  
 preyede in the temple, that Y was maad in rauysching of  
 18 soule, and Y siz him seiynge to me, Hiȝe thou, and go out  
 faste of Jerusalem, for thei schulen not resseyue thi wit-  
 19 nessing of me. And Y seide, Lord, thei witen, that Y was  
 closing togidir in to prisoun, and betinge bi synagogis hem  
 20 that bileueden in to thee. And whanne the blood of Steuene,  
 thi wisse, was sched out, Y stood niz, and consentide, and  
 21 kept the clothis of men that slowen hym. And he seide to  
 22 me, Go thou, for Y schal sende thee fer to naciouns. And  
 thei herden him til this word; and thei reiseden her vois,  
 and seiden, Take awei fro the erthe siche a maner man;  
 23 for it is not leueful, that he lyue. And whanne thei criede  
 and kesten awei her clothis, and threwen dust in to the air

the tribune comaundide hym to be led in to castels, and to be betun with scourgis, and to be turmentid, that he wiste, for what cause thei crieden so to him. And whanne thei hadden boundun hym with cordis, Poul seide to a centurien standinge niȝ to hym, Whether it is leueful to ȝou, to scourge a Romayn, and vndampned? And whanne this thing was herd, the centurien wente to the tribune, and telde to hym, and seide, What art thou to doynge? for this man is a citeseyn of Rome. And the tribune cam niȝ, and seide to hym, Seie thou to me, whether thou art a Romayn? And he seide, ȝhe. And the tribune answeride, Y with myche summe gat this fredom. And Poul seide, And Y was borun *a citeseyn of Rome*. Therfor anoon thei that schulden haue turmentid hym, departiden awei fro hym. And the tribune dredde, aftir that he wiste, that he was a citeseyn of Rome, und for he hadde boundun hym. But in the dai suyng he wolde wite more diligentli, for what cause he were accusid of the Jewis, and vnbounde hym, and comaundide prestis and al the counsel to come togidir. And he brouȝte forth Poul, and sette hym among hem.

## CAP. XXIII.

AND Poul bihelde in to the counsel, and seide, Britheren, *with* al good conscience haue lyued bifore God, til in to *is dai*. And Anany, prince of prestis, comaundide to men *at stoden* nyȝ hym, that thei schulden smyte his mouth. *hanne* Poul seide to hym, Thou whitid wal, God smyte *æe*; thou sittist, and demest me bi the lawe, and aȝens the *v* thou comaundist me to be smytun. And thei that stoden *, seiden*, Cursist thou the hizest prest of God? And Poul *de*, Britheren, Y wiste not, that he is prince of preestis; *it is* writun, Thou schalt not curse the prince of thi puple.

6 But Poul wiste, that o parti was of Saduceis, and the othere  
 of Fariseis; and he criede in the counsel, Britheren, Y am  
 a Farisee, the sone of Farisees; Y am demyd of the hope  
 7 and of the a3en rising of deed *men*. And whanne he hadde  
 seid this thing, dissencioun was maad bitwixe the Fariseis  
 8 and the Saduceis, and the multitude was departid. For  
 Saduceis seien, that no rysing a3en of deed men is, nether  
 aungel, nether spirit; but Fariseis knowlechen euer eithir.  
 9 And a greet cry was maad. And summe of Farisees rosen  
 vp, and fou3ten, seiynge, We fynden no thing of yuel in this  
 10 man; what if a spirit, ether an aungel spak to hym? And  
 whanne greet discencioun was maad, the tribune dredde, lest  
 Poul schulde be to-drawun of hem; and he comaundide  
 kny3tis to go doun, and to take hym fro the myddil of hem,  
 11 and to lede hym in to castels. And in the ni3t suyng the  
 Lord stood ni3 to hym, and seide, Be thou stidfast; for as  
 thou hast witnessid of me in Jerusalem, so it bihoueth thee  
 12 to wisse also at Rome. And whanne the dai was come.  
 summe of the Jewis gaderiden hem, and maden a vow, and  
 seiden, that thei schulden nether eete, ne drinke, til thei  
 13 slouen Poul. And there weren mo than fourti men, that  
 14 maden this sweryng togheder. And thei wenten to the princis  
 of prestis, and eldre men, and seiden, With deuocioun we  
 han a vowid, that we schulen not taste ony thing, til we sleen  
 15 Poul. Now therfor make 3e knowun to the tribune, with  
 the counsel, that he bringe hym forth to 3ou, as if 3e schulden  
 knowe sum thing more certeynli of hym; and we ben red  
 16 to sle hym, bifor that he come. And whanne the sone of  
 Poulis sister hadde herd the aspies, he cam, and entride in  
 17 to the castels, and telde to Poul. And Poul clepide to hym  
 oon of the centuriens, and seide, Lede this 3onge man up  
 18 the tribune, for he hath sum thing to schewe to hym. And  
 he took hym, and ledde to the tribune, and seide, Poul, that

boundun, preide me to lede to thee this 3onge man, that hath sum thing to speke to thee. And the tribune took his hoond, and wente with hym asidis half, and axide hym, What thing is it, that thou hast to schewe to me? And he seide, The Jewis ben acordid to preye thee, that to morewe thou brynge forth Poul in to the counsel, as if thei schulden enquire sum thing more certeynli of hym. But bileue thou not to hem; for mo than fourti men of hem asprien hym, which han a vowid, that thei schulen not eete nether drynke, til thei sleen hym; and now thei ben redi, abidinge thi biheest. Therfor the tribune lefte the 3onge man, and comaundide, that he schulde speke to no man, that he hadde maad these thingis knowun to hym. And he clepide togidre twei centuriens, and he seide to hem, Make 3e redi twei hundrid knyztis, that thei go to Cesarie, and horse men seuenti, and 3pere men twey hundrid, fro the thridde our of the nyzt. And make 3e redy an hors, for Poul to ride on, to lede hym saaf to Felix, the presydent. For the tribune dredde, lest he Jewis wolden take hym bi the weie, and sle hym, and aftirward he mi3te be chalengid, as he hadde take money. And wroot hym a pistle, conteynynge these thingis. Claudius Lisisias to the beste Felix, president, heelthe. This man that was take of the Jewis, and bigan to be slayn, Y cam vpon em with myn oost, and delyuerede hym fro hem, whanne Y knewe that he was a Romayn. And Y wolde wite the cause, which thei puttiden a3ens hym; and Y ledde hym to the counsel of hem. And Y foond, that he was accusid of questiouns of her lawe, but he hadde no cryme worthi the deeth, ethir boondis. And whanne it was teeld me of the spies, that thei arayden for hym, Y sente hym to thee, and warnede also the accuseris, that thei seie at thee. Fare wel. And so the knyztis, as thei weren comaundid, token Poul, and ledde hym bi nyzt into Antipatriden. And in the

dai suyngē, whanne the horsmen weren left, that schulden  
 33 go with hym, thei turneden aȝen to the castels. And whanne  
 thei camen to Cesarie, thei token the pistle to the president,  
 34 and thei setten also Poul byfore him. And whanne he hadde  
 red, and axide, of what prouynce he was, and knewe that  
 35 he was of Cilicie, Y schal here thee, he seide, whanne thin  
 accuseris comen. And he comaundide hym to be kept in  
 the moot halle of Eroude.

## CAP. XXIV.

1 AND aftir fyue daies, Ananye, prince of preestis, cam doun  
 with summe eldere men, and Terculle, a feir speker, which  
 2 wenten to the president aȝens Poul. And whanne Poul was  
 somened, Terculle bigan to accuse *hym*, and seide, Whanne  
 in myche pees we doon bi thee, and many thingis ben  
 3 amendid bi thi wisdom, euere more and euery where, thou  
 best Felix, we hart resseyued with al doying of thankings.  
 4 But lest Y tarie thee lengere, Y preie thee, schortly here vs  
 5 for thi mekenesse. We han foundun this wickid man stirynge  
 dissencioun to alle Jewis in al the world, and auctour of  
 6 dissencioun of the secte of Nazarene; and he also enforside  
 to defoule the temple; whom also we token, and wolden  
 7 deme, after oure lawe. But Lisias, the trybune, cam with  
 greet strengthe aboue, and delyuerede hym fro oure hoondis:  
 8 and comaundide hise accuseris to come to thee, of whom  
 thou demynge, maist knowe of alle these thingis, of whiche  
 9 we accusen hym. And Jewis putten to, and seiden, that  
 10 these thingis hadden hem so. And Poul answeride, whanne  
 the president grauntide hym to seie, Of mony ȝeeris Y knowe  
 thee, that thou art domesman to this folk, and Y schal do  
 11 ynnowȝ for me with good resoun. For thou maist knowe,  
 for to me ben not more than twelue daies, sithen Y cam vȝ

to worschipe in Jerusalem; and nether in the temple thei founden me disputinge with ony man, nether makynge concours of puple, nether in synagogis, nether in citee; nether thei moun preue to thee, of the whiche thingis thei now accusen me. But Y knowleche to thee this thing, that aftir the secte which thei seien eresie, so Y serue to God the fadir, and Y bileue to alle thingis that ben writun in the lawe and profetis; and Y haue hope in God, whiche also thei hem silf abiden, the a3enrisyng to comynge of iust men and wickid. In this thing Y studie with outen hirtyng, to haue concience to God, and to men euermore. But after many 3eeris, Y cam to do almes dedis to my folc, and offryngis, and auowis; in whiche thei founden me purified in the temple, not with company, nether with noise. And thei sauzten me, and thei crieden, and seiden, Take awei oure nemye. And summe Jewis of Asie, whiche it behofte to be now present at thee, and accuse, if thei hadden ony thing 3ens me, ether these hem silf seie, if thei founden in me ny thing of wickidnesse, sithen Y stonde in the counsel, ut oneli of this vois, by which Y criede stondynge among em, For of the a3enrisyng of deed men Y am demyd this dai of 3ou. Sothely Felix delayede hem, and knewe moost 3erteynli of the weie, and seide, Whanne Lisias, the tribune, shal come doun, Y schal here 3ou. And he comaundide a centurien to kepe hym, and that he hadde reste, nethir forbode ony man to mynystre of his owne thingis to him. And after summe dayes Felix cam, with Drussille his wijf, that was a Jewesse, and clepide Poul, and herde of him the th that is in Crist Jhesu. And while he disputide of twisnesse, and chastite, and of dom to comynge, Felix was maad tremblinge, and answerde, That perteneh now, ; but in tyme couenable Y schal clepe thee. Also he spide, that money schulde be 3ouun to hym of Poul; for

27 which thing eft he clepide hym, and spak with hym. And whanne twei 3eeris weren fillid, Felix took a successoure, Porcius Festus; and Felix wolde 3yue grace to Jewis, and lefte Poul boundun.

## CAP. XXV.

1 THERFOR whanne Festus cam in to the prouynce, aftir the  
 2 thridde dai he wente vp to Jerusalem fro Cesarie. And the  
 princis of prestis, and the worthieste of the Jewis wenten  
 3 to hym azens Poul; and preiden hym, and axiden grace  
 azens hym, that he schulde comaunde hym to be led to  
 Jerusalem; and thei settiden aspies to sle hym in the weie.  
 4 But Festus answerde, that Poul schulde be kept in Cesarie;  
 sotheli that he hym silf schulde procede more ausili. Therfor  
 5 he seide, Thei that in 3ou ben my3ti, come down togidere;  
 6 and if ony crime is in the man, accuse thei hym. And he  
 dwellede among hem no more than ei3te ether ten daies, and  
 cam down to Cesarie; and the tother dai he sat for domes-  
 7 man, and comaundide Poul to be brou3t. And whanne he  
 was brou3t forth, Jewis stoden aboute hym, whiche camen  
 down fro Jerusalem, puttynge azens hym many and greuouse  
 8 causis, whiche thei mi3ten not preue. For Poul 3eldide resoun  
 in alle thingis, That nether azens the lawe of Jewis, nether  
 azens the temple, nether azens the emperoure, Y synnede  
 9 ony thing. But Festus wolde do grace to the Jewis, and  
 answeride to Poul, and seide, Wolt thou gon vp to Jerusalem.  
 10 and there be demyd of these thingis bifore me? And Poul  
 seide, At the domplace of the emperour Y stonde, where it  
 bihoueth me to be demed. Y haue not noied the Jewis, as  
 11 thou knowist wel. For if Y haue noyed, ether don ony  
 thing worthi deth, Y forsake not to die; but if no thing of  
 tho is, that thei accusen me, no man may 3yue me to hem.  
 12 Y appele to the emperour. Thanne Festus spak with the

counsel, and answerde, To the emperoure thou hast appelid,  
 13 to the emperoure thou schalt go. And whanne summe daies  
 weren passid, Agrippa kyng, and Beronyce camen doun to  
 4 Cesarie, to welcome Festus. And whanne thei dwelliden  
 there many daies, Festus schewide to the king of Poul, and  
 5 seide, A man is left boundun of Felix, of which, whanne  
 Y was at Jerusalem, princis of preestis and the eldre men  
 of Jewis camen to me, and axiden dampnacioun azens hym.  
 6 To whiche Y answeride, That it is not custom to Romayns,  
 to dampne ony man, bifore that he that is accusid haue hise  
 accuseris present, and take place of defending, to putte awei  
 the crymes, that ben putte azens *hym*. Therfor whanne thei  
 camen togidere hidir, withouten ony delaye, in the dai suyng  
 Y sat for domesman, and comaundide the man to be brouzt.  
 And whanne hise accuseris stoden, thei seiden no cause, of  
 whiche thingis Y hadde suspicioun of yuel. But thei hadden  
 azens hym summe questiouns of her veyn worschipping, and  
 of oon Jhesu deed, whom Poul affermyde to lyue. And  
 Y doutide of siche maner questioun, and seide, Whether he  
 wolde go to Jerusalem, and ther be demyd of these thingis?  
 But for Poul appellede, that he schulde be kept to the  
 knowing of the emperoure, Y comaundide him to be kept,  
 til Y sende hym to the emperoure. And Agrippa seide to  
 Festus, Y my silf wolde here the man. And he seide, To  
 norew thou schalt here hym. And on the tother day,  
 vhanne Agrippa and Beronyce camen with greet desire, and  
 entriden in to the auditorie, with tribunes and the principal  
 nen of the citee, whanne Festus bad, Poul was brouzt.  
 And Festus seide, King Agrippa, and alle men that ben  
 with vs, 3e seen this man, of which al the multitude of Jewis  
 reyede me at Jerusalem, and axide, and criede, that he schulde  
 be no lenger. But Y foond, that he hadde don no thing  
 worthy of deth; and Y deme to sende *hym* to the emperoure,



26 for he appelle this thing. Of which man Y haue not  
 certeyne, what thing Y schal write to the lord. For which  
 thing Y brouzte hym to 3ou, and moost to thee, thou king  
 Agrippa, that whanne axing is maad, Y haue what Y schal  
 27 write. For it is seyn to me with out resoun, to sende  
 a boundun man, and not to signifie the cause of hym.

## CAP. XXVI.

1 AND Agrippa seide to Poul, It is suffrid to thee, to speke  
 for thi silf. Thanne Poul helde forth the hoond, and bigan  
 2 to 3elde resoun. Of alle thingis, in whiche Y am accusid  
 of the Jewis, thou king Agrippa, Y gesse me blessid at thee,  
 3 whanne Y schal defende me this dai; moost for thou knowist  
 alle thingis that ben among Jewis, customes and questionis.  
 4 For which thing, Y biseche, here me pacientli. For alle  
 Jewis that bifor knewen me fro the bigynnyng, knewen  
 my lijf fro 3ongthe; that fro the bigynnyng was in my folc  
 5 in Jerusalem, if thei wolen bere witnessing, that bi the moost  
 6 certeyn sect of oure religioun, Y lyuede a Farisee. And  
 now for the hope of repromyscioun, that is maad to oure  
 7 fadris of God, Y stonde suget in dom; in which *hope* oure  
 twelue lynagis seruyng nigt and dai hopen to come; of  
 8 which hope, sir king, Y am accusid of the Jewis. What  
 vnbileueful thing is demed at 3ou, if God reisith deed men?  
 9 And sotheli Y gesside, that Y ouzte do many contrarie thingis  
 10 azens the name of Jhesu Nazarene. Which thing also Y dide  
 in Jerusalem, and Y encloside manye of the seyntis in  
 prisoun, whanne Y hadde take powere of the princis of  
 preestis. And whanne thei weren slayn, Y brouzte the  
 11 sentence. And bi alle synagogis ofte Y punyschide hem.  
 and constreynede to blasfeme; and more Y wex wood azens  
 12 hem, and pursuede in to alien citees. In whiche, the while

Y wente to Damask, with power and suffring of princis of  
 3 preestis, at myddai, in the weie Y say, sir king, that fro  
 heuene lizt schynede aboute me, passing the schynyng of  
 the sunne, and aboute hem that weren togidir with me.  
 4 And whanne we alle hadden falle doun in to the erthe,  
 Y herde a vois seiynge to me in Ebrew tunge, Saul, Saul,  
 what pursuest thou me? it is hard to thee, to kicke azens the  
 ; pricke. And Y seide, Who art thou, Lord? And the Lord  
 ; seide, Y am Jhesus, whom thou pursuest. But rise vp, and  
 stooned on thi feet. For whi to this thing Y apperide to  
 thee, that Y ordeyne thee mynystre and wittenesse of tho  
 thingis that thou hast seyn, and of tho in whiche Y schal  
 schewe to thee. And Y schal delyuere thee fro puplis and  
 folkis, to whiche now Y sende thee, to opene the izen of hem,  
 that thei ben conuertid fro derknesse to lizt, and fro power  
 of Sathnas to God, that thei take remyssion of synnes,  
 and part among seyntis, bi feith that is in me. Wherfor,  
 sir kyng Agrippa, Y was not vnbeleueful to the heuenli  
 visioun; but Y tolde to hem that been at Damask first, and  
 at Jerusalem, and bi al the cuntre of Judee, and to hethene  
 men, that thei schulden do penaunce, and be conuertid to  
 God, and do worthi werkis of penaunce. For this cause Jewis  
 oken me, whanne Y was in the temple, to sle me. But  
 I was holpyn bi the helpe of God in to this dai, and stonde,  
 wittenninge to lesse and to more. And Y seye no thing  
 illis than whiche thingis the prophetis and Moises spaken  
 that schulen come, if Crist is to suffre, if he is the firste of  
 the azenrising of deed men, that schal schewe lizt to the  
 people and to hethene men. Whanne he spak these thingis,  
 and zeldide resoun, Festus seide with greet vois, Poul, thou  
 addist; many lettris turnen thee to woodnesse. And Poul  
 seide, Y madde not, thou beste Festus, but Y speke out the  
 wordis of treuthe and of sobernesse. For also the king, to

whom Y speke stidfastli, woot of these thingis ; for Y deme, that no thing of these is hid fro hym ; for nether in a cornere  
 27 was ouzt of these thingis don. Bileuest thou, king Agrippa,  
 28 to prophetis ? Y woot that thou bileuest. And Agrippa  
 seide to Poul, In litil thing thou counseilist me to be maad  
 29 a cristen man. And Poul *seide*, Y desire anentis God, bothe  
 in litil and in greet, not oneli thee, but alle these that heren  
 30 to dai, to be maad sich as Y am, outakun these boondis. And  
 the kyng roos vp, and the president, and Beronyce, and thei  
 31 that saten niȝ to hem. And whanne thei wenten awei, thei  
 spaken togider, and seiden, That this man hath not don  
 32 ony thing worthi deth, nether boondis. And Agrippa seide  
 to Festus, This man miȝt be delyuerid, if he hadde not  
 appeld to the emperour.

## CAP. XXVII.

1 BUT as it was demed hym to schippe into Ytalie, thei  
 bitoken Poul with othere kepers to a centurien, bi name  
 2 Julius, of the cumpeny of knyȝtis of the emperoure. And  
 we wenten vp in to the schip of Adrymetis, and bigunnen  
 to seile, and weren borun aboute the placis of Asie, while  
 Aristark of Macedonye, Tessalonycence, dwellide stille with vs.  
 3 And in the dai suyng, we camen to Sydon ; and Julius  
 tretyde curteisli Poul, and suffride to go to frendis, and do  
 4 his nedis. And whanne we remouede fro thennus, we  
 vndurseiliden to Cipre, for that wyndis weren contrarie.  
 5 And we seiliden in the see of Silicie and Pamfilie, and  
 6 camen to Listris, that is Licie. And there the centurien  
 foond a schip of Alisaundre, seilinge in to Ytalie, and putide  
 7 vs ouer in to it. And whanne in many daies we seilden  
 slowli, and vnnethe camen aȝens Guydum, for the winde  
 8 lettide vs, we seiliden to Crete, bisidis Salomona. And

vnethe we seilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was niȝ. And whanne miche time was passid, and whanne seiling thanne was not sikir, for that fasting was passid, Poul coumfortide hem, and seide to hem, Men, Y se that seiling bigynneth to be with wrong and myche harm, not oonli of charge and of the schip, but also of oure lyues. But the centurien bileuede more to the gouernour, and to the lord of the schip, thanne to these thingis that weren seid of Poul. And whanne the hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennus, if on ony maner thei miȝten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik, and to Corum. And whanne the south blew, thei gessiden hem to holde purpos; and whanne thei hadden removed fro Asson, thei seiliden to Crete. And not aftir miche, the wynde Tifonyk, that is clepid north eest, was aȝens it. And whanne the schip was rauyschid, and myȝte not enforse aȝens the wynde, whanne the schip was ȝouun to the blowynges of the wynde, we weren borun with cours into an ile, that is clepid Canda; and vnethe we miȝten gete a litil boot. And whanne this was takun vp, thei vsiden helpis, girdinge togidere the schippe; and dredden, lest thei schulden falle into sondi placis. And whanne the vessel was vndur set, so thei weren borun. And for we weren throwun with strong tempest, in the dai suyng thei maden casting out. And the thridde dai with her hoondis thei castiden awei the instrumentis of the schip. And whanne the sunne nether the sterris weren seie bi many daies, and tempest not a litil neȝede, now al the rope of oure helthe was don awei. And whanne myche fasting hadde be, thanne Poul stood in the myddil of hem, and seide, A! men, it bihofte, whanne ȝe herden me, not o haue take awei *the schip* fro Crete, and gete this wronge

22 and casting out. And now Y counsel 3ou to be of good  
 coumfort, for los of no persone of 3ou schal be, outakun  
 23 of the schip. For an aungel of God, whos Y am, and to  
 whom Y serue, stood ni3 to me in this ni3t, and seide,  
 24 Poul, drede thou not; it bihoueth thee to stonde bifore the  
 emperour. And lo! God hath 3ouun to thee alle that ben  
 25 in the schip with thee. For which thing, 3e men, be 3e of  
 good coumfort; for Y bileue to my God, that so it schal  
 26 be, as it is seid to me. And it bihoueth vs to come into  
 27 sum yle. But aftirward that in the fourtenthe dai the ni3t  
 cam on vs seilinge in the stony see, aboute mydni3t the  
 28 schipmen supposiden sum cuntre to appere to hem. And  
 thei kesten down a plommet, and founden twenti pasis of  
*depnesse*. And aftir a litil<sup>r</sup> thei weren departid fro thennus,  
 29 and foundun fiftene pasis. And thei dredden, lest we schulden  
 haue fallun in to scharp placis; and fro the last parti of the  
 schip thei senten foure ankeris, and desiriden that the dai  
 30 hadde be come. And whanne the schipmen sou3ten to fle  
 fro the schip, whanne thei hadden sent a litil boot in to the  
 see, vndur colour as thei schulden bigynne to stretche forth  
 31 the ankeris fro the formere part of the schip, Poul seide to  
 the centurien and to the kny3tis, But these dwellen in the  
 32 schip, 3e moun not be maad saaf. Thanne kny3tis kittiden  
 awei the cordis of the litil boot, and suffriden it to falle awei.  
 33 And whanne the dai was come, Poul preiede alle men to  
 take mete, and seide, The fourtenthe dai this dai 3e abiden,  
 34 and dwellen fastinge, and taken no thing. Wherfor Y preie  
 3ou to take mete, for 3oure helthe; for of noon of 3ou the  
 35 heer of the heed schal perische. And whanne he hadde  
 seid these thingis, *Poul* took breed, and dide thankyngis  
 to God in the si3t of alle men; and whanne he hadde  
 36 brokun, he bigan to eete. And alle weren maad of betere  
 37 coumfort, and thei token mete. And we weren alle men

38 in the schip, two hundrid seuenti and sexe. And thei  
 weren fillid with mete, and dischargiden the schip, and  
 39 castiden whete in to the see. And whanne the dai was  
 comun, thei knewen no lond; and thei bihelden an hauene  
 that hadde a watir bank, in to which thei thouzten, if  
 40 thei mihten, to bringe vp the schip. And whanne thei  
 hadden take vp the ankeris, thei bitoken hem to the see, and  
 slakiden togidir the ioyntours of gouernails. And with a litil  
 seil lift vp, bi blowyng of the wynde thei wenten to the bank.  
 41 And whanne we felden into a place of grauel gon al aboute  
 with the see, thei hurtliden the schip. And whanne the  
 formere part was fitchid, it dwellide vnmouable, and the  
 42 last part was brokun of strengthe of the see. And counsel  
 of the knihtis was, to sle men that weren in warde, lest ony  
 schulde ascape, whanne he hadde swymmed out. But the  
 centurien wolde kepe Poul, and forbode it to be don. And he  
 comaundide hem that mihte swymme, to go in to the see, and  
 scape, and go out to the loond. And thei baren summe othere  
 on boordis, summe on tho thingis that weren of the schip.  
 And so it was don, that alle men ascapiden to the lond.

## CAP. XXVIII.

AND whanne we hadden ascapid, thanne we knewen that  
 the ile was clepid Militene. And the hethene men diden to  
 vs not litil curtesie. And whanne a fier was kyndelid, thei  
 refreschiden vs alle, for the reyn that cam, and the coold.  
 But whanne Poul hadde gederid a quantite of kittingis of  
 vines, and leide on the fier, an edder sche cam forth fro the  
 reete, and took hym bi the hoond. And whanne the hethene  
 men of the ile sizen the beest hangynge in his hoond, thei  
 eiden togidir, For this man is a manquellere; and whanne  
 he scapide fro the see, Goddis veniaunce suffrih hym not  
 43 o lyue in erthe. But he schoke awei the beest in to the

6 fier, and hadde noon harm. And thei gessiden that he  
 schulde be turned in to swellyng, and falle doun sudenli,  
 and die. But whanne thei abiden long, and sien that no  
 thing of yuel was don in him, thei turneden hem togider, and  
 7 seiden, that he was God. And in tho placis weren maners  
 of the prince of the ile, Puplius bi name, which resseyuede  
 8 vs bi thre daies benygnti, and foond vs. And it bifel, that  
 the fader of Puppius lai trauelid with fyueris and bloddi  
 flux. To whom Poul entride, and whanne he hadde preied,  
 9 and leid his hondis on hym, he helide hym. And whanne  
 this thing was don, alle that in the ile hadden sicknesses,  
 10 camen, and weren heelid. Which also onouriden vs in  
 many worschipsis, and puttiden what thingis weren necessarie  
 11 to vs, whanne we schippiden. And after thre monethis we  
 schippiden in a schip of Alisaundre, that hadde wyntrid in  
 12 the ile, to which was an excellent singne of Castours. And  
 whanne we camen to Siracusan, we dwelliden there thre  
 13 daies. Fro thennus we seiliden aboute, and camen to  
 Regyum; and aftir oo dai, while the south blew, in the  
 14 secounde dai we camen to Puteolos. Where whanne we  
 founden britheren, we weren preied to dwelle there anentis  
 15 hem seuene daies. And so we camen to Rome. And fro  
 thennus whanne britheren hadden herd, thei camen to vs  
 16 to the cheping of Appius, and to the Thre tauernes. And  
 whanne Poul hadde seyn hem, he dide thankyngis to God,  
 and took trist. And whanne we camen to Rome, it was  
 suffrid to Poul to dwelle bi hym silf, with a kni3t kepinge  
 17 him. And after the thridde dai, he clepide togidir the  
 worthieste of the Jewis. And whanne thei camen, he seide  
 to hem, Britheren, Y dide no thing azens the puple ether  
 custom of fadris, and Y was boundun at Jerusalem, and was  
 18 bitakun in to the hondis of Romayns. And whanne thei  
 hadden axid of me, wolden haue delyuerid me, for that no

19 cause of deth was in me. But for Jewis azenseiden, Y was  
 constreyned to appele to the emperour ; not as hauynge ony  
 20 thing to accuse my puple. Therfor for this cause Y priede  
 to se 3ou, and speke to 3ou ; for for the hope of Israel  
 21 Y am gird aboute with this chayne. And thei seiden to  
 hym, Nether we han resseyued lettris of thee fro Judee,  
 nether ony of britheren comynge schewide, ether spak  
 22 ony yuel thing of thee. But we preyen to here of thee,  
 what thingis thou felist ; for of this sect it is knowun to vs,  
 23 that euerywhere me azenseith it. And whanne thei hadden  
 ordeined a dai to hym, many men camen to hym in to  
 the in. To whiche he expownede, witnessinge the kyngdom  
 of God, and counsellide hem of Jhesu, of the lawe of Moyses,  
 24 and profetis, for the morewe til to euentid. And summe  
 bileueden to these thingis that weren seid of Poul, summe  
 25 bileueden not. And whanne thei weren not consentinge  
 togidir, thei departiden. And Poul seide o word, For the  
 Hooli Goost spak wel bi Ysaye, the profete, to oure fadris,  
 26 and seide, Go thou to this puple, and seie to hem, With eere  
 3e schulen here, and 3e schulen not vndirstonde ; and 3e  
 27 seyngse schulen se, and 3e schulen not biholde. For the  
 herte of this puple is greetli fattid, and with eeris thei herden  
 heuyli, and thei closiden togider her i3en, lest perauenture  
 thei se with i3en, and with eeris here, and bi herte vndur-  
 28 stonde, and be conuertid, and Y hele hem. Therfor be it  
 knowun to 3ou, that this helthe of God is sent to hethen  
 29 men, and thei schulen here. And whanne he hadde seid  
 these thingis, Jewis wenten out fro hym, and hadden myche  
 30 questioun, *ethir musyng*, among hem silf. And he dwellide  
 ful twei 3eer in his hirid place ; and he resseyuede alle that  
 31 entryden to hym, and prechide the kingdom of God, and  
 tau3te tho thingis that ben of the Lord Jhesu Crist, with al  
 32 trist, with out forbedyng. Amen.



## ROMANS.

## CAP. I.

1 PAUL, the seruaunt of Jhesu Crist, clepid an apostle,  
 2 departid in to the gospel of God; which he hadde bihote  
 3 tofore bi his profetis in holi scripturis of his sone, which  
 4 is maad to hym of the seed of Daud bi the flesch, and  
 he was bifor ordeyned the sone of God in vertu, bi the spirit  
 of halewyng of the azenrisyng of deed men, of Jhesu Crist  
 5 oure Lord, bi whom we han resseyued grace and the office  
 of apostle, to obeie to the feith in alle folkis for his name,  
 6, 7 among whiche 3e ben also clepid of Jhesu Crist, to alle that  
 ben at Rome, derlyngis of God, and clepid hooli, grace to  
 3ou, and pees of God oure fadir, and of the Lord Jhesu Crist.  
 8 First Y do thankyngis to my God, bi Jhesu Crist, for alle  
 9 3ou, for 3oure feith is schewid in al the world. For God is a  
 witnesse to me, to whom Y serue in my spirit, in the gospel  
 10 of his sone, that with outen ceessyng Y make mynde of 3ou  
 euere in my preieris, and biseche, if in ony maner sum tyme  
 Y haue a spedi weie in the wille of God to come to 3ou.  
 11 For Y desire to se 3ou, to parten somewhat of spiritual grace.  
 12 that 3e be confermyd, that is, to be coumfortid togidere in  
 13 3ou, bi feith that is bothe 3oure and myn togidere. And  
 britheren, Y nyle, that 3e vnknowun, that ofte Y purposide to  
 come to 3ou, and Y am lett to this tyme, that Y haue sum  
 14 fruyt in 3ou, as in othere folkis. To Grekis and to bar-  
 15 beryns, to wise men and to vnwise men, Y am dettour, so  
 that that is in me is redi to preche the gospel also to 3ou that  
 16 ben at Rome. For Y schame not the gospel, for it is the  
 vertu of God in to heelte to ech man that bileueth, to the

17 Jew first, and to the Greke. For the ríztwísnesse of God is  
 18 schewid in it, of feith in to feith, as it is writun, For a iust  
 man lyueth of feith. For the wraththe of God is schewid  
 fro heuene on al vnpite and wickidnesse of tho men, that  
 19 withholden the treuthe of God in vnrihtwísnes. For that  
 thing of God that is knowun, is schewid to hem, for God  
 20 hath schewid to hem. For the vnuysible thingis of hym,  
 that ben vndurstondun, ben biholdun of the creature of the  
 world, bi tho thingis that ben maad, þhe, and the euerlastynge  
 vertu of hym and the godhed, so that thei mowe not be  
 21 excusid. For whanne thei hadden knowe God, thei glo-  
 rifieden *hym* not as God, nether diden thankyngis; but thei  
 vanyshiden in her thougts, and the vnwise herte of hem was  
 22 derkid. For thei seiynge that hem silf weren wise, thei  
 23 weren maad foolis. And thei chaungiden the glorie of God  
 vncorruptible in to the licnesse of an ymage of a deedli man,  
 and of briddis, and of foure footid beestis, and of serpentis.  
 24 For which thing God bitook hem in to the desiris of her  
 herte, in to vnclennesse, that thei punysche with wrongis her  
 25 bodies in hem silf. The whiche chaungiden the treuthe of  
 God in to leesyng, and herieden and serueden a creature  
 rathere than to the creatoure, that is blessid in to worldis  
 6 of worldis. Amen. Therfor God bitook hem in to pas-  
 siouns of schenscipe. For the wymmen of hem chaungiden  
 7 the kyndli vss in to that vss that is azens kynde. Also the  
 men forsoken the kyndli vss of womman, and brenneden in  
 her desiris togidere, and men in to men wrougten filthehed,  
 and resseyueden in to hem silf the meede that bihofte of her  
 error. And as thei preueden that thei hadden not God in  
 knowyng, God bitook hem in to a repreuable wit, that thei  
 do tho thingis that ben not couenable; that thei ben fulfillid  
 with al wickidnesse, malice, fornyacioun, coueitise, weiward-  
 nesse, ful of enuye, mansleyngis, strijf, gile, yuel wille, preuÿ

30 bacbiteris, detractouris, hateful to God, debateris, proude, and  
 hi3 ouer mesure, fynderis of yuele thingis, not obeschyng to  
 31 fadir and modir, vnwise, vnmanerli, withouten loue, withouten  
 32 boond of pees, with outen merci. The whiche whanne thei  
 hadden knowe the rjtwisnesse of God, vndirstoden not, that  
 thei that don siche thingis ben worthi the deth, not oneli thei  
 that don tho thingis, but also thei that consenten to the  
 doeris.

## CAP. II.

1 **WHEREFOR** thou art vnexcusable, ech man that demest, for  
 in what thing thou demest anothir man, thou condempnest  
 thi silf; for thou doist the same thingis whiche thou demest.  
 2 And we witen, that the doom of God is afir treuthe azens  
 3 hem, that don siche thingis. But gessist thou, man, that  
 demest hem that doen siche thingis, and thou doist tho  
 4 thingis, that thou schalt a scape the doom of God? Whether  
 dispisist thou the richessis of his goodnesse, and the pa-  
 cience, and the long abidyng? Knowist thou not, that the  
 5 benygnyte of God ledith thee to forthenkyng? But afir  
 thin hardnesse and vnrepentaunt herte, thou tresorist to thee  
 wraththe in the dai of wraththe and of schewyng of the rjzful  
 6 doom of God, that schal 3elde to ech man afir his werkis;  
 7 sotheli to hem that ben bi pacience of good werk, glorie, and  
 onour, and vncorruptioun, to hem that seken euerlastyng  
 8 lijf; but to hem that ben of strijf, and that assenten not  
 to treuthe, but bileuen to wickidnesse, wraththe and indig-  
 9 nacioun, tribulacioun and angwisch, in to ech soule of man  
 10 that worchith yuel, to the Jew first, and to the Greke; but  
 glorie, and honour, and pees, to ech man that worchith good  
 11 thing, to the Jew first, and to the Greke. For accepçioun of  
 12 persones is not anentis God. For who euere han synned  
 without the lawe, schulen perische withouten the lawe; and

who euere han synned in the lawe, thei schulen be demyd bi  
 13 the lawe. For the hereris of lawe ben not iust anentis God,  
 14 but the doeris of the lawe schulen be maad iust. For whanne  
 hethene men that han not lawe, don kyndli tho thingis that  
 ben of the lawe, thei not hauynge suche manere lawe, ben lawe  
 5 to hem silf, that schewen the werk of the lawe writun in her  
 hertis. For the conscience of hem 3eldith to hem a wit-  
 nessyng bytwixe hem silf of thou3tis that ben accusynge  
 6 or defendynge, in the dai whanne God schal deme the priuy  
 7 thingis of men aftir my gospel, bi Jhesu Crist. But if thou  
 art named a Jew, and resist in the lawe, and hast glorie  
 8 in God, and hast knowe his wille, and thou lerud bi lawe  
 9 preuest the more profitable thingis, and tristist thi silf to  
 be a ledere of blynde men, the list of hem that ben in derk-  
 10 nensis, a techere of vnwise men, a maistir of 3onge children,  
 that hast the foorme of kunnyng and of treuthe in the lawe ;  
 what thanne techist thou another, and techist not thi silf?  
 Thou that prechist that me schal not stele, stelist? Thou  
 that techist that me schal do no letcherie, doist letcherie?  
 Thou that wlatist maumetis, doist sacrilegie? Thou that hast  
 glorie in the lawe, vnworschipist God bi brekyng of the  
 lawe? For the name of God is blasfemed bi 3ou among  
 hethene men, as is writun. For circumcisioun profitith, if  
 thou kepe the lawe; but if thou be a trespassour azens the  
 lawe, thi circumscionioun is maad prepucie. Therfor if pre-  
 pucie kepe the ri3twisnessis of the lawe, whethir his prepucie  
 schal not be arettid in to circumcisioun? And the prepucie  
 of kynde that fulfillith the lawe, schal deme thee, that bi letre  
 and circumcisioun art trespassour azens the lawe. For he  
 that is in opene is not a Jew, nether it is circumscionioun  
 that is openli in the fleisch; but he that is a Jew in hid, and  
 the circumcisioun of herte, in spirit, not bi the letre, whos  
 reisyng is not of men, but of God.

## CAP. III.

1 WHAT thanne is more to a Jew, or what profit of cir-  
 2 cumcisioun? Myche bi al wise; first, for the spekyngis of  
 3 God weren bitakun to hem. And what if summe of hem  
 bileueden not? Whethir the vnbileue of hem hath auoidid  
 4 the feith of God? God forbede. For God is sothefast, but  
 ech man a liere; as it is writun, That thou be iustified in thi  
 5 wordis, and ouercome, whanne thou art demed. But if oure  
 wickidnesse comende the riȝtwisnesse of God, what shulen  
 we seie? Whether God is wickid, that bryngith in wraththe?  
 6 Aftir man Y seie. God forbede. Ellis hou schal God deme  
 7 this world? For if the treuthe of God hath aboundid in my  
 leesyng, in to the glorie of hym, what ȝit am Y demed as a  
 8 synner? And not as we ben blasfemed, and as summen  
 seien that we seien, Do we yuele thingis, that gode thingis  
 9 come. Whos dampnacioun is iust. What thanne? Passen  
 we hem? Nay; for we han schewid bi skile, that alle bothe  
 10 Jewis and Grekis ben vndur synne, as it is writun, For ther  
 11 is no man iust; ther is no man vndurstandynge, nethir  
 12 sekyng God. Alle bowiden a wey, togidere thei ben maad  
 vnprofitable; ther is noon that doith good thing, there is noon  
 13 til to oon. The throte of hem is an opyn sepulcre; with her  
 tungis thei diden gilefuli; the venym of snakis is vndur her  
 14 lippis. The mouth of whiche is ful of cursyng and bitter-  
 15, 16 nesse; the feet of hem *ben* swifte to schede blood. Sorewe  
 17 and cursidnesse *ben* in the weies of hem, and thei knewen not  
 18 the weie of pees; the drede of God is not bifor her ȝen.  
 19 And we witen, that what euere thingis the lawe spekith, it  
 spekith to hem that ben in the lawe, that ech mouth be  
 20 stoppid, and ech world be maad suget to God. For of the  
 werkis of the lawe ech fleisch schal not be iustified bifor

21 hym; for bi the lawe ther is knowyng of synne. But now  
 with outen the lawe the riȝtwisnesse of God is schewid, that  
 22 is witnessid of the lawe and the profetis. And the riȝtwis-  
 nesse of God is bi the feith of Jhesu Crist in to alle men and  
 on alle men that bileuen in hym; for ther is no departyng.  
 23 For alle men synned, and han nede to the glorie of God;  
 24 and ben iustified freli bi his grace, bi the aȝenbiyng that is in  
 25 Crist Jhesu. Whom God ordeynede forȝyuer, bi feith in his  
 blood, to the schewyng of his riȝtwisnesse, for remyssion of  
 26 biforgoyng synnes, in the beryng up of God, to the schew-  
 yng of his riȝtwisnesse in this tyme, that he be iust, and  
 27 iustifyng hym that is of the feith of Jhesu Crist. Where  
 thanne is thi gloriyng? It is excludid. Bi what lawe? Of  
 28 dedis doyng? Nay, but by the lawe of feith. For we demen a  
 man to be iustified bi the feith, with outen werkis of the lawe.  
 29 Whethir of Jewis is God oneli? Whether he is not also of  
 30 hethene men? Ȝhis, and of hethene men. For oon God is,  
 that iustefieth circumcisioun bi feith, and prepucie bi feith.  
 31 Distruye we therfor the lawe bi the feith? God forbede; but  
 we stablischen the lawe.

## CAP. IV.

1 WHAT thanne schulen we seie, that Abraham oure fadir  
 2 aftir the flesch foond? For if Abraham is iustified of werkis  
 3 of the lawe, he hath glorie, but not anentis God. For what  
 seith the scripture? Abraham bileued to God, and it was  
 4 arettid to him to riȝtwisnesse. And to hym that worchith  
 5 mede is not arettid bi grace, but bi dette. Sotheli to hym  
 that worchith not, but bileueth in to hym that iustefieth a  
 wickid man, his feith is arettid to riȝtwisnesse, aftir the purpos  
 6 of Goddis grace. As Daudid seith the blessidnesse of a man,  
 whom God acceptith, he ȝyueth to hym riȝtwisnesse with

7 outen werkis *of the lawe*, Blessid *ben* thei, whos wickidnessis  
 8 ben forȝouun, and whos synnes ben hid. Blessid *is* that man,  
 9 to whom God arettide not synne. Thanne whether dwellith  
 this blisfulnesse oneli in circumcisioun, or also in prepucie?  
 For we seien, that the feith was arettid to Abraham to riȝt-  
 10 wisnesse. Hou thanne was it arettid? in circumcisioun, or in  
 11 prepucie? Not in circumcisioun, but in prepucie. And he  
 took a signe of circumcisioun, a tokenyng of riȝtwisnesse of  
 the feith which is in prepucie, that he be fadir of alle men  
 bileuyng bi prepucie, that it be arettid also to hem to  
 12 riȝtwisnesse; and that he be fadir of circumcisioun, not  
 onely to hem that ben of circumcisioun, but also to hem  
 that suen the steppis of the feith, which *feith* is in prepucie of  
 13 oure fader Abraham. For not bi the lawe is biheest to Abra-  
 ham, or to his seed, that he schulde be eir of the world, but  
 14 bi the riȝtwisnesse of feith. For if thei that ben of the lawe,  
 15 ben eiris, feith is distried, biheest is don away. For the lawe  
 worchith wraththe; for where is no lawe, there is no trespas,  
 16 nethir is trespassyng. Therfor *riȝtfulnesse is* of the feith, that  
 bi grace biheeste be stable to ech seed, not to that seed oneli  
 that is of the lawe, but to that that is of the feith of Abraham,  
 17 which is fadir of vs alle. As it is writun, For Y haue set  
 thee fadir of many folkis; bifor God to whom thou hast  
 bileued. Which *God* quykeneth-deed men, and clepith tho  
 18 thingis that ben not, as tho that ben. Which *Abraham* azens  
 hope bileuede in to hope, that he schulde be maad fader of  
 many folkis, as it was seid to hym, Thus schal thi seed be, as  
 the sterris of heuene, and as the grauel that is in the brenke  
 19 of the see. And he was not maad vnstidfast in the bileue,  
 nether he biheelde his bodi thanne nyȝ deed, whanne he was  
 almost of an hundrid ȝeer, ne the wombe of Sare nyȝ deed.  
 20 Also in the biheeste of God he doutide not with vntrist; but  
 21 he was coumfortid in bileue, ȝyuyng glorie to God, wityng

moost fulli that what euere thingis God hath bihiȝt, he is  
 22 myȝti also to do. Therfor it was arettid to hym to riȝt-  
 23 wisnesse. And it is not writun oneli for him, that it was  
 24 arettid to hym to riȝtwisnesse, but also for vs, to whiche  
 it schal be arettid, that bileuen in him that reiseide oure Lord  
 25 Jhesu Crist fro deeth. Which was bitakun for oure synnes,  
 and roos aȝen for oure iustefiȝng.

## CAP. V.

1 THERFOR we, iustified of feith, haue we pees at God bi  
 2 oure Lord Jhesu Crist. Bi whom we han niȝ goyng to, bi  
 feith in to this grace, in which we stonden, and han glorie in  
 3 the hope of the glorie of Goddis children. And not this  
 oneli, but also we glorien in tribulaciouns, witynge that tribu-  
 4 lacioun worchith pacience, and pacience preuyng, and preu-  
 5 yng hope. And hope confoundith not, for the charite of  
 God is spred abroad in oure hertis bi the Hooli Goost, that  
 6 is ȝouun to vs. And while that we weren sijk afir the tyme,  
 7 what diede Crist for wickid men? For vnnethis dieth ony  
 man for the iust man; and ȝit for a good man perauenture  
 8 summan dar die. But God comendith his charite in vs; for  
 9 if whanne we weren ȝit synneris, afir the tyme Crist was  
 deed for vs, thanne myche more now we iustified in his  
 10 blood, schulen be saaf fro wraththe bi him. For if whanne we  
 weren enemyes, we ben recounselid to God bi the deth of his  
 sone, myche more we recounselid schulen be saaf in the lijf  
 11 of hym. And not oneli this, but also we glorien in God, bi  
 oure Lord Jhesu Crist, bi whom we han resseyued now re-  
 12 counseling. Therfor as bi o man synne entride in to this  
 world, and bi synne deth, and so deth passide forth in to alle  
 13 men, in which *man* alle men synned. For til to the lawe  
 synne was in the world; but synne was not rettid, whanne



14 lawe was not. But deth regnyde from Adam til to Moises,  
 also in to hem that synneden not in licnesse of the tres-  
 passyng of Adam, the which is licnesse of *Crist* to comynge.  
 15 But not as gilt, so the 3ifte; for if thorou3 the gilt of oon  
 manye ben deed, myche more the grace of God and the 3ifte  
 in the grace of o man Jhesu Crist hath aboundid in to many  
 16 men. And not as bi o synne, so bi the 3ifte; for the doom  
 of oon in to condempnacioun, but grace of many giltis in to  
 17 iustificacioun. For if in the gilt of oon deth regnede thorou3  
 oon, myche more men that takyn plente of grace, and of  
 3uyng, and of ri3twisnesse, schulen regne in lijf bi oon Jhesu  
 18 Crist. Therfor as bi the gilt of oon in to alle men in to con-  
 dempnacioun, so bi the ri3twisnesse of oon in to alle men in  
 19 to iustifyng of lijf. For as bi inobedience of o man manye  
 ben maad synneris, so bi the obedience of oon manye schulen  
 20 be iust. And the lawe entride, that gilt schulde be plen-  
 21 teuouse; but where gilt was plenteuouse, grace was more  
 plenteuouse. That as synne regnede in to deth, so grace  
 regne bi ri3twisnesse in to euerlastyng lijf, bi Crist Jhesu  
 oure Lord.

## CAP. VI.

1 THERFOR what schulen we seie? Schulen we dwelle in  
 2 synne, that grace be plenteuouse? God forbede. For hou  
 schulen we that ben deed to synne, lyue 3it ther ynne?  
 3 Whether, britheren, 3e knowen not, that whiche euere we ben  
 4 baptisid in Crist Jhesu, we ben baptisid in his deth? For we  
 ben togidere biried with hym bi bapty in to deth; that as  
 Crist aroos fro deth bi the glorie of the fadir, so walke we in  
 5 a newnesse of lijf. For if we plauntid togidere ben maad  
 to the licnesse of his deth, also we schulen be of the licnesse  
 6 of his risyng a3en; witynge this thing, that oure olde man is  
 crucified togidere, that the bodi of synne be destruyed, that we

7 serue no more to synne. For he that is deed, is iustefied fro  
 8 synne. And if we ben deed with Crist, we bileuen that also  
 9 we schulen lyue togidere with hym; witinge for Crist, rysynge  
 10 azen fro deth, now dieth not, deeth schal no more haue lord-  
 11 schip on hym. For that he was deed to synne, he was deed  
 12 onys; but that he lyueth, he liueth to God. So 3e deme  
 13 3ou silf to be deed to synne, but lyuyng to God in Jhesu  
 14 Crist oure Lord. Therfor regne not synne in 3oure deedli  
 15 bodi, that 3e obeische to hise coueityngis. Nether 3yue 3e  
 16 3oure membris armuris of wickidnesse to synne, but 3yue 3e  
 17 3ou silf to God, as thei that lyuen of deed men, and 3oure  
 18 membris armuris of ri3twisnesse to God. For synne schal  
 19 not haue lordschipe on 3ou; for 3e ben not vndur the lawe,  
 20 but vndur grace. What therfor? Schulen we do synne, for  
 21 we ben not vndur the lawe, but vndur grace? God forbede.  
 22 Witen 3e not, that to whom 3e 3yuen 3ou seruauntis to obeie  
 23 to, 3e ben seruauntis of that thing, to which 3e han obeschid,  
 24 ether of synne to deth, ether of obedience to ri3twisnesse?  
 25 But Y thanke God, that 3e weren seruauntis of synne; but 3e  
 26 han obeschid of herte in to that fourme of techyng, in which  
 27 3e ben bitakun. And 3e delyuered fro synne, ben maad ser-  
 28 uauntis of ri3twisnesse. Y seie that thing that is of man, for  
 29 the vnstidefastnesse of 3oure fleisch. But as 3e han 3ouun  
 30 3oure membris to serue to vnclennesse, and to wickidnesse in  
 31 to wickidnesse, so now 3yue 3e 3oure membris to serue to  
 32 ri3twisnesse in to hoolynesse. For whanne 3e weren ser-  
 33 uauntis of synne, 3e weren fre of ri3tfulnesse. Therfor what  
 34 fruyt hadden 3e thanne in tho thingis, in whiche 3e schamen  
 35 now? For the ende of hem is deth. But now 3e delyuered  
 36 fro synne, and maad seruauntis to God, han 3our fruyt in  
 37 to holinesse, and the ende euerlastinge lijf. For the wagis  
 38 of synne is deth; the grace of God is euerlastyng lijf in  
 39 Crist Jhesu our Lord.

## CAP. VII.

1 BRITHEREN, whethir 3e knowun not ; for Y speke to men  
 that knowen the lawe ; for the lawe hath lordschip in a man,  
 2 as long tyme as it lyueth ? For that womman that is vndur  
 an hosebonde, is boundun to the lawe, while the hosebonde  
 lyueth ; but if hir hosebonde is deed, sche is delyuered fro  
 3 the lawe of the hosebonde. Therfor sche schal be clepid  
 auoutresse, if sche be with another man, while the hosebonde  
 lyueth ; but if hir hosebonde is deed, sche is delyuered fro  
 the lawe of the hosebonde, that sche be not auoutresse, if  
 4 sche be with another man. And so, my britheren, 3e ben  
 maad deed to the lawe bi the bodi of Crist, that 3e ben of  
 another, that roos a3en fro deth, that 3e bere fruyt to God.  
 5 For whanne we weren in fleisch, passiouns of synnes, that  
 weren bi the lawe, wrou3ten in oure membris, to bere fruyt  
 6 to deth. But now we ben vnboundun fro the lawe of deth,  
 in which we weren holdun, so that we seruen in newnesse of  
 7 spirit, and not in eldnesse of lettre. What therfor schulen we  
 seie ? The lawe is synne ? God forbede. But Y knew not  
 synne, but bi lawe ; for Y wiste not that coueitynge was  
 8 synne, but for the lawe seide, Thou schalt not coueyte. And  
 thorou3 occasioun takun, synne bi the maundement hath  
 wrou3t in me al coueytise ; for withouten the lawe, synne  
 9 was deed. And Y lyuede withouten the lawe sumtyme ; but  
 whanne the comaundement was comun, synne lyuede a3en.  
 10 But Y was deed, and this comaundement that was to lijf, was  
 11 foundun to me, to be to deth. For synne, thorou3 occasioun  
 takun bi the comaundement, disceyuede me, and bi that it  
 12 slow *me*. Therfor the lawe *is* hooli, and the comaundement *is*  
 13 hooli, and iust, and good. Is thanne that thing that is good,  
 maad deth to me ? God forbede. But synne, that it seme  
 synne, thorou3 good thing wrou3te deth to me, that *me synne*

14 ouer maner thorou3 the comaundement. And we witen, that  
 the lawe is spiritual; but Y am fleischli, seld vndur synne.  
 15 For Y vndurstonde not that that Y worche; for Y do not the  
 good thing that Y wole, but Y do thilke yuel thing that  
 16 Y hate. And if Y do that thing that Y wole not, Y consente  
 17 to the lawe, that it is good. But now Y worche not it now,  
 18 but the synne that dwellith in me. But and Y woot, that in  
 me, that is, in my fleisch, dwellith no good; for wille lieth to  
 19 me, but Y fynde not to performe good thing. For Y do not  
 thilke good thing that Y wole, but Y do thilke yuel thing that  
 20 Y wole not. And if Y do that *yuel* thing that Y wole not,  
 21 Y worche not it, but the synne that dwellith in me. Therfor  
 Y fynde the lawe to me willynge to do good thing, for yuel  
 22 thing lieth to me. For Y delite togidere to the lawe of God,  
 aftir the ynnere man. But Y se another lawe in my mem-  
 23 bris, a3enfigtynge the lawe of my soule, and makynge me  
 24 caitif in the lawe of synne, that is in my membris. Y am an  
 vnceli man; who schal delyuer me fro the bodi of this synne?  
 25 The grace of God, bi Jhesu Crist oure Lord. Therfor Y  
 my silf bi the soule serue to the lawe of God; but bi fleisch  
 to the lawe of synne.

## CAP. VIII.

1 THERFOR NOW no thing of dampnacioun is to hem that  
 ben in Crist Jhesu, whiche wandren not after the flesch.  
 2 For the lawe of the spirit of lijf in Crist Jhesu hath de-  
 3 lyuerid me fro the lawe of synne, and of deth. For that  
 that was vnpossible to the lawe, in what thing it was  
 sijk bi fleisch, God sente his sone in to the licknesse of  
 fleisch of synne, and of synne dampnede synne in fleisch;  
 4 that the iustefyng of the lawe were fulfillid in vs, that goen  
 5 not aftir the fleisch, but aftir the spirit. For thei that  
 ben aftir the fleisch, saueren tho thingis that ben of  
 the fleisch; but thei that ben after the spirit, feelen tho

thingis that ben of the spirit. For the prudence of fleisch  
 6, 7 is deth; but the prudence of spirit is lijf and pees. For  
 the wisdom of the fleisch is enemye to God; for it is not  
 8 suget to the lawe of God, for nether it may. And thei that  
 9 ben in fleisch, moun not plesse to God. But 3e ben not in  
 fleisch, but in spirit; if netheles the spirit of God dwellith  
 in 3ou. But if ony hath not the spirit of Crist, this is not  
 10 his. For if Crist is in 3ou, the bodi is deed for synne, but  
 11 the spirit lyueth for iustefiyng. And if the spirit of hym  
 that reiseide Jhesu Crist fro deth dwellith in 3ou, he that  
 reiseide Jhesu Crist fro deth, shal quykene also 3oure deedli  
 12 bodies, for the spirit of hym that dwellith in 3ou. Therfor,  
 britheren, we ben dettouris, not to the flesch, that we lyuen  
 13 aftir the flesch. For if 3e lyuen aftir the fleisch, 3e schulen  
 die; but if 3e bi the spirit sleen the dedis of the fleisch, 3e  
 14 schulen lyue. For who euere ben led bi the spirit of God,  
 15 these ben the sones of God. For 3e han not take eftsoone  
 the spirit of seruage in drede, but 3e han taken the spirit  
 of adopcioun of sones, in which we crien, Abba, fadir.  
 16 And the ilke spirit 3eldith witnessyng to oure spirit, that we  
 17 ben the sones of God; if sones, and eiris, and eiris of God,  
 and eiris togidere with Crist; if netheles we suffren togidere.  
 18 that also we ben glorified togidere. And Y deme, that the  
 passiouns of this tyme ben not worthi to the glorie to  
 19 comynge, that schal be schewid in vs. For the abidyng  
 20 of creature abidith the schewyng of the sones of God. But  
 the creature is suget to vanyte, not willynge, but for hym  
 21 that made it suget in hope; for the ilke creature schal be  
 delyuered fro seruage of corrupcioun in to liberte of the  
 22 glorie of the sones of God. And we witen, that ech creature  
 23 sorewith, and trauelith with peyne til 3it. And not oneli it  
 but also we vs silf, that han the first fruytis of the spirit, and  
 we vs silf sorewen with ynne vs for the adopcioun of Goddis

24 sonys, abidyng the azenbiyng of oure bodi. But bi hope  
 we ben maad saaf. For hope that is seyn, is not hope; for  
 25 who hopith that thing, that he seeth? And if we hopen  
 26 that thing that we seen not, we abiden bi pacience. And also  
 the spirit helpith oure infirmyte; for what we schulen preie,  
 as it bihoueth, we witen not, but the ilke spirit axith for vs  
 27 with sorewyngis, that moun not be teld out. For he that  
 sekith the hertis, woot what the spirit desirith, for bi God  
 28 he axith for hooli men. And we witen, that to men that  
 louen God, alle thingis worchen togidere in to good, to hem  
 29 that aftir purpos ben clepid seyntis. For thilke that he knewe  
 bifor, he bifor ordenede bi grace to be maad lijk to the ymage  
 of his sone, that he be the first bigetun among many britheren.  
 30 And thilke that he bifore ordeynede to blis, hem he clepide;  
 and whiche he clepide, hem he iustifiede, and whiche he iusti-  
 31 fiede, and hem he glorifiede. What thanne schulen we seie to  
 32 these thingis? If God for vs, who is azens vs? The which  
 also sparide not his owne sone, but for vs alle bitook hym,  
 33 hou also 3af he not to vs alle thingis with hym? Who schal  
 34 accuse azens the chosun men of God? It is God that iust-  
 ifieth, who is it that condempneth? It is Jhesus Crist that  
 was deed, 3he, the which roos azen, the which is on the ri3t  
 35 half of God, and the which preieth for vs. Who thanne schal  
 departe vs fro the charite of Crist? tribulacioun, or anguysch,  
 or hungur, or nakidnesse, or persecucioun, or perel, or  
 36 swerd? As it is writun, For we ben slayn al dai for thee;  
 37 we ben gessid as scheep of slau3tir. But in alle these thingis  
 38 we ouercomen, for hym that louyde vs. But Y am certeyn,  
 that nethir deeth, nether lijf, nether aungels, nethir princip-  
 atus, nether vertues, nether present thingis, nether thingis  
 39 to comyng, nether strengthe, nether heizth, nether depnesse,  
 nether noon othir creature may departe vs fro the charite of  
 God, that is in Crist Jhesu oure Lord.

## CAP. IX.

1 I SEIE treuthe in Crist Jhesu, Y lye not, for my conscience  
 2 berith witnessyng to me in the Hooli Goost, for greet  
 heuynesse is to me, and contynuel sorewe to my herte.  
 3 For Y my silf desiride to be departid fro Crist for my  
 britheren, that ben my cosyngs afir the fleisch, that ben  
 4 men of Israel; whos is adopcioun of sones, and glorie, and  
 testament, and 3yuyng of the lawe, and seruyce, and biheestis;  
 5 whos ben the fadris, and of which is Crist after the fleisch,  
 that is God aboue alle thingis, blessid in to worldis. Amen.  
 6 But not that the word of God hath falle down. For not alle  
 7 that ben of Israel, these ben Israelitis. Nethir thei that ben  
 seed of Abraham, alle ben sonys; but in Ysaac the seed  
 8 schal be clepid to thee; that is to seie, not thei that ben  
 sones of the fleisch, *ben* sones of God, but thei that ben sones  
 9 of biheeste ben demed in the seed. For whi this is the  
 word of biheest, Afir this tyme Y schal come, and a sone  
 10 schal be to Sare. And not oneli sche, but also Rebecca  
 hadde twey sones of o liggyng bi of Ysaac, oure fadir.  
 11 And whanne thei weren not 3it borun, nether hadden don  
 ony thing of good ether of yuel, that the purpos of God  
 12 schulde dwelle bi eleccioun, not of werkis, but of God  
 13 clepyng, it was seid to hym, that the more schulde serue  
 the lesse, as it is writun, Y louede Jacob, but Y hatide Esau.  
 14 What therfor schulen we seie? Whether wickidnesse be  
 15 anentis God? God forbede. For he seith to Moyses, Y  
 schal haue merci on whom Y haue merci; and Y schal 3yue  
 16 merci on whom Y schal haue merci. Therfor it is not  
 nether of man willynge, nethir rennyng, but of God hauynge  
 17 mercy. And the scripture seith to Farao, For to this thing  
 Y haue stirid thee, that Y schewe in thee my vertu, and that  
 18 my name be teld in al erthe. Therfor of whom God wole,

19 he hath merci; and whom he wole, he endurith. Thanne  
 seist thou to me, What is souzt 3it? for who withstondith his  
 20 wille? O! man, who art thou, that answerist to God?  
 Whether a maad thing seith to hym that made it, What  
 21 hast thou maad me so? Whether a potter of cley hath not  
 power to make of the same gobet o vessel in to honour, an  
 22 othere in to dispit? That if God willynge to schewe his  
 wraththe, and to make his power knowun, hath suffrid in  
 23 greet pacience vessels of wraththe able in to deth, to schewe  
 the rijtchessis of his glorie in to vessels of merci, whiche he  
 24 made redi in to glorie. Whiche also he clepide not oneli  
 of Jewis, but also of hethene men, as he seith in Osee,  
 25 Y schal clepe not my puple my puple, and not my loued  
 26 my louyd, and not getyngte mercy getyngte merci; and it  
 schal be in the place, where it is seid to hem, Not 3e my  
 puple, there thei schulen be clepid the sones of God  
 27 lyuyngte. But Isaye crieth for Israel, If the noubre of  
 Israel schal be as grauel of the see, the relifs schulen be  
 28 maad saaf. Forsothe a word makyngte an ende, and abreg-  
 gyngte in equyte, for the Lord schal make a word breggid  
 29 on al the erthe. And as Ysaye bifor seide, But God of  
 oostis hadde left to vs seed, we hadden be maad as Sodom,  
 30 and we hadden be lijk as Gommor. Therfor what schulen  
 we seie? That hethene men that sieden not rijtswisnesse,  
 31 han gete rijtswisnesse, 3he, the rijtswisnesse that is of feith.  
 But Israel suyngte the lawe of rijtswisnesse, cam not parfitli  
 32 in to the lawe of rijtswisnesse. Whi? For not of feith, but  
 as of werkys. And thei spurneden azens the stoon of  
 33 offencioun, as it is writun, Lo! Y putte a stoon of offensioun  
 in Syon, and a stoon of sclaudre; and ech that schal bileue  
 in it, schal not be confoundid.



## CAP. X.

1 BRITHEREN, the wille of myn herte and mi biseching is  
 2 maad to God for hem in to helthe. But Y bere witnessyng  
 to hem, that thei han loue of God, but not afir kunnyng.  
 3 For thei vnknowynge Goddis ritzwisnesse, and sekyng to  
 make stidefast her owne *ritzfulnessse*, ben not suget to the  
 4 ritzwisnesse of God. For the ende of the lawe is Crist, to  
 5 ritzwisnesse to ech man that bileueth. For Moises wroot,  
 For the man that schal do ritzwisnesse that is of the lawe,  
 6 schal lyue in it. But the ritzwisnesse that is of bileue, seith  
 thus, Seie thou not in thin herte, Who schal stie in to  
 7 heuene? that is to seie, to lede down Crist; or who schal  
 go down in to helle? that is, to azenlepe Crist fro deth.  
 8 But what seith the scripture? The word is ny3 in thi mouth,  
 and in thin herte; this is the word of bileue, which we  
 9 prechen. That if thou knowlechist in thi mouth the Lord  
 Jhesu Crist, and bileuest in thin herte, that God reiseide hym  
 10 fro deth, thou schalt be saaf. For bi herte me bileueth to  
 ritzwisnesse, but bi mouth knowleching is maad to helthe.  
 11 For whi the scripture seith, Ech that bileueth in hym, schal  
 12 not be confoundid. And ther is no distinccioun of Jew and  
 of Greke; for the same Lord of alle is riche in alle, that  
 13 inwardli clepen hym. For ech man who euere schal inwardli  
 14 clepe the name of the Lord, schal be saaf. Hou thanne  
 schulen thei inwardli clepe hym, in to whom thei han not  
 bileued? or hou schulen thei bileue to hym, whom thei han  
 not herd? Hou schulen thei here, with outen a prechour?  
 15 and hou schulen thei preche, but thei be sent? As it is  
 writun, Hou faire *ben* the feet of hem that prechen pecc, of  
 16 hem that prechen good thingis. But not alle men obey  
 to the gospel. For Ysaie seith, Lord, who bileuede to oure  
 17 heryng? Therfor feith is of heryng, but heryng bi the

18 word of Crist. But Y seie, Whether thei herden not? This,  
 sothely the word of hem wente out in to al the erthe, and  
 19 her wordis in to the endis of the world. But Y seie,  
 Whether Israel knewe not? First Moyses seith, Y schal lede  
 20 you to enuye, that ye ben no folc; that ye ben an vnwise folc,  
 Y schal sende you in to wraththe. And Ysaie is bold, and  
 seith, Y am foundun of men that seken me not; opynli  
 21 Y apperide to hem, that axiden not me. But to Israel he  
 seith, Al dai Y streihte out myn hondis to a puple that bileuede  
 not, but azen seide me.

## CAP. XI.

1 THERFOR Y seie, Whether God hath put awei his puple?  
 God forbede. For Y am an Israelite, of the seed of Abra-  
 2 ham, of the lynage of Beniamyn. God hath not put awei  
 his puple, which he bifor knew. Whether ye witen not, what  
 the scripture seith in Elie? Hou he preieth God azens Israel,  
 3 Lord, thei han slayn thi prophetis, thei han vndurdoluun  
 thin auteris, and Y am leste aloone, and thei seken my lijf.  
 4 But what seith Goddis answere to hym? Y hate left to me  
 seuene thousyndes of men, that han not bowid her knees  
 5 bifore Baal. So therfor also in this tyme, the relifs ben  
 6 maad saaf, by the chesyng of the grace of God. And if *it be*  
*bi the grace of God, it is not now of werkis; ellis grace is*  
 7 *not now grace.* What thanne? Israel hath not getun this  
 that he souzte, but eleccioun hath getun; and the othere ben  
 8 blyndid. As it is writun, God gaf to hem a spirit of com-  
 punccioun, izen that thei se not, and eeris, that thei here not,  
 9 in to this dai. And Dauith seith, Be the boord of hem maad  
 in to a gryn bifor hem, and in to catchyng, and in to sclau-  
 10 dre, and in to zeldyng to hem. Be the izen of hem maad  
 derk, that thei se not; and bowe thou down algatis the bak

11 of hem. Therfor Y seie, Whether thei offendiden so, that  
 thei schulden falle doun? God forbede. But bi the gilt of  
 12 hem helthe is maad to hethene men, that thei sue hem. That  
 if the gilt of hem ben richessis of the world, and the making  
 lesse of hem ben richessis of hethene men, hou myche more  
 13 the plente of hem? But Y seie to you, hethene men, for as  
 longe as Y am apostle of hethene men, Y schal onoure my  
 14 mynsterie, if in ony maner Y stire my fleisch for to folowe,  
 15 and that Y make summe of hem saaf. For if the loss of  
 hem is the recouncelyng of the world, what is the takyng vp,  
 16 but lijf of deede men? For if a litil part of that that is tastid  
 be hooli, the hool gobet is hooli; and if the roote is hooli,  
 17 also the braunchis. What if ony of the braunchis ben brokun,  
 whanne thou were a wielde olyue tre, art graffid among hem,  
 and art maad felowe of the roote, and of the fatnesse of the  
 18 olyue tre, nyle thou haue glorie azens the braunchis. For if  
 thou gloriest, thou berist not the roote, but the roote thee.  
 19 Therfor thou seist, The braunchis ben brokun, that Y be  
 20 graffid in. Wel, for vnbeleue the braunchis ben brokun; but  
 thou stondist bi feith. Nyle thou sauere hiȝe thing, but  
 21 drede thou, for if God sparide not the kyndli braunchis, lest  
 22 peraventure he spare not thee. Therfor se the goodnesse,  
 and the fersnesse of God; ȝhe, the feersnesse in to hem that  
 felden doun, but the goodnesse of God in to thee, if thou  
 23 dwellist in goodnesse, ellis also thou schalt be kit doun. ȝhe,  
 and thei schulen be set yn, if thei dwellen not in vnbeleue.  
 24 For God is myȝti, to sette hem in eftsoone. For if thou art  
 kit doun of the kyndeli wielde olyue tre, and azens kynd art set  
 in to a good olyue tre, hou myche more thei that *ben* bi kynde,  
 25 schulen be set in her olyue tree? But, britheren, Y wole not  
 that ȝe vnknowen this mysterie, that ȝe be not wise to you  
 silf; for blyndenesse hath feld a parti in Israel, til that the  
 26 plente of hethene men entride, and so al Israel schulde be

maad saaf. As it is writun, He schal come of Syon, that schal delyuere, and turne awei the wickidnesse of Jacob.

27 And this testament to hem of me, whanne Y schal do awei  
28 her synnes. Aftir the gospel *thei ben* enemyes for 30u, but  
*thei ben* moost dereworthe bi the eleccioun for the fadris.  
29 And the 3iftis and the cleping of God ben with outen for-  
30 thenkyng. And as sum tyme also 3e bileueden not to God,  
31 but now 3e han gete mercy for the vnbeleue of hem; so and  
these now bileueden not in to 3oure merci, that also *thei*  
32 geten merci. For God closide alle thingis togidere in vnbi-  
33 leue, that he haue mercy on alle. O! the heiznesse of the  
ritchessis of the wisdom and of the kunnyng of God; hou  
incomprehensible ben hise domes, and hise weies *ben* vn-  
34 serchable. For whi who knew the wit of the Lord, or who  
35 was his counselour? or who formere 3af to hym, and it schal  
36 be quyt to hym? For of hym, and bi hym, and in hym ben  
alle thingis. To hym *be* glorie in to worldis. Amen.

## CAP. XII.

1 THEREFORE, britheren, Y biseche 3ou bi the mercy of God,  
that 3e 3yue 3oure bodies a lyuyng sacrifice, hooli, plesynge  
2 to God, and 3oure seruyse resonable. And nyle 3e be con-  
fourmyd to this world, but be 3e reformed in newnesse of  
3oure wit, that 3e preue which is the wille of God, good, and  
3 wel plesynge, and parfit. For Y seie, bi the grace that is  
3ouun to me, to alle that ben among 3ou, that 3e sauere  
no more than it bihoueth to sauere, but for to sauere to  
sobrenesse; and to ech man, as God hath departid the  
4 mesure of feith. For as in o bodi we han many mem-  
5 bris, but alle the membris han not the same dede; so we  
many ben o bodi in Crist, and eche *ben* membris oon of  
6 another. Therfor we that han 3iftis dyuersynge, aftir the

7 grace that is 3ouun to vs, ethir prophecie, afir the resoun of  
 feith; ethir seruise, in mynstryng; ether he that techith, in  
 8 techyng; he that stirith softli, in monestyng; he that 3yueth,  
 in symplenesse; he that is souereyn, in bisynesse; he that  
 9 hath merci, in gladnesse. Loue with outen feynyng, hatyng  
 10 yuel, drawyng to good; louyng togidere the charite of  
 11 britherhod. Eche come bifore to worschipe othere; not  
 slow in bisynesse, feruent in spirit, seruyng to the Lord,  
 12 ioiyng in hope, pacient in tribulacioun, bisy in preier,  
 13 3yuyng good to the nedis of seyntis, kepyng hospitalite.  
 14 Blesse 3e men that pursuen 3ou; blesse 3e, and nyle 3e curse;  
 15 for to ioye with men that ioyen, for to wepe with men that  
 16 wepen. Fele 3e the same thing togidere; not saueryng  
 heiz thingis, but consentyng to meke thingis. Nyle 3e be  
 17 prudent anentis 3ou silf; to no man 3eldyng yuel for yuel,  
 but purueye 3e good thingis, not oneli bifor God, but also  
 18 bifor alle men. If it may be don, that that is of 3ou, haue  
 19 3e pees with alle men. 3e moost dere britheren, not defend-  
 yng 3ou silf, but 3yue 3e place to wraththe; for it is writun,  
 20 The Lord seith, To me veniaunce, and Y schal 3elde. But  
 if thin enemy hungrith, fede thou hym; if he thirstith, 3yue  
 thou drynke to hym; for thou doyng this thing schalt  
 21 gidere togidere colis on his heed. Nyle thou be ouercomun  
 of yuel, but ouercome thou yuel bi good.

## CAP. XIII.

1 EVERY soule be suget to heizere powers. For ther is no  
 power but of God, and tho thingis that ben of God, ben  
 2 ordeyned. Therfor he that 3enstondith power, 3enstondith  
 the ordynaunce of God; and thei that 3enstonden, geten to  
 3 hem silf dampnacioun. For princes ben not to the drede of  
 good work, but of yuel. But wilt thou, that thou drede not

power? Do thou good thing, and thou schalt haue preisyng  
 4 of it; for he is the mynystre of God to thee in to good. But  
 if thou doist yuel, drede thou; for not with outhen cause he  
 berith the swerd, for he is the mynystre of God, vengere in  
 5 to wraththe to hym that doith yuel. And therfor bi nede be  
 6 3e suget, not oneli for wraththe, but also for conscience. For  
 therfor 3e 3yuen tributis, thei ben the mynystris of God, and  
 7 seruen for this same thing. Therfor 3elde 3e to alle men  
 dettis, to whom tribut, tribut, to whom tol, tol, to whom  
 8 drede, drede, to whom onour, onour. To no man owe 3e  
 ony thing, but that 3e loue togidere. For he that loueth his  
 9 nei3bore, hath fulfilled the lawe. For, Thou schalt do no  
 letcherie, Thou schalt not sle, Thou schalt not stele, Thou  
 schalt not seie fals witnessyng, Thou schalt not coueyte the  
 thing of thy nei3bore, and if ther be ony othere maundement,  
 it is instorid in this word, Thou schalt loue thi nei3bore as  
 10 thi silf. The loue of nei3bore worchith not yuel; therfor loue  
 11 is the fulfillyng of the lawe. And we knowen this tyme, that  
 the our is now, that we rise fro sleep; for now oure heelthe  
 12 is neer, than whanne we bileueden. The ny3t wente bifore,  
 but the dai hath nei3ed. Therfor caste we awei the werkis  
 13 of derknessis, and be we clothid in the armeris of lizt. As  
 in dai wandre we onestli, not in superflu feestis and drunke-  
 nessis, not in beddis and vchastitees, not in strijf and in  
 14 enuye; but be 3e clothid in the Lord Jhesu Crist, and do 3e  
 not the bisynesse of fleisch in desiris.

## CAP. XIV.

1 But take 3e a sijck man in bileue, not in demyngis of  
 2 thou3tis. For another man leueth, that he mai ete alle  
 3 thingis; but he that is sijck, ete wortis. He that etith, dispise  
 not hym that etith not; and he that etith not, deme not hym

4 that etith. For God hath take him to hym. Who art thou,  
 that demest anothris seruaunt? To his lord he stondith, or  
 fallith *fro hym*. But he schal stonde; for the Lord is my<sup>3</sup>ti  
 5 to make hym parfit. For whi oon demeth a day bitwixe a  
 6 dai, another demeth ech dai. Ech man encrees in his wit.  
 He that vnderstondith the dai, vnderstondith to the Lord.  
 And he that etith, etith to the Lord, for he doith thankyngis  
 to God. And he that etith not, etith not to the Lord, and  
 7 doith thankyngis to God. For no man of vs lyueth to hym-  
 8 silf, and no man dieth to hymself. For whether we lyuen,  
 we lyuen to the Lord; and whethir we dien, we dien to the  
 Lord. Therfor whethir we lyuen or dien, we ben of the  
 9 Lord. For whi for this thing Crist was deed, and roos a<sup>g</sup>en,  
 10 that he be Lord bothe of quyke and of deed men. But what  
 demest thou thi brothir? or whi dispisist thou thi brothir?  
 11 for alle we schulen stonde bifore the trone of Crist. For it  
 is writun, Y lyue, seith the Lord, for to me ech kne schal be  
 12 bowid, and ech tunge schal knoueleche to God. Therfor ech  
 13 of vs schal zelde resoun to God for hym silf. Therfor no  
 more deme we ech other; but more deme ze this thing, that  
 14 ze putte not hirtyng, or sclaudre, to a brothir. I woot and  
 triste in the Lord Jhesu, that no thing is vnclene bi hym, no  
 but to him that demeth ony thing to be vnclene, to him it is  
 15 vnclene. And if thi brother be maad sori in conscience for  
 mete, now thou walkist not aftir charite. Nyle thou thorou;  
 16 thi mete lese hym, for whom Crist diede. Therfor be not  
 17 oure good thing blasfemed. For whi the rewme of God is  
 not mete and drynk, but rijtwisnesse and pees and ioye in  
 18 the Hooli Goost. And he that in this thing serueth Crist,  
 19 plesith God, and is proued to men. Therfor sue we **tho**  
 thingis that ben of pees, and kepe we togidere **tho thingis**  
 20 that ben of edificacioun. Nyle thou for mete distric the **werk**  
 of God. For alle thingis ben clene, but it is yuel to the **man**

21 that etith bi offendyng. It is good to not ete fleisch, and to  
 not drynke wyn, nethir in what thing thi brother offendith,  
 22 or is sclaudrid, or is maad sijk. Thou hast feith anentis thi  
 silf, haue thou bifore God. Blessid is he that demeth not  
 23 hym silf in that thing that he preueth. For he that demeth,  
 is dampned, if he etith; for it is not of feith. And al thing  
 that is not of feith, is synne.

## CAP. XV.

1 BUT we saddere men owen to susteyne the feblenesses of  
 2 sijke men, and not plesse to vs silf. Eche of vs plesse to his  
 3 neibore in good, to edificacioun. For Crist pleside not to  
 hym silf, as it is writun, The repreues of men dispisyng thee,  
 4 felden on me. For what euere thingis ben writun, tho ben  
 writun to oure techyng, that bi pacience and counfort of  
 5 scripturis we haue hope. But God of pacience and of solace  
 6 3yue to 3ou to vnderstonde the same thing, ech in to othere  
 7 aftir Jhesu Crist, that 3e of o wille with o mouth worschipe  
 8 God and the fadir of oure Lord Jhesu Crist. For which  
 thing take 3e togidere, as also Crist took 3ou in to the onour  
 8 of God. For Y seie, that Jhesu Crist was a mynystre of cir-  
 cumcisioun for the treuthe of God, to conferme the biheestis  
 9 of fadris. And hethene men owen to onoure God for merci;  
 as it is writun, Therfor, Lord, Y schal knowleche to thee  
 10 among hethene men, and Y schal synge to thi name. And  
 11 eft he seith, 3e hethene men, be 3e glad with his puple. And  
 eft, Alle hethene men, herie 3e the Lord; and alle puplis,  
 12 magnifie 3e him. And eft Isaie seith, Ther schal be a roote  
 of Jesse, that schal rise vp to gouerne hethene men, and  
 13 hethene men schulen hope in hym. And God of hope  
 fulfille 3ou in al ioye and pees in bileuyng, that 3e encrees  
 14 in hope and vertu of the Hooli Goost. And, britheren, Y my



self am certeyn of you, that also ye ben ful of loue, and ye ben  
 fillid with al kunnyng, so that ye moun moneste ech other.  
 15 And, britheren, more boldli Y wroot to you a parti, as  
 bryngynge you in to mynde, for the grace that is youun to me  
 16 of God, that Y be the mynystre of Crist Jhesu among hethene  
 men. And Y halewe the gospel of God, that the offryng of  
 hethene men be acceptid, and halewid in the Hooli Goost.  
 17, 18 Therfor Y haue glorie in Crist Jhesu to God. For Y dar  
 not speke any thing of tho thingis, whiche Crist doith not bi  
 me, in to obedience of hethene men, in word and dedis,  
 19 in vertu of tokenes and grete wondris, in vertu of the Hooli  
 Goost, so that fro Jerusalem bi cumpas to the Illirik see Y  
 20 haue fillid the gospel of Crist. And so Y haue prechid this  
 gospel, not where Crist was named, lest Y bilde vpon an-  
 21 otheres ground, but as it is writun, For to whom it is not teld  
 of him, thei schulen se, and thei that herden not, schulen ver-  
 22 durstonde. For which thing Y was lettid ful mayche to come  
 23 to you, and Y am lettid to this tyme. And now Y haue not  
 ferthere place in these cuntrees, but Y haue desire to come to  
 24 you, of many yeris that ben passid. Whanne Y bygyrne to  
 passe in to Spayne, Y hope that in my goyng Y schal se you,  
 and of you Y schal be led thidur, if Y vse you first in parti.  
 25 Therfor now Y schal passe forth to Jerusalem, to mynystre to  
 26 seyntis. For Macedonye and Acaie han assaied to make  
 27 sum zifte to pore men of seyntis, that ben in Jerusalem. For  
 it pleside to hem, and thei ben dettouris of hem; for hethene  
 men ben maad parteneris of her goostli thingis, thei owen  
 28 also in fleischli thingis to mynystre to hem. Therfor whanne  
 Y haue endid this thing, and haue asigned to hem this fruyt,  
 29 Y schal passe bi you in to Spayne. And Y woot, that Y  
 comynge to you, schal come in to the abundaunce of the  
 30 blessing of Crist. Therfor, britheren, Y biseche you bi our  
 Lord Jhesu Crist, and bi charite of the Hooli Goost, that ye

31 helpe me in 3oure preyeris to the Lord, that Y be delyuerid  
fro the vnfeithful men, that ben in Judee, and that the offryng  
32 of my seruyce be acceptid in Jerusalem to seyntis ; that Y  
come to 3ou in ioye, bi the wille of God, and that Y be  
refreischid with 3ou. And God of pees be with 3ou alle.  
Amen.

## CAP. XVI.

1 AND Y comende to 3ou Feben, oure sister, which is in the  
2 seruyce of the chirche that is at Teucris, that 3e resseyue hir  
in the Lord worthili to seyntis, and that 3e helpe hir in what  
euere cause sche schal nede of 3ou. For sche helpide many  
3 men, and my silf. Grete 3e Prisca and Aquyla, myn helperis  
4 in Crist Jhesu, which vndurputtiden her neckis for my lijf ; to  
whiche not Y aloone do thankyngis, but also alle the chirchis of  
5 hethene men. And grete 3e wel her meyneal chirche. Grete  
wel Efenete, louyd to me, that is the firste of Asie in Crist  
6 Jhesu. Grete wel Marie, the whiche hath trauelid myche in  
7 vs. Grete wel Andronyk and Julian, my cosyns, and myn  
euen prisouneris, which ben noble among the apostlis, and  
8 whiche weren bifor me in Crist. Grete wel Ampliate, most  
9 dereworth to me in the Lord. Grete wel Vrban, oure helpere  
10 in Crist Jhesus, and Stacchen, my derlyng. Grete wel Appel-  
11 lem, the noble in Crist. Grete wel hem that ben of Aristoblis  
hous. Grete wel Erodion, my cosyn. Grete wel hem that  
12 ben of Narciscies hous, that ben in the Lord. Grete wel  
Trifenam and Trifosam, whiche *wymmen* trauelen in the Lord.  
Grete wel Persida, most dereworthe *womman*, that hath tra-  
13 uelid myche in the Lord. Grete wel Rufus, chosun in the  
14 Lord, and his modir, and myn. Grete wel Ansicrete, Fle-  
goncia, Hermen, Patroban, Herman, and britheren that ben  
15 with hem. Grete wel Filologus, and Julian, and Nereum,  
and his sistir, and Olympiades, and alle the seyntis that ben

16 with hem. Grete 3e wel togidere in hooli coss. Alle the  
 17 chirches of Crist greten 3ou wel. But, britheren, Y preye  
 3ou, that 3e asprie hem that maken discenciouns and hirt-  
 yngis, bisidis the doctryne that 3e han lerned, and bowe 3e  
 18 awei fro hem. For suche men seruen not to the Lord Crist,  
 but to her wombe, and bi swete wordis and blessyngis dis-  
 19 seyuen the hertis of innocent men. But 3oure obedience is  
 pupplischid in to euery place, therfor Y haue ioeye in 3ou.  
 But Y wole that 3e be wise in good thing, and symple in  
 20 yuel. And God of pees tredde Sathanas vndur 3oure feet  
 swiftli. The grace of oure Lord Jhesu Crist be with 3ou.  
 21 Tymothe, myn helpere, gretith 3ou wel, and also Lucius, and  
 22 Jason, and Sosipater, my cosyns. Y Tercius grete 3ou wel,  
 23 that wroot this epistle, in the Lord. Gayus, myn oost,  
 gretith 3ou wel, and al the chirche. Erastus, tresorere of the  
 24 city, gretith 3ou wel, and Quartus brother. The grace of  
 25 oure Lord Jhesu Crist *be* with 3ou alle. Amen. And onour  
 and glorie be to hym, that is myzti to conferme 3ou bi my  
 gospel, and prechyng of Jhesu Crist, bi the reuelacioun of  
 26 mysterie holdun stytle in tymes euerlastinge; which *mysterie*  
 is now maad opyn bi scripturis of prophetis, bi the comaunde-  
 ment of God with outen bigynning and endyng, to the obe-  
 27 dience of feith in alle hethene men, *the mysterie* knowun bi  
 Jhesu Crist to God aloone wiss, to whom *be* onour and  
 glorie in to worldis of worldis. Amen.

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## I. CORINTHIANS.

### CAP. I.

1 PAUL, clepid apostle of Jhesu Crist, bi the wille of God, and  
 2 Sostenes, brothir, to the chirche of God that is at *Corynth*,

to hem that ben halewid in Crist Jhesu, and clepid seyntis,  
 with alle that inwardli clepen the name of oure Lord Jhesu  
 3 Crist, in ech place of hem and of oure, grace to 3ou and pees  
 4 of God, oure fadir, and of the Lord Jhesu Crist. Y do thank-  
 yngis to my God eueremore for 3ou, in the grace of God that  
 5 is 3ouun to 3ou in Crist Jhesu. For in alle thingis 3e ben  
 6 maad riche in hym, in ech word, and in ech kunnyng, as the  
 7 witnessyng of Crist is confermyd in 3ou; so that no thing  
 faile to 3ou in ony grace, that abiden the schewyng of oure  
 8 Lord Jhesu Crist; which also schal conferme 3ou in to the  
 ende with outen cryme, in the dai of the comyng of oure  
 9 Lord Jhesu Crist. A trewe God, bi whom 3e ben clepid in  
 10 to the felouschipe of his sone Jhesu Crist oure Lord. But,  
 britheren, Y biseche 3ou, bi the name of oure Lord Jhesu  
 Crist, that 3e alle seie the same thing, and that dissencious  
 be not among 3ou; but be 3e perfit in the same wit, and in  
 11 the same kunnyng. For, my britheren, it is teld to me of  
 12 hem that ben at Cloes, that stryues ben among 3ou. And Y  
 seie that, that ech of 3ou seith, For Y am of Poul, and Y *am*  
 13 of Apollo, and Y *am* of Cefas, but Y *am* of Crist. Whether  
 Crist is departid? whether Poul was crucified for 3ou, ether 3e  
 14 ben baptisid in the name of Poul? Y do thankyngis to my  
 God, that Y baptiside noon of 3ou, but Crispus and Gayus;  
 15, 16 lest ony man seie, that 3e ben baptisid in my name. And  
 Y baptiside also the hous of Stephan, but Y woot not, that  
 17 Y baptiside ony other. For Crist sente me not to baptise, but  
 to preche the gospel; not in wisdom of word, that the cros  
 18 of Crist be not voidid awei. For the word of the cros is foli  
 to hem that perischen; but to hem that ben maad saaf, that  
 19 is to seie, to vs, it is the vertu of God. For it is writun, Y  
 schal distruye the wisdom of wise men, and Y schal repreoue  
 20 the prudence of prudent men. Where is the wise man?  
 where is the wise lawiere? where is the purchasour of this world?

Whether God hath not maad the wisdom of this world  
 21 fanned? For the world in wisdom of God knewe not God  
 bi wisdom, it pleside to God, bi foli of prechyng, to maken  
 22 hem saaf that bileueden. For Jewis seken signes, and Grekis  
 23 seken wisdom; but we prechen Crist crucified, to Jewis  
 24 sclaudre, and to hethene men foli; but to tho Jewis and  
 Grekis that ben clepid, *we prechen* Crist the vertu of God and  
 25 the wisdom of God. For that that is foli thing of God, is  
 wiser than men; and that that is the feble thing of God,  
 26 is strengere than men. But, britheren, se 3e 3oure clepyng;  
 for not many wise men astir the fleisch, not many myzti, not  
 27 many noble. But God chees tho thingis that ben fanned of  
 28 the world, to confounde wise men; and God chees the feble  
 thingis of the world, to confounde the stronge thingis; and  
 God chees the vnnoble thingis and dispisable thingis of the  
 world, and tho thingis that ben not, to destruye tho thingis  
 29, 30 that ben; that echa man haue not glorie in his sight. But  
 of hym 3e ben in Crist Jhesu, which is maad of God to vs  
 wisdom, and rixtwisnesse, and holynesse, and 3enbiyng;  
 31 that, as it is wrytun, He that glorieth, haue glorie in the  
 Lord.

## CAP. II.

1 AND Y, britheren, whanne Y cam to 3ou, cam not in  
 the heiynesse of word, ethir of wisdom, tellynge to 3ou  
 2 the witnessyng of Crist. For Y demede not me to kenne  
 ony thing among 3ou, but Crist Jhesu, and hym crucified.  
 3 And Y in sikenesse, and drede, and myche trembling, was  
 4 among 3ou; and my word and my preching was not in satei  
 sturyng wordis of mannis wisdom, but in schewyng of spirit  
 5 and of vertu; that 3oure feith be not in the wisdom of men,  
 6 but in the vertu of God. For we speken wisdom among  
 perfit men, but not wisdom of this world, nether of princes of

7 this world, that ben distried ; but we speken the wisdom of  
 God in mysterie, which wisdom is hid ; which *wisdom* God  
 8 bifor ordeynede bifor worldis in to oure glorie, which noon of  
 the princes of this world knew ; for if thei hadden knowe,  
 9 thei schulden neuere haue crucified the Lord of glorie. But as  
 it is writun, That iȝe say not, we eere herde, nether it stiede in  
 to herte of man, what thingis God arayed to hem that louen  
 10 hym ; but God schewide to vs bi his spirit. For whi the  
 11 spirit serchith alle thingis, ȝhe, the depe thingis of God. And  
 who of men woot, what thingis ben of man, but the spirit of  
 man that is in hym ? So what thingis ben of God, no man  
 12 knowith, but the spirit of God. And we han not resseined  
 the spirit of this world, but the spirit that is of God, that we  
 13 wite what thingis ben ȝoun to vs of God. Whiche thingis  
 we speken also, not in wise wordis of mannus wisdom, but in  
 the doctryn of the spirit, and maken a liknesse of spiritual  
 14 thingis to goostli men. For a beestli man perseyueth not the  
 thingis that ben of the spirit of God ; for it is foki to hym, and  
 15 he may not vnderstonde, for it is examyned goostli. But a  
 spiritual man demeth alle thingis, and he is demed of no man.  
 16 As it is writun, And who knew the wit of the Lord, or who  
 tauȝte hym ? And we han the wit of Crist.

## CAP. III.

1 AND Y, brüheren, myȝte not speke to ȝou as to spiritual  
 2 men, but as to fleischli *men* ; as to litte children in Crist, Y  
 ȝaf to ȝou mylk drynke, not mete ; for ȝe myȝten not ȝit,  
 3 nether ȝe moun now, for ȝit ȝe ben fleischli. For while strijf  
 is among ȝou, whether ȝe ben not fleischli, and ȝe gon affir  
 4 man ? For whanne summe seith, Y am of Poul, another,  
 But Y am of Apollo, whethir ȝe ben not men ? What therfor  
 5 is Apollo, and what Poul ? Thei ben mynystris of hym,

to whom 3e han bileuyd ; and to ech man as God hath  
 6 3ouun. Y plauntide, Apollo moystide, but God 3af encreess-  
 7 yng. Therfor nether he that plauntith is ony thing, nethir  
 8 he that moistith, but God that 3iueth encreessyng. And he  
 that plauntith, and he that moistith, ben oon ; and ech schal  
 9 take his owne mede, aftir his trauel. For we ben the helperis  
 of God ; 3e ben the erthetilyng of God, 3e ben the bildyng of  
 10 God. Aftir the grace of God that is 3ouun to me, as a wise  
 maistir carpenter Y settide the foundement ; and another  
 11 bildith aboue. But ech man se, hou he bildith aboue. For  
 no man may sette another foundement, outtakun that that is  
 12 sett, which is Crist Jhesus. For if ony bildith ouer this  
 foundement, gold, siluer, preciose stoonys, stickis, hey, or  
 13 stobil, euery mannus werk schal be open ; for the dai of the  
 Lord schal declare, for it schal be schewid in fier ; the fier  
 14 schal preue the werk of ech man, what maner werk it is. If  
 the werk of ony man dwelle stille, which he bildide aboue, he  
 15 schal resseyue mede. If ony mannus werk brenne, he schal  
 suffre harm ; but he schal be saaf, so netheles as bi fier.  
 16 Witen 3e not, that 3e ben the temple of God, and the spirit of  
 17 God dwellith in 3ou ? And if ony defoulith the temple of  
 God, God schal leese hym ; for the temple of God is hooli,  
 18 which 3e ben. No man disseyue hym silf. If ony man  
 among 3ou is seyn to be wijs in this world, be he maad  
 19 a fool, that he be wijs. For the wisdom of this world is foli  
 anentis God ; for it is writun, Y schal catche wise men in her  
 20 fel wisdom ; and eft, The Lord knowith the thou3tis of wise  
 21 men, for tho ben veyn. Therfor no man haue glorie in men.  
 22 For alle thingis ben 3oure, ethir Poul, ether Apollo, ether  
 Cefas, ether the world, ether lijf, ether deth, ether thingis pre-  
 23 sent, ethir thingis to comynge ; for alle thingis ben 3oure, and  
 3e *ben* of Crist, and Crist *is* of God.

## CAP. IV.

1 So a man gesse vs, as mynystris of Crist, and dispenderis  
 2 of the mynsteries of God. Now it is souzt here among the  
 3 dispenderis, that a man be foundun trewe. And to me it is  
 4 for the leest thing, that Y be demyd of 3ou, or of mannus  
 5 dai; but nether Y deme my silf. For Y am no thing ouer  
 6 trowynge to my silf, but not in this thing Y am iustified;  
 7 for he that demeth me, is the Lord. Therfor nyle 3e deme  
 8 bifore the tyme, til that the Lord come, which schal  
 9 liztne the hyd thingis of derknessis, and schal schewe the  
 10 counseils of hertis; and thanne preisyng schal be to ech  
 11 man of God. And, britheren, Y haue transfigurid these  
 12 thingis in to me and in to Apollo, for 3ou; that in vs 3e  
 13 lerne, lest ouer that it is writun, oon azens another be blowun  
 14 with pride for another. Who demeth thee? And what hast  
 15 thou, that thou hast not resseyued? And if thou hast  
 16 resseyued, what gloriest thou, as thou haddist not resseyued?  
 17 Nowe 3e ben fyllid, now 3e ben maad riche; 3e regnen with  
 18 outen vs; and Y wolde that 3e regnen, that also we regnen  
 19 with 3ou. And Y gesse, that God schewide vs the laste  
 20 apostlis, as thilke that ben sent to the deth; for we ben  
 21 maad a spectacle to the world, and to aungels, and to men.  
 22 We foolis for Crist, but 3e prudent in Crist; we sike, but 3e  
 23 stronge; 3e noble, but we vnnoble. Til in to this our we  
 24 hungren, and thirsten, and ben nakid, and ben smytun with  
 25 buffatis, and we ben vnstable, and we trauelen worchyng  
 26 with oure hondis; we ben cursid, and we blessen; we  
 27 suffren persecucioun, and we abiden longe; we ben blas-  
 28 femyd, and we bisechen; as clensyngis of this world we ben  
 29 maad the out castyng of alle thingis til 3it. Y write not  
 30 these thingis, that Y confounde 3ou, but Y warne as my  
 31 moste dereworthe sones. For whi if 3e han ten thousynde



of vndur maistris in Crist, but not many fadris ; for in Crist  
 16 Jhesu Y haue gendrid 3ou bi the gospel. Therfor, britheren,  
 17 Y preye 3ou, be 3e soleweris of me, as Y of Crist. Therfor  
 Y sente to 3ou Tymothe, which is my most dereworthe sone,  
 and feithful in the Lord, which schal teche 3ou my weies,  
 that ben in Crist Jhesu ; as Y teche every where in ech  
 18 chirche. As thou3 Y schulde not come to 3ou, so summe  
 19 ben blowun with pride ; but Y schal come to 3ou soone, if  
 God wole ; and Y schal knowe not the word of hem that  
 20 ben blowun with pride, but the vertu. For the rewme of  
 21 God is not in word, but in vertu. What wole 3e ? Schal  
 Y come to 3ou in a 3erde, or in charite, and in spirit of  
 myldenesse ?

## CAP. V.

1 IN al maner fornyacioun is herd among 3ou, and sicke  
 fornyacioun, which is not among hethene men, so that  
 2 summan haue the wijf of his fadir. And 3e ben bolnyd with  
 pride, and not more hadden weilyng, that he that dide this  
 3 werk, be takun awei fro the myddil of 3ou. And Y absent  
 in bodi, but present in spirit, now haue demyd as present  
 hym that hath thus wrou3t, whanne 3e ben gaderid togidere  
 4 in the name of oure Lord Jhesu Crist, and my spirit, with  
 5 the vertu of the Lord Jhesu, to take sicke a man to Sathans,  
 in to the perischyng of fleisch, that the spirit be saaf in the  
 dai of oure Lord Jhesu Crist. 3oure gloriyng is not good.  
 6 Witen 3e not, that a litil sourdow apeyrith al the gobet ?  
 7 Clense 3e out the old sourdow, that 3e be new sprengyng  
 togidere, as 3e ben therf. For Crist offrid is oure past.  
 8 Therfor ete we, not in eid sourdow3, nether in sourdow3 of  
 malice and weywardnesse, but in therf thingis of clenesse  
 9 and of treuthe. I wroot to 3ou in a pistle, that 3e be not  
 10 medlid with letchours, not with letchours of this world, ne

coueitous men, ne raueynours, ne with men seruyng to  
 11 mawmetis, ellis 3e schulden haue go out of this world. But  
 now Y wroot to 3ou, that 3e be not meynd. But if he  
 that is named a brother among 3ou, and is a letchour, or  
 coueitouse, or seruyng to ydols, or cursere, or ful of  
 drunkenesse, or raueynour, to take no mete with siche.  
 12 For what is it to me to deme of hem that ben with oute forth?  
 Whether 3e demen not of thingis that ben with ynne forth?  
 13 For God schal deme hem that ben withouten forth. Do 3e  
 awei yuel fro 3ou siff.

## CAP. VI.

1 DAR any of 3ou that hath a cause agens another, be demed  
 2 at wickid men, and not at hooli men? Whether 3e witen  
 not, that seyntis schulen deme of this world? And if the  
 world schal be demed bi 3ou, be 3e vnworthi to deme of the  
 3 leste thingis? Witen 3e not, that we schulen deme aungels?  
 4 hou myche more worldli thingis? Therfor if 3e han worldli  
 domes, ordleyne 3e tho contemptible men, that ben in the  
 5 churche, to deme. Y sele to make 3ou aschamed. So ther  
 is not ony wise man, that may deme bitwixe a brothir  
 6 and his brothir; but a brothir with brothir stryueth in dom,  
 7 and that among vnfeithful men. And now trespas is algatis  
 in 3ou, for 3e han domes among 3ou. Whi rather take  
 8 3e no wrong? whi rather suffre 3e not disseit? But and  
 3e doen wrong, and doen fraude, and that to britheren.  
 9 Whether 3e witen not, that wickid men schulen not welde  
 the kyngdom of God? Nyle 3e erre; nethir letchours,  
 nether men that seruen mawmetis, nether auouteris, nether  
 10 letchouris agen kynde, nether thei that doon letcheri with  
 men, nether theues, nether auerouse men, nethir ful of  
 drunkenesse, nether curseris, nether raunenours, schulen welde  
 11 the kyngdom of God. And 3e weren sum tyme these

thingis; but 3e ben waischun, but 3e ben halewid, but 3e  
 ben iustefied in the name of oure Lord Jhesu Crist, and in  
 12 the spirit of oure God. Alle thingis ben leueful to me, but  
 not alle thingis ben spedeful. Alle thingis ben leueful to  
 me, but Y schal not be brouzt doun vndur ony mannus power.  
 13 Mete to the wombe, and the wombe to metis; and God schal  
 distruye bothe this and that. And the bodi not to forny-  
 14 cacioun, but to the Lord, and the Lord to the bodi. For  
 15 God reise the Lord, and schal reise vs bi his vertu. Witen  
 3e not, that 3oure bodies ben membrs of Crist? Schal  
 Y thanne take the membrs of Crist, and schal Y make the  
 16 membrs of an hoore? God forbede. Whether 3e witen  
 not, that he that cleueth to an hoore, is maad o bodi? For  
 17 he seith, Ther schulen be tweyne in o fleisch. And he that  
 18 cleueth to the Lord, is o spirit. Fle 3e fornycacioun; al  
 synne what euere synne a man doith, is with out the bodi;  
 but he that doith fornycacioun, synneth azens his bodi.  
 19 Whether 3e witen not, that 3oure membrs ben the temple  
 of the Hooli Goost, that is in 3ou, whom 3e han of God,  
 20 and 3e ben not 3oure owne? For 3e ben bouzt with greet  
 prijs. Glorifie 3e, and bere 3e God in 3oure bodi.

## CAP. VII.

1 BUT of thilke thingis that 3e han write to me, it is good  
 2 to a man to touche not a womman. But for fornycacioun  
 eche man haue his owne wijf, and ech womman haue hir  
 3 owne hosebonde. The hosebonde 3elde dette to the wijf.  
 4 and also the wijf to the hosebonde. The womman hath not  
 power of hir bodi, but the hosebonde; and the hosebonde  
 5 hath not power of his bodi, but the womman. Nyle 3e  
 defraude eche to othere, but perauenture of consent to  
 a tyme, that 3e 3yue tent to preier; and eft turne 3e azen

to the same thing, lest Sathanas tempte you for your vncon-  
6 tynence. But Y seie this thing as your leue, not bi  
7 comaundement. For Y wole, that alle men be as my silf.  
But eche man hath his propre gifte of God; oon thus, and  
8 another thus. But Y seie to hem, that ben not weddid, and  
9 to widewis, it is good to hem, if thei dwellen so as Y. That  
if thei conteynen not hem silf, be thei weddid; for it is  
10 betere to be weddid, than to be brent. But to hem that  
ben ioyned in matrymonye, Y comaunde, not Y, but the  
11 Lord, that the wijf departe not fro the hosebonde; and that  
if sche departith, that sche dwelle vnweddid, or be recoun-  
selid to hir hosebonde; and the hosebonde forsake not the  
12 wijf. But to othere Y seie, not the Lord. If ony brother  
hath an vnfeithful wijf, and sche consenteth to dwelle with  
13 hym, leue he hir not. And if ony womman hath an vn-  
feithful hosebonde, and this consentith to dwelle with hir,  
14 leue sche not the hosebonde. For the vnfeithful hose-  
bonde is halewid bi the feithful womman, and the vnfeithful  
womman is halewid bi the feithful hosebonde. Ellis your  
15 children weren vncleene, but now thei ben hooli. That if the  
vnfeithful departith, departe he. For whi the brother or sistir  
is not suget to seruage in siche; for God hath clepid vs in  
16 pees. And wherof wost thou, womman, if thou schalt make  
the man saaf; or wherof wost thou, man, if thou schalt  
17 make the womman saaf? But as the Lord hath departid to  
ech, and as God hath clepid ech man, so go he, as Y teche  
18 in alle chirchis. A man circumcidid is clepid, brynge he  
not to the prepucie. A man is clepid in prepucie, be he not  
19 circumcidid. Circumcisioun is nouȝt, and prepucie is nouȝt,  
20 but the keypyng of the maundementis of God. Ech man in  
21 what clepyng he is clepid, in that dwelle he. Thou seruaunt  
art clepid, be it no charge to thee; but if thou maist be fre,  
22 the rather vse thou. He that is a seruaunt, and is clepid in

the Lord, is a freman of the Lord. Also he that is a freman,  
 23 and is clepid, is the seruaunt of Crist. With prijs 3e ben  
 24 bouzt; nyle 3e be maad seruaantis of men. Therfor ech  
 man in what thing he is clepid a brothir, dwelle he in this  
 25 anentis God. But of virgyns Y haue no comaundement of  
 God; but Y 3yue counseil, as he that hath mercy of the  
 26 Lord, that Y be trewe. Therfor Y gesse, that this thing is  
 good for the present nede; for it is good to a man to be so.  
 27 Thou art boundun to a wijf, nyle thou seke vnbyndyng;  
 28 thou art vnboundun fro a wijf, nyle thou seke a wijf. But  
 if thou hast takun a wijf, thou hast not synned; and if  
 a maidun is weddid, sche synnede not; nethelesse siche  
 29 schulen haue tribulacioun of fleisch. But Y spare 3ou. Ther-  
 for, britheren, Y seie this thing, The tyme is schort. Another  
 is this, that thei that han wyues, be as thou; thei hadden  
 30 noon; and thei that wepen, as thei wepten not; and thei  
 that ioien, as thei ioieden not; and thei that bien, as thei  
 31 hadden not; and thei that vsen this world, as thei that vsen  
 32 not. For whi the figure of this world passith. But Y wole,  
 that 3e be without bisynesse, for he that is without wijf, is  
 bisi what thingis ben of the Lord, hou he schal plese God.  
 33 But he that is with a wijf, is bysy what thingis ben of the  
 world, hou he schal plese the wijf, and he is departid.  
 34 And a womman vnweddid and maidun thenkith what thingis  
 ben of the Lord, that sche be hooli in bodi and spirit. But  
 sche that is weddid, thenkith what thingis ben of the world,  
 35 hou sche schal plese the hosebonde. And Y seie these thingis  
 to 3oure profit, not that Y caste to 3ou a snare, but to that that  
 is onest, and that 3yueth esynesse, with outen lettyng to make  
 36 preieris to the Lord. And if ony man gessith hym silf to be  
 seyn foule on his virgyn, that sche is ful woxun, and so it  
 bihoueth to be doon, do sche that that sche wole; sche  
 37 synneth not, if sche be weddid. For he that ordeynde

stabi in his herte, not hauynge nede, but hauynge power of his wille, and hath demed in his herte this thing, to  
 38 kepe his virgyn, doith wel. Therefore he that ioyneth his  
 virgyn in matrymonye, doith wel; and he that ioyneth not,  
 39 doith betere. The womman is boundun to the lawe, as longe  
 tyme as hir hosebonde lyueth; and if hir hosebonde is deed,  
 sche is delyuered fro the lawe of the hosebonde, be sche  
 40 weddid to whom she wole, oneli in the Lord. But sche  
 schal be more blessid, if sche dwellith thus, aftir my counsel;  
 and Y wene, that Y haue the Spirit of God.

## CAP. VIII.

1 BUT of these thingis that ben sacrificed to ydols, we witen,  
 for alle we han kunnyng. But kunnyng blowith, charite  
 2 edefieth. But if ony man gessith, that he kan ony thing,  
 3 he hath not 3it knowe hou it bihoueth hym to kunne. And  
 4 if ony man loueth God, this is knowun of hym. But of  
 metis that ben offrid to idols, we witen, that an idol is no  
 5 thing in the world, and that ther is no God but oon. For  
 thou3 ther ben summe that ben seid goddis, ethir in heuene,  
 ether in erthe, as ther ben many goddis, and many lordis;  
 6 netheles to vs is o God, the fadir, of whom *ben* alle thingis,  
 and we in hym; and o Lord Jhesu Crist, bi whom *ben* alle  
 thingis, and we bi hym. But not in alle men is kunnyng.  
 7 For summen with conscience of ydol til now eten as thing  
 offrid to idolis; and her conscience is defoulid, for it is sijke.  
 8 Mete comendith vs not to God; for nether we schulen faile,  
 if we eten not, nether if we eten, we schulen haue plente.  
 9 But se 3e, lest perauenture this 3our lecue be maad hurtyng  
 10 to sijke men. For if ony man schal se hym, that hath kun-  
 nyng, etynge in a place where idols ben worschipid, whethir  
 his conscience, sithen it is sijke, schal not be edified to ete

11 thingis offrid to idols? And the sijk brothir, for whom Crist  
 12 diede, schal perische in thi kunnyng. For thus 3e synnyng  
 azens britheren, and smytynge her sijk conscience synnen  
 13 azens Crist. Wherfor if mete sclaudrith my brother, Y schal  
 neuere ete fleisch, lest Y sclandre my brothir.

## CAP. IX.

1 WHETHER Y am not fre? Am Y not apostle? Whether  
 Y saiz not Crist Jhesu, oure Lord? Whether 3e ben not my  
 2 werk in the Lord? And thou3 to othere Y am not apostle,  
 but netheles to 3ou Y am; for 3e ben the litle signe of myn  
 3 apostlehed in the Lord. My defense to hem that axen me,  
 4 that is. Whether we han not power to ete and drynke?  
 5 Whether we han not power to lede aboute a womman a sistir,  
 as also othere apostlis, and britheren of the Lord, and  
 6 Cefas? Or Y aloone and Barnabas han not power to worche  
 7 these thingis? Who traueilith ony tyme with hise owne  
 wagis? Who plauntith a vyn3erd, and etith not of his fruyt?  
 Who kepith a flok, and etith not of the mylk of the flok?  
 8 Whether aftir man Y sey these thingis? whether also the lawe  
 9 seith not these thingis? For it is writun in the lawe of  
 Moises, Thou schalt not bynde the mouth of the ox threisch-  
 10 ynge. Whethir of oxun is charge to God? Whether for vs  
 he seith these thingis? For whi tho ben writun for vs; for  
 he that erith, owith to ere in hope, and he that threischith, in  
 11 hope to take fruytis. If we sowen spiritual thingis to 3ou, is  
 12 it grete, if we repen 3oure fleischli thingis? If othere ben  
 parteneris of 3oure power, whi not rathere we? But we vsen  
 not this power, but we suffren alle thingis, that we 3yuen no  
 13 lettynge to the euangelie of Crist. Witen 3e not, that thei that  
 worchen in the temple, eten tho thingis that ben of the tem-  
 ple, and thei that seruen to the auter, ben partyneris of the

14 auter ? So the Lord ordeynede to hem that tellen the gospel,  
 15 to lyue of the gospel. But Y vside noon of these thingis ;  
 sotheli Y wroot not these thingis, that tho be don so in me ;  
 for it is good to me rather to die, than that ony man auoyde  
 16 my glorie. For if Y preche the gospel, glorie is not to me,  
 for nedelich Y mot don it ; for wo to me, if Y preche not the  
 17 gospel. But if Y do this thing wilfuli, Y haue mede ; but if  
 18 azens my wille, dispending is bitakun to me. What thanne  
 is my mede ? That Y prechyng the gospel, putte the gospel  
 with outen otheris cost, that Y vse not my power in the gos-  
 19 pel. Forwhi whanne Y was fre of alle men, Y made me  
 20 seruaunt of alle men, to wynne the mo men. And to Jewis  
 21 Y am maad as a Jew, to wynne the Jewis ; to hem that ben  
 vndur the lawe, as Y were vndur the lawe, whanne Y was not  
 vndur the lawe, to wynne hem that weren vndur the lawe ; to  
 hem that weren with out lawe, as Y were with out lawe,  
 whanne Y was not with out the lawe of God, but Y was in  
 the lawe of Crist, to wynne hem that weren with out lawe.  
 22 Y am maad sijk to sike men, to wynne sike men ; to alle men  
 23 Y am maad alle thingis, to make alle men saaf. But Y do  
 alle thingis for the gospel, that Y be maad partener of it.  
 24 Witen ye not, that thei that rennen in a furlong, alle rennen,  
 25 but oon takith the prijs ? So renne ye, that ye catche. Ech  
 man that stryueth in fyt, absteyneth hym fro alle thingis ; and  
 thei, that thei take a corruptible coroun, but we an vncorrupt.  
 26 Therfor Y renne so, not as in to vncerteyn thing ; thus Y  
 27 fyghte, not as betyng the eir ; but Y chastise my bodi, and  
 bryng it in to seruage ; lest perauenture whanne Y preche to  
 othere, Y my silf be maad repreuable.

## CAP. X.

1 BRITHEREN, Y nyle, that ye vnknowe, that alle oure fadris  
 2 weren vndur cloude, and alle passiden the see ; and alle



3 weren baptisid in Moises, in the cloude and in the see; and  
 4 alle eeten the same spiritual mete, and alle drunken the same  
 spiritual drynke; thei drunken of the spiritual stoon folew-  
 5 ynge hem; and the stoon was Crist. But not in ful manye  
 of hem it was wel pleasaunt to God; for whi thei weren cast  
 6 doun in desert. But these thingis ben don in figure of vs,  
 that we be not coueyteris of yuele thingis, as thei coueitiden.  
 7 Nether be 3e maad idolatreris, as summe of hem; as it is  
 writun, The puple sat to ete and drynke, and thei risen vp to  
 8 pleie. Nether do we fornyacioun, as summe of hem diden  
 fornicacioun, and thre and twenti thousyndis weren deed in  
 90 dai. Nethir tempte we Crist, as summe of hem temp-  
 10 tiden, and perischiden of serpentis. Nether grutche 3e, as  
 summe of hem grutchiden, and thei perischiden of a distrier.  
 11 And alle these thingis felliden to hem in figure; but thei ben  
 writun to oure amendyng, in to whiche the endis of the  
 12 worldis ben comun. Therfor he that gessith hym, that he  
 13 stonidith, se he, that he falle not. Temptacioun take not 3ou,  
 but mannus *temptacioun*; for God is trewe, which schal not  
 suffre 3ou to be temptid aboue that that 3e moun; but he schal  
 make with temptacioun also purueyaunce, that 3e moun  
 14 suffre. Wherfor, 3e most dereworthe to me, fle 3e fro wor-  
 15 schiping of maumetis. As to prudent men Y speke, deme 3e  
 16 3ou silf that thing that Y seie. Whether the cuppe of bless-  
 yng which we blessen, is not the comynyng of Christis  
 blood? and whether the breed which we breken, is not the  
 17 takyng of the bodi of the Lord? For we manye ben o breed  
 and o bodi, alle we that taken part of o breed and of o cuppe.  
 18 Se 3e Israel aftir the fleisch, whethir thei that eeten sacrifices,  
 19 ben not partyneris of the auter? What therfor seie Y, that  
 a thing that is offrid to idols is ony thing, or that the idol is  
 20 ony thing? But tho thingis that hethene men offren, thei  
 offren to deuelis, and not to God. But Y nyle, that 3e ben

maad felowis of feendis ; for 3e moun not drynke the cuppe  
 21 of the Lord, and the cuppe of fendis ; 3e moun not be  
 parteneris of the boord of the Lord, and of the bord of  
 22 feendis. Whether we han enuye to the Lord? whether we  
 ben strengere then he? Alle thingis ben leueful to me, but  
 23 not alle thingis ben spedeful. Alle thingis ben leueful to  
 24 me, but not alle thingis edifien. No man seke that thing  
 25 that is his owne, but that thing that is of an othere. Al thing  
 that is seld in the bocherie, ete 3e, axynge no thing for con-  
 26 science. The erthe and the plente of it is, the Lordis.  
 27 If ony of hethene men clepith 3ou to soper, and 3e wole go,  
 al thing that is set to 3ou, ete 3e, axynge no thing for con-  
 28 science. But if ony man seith, This thing is offrid to idols,  
 29 nyle 3e ete, for hym that schewide, and for conscience ; and  
 Y seie not, thi conscience, but of an othere. But wherto is  
 30 my fredom demed of an othere mannus conscience? Therfor  
 if Y take part with grace, what am Y blasfemed, for that that  
 31 Y do thankynge? Therfor whether 3e eten, or drynken, or  
 don ony other thing, do 3e alle thingis in to the glorie of God.  
 32 Be 3e with outen sclaudre to Jewis, and to hethene men,  
 33 and to the chirche of God ; as Y bi alle thingis plese to alle  
 men, not sekyng that that is profitable to me, but that that  
 is *profitable* to manye men, that thei be maad saaf.

## CAP. XI.

1, 2 BB 3e my foleweris, as Y *am* of Crist. And, britheren,  
 Y preise 3ou, that bi alle thingis 3e ben myndeful of me ; and  
 3 as Y bitook to 3ou my comaundementis, 3e holden. But Y  
 wole that 3e wite, that Crist is heed of ech man ; but the heed  
 of the womman is the man ; and the heed of Crist is God.  
 4 Ech man preiynge, or profeciynge, whanne his heed is hildid,  
 5 defoulith his heed. But ech womman preiynge, or profe-

cinyge, whanne hir heed is not hiliid, defoulith hir heed; for it  
 6 is oon, as if sche were pollid. And if a womman be not  
 keuered, be sche pollid; and if it is foul thing to a womman  
 7 to be pollid, or, to be maad ballid, hile sche hir heed. But a  
 man schal not hile his heed, for he is the ymage and the  
 8 glorie of God; but a womman is the glorie of man. For a  
 man is not of the womman, but the womman of the man.  
 9 And the man is not maad for the womman, but the womman  
 10 for the man. Therfor the womman schal haue an hilyng on  
 11 hir heed, also for aungelis. Netheles nether the man *is* with  
 outen womman, nether the womman *is* with oute man, in the  
 12 Lord. Forwhi as the womman *is* of man, so the man *is* bi  
 13 the womman; but alle thingis *ben* of God. Deme *3e* *3ou*  
 silf; bisemeth it a womman not hiliid on the heed to preye  
 14 God? Nether the kynde it silf techith vs, for if a man  
 15 nursche longe heer, it is schenschiipe to hym; but if a wom-  
 man nurische longe heer, it is glorie to hir, for heeris *ben*  
 16 *3ouun* to hir for keuryng. But if ony man is seyn to be ful of  
 strijf, we han noon siche custom, nethir the chirche of God.  
 17 But this thing Y comaunde, not preisynge, that *3e* comen  
 18 togidere not in to the betere, but in to the worse. First for  
 whanne *3e* comen togidere in to the cirche, Y here that *dis-*  
 19 cenciouns ben, and in parti Y bileue. For it bihoueth *eresies*  
 to be, that thei that ben prouyd, ben opynli knowun in *3ou*.  
 20 Therfor whanne *3e* comen togidere in to oon, now it *is* not  
 21 to ete the Lordis soper; for whi ech man bifor takith his  
 soper to ete, and oon is hungry, and another is *drunkun*.  
 22 Whether *3e* han not housis to ete and drynke, or *3e* *dispisen*  
 the chirche of God, and confounnen hem that han *noon*?  
 What schal Y seie to *3ou*? Y preise *3ou*, but here *yn* Y  
 23 preise *3ou* not. For Y haue takun of the Lord that thing,  
 which Y haue bitakun to *3ou*. For the Lord Jhesu, in what  
 24 *nijt* he was bitraied, took breed, and dide thankyngis, and

brak, and seide, Take 3e, and ete 3e; this is my bodi, which schal be bitraied for 3ou; do 3e this thing in to my  
 25 mynde. Also the cuppe, afir that he hadde soupid, and seide,  
 This cuppe is the newe testament in my blood; do 3e this  
 26 thing, as ofte as 3e schulen drynke, in to my mynde. For  
 as ofte as 3e schulen ete this breed, and schulen drynke the  
 cuppe, 3e schulen telle the deth of the Lord, til that he come.  
 27 Therfor who euere etith the breed, or drynkith the cuppe of  
 the Lord vnworthili, he schal be gilty of the bodi and of the  
 28 blood of the Lord. But preue a man hym silf, and so ete he  
 29 of the ilke breed, and drynke of the cuppe. For he that  
 etith and drinkith vnworthili, etith and drinkith doom to hym,  
 30 not wiseli demyng the bodi of the Lord. Therfor among 3ou  
 31 many *ben* sijke and feble, and manye slepen. And if we  
 32 demyden wiseli vs silf, we schulden not be demyd; but  
 while we ben demyd of the Lord, we ben chastisid, that  
 33 we be not dampnyd with this world. Therfor, my britheren,  
 34 whanne 3e comen togidere to ete, abide 3e togidere. If ony  
 man hungrith, ete he at home, that 3e come not togidere in to  
 doom. And Y schal dispose othere thingis, whanne Y come.

## CAP. XII.

1 BUT of spiritual thingis, britheren, Y nyle that 3e vn-  
 2 knowun. For 3e witen, that whanne 3e weren hethene men  
 3 hou 3e weren led goynge to doumbe maumetis. Therfor Y  
 make knowun to 3ou, that no man spekyng in the spirit of  
 God, seith departyng fro Jhesu; and no man may seie the  
 4 Lord Jhesu, but in the Hooli Goost. And dyuerse graces  
 5 ther ben, but *it is* al oon Spirit; and dyuerse seruyces *ther*  
*ben*, but *it is* al oon Lord; and dyuerse worchingis ther ben,  
 6 but al *is* oon God, that worchith alle thingis in alle thingis.  
 7 And to ech man the schewyng of spirit is 3ouun to profit,

8 The word of wisdom is ȝouun to oon bi spirit; to another  
 9 the word of kunnyng, bi the same spirit; feith to another, in  
 the same spirit; to anothere, grace of helthis, in o spirit;  
 10 to another, the worchyng of vertues; to another, profecie;  
 to another, very knowyng of spiritis; to another, kyndis of  
 11 langagis; to another, expownyng of wordis. And oon and  
 the same spirit worchith alle these thingis, departyng to ech  
 12 bi hem silf as he wole. For as ther is o body, and hath many  
 membris, and alle the membris of the bodi whanne tho ben  
 13 manye, ben o bodi, so also Crist. For in o spirit alle we ben  
 baptisid in to o bodi, ether Jewis, ether hethene, ether ser-  
 uauntis, ether free; and alle we ben fillid with drink in o  
 14, 15 spirit. For the bodi is not o membre, but manye. If the  
 foot seith, For Y am not the hoond, Y am not of the bodi;  
 16 not therfor it is not of the bodi. And if the ere seith, For Y  
 am not the iȝe, Y am not of the bodi; not therfor it is not of  
 17 the bodi. If al the bodi is the iȝe, where is heryng? and if  
 18 al the bodi is heryng, where is smellyng? But now God  
 hath set membris, and ech of hem in the bodi, as he wolde.  
 19, 20 That if alle weren o membre, where *were* the bodi? But  
 21 now ther ben many membris, but o bodi. And the iȝe may  
 not seie to the hond, Y haue no nede to thi werkis; or eft  
 22 the heed to the feet, ȝe ben not necessarie to me. But  
 myche more tho that ben seyn to be the lowere membris  
 23 of the bodi, ben more nedeful; and thilke that we gessen to  
 be the vnworthier membris of the bodi, we ȝyuen more  
 honour to hem; and tho membris that ben vnonest, han  
 24 more oneste. For oure oneste membris han nede of noon;  
 but God tempride the bodi, ȝyuyng more worschip to it, to  
 25 whom it failide, that debate be not in the bodi, but that the  
 26 membris be bisi in to the same thing ech for othere. And if  
 o membre suffrith ony thing, alle membris suffren therwith;  
 27 ethir if o membre ioieth, alle membris ioien togidere. And

28 3e ben the bodi of Crist, and membris of membre. But God  
 sette sum men in the chirche, fyrst apostlis, the secunde tyme  
 prophetis, the thridde techeris, aftirward vertues, aftirward  
 graces of heelyngis, helpyngis, gouernails, kyndis of langagis,  
 29 interpretaciouns of wordis. Whether alle apostlis? whethir  
 alle prophetis? whether alle techeris? whether alle vertues?  
 30 whether alle men han grace of heelyngis? whether alle  
 31 speken with langagis? whether alle expownen? But sue  
 3e the betere goostli gifitis. And 3it Y schewe to 3ou a more  
 excellent weye.

## CAP. XIII.

1 Is Y speke with tungis of men and of aungels, and Y haue  
 not charite, Y am maad as bras sownynge, or a cymbal  
 2 tynkyng. And if Y haue prophecie, and knowe alle mys-  
 teries, and al kunnyng, and if Y haue al feith, so that Y  
 meue hillis fro her place, and Y haue not charite, Y am  
 3 nou3t. And if Y departe alle my goodis in to the metis of  
 pore men, and yf Y bitake my bodi, so that Y brenne, and if  
 4 Y haue not charite, it profitith to me no thing. Charite is  
 pacient, it is benygne; charite enuyeth not, it doith not  
 5 wickidli, it is not blowun, it is not coueytouse, it sekith not  
 tho thingis that ben hise owne, it is not stirid to wraththe, it  
 6 thenkith not yuel, it ioyeth not on wickidnesse, but it ioyeth  
 7 togidere to treuthe; it suffrith alle thingis, it bileueth alle  
 8 thingis, it hopith alle thingis, it susteyneth alle thingis. Cha-  
 rite fallith neuere down, whether prophecies schulen be voidid,  
 ethir langagis schulen ceesse, ethir science schal be distried.  
 9, 10 For a parti we knowun, and a parti we prophecien; but  
 whanne that schal come that is parfit, that thing that is of  
 11 parti schal be auoidid. Whanne Y was a litil child, Y spak  
 as a litil child, Y vndurstood as a litil child; but whanne Y  
 was maad a man, Y auoidide the thingis that weren of a

12 litil child. And we seen now bi a myroure in derknesse, but  
 thanne face to face; now Y knowe of parti, but thanne Y  
 13 schal knowe, as Y am knowun. And now dwellen feith,  
 hope, and charite, these thre; but the most of these is  
 charite.

## CAP. XIV.

1 SUE 3e charite, loue 3e spiritual thingis, but more that 3e  
 2 prophecien. And he that spekith in tunge, spekith not to  
 men, but to God; for no man herith. But the spirit  
 3 spekith mysteries. For he that prophecieth, spekith to men  
 4 to edificacioun, and monestyng, and coumfortyng. He that  
 spekith in tunge, edifieth hym silf; but he that prophecieth,  
 5 edifieth the chirche of God. And Y wole, that alle 3e speke  
 in tungis, but more that 3e prophecie. For he that prophe-  
 cieth, is more than he that spekith in langagis; but pera-  
 6 uenture he expoune, that the chirche take edificacioun. But  
 now, britheren, if Y come to 3ou, and speke in langagis, what  
 schal Y profite to 3ou, but if Y speke to 3ou ethir in reuela-  
 cioun, ethir in science, ethir in prophecie, ether in techyng?  
 7 For tho thingis that ben withouten soule, and 3yueth voices,  
 ethir pipe, ether harpe, but tho 3yuen distinccioun of sown-  
 yngis, hou schal it be knowun that is sungun, ether that that  
 8 is trumpid? For if a trumpe 3yue an vncerteyn soune, who  
 9 schal make hym silf redi to batel? So but 3e 3yuen an opyn  
 word bi tunge, hou schal that that is seid be knowun? For  
 10 3e schulen be spekyng in veyn. There ben many kyndis of  
 11 langagis in this world, and no thing is with outen vois. But  
 if Y knowe not the vertu of a vois, Y schal be to hym, to  
 whom Y schal speke, a barbarik; and he that spekith to me,  
 12 schal be a barbarik. So 3e, for 3e ben loueris of spiritis, seke  
 13 3e that 3e be plenteuouse to edificacioun of the chirche. And  
 therfor he that spekith in langage, preie, that he expoune.

14 For if Y preye in tunge, my spirit preieth ; myn vndurstond-  
 15 yng is with outen fruyt. What thanne? Y schal preye in  
 spirit, Y schal preye in mynde ; Y schal seie salm in spirit,  
 16 Y schal seie salm also in mynde. For if thou blessist in  
 spirit, who fillith the place of an ydiot, hou schal he seie  
 Amen on thi blessing, for he woot not, what thou seist?  
 17 For thou doist wel thankyngis, but an othir man is not ede-  
 18 fied. Y thanke my God, for Y speke in the langage of alle  
 19 3ou ; but in the chirche Y wole speke fyue wordis in my wit,  
 that also Y teche othere men, than ten thousynde of wordis  
 20 in tunge. Britheren, nyle 3e be maad children in wittis, but  
 21 in malice be 3e children ; but in wittis be 3e parfit. For in  
 the lawe it is writun, That in othere tungis and othere lippis  
 Y schal speke to this puple, and nether so thei schulen here  
 22 me, seith the Lord. Therfor langagis ben in to tokene, not  
 to feithful men, but to men out of the feith ; but prophecies  
 23 *ben* not to men out of the feith, but to feithful men. Therfor  
 if alle the chirche come togidere in to oon, and alle men  
 speken in tungis, if idiotis, ether men out of the feith, entren,  
 24 whether thei schulen not seie, What ben 3e woode? But if  
 alle men prophecien, if ony vnfeithful man or idiot entre, he  
 25 is conuyct of alle, he is wiseli demyd of alle. For the hid  
 thingis of his herte ben knowun, and so he schal falle doun  
 on the face, and schal worschipe God, and schewe verili that  
 26 God is in 3ou. What thanne, britheren? Whanne 3e comen  
 togidere, ech of 3ou hath a salm, he hath techyng, he hath  
 apocalips, he hath tunge, he hath expownyng ; alle thingis  
 27 be thei don to edificacioun. Whether a man spekith in  
 tunge, bi twei men, ethir thre at the moste, and bi partis, that  
 28 oon interprete. But if there be not an interpretour, be he  
 stille in the chirche, and speke he to hym silf and to God.  
 29 Prophetis tweine or thre seie, and othere wiseli deme. But  
 30 if ony thing be schewid to a sattere, the formere be stille.



31 For 3e moun prophecie alle, ech bi hym silf, that alle men  
 32 lerne, and alle moneste. And the spiritis of prophetis ben  
 33 suget to prophetis; for whi God is not of discencioun, but  
 34 of pees; as in alle chirchis of hooli men Y teche. Wymmen  
 in chirchis be stille; for it is not suffrid to hem to speke, but  
 35 to be suget, as the lawe seith. But if thei wolen ony thing  
 lerne, at home axe thei her hosebondis; for it is foule thing  
 36 to a womman to speke in chirche. Whether of 3ou the word  
 37 of God cam forth, or to 3ou aloone it cam? If ony man is  
 seyn to be a prophete, or spiritual, knowe he tho thingis that  
 Y write to 3ou, for tho ben the comaundementis of the Lord.  
 38 And if ony man vnknowith, he schal be vnknowun. Ther-  
 39 for, britheren, loue 3e to prophecie, and nyle 3e forbede to  
 40 speke in tungis. But be alle thingis don onestli, and bi due  
 ordre in 3ou.

## CAP. XV.

1 SOTHELI, britheren, Y make the gospel knowun to 3ou,  
 which Y haue prechid to 3ou, the which also 3e han takun, in  
 2 which 3e stonden, also bi which 3e schulen be sauyd; bi  
 which resoun Y haue prechid to 3ou, if 3e holden, if 3e han  
 3 not bileuyd ideli. For Y bitook to 3ou at the bigynnyng that  
 thing which also Y haue resseyued; that Crist was deed for  
 4 oure synnes, bi the scripturis; and that he was biried, and  
 5 that he roos a3en in the thridde dai, after scripturis; and that  
 he was seyn to Cephas, and aftir these thingis to enleuce:  
 6 aftirward he was seyn to mo than fyue hundrid britheren  
 togidere, of whiche manye lyuen 3it, but summe ben deed;  
 7 aftirward he was seyn to James, and aftirward to alle the  
 8 apostlis. And last of alle he was seyn also to me, as to a  
 9 deed borun child. For Y am the leste of apostlis, that am  
 not worthi to be clepid apostle, for Y persuede the chirche  
 10 of God. But bi the grace of God Y am that thing that Y

am; and his grace was not voide in me. For Y trauelide more plenteuously than alle thei; but not Y, but the grace  
 11 of God with me. But whether Y, or thei, so we han prechid,  
 12 and so 3e han bileuyd. And if Crist is prechid, that he roos  
 13 a3en fro deeth, hou seien summen among 3ou, that the  
 14 a3enrisyng of deed men is not? And if the a3enrisyng of  
 15 deed men is not, nethir Crist roos a3en fro deeth. And if  
 16 Crist roos not, oure preching is veyn, oure feith is veyn.  
 17 And we ben foundun false witnessis of God, for we han  
 18 seid witnessyng a3ens God, that he reiseide Crist, whom  
 19 he reiseide not, if deed men risen not a3en. Forwhi if  
 20 deed men risen not a3en, nether Crist roos a3en; and if  
 21 Crist roos not a3en, oure feith is veyn; and 3it 3e ben in  
 22 3oure synnes. And thanne thei that han diede in Crist, han  
 23 perischid. If in this life oneli we ben hoping in Crist, we  
 24 ben more wretchis than alle men. But now Crist roos a3en  
 25 fro deth, the firste fruit of deed men; for deeth *was* bi a  
 26 man, and bi a man *is* a3enrisyng fro deth. And as in Adam  
 27 alle men dien, so in Crist alle men schulen be quykenyd.  
 28 But ech man in his ordre; the firste fruit, Crist, afterward  
 29 thei that ben of Crist, that bileueden in the comyng of Crist;  
 30 aftirward an ende, whanne he schal bitake the kyngdom to  
 31 God and to the fadir, whanne he schal auoide al princehod,  
 32 and power, and vertu. But it bihoueth hym to regne, til he  
 33 putte alle hise enemyes vndur hise feet. And at the laste,  
 34 deth the enemye schal be distried; for he hath maad suget  
 35 alle thingis vndur hise feet. And whanne he seith, alle  
 36 thingis ben suget to hym, with outen doubt outakun hym  
 37 that sugetide alle thingis to hym. And whanne alle thingis  
 38 ben suget to hym, thanne the sone hym silf schal be suget to  
 39 hym, that made alle thingis suget to hym, that God be alle  
 40 thingis in alle thingis. Ellis what schulen thei do, that ben  
 41 baptisid for deed men, if in no wise deed men risen a3en?

30 wherto ben thei baptisid for hem? And wherto ben we in  
 31 perel euery our? Ech dai Y die for 3oure glorie, britheren,  
 32 which *glorie* Y haue in Crist Jhesu oure Lord. If aftir man  
 Y haue fou3ten to beestis at Efesi, what profitith it to me, if  
 deed men risen not a3en? Ete we, and drynke we, for we  
 33 schulen die to morewe. Nyle 3e be disseyued; for yuel  
 34 spechis distrien good thewis. Awake 3e, iuste men, and nyle  
 3e do synne; for summen han ignoraunce of God, but to  
 35 reuerence Y speke to 3ou. But summan seith, Hou schulen  
 deed men rise a3en, or in what maner bodi schulen thei  
 36 come? Vnwise man, that thing that thou sowist, is not  
 37 quykened, but it die first; and that thing that thou sowist, thou  
 sowist not the bodi that is to come, but a nakid corn, as of whete,  
 38 or of summe othere *seedis*; and God 3yueth to it a bodi, as  
 39 he wole, and to ech of seedis a propir bodi. Not ech fleisch  
 is the same fleisch, but oon is of men, another is of beestis.  
 40 another is of briddis, an othere of fischis. And heuenli  
 bodies *ben*, and ertheli bodies *ben*; but oon glorie is of  
 41 heuenely bodies, and anothis is of ertheli. An othere clere-  
 nesse is of the sunne, anothere clerenesse is of the moone,  
 and anothere clerenesse is of sterris; and a sterre dyuersith  
 42 fro a sterre in clerenesse. And so the a3enrisyng of deed  
 men. It is sowun in corrupcioun, it schal rise in vncorrupt-  
 43 cioun; it is sowun in vnnoblei, it schal rise in glorie; it is  
 44 sowun in infirmyte, it schal rise in vertu; it is sowun a  
 beestly bodi, it schal rise a spiritual bodi. If ther is a beestly  
 45 bodi, ther is also a spiritual bodi; as it is writun, The firste  
 man Adam was maad in to a soule luyunge, the laste Adam  
 46 in to a spirit quykenyng. But the firste is not that that is  
 spiritual, but that that is beestlich, aftirward that that is  
 47 spiritual. The firste man of erthe is ertheli; the second  
 48 man of heuene is heuenelich. Such as the ertheli man is  
 such *ben* the ertheli men; and such as the heueneli man

49 *suche ben* also the heueneli men. Therfor as we han bore  
 the ymage of the ertheli man, bere we also the ymage of the  
 50 heuenli. Britheren, Y seie this thing, that fleisch and bloud  
 moun not welde the kyngdom of God, nethir corrupcioun  
 51 schal welde vncorruptioun. Lo! Y seie to 3ou priuyte of  
 hooli thingis. And alle we schulen rise a3en, but not alle we  
 52 schulen be chaungid; in a moment, in the twynklyng of an  
 ize, in the laste trumpe; for the trumpe schal sowne, and  
 deed men schulen rise a3en, with oute corrupcioun, and we  
 53 schulen be chaungid. For it byhoueth this corruptible thing  
 to clothe vncorruptioun, and this deedli thing to putte awei  
 54 vndeedlinesse. But whanne this deedli thing schal clothe  
 vndeedlynesse, thanne schal the word be doon, that is writun,  
 55 Deth is sopun vp in victorie. Deth, where is thi victorie?  
 56 Deth, where is thi pricke? But the pricke of deth is synne;  
 57 and the vertu of synne is the lawe. But do we thankyngis  
 to God, that 3af to vs victorie bi oure Lord Jhesu Crist.  
 58 Therefore, my dereworthe britheren, be 3e stidfast, and vn-  
 mouable, beyng plenteuouse in werk of the Lord, euere  
 more witynge that 3oure trauel is not idel in the Lord.

## CAP. XVI.

1 BUT of the gaderyngis of *money* that ben maad in to  
 seyntis, as Y ordeynede in the chirchis of Galathie, so also do  
 2 3e o dai of the wouke. Ech of 3ou kepe at hym silf, keypyng  
 that that plesith to him, that whanne Y come, the gader-  
 3 yngis ben not maad. And whanne Y schal be present,  
 whiche men 3e preuen, Y schal sende hem bi epistlis to bere  
 4 3oure grace in to Jerusalem. That if it be worthi that also  
 5 Y go, thei schulen go with me. But Y schal come to 3ou,  
 whanne Y schal passe bi Macedonye; for whi Y schal passe  
 6 bi Macedonye. But perauenture Y schal dwelle at 3ou, or

also dwelle the wynter, that and 3e lede me whidir euere Y  
 7 schal go. And Y wole not now se 3ou in my passyng, for  
 Y hope to dwelle with 3ou awhile, if the Lord schal suffre.  
 8, 9 But Y schal dwelle at Efesi, til to Witsuntide. For a grete  
 dore and an opyn is openyd to me, and many aduersaries.  
 10 And if Thimothe come, se 3e that he be with out drede with  
 11 3ou, for he worcheth the werk of the Lord, as Y. Therfor  
 no man dispise hym ; but lede 3e hym forth in pees, that he  
 12 come to me ; for Y abide hym with britheren. But, britheren,  
 Y make knowun to 3ou of Apollo, that Y preiede him myche,  
 that he schulde come to 3ou, with britheren. But it was not  
 his wille to come now ; but he schal come, whanne he schal  
 13 haue leiser. Walke 3e, and stonde 3e in the feith ; do 3e  
 14 manli, and be 3e coumfortid in the Lord, and be alle 3oure  
 15 thingis don in charite. And, britheren, Y biseche 3ou, 3e  
 knowen the hous of Stephan, and of Fortunati, and Acaicy,  
 for thei ben the firste fruytis of Acaie, and in to mynystrie of  
 16 seyntis thei han ordeyned hem silf ; that also 3e be sugetis to  
 17 suche, and to ech worchynge togidere and trauelynge. For  
 Y haue ioie in the presence of Stephan, and of Fortunate.  
 18 and Acaici ; for thei filliden that thing that failide to 3ou :  
 for thei han refreischid bothe my spirit and 3oure. Therfor  
 19 knowe 3e hem, that ben suche maner *men*. Alle the chirchis  
 of Asie greten 3ou wel. Aquila and Prisca, with her home  
 chirche, greten 3ou myche in the Lord, at the whiche also Y  
 20 am herborid. Alle bretheren greten 3ou wel. Grete 3e wel  
 21 togidere in hooli cos. My gretynge bi Poulis hoond. If ony  
 22 man loueth not oure Lord Jhesu Crist, be he cursid, Mara-  
 23 natha. The grace of oure Lord Jhesu Crist be with 3ou  
 24 My charite be with 3ou alle in Crist Jhesu oure Lord  
 Amen.

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## II. CORINTHIANS.

## CAP. I.

1 **POUL**, apostle of Jhesu Crist, bi the wille of God, and  
 Tymothe, brothir, to the chirche of God that is at Corinthi,  
 2 with alle seyntis that ben in al Acaie, grace to 3ou, and pees  
 3 of God oure fadir and of the Lord Jhesu Crist. Blessid *be*  
 God and the fadir of oure Lord Jhesu Crist, fadir of mercies,  
 4 and God of al coumfort, which coumfortith vs in al oure  
 tribulacioun, that also we moun coumforte hem, that ben in  
 al diseese, bi the monestyng bi which also we ben monestid  
 5 of God. For as the passiouns of Crist ben plenteuouse in  
 6 vs, so also bi Crist oure coumfort is plenteuouse. And  
 whether we ben in tribulacioun, for 3oure tribulacioun and  
 heelthe, ethir we ben coumfortid, for 3oure coumfort, ethir we  
 ben monestid, for 3oure monestyng and heelthe. Which  
 worchith in 3ou the suffring of the same passiouns, whiche we  
 7 also suffren, that oure hope be sad for 3ou ; witynge for as  
 3e ben felowis of passiouns, so 3e schulen ben also of coum-  
 8 fort. For, britheren, we wolen that 3e wite of oure tribula-  
 cioun, that was don in Asie ; for ouer maner we weren  
 9 greued ouer myzt, so that it anoiede vs, 3he, to lyue. But  
 we in vs silf hadden answeere of deth, that we truste not in  
 10 vs, but in God that reisith deed men. Which delyuerede vs,  
 and delyuerith fro so grete perelis, in to whom we hopen,  
 11 also 3it he schal delyuere, while also 3e helpen in preier for  
 vs ; that of the persones of many faces of that 3yuyng that is  
 12 in vs, thankngis ben don for vs bi many men to God. For  
 oure glorie is this, the witnessyng of oure conscience, that in  
 symplenesse and clennessesse of God, and not in fleischli wis-

dom, but in the grace of God, we lyueden in this world, but  
 13 more plenteuousli to 3ou. And we writen not othere thingis  
 to 3ou, than tho that 3e han red and knowe, and Y hope that  
 14 in to the ende 3e schulen knowe, as also 3e han knowe vs a  
 parti ; for we ben 3oure glorie, as also 3e ben oure in the dai  
 15 of oure Lord Jhesu Crist. And in this tristyng Y wolde first  
 16 come to 3ou, that 3e schulden haue the secounde grace, and  
 passe bi 3ou in to Macedonye, and eft fro Macedonye come  
 17 to 3ou, and of 3ou be led in to Judee. But whanne Y wolde  
 this thing, whether Y vside vnstidfastnesse, ether tho thingis  
 that Y thenke, Y thenke aftir the fleisch, that at me be, it is  
 18 and it is not? But God is trewe, for oure word that was at  
 19 3ou is and is not, is not ther ynne, but is is in it. For whi  
 Jhesus Crist, the sone of God, which is prechid among 3ou  
 bi vs, bi me, and Syluan, and Tymothe, ther was not in hym  
 20 is and is not, but is was in hym. For whi hou many euer  
 ben biheestis of God, in thilke is, *that is, ben fillid*. And  
 therfor and bi hym we seien amen to God, to oure glorie.  
 21 Sotheli it is God that confermeth vs with 3ou in Crist, and  
 22 the which *God* anoyntide vs, and which markide vs, and 3af  
 23 ernes of the spirit in oure hertis. For Y clepide God to  
 witnesse 3gens my soule, that Y sparynge 3ou cam not ouer  
 to Corynthe ; not that we ben lordis of 3oure feith, but we  
 ben helperis of 3oure ioye ; for thorou3 bileue 3e stonden.

## CAP. II.

1 AND Y ordeynede this ilke thing at me, that Y schulde not  
 2 come estsoone in heuynes to 3ou. For if Y make 3ou sori,  
 who is he that gladith me, but he that is soreful of me?  
 3 And this same thing Y wroot to 3ou, that whanne Y come.  
 Y haue not sorewe on sorewe, of the whiche it behofte me  
 to haue ioye. And Y triste in 3ou alle, that my ioye is of alle

4 3ou. For of myche tribulacioun and angwisch of herte Y  
 wroot to 3ou by many teeris, not that 3e be sori, but that 3e  
 5 wite what charite Y haue more plenteuously in 3ou. For if  
 ony man hath maad me soreful, he hath not maad me  
 6 soreful but a parti, that Y charge not 3ou alle. This  
 blamyng that ys maad of manye, suffisith to hym, that is  
 7 sich oon; so that a3enward 3e rathir for3yuen and coumfort,  
 lest perauenture he that is suche a maner *man*, be sopun vp  
 8 bi more grete heuynesse. For which thing Y biseche 3ou,  
 9 that 3e conferme charite in to hym. For whi therfor Y  
 wroot this, that Y knowe 3oure preuyng, whether in alle  
 10 thingis 3e ben obedient. For to whom 3e han for3yuen ony  
 thing, also Y haue for3yue. For Y that that Y for3af, 3if Y  
 for3af ony thing, *haue 3ouun* for 3ou in the persone of Crist,  
 11 that we be not disseyued of Sathanas; for we knowen hise  
 12 thou3tis. But whanne Y was comun to Troade for the  
 gospel of Crist, and a dore was opened to me in the Lord,  
 13 Y hadde not rest to my spirit, for Y foond not my brother  
 Tite, but Y seide to hem farewel, and Y passide in to Mace-  
 14 donye. And Y do thankyngis to God, that euer more  
 makith vs to haue victorie in Crist Jhesu, and schewith bi vs  
 15 the odour of his knowing in ech place; for we ben the good  
 odour of Crist to God, among these that ben maad saaf, and  
 16 among these that perischen. To othere sotheli odour of  
 deth in to deth, but to othere *we ben* odour of lijf in to lijf.  
 17 And to these thingis who *is* so able? For we ben not as  
 many, that don auoutrie bi the word of God, but we speken  
 of clenness, as of God, bifor God in Crist.

## CAP. III.

1 BIGYNNEN we therfor eftsoone to preise vs silf? or whether  
 we neden, as summen, pistlis of preisinge to 3ou, or of 3ou?



2 3e ben oure pistle, writun in oure hertis, which is knowun  
 3 and red of alle men, and maad opyn, for 3e ben the pistle of  
 Crist mynystrid of vs, and writun, not with enke, but bi the  
 spirit of the lyuyng God ; not in stony tablis, but in fleischli  
 4, 5 tablis of herte. For we han such trist bi Crist to God ; not  
 that we ben sufficient to thenke ony thing of vs, as of vs, but  
 6 oure sufficiency is of God. Which also made vs able myn-  
 ystris of the newe testament, not bi lettre, but bi spirit ; for  
 7 the lettre sleeth, but the spirit quykeneth. And if the myn-  
 ystracioun of deth write bi lettris in stoonys was in glorie, so  
 that the children of Israel myzten not biholde in to the face  
 8 of Moises, for the glorie of his cheer, which is auoidid, hou  
 schal not the mynystracioun of the spirit be more in glorie ?  
 9 For if the mynystracioun of dampnacioun was in glorie, myche  
 more the mynysterie of ri3twisnesse is plenteuouse in glorie.  
 10 For nether that that was cleer was glorified in this part for  
 11 the excellent glorie ; and if that that is auoidid, was bi glorie,  
 12 myche more that that dwellith stille is in glorie. Therfor we  
 13 that han suche hope, vsen myche trist ; and not as Moises  
 leide a veil on his face, that the children of Israel schulden  
 14 not biholde in to his face, which *veil* is auoidid. But the  
 wittis of hem ben astonyed ; for in to this dai the same veil  
 in reding of the olde testament dwellith not schewid, for it is  
 15 auoidid in Crist, but in to this dai, whanne Moises is red, the  
 16 veil is put on her hertis. But whanne Israel schal be con-  
 17 uertid to God, the veil schal be don awei. And the spirit is  
 the Lord ; and where the spirit of the Lord is, there is fre-  
 18 dom. And alle we that with open face seen the glorie of the  
 Lord, ben transformed in to the same ymage, fro clerenesse  
 in to clerenesse, as of the spirit of the Lord.

## CAP. IV.

1 THERFOR we that han this admynstracioun, aftir this that  
 2 we han getun merci, faile we not, but do we awei the preue  
 thingis of schame, not walkinge in sutil gile, nether doynge  
 auoutrye bi the word of God, but in schewynge of the treuthe  
 comendynge vs silf to ech conscience of men bifor God.  
 3 For if also oure gospel is kyuerid, in these that perischen it  
 4 is kyuerid; in which God hath blent the soulis of vnfeithful  
 men of this world, that the liztnyng of the gospel of the  
 glorie of Crist, which is the ymage of God, schyne not.  
 5 But we prechen not vs silf, but oure Lord Jhesu Crist; and  
 6 vs 3oure seruauantis bi Jhesu. For God, that seide lizt to  
 schyne of derknessis, he hath 3oue lizt in oure hertis, to the  
 liztnyng of the science of the clerenesse of God, in the face  
 7 of Jhesu Crist. And we han this tresour in britil vessels,  
 8 that the worthinesse be of Goddis vertu, and not of vs. In  
 alle thingis we suffren tribulacioun, but we ben not an-  
 gwischid, *or annoyed*; we ben maad pore, but we lacken  
 9 nothing; we suffren persecucioun, but we ben not forsakun;  
 we ben maad lowe, but we ben not confoundid; we ben cast  
 0 down, but we perischen not. And euere more we beren  
 aboute the sleynge of Jhesu in oure bodi, that also the lijf of  
 1 Jhesu be schewid in oure bodies. For euere more we that  
 lyuen, ben takun in to deth for Jhesu, that the lijf of Jhesu  
 2 be schewid in oure deedli fleisch. Therfor deth worchith in  
 3 vs, but lijf *worchith* in 3ou. And we han the same spirit of  
 feith, as it is writun, Y haue bileuyd, Y haue spoke; and we  
 4 bileuen, wherfor also we speken; witynge that he that reise  
 Jhesu, schal reise also vs with Jhesu, and schal ordeyne with  
 3ou. And alle thingis for 3ou, that a plenteuouse grace bi  
 many thankynge be plenteuouse in to the glorie of God.  
 For which thing we failen not, for thou3 oure vtter man be

corruptid ; netheles the ynner man is renewid fro dai to dai.  
 17 But that lizt thing of oure tribulacioun that lastith now, but  
 as it were by a moment, worchith in vs ouer mesure an euer-  
 18 lastynge birthin in to the heiznesse of glorie ; while that we  
 biholden not tho thingis that ben seyn, but tho that ben not  
 seyn. For tho thingis that ben seyn, ben but durynge for  
 a schort tyme ; but tho thingis that ben not seyn, ben euer-  
 lastynge.

## CAP. V.

1 AND we witen, that if oure erteli hous of this dwellynge  
 be dissoluyd, that we han a bildyng of God, an hous not  
 2 maad bi hondis, euerlastynge in heuenes. For whi in this  
 thing we mornen, coueitynge to be clothid aboue with oure  
 3 dwellyng, which is of heuene ; if netheles we ben foundun  
 4 clothid, and not nakid. For whi and we that ben in this  
 tabernacle, sorewen with ynne, and ben heuyed, for that we  
 wolen not be spuylid, but be clothid aboue ; that the ilke  
 5 thing that is deedli, be sopun vp of lijf. But who is it that  
 makith vs in to this same thing ? God, that gaf to vs the  
 6 ernes of the spirit. Therfor we ben hardi algatis, and witen  
 that the while we ben in this bodi, we goen in pilgrymage  
 7 fro the Lord ; for we walken bi feith, and not bi cleer sizzt.  
 8 But we ben hardi, and han good wille, more to be in pil-  
 9 grymage fro the bodi, and to be present to God. And ther-  
 for we stryuen, whether absent, whether present, to plesse  
 10 hym. For it bihoueth vs alle to be schewid bifor the trone  
 of Crist, that euery man telle the propre thingis of the bodi,  
 11 as he hath don, ethir good, ether yuel. Therfor we witynge  
 the drede of the Lord, councelen men, for to God we ben  
 opyn ; and Y hope, that we ben opyn also in youre con-  
 12 sciencis. We comenden not vs silf eftsoone to you, but we  
 stryuen to you occasioun to haue glorie for vs, that ye haue to

13 hem that glorien in the face, and not in the herte. For ethir  
 14 we bi mynde passen to God, ether we ben sobre to 3ou. For  
 the charite of Crist dryueth vs; gessyngge this thing, that if  
 15 oon died for alle, thanne alle weren deed. And Crist diede  
 for alle, that thei that lyuen, lyue not now to hem silf, but to  
 16 hym that diede for hem, and roos a3en. Therfor we fro this  
 tyme knowen no man aftir the fleische; thou3 we knowun  
 17 Crist aftir the fleisch, but nowe we knowun not. Therfor if  
 ony newe creature is in Crist, the elde thingis ben passid.  
 18 And lo! alle thingis ben of God, which recounselide vs to  
 hym bi Crist, and 3af to vs the seruyce of recounselyng.  
 19 And God was in Crist, recounselynge to hym the world, not  
 rettyngge to hem her giltes, and puttide in vs the word of  
 20 recounselyng. Therfor we vsen message for Crist, as if God  
 monestith bi vs; we bisechen for Crist, be 3e recounselid to  
 21 God. God the fadir made hym synne for vs, which knewe  
 not synne, that we schulden be maad ri3twisnesse of God  
 in hym.

## CAP. VI.

1 BUT we helpynge monesten, that 3e resseyuen not the  
 2 grace of God in veyn. For he seith, In tyme wel plesinge  
 Y haue herd thee, and in the dai of heelthe Y haue helpid  
 thee. Lo! now a tyme acceptable, lo! now a dai of heelthe.  
 3 3yue we to no man ony offencioun, that oure seruyce be not  
 4 repreued; but in alle thingis 3yue we vs silf as the mynystris  
 5 of God, in myche pacience, in tribulaciouns, in nedis, in  
 angwischis, in betyngis, in prisouns, in dissensiouns with  
 6 ynne, in trauels, in wakyngis, in fastyngis, in chastite, in  
 kunnyng, in long abiding, in swetnesse, in the Hooli Goost,  
 7 in charite not feined, in the word of treuthe, in the vertu of  
 God; bi armeris of ri3twisnesse on the ri3thalf and on the  
 8 lefthalf; bi glorie and vnnoblei; bi yuel fame and good

fame; as disseyueris, and trewe men; as thei that ben vn-  
 9 knowun, and knowun; as men diyng, and lo! we lyuen;  
 10 as chastisid, and not maad deed; as soreful, euere more  
 ioiynge; as hauynge nede, but makynge many men riche;  
 11 as no thing hauynge, and weldynge alle thingis. A! 3e  
 Corinthians, oure mouth is open to 3ou, oure herte is alargid;  
 12 3e ben not angwischid in vs, but 3e ben anguischid in 3oure  
 13 inwardnessis. And Y seie as to sones, 3e that han the same  
 14 reward, be 3e alargid. Nyle 3e bere the 3ok with vnfeithful  
 men. For what parting of ríztwisnes with wickidnesse? or  
 15 what felouschipe of lízt to derknessis? and what acording of  
 Crist to Belial? or what part of a feithful with the vnfeithful?  
 16 and what consent to the temple of God with mawmetis?  
 And 3e ben the temple of the lyuynge God, as the Lord seith,  
 For Y schal dwelle in hem, and Y schal walke among hem;  
 and Y schal be God of hem, and thei schulen be a puple to  
 17 me. For which thing go 3e out of the myddil of hem, and be  
 3e departid, seith the Lord, and touche 3e not vnclene thing;  
 18 and Y schal resseyue 3ou, and schal be to 3ou in to a fadir,  
 and 3e schulen be to me in to sones and dou3tris, seith the  
 Lord almy3ti.

## CAP. VII.

1 THERFOR, most dereworthe *britheren*, we that han these  
 biheestis, clense we vs fro al filthe of the fleische and of the  
 2 spirit, doynge holynesse in the drede of God. Take 3e vs;  
 we han hirt no man, we han apeirid no man, we han bigilid  
 3 no man. Y seie not to 3oure condempnyng; for Y seide  
 bifor, that 3e ben in 3oure hertis, to die togidere and to lyue  
 4 togidere. Myche trist is to me anentis 3ou, myche gloryng  
 is to me for 3ou. Y am fillid with coumfort, Y am plen-  
 5 teuouse in ioie in al oure tribulacioun. For whanne we  
 weren comun to Macedonye, oure fleisch hadde no reste,

but we suffriden al tribulacioun ; with outforth fiztingis, and  
 6 dredis with ynne. But God that coumfortith meke men,  
 7 coumfortide vs in the comyng of Tite. And not oneli in the  
 comyng of him, but also in the coumfort bi which he was  
 coumfortid in 3ou, tellinge to vs 3oure desire, 3oure weping,  
 8 3oure loue for me, so that Y ioiede more. For thou3 Y  
 made 3ou sorie in a pistle, it rewith me not ; thou3 it rewide,  
 seyng that thou3 thilke pistle made 3ou sori at an our, now  
 9 Y haue ioie ; not for 3e weren maad soreful, but for 3e  
 weren maad soreful to penaunce. For whi 3e ben maad  
 sori aftir God, that in no thing 3e suffre peirement of vs.  
 10 For the sorewe that is aftir God, worchith penaunce in to  
 stidfast heelthe ; but sorewe of the world worchith deth.  
 11 For lo ! this same thing, that 3e ben soreful aftir God, hou  
 myche bisynesse it worchith in 3ou ; but defendyng, but in-  
 dignacioun, but drede, but desire, but loue, but veniaunce.  
 In alle thingis 3e han 3ouun 3ou silf to be vndefoulid in the  
 12 cause. Therfor thou3 Y wroot to 3ou, *Y wroot* not for hym  
 that dide the iniurie, nether for hym that suffride, but to  
 schewe oure bisynesse, which we han for 3ou bifor God.  
 13 Therfor we ben coumfortid, but in 3oure coumfort more  
 plenteuousli we ioyeden more on the ioie of Tite, for his  
 14 spirit is fulfillid of alle 3ou. And if Y gloriiede ony thing  
 anentis hym of 3ou, Y am not confoundid ; but as we han  
 spoke to 3ou alle thingis, so also oure glorie that was at Tite,  
 15 is maad treuthe. And the inwardnesse of hym be more  
 plenteuousli in 3ou, which hath in mynde the obedience of 3ou  
 16 alle, hou with drede and trembling 3e resseyueden hym. Y  
 haue ioie, that in alle thingis Y triste in 3ou.

## CAP. VIII.

1 BUT, britheren, we maken knowun to 3ou the grace of  
 2 God, that is 3ouun in the chirchis of Macedonye, that in

myche asaiyng of tribulacioun, the plente of the ioye of hem  
 was, and the hijeste pouert of hem was plenteuouse in to  
 3 the richessis of the symplenesse of hem. For Y bere wit-  
 nessyng to hem, aftir miȝt and aboue miȝt thei weren wilful,  
 4 with myche monestyng bisechyng vs the grace and the  
 5 comynyng of mynysting, that is maad to hooli men. And  
 not as we hopiden, but thei ȝauen hem silf first to the Lord,  
 6 aftirward to vs bi the wille of God. So that we preyeden  
 Tite, that as he bigan, so also he performe in ȝou this grace.  
 7 But as ȝe abounden in alle thingis, in feith, and word, and  
 kunnyng, and al bisynesse, more ouer and in ȝoure charite in  
 8 to vs, that and in this grace ȝe abounden. Y seie not as  
 comaundinge, but bi the bisynesse of othere men appreyunge  
 9 also the good wit of ȝoure charite. And ȝe witen the grace  
 of oure Lord Jhesu Crist, for he was maad nedi for ȝou,  
 whanne he was riche, that ȝe schulden be maad riche bi his  
 10 nedynesse. And Y ȝyue counsel in this thing; for this is  
 profitable to ȝou, that not oneli han bigunne to do, but also  
 11 ȝe bigunnen to haue wille fro the formere ȝere. But now  
 parfourme ȝe in deed, that as the discrecioun of wille is **redi**,  
 12 so be it also of parformyng of that that ȝe han. For if the  
 wille be **redi**, it is acceptid aftir that that it hath, not aftir **that**  
 13 that it hath not. And not that it be remyssion to **othere**  
*men*, and to ȝou tribulacioun; but of euenesse in the **present**  
 14 tyme ȝoure aboundance fulfille the myseese of hem, that **also**  
 the aboundaunce of hem be a fulfillyng of ȝoure myseise, **that**  
 15 euenesse be maad; as it is writun, He that gaderide **myche**,  
 was not encresid, and he that *gaderide* lital, hadde not **lesse**.  
 16 And Y do thankyngis to God, that ȝaf the same bisynesse for  
 17 ȝou in the herte of Tite, for he resseyuede exortacioun; but  
 whanne he was bisier, bi his wille he wente forth to ȝou.  
 18 And we senten with hym a brother, whose preisyng is **in the**  
 19 gospel bi alle chirchis. And not oneli, but also **he is**

ordeyned of chirchis the felowe of oure pilgrimage in to this  
 grace, that is mynystrid of vs to the glorie of the Lord, and to  
 20 oure ordeyned wille; eschewynge this thing, that no man  
 blame vs in this plente, that is mynystrid of vs to the glorie  
 21 of the Lord. For we purueyen good thingis, not onely bifor  
 22 God, but also bifor alle men. For we senten with hem also oure  
 brothir, whom we han preued in many thingis ofte, that he  
 23 was bisi, but nowe myche bisier, for myche trist in 3ou, ethir  
 for Tite, that is my felowe and helpere in 3ou, ethir for oure  
 britheren, apostlis of the chirches of the glorie of Crist.  
 24 Therfor schewe 3e in to hem in the face of chirchis, that  
 schewynge that is of 3oure charite and of oure glorie for 3ou.

## CAP. IX.

1 FOR of the mynystrie that is maad to hooli men, it is to  
 2 me of plente to write to 3ou. For Y knowe 3oure wille, for  
 the which Y haue glorie of 3ou anentis Macedonyes, for also  
 Acaie is redi fro a 3eer passid, and 3oure loue hath stirid  
 3 ful manye. And we han sent britheren, that this thing that  
 we glorien of 3ou, be not auoidid in this parti, that as Y seide,  
 4 3e be redi. Lest whanne Macedonyes comen with me, and  
 fynden 3ou vnredi, we be schamed, that we seien 3ou not, in  
 5 this substaunce. Therfor Y gesside necessarie to preie bri-  
 theren, that thei come bifore to 3ou, and make redi this bihizt  
 6 blessing to be redi, so as blessing, and not as aueryce. For  
 Y seie this thing, he that sowith scarseli, schal also repe  
 scarseli; and he that sowith in blessingis, schal repe also  
 7 of blessingis. Ech man as he castide in his herte, not of  
 8 heuyesse, or of nede; for God loueth a glad 3yuere. And  
 God is mizti to make al grace abounde in 3ou, that 3e in  
 alle thingis euere more han al suffiencie, and abounde in  
 9 to al good werk; as it is writun, He delide abroad, he 3af



10 to pore men, his ri3twisnesse dwellith withouten ende. And  
 he that mynystrith seed to the sowere, schal 3yue also breed  
 to ete, and he schal multiplie 3oure seed, and make myche the  
 11 encreesingis of fruytis of 3oure ri3twisnesse; that in alle  
 thingis 3e maad riche waxen plenteuouse in to al symplenesse,  
 12 which worchith bi vs doing of thankngis to God. For the  
 mynystrie of this office not oneli fillith tho thingis that failen  
 to holi men, but also multiplieth many thankngis to God,  
 13 bi the preuyng of this mynystrie, which glorifien God in the  
 obedience of 3oure knoueleching in the gospel of Crist, and in  
 14 symplenesse of comynycacioun in to hem and in to alle, and  
 in the biseching of hem for 3ou, that desiren 3ou for the ex-  
 15 cellent grace of God in 3ou. Y do thankngis to God of the  
 gifte of hym, that may not be teld.

## CAP. X.

1 AND Y my silf Poul biseche 3ou, bi the myldenesse and  
 softnesse of Crist, which in the face am meke among 3ou.  
 2 and Y absent triste in 3ou. For Y preie 3ou, that lest Y  
 present be not bold bi the trist, in which Y am gessid to be  
 bold in to summe, that demen vs, as if we wandren aftir the  
 3 fleisch. For we walkynge in fleisch, fizten not aftir the  
 4 fleisch. For the armuris of oure kny3thod ben not fleischli,  
 5 but my3ti bi God to the distruccioun of strengthis. And we  
 distrien counsels, and alle hiznesse that hizeth it silf a3ens the  
 science of God, and dryuen in to caitifte al vndirstonding in  
 6 to the seruyce of Crist. And we han redi to venge al vn-  
 7 obedience, whanne 3oure obedience schal be fillid. Se 3e the  
 thingis that ben after the face. If ony man trustith to him  
 silf, that he is of Crist, thenke he this thing eft anentis hym  
 8 silf, for as he is Cristis, so also we. For if Y schal glorie ony  
 thing more of oure power, which the Lord 3af to vs in to

edifyng, and not in to 3oure distruccioun, Y schal not be  
 9 schamed. But that Y be not gessid as to fere 3ou bi epistlis,  
 10 for thei seien, That epistlis ben greuouse and stronge, but the  
 presence of the bodi is feble, and the word worthi to be dis-  
 11 pised. He that is suche oon, thenke this, for suche as we  
 absent ben in word bi pistlis, suche *we ben* present in dede.  
 12 For we doren not putte vs among, or comparisoune vs to  
 summen, that comenden hem silf; but we mesuren vs in vs  
 13 silf, and comparisounen vs silf to vs. For we schulen not  
 haue glorie ouer mesure, but bi the mesure of the reule  
 which God mesuride to vs, the mesure that stretchith to 3ou.  
 14 For we ouerstretchen not forth vs, as not stretchinge to 3ou.  
 15 For to 3ou we camen in the gospel of Crist, not gloriynge  
 ouer mesure in othere mennus trauelis. For we han hope of  
 3oure feith that wexith in 3ou to be magnified bi oure reule in  
 16 abundaunce, also to preche in to tho thingis that ben bizendis  
 3ou, not to haue glorie in othere mennus reule, in these thingis  
 17 that ben maad redi. He that glorieth, haue glorie in the  
 18 Lord. For not he that comendith hym silf is preuyd, but  
 whom God comendith.

## CAP. XI.

1 I WOLDE that 3e wolden suffre a litil thing of myn vnwis-  
 2 dom, but also supporte 3e me. For Y loue 3ou bi the loue  
 of God; for Y haue spousid 3ou to oon hosebonde, to 3elde  
 3 a chast virgyn to Crist. But Y drede, lest as the serpent  
 disseyuede Eue with his sutil fraude, so 3oure wittis ben cor-  
 rupt, and fallen doun fro the symplenesse that is in Crist.  
 4 For if he that cometh, prechith anothir Crist, whom we  
 precheden not, or if 3e taken another spirit, whom 3e token  
 not, or another gospel, which 3e resseyueden not, riztli 3e  
 5 schulden suffre. For Y wene that Y haue don no thing lesse

6 than the grete apostlis. For thou; Y be vnlerud in word, but  
 7 not in kunnyng. For in alle thingis Y am open to 3ou. Or  
 whether Y haue don synne, mekyngge my silf, that 3e be en-  
 haunsid, for freli Y prechide to 3ou the gospel of God?  
 8 Y made nakid othere chirchis, and Y took sowde to 3oure  
 9 seruyce. And whanne Y was among 3ou, and hadde nede,  
 Y was chargeouse to no man; for britheren that camen fro  
 Macedonye, fulfilliden that that failide to me. And in alle  
 thingis Y haue kept, and schal kepe me with outen charge to  
 10 3ou. The treuthe of Crist is in me; for this glorie schal not'  
 11 be brokun in me in the cuntreis of Acaie. Whi? for Y loue  
 12 not 3ou? God woot. For that that Y do, and that Y schal  
 do, *is* that Y kitte awei the occasioun of hem that wolen  
 occasioun, that in the thing, in which thei glorien, thei be  
 13 foundun as we. For siche false apostlis ben trecherouse  
 14 werk men, and transfiguren hem in to apostlis of Crist. And  
 no wondur, for Sathanas hym silf transfigurith hym in to an  
 15 aungel of light. Therfor it is not greet, if hise mynystris ben  
 transfigurid as the mynystris of ri3twisnesse, whos ende schal  
 16 be aftir her werkis. Eft Y seie, lest ony man gesse me to be  
 vnwise; ellis take 3e me as vnwise, that also Y haue glorie a  
 17 litil what. That that Y speke, Y speke not aftir God, but as  
 18 in vnwisdom, in this substaunce of glorie. For many men  
 19 glorien aftir the fleisch, and Y schal glorie. For 3e suffren  
 20 gladli vnwise men, whanne 3e silf ben wise. For 3e sus-  
 teynen, if ony man dryueth 3ou in to seruage, if ony man  
 deuourith, if ony man takith, if ony man is enhaunsid, if ony  
 21 man smytith 3ou on the face. Bi vnnoblei Y seie, as if we  
 weren sike in this parti. In what thing ony man dar, in vn-  
 22 wisdom Y seie, and Y dar. Thei ben Ebrewis, and Y; thei  
 ben Israelitis, and Y; thei ben the seed of Abraham, and Y:  
 23 thei ben the mynystris of Crist, and Y. As lesse wise Y seie  
 Y more; in ful many trauelis, in prisouns more plenteuousli

24 in woundis aboue maner, in deethis ofte tymes. Y ressey-  
 25 uede of the Jewis fyue sithis fourti *strokis* oon lesse ; thries  
 Y was betun with 3erdis, onys Y was stonyd, thries Y was at  
 shipbreché, a nyzt and a dai Y was in the depnesse of the  
 26 see ; in weies ofte, in perelis of floodis, in perelis of theues,  
 in perelis of kyn, in perelis of hethene men, in perelis in citee,  
 in perelis in desert, in perelis in the see, in perelis among  
 27 false britheren, in trauel and nedynesse, in many wakyngis,  
 in hungur, in thirst, in many fastyngis, in coold and nakid-  
 28 nesse. Withouten tho thingis that ben withoutforth, myn ech  
 29 daies trauelyng *is* the bisynesse of alle chirchis. Who is  
 sijk, and Y am not sijk ? who is sclaudrid, and Y am not  
 30 brent ? If it bihoueth to glorie, Y schal glorie *in tho thingis*  
 31 that ben of myn infirmyte. God and the fadir of oure Lord  
 Jhesu Crist, that is blessid in to worldis, woot that Y lie not.  
 32 The preuost of Damask, of the kyng of the folk Arethe,  
 33 kepte the citee of Damascenes to take me ; and bi a wyndow  
 in a leep Y was latun doun bi the wal, and so Y ascapide  
 hise hondis.

## CAP. XII.

1 IF it bihoueth to haue glorie, it spedith not ; but Y schal  
 come to the visious and to the reuelaciouns of the Lord.  
 2 I woot a man in Crist that bifore fouretene 3eer ; whether in  
 bodi, whether out of the bodi, Y woot not, God woot ; that  
 3 siche a man was rauyschid til to the thridde heuene. And Y  
 woot sich a man ; whether in bodi, or out of bodi, Y noot,  
 4 God woot ; that he was rauyschid in to paradis, and herde  
 preuy wordis, whiche it is not leueful to a man to speke.  
 5 For such maner thingis Y schal glorie ; but for me no  
 6 thing, no but in myn infirmytees. For if Y schal wilne to  
 glorie, Y schal not be vnwijs, for Y schal seie treuthe ; but  
 Y spare, lest ony man gesse me ouer that thing that he seeth

7 in me, or herith ony thing of me. And lest the greetnesse  
 of reuelaciouns enhaunse me *in pride*, the pricke of my  
 fleisch, an aungel of Sathanas, is 3ouun to me, that he buffate  
 8 me. For whiche thing thries Y preiede the Lord, that it  
 9 schulde go awei fro me. And he seide to me, My grace  
 suffisith to thee; for vertu is parfitli maad in infirmyte.  
 Therfor gladli Y schal glorie in myn infirmytees, that the  
 10 vertu of Crist dwelle in me. For which thing Y am plesid  
 in myn infirmytees, in dispisyngis, in nedis, in persecuciouns,  
 in anguyschis, for Crist; for whanne Y am sijk, thanne Y  
 11 am miziti. Y am maad vnwitti, 3e constreyneden me. For Y  
 ou3te to be comendid of 3ou; for Y dide no thing lesse than  
 12 thei that ben apostlis aboue maner. Thou3 Y am nou3t,  
 netheles the signes of myn apostilhed ben maad on 3ou, in al  
 13 pacience, and signes, and grete wondris, and vertues. And  
 what is it, that 3e hadden lesse than othere chirchis, but that  
 Y my silf greuyde 3ou not? For3yue 3e to me this wrong.  
 14 Lo! this thridde tyme Y am redi to come to 3ou, and Y  
 schal not be greuous to 3ou; for Y seke not tho thingis that  
 ben 3oure, but 3ou. For nether sonen owen to tresoure to  
 15 fadir and modir, but the fadir and modir to the sonen. For  
 Y schal 3yue moost wilfuli, and Y my silf schal be 3ouun  
 aboue for 3oure soulis; thou3 Y more loue 3ou, and be lesse  
 16 louyd. But be it; Y greuyde not 3ou, but whanne Y was  
 17 sutil, Y took 3ou with gile. Whether Y disseyuede 3ou bi  
 18 ony of hem, which Y sente to 3ou? Y preiede Tite, and Y  
 sente with hym a brother. Whether Tite begilide 3ou? whe-  
 ther we 3eden not in the same spirit? whether not in the  
 19 same steppis? Sum tyme 3e wenen, that we schulen excuse  
 vs anentis 3ou. Bifor God in Crist we speken; and, moost  
 20 dere britheren, alle thingis for 3oure edifyng. But Y drede,  
 lest whanne Y come, Y schal fynde 3ou not suche as Y wole,  
 and Y schal be foundun of 3ou suche as 3e wolen not; lest

perauenture stryuyngis, enuyes, sturdynessis, dissencious and detractions, preuy spechis of discord, bolnyngis *bi pride*,  
 21 debatis ben among 3ou; *and* lest eftsoone whanne Y come, God make me low anentis 3ou, and Y biweile many of hem, that bifor synned, and diden not penaunce on the vnclennesse, and fornicacioun, and vnchastite, that thei han don.

## CAP. XIII.

1 Lo! this thridde tyme Y come to 3ou, and in the mouth  
 2 of tweyne or of thre witnessis euery word schal stonde. Y seide bifor, and seie bifor, as present twies, and now absent, to hem that bifor han synned, and to alle othere; for if Y come eftsoone, Y schal not spare. Whether 3e seken the preef of that Crist, that spekith in me, which is not feble in 3ou? For thou3 he was crucified of infirmyte, but he lyueth of the vertu of God. For also we ben sijk in hym, but we schulen lyue with him of the vertu of God in vs. Asaie 3ou silf, if 3e ben in the feith; 3e 3ou silf preue. Whether 3e knowen not 3ou silf, for Crist Jhesu is in 3ou? but in hadde 3e ben repreuable. But Y hope, that 3e knowen, that we ben not repreuable. And we preien the Lord, that 3e do no thing of yuel; not that we seme preued, but that 3e do that that is good, and that we ben as repreuable. For we moun no thing azens treuthe, but for the treuthe. For we oyen, whanne we ben sijk, but 3e ben my3ti; and we preien his thing, 3oure perfeccioun. Therfor Y absent write these hingis, that Y present do not hardere, bi the powere, which he Lord 3af to me in to edificacioun, and not in to 3oure destruccion. Britheren, hennus forward ioye 3e, be 3e perfit, xcite 3e; vnderstonde 3e the same thing; haue 3e pees, and God of pees and of loue schal be with 3ou. Grete 3e el togidere in hooli cos. Alle hooli men greten 3ou wel.

13 The grace of oure Lord Jhesu Crist, and the charite of God, and the comynng of the Hooli Gost, be with 3ou alle. Amen.

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## GALATIANS.

### CAP. I.

1 Poul the apostle, not of men, ne bi man, but bi Jhesu  
 2 Crist, and God the fadir, that reiseid hym fro deth, and alle  
 the britheren that ben with me, to the chirchis of Galathie,  
 3 grace to 3ou and pees of God the fadir, and of the Lord  
 4 Jhesu Crist, that 3af hym silf for oure synnes, to delyuere vs  
 fro the present wickid world, bi the wille of God and of oure  
 5 fadir, to whom is worschip and glorie in to worldis of worldis.  
 6 Amen. I wondur, that so soone 3e be thus moued fro hym  
 that clepid 3ou in to the grace of Crist, in to another euan-  
 7 gelie; which is not anothir, but that ther ben summe that  
 troublen 3ou, and wolen mysturne the euangelie of Crist.  
 8 But thou3 we, or an aungel of heuene, prechide to 3ou, bi-  
 9 sidis that that we han prechid to 3ou, be he acursid. As Y  
 haue seid bifore, and now eftsoones Y seie, if ony preche to  
 10 3ou bisidis that that 3e han vndurfongun, be he cursid. For  
 now whether counsele Y men, or God? or whether Y seche  
 to plese men? If Y pleside 3it men, Y were not Cristis  
 11 seruaunt. For, britheren, Y make knowun to 3ou the euan-  
 12 gelie, that was prechid of me, for it is not bi man; ne Y  
 took it of man, ne lernyde, but bi reuelacioun of Jhesu Crist.  
 13 For 3e han herd my conuersacioun sumtyme in the Jurie,  
 and that Y persuede passyngli the chirche of God, and fauy-  
 14 3en it. And Y profitide in the Jurie aboue many of myn

eueneldis in my kynrede, and was more aboundantli a folew-  
 15 ere of my fadris tradiciouns. But whanne it pleside hym,  
 that departide me fro my modir wombe, and clepide bi his  
 16 grace, to schewe his sone in me, that Y schulde preche hym  
 among the hethene, anoon Y drow3 me not to fleisch and  
 17 blood; ne Y cam to Jerusalem to the apostlis, that weren  
 tofor me, but Y wente in to Arabie, and eftsoones Y turnede  
 18 a3en in to Damask. And sith thre 3eer aftir Y cam to Jeru-  
 salem, to se Petre, and Y dwellide with hym fiftene daies;  
 19 but Y saw3 noon othere of the apostlis, but James, *oure*  
 20 Lordis brother. And these thingis which Y write to 3ou, lo!  
 21 tofor God Y lie not. Afterward Y cam in to the coostis of  
 22 Syrie and Cilicie. But Y was vnknowun bi face to the  
 23 chirchis of Judee, that weren in Crist; and thei hadden oonli  
 an heryng, that he that pursuede vs sum tyme, prechide now  
 24 the feith, a3ens which he fau3te sum tyme; and in me thei  
 glorifieden God.

## CAP. II.

1 AND sith fourtene 3eer aftir, eftsones Y wente vp to Jeru-  
 2 salem with Barnabas, and took with me Tite. Y wente vp  
 bi reuelacioun, and spak with hem the euangelie, which Y  
 preche among the hethene; and bi hem silf to these that  
 semeden to be sumwhat, lest Y runne, or hadde runne in  
 3 veyne. And nother Tite, that hadde be with me, while he  
 4 was hethene, was compellid to be circumssidid; but for  
 false britheren that weren brou3t ynne, whiche hadden entrid  
 to asprie oure fredom, which we han in Jhesu Crist, to bring  
 5 vs in to seruage. But we 3yue no place to subieccioun, that  
 6 the treuthe of the gospel schulde dwelle with you. But of  
 these that semeden to be sumwhat; whiche thei weren sum  
 tyme, it perteyneth not to me, for God takith not the per-  
 soone of man; for thei that semeden to be sumwhat, 3auen



7 me no thing. But azenward, whanne thei hadden seyn, that  
 the euangelie of prepucie was 3ouun to me, as the euangelie  
 8 of circumcisioun was 3ouun to Petre ; for he that wrou3te to  
 Petre in apostlehed of circumcisioun, wrou3te also to me  
 9 among the hethene ; and whanne thei hadden knowe the  
 grace of God, that was 3ouun to me, James, and Petre, and  
 Joon, whiche weren seyn to be the pileris, thei 3auen r3t-  
 hond of felowschip to me and to Barnabas, that we among  
 10 the hethene, and thei in to circumcisioun ; oneli that we  
 hadde mynde of pore men of Crist, the which thing Y was  
 11 ful bisi to doon. But whanne Petre was comun to Antioche,  
 Y azenstood hym in the face, for he was worthi to be vndir-  
 12 nommen. For bifor that ther camen summen fro James, he  
 eete with the hethene men ; but whanne thei weren comun,  
 he withdrow3, and departide hym, dredinge hem that weren  
 13 of circumcisioun. And the othere *Jewis* assentiden to his  
 feynyng, so that Barnabas was drawun of hem in to that  
 14 feynyng. But whanne Y saw3, that thei walkiden not r3tli  
 to the treuthe of the gospel, Y seide to Petre bifor alle men,  
 If thou, that art a Jew, lyuest hethenlich, and not Jewelich,  
 15 hou constreynest thou hethene men to bicomme Jewis ? We  
 16 Jewis of kynde, and not synful men of the hethene, knowen  
 that a man is not iustified of the werkis of lawe, but bi the  
 feith of Jhesu Crist ; and we bileuen in Jhesu Crist, that we  
 ben iustified of the feith of Crist, and not of the werkis of  
 lawe. Wherfor of the werkis of lawe ech fleisch schal not  
 17 be iustified. And if we sechen to be iustified in Crist, we  
 oure silf ben foundun synful men, whether Crist be mynystre  
 18 of synne ? God forbede. And if Y bylde azen things that  
 19 Y haue destruyed, Y make my silf a trespassour. For bi the  
 lawe Y am deed to the lawe, and Y am fitchid to the crosse,  
 20 that Y lyue to God with Crist. And now lyue not Y, but  
 Crist lyueth in me. But that Y lyue now in fleisch, Y lyue

in the feith of Goddis sone, that louede me, and 3af hym silf  
 21 for me. Y caste not away the grace of God; for if ri3twis-  
 nesse be thoruz lawe, thanne Crist diede with out cause.

## CAP. III.

1 VNWITTI Galathies, tofor whos i3en Jhesu Crist is exilid,  
 and is crucified in 3ou, who hath disseyued you, that 3e  
 2 obeyen not to treuthe? This oneli Y wilne to lerne of 3ou,  
 whether 3e han vndurfonge the spirit of werkis of the lawe,  
 3 or of heryng of bileue? So 3e ben foolis, that whanne 3e  
 4 han bigunne in spirit, 3e ben endid in fleisch. So grete  
 thingis 3e han suffrid without cause, if it be withoute cause.  
 5 He that 3yueth to 3ou spirit, and worchith vertues in 3ou,  
 6 whether of werkis of the lawe, or of hering of bileue? As it  
 is writun, Abraham bileuede to God, and it was rettid to  
 7 hym to ri3tfulnesse. And therfor knowe 3e, that these that  
 8 ben of bileue, ben the sones of Abraham. And the scripture  
 seyng afer, that God iustifieth the hethene, of bileue told  
 tofor to Abraham, That in thee alle the hethene schulen be  
 9 blessid. And therfor these that ben of bileue, schulen be  
 10 blessid with feithful Abraham. For alle that ben of the  
 werkis of the lawe, ben vndur curse; for it is writun, Ech  
 man is cursid, that abidith not in alle thingis that ben writun  
 11 in the book of the lawe, to do tho thingis. And that no man  
 is iustified in the lawe bifor God, it is opyn, for a ri3tful man  
 12 lyueth of bileue. But the lawe is not of bileue, but he that  
 13 doith tho thingis *of the lawe*, schal lyue in hem. But Crist  
 a3enbou3te us fro the curse of the lawe, and was maad  
 acursid for vs; for it is writun, Ech man is cursid that hang-  
 14 ith in the tre; that among the hethene the blessing of Abra-  
 ham were maad in Crist Jhesu, that we vndurfonge the  
 15 biheeste of spirit thoruz bileue. Britheren, Y seie afir man,

no man dispisith the testament of a man that is confermed,  
 16 or ordeyneth aboue. The biheestis weren seid to Abraham  
 and to his seed ; he seith not, In seedis, as in many, but as  
 17 in oon, And to thi seed, that is, Crist. But Y seie, this  
 testament is confermed of God ; the lawe that was maad  
 after foure hundrid and thritti 3eer, makith not the testament  
 18 veyn to auoide awei the biheest. For if eritage *were* of the  
 lawe, *it were* not now of biheeste. But God grauntide to  
 19 Abraham thoruz biheest. What thanne the lawe ? It was  
 sett for trespassing, to the seed come, to whom he hadde  
 maad his biheest. *Whiche lawe was* ordeyned by aungels,  
 20 in the hoond of a mediatour. But a mediatour is not of oon.  
 21 But God is oon. *Is* thanne the lawe 3ens the biheestis of  
 God ? God forbede. For if the lawe were 3ouun, that my3te  
 22 quikene, verili were ri3tfulnesse of lawe. But scripture hath  
 concludid alle thingis vndir synne, that the biheeste of the  
 23 feith of Jhesu Crist were 3yuen to hem that bileuen. And  
 tofor that bileue cam, thei weren kept vndur the lawe, en-  
 24 closid in to that bileue that was to be schewid. And so the  
 lawe was oure vndirmaister in Crist, that we ben iustified of  
 25 bileue. But aftir that bileue cam, we ben not now vndur the  
 26 vndurmaistir. For alle 3e ben the children of God thoruz  
 27 the bileue of Jhesu Crist. For alle 3e that ben baptisid, ben  
 28 clothid with Crist. Ther is no Jewe, ne Greke, ne bond  
 man, ne fre man, ne male, ne female ; for alle 3e ben oon in  
 29 Jhesu Crist. And if 3e *ben oon* in Jhesu Crist, thanne 3e ben  
 the seed of Abraham, *and* eiris bi biheest.

## CAP. IV.

1 BUT Y seie, as long tyme as the eir is a litil child, he  
 dyuersith no thing fro a seruaunt, whanne he is lord of alle  
 2 thingis ; but he is vndur keperis and tutoris, in to the tyme

3 determyned of the fadir. So we, whanne we weren litle  
 4 children, we serueden vndur the elementis of the world. But  
 5 aftir that the fulfilling of tyme cam, God sente his sone,  
 6 maad of a womman, maad vndur the lawe, that he schulde  
 7 aʒenbie hem that weren vndur the lawe, that we schulden  
 8 vnderfonge the adopcioun of sones. And for ʒe ben Goddis  
 9 sones, God sente his spirit in to ʒoure hertis, crynge, Abba,  
 10 fadtr. And so ther is not now a seruaunt, but a sone; and  
 11 if *he is* a sone, *he is* an eir bi God. But thanne ʒe vnknow-  
 12 ynge God, serueden to hem that in kynde weren not goddis.  
 13 But now whanne ʒe han knowe God, and ben knowun of  
 14 God, hou ben ʒe turned eftsoone to the febil and nedi ele-  
 15 mentis, to the whiche ʒe wolen eft serue? ʒe taken kepe to  
 16 daies, and monethis, and tymes, and ʒeris. But Y drede ʒou,  
 17 lest without cause Y haue trauelid among ʒou. Be ʒe as Y,  
 18 for Y *am* as ʒe. Britheren, Y biseche ʒou, ʒe han hurt me  
 19 no thing. But ʒe knowen, that bi infirmyte of fleisch Y haue  
 20 prechid to ʒou now bifore; and ʒe dispiseden not, nether  
 21 forsoken ʒoure temptacioun in my fleisch, but ʒe resseyueden  
 22 me as an aungel of God, as Crist Jhesu. Where thanne is  
 23 ʒoure blessing? For Y bere ʒou wisse, that if it myʒte  
 haue be don, ʒe wolden haue put out ʒoure iʒen, and haue  
 ʒyuen hem to me. Am Y thanne maad an enemye to ʒou,  
 seiynge to ʒou the sothe? Thei louen not ʒou wel, but thei  
 wolen exclude ʒou, that ʒe suen hem. But sue ʒe the good  
 euermore in good, and not oneli whanne Y am present with  
 ʒou. My smale children, whiche Y bere eftsoones, til that  
 Crist be fourmed in ʒou, and Y wolde now be at ʒou, and  
 chaunge my vois, for Y am confoundid among ʒou. Seie to  
 me, ʒe that wolen be vndir the lawe, han ʒe not red the lawe?  
 For it is writun, that Abraham hadde two sones, oon of a  
 seruaunt, and oon of a fre womman. But he that *was* of the  
 seruaunt, was borun after the flesh; but he that *was* of the

24 fre womman, by a biheeste. The whiche thingis ben seid  
 bi an othir vndirstonding. For these ben two testamentis;  
 oon in the hille of Synai, gendringe in to seruage, which is  
 25 Agar. For Syna is an hille *that is* in Arabie, which *hille* is  
 ioynd to it that is now Jerusalem, and seruith with hir chil-  
 26 dren. But that Jerusalem that is aboue, is fre, whiche is  
 27 oure modir. For it is writun, Be glad, thou bareyn, that  
 berist not; breke out and crye, that bringist forth no chil-  
 dren; for many sones *ben* of hir that is left of hir hosebonde,  
 28 more than of hir that hath an hosebonde. For, britheren,  
 29 we ben sones of biheeste aftir Isaac; but now as this that  
 was borun after the fleisch pursuede him that *was* aftir the  
 30 spirit, so now. But what seith the scripture? Caste out the  
 seruaunt and hir sone, for the sone of the seruaunt schal not  
 31 be eir with the sone of the fre *wijf*. And so, britheren, we  
 ben not sones of the seruaunt, but of the fre *wijf*, bi which  
 fredom Crist hath maad vs fre.

## CAP. V.

1 STONDE 3e therfor, and nyl 3e eftsoones be holdun in the  
 2 3ok of seruage. Lo! Y Poul seie to 3ou, that if 3e ben cir-  
 3 cumcidid, Crist schal no thing profite to 3ou. And Y wit-  
 nesse eftsoones to ech man that circūcidith hym silf, that  
 4 he is dettour of al the lawe to be don. And 3e ben voidid  
 awei fro Crist, and 3e that be iustified in the lawe, 3e han  
 5 fallen awei fro grace. For we thoruz the spirit of bileue  
 6 abiden the hope of ri3tfulnesse. For in Jhesu Crist nether  
 circūcisioun in ony thing worth, nether prepucie, but the  
 7 bileue that worchith bi charite. 3e runnen wel; who lettide  
 8 3ou that 3e obeyede not to treuthe? Consente 3e to no man;  
 9 for this counsel ys not of hym that hath clepid 3ou. A litil  
 10 souredow3 apeirith al the gobet. I trust on 3ou in oure

Lord, that 3e schulden vndurstonde noon other thing. And who that disturblith 3ou, schal bere dom, who euere he be.

11 And, britheren, if Y preche 3it circumcisioun, what suffre Y 3it persecucioun? thanne the sclaundre of the crosse is

12 auoidid. Y wolde that thei weren cut awei, that disturblen

13 3ou. For, britheren, 3e ben clepid in to fredom; oneli 3yue 3e not fredom in to occasioun of fleisch, but bi charite of

14 spirit serue 3e togidere. For euery lawe is fulfillid in o word,

15 Thou schalt loue thi nei3bore as thi silf. And if 3e bite, and

16 ete ech othere, se 3e, lest 3e be wastid ech fro othere. And

Y seie 3ou in *Crist*, walke 3e in spirit, and 3e schulen not

17 performe the desiris of the fleisch. For the fleisch coueitith

azens the spirit, and the spirit azen the fleisch; for these ben

aduersaries togidere, that 3e don not alle thingis that 3e

18 wolen. That if 3e be led bi spirit, 3e ben not vnder the lawe.

19 And werkis of the fleisch ben opyn, whiche ben fornica-

20 cioun, vnclennes, vnchastite, letcherie, seruice of false goddis,

witchecraftis, enmytees, striuyngis, indignaciouns, wratthis,

21 chidingis, discenciouns, sectis, enuyes, manslau3tris, dronken-

nessis, vnmesurable etyngis, and thingis lijk to these, whiche

Y seie to 3ou, as Y haue told to 3ou to fore, for thei that

doon suche thingis, schulen not haue the kyngdom of God.

22 But the fruyt of the spirit is charite, ioye, pees, pacience,

23 long abidyng, benygnyte, goodnesse, myldenesse, feith, tem-

peraunce, contynence, chastite; azen suche thingis is no

24 lawe. And they that ben of *Crist*, han crucified her fleisch

25 with vices and coueytyngis. If we lyuen bi spirit, walke we

26 bi spirit; be we not made coueytouse of veyn glorie, stiryng

ech othere to wraththe, or hauynge enuye ech to othere.

## CAP. VI.

1 BRITHEREN, if a man be occupied in ony gilt, 3e that ben spiritual, enforme 3e such oon in spirit of softnesse, bihold-

2 inge thi silf, lest that thou be temptid. Ech bere othere  
 3 chargis, and so 3e schulen fulfille the lawe of Crist. For  
 who that trowith that he be ouzt, whanne he is nouzt, he  
 4 bigilith him silf. But ech man preue his owne werk, and so  
 5 he schal haue glorie in him silf, and not in an othere. For ech  
 6 man schal bere his owne charge. He that is tauzt bi word,  
 7 comune he with him that techith hym, in alle goodis. Nyle  
 8 3e erre, God is not scorned; for tho thingis that a man sow-  
 ith, tho thingis he schal repe. For he that sowith in his  
 fleisch, of the fleisch he schal repe corrupcioun; but he that  
 sowith in the spirit, of the spirit he schal repe euerelastyng  
 9 lijf. And doynge good faile we not; for in his tyme we  
 10 schal repe, not failinge. Therfor while we han tyme, worche  
 we good to alle men; but most to hem that ben homliche of  
 11 the feith. Se 3e, what maner lettris Y haue write to 3ou with  
 12 myn owne hoond. For who euere wole plesse in the fleisch,  
 this constreyneth 3ou to be circumcidid, oonli that thei  
 13 suffren not the persecucioun of Cristis crosse. For nether  
 thei that ben circumcidid kepen the lawe; but thei wolen  
 that 3e be circumcidid, that thei haue glorie in 3oure fleisch.  
 14 But fer be it fro me to haue glorie, no but in the crosse of  
 oure Lord Jhesu Crist, bi whom the world is crucified to me,  
 15 and Y to the world. For in Jhesu Crist nether circumcisioun  
 16 is ony thing worth, ne prepucie, but a newe creature. And  
 who euere suwen this reule, pees on hem, and merci, and on  
 17 Israel of God. And heraftir no man be heuy to me; for Y  
 18 bere in my bodi the tokenes of oure Lord Jhesu Crist. The  
 grace of oure Lord Jhesu Crist be with 3oure spirit, britheren.  
 Amen.

## EPHESIANS.

## CAP. I.

1 PAUL, the apostle of Jhesu Crist, bi the wille of God, to  
 alle seyntis that ben at Effesie, and to the feithful men in  
 2 Jhesu Crist, grace *be* to 3ou and pees of God, oure fader,  
 3 and oure Lord Jhesu Crist. Blessid *be* God and the fadir of  
 oure Lord Jhesu Crist, that hath blessid vs in al spiritual  
 4 blessing in heuenli thingis in Crist, as he hath chosun vs in  
 hym silf bifor the makyng of the world, that we weren hooli,  
 5 and with out wem in his sȳt, in charite. Which hath bifor  
 ordeyned vs in to adopcoun of sones bi Jhesu Crist in to  
 6 hym, bi the purpos of his wille, in to the heriyng of the glorie  
 of his grace ; in which he hath glorified vs in his dereworthe  
 7 sone. In whom we han redempcioun bi his blood, for-  
 8 3yuenesse of synnes, aftir the ritchessis of his grace, that  
 9 aboundide greetli in vs in al wisdom and prudence, to make  
 knowun to vs the sacrament of his wille, bi the good ple-  
 saunce of hym ; the which *sacrament* he purposide in hym  
 10 in the dispensacioun of plente of tymes to enstore alle thingis  
 in Crist, whiche ben in heuenes, and whiche *ben* in erthe, in  
 11 hym. In whom we ben clepid bi sort, bifor ordeyned bi the  
 purpos of hym that worchith alle thingis bi the counsel of  
 12 his wille ; that we be in to the heriyng of his glorie, we that  
 13 han hopid bifor in Crist. In whom also 3e *weren clepid*,  
 whanne 3e herden the word of treuthe, the gospel of 3oure  
 heelthe, in whom 3e bileuyng ben merkid with the Hooli  
 14 Goost of biheest, which is the ernes of oure eritage, in to  
 the redempcioun of purchasyng, in to heriyng of his glorie.  
 15 Therfor and Y heryng 3oure feith, that is in Crist Jhesu,



16 and the loue in to alle seyntis, cesse not to do thankyngis  
 17 for 3ou, makynge mynde of 3ou in my preieris ; that God  
 of oure Lord Jhesu Crist, the fadir of glorie, 3yue to 3ou the  
 spirit of wisdom and of reuelacioun, in to the knowyng of  
 18 hym ; and the i3en of 3oure herte liztned, that 3e wite, which  
 is the hope of his clepyng, and whiche ben the richessis of  
 19 the glorie of his eritage in seyntis ; and whych is the excel-  
 lent greetnesse of his vertu in to vs that han bileuyd, bi the  
 20 worchyng of the myzt of his vertu, which he wrou3te in Crist,  
 reisyng hym fro deth, and settinge *him* on his ri3t half in  
 21 heuenli thingis, aboue ech principat, and potestat, and vertu,  
 and domynacioun, and *aboue* ech name that is named, not  
 22 oneli in this world, but also in the world to comynge ; and  
 made alle thingis suget vndur hise feet, and 3af hym to be  
 23 heed ouer al the chirche, that is the bodi of hym, and the  
 plente of hym, which is alle thingis in alle thingis fulfillid.

## CAP. II.

1 AND whanne 3e weren deed in 3oure giltis and synnes,  
 2 in which 3e wandriden sum tyme aftir the cours of this world,  
 aftir the prince of the power of this eir, of the spirit *that*  
 3 worchith now in to the sones of vnbileue ; in which also we  
 alle lyueden sum tyme in the desiris of oure fleisch, doynge  
 the willis of the fleisch and of thou3tis, and we weren bi  
 4 kynde the sones of wraththe, as othere men ; but God, *that*  
 is riche in merci, for his ful myche charite in which he louyde  
 5 vs, 3he, whanne we weren deed in synnes, quikenede vs to-  
 6 gidere in Crist, bi whos grace 3e ben sauyd, and a3en *reide*  
 togidere, and made togidere to sitte in heuenli thingis in  
 7 Crist Jhesu ; that he schulde schewe in the worldis *aboue*  
 comynge the plenteuouse ritchessis of his grace in *goodnesse*  
 8 on vs in Crist Jhesu. For bi grace 3e ben sauyd bi *feith*,

9 and this not of you; for it is the gifte of God, not of werkis,  
 10 that no man haue glorie. For we ben the makynge of hym,  
 maad of nouzt in Crist Jhesu, in good werkis, whiche God  
 11 hath ordeyned, that we go in the *werkis*. For which thing  
 be ye myndeful, that sumtyme ye weren hethene in fleisch,  
 which weren seid prepucie, fro that that is seid circumcisioun  
 12 maad bi hond in fleisch; and ye weren in that time with out  
 Crist, alienyd fro the lyuyng of Israel, and gestis of testa-  
 mentis, not hauynge hope of biheest, and with outen God in  
 13 this world. But now in Crist Jhesu ye that weren sum tyme  
 14 fer, ben maad nyzt in the blood of Crist. For he is oure  
 pees, that made bothe oon, and vnbyndynge the myddil wal  
 15 of a wal with out mortar, enmytees in his fleisch; and  
 auoidide the lawe of maundementis bi domes, that he make  
 16 twei in hym silf in to a newe man, makynge pees, to recoun-  
 sele bothe in o bodi to God bi the cros, sleyng the enemy-  
 17 tees in hym silf. And he comynge prechide pees to you  
 18 that weren fer, and pees to hem that weren nyzt; for bi hym  
 19 we bothe han nyzt comyng in o spirit to the fadir. Therfor  
 now ye ben not gestis and straungeris, but ye ben citeseyns  
 20 of seyntis, and houshold meine of God; aboue bildid on the  
 fundament of apostlis and of profetis, vpon that hizeste  
 21 corner stoon, Crist Jhesu; in whom ech bildyng maad  
 22 waxith in to an hooli temple in the Lord. In whom also  
 be ye bildid togidere in to the habitacle of God, in the  
 Hooli Goost.

## CAP. III.

1 FOR the grace of this thing I Poul, the boundun of Crist  
 2 Jhesu, for you hethene men, if netheles ye han herd the dis-  
 pensacioun of Goddis grace, that is youun to me in you.  
 3 For bi reuelacioun the sacrament is maad knowun to me,  
 4 as Y aboue wroot in schort thing, as ye moun rede, and

5 vndurstonde my prudence in the mysterie of Crist. Which  
 was not knowun to othere generaciouns to the sones of men,  
 as it is now schewid to his hooli apostlis and prophetis in the  
 6 spirit, that hethene men ben euen eiris, and of oo bodi, and  
 parteneris togidere of his biheest in Crist Jhesu bi the euan-  
 7 gelie; whos mynystre Y am maad, bi the gifte of Goddis  
 grace, which is 3ouun to me bi the worchyng of his vertu.  
 8 To me, leeste of alle seyntis, this grace is 3ouun to preche  
 9 among hethene men the vnserschable richessis of Crist, and  
 to liztne alle men, which is the dispensacioun of sacrament  
 10 hid fro worldis in God, that made alle thingis of nou3t; that  
 the myche fold wisdom of God be knowun to princis and  
 11 potestatis in heuenli thingis bi the chirche, bi the bifore  
 ordinaunce of worldis, which he made in Crist Jhesu oure  
 12 Lord. In whom we han trist and ny3 comyng, in tristenyng  
 13 bi the feith of hym. For which thing Y axe, that 3e faile  
 14 not in my tribulaciouns for 3ou, which is 3oure glorie. For  
 grace of this thing Y bowe my knees to the fadir of oure  
 15 Lord Jhesu Crist, of whom ech fadirhod in heuenes and in  
 16 erthe is named, that he 3yue to 3ou, aftir the richessis of his  
 glorie, vertu to be strengthid bi his spirit in the ynnere man.  
 17 that Crist dwelle bi feith in 3oure hertis; that 3e rootid and  
 18 groundid in charite, moun comprehende with alle seyntis.  
 which is the breede, and the lengthe, and the hiznesse, and  
 19 the depnesse; also to wite the charite of Crist more excel-  
 lent than science, that 3e be fillid in al the plentee of God.  
 20 And to hym that is my3ti to do alle thingis more plenteuous.  
 than we axen or vndurstondu, bi the vertu that worchith in  
 21 vs, to hym be glorie in the chirche, and in Crist Jhesu, in  
 alle the generaciouns of the world of worldis. Amen.

## CAP. IV.

1 THERFOR Y boundun for the Lord biseche 3ou, that 3e  
 2 walke worthili in the clepyng, in which 3e ben clepid, with al  
 mekenesse and myldenesse, with pacience supportinge ech  
 3 other in charite, bisi to kepe vnyte of spirit in the boond of  
 4 pees. O bodi and o spirit, as 3e ben clepid in oon hope of  
 5, 6 3oure cleping; o Lord, o feith, o bapty m, o God and fadir  
 of alle, which is aboue alle men, and bi alle thingis, and in vs  
 7 alle. But to ech of vs grace is 3ouun bi the mesure of the  
 8 3uyng of Crist; for which thing he seith, He stiyng an hij,  
 9 ledde caitifte caitif, he 3af 3iftis to men. But what is it, that he  
 stiede vp, no but that also he cam down first in to the lowere  
 10 partis of the erthe? He it is that cam down, and that stiede  
 11 on alle heuenes, that he schulde fille alle thingis. And he 3af  
 summe apostlis, summe prophetis, othere euangelistis, othere  
 12 scheepherdis and techeris, to the ful endyng of seyntis, in  
 to the werk of mynystrie, in to edificacioun of Cristis bodi,  
 13 til we rennen alle, in to vnyte of feith and of knowyng  
 of Goddis sone, in to a parfit man, afir the mesure of age  
 14 of the plente of Crist; that we be not now litle children,  
 mouyng as wawis, and be not borun aboute with ech  
 wynd of teching, in the weiwardnesse of men, in sutil wit, to  
 15 the disseuyng of errour. But do we treuthe in charite, and  
 16 wexe in him by alle thingis, that is Crist oure heed; of  
 whom alle the bodi set togidere, and boundun togidere bi  
 ech ioyniture of vnder seruyng, bi worching in to the mesure  
 of ech membre, makith encreesyng of the bodi, in to edifica-  
 17 cioun of it silf in charite. Therfor Y seie and wisse this  
 thing in the Lord, that 3e walke not now, as hethene men  
 18 walken, in the vanyte of her wit; that han vndurston dyng  
 derkned with derknessis, and ben alienyd fro the lijf of God,  
 bi ignoraunce that is in hem, for the blyndenesse of her

19 herte. Which dispeiryng bitoken hem silf to vnchastite, in  
 20 to the worchyng of al vnclennesse in coueitise. But 3e han  
 21 not so lerud Crist, if netheles 3e herden hym, and ben tauyt  
 22 in hym, as is treuthe in Jhesu. Do 3e away bi the elde  
 lyuyng the elde man, that is corrupt bi the desiris of error;  
 23, 24 and be 3e renewlid in the spirit of 3oure soule; and clothe  
 3e the newe man, which is maad aftir God in ritzwisnesse and  
 25 hoolynesse of treuthe. For which thing 3e putte awei  
 leesyng, and speke 3e treuthe ech man with his neizbore, for  
 26 we ben membris ech to othere. Be 3e wrooth, and nyle 3e  
 do synne; the sunne falle not down on 3oure wraththe.  
 27, 28 Nyle 3e 3yue stide to the deuel. He that stal, now stele  
 he not; but more traucle he in worchinge with hise hondis  
 that that is good, that he haue whereof he schal 3yue to ned.  
 29 Ech yuel word go not of 3oure mouth; but if ony is good to  
 the edificacioun of feith, that it 3yue grace to men that heren.  
 30 And nyle 3e make the Hooli Goost of God sori, in which 3e  
 31 ben markid in the dai of redempcioun. Al bitternesse, and  
 wraththe, and indignacioun, and cry, and blasfemye be takun  
 32 away fro 3ou, with al malice; and be 3e togidere benygue,  
 merciful, for3uyng to gidere, as also God for3af to 3ou in  
 Crist.

## CAP. V.

1 THERFOR be 3e foloweris of God, as moost dereworthe  
 2 sones; and walke 3e in loue, as Crist louyde vs, and 3af hym  
 silf for vs an offryng and a sacrifice to God, in to the odour  
 3 of swetnesse. And fornyacioun, and al vnclennesse, or  
 aueryce, be not named among 3ou, as it bicometh holi men;  
 4 ethir filthe, or foli speche, or harlatrye, that perteyneth not  
 5 to profit, but more doying of thankyngis. For wite 3e this  
 and vndurstonde, that ech letchour, or vnclene man, or  
 coueytouse, that serueth to mawmetis, hath not eritage in the

6 kingdom of Crist and of God. No man disseyue 3ou bi  
 veyn wordis ; for whi for these thingis the wraththe of God  
 7 cam on the sones of vnbileue. Therfor nyle 3e be maad  
 8 parteneris of hem. For 3e weren sum tyme derknessis, but  
 now 3e *ben* lizt in the Lord. Walke 3e as the sones of lizt.  
 9 For the fruyt of lizt is in al goodnesse, and riztwisnesse, and  
 10 treuthe. And preue 3e what thing is wel plesynge to God.  
 11 And nyle 3e comyne to vnfruytouse werkis of derknessis ; but  
 12 more repreue 3e. For what thingis ben don of hem in priuy,  
 13 it is foule, 3he, to speke. And alle thingis that ben repreuyd  
 of the lizt, ben opynli schewid ; for al thing that is schewid,  
 14 is lizt. For which thing he seith, Rise thou that slepist, and  
 15 rise vp fro deth, and Crist schal liztne thee. Therfor, bri-  
 16 theren, se 3e, hou warli 3e schulen go ; not as vnwise  
 men, but as wise men, a3enbiynge tyme, for the daies ben  
 17 yuele. Therfor nyle 3e be maad vnwise, but vndurstandynge  
 18 which is the wille of God. And nyle 3e be drunkun of wyn,  
 in which is letcherie, but be 3e fillid with the Hooli Goost ;  
 19 and speke 3e to 3ou silf in salmes, and ymnes, and spiritual  
 songis, syngynge and seiynge salm in 3oure hertis to the  
 20 Lord ; euermore doynge thankngis for alle thingis in the  
 name of oure Lord Jhesu Crist to God and to the fadir.  
 21, 22 *Be* 3e suget togidere in the drede of Crist. Wymmen, be  
 23 thei suget to her hosebondis, as to the Lord, for the man  
 is heed of the wymman, as Crist is heed of the chirche ; he  
 24 *is* sauour of his bodi. But as the chirche is suget to Crist,  
 25 so wymmen to her hosebondis in alle thingis. Men, loue 3e  
 3oure wyues, as Crist louyde the chirche, and 3af hym silf for  
 26 it, to make it holi ; and clenside it with the waisching of  
 27 watir, in the word of lijf, to 3yue the chirche gloriouse to  
 hym silf, that it hadde no wem, ne ryueling, or ony siche  
 28 thing, but that it be hooli and vndefoulid. So and men  
 schulen loue her wyues, as her owne bodies. He that loueth

29 his wijf, loueth hym silf; for no man hatide euere his owne  
 fleisch, but nurischith and fostrith it, as Crist *doith* the  
 30 chirche. And we ben membris of his bodi, of his fleisch,  
 31 and of his boonys. For this thing a man schal forsake his  
 fadir and modir, and he schal drawe to his wijf; and thei  
 32 schulen be tweyne in o fleisch. This sacrament is greet;  
 33 3he, Y seie in Crist, and in the chirche. Netheles 3e alle,  
 ech man loue his wijf as hym silf; and the wijf drede hir  
 hosebonde.

## CAP. VI.

1 SONES, obeische 3e to 3oure fadir and modir, in the Lord;  
 2 for this thing is rijtful. Onoure thou thi fadir and thi modir,  
 3 that is the firste maundement in biheest; that it be wel to  
 4 thee, and that thou be long lyuyng on the erthe. And,  
 fadris, nyle 3e terre 3oure sones to wraththe; but nurische 3e  
 5 hem in the teching and chastising of the Lord. Seruauntis,  
 obeische 3e to fleischli lordis with drede and trembling, in  
 6 simplenesse of 3oure herte, as to Crist; not seruyng at the  
 7 3e, as plesinge to men, but as seruauntis of Crist; doynge  
 7 the wille of God bi discrecioun, with good wille seruyng as  
 8 to the Lord, and not as to men; witinge that ech man, what  
 euere good thing he schal do, he schal resseyue this of the  
 9 Lord, whether seruaunt, whether fre man. And, 3e lordis,  
 do the same thingis to hem, for 3uyng manaasis; witinge  
 that bothe her Lord and 3oure is in heuenes, and the taking  
 10 of persones is not anentis God. Her aftirward, britheren, be  
 3e coumfortid in the Lord, and in the mizt of his vertu.  
 11 Clothe 3ou with the armere of God, that 3e moun stonde  
 12 3ens aspiynges of the deuel. For whi struyng is not to  
 vs 3ens fleisch and blood, but 3ens princis and potestatis.  
 3ens gouernours of the world of these derknnessis, 3ens  
 13 spiritual thingis of wickidnesse, in heuenli thingis. Therfor

take 3e the armere of God, that 3e moun aʒenstonde in the  
 14 yuel dai ; and in alle thingis stonde perfit. Therfor stonde  
 3e, and be gird aboute ʒoure leendis in sothefastnesse, and  
 15 clothid with the haburioun of riʒtwisnesse, and ʒoure feet  
 16 schood in-making redi of the gospel of pees. In alle thingis  
 take 3e the scheld of feith, in which 3e moun quenche alle  
 17 the fry dartis of the worste. And take 3e the helm of helthe,  
 18 and the swerd of the Goost, that is, the word of God. Bi al  
 preier and bisechyng preie 3e al tyme in spirit, and in hym  
 wakinge in al bisynesse, and bisechyng for alle hooli men,  
 19 and for me ; that word be ʒouun to me in openyng of my  
 mouth, with trist to make knowun the mysterie of the gospel,  
 20 for which Y am set in message in a chayne ; so that in it Y  
 21 be hardi to speke, as it bihoueth me. And 3e wite, what  
 thingis ben aboute me, what Y do, Titicus, my moost dere  
 brother, and trewe mynystre in the Lord, schal make alle  
 22 thingis knowun to ʒou ; whom Y sente to ʒou for this same  
 thing, that 3e knowe what thingis ben aboute vs, and that he  
 23 coumforte ʒoure hertis. Pees to britheren, and charite, with  
 24 feith of God oure fadir, and of the Lord Jhesu Crist. Grace  
 with alle men that louen oure Lord Jhesu Crist in vncorruptioun.  
 Amen, *that is, So be it.*

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## PHILIPPIANS.

### CAP. I.

1 Poul and Tymothe, seruauntis of Jhesu Crist, to alle the  
 hooli men in Crist Jhesu, that ben at Filippis, with bishopsis  
 2 and dekenes, grace and pees to ʒou of God oure fadir, and  
 3 of the Lord Jhesu Crist. I do thankyngis to my God in al



4 mynde of 3ou euere more in alle my preyeris for alle 3ou  
 5 with ioye, and make a bisechyng on 3oure comynyng in  
 6 the gospel of Crist, fro the firste day til now; tristenynge  
 this ilke thing, that he that bigan in 3ou a good werk,  
 7 schal perfourme *it* til in to the dai of Jhesu Crist. As  
 it is iust to me to feele this thing for alle 3ou, for that Y  
 haue 3ou in herte, and in my boondis, and in defending  
 and confermyng of the gospel, that alle 3e be felowis of my  
 8 ioye. For God is a wisse to me, hou Y coueyte alle 3ou  
 9 in the bowelis of Jhesu Crist. And this thing Y preie, that  
 3oure charite be plenteuouse more and more in kunnyng, and  
 10 in al wit; that 3e preue the betere thingis, that 3e be clene  
 11 and without offence in the dai of Crist; fillid with the fruyt  
 of rijtwysnesse bi Jhesu Crist, in to the glory and the heriung  
 12 of God. For, britheren, Y wole that 3e wite, that the thingis  
 that ben aboute me han comun more to the profit of the  
 13 gospel, so that my boondis weren maad knowun in Crist,  
 14 in ech moot halle, and in alle other placis; that mo of  
 britheren tristinge in the Lord more plenteuously for my  
 boondis, dursten without drede speke the word of God.  
 15 But summe for enuye and strijf, summe for good wille, prechen  
 16 Crist; and summe of charite, witinge that Y am put in the  
 17 defense of the gospel. But summe of strijf schewen Crist  
 not cleneli, gessynge hem to reise tribulacioun to my boondis.  
 18 But what? the while on al maner, ethir bi occasioun, ethir  
 bi treuthe, Crist is schewid; and in this thing Y haue ioye,  
 19 but also Y schal haue ioye. And Y woot, that this thing  
 schal come to me in to heelthe bi 3oure preyer, and the  
 vndurmynstring of the spirit of Jhesu Crist, bi myn abidyng  
 20 and hope. For in no thing Y schal be schamed, but in al  
 trist as euere more and now, Crist schal be magnified in my  
 21 bodi, ether bi lijf, ether bi deth. For me to lyue is Crist,  
 22 and to die is wynnyng. That if to lyue in fleisch, is fruyt of

3 werk to me, lo! what Y schal chese, Y knowe not. But  
 Y am constreyned of twei thingis, Y haue desire to be dis-  
 4 solued, and to be with Crist, *it is* myche more betere; but  
 5 to dwelle in fleisch, is nedeful for 3ou. And Y tristinge  
 this thing, woot that Y schal dwelle, and perfittli dwelle to  
 6 alle 3ou, to 3oure profit and ioie of feith, that 3oure thanking  
 abounde in Crist Jhesu in me, bi my comyng eftsoone to  
 7 3ou. Oneli lyue 3e worthili to the gospel of Crist, that  
 whether whanne Y come and se 3ou, ethir absent Y here  
 of 3ou, that 3e stonden in o spirit of o wille, trauelingge togi-  
 8 dere to the feith of the gospel. And in no thing be 3e aferd  
 of aduersaries, which is to hem cause of perdicoun, but to  
 9 3ou *cause* of heelthe. And this thing *is* of God. For it is  
 10 3ouun to 3ou for Crist, that not oneli 3e bileuen in hym, but  
 also that 3e suffren for hym; hauynge the same strijf, which  
 11 3e saien in me, and now 3e han herd of me.

## CAP. II.

THERFOR if ony coumfort *is* in Crist, if ony solace of  
 charite, if ony felouschipe of spirit, if ony inwardnesse of  
 merci doying, fille 3e my ioie, that 3e vndurstonde the same  
 12 hing, and haue the same charite, of o wille, and feelen the  
 same thing; no thing bi strijf, nether by veyn glorie, but in  
 nekenesse, demynge eche other to be heizer than hym silf;  
 13 not biholdinge ech bi hym silf what thingis ben his owne,  
 out tho thingis that ben of other men. And fele 3e this  
 14 hing in 3ou, which also in Crist Jhesu; that whanne he was  
 15 the forme of God, demyde not raueyn, that hym silf were  
 uene to God; but he lowide hym silf, takinge the forme of  
 16 seruaunt, and was maad in to the licknesse of men, and  
 17 abite was foundun as a man. He mekide hym silf, and  
 18 was maad obedient to the deth, 3he, to the deth of the cross.

9 For which thing God enhaunside hym, and ȝaf to hym a  
 10 name that is aboue al name ; that in the name of Jhesu ech  
 kne be bowid, of heuenli thingis, of ertheli thingis, and of hellis ;  
 11 and ech tunge knouleche, that the Lord Jhesu Crist is in  
 12 the glorie of God the fadir. Therfor, my most dereworthe  
*britheren*, as euere more ȝe han obeischid, not in my pre-  
 sence onely, but myche more now in myn absence, worche  
 13 ȝe with drede and trembling ȝoure heelthe. For it is God  
 that worchith in ȝou, bothe to wilne, and to performe, for  
 14 good wille. And do ȝe alle thingis with out grutchingis and  
 15 doutyngis ; that ȝe be with out playnt, and symple as the  
 sones of God, with out reproof, in the myddil of a schrewid  
 nacioun and a weiward ; among whiche ȝe schynen as ȝueris  
 16 of liȝt in the world. And holde ȝe togidere the word of lijf  
 to my glorie in the day of Crist ; for Y haue not runnen in  
 17 veyn, nether Y haue trauelid in veyn. But thouȝ Y be offrid  
 or slayn on the sacrifice and seruyce of ȝoure feith, Y haue  
 18 ioie, and Y thanke ȝou alle. And the same thing haue ȝe  
 19 ioie, and thanke ȝe me. And Y hope in the Lord Jhesu,  
 that Y schal sende Tymothe soone to ȝou, that Y be of good  
 coumfort, whanne tho thingis ben knowun that ben aboute  
 20 ȝou. For Y haue no man so of o wille, that is bisi for ȝou  
 21 with clene affeccoun. For alle men seken tho thingis that  
 22 ben her owne, not tho that ben of Crist Jhesu. But knowe  
 ȝe the asaie of hym, for as a sone to the fadir he hath seruyd  
 23 with me in the gospel. Therfor Y hope that Y schal sende  
 24 hym to ȝou, anoon as Y se what thingis ben aboute me. And  
 Y triste in the Lord, that also my silf schal come to ȝou  
 25 soone. And Y gesside it nedeful to sende to ȝou Epafrodite,  
 my brother and euene worchere, and myn euene knyȝt, but  
 26 ȝoure apostle, and the mynystre of my nede. For he de-  
 siride ȝou alle, and he was sorewful, therfor that ȝe herden  
 27 that he was sijk. For he was sijk to the deth, but God

hadde merci on him ; and not oneli on hym, but also on  
 28 me, lest Y hadde heuynesse on heuynesse. Therfor more  
 hastili Y sente hym, that whanne 3e han seyn hym, 3e haue  
 29 ioye eft, and Y be withouten heuynesse. Therfor resseyue  
 3e hym with al ioye in the Lord, and haue 3e suche with *al*  
 30 onour. For the werk of Crist he wente to deth, 3yuyng his  
 lijf, that he schulde fulfille that that failide of 3ou anentis my  
 seruyce.

## CAP. III.

1 HENNUS forward, my britheren, haue 3e ioye in the Lord.  
 To write to 3ou the same thingis, to me *it is* not slow, and  
 2 to 3ou *it is* necessarie. Se 3e houndis, se 3e yuele werk men,  
 3 se 3e dyuysioun. For we ben circumcisioun, which bi spirit  
 seruen to God, and glorien in Crist Jhesu, and han not trist  
 4 in the fleisch, thou3 Y haue trust, 3he, in the fleisch. If  
 ony othere man is seyn to triste in the fleisch, Y more,  
 5 that *was* circumcidid in the eij3the dai, of the kyn of Israel,  
 of the lynage of Beniamyn, an Ebrew of Ebrewis, bi the  
 6 lawe a Farisee, bi loue pursuyng the chirche of God, bi  
 riztwisnesse that is in the lawe lyuyng with out playnt.  
 7 But whiche thingis weren to me wynnynngis, Y haue demed  
 8 these apeyryngis for Crist. Nethes Y gesse alle thingis to  
 be peirement for the cleer science of Jhesu Crist my Lord.  
 For whom Y made alle thingis peyrement, and Y deme as  
 9 drit, that Y wynne Crist, and that Y be foundun in hym,  
 not hauyng my riztwisnesse that is of the lawe, but that  
 that is of the feith of Crist Jhesu, that is of God the rizt-  
 10 wisnesse in feith, to knowe hym, and the vertu of his risyng  
 a3en, and the felouschipe of his passioun, and be maad lijk  
 11 to his deth, if on ony maner Y come to the resurreccioun  
 12 that is fro deth. Not that now Y haue takun, or now am  
 parfit ; but Y sue, if in ony maner Y comprehende, in which

13 thing also Y am comprehendid of Crist Jhesu. Bretheren,  
 Y deme me not that Y haue comprehendid; but o thing,  
 Y forȝete tho thingis that ben bihyndis, and stretche forth my  
 14 silf to tho thingis that ben bifore, and pursue to the ordeyned  
 15 mede of the hiȝ clepyng of God in Crist Jhesu. Therfor  
 who euere we ben perfit, feele we this thing. And if ȝe  
 vndurston den in othere manere ony thing, this thing God  
 16 schal schewe to ȝou. Nethes to what thing we han comun,  
 that we vndurston den the same thing, and that we perfiti  
 17 dwelle in the same reule. Britheren, be ȝe my foleweris,  
 and weyte ȝe hem that walken so, as ȝe han oure fourme.  
 18 For many walken, whiche Y haue seid ofte to ȝou, but now  
 19 Y wepinge seie, the enemyes of Cristis cros, whos ende is  
 deth, whos god is the wombe, and the glorie in confusioun  
 20 of hem, that sauere n ertheli thingis. But oure lyuyng is in  
 heuenes; fro whennus also we abiden the sauour oure  
 21 Lord Jhesu Crist, which schal reforme the bodi of oure  
 mekenesse, *that is* maad lijk to the bodi of his clerenesse,  
 bi the worching bi which he mai also make alle thingis  
 suget to hym.

## CAP. IV.

1 THERFOR, my britheren most dereworthe and most desirid,  
 my ioye and my coroun, so stonde ȝe in the Lord, most  
 2 dere *britheren*. Y preye Eucodiam, and biseche Synticem,  
 3 to vndurstonde the same thing in the Lord. Also Y preye  
 and thee, german felow, helpe thou the ilke *wymmen* that  
 traueliden with me in the gospel, with Clement and othere  
 4 myn helperis, whos names ben in the book of lijf. Ioye ȝe  
 5 in the Lord euere more; eft Y seie, ioye ȝe. Be ȝoure  
 6 pacyence knowun to alle men; the Lord is nij. Be ȝe  
 nothing bisi, but in al preyer and biseching, with doying  
 7 of thankyngis, be ȝoure axyngis knowun at God. And the

pees of God, that passith al wit, kepe 3oure hertis and vndur-  
8 standingis in Crist Jhesu. Fro hennus forth, britheren, what  
euere thingis ben sothe, what euere thingis chast, what euere  
thingis iust, what euere thingis hooli, what euere thingis able  
to be louyd, what euere thingis of good fame, if ony vertu,  
9 if ony preising of discipline, thenke 3e these thingis, that also  
3e han lerud, and take, and heed, and seyn in me. Do 3e  
10 these thingis, and God of pees schal be with 3ou. But  
Y ioyede greetli in the Lord, that sum tyme aftirward 3e  
floureden a3en to feele for me, as also 3e feeliden. Bût 3e  
11 weren ocupied, Y seie not as for nede, for Y haue lerud  
12 to be sufficient in whiche thingis Y am. And Y can also  
be lowid, Y can also haue plentee. Euery where and in  
alle thingis Y am tau3t to be fillid, and to hungur, and to  
13 abounde, and to suffre myseiste. Y may alle thingis in hym  
14 that coumfortith me. Nethes 3e han doon wel, comynynge  
15 to my tribulacioun. For and 3e, Filipensis, witen, that in  
the bigynnyng of the gospel, whanne Y wente forth fro  
Macedonye, no chirche comynede with me in resoun of  
16 thing 3ouun and takun, but 3e aloone. Whiche senten to  
17 Tessalonyk onys and twies also in to vss to me. Not for  
Y seke 3ifte, but Y requyre fruyt aboundinge in 3oure resoun.  
18 For Y haue alle thingis, and abounde; Y am fillid with tho  
thingis takun of Epafrodite, whiche 3e senten in to the odour  
19 of swetnesse, a couenable sacrifice, plesynge to God. And  
my God fil alle 3oure desire, by hise richessis in glorie in  
20 Crist Jhesu. But to God and oure fadir be glorie in to  
21 worldis of worldis. Amen. Grete 3e wel euery hooli *man*  
22 in Crist Jhesu. Tho britheren that ben with me, greten 3ou  
wel. Alle hooli men greten 3ou wel, moost sotheli thei that  
23 ben of the emperouris hous. The grâce of oure Lord Jhesu  
Crist be with 3oure spirit. Amen.

## COLOSSIANS.

## CAP. I.

1 **POUL**, apostle of Crist Jhesu, bi the wille of God, and  
 2 **Tymothe**, brother, to hem that ben at Colose, hooli and  
 faithful britheren in Crist Jhesu, grace and pees to 3ou of  
 3 God oure fadir and of the Lord Jhesu Crist. We don  
 thankyngis to God, and to the fader of oure Lord Jhesu  
 4 Crist, euermore preiyng for 3ou, heryng 3oure feith in Crist  
 5 Jhesu, and the loue that 3e han to alle hooli men, for the  
 hope that is kept to 3ou in heuenes. Which 3e herden  
 6 in the word of treuthe of the gospel, that cam to 3ou, as  
 also it is in al the world, and makith fruyt, and wexith, as in  
 3ou, fro that dai in which 3e herden and knewen the grace  
 7 of God in treuthe. As 3e lerneden of Epafras, oure felawe  
 most dereworthe, which is a trewe mynystre of Jhesu Crist  
 8 for 3ou; which also schewide to vs 3oure louyng in spirit.  
 9 Therfor we fro the dai in which we herden, ceessen not to  
 preye for 3ou, and to axe, that 3e be fillid with the knowing  
 10 of his wille in al wisdom and goostli vndurstondyng; that  
 3e walke worthili to God plesyng bi alle thingis, and make  
 11 fruyt in al good werk, and wexe in the science of God, and  
 ben coumfortid in al vertu bi the mizt of his clerenesse, in al  
 12 pacience and long abiding with ioye, that 3e do thankyngis  
 to God and to the fadir, which made 3ou worthi in to the  
 13 part of eritage of hooli men in list. Which delyueride vs fro  
 the power of derknessis, and translaide in to the kyngdom  
 14 of the sone of his louyng, in whom we han azenbyng  
 15 and remysioun of synnes. Which is the ymage of God  
 16 vnuysible, the first bigetun of ech creature. For in hym alle  
 thingis ben maad, in heuenes and in erthe, visible and vn-

uysible, ether trones, ether dominaciouns, ether princehodes,  
 ethir poweris, alle thingis ben maad of nouȝt bi hym, and in  
 17 hym, and he is bifor alle, and alle thingis ben in hym.  
 18 And he is heed of the bodi of the chirche; which is the  
 bigynnyng and the firste bigetun of deede *men*, that he holde  
 19 the firste dignyte in alle thingis. For in hym it pleside al  
 20 plente to inhabite, and bi hym alle thingis to be recounselid  
 in to hym, and made pees bi the blood of his cros, tho  
 21 thingis that ben in erthis, ether that ben in heuenes. And  
 whanne ȝe weren sumtyme aliened, and enemyes bi wit in  
 22 yuele werkis, now he hath recounselid *ȝou* in the bodi of  
 his fleisch bi deth, to haue ȝou hooli, and vnwemmyd, and  
 23 with out reproof bifor hym. If netheles ȝe dwellen in the  
 feith, foundid, and stable, and vnmouable fro the hope of  
 the gospel that ȝe han herd, which is prechid in al creature  
 24 that is vndur heuene. Of which Y Poul am maad myn-  
 ystre, and now Y haue ioie in passioun for ȝou, and Y fille  
 tho thingis that failen of the passiouns of Crist in my fleisch,  
 25 for his bodi, that is the chirche. Of which Y Poul am maad  
 mynystre bi the dispensacioun of God, that is ȝouun to me  
 26 in ȝou, that Y fille the word of God, the priuyte, that was  
 hid fro worldis and generaciouns. But now it is schewid to  
 27 his seyntis, to whiche God wold make knowun the richessis  
 of the glorie of this sacrament in hethene men, which is  
 28 Crist in ȝou, the hope of glorie. Whom we schewen, re-  
 preuyng e ch man, and techinge e ch man in al wisdom, that  
 29 we offre e ch man perfit in Crist Jhesu. In which thing also  
 Y trauele in stryuyng bi the worching of hym, that he  
 worchith in me in vertu.

## CAP. II.

1 BUT Y wole that ȝe wite, what bisynesse Y haue for ȝou,  
 and for hem that ben at Laodice, and whiche euere saien



2 not my face in fleisch, that her hertis ben coumfortid, and  
 thei *ben* tauzt in charite, in to alle the richessis of the plente  
 of the vndurstondyng, in to the knowyng of mysterie of  
 3 God, the fadir of Jhesu Crist, in whom alle the tresouris of  
 4 wisdom and of science ben hid. For this thing Y seie, that  
 5 no man disseyue you in heizthe of wordis. For thouz Y be  
 absent in bodi, bi spirit Y am with you, ioiynge and seyng  
 youre ordre and the sadnesse of youre bileue that is in Crist.  
 6, 7 Therfor as ze han takun Jhesu Crist oure Lord, walke ze  
 in hym, and be ze rootid and bieldid aboue in hym, and  
 confermyd in the bileue, as ze han lerud, aboundinge in hym  
 8 in doynge of thankyngis. Se ze that no man disseyue you  
 bi filosofie and veyn fallace, aftir the tradicioun of men, aftir  
 9 the elementis of the world, and not aftir Crist. For in hym  
 10 dwellith bodilich al the fulnesse of the Godhed. And ze  
 ben fillid in hym, that is heed of al principat and power.  
 11 In whom also ze ben circumcidid in circumcisioun not maad  
 with hoond, in dispoyling of the bodi of fleisch, but in cir-  
 12 cumcisioun of Crist; and ze ben biried togidere with hym  
 in baptim, in whom also ze han rise agen bi feith of the  
 13 worching of God, that reiseid hym fro deth. And whanne  
 ze weren deed in giltis, and in the prepucie of youre fleisch.  
 14 he quikenyde togidere you with hym; forzyuynge to you alle  
 giltis, doynge awei that writing of decre that was agens vs.  
 that was contrarie to vs; and he took awei that fro the  
 15 myddil, pitchinge it on the cros; and he spuylide principatis  
 and poweris, and ledde out tristili, opynli ouercomynge hem  
 16 in hym silf. Therfor no man iuge you in mete, or in drink,  
 17 or in part of feeste dai, or of neomenye, or of sabatis, whiche  
 ben schadewe of thingis to comynge; for the bodi is of  
 18 Crist. No man disseyue you, willynge to *teche* in mekenesse  
 and religioun of aungelis, tho thingis whiche he hath no:  
 19 seyn, walkinge veynli, bolnyd with wit of his fleisch, and not

holdynge the heed, of which al the bodi, bi boondis and  
 ioynngis togidere vndur mynystrid and maad, wexith in to  
 20 encreessing of God. For if 3e ben deed with Crist fro the  
 elementis of this world, what 3it as men lyuyng to the  
 21 world demen 3e? That 3e touche not, nether taaste, nether  
 22 trete with hoondis tho thingis, whiche alle ben in to deth  
 bi the ilke vss, aftir the comaundementis and the techingis  
 23 of men; whiche han a resoun of wisdom in veyn religioun  
 and mekenesse, and not to spare the bodi, not in ony onour  
 to the fulfillng of the fleisch.

## CAP. III.

1 THERFOR if 3e han risun togidere with Crist, seke 3e tho  
 thingis that ben aboue, where Crist is sittynge in the ri3thalf  
 2 of God. Sauere 3e tho thingis, that ben aboue, not tho that  
 3 *ben* on the erthe. For 3e ben deed, and 3oure lijf is hid  
 4 with Crist in God. For whanne Crist schal appere, 3oure lijf,  
 5 thanne also 3e schulen appere with hym in glorie. Therfor  
 sle 3e 3oure membris, whiche ben on the erthe, fornycacioun,  
 vnclennesse, letcherie, yuel coueitise, and aueryse, which is  
 6 seruyse of mawmetis; for whiche thingis the wraththe of  
 7 God cam on the sones of vnbileue; in whiche also 3e walk-  
 8 iden sum tyme, whanne 3e lyueden in hem. But now putte  
 3e awei alle thingis, wraththe, indignacioun, malice, blasfemye  
 9 and foule word of 3oure mouth. Nyle 3e lie togidere;  
 spuyle 3e 3ou fro the elde man with his dedes, and clothe 3e  
 10 the newe man, that is maad newe a3en in to the knowing of  
 11 God, aftir the ymage of hym that made hym; where is not  
 male and female, hethene man and Jew, circumcisioun and  
 prepucie, barbarus and Scita, bonde man and fre *man*, but  
 12 alle thingis and in alle thingis Crist. Therfor 3e, as the  
 chosun of God, hooli and louyd, clothe 3ou with the entrailis

of merci, benygnite, and mekenesse, temperaunce, pacience ;  
 13 and support 3e echon other, and for3yue to 3ou silf, if ony  
 man 3ens ony hath a querele ; as the Lord for3af to 3ou, so  
 14 also 3e. And vpon alle these thingis haue 3e charite, that is  
 15 the boond of perfeccioun. And the pees of Crist enioye in  
 3oure hertis, in which 3e ben clepid in o bodi, and be 3e  
 16 kynde. The word of Crist dwelle in 3ou plenteuousli, in al  
 wisdom ; and teche and moneste 3ou silf in salmes, and  
 ympnes, and spiritual songis, in grace synginge in 3oure  
 17 hertis to the Lord. Al thing, what euere thing 3e don, in  
 word or in dede, alle thingis in the name of oure Lord  
 Jhesu Crist, doynge thankyngis to God and to the fadir bi  
 18 hym. Wymmen, be 3e sugetis to 3oure hosebondis, as it  
 19 bihoueth in the Lord. Men, loue 3e 3oure wyues, and nyle  
 20 3e be bittere to hem. Sones, obeie 3e to 3oure fadir and  
 modir bi alle thingis ; for this is wel plesinge in the Lord.  
 21 Fadiris, nyle 3e terre 3oure sones to indignacioun, that thei be  
 22 not maad feble hertid. Seruauntis, obeie 3e bi alle thingis to  
 fleischli lordis, not seruyng at 3e, as plesynge to men, but  
 23 in symplenesse of herte, dredinge the Lord. What euer 3e  
 doen, worche 3e of wille, as to the Lord and not to men ;  
 24 witinge that of the Lord 3e schulen take 3elding of eritage.  
 25 Serue 3e to the Lord Crist. For he that doith iniurie, schal  
 resseyue that that he dide yuele ; and acceptacioun of per-  
 soones is not anentis God.

## CAP. IV.

1 LORDIS, 3yue 3e to seruauntis that that is iust and euene.  
 2 witinge that also 3e han a Lord in heuene. Be 3e bisi in  
 3 preier, and wake in it, in doynge of thankyngis ; and preie  
 ech for othere, and for vs, that God opene to vs the dor  
 4 of word, to speke the misterie of Crist ; for which also Y ar

boundun, that Y schewe it, so as it bihoueth me to speke.  
 5 Walke 3e in wisdom to hem that ben with outen forth, a3en-  
 6 biynge tyme. 3oure word be sauered in salt eueremore in  
 grace; that 3e wite, hou it bihoueth 3ou to answeere to ech  
 7 man. Titicus, most dere brother, and feithful mynyster, and  
 my felowe in the Lord, schal make alle thingis knowun to 3ou,  
 8 that ben aboute me. Whom Y sente to 3ou to this same  
 thing, that he knowe what thingis ben aboute 3ou, and coun-  
 9 forte 3oure hertis, with Onesyme, most dere and feithful  
 brother, which is of 3ou; whiche schulen make alle thingis  
 10 that ben doon here, knowun to 3ou. Aristark, prisoner with  
 me, gretith 3ou wel, and Mark, the cosyn of Barnabas, of  
 whom 3e han take maundementis; if he come to 3ou, res-  
 11 seyue 3e hym; and Jhesus, that is seid Just; whiche ben of  
 circumcisioun; thei aloone ben myn helperis in the kingdom  
 12 of God, that weren to me in solace. Epafras, that is of 3ou,  
 the seruaunt of Jhesu Crist, gretith 3ou wel; euer bisi for  
 3ou in preyeris, that 3e stonde perfit and ful in al the wille of  
 13 God. And Y bere witnessyng to hym, that he hath myche  
 trauel for 3ou, and for hem that ben at Loadice, and that ben  
 14 at Ierapolim. Luk, the leche most dere, and Demas, greten  
 15 3ou wel. Grete 3e wel the britheren that ben at Loadice, and  
*the womman* Nynfam, and the chirche that is in hir hous.  
 16 And whanne this pistle is red among 3ou, do 3e, that it be red  
 in the chirche of Loadicensis; and rede 3e that *pistle* that is  
 17 of Loadicensis. And seie 3e to Archippus, Se the myn-  
 ysterie, that thou hast takun in the Lord, that thou fille it.  
 18 My salutacioun, bi the hoond of Poul. Be 3e myndeful of  
 my boondis. The grace of the Lord Jhesu Crist be with  
 3ou. Amen.

## I. THESSALONIANS.

## CAP. I.

1 **POUL**, and **Siluan**, and **Tymothe**, to the chirche of Tessa-  
 2 lonicensis, in God the fadir, and in the Lord **Jhesu Crist**,  
 grace and pees to **3ou**. We doon thankyngis to God euere  
 more for alle **3ou**, and we maken mynde of **3ou** in oure  
 3 preyeris withouten ceessyng; hauynge mynde of the werk  
 of **3oure feith**, and trauel, and charite, and abyding of the  
 hope of oure Lord **Jhesu Crist**, bifor God and oure fadir.  
 4, 5 **3e** louyde britheren of God, we witinge **3oure chesing**; for  
 oure gospel was not at **3ou** in word oneli, but also in vertu,  
 and in the Hooli Goost, and in myche plente; as **3e** witen,  
 6 whiche we weren among **3ou** for **3ou**; and **3e** ben maad  
 foleweris of vs, and of the Lord, resseyuynge the word in  
 7 myche tribulacioun, with ioye of the Hooli Goost; so that **3e**  
 ben maad ensauple to alle men that bileuen, in Macedonye  
 8 and in Acaie. For of **3ou** the word of the Lord is pup-  
 plischid, not oneli in Macedonye and Acaie, but **3oure feith**  
 that is to God, in ech place is gon forth; so that it is not nede  
 9 to vs to speke any thing. For thei schewen of **3ou**, what  
 maner entre we hadden to **3ou**, and hou **3e** ben conuertid to  
 God fro maumettis, to serue to the luyng God and ven;  
 10 and to abide his sone fro heuenes, whom he reiseide fro deth,  
 the Lord **Jhesu**, that delyuerede us fro wraththe to comynge.

## CAP. II.

1 **FOR**, britheren, **3e** witen oure entre to **3ou**, for it was not  
 2 veyn; but first we suffriden, and weren punyschid with

wrongis, as 3e witen in Filippis, and hadden trust in oure Lord, to speke to 3ou the gospel of God in myche bisynesse. 3 And oure exortacioun is not of errour, nether of vnclennesse, 4 nether in gile, but as we ben preued of God, that the gospel of God schulde be takun to vs, so we speken; not as ples- 5 ynge to men, but to God that preueth oure hertis. For nether we weren ony tyme in word of glosing, as 3e witen, 6 nether in occasioun of auerise; God is witnessse; nether 7 sekinge glorie of men, nether of 3ou, nether of othere, whanne we, as Cristis apostlis, mi3ten haue be in charge to 3ou. But we weren maad litle in the myddil of 3ou, as if a nursche 8 fostre hir sones; so we desiringe 3ou with greet loue, wolden haue bitake to 3ou, not oneli the gospel of God, but also oure 9 lyues, for 3e ben maad most dereworthe to vs. For, britheren, 3e ben myndeful of oure trauel and werynesse; we worchiden ny3t and day, that we schulden not greue ony of 10 3ou, and prechiden to 3ou the euangelie of God. God and 3e ben witnessis, hou holili, and iustli, and with outen pleynt, 11 we weren to 3ou that bileueden. As 3e witen, hou we preyeden 3ou, and coumfortiden ech of 3ou, as the fadir hise 12 sones, and we han witnessid, that 3e schulden go worthili to 13 God, that clepide 3ou in to his kingdom and glorie. Therfor we doon thankings to God with outen ceessyng. For whanne 3e hadden take of vs the word of the heryng of God, 3e token it not as the word of men, but as it is verili, the word of God, that worchith in 3ou that han bileued. 14 For, britheren, 3e ben maad foleweris of the chirchis of God, that ben in Jude, in Crist Jhesu, for 3e han suffrid the same 15 thingis of 3oure euene lynagis, as thei of the Jewis. Whiche slowen bothe the Lord Jhesu and the profetis, and pursueden vs, and thei plesen not to God, and thei ben aduersaries to 16 alle men; forbedinge vs to speke to hethene men, that thei be, maad saaf, that thei fille her synnes euere more; for the

17 wraththe of God cam on hem in to the ende. And, britheren,  
 we desolat fro 3ou for a tyme, bi mouth and in biholding,  
 but not in herte, han hized more plenteuousli to se 3oure face  
 18 with greet desir. For we wolden come to 3ou, 3he, Y Poul,  
 19 onys and eftsoone, but Sathanas lettide vs. For whi what is  
 oure hope, or ioye, or coroun of glorie? Whether 3e ben not  
 20 bifore oure Lord Jhesu Crist in his comyng? For 3e ben  
 oure glorie and ioye.

## CAP. III.

1 FOR which thing we suffriden no lengere, and it pleside  
 2 to vs to dwelle aloone at Atenys; and we senten Tymothe,  
 oure brother, and mynystre of God in the euangelie of Crist,  
 3 to 3ou to be confermyd, and to be tauzt for 3oure feith, that  
 no man be mouyd in these tribulaciouns. For 3e silf witen,  
 4 that in this this thing we ben set. For whanne we weren at  
 3ou, we biforseiden to 3ou, that we schulden suffre tribu-  
 5 laciouns; as it is don, and 3e witen. Therfor Y *Poul*, no  
 lenger abidinge, sente to knowe 3oure feith, lest perauenture  
 he that temptith tempte 3ou, and 3oure trauel be maad veyn.  
 6 But now, whanne Tymothe schal come to vs fro 3ou, and telle  
 to vs 3oure feith and charite, and that 3e han good mynde of  
 7 vs, euere desyringe to se vs, as we also 3ou; therfor, bri-  
 theren, we ben coumfortid in 3ou, in al oure nede and tribu-  
 8 lacioun, bi 3oure feith. For now we lyuen, if 3e stonden in  
 9 the Lord. For what doyng of thankngis moun we 3elde to  
 God for 3ou, in al ioye, in which we ioyen for 3ou bifore  
 10 our Lord? nyzt and dai more plenteuousli preiynge, that we se  
 3oure face, and fulfille tho thingis that failen to 3oure feith.  
 11 But God hym silf and oure fadir, and the Lord Jhesu Crist,  
 12 dresse oure weye to 3ou. And the Lord multiplie 3ou, and  
 make 3oure charite to be plenteuouse of ech to othere, and in  
 13 to alle men, as also we in 3ou; that 3oure hertis ben con-

fermyd with outen pleynt in holynesse, bifor God and oure fadir, in the comyng of oure Lord Jhesu Crist with alle hise seyntis. Amen.

## CAP. IV.

1 THERFOR, britheren, fro hennus forward we preien 3ou,  
 and bisechen in the Lord Jhesu, that as 3e han resseyued of  
 vs, hou it bihoueth 3ou to go and to plesse God, so walke 3e,  
 2 that 3e abounde the more. For 3e witen, what comaunde-  
 3 mentis Y haue 3ouun to 3ou bi the Lord Jhesu. For this is  
 the wille of God, 3oure holynesse, that 3e absteyne 3ou fro  
 4 fornycacioun. That ech of 3ou kunne welde his vessel in  
 5 holynesse, and onour; not in passioun of lust, as hethene  
 6 men that knowen not God. And that no man ouergo, nethir  
 disseyue his brothir in chaffaring. For the Lord is venger of  
 alle these thingis, as we biforseiden to 3ou, and han witnessid.  
 7 For God clepide not vs in to vnclennesse, but in to holy-  
 8 nesse. Therfor he that dispisith these thingis, dispisith not  
 9 man, but God, that also 3af his holi spirit in vs. But of the  
 charite of britherhed we hadden no nede to write to 3ou; 3e  
 10 silf han lerud of God, that 3e loue togidere; for 3e don that  
 in to alle britheren in al Macedonye. And, britheren, we  
 preyen 3ou, that 3e abounde more; and taken kepe, that 3e  
 11 be quyet; and that 3e do 3oure nede, and 3e worche with  
 3oure hoondis, as we han comaundid to 3ou; and that 3e  
 wandre onestli to hem that ben with outforth, and that of no  
 12 mannus 3e desir ony thing. For, britheren, we wolen not,  
 that 3e vnknowe of men that dien, that 3e be not soreuful,  
 13 as othere that han not hope. For if we bileuen, that Jhesu  
 was deed, and roos a3en, so God schal lede with hym hem that  
 14 ben deed bi Jhesu. And we seien this thing to 3ou in the  
 word of the Lord, that we that lyuen, that ben left in the  
 comyng of the Lord, schulen not come bifor hem that ben



15 deed. For the Lord hym silf schal come down fro heuene,  
 in the comaundement, and in the vois of an archaungel, and  
 in the trumpe of God; and the deed men that ben in Crist,  
 16 schulen rise aȝen first. Afterward we that lyuen, that ben left,  
 schulen be rauyschid togidere with hem in cloudis, metinge  
 Crist in to the eir; and so euere more we schulen be with  
 17 the Lord. Therfor be ȝe coumfortid togidere in these  
 wordis.

## CAP. V.

1 BUT, britheren, of tymes and momentis ȝe neden not that  
 2 Y write to ȝou. For ȝe silf witen diligentli, that the dai of the  
 3 Lord schal come, as a theef in the niȝt. For whanne thei  
 schulen seie pees is, and sikirnesse, thanne sudeyn deth schal  
 come on hem, as sorewe to a womman that is with child, and  
 4 thei schulen not scape. But, britheren, ȝe ben not in derk-  
 5 nessis, that the ilke dai as a theef catche ȝou. For alle ȝe ben  
 the sones of liȝt, and sones of dai; we ben not of niȝt, nether  
 6 of derknessis. Therfor slepe we not as othere; but wake we,  
 7 and be we sobre. For thei that slepen, slepen in the niȝt,  
 8 and thei that ben drunkun, ben drunkun in the niȝt. But  
 we that ben of the dai, ben sobre, clothid in the haburioum  
 of feith and of charite, and in the helme of hope of heeltbe.  
 9 For God puttide not vs in to wraththe, but in to the pur-  
 10 chasing of heelthe bi oure Lord Jhesu Crist, that was deed  
 for vs; that whether we waken, whether we slepen, we lyue  
 11 togidere with him. For which thing comforte ȝe togidere,  
 12 and edefie ȝe ech other, as ȝe doon. And, britheren, we  
 preien ȝou, that ȝe knowen hem that trauelen among ȝou,  
 and ben souereyns to ȝou in the Lord, and techen ȝou, that  
 13 ȝe han hem more abundantli in charyte; and for the werk  
 14 of hem, haue ȝe pees with hem. And, britheren, we preien  
 ȝou, repreue ȝe vnpeisible men. Coumforte ȝe men of liȝl

herte, resseyue 3e sijke men, be 3e pacient to alle men.  
 15 Se 3e, that no man 3elde yuel for yuel to ony man; but  
 euere more sue 3e that that is good, ech to othere and to alle  
 16, 17 *men.* Euere more ioye 3e; without ceessing preye 3e;  
 18 in alle thingis do 3e thankyngis. For this is the wille of  
 19 God in Crist Jhesu, in alle 3ou. Nyle 3e quenche the spirit;  
 20, 21 nyle 3e dispise prophecies. But preue 3e alle thingis,  
 22 and holde 3e that thing that is good. Absteyne 3ou fro al  
 23 yuel spice. And God hym silf of pees make 3ou hooli bi  
 alle thingis, that 3oure spirit be kept hool, and soule, and  
 bodi, without pleynt, in the comyng of oure Lord Jhesu  
 24 Crist. God is trewe, that clepide 3ou, which also schal do.  
 25, 26 Britheren, preye 3e for vs. Grete 3e wel alle britheren  
 27 in hooli cos. Y coniure 3ou bi the Lord, that this pistle be  
 28 red to alle hooli britheren. The grace of oure Lord Jhesu  
 Crist *be* with 3ou. Amen.

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## II. THESSALONIANS.

### CAP. I.

1 POUL, and Siluan, and Tymothe, to the chirche of Tessa-  
 2 lonicensis, in God oure fadir, and in the Lord Jhesu Crist,  
 grace to 3ou and pees of God, oure fadir, and of the Lord  
 3 Jhesu Crist. We owen to do thankyngis euere more to God  
 for 3ou, britheren, so as it is worthi, for 3oure feith ouer  
 wexith, and the charite of ech of 3ou to othere aboundith.  
 4 So that we silf glorien in 3ou in the chirchis of God, for  
 3oure pacience and feith in alle 3oure persecuciouns and  
 5 tribulaciouns, Whiche 3e susteynen in to the ensauple of  
 the iust dom of God, that 3e be had worthi in the kingdom

6 of God, for which 3e suffren. If netheles it is iust tofor  
 God to quite tribulacioun to hem that troblen 3ou, and to  
 7 3ou that ben troblid, rest with vs in the schewing of the  
 8 Lord Jhesu fro heuene, with aungelis of his vertu, in the  
 flawme of fier, that schal 3yue veniaunce to hem that knowen  
 not God, and that obeien not to the euangelie of oure Lord  
 9 Jhesu Crist. Whiche schulen suffre euere lastinge peynes, in  
 perischange fro the face of the Lord, and fro the glorie of his  
 10 vertu, whanne he schal come to be glorified in hise seyntis,  
 and to be maad wondrousful in alle men that bileueden, for  
 11 oure witnessing is bileuyd on 3ou, in that dai. In which  
 thing also we preien euere more for 3ou, that oure God  
 make 3ou worthi to his cleping, and fille al the wille of his  
 12 goodnesse, and the werk of feith in vertu; that the name of  
 oure Lord Jhesu Crist be clarified in 3ou, and 3e in hym, bi  
 the grace of oure Lord Jhesu Crist.

## CAP. II.

1 BUT, britheren, we preien 3ou bi the comyng of oure Lord  
 Jhesu Crist, and of oure congregacioun in to the same  
 2 comyng, that 3e be not mouyd soone fro 3oure witt, nether  
 be aferd, nether bi spirit, nether bi word, nether bi epistle as  
 3 sent bi vs, as if the dai of the Lord be ny3. No man dis-  
 seyue 3ou in ony manere. For but dissencioun come first,  
 4 and the man of synne be schewid, the sonne of perdicioun,  
 that is aduersarie, and is enhaunsid ouer al thing that is seid  
 God, or that is worschupid, so that he sitte in the temple of  
 5 God, and schewe hym silf as if he were God. Whether  
 3e holden not, that 3it whanne Y was at 3ou, Y seide these  
 6 thingis to 3ou? And now what withholdith, 3e witen, that  
 7 he be schewid in his tyme. For the priete of wickidnesse  
 worchith now; oneli that he that holdith now, holde, til he

be do awei. And thanne thilke wickid *man* schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distrie with liztnyng of his comyng; hym, whos comyng is bi the worching of Sathanas, in al vertu, and signes, and grete wondris, false, and in al disseit of wickidnesse, to hem that perischen. For that thei resseyueden not the charite of treuthe, that thei schulden be maad saaf. And therfor God schal sende to hem a worching of errour, that thei bileue to leeing, that alle be demed, whiche bileueden not to treuthe, but consentiden to wickidnesse. But, britheren louyd of God, we owen to do thankyngis euermore o God for 3ou, that God chees vs the firste fruytis in to welthe, in halewing of spirit and in feith of treuthe; in which also he clepide 3ou bi oure gospel, in to geting of the glorie of oure Lord Jhesu Crist. Therfor, britheren, stonde 3e, and holde 3e the tradiciouns, that 3e han lerud, ethir bi word, thir bi oure pistle. And oure Lord Jhesu Crist him silf, and God oure fadir, which louyde vs, and 3af euerlastinge comfort and good hope in grace, stire 3oure hertis, and conuerme in al good werk and word.

## CAP. III.

BRITHEREN, fro hennus forward preye 3e for vs, that the word of God renne, and be clarified, as *it is* anentis 3ou; and that we be delyuered fro noyous and yuele men; for feith not of alle men. But the Lord is trewe, that schal conuerme 3ou, and schal kepe fro yuel. And, *britheren*, we stonde of 3ou in the Lord, for what euere thingis we naunden to 3ou, bothe 3e don and schulen do. And the Lord dresse 3oure hertis, in the charite of God, and in the science of Crist. But, britheren, we denouncen to 3ou in the name of oure Lord Jhesu Crist, that 3e withdrawe 3ou

from ech brother that wandrith out of ordre, and not afir  
 7 the techyng, that thei resseyueden of vs. For 3e silf witen,  
 8 hou it bihoueth to sue vs. For we weren not vnpesible  
 among 3ou, nethir with outen oure owne trauel we eeten  
 breed of ony man, but in trauel and werynesse worchiden  
 9 nist and dai, that we greuyden noon of 3ou. Not as we  
 hadden not power, but that we schulden 3yue vs silf en-  
 10 saumple to 3ou to sue vs. For also whanne we weren  
 among 3ou, we denounsiden this thing to 3ou, that if ony  
 11 man wole not worche, nethir ete he. For we han herd that  
 summe among 3ou goon in reste, and not hing worchen, but  
 12 don curiousli. But we denouncen to hem that ben suche men,  
 and bisechen in the Lord Jhesu Crist, that thei worchen with  
 13 silence, and ete her owne breed. But nyle 3e, britheren,  
 14 faile wel doynge. That if ony man obeie not to oure word  
 bi epistle, marke 3e him, and comyne 3e not with hym, that  
 15 he be schamed; and nyle 3e gesse hym as an enemye, but  
 repreue 3e hym as a brother. And God hym silf of pees  
 16 3yue to 3ou euerlastinge pees in al place. The Lord be  
 17 with 3ou alle. My salutacioun bi the hoond of Poul; which  
 signe in ech epistle Y write thus. The grace of oure Lord  
 Jhesu Crist be with alle 3ou. Amen.

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## I. TIMOTHY.

### CAP. I.

1 POUL, apostle of Jhesu Crist, bi the comaundement of God  
 2 oure sauour, and of Jhesu Crist oure hope, to Tymothe.  
 bilouyd sone in the feith, grace and merci and pees, of God  
 the fadir, and of Jhesu Crist, oure Lord. As Y preyede

3 thee, that thou schuldist dwelle at Effesi, whanne Y wente  
 into Macedonye, that thou schuldist denounce to summe  
 4 men, that thei schulden not teche othere weie, nether 3yue  
 tent to fablis and genologies that ben vncerteyn, whiche  
 3yuen questiouns, more than edificacioun of God, that is in  
 5 the feith. For the ende of comaundement is charite of clene  
 6 herte, and good conscience, and of feith not feyned. Fro  
 whiche thingis sum men han errid, and ben turned in to  
 7 veyn speche; and willith to be techeris of the lawe, and  
 vndurston den not what thingis thei speken, nether of what  
 8 thingis thei affermen. And we witen that the lawe is good,  
 9 if ony man vse it lawefulli; and witinge this thing, that the  
 lawe is not set to a iust man, but to vniust men and not  
 suget, to wickid men and to synneris, to cursid men and de-  
 fouldid, to sleeris of fadir, and sleeris of modir, to men sleeris  
 10 and lechouris, to hem that don letcherie with men, lesing-  
 mongeris and forsworun, and if ony othere thing is contrarie  
 11 to the hoolsum teching, that is aftir the euangelie of the  
 12 glorie of blessid God, which is bitakun to me. Y do thank-  
 ingis to hym, that coumfortide me in Crist Jhesu oure Lord,  
 13 for he gesside me feithful, and putte me in mynystrie, that  
 first was a blasfeme, and a pursuere, and ful of wrongis.  
 But Y haue getun the merci of God, for Y vnknowinge dide  
 14 in vnbileue. But the grace of oure Lord ouer aboundide,  
 15 with feith and loue that is in Crist Jhesu. A trewe word  
 and worthi al resseyuyng, for Crist Jhesu cam in to this world  
 16 to make synful men saaf, of whiche Y am the firste. But  
 therfor Y haue getun merci, that Crist Jhesu schulde schewe  
 in me first al pacience, to the enfourmyng of hem that  
 17 schulen bileue to hym in to euerlastinge lijf. And to the  
 king of worldis, vndeedli and vnyysible God aloone, be  
 18 onour and glorie in to worldis of worldis. Amen. I bitake  
 this comaundement to thee, thou sone Timothe, after the

prophecies that han be hertofore in thee, that thou traueile  
 19 in hem a good trauel, hauynge feith and good conscience,  
 which summen casten awei, and perischiden aboute the feith.  
 20 Of whiche is Ymeneus and Alisaundre, which Y bitook to  
 Sathanas, that thei lerne to not blasfeme.

## CAP. II.

1 THERFOR Y biseche first of alle thingis, that bisechingis,  
 preieris, axyngis, doyngis of thankyngis, ben maad for alle  
 2 men, for kingis and alle that ben set in hiznesse, that we  
 3 leden a quyet and a pesible lijf, in al pite and chastite. For  
 4 this thing is good and acceptid bifor God, oure sauour, that  
 wole that alle men ben maad saaf, and that thei come to the  
 5 knowyng of treuthe. For o God and a mediatour *is* of God  
 6 and of men, a man Crist Jhesus, that gaf him silf redemp-  
 cioun for alle men. Whos witnessing is confermyd in his  
 7 tymes; in which Y am set a prechour and an apostle. For  
 Y seye treuthe, and Y lie not, *that am* a techere of hethene  
 8 men in feith and in treuthe. Therfor Y wole, that men  
 preye in al place, liftinge vp clene hondis with outen  
 9 wraththe and strijf. Also wymmen in couenable abite, with  
 schamefastnesse and sobrenesse araiynge hem silf, not in  
 writhun heeris, ethir in gold, ethir peerlis, ethir preciose  
 10 cloth; but that that bicometh wymmen, biheetinge pite bi  
 11 good werkis. A womman lerne in silence, with al subiec-  
 12 cioun. But Y suffre not a womman to teche, nether to haue  
 13 lordschip on the hosebonde, but to be in silence. For Adam  
 14 was first formed, aftirward Eue; and Adam was not dis-  
 seyued, but the womman was disseyued, in breking of the  
 15 lawe. But sche schal be sauyd bi generacioun of children, if  
 sche dwellith perfilti in feith, and loue, and hoolynesse, with  
 sobrenesse.

## CAP. III.

1 A FEITHFUL word. If ony man desirith a bishopriche, he  
 2 desirith a good werk. Therfor it bihoueth a byschop to be  
 with out reproof, the hosebonde of o wijf, sobre, prudent,  
 3 chast, vertewous, holdinge hospitalite, a techere; not youn  
 myche to wyn, not a smytere, but temperat, not ful of chid-  
 4 ing, not coueitouse, wel reulinge his hous, and haue sones  
 5 suget with al chastite; for if ony man kan not gouerne his  
 house, hou schal he haue diligence of the chirche of God?  
 6 not new conuertid to the feith, lest he be borun vp in to  
 7 pride, and falle in to doom of the deuel. For it bihoueth  
 hym to haue also good witnessing of hem that ben with out-  
 forth, that he falle not in to reproof, and in to the snare of  
 8 the deuel. Also *it bihoueth* dekenes to be chast, not double  
 tungid, not youn myche to wyn, not suyng fowl wynnyng;  
 9, 10 that han the mysterie of feith in clene conscience. But be  
 thei preued first, and mynystre so, hauynge no cryme.  
 11 Also *it bihoueth* wymmen to be chast, not bacbitinge, sobre,  
 12 feithful in alle thingis. Dekenes be hosebondis of o wijf;  
 13 whiche gouerne wel her sones and her housis. For thei that  
 mynystren wel, schulen gete a good degre to hem silf, and  
 14 myche triste in the feith, that is in Crist Jhesu. Sone Timo-  
 the, Y write to thee these thingis, hopinge that Y schal come  
 15 soon to thee; but if Y tarie, that thou wite, hou it bihoueth  
 thee to lyue in the hous of God, that is the chirche of Ihu-  
 16 ynge God, a pilere and sadnesse of treuthe. And opynli it  
 is a greet sacrament of pitee, that thing that was schewid in  
 fleisch, it is iustified in spirit, it apperid to aungels, it is  
 prechid to hethene men, it is bileuyd in the world, it is takun  
 vp in glorie.



## CAP. IV.

1 BUT the spirit seith opynli, that in the laste tymes sum-  
 men schulen departe fro the feith, 3yuyng tent to spiritis  
 2 of errour, and to techingis of deuelis; that speken leeing in  
 3 ipocrisie, and haue her conscience corrupt, forbedinge to be  
 weddid, to absteyne fro metis, whiche God made to take with  
 doyng of thankngis, to feithful men, and hem that han  
 4 knowe the treuthe. For ech creature of God is good, and  
 no thing is to be cast awei, which is takun with doyng of  
 5 thankngis; for it is halewid bi the word of God, and bi  
 6 preyer. Thou puttyng forth these thingis to britheren,  
 schalt be a good mynystre of Crist Jhesu; nurschid with  
 wordis of feith and of good doctryne, which thou hast gete.  
 7 But eschewe thou vncouenable fablis, and elde wymmenns  
 8 *fablis*; haunte thi silf to pitee. For bodili exercitation is  
 profitable to litle thing; but pitee is profitable to alle thingis,  
 that hath a biheest of lijf that now is, and that is to come.  
 9, 10 A trewe word, and worthi al acceptacioun. And in this  
 thing we trauelen, and ben cursid, for we hopen in luyng  
 God, that is sauour of alle men, moost of feithful men.  
 11, 12 Comaunde thou this thing, and teche. No man dispise  
 thi 3ongthe, but be thou ensauple of feithful men in word,  
 13 in luyng, in charite, in feith, in chastite. Tyl Y come, take  
 14 tent to redyng, to exortacioun and teching. Nyle thou lital  
 charge the grace which is in thee, that is 3ouun to thee bi  
 15 profecie, with putting on of the hondis of preesthod. Thinke  
 thou these thingis, in these be thou, that thi profiting be  
 16 schewid to alle men. Take tent to thi silf and to doctryn;  
 be bisi in hem. For thou doyng these thingis, schalt make  
 bothe thi silf saaf, and hem that heren thee.

## CAP. V.

1 BLAME thou not an eldere man, but biseche as a fadir,  
 2 zongre men as britheren; elde wymmren as modris, zongre  
 3 wymmren as sistris in al chastite. Honoure thou widewis,  
 4 that ben very widewis. But if ony widewe hath children  
 of sones, lerne sche first to gouerne her hous, and  
 quyte to fadir and modir; for this thing is acceptid bifor  
 5 God. And sche that is a widewe verili, and desolate,  
 hope in to God, and be bisy in bisechingis and preieris  
 6 niȝt and dai. For sche that is lyuynge in delicias, is  
 7 deed. And comaunde thou this thing, that thei be with-  
 8 outen reproof. For if ony man hath not cure of his owne,  
 and most of hise household men, he hath denyed the  
 9 feith, and is worse than an vnfeithful *man*. A widewe be  
 chosun not lesse than sixti ȝeer, that was wijf of oon hose-  
 10 bonde, and hath witnessing in good werkis, if sche nurschede  
 children, if sche resseyuede pore men to herbore, if sche hath  
 waischun the feet of hooli men, if sche mynystre to men  
 that suffriden tribulacioun, if sche folewide al good werk.  
 11 But eschewe thou zongere widewis; for whanne thei han do  
 12 letcherie, thei wolen be weddid in Crist, hauynge dampna-  
 13 cioun, for thei han maad voide the firste feith. Also thei  
 idil lernen to go aboute housis, not oneli ydel, but ful of  
 wordis and curiouse, spekyngre thingis that bihoueth not.  
 14 Therfor Y wole, that zongere *widewis* be weddid, and bringe  
 forth children, and ben hosewyues, to ȝyue noon occasioun  
 15 to the aduersarie, bi cause of cursid thing. For now summe  
 16 ben turned abak afir Sathanas. If ony feithful man hath  
 widewis, mynystre he to hem, that the chirche be not greuyd,  
 17 that it suffice to hem that ben very widewis. The prestis  
 that ben wel gouernoures, be thei had worthi to double  
 18 honour; moost thei that trauelen in word and teching. For

scripture seith, Thou schalt not bridil the mouth of the oxe  
 19 threischinge, and, A werk man is worthi his hire. Nyle thou  
 resseyue accusyng azens a preest, but vndur tweyne or thre  
 20 witnessis. But reprove thou men that synnen bifor alle  
 21 men, that also othere haue drede. Y preie bifor God, and  
 Jhesu Crist, and hise chosun aungelis, that thou kepe these  
 thingis with oute preiudice, and do no thing in bowynge  
 22 in to the othere side. Put thou hondis to no man, nether  
 anoon comyne thou with othere mennus synnes. Kepe thi  
 23 silf chast. Nyle thou 3it drinke watir, but vse a litil wyn, for  
 24 thi stomac, and for thin ofte fallynge infirmytees. Sum  
 mennus synnes ben opyn, bifor goynge to dom ; but of  
 25 summen thei comen astir. And also goode dedis ben opyn,  
 and tho that han hem in othere maner, moun not be hid.

## CAP. VI.

1 WHAT euere seruauntis ben vndur 3ok, deme thei her  
 lordis worthi al onour, lest the name of the Lord and the  
 2 doctryn be blasfemyd. And thei that han feithful lordis, dis-  
 pise *hem* not, for thei ben britheren ; but more serue thei, for  
 thei ben feithful and louyd, whiche ben parceneris of benefice.  
 Teche thou these thingis, and moneste thou these thingis.  
 3 If ony map techith othere wise, and acordith not to the hool-  
 sum wordis of oure Lord Jhesu Crist, and to that teching that  
 4 is bi pitee, he is proud, and kan no thing, but langwischith  
 aboute questiouns and stryuyng of wordis, of the whiche ben  
 brou3t forth enuyes, stryues, blasfemyes, yuele suspicious,  
 5 fiztingis of men, that ben corrupt in soule, and that ben  
 6 pryued fro treuthe, that demen wynnynge to be pitee. But  
 7 a greet wynnynge is pitee, with sufficiencye. For we brou3ten  
 In no thing in to this world, and no doute, that we moun not  
 8 bere away any thing. But we hauynge foodis, and with

what thingus we schulen be hilid, be we paied with these  
 9 thingis. For thei that wolen be maad riche, fallen in to  
 temptacioun, and in to snare of the deuel, and in to many  
 vnprofitable desiris and noyous, whiche drenchen men in to  
 10 deth and perdicioun. For the rote of alle yuelis is coueytise,  
 whiche summen coueitinge erriden fro the feith, and biset-  
 11 tiden hem with many sorewis. But, thou, man of God, fle  
 these thingis; but sue thou riȝtwisnesse, pite, feith, charite,  
 12 pacience, myldenesse. Stryue thou a good strif of feith,  
 catche euerlastinge lijf, in to which thou art clepid, and  
 hast knouelechid a good knoueleching bifor many witnessis.  
 13 I comaunde to thee bifor God, that quikeneth alle thingis,  
 and *bifor* Crist Jhesu, that ȝeldide a witnessing vnder Pilat of  
 14 Pounce, a good confessioun, that thou kepe the comaunde-  
 ment with out wem, with out reproof, in to the comyng of  
 15 oure Lord Jhesu Crist; whom the blessid and aloone miȝti  
 king of kyngis and Lord of lordis schal schewe in his tymes.  
 16 Which aloone hath vndeedlynesse, and dwellith in liȝt, to  
 which no man may come; whom no man say, nether may  
 se; to whom glorie, and honour, and empire *be* with out  
 17 ende. Amen. Comaunde thou to the riche men of this  
 world, that thei vndurstonde not hiȝli, nether that thei hope  
 in vncerteunte of richessis, but in the lyuynge God, that  
 18 ȝyueth to vs alle thingis plenteuously to vse; to do wel, to be  
 19 maad riche in good werkis, liȝtli to ȝyue, to comyne, to tre-  
 soure to hem silf a good foundement in to tyme to comynge,  
 20 that thei catche euerlastinge lijf. Thou Tymothe, kepe the  
 thing bitakun to thee, eschewynge cursid noueltees of voicis,  
 21 and opynyons of fals name of kunnyng; which summen  
 bihetinge, aboute the feith fellen down. The grace of God  
*be* with thee. Amen.

## II. TIMOTHY.

## CAP. I.

1 PAUL, apostle of Jhesu Crist, bi the wille of God, bi the  
 2 biheest of lijf that is in Crist Jhesu, to Tymothe, his moost  
 dereworthe sone, grace, merci, and pees of God the fadir,  
 3 and of Jhesu Crist, oure Lord. I do thankyngis to my God,  
 to whom Y serue fro my progenytouris in clene conscience,  
 that with outen ceessyng Y haue mynde of thee in my  
 4 preyeris, niȝt and dai, desiryng to se thee; hauyng mynde  
 5 of thi teeris, that Y be fillid with ioye. And Y bithenke  
 that feith, that is in thee not feyned, which also dwellide  
 firste in thin aunte Loide, and in thi modir Eunyce. And  
 6 Y am certeyn, that also in thee. For which cause Y moneste  
 thee, that thou reise aȝen the grace of God, that is in thee  
 7 bi the setting on of myn hondis. For whi God ȝaf not to vs  
 the spirit of drede, but of vertu, and of loue, and of sobre-  
 8 nesse. Therfor nyl thou schame the witnessyng of oure  
 Lord Jhesu Crist, nether me, his prisoner; but trauele thou  
 9 togidere in the gospel bi the vertu of God; that delyueride  
 vs, and clepide with his hooli clepyng, not after oure werkis,  
 but bi his purpos and grace, that is ȝouun in Crist Jhesu  
 10 bfore worldli tymes; but now it is opyn bi the liztning of  
 oure sauour Jhesu Crist, which destriede deth, and liztnede  
 11 lijf and vncorruptioun bi the gospel. In which Y am set  
 12 a prechour and apostle, and maistir of hethene men. For  
 which cause also Y suffre these thingis; but Y am not con-  
 foundid. For Y woot to whom Y haue bileuyd, and Y am  
 certeyne that he is miȝti for to kepe that is take to my  
 13 keping in to that dai. Haue thou the fourme of hoolsun  
 wordis, whiche thou herddest of me in feith and loue in Crist  
 14 Jhesu. Kepe thou the good takun to thi kepyng bi the

15 Hooli Goost, that dwellith in vs. Thou wost this, that alle  
 that ben in Asie ben turnyd away fro me, of whiche is Figelus  
 16 and Ermogenes. The Lord 3yue merci to the hous of  
 Onesyforus, for ofte he refreischide me, and schamyde not  
 17 my chayne. But whanne he cam to Rome, he souzte me  
 18 bisili, and foond. The Lord 3yue to hym to fynde merci of  
 God in that dai. And hou grete thingis he mynystride to  
 me at Effesi, thou knowist betere.

## CAP. II.

1 THERFOR thou, my sone, be coumfortid in grace that is in  
 2 Crist Jhesu. And what thingis thou hast herd of me bi  
 many witnessis, bitake thou these to feithful men, whiche  
 3 schulen be also able to teche othere men. Trauele thou  
 4 as a good knyzt of Crist Jhesu. No man holdinge knyztthod  
 to God, wlapith hym silf with worldli nedis, that he plese  
 5 to hym, to whom he hath preuyd hym silf. For he that  
 fytith in a batel, schal not be crowned, but he fyte law-  
 6 fuli. It bihoueth an erthetiliere to resseyue first of the  
 7 fruytis. Vndurstonde thou what thingis Y seie. For the  
 Lord schal 3yue to thee vndurstanding in alle thingis.  
 8 Be thou myndeful that the Lord Jhesu Crist of the seed of  
 9 Daudid hath rise azen fro deth, astir my gospel, in which  
 Y trauele til to boondis, as worching yuele, but the word of  
 10 God is not boundun. Therfor Y suffre alle thingis for the  
 chosun, that also thei gete the heelthe, that is in Crist Jhesu,  
 11 with heuenli glorie. A trewe word, that if we ben deed  
 12 togidere, also we schulen liue togidere; if we suffren, we  
 schulen regne togidere; if we denyen, he schal denye vs;  
 13 if we bileuen not, he dwellith feithful, he mai not denye hym  
 14 silf. Teche thou these thingis, witnessinge bifore God.  
 Nyle thou stryue in wordis; for to no thing it is profitable,

15 but to the subuerting of men that heren. Bisili kepe to 3yue  
 thi silf a preued preisable werkman to God, with oute schame,  
 16 ri3tli tretinge the word of treuthe. But eschewe thou vnhooli  
 and veyn spechis, for whi tho profiten myche to vnfeithful-  
 17 nesse, and the word of hem crepith as a canker. Of whiche  
 18 Filete is, and Ymeneus, whiche felden down fro the treuthe,  
 seiynge that the rising a3en is now doon, and thei subuertiden  
 19 the feith of summen. But the sad foundement of God  
 stondith, hauynge this marke, The Lord knowith whiche ben  
 hise, and, Ech man that nameth the name of the Lord, de-  
 20 partith fro wickidnesse. But in a greet hous ben not oneli  
 vessels of gold and of siluer, but also of tree and of erthe;  
 and so summen *ben* in to onour, and summe in to dispit.  
 21 Therfor if ony man clensith hym silf fro these, he schal be  
 a vessel halewid in to onour, and profitable to the Lord, redi  
 22 to al good werk. And fle thou desiris of 3ongthe, but sue  
 thou ri3twisnesse, feith, charite, pees, with hem that inwardli  
 23 clepen the Lord of a clene herte. And eschewe thou  
 foltische questiouns, and without kunnyng, wytynge that the  
 24 gendren chidyngis. But it bihoueth the seruaunt of the  
 Lord to chide not; but to be mylde to alle men, able to  
 25 teche, paciente, with temperaunce repreuyng hem that a3en-  
 stonden the treuthe, that sum tyme God 3yue to hem for-  
 26 thenkyng, that thei knowen the treuthe, and that thei rise  
 a3en fro the snares of the deuel, of whom thei ben holdun  
 prisoneris at his wille.

## CAP. III.

1 BUT wite thou this thing, that in the laste daies perelouse  
 2 tymes schulen nei3e, and men schulen be louynge hem silf,  
 coueitouse, hi3 of bering, proude, blasfemeris, not obedient  
 3 to fadir and modir, vnkynde, cursid, with outen affeccion.  
 with out pees, false blameris, vncontynent, vnmylde, with out

4 benygnyte, traitouris, ouerthwert, bollun *with proude thouztis*,  
 5 blynde, loueris of lustis more than of God, hauynge the lick-  
 nesse of pitee, but denyynge the vertu of it. And eschewe  
 6 thou these *men*. Of these thei ben that persen housis, and  
 leden wymmen caitifs chargid with synnes, whiche ben led  
 7 with dyuerse desiris, euere more lernynge, and neuere perfilti  
 8 comynge to the science of treuthe. And as Jannes and  
 Mambres azenstoden Moises, so these azenstonden treuthe,  
 men corrupt in vndirstonding, repreuyd aboute the feith.  
 9 But ferthere thei schulen not profite, for the vnwisdom of  
 10 hem schal be knowun to alle men, as hern was. But thou  
 hast getun my teching, ordinaunce, purposing, feith, long  
 11 abiding, loue, pacience, persecuciouns, passiouns, whiche  
 weren maad to me at Antioche, at Ycony, at Listris, what  
 maner persecucyouns Y suffride, and the Lord hath delyuered  
 12 me of alle. And alle men that wolen lyue feithfuli in Crist  
 13 Jhesu, schulen suffre persecucioun. But yuele men and dis-  
 seyueris schulen encrease in to worse, errynge, and sendinge  
 14 in to errour. But dwelle thou in these thingis that thou hast  
 lerud, and that ben bitakun to thee, witinge of whom thou  
 15 hast lerud ; for thou hast knowun hooli lettris fro thi 3outhe,  
 whiche moun lerne thee to heelthe, bi feith that is in Crist  
 16 Jhesu. For al scripture inspirid of God is profitable to teche,  
 to repreue, to chastice, to lerne in rijtwisnes, that the man of  
 God be parfit, lerud to al good werk.

## CAP. IV.

1 I WITNESSE bifore God and Crist Jhesu, that schal deme  
 the quike and the deed, and bi the comyng of hym, and the  
 2 kyngdom of hym, preche the word, be thou bisi couenabli  
 with outen rest, repreue thou, biseche thou, blame thou in al  
 3 pacience and doctryn. For tyme schal be, whanne men  
 schulen not suffre hoolsum teching, but at her desiris thei



schulen gadere togidere to hem silf maistris ȝitchinge to the  
 4 eeris. And treuli thei schulen turne awei the heryng fro  
 5 treuthe, but to fablis thei schulen turne. But wake thou, in  
 alle thingis traueile thou, do the werk of an euangelist, fulfill  
 6 thi seruyce, be thou sobre. For Y am sacrificid now, and  
 7 the tyme of my departyng is nyȝ. Y haue stryuun a good  
 8 strijf, Y haue endid the cours, Y haue kept the feith. In the  
 tothir tyme a coroun of riȝtwisnesse is kept to me, which the  
 Lord, a iust domesman, schal ȝelde to me in that dai; and  
 not oneli to me, but also to these that louen his comyng.  
 9 Hyȝe thou to come to me soone. For Demas, louyng this  
 10 world, hath forsakun me, and wente to Tessalonyk, Crescens  
 11 in to Galathi, Tite in to Dalmacie; Luk aloone is with me.  
 Take thou Mark, and bryng with thee; for he is profitable  
 12 to me in to seruyce. Forsothe Y sente Titicus to Effesi.  
 13 The cloth which Y lefte at Troade at Carpe, whanne thou  
 comest, bringe with thee, and the bookis, but moost parche-  
 14 myne. Alisaundre, the tresorer, schewide to me myche yuele:  
 15 the Lord schal ȝelde to hym aftir his werkis. Whom also  
 thou eschewe; for he aȝenstood ful greetli oure wordis.  
 16 In my firste defence no man helpide me, but alle forsoken  
 17 me; be it not arettid to hem. But the Lord helpide me, and  
 coumfortide me, that the preching be fillid bi me, and that  
 alle folkis here, that Y am delyueride fro the mouth of the  
 18 lioun. And the Lord delyueride me fro al yuel werk, and  
 schal make me saaf in to his heuenly kingdom, to whom *be*  
 19 glorie in to worldis of worldis. Amen. Grete-wel Prisca,  
 20 and Aquila, and the hous of Oneseforus. Erastus lefte at  
 21 Corynthe, and Y lefte Trofymus sijk at Mylete. Hiȝe thou  
 to come bifore wyntir. Eubolus, and Prudent, and Lynus.  
 22 and Claudia, and alle britheren, greten thee wel. Oure Lord  
 Jhesu Crist *be* with thi spirit. The grace of God *be* with ȝou.  
 Amen.

## TITUS.

## CAP. I.

1 POUL, the seruaunt of God, and apostle of Jhesu Crist,  
 bi the feith of the chosun of God, and bi the knowing of the  
 2 treuthe, whiche is afir pitee, in to the hope of euerlastinge  
 lijf, which *lijf* God that lieth not, bihiȝte bifore tymes of the  
 3 world; but he hath schewid in hise tymes his word in prech-  
 ing, that is bitakun to me bi the comaundement of God oure  
 4 sauour, to Tite, most dereworthe sone bi the comyn feith,  
 grace and pees of God the fadir, and of Crist Jhesu, oure  
 5 sauour. For cause of this thing Y leste thee at Crete, that  
 thou amende tho thingis that failen, and ordeyne preestis bi  
 6 citees, as also Y dispoſide to thee. If ony man is withoute  
 cryme, an hosebonde of o wijf, and hath feithful sones, not in  
 7 accusacioun of letcherie, or not suget. For it bihoueth a  
 bischop to be without cryme, a dispendour of God, not proud,  
 not wrathful, not drunkelew, not smytere, not coueytouse of foul  
 8 wyunnyng; but holdinge hospitalite, benygne, prudent, sobre,  
 9 iust, hooli, contynent, takinge that trewe word, that is afir  
 doctryn; that he be miȝti to amoneste in hoolsum techyng,  
 10 and to repreue hem that aȝenseien. For ther ben many  
 vnobedient, and veyn spekeris, and disseyueris, moost thei  
 11 that ben of circumcisyoun, whiche it bihoueth to be repreued;  
 whiche subuerten alle housis, techinge whiche thingis it bi-  
 12 houeth not, for the loue of foul wyunnyng. And oon of hem,  
 her propre profete, seide, Men of Crete *ben* euere more lyeris,  
 13 yuele beestis, of slowe wombe. This witnessyng is trewe.  
 For what cause blame hem sore, that thei be hool in feith,  
 14 not ȝuyunge tent to fablis of Jewis, and to maundementis of  
 15 men, that turnen awei hem fro treuthe. And alle thingis  
 ben clene to clene men; but to vnclene men and to vnfeith-

ful no thing is clene, for the soule and conscience of hem ben  
 16 maad vnclene. Thei knouelechen that thei knowen God, but  
 bi dedis thei denyen ; whanne thei ben abhominable, and vn-  
 bileueful, and repreuable to al good werk.

## CAP. II.

1 BUT speke thou tho thingis that bisemen hoolsum teching ;  
 2 that elde men be sobre, chast, prudent, hool in feith, in loue,  
 3 and pacience ; also olde wymmen in hooli abite, not sclau-  
 dereris, not seruyng myche to wyn, wel techyng, that thei  
 4 teche prudence. *Moneste thou* 3onge wymmen, that thei loue  
 5 here hosebondis, that thei loue her children ; and that thei be  
 prudent, chast, sobre, hauyng cure of the hous, benygne,  
 suget to her hosebondis, that the word of God be not blas-  
 6 femyd. Also moneste thou 3onge men, that thei be sobre.  
 7 In alle thingis 3yue thi silf ensaumple of good werkis, in  
 8 teching, in hoolnesse, in sadnesse. An hoolsum word, and  
 vnrepreuable ; that he that is of the contrarie side, be  
 9 aschamed, hauyng noon yuel thing to seie of 3ou. *Monest*  
*thou* seruauantis to be suget to her lordis ; in alle thingis  
 10 plesinge, not a3enseiyng, not defraudyng, but in alle thingis  
 schewinge good feith, that thei onoure in alle thingis the  
 11 doctryn of God, oure sauour. For the grace of God, oure  
 12 sauour, hath apperid to alle men, and tau3te vs, that we  
 forsake wickidnesse, and worldli desyris, lyue sobrelly, and  
 13 iustli, and piteuousli in this world, abidinge the blessid hope  
 and the comyng of the glorie of the greet God, and of oure  
 14 sauour Jhesu Crist ; that 3af hym silf for vs, to a3enbie vs fro  
 al wickidnesse, and make clene to hym silf a puple accept-  
 15 able, and suere of good werkis. Speke thou these thingis  
 and moneste thou, and repreue thou with al comaundement ;  
 no man dispise thee.

## CAP. III.

AMONESTE hem to be sugetis to prynces, and to poweris ; to obeische to that that is seid, and to be redi to al good werk ; to blasfeme no man, to be not ful of chiding, but temperat, schewynge al myldenesse to alle men. For we weren sum tyme vnwise, vnbileueful, errynge, and seruyng to desiris, and to dyuerse lustis, doynge in malice and enuye, worthi to be hatid, hatinge ech othere. But whanne the benygnyte and the manhed of oure sauour God aperide, not of werkis of ryztwisnesse that we diden, but bi his merci he made vs saaf, bi waischyng of aȝen bigetyng, and aȝen newyng of the Hooli Goost, whom he schedde into vs plenteuousli bi Jhesu Crist, oure saueour, that we iustified bi his grace, ben eiris by hope of euerlastinge lijf. A trewe word is, and of these thingis Y wole that thou conferme othere, that thei that bileuen to God, be bisy to be aboue othere in good werkis. These thingis ben good, and profitable to men. And eschewe thou foltische questiouns, and genologies, and stryues, and fiztyngis of the lawe ; for tho ben vnprofitable and veyn. Eschewe thou a man eretik, aftir don and the secound correccioun ; witinge that he that is siche a maner *man* is subuertid, and trespassith, and is dampned bi his owne dom. Whanne Y sende to thee Artellan, or Titicus, hiȝ thou to come to me to Nycopolis ; for Y haue purposid to dwelle in wyntir there. Bisili byforende Zenam, a wise man of lawe, and Apollo, that no thing schale to hem. Thei that ben of ouris, lerne to be gouernouris in good werkis, to necessarie vsis, that thei be not without fruyt. Alle men that ben with me greeten thee wel. Ȝrete thou wel hem, that louen vs in feith. The grace of God be with ȝou alle. Amen.

## PHILEMON.

1 Poul, the boundun of Crist Jhesu, and Timothe, brother,  
 2 to Filemon, bilouyd, and oure helpere, and to Appia, most  
 dere sister, and to Archip, oure euene knijt, and to the  
 3 chirche that is in thin hous, grace *be* to zou, and pees of God  
 4 oure fader, and of the Lord Jhesu Crist. I do thankings to  
 my God, euere' more makeinge mynde of thee in my preieris,  
 5 heringe thi charite and feith, that thou hast in the Lord  
 6 Jhesu, and to alle hooli men, that the comynyng of thi feith  
 be maad opyn, in knowing of al good thing in Crist Jhesu.  
 7 And Y hadde greet ioye and coumfort in thi charite, for the  
 8 entrailis of hooli men restiden bi thee, brother. For which  
 thing Y hauynge myche trist in Crist Jhesu, to comaunde to  
 9 thee that that perteyneth to profit; but Y biseche more for  
 charite, sithen thou art siche as the elde Poul, and now the  
 10 boundun of Jhesu Crist. Y biseche thee for my sone One-  
 11 syme, whom Y in boondis bigat, which sumtyme was vnpro-  
 fitable to thee, but now profitable bothe to thee and to me;  
 12 whom Y sente azen to thee. And resseyue thou hym as  
 13 myn entrailis; whom Y wolde withholde with me, that he  
 14 schulde serue for thee to me in boondis of the gospel; but  
 with out thi counseil Y wolde not do ony thing, that thi good  
 15 schulde not be as of nede, but wilful. For perauenture  
 therfor he departide fro thee for a tyme, that thou schuldist  
 16 resseyue hym with outen ende; now not as a seruaunt, but  
 for a seruaunt a most dere brother, most to me; and how  
 myche more to thee, bothe in fleisch and in the Lord?  
 17 Therfor if thou hast me a felowe, resseyue hym as me:  
 18 for if he hath ony thing anoied thee, ethir owith, arette thou  
 19 this thing to me. Y Poul wroot with myn hoond, Y schal

gelde; that Y seie not to thee, that also thou owist to me thi  
 self. So, brothir, Y schal vse thee in the Lord; fille thou  
 myn entrails in Crist. Y tristnyng of thin obedience wroot  
 to thee, wityng that thou schalt do ouer that that Y seie.  
 Also make thou redi to me an hous to dwelle in; for Y hope  
 that bi 3oure preyeris Y schal be 3ouun to 3ou. Epafra,  
 prisoner with me in Crist Jhesu, greetith thee wel, and Mark,  
 Aristark, Demas, Lucas, myn helperis. The grace of oure  
 Lord Jhesu Crist *be* with 3oure spirit. Amen.

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## HEBREWS.

### CAP. I.

God, that spak sum tyme bi prophetis in many maneres to  
 oure fadris, at the laste in these daies he hath spoke to vs bi  
 his sone; whom he hath ordeyned eir of alle thingis, and bi  
 whom he made the worldis. Which whanne also he is the  
 brightnesse of glorie, and figure of his substaunce, and berith  
 alle thingis bi word of his vertu, he makith purgacioun of  
 synnes, and syttith on the righthalf of the maieste in heuenes;  
 and so myche is maad betere than aungels, bi hou myche  
 he hath eneritid a more dyuerse name bifor hem. For to  
 whiche of the aungels seide God ony tyme, Thou art my  
 one, Y haue gendrid thee to dai? And eftsoone, Y schal  
 be to hym in to a fadir, and he schal be to me in to a sone?  
 And whanne eftsoone he bryngith in the firste bigetun sone  
 to the world, he seith, And alle the aungels of God wor-  
 chipe hym. But he seith to aungels, He that makith hise  
 aungels spiritis, and hise mynystris flawme of fier. But to the  
 one *he seith*, God, thi trone *is* in to the world of world; a

9 3erde of equite is the 3erde of thi rewme; thou hast louyd  
 ríztwísnesse, and hatidist wíckidnesse; therfor the God, thi  
 God, anoyntide thee with oile of ioye, more than thi felowis.  
 10 And, Thou, Lord, in the bigynnyng foundidist the erthe, and  
 11 heuenes ben werkis of thin hondis; thei schulen perische,  
 but thou schalt perfitli dwelle; and alle schulen waxe elde as  
 12 a cloth, and thou schalt chaunge hem as a cloth, and thei  
 schulen be chaungid. But thou art the same thi silf, and thi  
 13 3eeris schulen not faile. But to whiche of the aungels seide  
 God at any tyme, Sitte thou on my rízhalf, till Y putte thin  
 14 enemyes a stool of thi feet? Whether thei alle ben not  
 seruyng spiritis, sente to seruen for hem that taken the  
 eritage of heelthe?

## CAP. II.

1 THERFOR more plenteuousli it bihoueth vs to kepe tho  
 thingis, that we han herd, lest perauenture we fleten awei.  
 2 For if the ilke word that was seid bi aungels, was maad sad,  
 and ech brekyng of the lawe and vnobedience took iust  
 3 retribucioun of meede, hou schulen we ascape, if we despisen  
 so greet an heelthe? Which, whanne it hadde takun bigyn-  
 nyng to be teld out by the Lord, of hem that herden is con-  
 4 feryd in to vs. For God witnesside togidere bi myraclis,  
 and wondris, and grete merueilis, and dyuerse vertues, and  
 5 departyngis of the Hooli Goost, bi his wille. But not to  
 aungels God sugetide the world that is to comynge, of which  
 6 we speken. But sum man witnesside in a place, and seide,  
 What thing is man, that thou art myndeful of hym, or  
 7 mannus sone, for thou visitist hym? Thou hast maad hym  
 a litil lesse than aungels; thou hast corowned hym with  
 glorie and onour; and thou hast ordeyned him on the werkis  
 8 of thin hondis. Thou hast maad alle thingis suget vnder  
 hise feet. And in that that he sugetide alle thingis to hym,

he leste no thing vnsuget to him. But now we seen not 3it  
 alle thingis suget to hym; but we seen hym that was maad  
 a litil lesse than aungels, Jhesu, for the passioun of deth  
 crowned with glorie and onour, that he thorou3 grace of God  
 schulde taste deth for alle men. For it bisemed hym, for  
 whom alle thingis, and bi whom alle thingis *weren maad*,  
 which hadde brou3t many sones into glorie, *and was* auctour  
 of the heelte of hem, that he hadde an ende bi passioun.  
 For he that halewith, and thei that ben halewid, *ben* alle of  
 oon; for which cause he is not schamed to clepe hem  
 britheren, seiyng, Y schal telle thi name to my britheren; in  
 the myddil of the chirche Y schal herie thee. And eftsoone,  
 Y schal be tristnyng in to hym; and eftsoone, Lo! Y and  
 my children, whiche God 3af to me. Therfor for children  
 comyneden to fleisch and blood, and he also took part of the  
 same, that bi deth he schulde destrie hym that hadde lord-  
 schipe of deth, that is to seie, the deuel, and that he schulde  
 delyuere hem that bi drede of deth, bi al lijf weren boundun  
 to seruage. And he took neuere aungelis, but he took the  
 seed of Abraham. Wherfor he ou3te to be likned to bri-  
 heren bi alle thingis, that he schulde be maad merciful and  
 feithful bischop to God, that he schulde be merciful to the  
 respassis of the puple. For in that thing in which he suf-  
 fide, and was temptid, he is mi3ti to helpe also hem that ben  
 temptid.

## CAP. III.

**THERFOR**, hooli britheren, and parceneris of heuenli clep-  
 g, biholde 3e the apostle and the bischop of oure confes-  
 soun, Jhesu, which is trewe to hym that made hym, as also  
 Moises in al the hous of hym. But this *byschop* is had worthi  
 more glorie than Moises, bi as myche as he hath more  
 onour of the hous, that made the hous. For ech hous is



maad of sum man ; he that made alle thingis of nouzt is God.  
 5 And Moises was trewe in al his hous, as a seruaunt, in to  
 6 witnessyng of tho thingis that weren to be seid ; but Crist as  
 a sone in his hous. Which hous we ben, if we holden sad  
 7 trist and glorie of hope in to the ende. Wherfor as the  
 8 Hooli Goost seith, To dai, if 3e han herd his vois, nyle  
 3e hardne 3oure hertis, as in wraththing, lijk the dai of  
 9 temptacioun in desert ; where 3oure fadris temptiden me,  
 10 and preueden, and sizzen my werkis fourti 3eeris. Wherfor Y  
 was wrooth to this generacioun, and Y seide, Euere more  
 11 thei erren in herte, for thei knewen not my weies ; to whiche  
 Y swore in my wraththe, thei schulen not entre in to my  
 12 reste. Britheren, se 3e, lest perauenture in ony of 3ou be an  
 13 yuel herte of vnbileue, to departe fro the luyunge God. But  
 moneste 3ou silf bi alle daies, the while to dai is named, that  
 14 noon of 3ou be hardned bi fallas of synne. For we ben  
 maad parceneris of Crist, if netheles we holden the bigynnyng  
 15 of his substaunce sad in to the ende. While it is seid, to  
 dai, if 3e han herd the vois of hym, nyle 3e hardne 3oure  
 16 hertis, as in that wraththing. For summen heringe wraththi-  
 den, but not alle thei that wenten out of Egipt bi Moises.  
 17 But to whiche was he wraththid fourti 3eeris ? Whether not  
 to hem that synned, whos careyns weren cast down in  
 18 desert ? And to whiche swoor he, that thei schulden not  
 entre in to the reste of hym, not but to hem that weren  
 19 vnbileueful ? And we seen, that thei myzten not entre in to  
 the reste of hym for vnbileue.

## CAP. IV.

1 THERFOR drede we, lest perauenture while the biheest of  
 entryng in to his reste is left, that ony of vs be gessid to be  
 2 aweil. For it is told also to vs, as to hem. And the word

that was herd profitide not to hem, not meynd to feith of tho  
 3 thingis that thei herden. For we that han bileued, schulen  
 entre in to reste, as he seide, As Y swoor in my wraththe,  
 thei schulen not entre in to my reste. And whanne the  
 werkis weren maad perfit at the ordynaunce of the world,  
 4 he seide thus in a place of the seuenthe dai, And God restide  
 5 in the seuenthe dai from alle hise werkis. And in this *place*  
 6 eftsoone, Thei schulen not entre in to my reste. Therfor for  
 it sueth, that summen schulen entre in to it, and thei to  
 whiche it was teld to bifor, entriden not for her vnbeleue.  
 7 Eftsoone he termyneth sum dai, and seith in Dauith, To dai,  
 aftir so myche tyme of tyme, as it is biforseid, To dai if 3e  
 han herd his vois, nyle 3e hardne 3oure hertis. For if Jhesus  
 hadde 3ounn reste to hem, he schulde neuere speke of othere  
 aftir this dai. Therfor the sabbat is left to the puple of God.  
 For he that is entrid in to his reste, restide of hise werkis, as  
 also God of hise. Therfor haste we to entre in to that reste,  
 that no man falle in to the same ensaumple of vnbeleue. For  
 the word of God is quyk, and spedi in worching, and more  
 able to perse than any tweyne eggid swerd, and stretchith  
 forth to the departyng of the soule and of the spirit, and of  
 the ioynturis and merewis, and demere of thouztis, and of  
 intentis and hertis. And no creature is vnuisible in the sight  
 of God. For alle thingis ben nakid and opyn to hise 3en, to  
 whom a word to vs. Therfor we that han a greet bischop,  
 hat perside heuenes, Jhesu, the sone of God, holde we the  
 noulechyng of oure hope. For we han not a bischop, that  
 nay not haue compassioun on oure infirmytees, but was  
 emptid bi alle thingis bi lycnesse, with oute synne. Therfor  
 o we with trist to the trone of his grace, that we gete merci,  
 and fynde grace in couenable help.

## CAP. V.

1 FOR ech bischop takun of men, is ordeyned for men in  
 these thingis that ben to God, that he offre ziftis and sacrifices  
 2 for synnes. Which may togidere sorewe with hem, that beth  
 vnkunynge and erren; for also he is enuyrouned with  
 3 infirmyte. And therfor he owith, as for the puple, so also  
 4 for hym silf, to offre for synnes. Nethir ony man taketh to  
 5 hym honour, but he that is clepid of God, as Aaron *was*. So  
 Crist clarifiede not hym silf, that he were bischop, but he that  
 6 spak to hym, Thou art my sone, to dai Y gendride thee. As  
 in anothere place he seith, Thou art a prest with outen ende,  
 7 aftir the ordre of Melchisedech. Which in the daies of his  
 fleisch offride, with greet cry and teeris, preieris and bisech-  
 ingis to hym that myzte make hym saaf fro deth, and was  
 8 herd for his reuerence. And whanne he was Goddis sone,  
 9 he lernyde obedience of these thingis that be suffride; and he  
 brouzt to the ende is maad cause of euerlastinge heelte to alle  
 10 that obeischen to hym, *and is* clepid of God a bischop, bi the  
 11 ordre of Melchisedech. Of whom *ther is* to vs a greet word  
 for to seie, and able to be expowned, for ze ben maad feble  
 12 to here. For whanne ze ouzten to be maistris for tyme, est-  
 soone ze neden that ze be tauzt, whiche ben the lettris of the  
 bigynnyng of Goddis wordis. And ze ben maad thilke, to  
 13 whiche is nede of mylk, and not sad mete. For ech that is  
 parcenere of mylk, is with out part of the word of ryztwis-  
 14 nesse, for he is a litil child. But of perfit men is sad mete,  
 of hem that for custom han wittis exercisid to discrecioun of  
 good and of yuel.

## CAP. VI.

1 THERFOR we bringinge in a word of the bigynnyng of Crist,  
 be we borun to the perfeccioun *of hym*, not estsoone leggyng

the foundement of penaunce fro deed werkis, and of the feith  
 2 to God, and of teching of baptimys, and of leiyng on of  
 hondis, and of risyng aȝen of deed men, and of the euerlast-  
 3 inge doom. And this thing we schulen do, if God schal  
 4 suffre. But it is impossible, that thei that ben onys liztned,  
 and han tastid also an heuenly ȝifte, and ben maad par-  
 5 ceneris of the Hooli Goost, and netheles han tastid the good  
 word of God, and the vertues of the world to comynge, and  
 6 ben slidun fer awei, that thei be renewid eftsoone to pen-  
 aunce. *Whiche* eftsones crucifien to hem silf the sone of  
 7 God, and han to scorn. For the erthe that drinkith reyn  
 ofte comynge on it, and bringith forth couenable erbe to hem  
 8 of whiche it is tilid, takith blessing of God. But that that is  
 bringinge forth thornes and breris, is repreuable, and next to  
 9 curs, whos endyng schal be in to brennyng. But, ȝe moost  
 dereworthe, we tristen of ȝou betere thingis, and near to  
 helthe, thouȝ we speken so. For God is not vniust, that he  
 forȝete ȝoure werk and loue, whiche ȝe han schewid in his  
 name; for ȝe han mynystrid to seyntis, and mynistren. And  
 we coueiten that ech of ȝou schewe the same bisynesse to the  
 10 fillyng of hope in to the ende; that ȝe be not maad slowe,  
 but also sueris of hem, whiche bi feith and pacience schulen  
 enherite the biheestis. For God bihetinge so Abraham, for  
 he hadde noon grettere, bi whom he schulde swere, swor bi  
 hym silf, and seide, Y blessinge schal blesse thee, and Y mul-  
 11 tipliynge schal multiplie thee; and so he long abidinge hadde  
 the biheeste. For men sweren bi a grettere than hem silf,  
 and the ende of al her ple is an ooth to confirmacioun. In  
 12 which thing God willynge to schewe plenteuouslier to the  
 ȝiris of his biheest the sadnesse of his counsel, puttide bitwixe  
 an ooth, that bi twey thingis vnmeuable, bi whiche it is im-  
 13 possible that God lie, we han a strengeste solace, we that  
 leen togidere to holde the hope that is put forth to vs.

19 Which *hope* as an ankir we han sikir to the soule, and sad,  
 20 and goynge in to the ynnere thingis of hiding; where the  
 bifore goere, Jhesus, that is maad bischop with outhen ende bi  
 the ordre of Melchisedech, entride for vs.

## CAP. VII.

1 AND this Melchisedech, king of Salem, and preest of the  
 hiȝeste God, which mette with Abraham, as he turnede aȝen  
 2 fro the sleynge of kyngis, and blesside hym; to whom also  
 Abraham departide tithis of alle thingis; first he is seid king  
 of riȝtwisnesse, and aftirward kyng of Salem, that is to seie,  
 3 king of pees, with out fadir, with out modir, with out geno-  
 logie, nether hauynge bigynnyng of daies, nether ende of  
 lijf; and he is likened to the sone of God, and dwellith  
 4 preest with outhen ende. But biholde ȝe how greet is this, to  
 whom Abraham the patriark ȝaf tithis of the beste thingis.  
 5 For men of the sones of Leuy takinge presthod han maunde-  
 ment to take tithis of the puple, bi the lawe, that is to seie,  
 of her britheren, thouȝ also thei wenten out of the leendis of  
 6 Abraham. But he whos generacioun is not noumbrid in  
 hem, took tithis to Abraham; and he blesside this *Abraham*,  
 7 which hadde repromyssions. With outhen ony aȝenseiynge,  
 8 that that is lesse, is blessid of the betere. And heere deedli  
 men taken tithis; but there he berith witnessyng, that he  
 9 lyueth. And that it be seid so, bi Abraham also Leuy, that  
 10 took tithis, was tithid; and ȝit he was in his fadris leendis,  
 11 whanne Melchisedech mette with hym. Therfor if perfec-  
 cioun was bi the preesthood of Leuy, for vndur hym the  
 puple took the lawe, what ȝit was it nedeful, another preest  
 to rise, bi the ordre of Melchisedech, and not to be seid bi  
 12 the ordre of Aaron? For whi whanne the preesthod is trans-  
 latid, it is nede that also translacioun of the lawe be maad

13 But he in whom these thingis ben seid, is of another lynage,  
 14 of which no man was preest to the auter. For it is opyn,  
 that oure Lord is borun of Juda, in which lynage Moises spak  
 15 no thing of preestis. And more 3it it is knowun, if bi the  
 16 ordre of Melchisedech another preest is risun vp; which is  
 not maad bi the lawe of fleischli maundement, but bi vertu of  
 17 lijf that may not be vndon. For he witnessith, That thou art  
 18 a preest with outen ende, bi the ordre of Melchisedech; that  
 repreuyng of the maundement bifor goynge is maad, for the  
 19 vnsadnesse and vnprofit of it. For whi the lawe brouzt no  
 thing to perfeccioun, but there is a bringing in of a betere  
 20 hope, bi which we neizen to God. And hou greet it is, not  
 with out sweryng; but the othere ben maad preestis with  
 outen an ooth; but this preest with an ooth, bi hym that  
 seide to hym, The Lord swoor, and it schal not rewe hym,  
 Thou art a preest with outen ende, bi the ordre of Mel-  
 chisedech; in so myche Jhesus is maad biheetere of the  
 betere testament. And the othere weren maad manye  
 preestis, therfor for thei weren forbedun bi deth to dwelle  
 stille; but this, for he dwellith with outen ende, hath an  
 euerlastynge preesthod. Wherfor also he may saue with  
 outen ende, comynge ny3 bi hym silf to God, and euermore  
 lyueth to preye for vs. For it bisemyde that sich a man  
 were a bischop to vs, hooli, innocent, vndefoulid, clene,  
 departid fro synful men, and maad hizere than heuenes;  
 which hath not nede ech dai, as prestis, first for hise owne  
 giltis to offre sacrifices, and aftirward for the puple; for  
 he dide this thing in offringe hym silf onys. And the lawe  
 ordeynede men prestis hauynge sijknesse; but the word of  
 swering, which is after the lawe, *ordeynede* the sone perfit with  
 outen ende.

## CAP. VIII.

1 BUT a capitle on tho thingis that ben seid. We han siche  
 a bischop, that sat in the ri3thalf of the seete of greetnesse in  
 2 heuenes, the mynystre of seyntis, and of the veri tabernacle,  
 3 that God made, and not man. For ech bischop is ordeyned  
 to offre 3iftis and sacrificis; wherfor it is nede, that also this  
 4 *bischop* haue sum thing that he schal offre. Therfor if he  
 were on erthe, he were no preest, whanne ther weren that  
 5 schulden offre 3iftis bi the lawe, whiche seruen to the saum-  
 pler and schadewe of heueneli thingis. As it was answerid to  
 Moises, whanne he schulde ende the tabernacle, Se, he seide,  
 make thou alle thingis bi the saumpler, that is schewid to thee  
 6 in the mount. But now he hath getun a betere mynysterie,  
 bi so myche as he is a mediatour of a betere testament, which  
 7 is confermyd with betere biheestis. For if the ilke firste  
 hadde lackid blame, the place of the secounde schulde not  
 8 haue be souzt. For he repreuyngge hem seith, Lo! daies  
 comen, seith the Lord, and Y schal make perfit a newe testa-  
 9 ment on the hous of Israel, and on the hous of Juda; not  
 lijk the testament that Y made to her fadris, in the dai in  
 which Y cau3te her hond, that Y schulde lede hem out of the  
 loond of Egipt; for thei dwelliden not perfitli in my tes-  
 10 tament, and Y haue dispisid hem, seith the Lord. But this  
 is the testament, which Y schal dispose to the hous of Israel  
 aftir tho daies, seith the Lord, in 3uyunge my lawis in to the  
 soulis of hem, and in to the hertis of hem I schal aboue  
 write hem; and Y schal be to hem in to a God, and they  
 11 schulen be to me in to a puple. And ech man schal not  
 teche his neizebore, and ech man his brother, seiynge, Knowe  
 thou the Lord; for alle men schulen knowe me, fro the lesse  
 12 to the more of hem. For Y schal be merciful to the wickid-  
 nesse of hem, and now Y schal not bithenke on the synnes of

13 hem. But in seiyng a newe, the formere wexide eeld; and that that is of many daies, and wexith eeld, is ny3 the death.

## CAP. IX.

1 AND the former *testament* hadde iustefiyngis of worschip,  
 2 and hooli thing duringe for a tyme. For the tabernacle was  
 maad first, in which weren candilstikis, and boord, and setting  
 3 forth of looues, which is seid hooli. And after the veil, the  
 secounde tabernacle, that is seid *sancta sanctorum*, *that is*,  
 4 *hooli of hooli thingis*; hauynge a goldun censer, and the arke  
 of the testament, keuered aboute on ech side with gold, in  
 which *was* a pot of gold hauynge manna, and the 3erde of  
 5 Aaron that florischide, and the tablis of the testament; on  
 whiche thingis weren cherubyns of glorie, ouerschadewinge  
 the propiciatorie; of whiche thingis it is not now to seie  
 6 bi alle. But whanne these weren maad thus togidere, preestis  
 entriden eueremore in the formere tabernacle, doynge the  
 7 offices of sacrifices; but in the secounde *tabernacle*, the  
 bischop *entride* onys in the 3eer, not without blood, which  
 8 he offride for his ignoraunce and the puplis. For the  
 Hooli Goost signefiede this thing, that not 3it the weie of  
 seyntis was openyd, while the formere tabernacle hadde staat.  
 9 Which parable is of this present tyme, bi which also 3iftis and  
 sacrifices ben offrid, whiche moun not make a man seruyng  
 10 perfit bi conscience, oneli in metis, and drynkis, and dyuerse  
 waischingis, and rijtwisnessis of fleisch, that weren sett to the  
 11 tyme of correccioun. But Crist beyng a bischop of goodis  
 to comynge, *entride* bi a largere and perfitere tabernacle, not  
 12 maad bi hoond, that is to seye, not of this makynge, nether bi  
 blood of goot buckis, or of calues, but bi his owne blood,  
 entride onys in to the hooli thingis, that weren foundun bi an  
 13 euerlastinge redempcioun. For if the blood of gootbuckis,



and of boolis, and the aische of a cow calf spreynd, halewith  
 14 vnclene men to the clensing of fleisch, hou myche more the  
 blood of Crist, which bi the Hooli Goost offride hym silf  
 vnwemmyd to God, schal clense oure conscience fro deed  
 15 werkis, to serue God that lyueth? And therfor he is a  
 mediatour of the newe testament, that bi deth fallinge bitwixe,  
 in to redempcioun of tho trespassyngis that weren vndur the  
 formere testament, thei that ben clepid take the biheest of  
 16 euerlastinge eritage. For where a testament is, it is nede,  
 17 that the deth of the testament makere come bitwixe. For  
 a testament is confermed in deed *men*; ellis it is not worthe,  
 18 while he lyueth, that made the testament. Wherfor nether  
 19 the firste testament was halewid without blood. For whanne  
 ech maundement of the lawe was red of Moises to al the  
 puple, he took the blood of calues, and of buckis of geet,  
 with watir, and reed wolle, and ysope, and bispreynde bothe  
 20 thilke book and al the puple, and seide, This is the blood of  
 21 the testament, that God comaundide to you. And he spreynde  
 with blood the tabernacle, and alle the vessels of the seruyce  
 22 in lijk maner. And almost alle thingis ben clensid in blood  
 bi the lawe; and without scheduling of blood remyssioun of  
 23 synnes is not maad. Therfor it is nede, that the saumpleris  
 of heuenli thingis be clensid with these thingis; but thilke  
 24 heuenli thingis with betere sacrificis than these. For Jhesus  
 entride not in to hooli thingis maad bi hoondis, *that ben*  
 saumpleris of very thingis, but in to heuene it silf, *that he*  
 25 appere now to the cheer of God for vs; nether that he offre  
 him silf ofte, as the bischop entride in to hooli thingis bi alle  
 26 3eeris in alien blood, ellis it bihofte hym to suffre ofte fro the  
 bigynnyng of the world; but now onys in the ending of  
 worldis, to distruccioun of synne bi his sacrifice he apperide.  
 27, 28 And as it is ordeynede to men, onys to die, but aftir this is  
 the dom, so Crist was offrid onys, to auoyde the synnes of

many men ; the secoude *tyme* he schal appere with outen synne to men that abiden him in to heelthe.

## CAP. X.

1 For the lawe hauinge a schadewe of good thingis that ben  
to come, not the ilke image of thingis, mai neuer make men  
neizinge perfit by the ilke same sacrifices, which thei offren  
2 without ceessing bi alle 3eeris ; ellis thei schulden haue ceessid  
to be offrid, for as myche as the worschiperis clensid onys,  
3 hadden not ferthermore conscience of synne. But in hem  
4 mynde of synnes is maad bi alle 3eris. For it is impossible  
that synnes be doon awei bi blood of boolis, and of buckis  
5 of geet. Therfor he entrynge in to the world, seith, Thou  
woldist not sacrifice and offryng ; but thou hast schapun  
6 a bodi to me ; brent sacrificis also for synne plesiden not to  
7 thee. Thanne Y seide, Lo ! Y come ; in the bigynnyng  
of the book it is writun of me, that Y do thi wille, God.  
8 He seiyng bifor, That thou woldist not sacrificis, and  
offringis, and brent sacrificis for synne, ne tho thingis ben  
plesaunt to thee, whiche ben offrid bi the lawe, thanne Y  
seide, Lo ! Y come, that Y do thi wille, God. He doith  
awei the firste, that he make stidfast the secoude. In  
which wille we ben halewid bi the offering of the bodi of Crist  
Jhesu onys. And ech prest is redi mynstryng e ch dai, and  
ofte tymes offringe the same sacrifices, whiche moun neuere  
do awei synnes. But this *man* offringe o sacrifice for synnes,  
for euere more sittith in the ri3thalf of God the fadir ; fro  
thennus forth abidinge, til hise enemyes ben put a stool of  
hise feet. For bi oon offring he made perfit for euere halewid  
men. And the Hooli Goost witnessith to vs ; for aftir that  
9e seide, This is the testament, which Y schal wisse to  
10em after tho daies, the Lord seith, in 3yuyng my lawes

in the hertis of hem, and in the soulis of hem Y schal about  
 17 write hem; and now Y schal no more thenke on the synnes  
 18 and the wickidnessis of hem. And where remyssion of  
 19 these is, now *is* ther noon offering for synne. Therfor, bri-  
 theren, hauynge trist in to the entring of hooli thingis in the  
 20 blood of Crist, which halewide to vs a newe weie, and  
 21 lyuynge bi the hiling, that is to seie, his fleisch, and *we*  
*hauynge* the greet preest on the hous of God, neize we with  
 22 very herte in the plente of feith; and be oure hertis spreined  
 fro an yuel conscience, and oure bodies waischun with clene  
 23 watir, and holde we the confessioun of oure hope, bowinge  
 to no side; for he is trewe that hath made the biheeste.  
 24 And biholde we togidere in the stiring of charite and of good  
 25 werkis; not forsakinge oure gadering togidere, as it is of  
 custom to sum men, but coumfortinge, and bi so myche the  
 26 more, bi hou myche 3e seen the dai neizynge. Forwhi now  
 a sacrifice for synnes is not left to vs, that synnen wilfuli, aftir  
 27 that we han take the knowyng of treute. Forwhi sum  
 abiding of the dom is dreedful, and the suyng of fier, which  
 28 schal waste aduersaries. Who that brekith Moises lawe,  
 29 dieth withouten ony merci, bi tweine or thre witnessis; hou  
 myche more gessen 3e, that he disserueth worse turmentis,  
 which defouleth the sone of God, and holdith the blood of  
 the testament pollut, in which he is halewid, and doith dispit  
 30 to the spirit of grace? For we knowen him that seide, To  
 me veniaunce, and Y schal 3elde. And est, For the Lord  
 31 schal deme his puple. It is ferdful to falle in to the hondis  
 32 of God lyuynge. And haue 3e mynde on the formere daies,  
 in which 3e weren liztned, and suffriden greet strijf of pas-  
 33 siouns. And in the tothir 3e weren maad a spectacle bi  
 schenschipis and tribulaciouns; in an othir 3e weren maad  
 34 felowis of men lyuynge so. For also to boundun men 3e  
 hadden compassioun, and 3e resseyueden with ioye the rob-

byng of youre goodis, knowinge that ye han a betere and  
 a dwellinge substaunce. Therfor nyle ye leese youre trist,  
 which hath greet rewarding. For pacience is nedeful to you,  
 that ye do the wille of God, and bringe azen the biheest.  
 For yit a litil, and he that is to comynge schal come, and  
 he schal not tarie. For my iust man lyueth of feith; that  
 if he withdrawith hym silf, he schal not plesse to my soule.  
 But we ben not the sones of withdrawing awei in to perdi-  
 cioun, but of feith in to getynge of soule.

## CAP. XI.

BUT feith is the substaunce of thingis that ben to be hopid,  
 and an argument of thingis not apperynge. And in this  
*feith* elde men han gete witnessyng. Bi feith we vndur-  
 stonden that the worldis weren maad bi Goddis word, that  
 visible thingis weren maad of vnuysible thingis. Bi feith  
 Abel offride a myche more sacrifice than Caym to God, bi  
 which he gat witnessyng to be iust, for God bar witnessyng  
 to hise ziftis; and bi that *feith* he deed spekith yit. Bi feith  
 Ennok was translaid, that he schulde not se deth; and he  
 was not foundun, for the Lord translaid him. For bifore  
 translacioun he hadde witnessing that he pleside God. And  
 it is impossible to plesse God without feith. For it bihoueth  
 that a man comynge to God, bileue that he is, and that he  
 is rewardere to men that seken hym. Bi feith Noe dredde,  
 thorow; answeere takun of these thingis that yit weren not  
 seyn, and schapide a schip in to the helthe of his hous; bi  
 which he dampnede the world, and is ordeyned eir of ryzt-  
 visnesse, which is bi feith. By feith he that is clepid Abra-  
 ham, obeiede to go out in to a place, whiche he schulde take  
 a to eritage; and he wente out, not witynge whidur he  
 schulde go. Bi feith he dwelte in the loond of biheest, as

in an alien *loond*, dwellynge in litle housis with Ysaac and  
 10 Jacob, euene heiris of the same biheest. For he abood  
 a citee hauynge foundementis, whos crafti man and maker  
 11 is God. Bi feith also the ilke Sara bareyn, took vertu in  
 consceuyng of seed, 3he, a3en the tyme of age; for sche  
 12 bileuede hym trewe, that hadde bihi3te. For which thing of  
 oon, and 3it ny3 deed, ther ben borun as sterris of heuene  
 in multitude, and as grauel that is at the see side out of  
 13 noumbre. Bi feith alle these ben deed, whanne the biheestis  
 weren not takun, but thei bihelden hem afer, and gretynge  
 hem wel, and knoulechide that thei weren pilgryms, and  
 14 herboryd men on the erthe. And thei that sayn these thingis,  
 15 signifiē that thei sechen a cuntre. If thei hadden hadde  
 mynde of the ilke, of which thei wenten out, thei hadden  
 16 tyme of turnyng a3en; but now thei desiren a betere, that is  
 to seie, heuenli. Therfor God is not confoundid to be  
 clepid the God of hem; for he made redi to hem a citee.  
 17 Bi feith Abraham offride Ysaac, whanne he was temptid;  
 and he offride the oon bigetun, whych had takun the bi-  
 18 heestis; to whom it was seid, For in Ysaac the seed schal  
 19 be clepid to thee. For he demyde, that God is my3ti to  
 reise hym, 3he, fro deth; wherfor he took hym also in to  
 20 a parable. Bi feith also of thingis to comynge, Ysaac bles-  
 21 side Jacob and Esau. Bi feith Jacob diyngē blesside alle the  
 sones of Joseph, and onouride the hi3nesse of his 3erde.  
 22 Bi feith Joseph dyngē hadde mynde of the passyng forth of  
 23 the children of Israel, and comaundide of hise boonys. Bi  
 feith Moyses borun, was hid thre monethis of his fadir and  
 modir, for that thei seizen the 3onge child fair; and thei  
 24 dredden not the maundement of the king. Bi feith Moises  
 was maad greet, and denyede that he was the sone of Faraos  
 25 dou3tir, and chees more to be turmentid with the puple of  
 26 God, than to haue myrthe of temporal synne; demyngē the

reproof of Crist more riches than the tresours of Egipcians ;  
 27 for he bihelde in to the rewarding. Bi feith he forsook  
 Egipt, and dredde not the hardynesse of the king ; for he  
 28 abood, as seinge hym that was vnuyisible. Bi feith he halew-  
 ide pask, and the scheduling out of blood, that he that dis-  
 triede the firste thingis of *Egipcians*, schulde not touche hem.  
 29 Bi feith thei passiden the reed see, as bi drye lond, which  
 30 thing Egipcians asaiynge weren deuourid. Bi feith the wallis  
 31 of Jerico felden down, bi cumpassyng of seuene daies. Bi  
 feith Raab hoor resseyuede the aspieris with pees, and  
 32 perischide not with vnbileueful men. And what 3it schal  
 Y seie? For tyme schal faile to me tellynge of Gedeon,  
 Barak, Sampson, Jepte, Dauid, and Samuel, and of othere  
 33 prophetis ; whiche bi feith ouercamen rewmes, wrou3ten r3t-  
 wisnesse, gaten repromysious ; thei stoppiden the mouthis  
 34 of liouns, thei quencheden the feersnesse of fier, thei dryueden  
 awei the egge of swerd, thei coueriden of sijksnesse, thei  
 weren maad strong in batel, thei turneden the oostis of aliens.  
 35 Wymmen resseyueden her deed *children* fro deth to lijf ; but  
 othere weren holdun forth, not takinge redempcioun, that  
 36 thei schulden fynde a betere a3enrising. And othere asaieden  
 scornynge and betingis, more ouer and boondis and prisouns.  
 37 Thei weren stoned, thei weren sawid, thei weren temptid,  
 thei weren deed in sleyng of swerd. Thei wenten aboute in  
 broc skynnes, and in skynnes of geet, nedi, angwischid,  
 38 turmentid ; to whiche the world was not worthi. Thei  
 erriden in wildernessis, in mounteynes and dennes, and caues  
 39 of the erthe. And alle these, preued bi witnessing of feith,  
 40 token not repromysiou ; for God purueiede sum betere  
 thing for vs, that thei schulden not be maad perfit with  
 outen us.

## CAP. XII.

1 THERFOR we that han so greet a cloude of witnessis put to,  
 do we awei al charge, and synne stondinge aboute vs, and bi  
 2 pacience renne we to the batel purposid to vs, biholdinge in  
 to the makere of feith, and the perfit endere, Jhesu; which  
 whanne ioye was purposid to hym, he suffride the cros, and  
 dispiside confusioun, and sittith on the ri3thalf of the seet of  
 3 God. And bithenke 3e on hym that suffride sicke a3en  
 seiynge of synful men a3ens hym silf, that 3e be not maad  
 4 wery, failinge in 3oure soulis. For 3e a3enstoden not 3it til  
 5 to blood, fiztyng a3ens synne. And 3e han for3et the coun-  
 fort that spekith to 3ou as to sones, and seith, My sone, nyle  
 thou dispise the teching of the Lord, nether be thou maad  
 6 weri, the while thou art chastisid of hym. For the Lord  
 chastisith hym that he loueth; he betith euery sone that he  
 7 resseyueth. Abide 3e stille in chastising; God proferith hym  
 to 3ou as to sones. For what sone is it, whom the fadir  
 8 chastisith not? That if 3e ben out of chastising, whos par-  
 teneris ben 3e alle maad, thanne 3e ben auowtreris, and not  
 9 sones. And aftirward we hadden fadris of oure fleisch,  
 techeris, and we with reuerence, dredden hem. Whethir not  
 myche more we schulen obeische to the fadir of spiritis, and  
 10 we schulen lyue? And thei in tyme of fewe dayes tau3ten vs  
 bi her wille; but this fadir techith to that thing that is profit-  
 11 able, in resseyuyng the halewing of hym. And ech chas-  
 tisyng in present tyme semeth to be not of ioye, but of  
 sorewe; but aftirward it schal 3elde fruyt of ri3twisnesse  
 12 moost pesible to men exercisid bi it. For whiche thing reise  
 13 3e slowe hondis, and knees vnboundun, and make 3e ri3tful  
 steppis to 3oure feet; that no man haltinge erre, but more  
 14 be heelid. Sue 3e pees with alle men, and holynesse, with  
 15 out which no man schal se God. Biholde 3e, that no man

faile to the grace of God, that no roote of bittirnesse  
 buriownynge vpward lette, and manye ben defoulid bi it ;  
 16 that no man be letchour, ether vnhooli, as Esau, which for  
 70 mete seelde hise firste thingis. For wite 3e, that afterward  
 he coueitinge to enherite blessing, was repreued. For he  
 foond not place of penaunce, thou3 he souzte it with teeris.  
 8 But 3e han not come to the fier able to be touchid, and able  
 to come to, and to the whirlewynd, and myst, and tempest,  
 9 and soun of trumpe, and vois of wordis ; which thei that  
 herden, excusiden hem, that the word schulde not be maad  
 5 to hem. For thei beren not that that was seid, And if a  
 1 beeste touchide the hil, it was stonyd. And so dredeful it  
 was that was seyn, that Moises seide, Y am a ferd, and ful  
 of trembling. But 3e han come ny3 to the hil Sion, and to  
 the cite of God lyuyng, the heuenli Jerusalem, and to the  
 multitude of many thousynde aungels, and to the chirche of  
 the firste men, whiche ben writun in heuenes, and to God,  
 domesman of alle, and to the spirit of iust perfit men, and to  
 Jhesu, mediatour of the newe testament, and to the sprenging  
 of blood, betere spekinge than Abel. Se 3e, that 3e forsake  
 not the spekere ; for if thei that forsaken him that spak on  
 the erthe, aschapide not, myche more we that turnen awei  
 fro him that spekith to vs fro heuenes. Whos vois than  
 mouyde the erthe, but now he a3en bihetith, and seith, 3it  
 onys and Y schal moue not oneli erthe, but also heuene.  
 And that he seith, 3it onys, he declarith the translacioun of  
 nouable thingis, as of maad thingis, that tho thingis dwelle,  
 hat ben vnmouable. Therfor we resseyuyng the kingdom  
 vnmouable, haue we grace, bi which serue we plesynge to  
 God with drede and reuerence. For oure God is fier that  
 vastith.



## CAP. XIII.

1 THE charite of britherhood dwelle in 3ou, and nyle 3e  
 2 for3ete hospitalite ; for bi this summen plesiden to aungels,  
 3 that weren resseyued to herborewe. Thenke 3e on boundun  
 men, as 3e weren togidere boundun, and of trauelinge men,  
 4 as 3e silf dwellinge in the body. Wedding *is* in alle thingis  
 onourable, and bed vnwemmed ; for God schal deme forni-  
 5 catouris and auouteris. Be 3oure maneres without coueitise,  
 apaied with present thingis ; for he seide, Y schal not leeu  
 6 thee, nether forsake, so that we seie tristily, The Lord is an  
 helpere to me ; Y schal not drede, what a man schal do to  
 7 me. Haue 3e mynde of 3oure souereyns, that han spokun  
 to 3ou the word of God ; of whiche biholde 3e the goyng  
 8 out of lyuyng, and sue 3e the feith of hem, Jhesu Crist,  
 9 3istirdai, and to dai, he *is* also into worldis. Nyle 3e be led  
 awei with dyuerse techingis, and straunge. For it is best to  
 stable the herte with grace, not with metis, whiche profitiden  
 10 not to men wandringe in hem. We han an auter, of which  
 thei that seruen to the tabernacle, han not power to ete.  
 11 For of whiche beestis the blood is borun in for synne in to  
 hooli thingis bi the bischop, the bodies of hem ben brent  
 12 with out the castels. For which thing Jhesu, that he schulde  
 halewe the puple bi his blood, suffride with out the gate.  
 13 Therfor go we out to hym with out the castels, berynge **his**  
 14 reproof. For we han not here a citee dwellynge, but **we**  
 15 seken a citee to comynge. Therfor bi hym offre we a sacri-  
 fice of heriyng euere more to God, that is to seye, the **fruyt**  
 16 of lippis knouelechinge to his name. And nyle 3e for3ete **wel**  
 doynge, and comynng ; for bi siche sacrifices God is **dis**-  
 17 serued. Obeie 3e to 3oure souereyns, and be 3e suget to  
 hem ; for thei perfilti waken, as to 3eldinge resoun for 3oure  
 soulis, that thei do this thing with ioie, and not sorewinge ;

18 for this thing spedith not to 3ou. Preie 3e for vs, and we  
 19 tristen that we han good conscience in alle thingis, willynge  
 20 restorid the sunnere to 3ou. And God of pees, that ladde  
 out fro deth the greet scheep herd of scheep, in the blood of  
 21 euerlastinge testament, oure Lord Jhesu Crist, schape 3ou in  
 al good thing, that 3e do the wille of hym ; and he do in 3ou  
 that thing that schal plese bifor hym, bi Jhesu Crist, to whom  
 22 be glorie in to worldis of worldis. Amen. And, britheren,  
 Y preie 3ou, that 3e suffre a word of solace ; for bi ful fewe  
 23 thingis Y haue writun to 3ou. Knowe 3e oure brother  
 Tymothe, that is sent forth, with whom if he schal come  
 24 more hastili, Y schal se 3ou. Grete 3e wel alle 3oure  
 souereyns, and alle hooli men. The britheren of Italie greten  
 25 3ou wel. The grace of God *be* with 3ou alle. Amen.

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## JAMES.

### CAP. I.

1 JAMES, the seruaunt of God, and of oure Lord Jhesu Crist,  
 to the twelue kinredis, that ben in scatering abroad, helthe.  
 2 My britheren, deme 3e al ioye, whanne 3e fallen in to di-  
 3 uerse temptaciouns, witynge, that the preuyng of 3oure feith  
 4 worchith pacience ; and pacience hath a perfit werk, that 3e  
 5 be perfit and hole, and faile in no thing. And if ony of 3ou  
 nedith wisdom, axe he of God, which 3yueth to alle men  
 largeli, and vpbreidith not ; and it schal be 3ouun to hym.  
 6 But axe he in feith, and doute no thing ; for he that doutith,  
 is lijk to a wawe of the see, which is moued and borun  
 7 a boue of wynde. Therfor gesse not the ilke man, that he

8 schal take ony thing of the Lord. A man dowble in soule is  
 9 vnstable in alle hise weies. And a meke brother haue glorie  
 10 in his enhaunsyng, and a riche man in his lownesse; for as  
 11 the flour of gras he schal passe. The sunne roos vp with  
 heete, and driede the gras, and the flour of it felde doun, and  
 the fairnesse of his chere perischide; and so a riche man  
 12 welewith in hise weies. Blessid is the man, that suffrith  
 temptacioun; for whanne he schal be preued, he schal res-  
 seyue the coroun of lijf, which God bihezte to men that louen  
 13 hym. No man whanne he is temptid, seie, that he is temptid  
 of God; for whi God is not a temptere of yuele thingis, for  
 14 he temptith no man. But ech man is temptid, drawun and  
 15 stirid of his owne coueiting. Aftirward coueityng, whanne  
 it hath conseyued, bringith forth synne; but synne, whanne  
 16 it is fillid, gendrith deth. Therfor, my most dereworthe  
 17 britheren, nyle 3e erre. Ech good gifte, and ech perfitt  
 gifte is from aboue, and cometh doun fro the fadir of liztis-  
 anentis whom is noon other chaungyng, ne ouerschadew-  
 18 yng of reward. For wilfulli he bigat vs bi the word of  
 19 treuthe, that we be a bigynnyng of his creature. Wite  
 3e, my britheren moost loued, be ech man swift to here,  
 20 but slow to speke, and slow to wraththe; for the wraththe  
 21 of man worchith not the ryztwisnesse of God. For which  
 thing caste 3e awei al vnclennesse, and plentee of malice, and  
 in myldenesse resseyue 3e the word that is plauntid, that may  
 22 saue 3oure soulis. But be 3e doeris of the word, and not  
 23 hereris oneli, disseiuyng you silf. For if ony man is a  
 herere of the word, and not a doere, this schal be licned to a  
 24 man that biholdith the cheer of his birthe in a mirour; for  
 he bihelde hym silf, and wente awei, and anoon he forga-  
 25 which he was. But he that biholdith in the lawe of perfe-  
 fredom, and dwellith in it, and is not maad a forgetful herere.  
 26 but a doere of werk, this schal be blessid in his dede. And

if ony man gessith hym silf to be religiouse, and refreyneth not his tunge, but disseyueth his herte, the religioun of him  
 27 is veyn. A clene religioun, and an vnwemmed anentis God and the fadir, is this, to visite fadirles and modirles children, and widewis in her tribulacioun, and to kepe hym silf vnde-foulid fro this world.

## CAP. II.

1 MI britheren, nyle 3e haue the feith of oure Lord Jhesu  
 2 Crist of glorie, in accepcioun of persooones. For if a man  
 that hath a goldun ring, and in a feire clothing, cometh in  
 3oure cumpany, and a pore man entrith in a foul clothing,  
 3 and if 3e biholden in to hym that is clothid with clere cloth-  
 ing, and if 3e seie to hym, Sitte thou here wel; but to the  
 pore man 3e seien, Stonde thou there, ethir sitte vndur the  
 4 stool of my feet; whether 3e demen not anentis 3ou silf, and  
 5 ben maad domesmen of wickid thou3tis? Heere 3e, my  
 moost dereworthe britheren, whethir God chees not pore  
 men in this world, riche in feith, and eiris of the kyngdom,  
 6 that God bihi3te to men that louen him? But 3e han dis-  
 pised the pore man. Whether riche men oppressen not 3ou  
 7 bi power, and thei drawn 3ou to domes? Whether thei  
 blasfemen not the good name, that is clepid to help on 3ou?  
 8 Netheles if 3e performen the kingis lawe, bi scripturis, Thou  
 9 schalt loue thi nei3bour as thi silf, 3e don wel. But if 3e  
 taken persones, 3e worchen synne, and ben repreued of the  
 10 lawe, as trespasseris. And who euere kepith al the lawe,  
 11 but offendith in oon, he is maad gilti of alle. For he that  
 seide, Thou schalt do no letcherie, seide also, Thou schalt not-  
 sle; that if thou doist not letcherie, but thou sleest, thou art  
 12 maad trespassour of the lawe. Thus speke 3e, and thus do  
 13 3e, as bigynnynge to be demyd bi the lawe of fredom. For  
 whi dom with out merci is to hym, that doith no mercy; but

14 merci aboue reisith dom. Mi britheren, what schal it profite,  
 if ony man seie that he hath feith, but he hath not the  
 15 werkis? whether feith schal mowe saue hym? And if a  
 brother ethir sister be nakid, and han nede of ech daies  
 16 lyuelode, and if ony of 3ou seie to hem, Go 3e in pees, be 3e  
 maad hoot, and be 3e fillid; but if 3e 3yuen not to hem tho  
 17 thingis that ben necessarie to bodi, what schal it profite? So  
 18 also feith, if it hath not werkis, is deed in it silf. But sum-  
 man schal seie, Thou hast feith, and Y haue werkis; schewe  
 thou to me thi feith with out werkis, and Y schal schewe to  
 19 thee my feith of werkis. Thou bileuest, that o God is; thou  
 20 doist wel; and deuelis bileuen, and tremblen. But wolt thou  
 wite, thou veyn man, that feith with out werkis is idul?  
 21 Whether Abraham, oure fadir, was not iustified of werkis,  
 22 offringe Ysaac, his sone, on the auter? Therfor thou seest,  
 that feith wrou3te with hise werkis, and his feith was fillid of  
 23 werkis. And the scripture was fillid, seiynge, Abraham bi-  
 leuede to God, and it was arettid to hym to ryztwisnesse, and  
 24 he was clepid the freend of God. 3e seen that a man is  
 25 iustified of werkis, and not of feith oneli. In lijk maner, and  
 whether also Raab, the hoore, was not iustified of werkis, and  
 resseyuede the messangeris, and sente hem out bi anothis  
 26 weie? For as the bodi with out spirit is deed, so also feith  
 with out werkis is deed.

## CAP. III.

1 MI britheren, nyle 3e be maad many maistris, witynge that  
 2 3e taken the more doom. For alle we offenden in many  
 thingis. If ony man offendith not in word, this is a perfur-  
 man; for also he may lede aboute al the bodi with a bridil.  
 3 For if we putten bridlis in to horsis mouthis, for to consente  
 4 to vs, and we leden aboute al the bodi of hem. And lo!

schippis, whanne thei ben grete, and ben dryuun of stronge  
 wyndis, 3it thei ben borun about of a litil gouernaile, where  
 5 the meuyng of the gouernour wole. So also the tunge is but  
 a litil membre, and reisith grete thingis. Lo! hou litil fier  
 6 brenneth a ful greet wode. And oure tunge is fier, the vni-  
 uersite of wickidnesse. The tunge is ordeyned in oure  
 membris, which defoulith al the bodi; and it is enflawmed  
 7 of helle, and enflawmeth the wheel of oure birthe. And al  
 the kynde of beestis, and of foulis, and of serpentis, and of  
 othere is chastisid, and tho ben maad tame of mannus kinde;  
 8 but no man mai chastise the tunge, for it is an vnpesible  
 9 yuel, and ful of deedli venym. In it we blessen God, the  
 fadir, and in it we cursen men, that ben maad to the licnesse  
 10 of God. Of the same mouth passith forth blessing and  
 cursing. My britheren, it bihoueth not that these thingis be  
 11 don so. Whether a welle of the same hoole bringith forth  
 12 swete and salt watir? My britheren, whether a fige tre may  
 make grapis, ethir a vyne figus? So nethir salt water mai  
 13 make swete watir. Who *is* wijs, and tau3t among 3ou?  
 schewe he of good lyuyng his worching, in myldenesse of his  
 14 wisdom. That if 3e han bitter enuye, and stryuyngis ben in  
 3oure hertis, nyle 3e haue glorye, and be lyeris azens the  
 15 treuthe. For this wisdom is not fro aboue comynge down,  
 16 but ertheli, and beestli, and feendli. For where is enuye  
 and strijf, there *is* vnstidfastnesse and al schrewid werk.  
 17 But wisdom that is from aboue, first it is chast, aftirward  
 pesible, mylde, able to be counseilid, consentinge to goode  
 thingis, ful of merci and of goode fruytis, demynge with out  
 18 feynyng. And the fruyt of ri3htwisnesse is sowun in pees, to  
 men that maken pees.

## CAP. IV.

1 **WHEREOF** *ben* batelis and cheestis among 3ou? Whether  
 2 not of 3oure coueitisis, that fizten in 3oure membris? 3e  
 coueiten, and 3e han not; 3e sleen, and 3e han enuye, and 3e  
 moun not gete. 3e chiden, and maken batel; and 3e han  
 3 not, for 3e axen not. 3e axen, and 3e resseyuen not; for  
 that 3e axen yuele, as 3e schewen opynli in 3oure coueitisis.  
 4 Auowtreris, witen not 3e, that the frenschip of this world is  
 enemye to God? Therfor who euere wole be frend of this  
 5 world, is maad the enemye of God. Whether 3e gessen, that  
 the scripture seith veynli, The spirit that dwellith in 3ou,  
 6 coueitith to enuye? But he 3yueth the more grace; for  
 which thing he seith, God withstondith proude men, but to  
 7 meke men he 3yueth grace. Therfor be 3e suget to God;  
 8 but withstonde 3e the deuel, and he schal fle fro 3ou. Ne 3e  
 3e to God, and he schal ne 3e to 3ou. 3e synneris, clense 3e  
 9 hondis, and 3e double in soule, purge 3e the hertis. Be 3e  
 wretchis, and weile 3e; 3oure leizyng be turned in to weping,  
 10 and ioye in to sorewe of herte. Be 3e mekid in the sizt of  
 11 the Lord, and he schal enhaunse 3ou. My britheren, nyle 3e  
 bacbite ech othere. He that bacbitith his brothir, ethir that  
 demeth his brothir, bacbitith the lawe, and demeth the lawe.  
 And if thou demest the lawe, thou art not a doere of the  
 12 lawe, but a domesman. But oon is makere of the lawe, and  
 13 iuge, that may lese, and delyuere. And who art thou, that  
 demest thi neizbore? Lo! now 3e, that seien, To dai ethir  
 to morewe we schulen go in to thilke citee, and there we  
 schulen dwelle a 3eer, and we schulen make marchandise,  
 14 and we schulen make wyning; whiche witen not, what is to  
 15 3ou in the morewe. For what is 3oure lijf? A smoke ap-  
 peringe at a litil, and astirward it schal be wastid. Therfor  
 that 3e seie, If the Lord wole, and if we liuen, we schulen do

16 this thing, ether that thing. And now 3e maken ful out ioye  
 17 in 3oure pridis; euey siche ioye is wickyd. Therfor it is  
 synne to hym, that kan do good, and doith not.

## CAP. V.

1 Do now, 3e riche men, wepe 3e, 3ellinge in 3oure wretchid-  
 2 nesis that schulen come to 3ou. 3oure richessis ben rotun,  
 3 and 3oure clothis ben etun of mouztis. 3oure gold and siluer  
 hath rustid, and the rust of hem schal be to 3ou in to witnes-  
 syng, and schal ete 3oure fleischis, as fier. 3e han tresourid  
 4 to 3ou wraththe in the last daies. Lo! the hire of 3oure  
 werke men, that repiden 3oure feeldis, which is fraudid of  
 3ou, crieth; and the cry of hem hath entrid in to the eeris of  
 5 the Lord of oostis. 3e han ete on the erthe, and in 3oure  
 letcheries 3e han nurschid 3oure hertis. In the dai of sleying  
 6 3e brouzten, and slown the iust man, and he azenstood not  
 7 3ou. Therfor, britheren, be 3e pacient, til to the comyng of  
 the Lord. Lo! an erthetilier abidith precieuse fruyt of the  
 erthe, patiently suffrynge, til he resseyue tymeiful and lateful  
 8 fruyt. And be 3e pacient, and conferme 3e 3oure hertis, for  
 9 the comyng of the Lord schal nei3e. Britheren, nyle 3e be  
 sorewful ech to other, that 3e be not demed. Lo! the iuge  
 10 stondith ni3 bifor the 3ate. Britheren, take 3e ensaumple of  
 yuel goyng out, and of long abidyng, and trauel, and of  
 pacience, the prophetis, that speken to 3ou in the name of  
 11 the Lord. Lo! we blessen hem that suffriden. 3e herden  
 the suffring, *ethir pacience*, of Joob, and 3e sayn the ende of  
 12 the Lord, for the Lord is merciful, and doynge merci. Bifor  
 alle thingis, my britheren, nyle 3e swere, nether bi heuene,  
 nether bi erthe, nethir bi what euere other ooth. But be  
 3oure word 3he, 3he, Nay, nay, that 3e fallen not vndir doom.  
 13 And if ony of 3ou is sorewful, preye he with pacient soule,



14 and seie he a salm. If ony of 3ou is sijk, lede he in preestis  
 of the chirche, and preie thei for hym, and anoynte with oile  
 15 in the name of the Lord ; and the preier of feith schal saue  
 the sijk *man*, and the Lord schal make hym lizt ; and if he  
 16 be in synnes, thei schulen be for3ouun to hym. Therfor  
 knoueleche 3e ech to othere 3oure synnes, and preye 3e ech  
 for othere, that 3e be sauyd. For the contynuel preyer of a  
 17 iust man is myche worth. Elye was a deedli man lijk vs,  
 and in preier he preiede, that it schulde not reyne on the  
 18 erthe, and it reynede not thre 3eeris and sixe monethis. And  
 eftsoone he preiede, and heuene 3af reyn, and the erthe 3af  
 19 his fruyt. And, britheren, if ony of 3ou errith fro trewthe,  
 20 and ony conuertith hym, he owith to wite, that he that  
 makith a synner to be turned fro the errour of his weye, schal  
 saue the soule of hym fro deth, and keuereth the multitude  
 of synnes.

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## I. P E T E R.

### CAP. I.

1 P E T R E, apostle of Jhesu Crist, to the chosun men, to the  
 comelingis of scater yng abrood, of Ponte, of Galathie, of  
 2 Capadosie, of Asye, and of Bitynye, bi the bifor knowyng of  
 God, the fadir, in halewyng of spirit, bi obedience, and  
 springyng of the blood of Jhesu Crist, grace and pees be  
 3 multiplied to 3ou. Blessid *be* God, and the fadir of oure  
 Lord Jhesu Crist, which bi his greet merci bigat vs a3en  
 in to lyuyng hope, bi the a3en risyng of Jhesu Crist fro  
 4 deth, in to eritage vncorruptible, and vndefoulid, and that  
 5 schal not fade, that is kept in heuenes for 3ou, that in the

vertu of God ben kept bi the feith in to heelthe, and is  
 6 redi to be schewid in the last tyme. In which 3e schulen  
 make ioye, thou3 it bihoueth now a litil to be sori in dyuerse  
 7 temptaciouns; that the preuyng of 3oure feith be myche  
 more precieuse than gold, that is preuyd bi fier; and be  
 foundun in to heriyng, and glorie, and onour, in the reuela-  
 8 cioun of Jhesu Crist. Whom whanne 3e han not seyn, 3e  
 louen; in to whom also now 3e not seyng, bileuen; but 3e  
 that bileuen schulen haue ioye, and gladnesse that may not be  
 9 teld out, and 3e schulen be glorified, and haue the ende of  
 10 3oure feith, the helthe of 3oure soulis. Of which helthe profetis  
 sou3ten, and enserchiden, that profecieden of the grace  
 11 to comyng in 3ou; and sou3ten which euer what maner tyme  
 the spirit of Crist signyfiede in hem, and bifor telde tho  
 12 passiouns, that ben in Crist, and the latere glories. To  
 which it was schewid, for not to hem silf, but to 3ou thei  
 mynystriden tho thingis, that now ben teld to 3ou bi hem that  
 prechiden to 3ou bi the Hooli Goost sent fro heuene, in to  
 13 whom aungelis desiren to biholde. For which thing be 3e  
 gird the leendis of 3oure soule, sobre, perfit, *and* hope 3e in  
 to the ilke grace that is profrid to 3ou bi the schewyng of  
 14 Jhesu Crist, as sones of obedience, not made lijk to the  
 15 formere desiris of 3oure vnkunnynnesse, but lijk him that  
 hath clepid 3ou hooli; that also 3e silf be hooli in al lyuyng;  
 16, 17 for it is writun, 3e schulen be hooli, for Y am hooli. And  
 if 3e inwardli clepe him fadir, which demeth withouten ac-  
 cepcioun of persoones bi the werk of ech man, lyue 3e in  
 18 drede in the time of 3oure pilgrimage; witynge that not  
 bi corruptible gold, ethir siluer, 3e ben bou3t a3en of 3oure  
 19 veyn liuyng of fadris tradicioun, but bi the precious blood  
 20 as of the lomb vndefoulid and vnspottid, Crist Jhesu, that was  
 knowun bifor the makyng of the world, but he is schewid in  
 21 the laste tymes, for 3ou that bi hym ben feithful in God; that

reiside hym fro deth, and 3af to hym euerlastyng glorie, that  
 22 3oure feith and hope were in God. And make 3e chast 3oure  
 soulis in obedience of charite, in loue of britherhod; of simple  
 23 herte loue 3e togidre more bisili. *And be 3e borun a3en*, not  
 of corruptible seed, but vncorruptible, bi the word of lyuyng  
 24 God, and dwellyng in to with outen ende. For ech fleisch  
 is hey, and al the glorie of it is as flour of hey; the hei driede  
 25 vp, and his flour felde down; but the word of the Lord  
 dwellith with outen ende. And this is the word, that is  
 prechid to 3ou.

## CAP. II.

1 THERFOR putte 3e awei al malice, and al gile, and feynngis,  
 2 and enuyes, and alle bacbityngis; as now borun 3onge child-  
 ren, resonable, with out gile, coueite 3e mylk, that in it 3e  
 3 wexe in to helthe; if netheles 3e han tastid, that the Lord is  
 4 swete. And nei3e 3e to hym, that is a lyuyng stoon, and  
 5 repreuyd of men, but chosun of God, and onourid; and 3e  
 silf as quyk stoonys be 3e aboue bildid in to spiritual housis,  
 and an hooli preesthod, to offre spiritual sacrifices, acceptable  
 6 to God bi Jhesu Crist. For which thing the scripture seith,  
 Lo! Y schal sette in Syon the hizeste corner stoon, chosun  
 and precieuse; and he that schal belieue in hym, schal not  
 7 be confoundid. Therfor onour to 3ou that bileuen; but to  
 men that bileuen not, the stoon whom the bilderis repreuyden,  
 8 this is maad in to the heed of the corner; and the stoon of  
 hirtyng, and stoon of sclaudre, to hem that offenden to the  
 9 word, nethir bileuen it, in which thei ben set. But 3e ~~ben~~  
 a chosun kyn, a kyngli preesthod, hooli folc, a puple of pur-  
 chasing, that 3e telle the vertues of hym, that clepide 3ou fro  
 10 derknessis in to his wondirful lizt. Which sum tyme were  
 not a puple of God, but now 3e ben the puple of God:  
 11 which hadden not merci, but now 3e han merci. **Moost dere,**

Y biseche you, as comelyngis and pilgrymys, to absteine 3ou  
 12 fro fleischli desiris, that fizten azens the soule; and haue 3e  
 3oure conuersacioun good among hethene men, that in that  
 thing that thei bacbite of 3ou, as of mysdoeris, thei biholden  
 3ou of good werkis, and glorifie God in the dai of visitacioun.  
 13 Be 3e suget to ech creature, for God; ethir to the kyng, as to  
 14 hym that is hizet in state, ethir to duykis, as to thilke that ben  
 sent of hym to the veniaunce of mysdoers, and to the preis-  
 15 yng of good men. For so is the wille of God, that 3e do wel,  
 and make the vnkunnyngnesse of vnprudent men to be  
 16 doumb. As fre men, and not as hauynge fredom the keuer-  
 17 ing of malice, but as the seruauntis of God. Onoure 3e alle  
 men, loue 3e brithirhod, drede 3e God, onoure 3e the king.  
 18 Seruauntis, be 3e sugetis in al drede to lordis, not oneli to  
 19 good and to mylde, but also to tyrauntis. For this is grace,  
 if for conscience of God ony man suffrith heuynessis, and  
 20 suffrith vniustli. For what grace is it, if 3e synnen, and ben  
 buffatid, and suffren? But if 3e don wel, and suffren pa-  
 21 cientli, this is grace anentis God. For to this thing 3e ben  
 clepid. For also Crist suffride for vs, and lefte ensaumple to  
 22 3ou, that 3e folewe the steppis of hym. Which dide not  
 23 synne, nethir gile was foundun in his mouth. And whanne  
 he was cursid, he curside not; whanne he suffride, he manas-  
 side not; but he bitook hym silf to hym, that demyde hym  
 24 vniustli. And he hym silf bar oure synnes in his bodi on  
 a tre, that we be deed to synnes, and lyue to rixtwisnesse, bi  
 25 whos wan wounde 3e ben heclid. For 3e weren as scheep  
 errynge, but 3e ben now turned to the schipherde, and bischop  
 of 3oure soulis.

## CAP. III.

1 ALSO wymmen be thei suget to her hosebondis; that if  
 ony man bileue not to the word, bi the conuersacioun of

2 wymmen thei be wonnun with out word. And biholde 3e in  
 3 drede 3oure hooli conuersacioun. Of whiche ther be not  
 with outforth curious ournyng of heer, ether doying aboute of  
 4 gold, ethir ournyng of clothing; but thilke that is the hid  
 man of herte, in vncorruptioun, and of mylde spirit, which is  
 5 riche in the sizt of God. For so sumtyme hooli wymmen  
 hopinge in God ourneden hem silf, and weren suget to her  
 6 owne hosebondis. As Sara obeied to Abraham, and clepide  
 hym lord; of whom 3e ben dou3tris wel doynge, and not  
 7 dredynge ony perturbacioun. Also men dwelle togidre, and  
 bi kunnyng 3yue 3e onoure to the wommanus freelte, as to  
 the more feble, and as to euen eiris of grace and of lijf, that  
 8 3oure preieris be not lettid. And in feith alle of oon wille in  
 preier be 3e eche suffringe with othere, loueris of britherhod,  
 9 merciful, mylde, meke; not 3eldinge yuel for yuel, nether  
 cursing for cursing, but a3enward blessinge; for in this thing  
 10 3e ben clepid, that 3e welde blessinge bi eritage. For he that  
 wole loue lijf, and se goode daies, constreyne his tunge from  
 11 yuel, and hise lippis, that thei speke not gile. And bowe he  
 from yuel, and do good; seke he pees, and perfitli sue it.  
 12 For the 3en of the Lord *ben* on iust men, and hise eris on the  
 preieris of hem; but the cheer of the Lord *is* on men that don  
 13 yuels. And who is it that schal anoye 3ou, if 3e ben sueris  
 14 and louyeris of goodnesse? But also if 3e suffren ony thing  
 for riztwisnesse, 3e ben blessid; but drede 3e not the drede of  
 15 hem, that 3e be not disturblid. But halewe 3e the Lord Crist  
 in 3oure hertis, and euermore be 3e redi to satisfaccioun  
 to ech man axynge 3ou resoun of that feith and hope that is  
 16 in 3ou, but with myldenesse and drede, hauynge good con-  
 science; that in that thing that thei bacbiten of 3ou, thei  
 ben confoundid, whiche chalengen falsly 3oure good conuer-  
 17 scioun in Crist. For it is betere that 3e do wel, and suffre,  
 18 if the wille of God wole, than doynge yuele. For also Crist

onys diede for oure synnes, he iust for vniust, that he schulde  
 offre to God vs, maad deed in fleisch, but maad quik in  
 19 spirit. For which thing he cam in spirit, and also to hem  
 20 that weren closid togidre in prisoun prechide; whiche weren  
 sum tyme vnbeleueful, whanne thei abididen the pacience of  
 God in the daies of Noe, whanne the schip was maad, in  
 which a few, that is to seie, eijte soulis weren maad saaf bi  
 21 water. And so baptyem of lijk forme makith vs saaf; not  
 the puttyng awei of the filthis of fleisch, but the axying of  
 a good conscience in God, bi the ajenrysyng of oure Lord  
 22 Jhesu Crist, that is in the riht half of God, and swolewith  
 deth, that we schulden be made eiris of euerlastinge lijf. He  
 3ede in to heuene, and aungelis, and powers, and vertues, ben  
 maad sugetis to hym.

## CAP. IV.

1 THERFOR for Crist suffride in fleisch, be 3e also armed bi  
 the same thenkyng; for he that suffride in fleisch ceesside fro  
 2 synnes, that that is left now in fleisch lyue not now to the  
 3 desiris of men, but to the wille of God. For the time that is  
 passid is ynow to the wille of hethene men to be endid,  
 whiche walkiden in letcheries, and lustis, in myche drinking  
 of wyn, in vnmesurable etyngis, and drynkyngis, and vnleue-  
 4 ful worschipping of mawmetis. In whiche now thei ben as-  
 tonyed, in which thing thei wondren, for 3e rennen not togidre  
 5 in to the same confusioun of letcherie, and blasfemen. And  
 thei schulen 3yue resoun to hym, that is redi to deme the  
 6 quyke and the deed. For whi for this thing it is prechid also  
 to deed men, that thei be demed bi men in fleisch, and that  
 7 thei lyue bi God in spirit. For the ende of alle thingis schal  
 neize. Therfor be 3e prudent, and wake 3e in preyeris;  
 8 bifore alle thingis haue 3e charite ech to other in 3ou silf  
 algatis lastyng; for charite couerith the multitude of synnes.

9, 10 Holde 3e hospitalite togidere with out grutching ; ech man  
 as he hath resseyued grace, mynstringe it in to ech othere.  
 11 as good dispenderis of the manyfold grace of God. If ony  
 man spekith, *speke he* as the wordis of God ; if ony man  
 mynstrith, as of the vertu which God mynstrith ; that God  
 be onourid in alle thingis bi Jhesu Crist oure Lord, to whom  
 is glorie and lordschip in to worldis of worldis. Amen.  
 12 Moost dere *brytheren*, nyle 3e go in pilgrymage in feruour.  
 that is maad to 3ou to temptacioun, as if ony newe thing  
 13 bifalle to 3ou ; but comyne 3e with the passiouns of Crist, and  
 haue 3e ioye, that also 3e be glad, and haue ioye in the reue-  
 14 lacioun of his glorie. If 3e ben dispisid for the name of  
 Crist, 3e schulen be blessid ; for that that is of the onour, and of  
 the glorie, and of the vertu of God, and the spirit that is his  
 15 schal reste on 3ou. But no man of 3ou suffre as a mansleere.  
 ethir a thief, ether cursere, ethir a disirere of othere *menus*  
 16 goodis ; but if as a cristen man, schame he not, but glorifie  
 17 he God in this name. For tyme is, that doom bigynne at  
 Goddis hous ; and if *it bigynne* first at vs, what ende *schal be*  
 18 of hem, that bileuen not to the gospel ? And if a iust man  
 vnnethe schal be sauid, where schulen the vnfeithful man and  
 19 the synnere appere ? Therfor and thei that suffren bi the  
 wille of God, bitaken her soulis in good dedis to the feithful  
 makere of nouzt.

## CAP. V.

1 THERFOR Y, an euene eldre man, and a witnessse of Cristis  
 passiouns, which also *am* a comynere of that glorie, that schal  
 be schewid in tyme to comynge ; byseche 3e the eldre men  
 2 that ben among 3ou, fede 3e the flok of God, that is among  
 3ou, and puruey 3e, not as constreyned, but wilfulli, bi God.  
 3 not for loue of foule wynnynge, but wilfulli, nether as haunye  
 lordschip in the clergie, but that 3e ben maad ensauple of

4 the floe, of wille. And whanne the prince of scheepherdis  
 schal appere, 3e schulen resseyue the coroun of glorie, that  
 5 may neuere fade. Also, 3e 3onge men, be 3e suget to eldre  
 men, and alle schewe 3e togidere mekenesse; for the Lord  
 withstondith proude men, but he 3yueth grace to meke men.  
 6 Therfor be 3e mekid vndir the my3ti hoond of God, that he  
 7 reise 3ou in the tyme of visitacioun, and caste 3e al 3oure  
 8 bisynesse in to hym, for to hym is cure of 3ou. Be 3e sobre,  
 and wake 3e, for 3oure aduersarie, the deuel, as a rorynge  
 9 lioun goith aboute, sechinge whom he schal deuoure. Whom  
 a3enstonde 3e, stronge in the feith, witynge that the same pas-  
 sioun is maad to thilke brithirhode of 3ou, that is in the world.  
 10 And God of al grace, that clepide 3ou in to his euerlastinge  
 glorie, 3ou suffrynge a lital, he schal performe, and schal con-  
 11 ferme, and schal make sad. To hym *be* glorie and lordschip,  
 12 in to worldis of worldis. Amen. Bi Siluan, feithful brother  
 to 3ou, as Y deme, Y wroot schortli; bisechinge, and witness-  
 inge that this is the very grace of God, in which 3e stonden.  
 13 The chirche that is gaderid in Babiloyne, and Marcus, my  
 14 sone, gretith 3ou wel. Grete 3e wel togidere in hooli cos.  
 Grace *be* to 3ou alle that ben in Crist. Amen.

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## II. P E T E R.

### CAP. I.

1 SIMOUNT PETRE, seruaunt and apostle of Jhesu Crist, to hem  
 that han take with vs the euene feith, in the ri3twisnesse of  
 2 oure God and sauour Jhesu Crist, grace and pees be fillid to  
 3 3ou, bi the knowing of oure Lord Jhesu Crist. Hou alle  
 thingis of his godlich vertu, that ben to lijf and pitee, ben



3ouun to vs, bi the knowyng of hym, that clepide vs for hise  
 4 owne glorie and vertu. Bi whom he gaf to vs moost pre-  
 cious biheestis; that bi these thingis 3e schulen be maad  
 felows of Goddis kynde, and fle the corrupcioun of that  
 5 coueytise, that is in the world. And bringe 3e in alle bisyn-  
 nesse, and mynystre 3e in 3oure feith vertu, and in vertu  
 6 kunnyng; in kunnyng abstinence, in abstynence pacience, in  
 7 pacience pitee; in pitee, love of britherhod, and in loue of  
 8 britherhod charite. For if these ben with 3ou, and ouer-  
 comen, thei schulen not make 3ou voide, nethir with out  
 9 fruyt, in the knowyng of oure Lord Jhesu Crist. But to  
 whom these ben not redi, he is blynd, and gropith with his  
 hoond, and forzetith the purgyng of his elde trespassis.  
 10 Wherfor, britheren, be 3e more bisi, that by goode werkis  
 11 3e make 3oure clepyng and chesyng certeyn; for 3e doyng  
 these thingis schulen not do synne ony tyme. For thus the  
 entryng in to euerlastyng kyngdom of oure Lord and  
 sauour Jhesu Crist, schal be mynystrid to 3ou plenteuoush.  
 12 For which thing Y schal bigynne to moneste 3ou euere more  
 of these thingis; and Y wole that 3e be kunnyng, and con-  
 13 fermyd in this present treuthe. Forsothe Y deme iustli, as  
 long as Y am in this tabernacle, to reise 3ou in monesting;  
 14 and Y am certeyn, that the putting awei of my tabernacle is  
 swift, bi this that oure Lord Jhesu Crist hath schewid to me.  
 15 But Y schal 3yue bisynesse, and ofte after my deth 3e haue  
 16 mynde of these thingis. For we not suyng vnwise talis, han  
 maad knowun to 3ou the vertu and the biforknowyng of oure  
 Lord Jhesu Crist; but we weren maad biholderis of his  
 17 greetnesse. For he took of God the fadir onour and glorie,  
 bi siche maner vois slidun down to hym fro the greet glorie.  
 This is my loued sone, in whom Y haue plesid to me; her  
 18 3e hym. And we herden this vois brouzt from heuene.  
 19 whanne we weren with hym in the hooli hil. And we han a

saddere word of prophecie, to which 3e 3yuyngē tent don wel, as to a lanterne that 3yueth li3t in a derk place, til the dai bigynne to 3yue li3t, and the dai sterre sprengē in 3oure  
 20 hertis. And firste vndurstonde 3e this thing, that ech prophesie of scripture is not maad bi propre interpretacioun; 21 for prophesie was not brou3t ony tyme bi mannus wille, but the hooli men of God inspirid with the Hooli Goost spaken.

## CAP. II.

1 BUT also false prophetis weren in the puple, as in 3ou schulē be maistris lieris, that schulē bringē in sectis of perdicioun; and thei denyen thilke Lord that bou3te hem, and bringen on  
 2 hem silf hasti perdicioun. And many schulē sue her letcheries, 3 bi whiche the weie of treuthe schal be blasfemyd; and thei schulē make marchaundie of 3ou in coueytise bi feyned wordis. To whiche doom now a while ago ceessith not, and  
 4 the perdicioun of hem nappith not. For if God sparide not aungels synnyngē, but bitook hem to be turmentid, and to be drawun doun with boondis of helle in to helle, to be kept in  
 5 to dom; and sparide not the firste world, but kept Noe, the eizthe man, the biforgoere of ri3twisnesse, and brou3te in the  
 6 greēt flood to the world of vnfeithful men; and he droof in to poudre the citees of men of Sodom and of men of Gommor, and dampnede bi turnyng vpsedoun, and putte hem the  
 7 ensauple of hem that weren to doynge yuele; and delyuerid the iust Loth, oppressid of the wrong, and of the letcherouse  
 8 conuersacioun of cursid men; for in si3t and hering he was iust, and dwellide amongst hem that fro dai in to dai tur-  
 9 mentiden with wickid werkis a iust soule. For the Lord kan delyuere piteuouse men fro temptacioun, and kepe wickid  
 10 men in to the dai of dom to be turmentid; but more hem that walken aftir the fleisch, in coueytinge of vnclennesse, and

dispisen lordschiping, and ben boold, plesynge hem silf, and  
 11 dreden not to bringe in sectis, blasfemyng; where aungels,  
 whanne thei ben more in strengthe and vertu, beren not that  
 12 was the execrable doom aȝens hem. But these *den* as vnreson-  
 able beestis, kyndli in to takyng, and in to deth, blasfemyng  
 in these thingis that thei knowen not, and schulen perische in  
 13 her corrupcioun, and resseyue the hire of vnriȝtwisnesse.  
 And thei gessen delicis of defouling and of wemme, to be  
 likyngis of dai, flowyng in her feestis with delicis, doynge  
 14 letcherie with ȝou, and han ȝen ful of auowtrie, and vncess-  
 ynge trespas, disseyuynge vnstidfast soulis, and han the herte  
 15 excercisid to coueitise; the sones of cursyng, that forsaken  
 the riȝt weie, and erriden, suyng the weie of Balaam of  
 16 Bosor, which louyde the hire of wickidnesse. But he hadde  
 repreuyng of hiȝ woodnesse; a dounb beest vndur ȝok, that  
 spak with vois of man, that forbode the vnwisdom of the  
 17 profete. These ben wellis with out watir, and mystis dryuun  
 with whirlinge wyndys, to whiche the thicke mijst of derk-  
 18 nesis is reseruyd. And thei speken in pryde of vanyte, and  
 disseyuen in desiris of fleisch of letcherie hem, that scapen a  
 19 litil. Whiche lyuen in errour, and biheten fredom to hem,  
 whanne thei ben seruauntis of corrupcioun. For of whom  
 20 ony man is ouercomun, of hym also he is seruaunt. For if  
 men forsaken the vnclennesis of the world, bi the knowyng of  
 oure Lord and sauour Jhesu Crist, and eftsonen ben wlappid  
 in these, and ben ouercomun, the lattere thingis ben maad to  
 21 hem worse than the formere. For it was betere to hem to  
 not knowe the weie of riȝtwisnesse, than to turne aȝen afur  
 the knowyng, fro that hooli maundement that was bitakun to  
 22 hem. For thilke very prouerb bifelde to hem, The hound  
 turnede aȝen to his castyng, and a sowe is waischun in walw-  
 yng in fenne.

## CAP. III.

1 Lo! 3e moost dereworth britheren, Y write to 3ou this  
 secounde epistle, in which Y stire 3oure clere soule bi mon-  
 2 esting togidere, that 3e be myndeful of the wordis, that Y  
 biforseide of the hooli prophetis, and of the maundementis  
 3 of the hooli apostlis of the Lord and sauour. First wite 3e  
 this thing, that in the laste daies disseyueris schulen come in  
 4 disseit, goynge aftir her owne coueityngis, seiynge, Where is  
 the biheest, or the comyng of hym? for sithen the fadris  
 5 dieden, alle thingis lasten fro the bigynnyng of creature. But  
 it is hid fro hem willynge this thing, that heuenes were bifore,  
 and the erthe of water was stondynge bi watir, of Goddis  
 6 word; bi which that ilke world clensid, thanne bi watir  
 7 perischide. But the heuenes that now ben, and the erthe,  
 ben kept bi the same word, and ben reseruyd to fier in to the  
 8 dai of doom and perdicioun of wickid men. But, 3e moost  
 dere, this o thing be not hid to 3ou, that o dai anentis God is  
 as a thousynde 3eeris, and a thousynde 3eeris *ben* as o dai.  
 9 The Lord tarieth not his biheest, as summe gessen, but he  
 doith pacientli for 3ou, and wole not that ony men perische,  
 10 but that alle turne 3en to penaunce. For the dai of the  
 Lord schal come as a theef, in which heuenes with greet  
 bire schulen passe, and elementis schulen be dissoluyd bi  
 heete, and the erthe, and alle the werkis that ben in it, schulen  
 11 be brent. Therfor whanne alle these thingis schulen be dis-  
 solued, what manner men bihoueth it 3ou to be in hooli  
 12 hyuyngis and pitees, abidinge and hizynge in to the comyng of  
 the dai of oure Lord Jhesu Crist, bi whom heuenes brennyng  
 schulen be dissoluyd, and elementis schulen faile bi brennyng  
 13 of fier. Also we abiden bi hise biheestis newe heuenes and  
 14 newe erthe, in which ryztwisnesse dwellith. For which thing,  
 3e moost dere, abidyngge these thingis, be 3e bisye to be

15 foundun to hym in pees vnspottid and vndefoulid. And  
 deme 3e long abiding of oure Lord Jhesu Crist 3oure heelte,  
 as also oure moost dere brother Poul wroot to 3ou, bi wisdom  
 16 3ouun to hym. As and in alle epistlis he spekith in hem of  
 these thingis; in which ben summe hard thingis to vndur-  
 stonde, whiche vnwise and vnstable men deprauen, as also  
 17 thei don othere scripturis, to her owne perdicioun. Therfor  
 3e, britheren, bifor witynge kepe 3ou silf, lest 3e be disseyued  
 bi error of vnwise men, and falle awei fro 3oure owne sad-  
 18 nesse. But wexe 3e in the grace and the knowyng of oure  
 Lord Jhesu Crist and oure Sauyour; to hym *be* glorie now and  
 in to the dai of euerlastyngnesse. Amen.

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## I. JOHN.

### CAP. I.

1 THAT thing that was fro the bigynnyng, which we herden,  
 which we sayn with oure 13en, which we bihelden, and oure  
 hondis touchiden, of the word of lijf; and the lijf is schewid.  
 2 And we sayn, and we witnessen, and tellen to 3ou the euer-  
 lastyng lijf, that was anentis the fadir, and apperide to vs.  
 3 Therfor we tellen to 3ou that thing, that we seyn, and herden,  
 that also 3e haue felowschipe with vs, and oure felowschip be  
 4 with the fadir, and with his sone Jhesu Crist. And we writen  
 this thing to 3ou, that 3e haue ioye, and that 3oure ioye be  
 5 ful. And this is the tellyng, that we herden of hym, and  
 tellen to 3ou, that God is lizt, and ther ben no derknessis in  
 6 him. If we seien, that we han felowschip with hym, and we  
 7 wandren in derknessis, we lien, and don not treuthe. But if  
 we walken in lizt, as also he is in light, we han felowschip

togidere ; and the blood of Jhesu Crist, his sone, clensthe vs  
 8 fro al synne. If we seien, that we han no synne, we dis-  
 9 seyuen vs silf, and treuthe is not in vs. If we knowlechen  
 oure synnes, he is feithful and iust, that he forzyue to vs oure  
 10 synnes, and clense vs from al wickidnesse. And if we seien,  
 we han not synned, we maken hym a liere, and his word is  
 not in vs.

## CAP. II.

1 MI litle sones, Y write to 3ou these thingis, that 3e synnen  
 not. But if ony man synneth, we han an aduocat anentis the  
 2 fadir, Jhesu Crist, and he is the forzyuener for oure synnes ;  
 and not oneli for oure *synnes*, but also for *the synnes* of al the  
 3 world. And in this thing we witen, that we knowen hym, if  
 4 we kepen hise comaundementis. He that seith that he  
 knowith God, and kepith not hise comaundementis, is a  
 5 liere, and treuthe is not in hym. But the charite of God is  
 perfit verili in hym, that kepith his word. In this thing we  
 6 witen, that we ben in hym, if we ben perfit in hym. He that  
 seith, that he dwellith in hym, he owith for to walke, as he  
 7 walkide. Moost dere *britheren*, Y write to 3ou, not a newe  
 maundement, but the elde maundement, that 3e hadden fro  
 the bigynnyng. The elde maundement is the word, that 3e  
 8 herden. Eftsoone Y write to 3ou a newe maundement, that  
 is trewe bothe in hym and in 3ou ; for derknessis ben passid,  
 9 and veri li3t schyneth now. He that seith, that he is in li3t,  
 10 and hatith his brother, is in derknesse 3it. He that loueth  
 11 his brothir, dwellith in li3t, and sclaudre is not in hym. But  
 he that hatith his brother, is in derknessis, and wandrith in  
 derknessis, and woot not whidir he goith ; for derknessis  
 12 han blindid hise i3en. Litle sones, Y write to 3ou, that 3oure  
 13 synnes ben for3ouun to 3ou for his name. Fadris, Y write to  
 3ou, for 3e han knowun hym, that is fro the bigynnyng.

3onge men, Y write to 3ou, for 3e han ouercomun the wickid.  
 14 Y write to 3ou, 3onge children, for 3e han knowe the fadir.  
 Y write to 3ou, britheren, for 3e han knowen hym, that is fro  
 the bigynnyng. Y write to 3ou, 3onge men, for 3e ben  
 stronge, and the word of God dwellith in 3ou, and 3e han  
 15 ouercomun the wickid. Nyle 3e loue the world, ne tho  
 thingis that ben in the world. If ony man loueth the world,  
 16 the charite of the fader is not in hym. For al thing that is in  
 the world, is coueitise of fleisch, and coueitise of 3en, and  
 pride of lijf, which is not of the fadir, but it is of the world.  
 17 And the world schal passe, and the coueitise of it; but he  
 18 that doith the wille of God, dwellith with outen ende. My  
 litle sones, the laste our is; and as 3e han herd, that antecrist  
 cometh, now many antecristis ben maad; wherfor we witen,  
 19 that it is the laste our. Thei wenten forth fro vs, but thei  
 weren not of vs; for if thei hadden be of vs, thei hadden  
 dwelte with vs; but that thei be knowun, that thei ben not of  
 20 vs. But 3e han anointyng of the Hooli Goost, and knowen  
 21 alle thingis. Y wroot not to 3ou, as to men that knowen not  
 treuthe, but as to men that knowen it, and for ech leeing is  
 22 not of treuthe. Who is a liere, but this that denyeth that  
 Jhesu is not Crist? This is antecrist, that denyeth the fadir,  
 23 and the sone. So ech that denyeth the sone, hath not the  
 fadir; but he that knowlechith the sone, hath also the fadir.  
 24 That thing that 3e herden at the bigynnyng, dwelle it in  
 3ou; for if that thing dwellith in 3ou, which 3e herden at the  
 bigynnyng, 3e schulen dwelle in the sone and in the fadir.  
 25 And this is the biheeste, that he bihi3te to vs euerlastinge  
 26 lijf. Y wroot these thingis to 3ou, of hem that disseyuen  
 27 3ou, and that the anoyntyng which 3e resseyueden of hym,  
 dwelle in 3ou. And 3e han not nede, that ony man teche  
 3ou, but as his anoyntyng techith 3ou of alle thingis, and it is  
 trewe, and it is not leesyng; and as he tau3te 3ou, dwelle 3e

28 in hym. And now, 3e litle sones, dwelle 3e in hym, that  
 whanne he schal appere, we haue a trist, and be not con-  
 29 foundid of hym in his comyng. If 3e witen that he is iust,  
 wite 3e that also ech that doith riȝtwisnesse, is borun of  
 hym.

## CAP. III.

1 SE 3e what maner charite the fadir ȝaf to vs, that we be  
 named the sones of God, and ben *hise sones*. For this thing  
 2 the world knewe not vs, for it knew not hym. Moost dere  
*britheren*, now we ben the sones of God, and ȝit it apperide  
 not, what we schulen be. We witen, that whanne he schal  
 appere, we schulen be lijk hym, for we schulen se hym as  
 3 he is. And ech man that hath this hope in hym, makith  
 4 hym silf hooli, as he is hooli. Ech man that doith synne,  
 5 doith also wickidnesse, and synne is wickidnesse. And 3e  
 witen, that he apperide to do awei synnes, and synne is not  
 6 in hym. Ech man that dwellith in hym, synneth not; and  
 7 ech that synneth, seeth not hym, nether knew hym. Litle  
 sones, no man disseyue 3ou; he that doith riȝtwysnesse, is  
 8 iust, as also he is iust. He that doith synne, is of the deuel;  
 for the deuel synneth fro the bigynnyng. In this thing the  
 sone of God apperide, that he vndo the werkis of the deuel.  
 9 Ech man that is borun of God, doith not synne; for the seed  
 of God dwellith in hym, and he may not do synne, for he is  
 10 borun of God. In this thing the sones of God ben knowun,  
 and the sones of the feend. Ech man that is not iust, is not  
 11 of God, and he that loueth not his brothir. For this is the  
 tellyng, that 3e herden at the bigynnyng, that 3e loue ech  
 12 othere; not as Caym, that was of the yuele, and slouȝ his  
 brother. And for what thing slouȝ he him? for hise werkis  
 13 weren yuele, and hise brotheris iust. Britheren, nyle 3e  
 14 wondre, if the world hatith 3ou. We witen, that we ben



translatid fro deeth to lijf, for we louen britheren. He that  
 15 loueth not, dwellith in deth. Ech man that hatith his brother,  
 is a man sleere; and 3e witen, that ech mansleere hath not  
 16 euerlastinge lijf dwellinge in hym. In this thing we han  
 knowe the charite of God, for he puttide his lijf for vs, and  
 17 we owen to putte oure lyues for oure britheren. He that  
 hath the catel of this world, and seeth that his brothir hath  
 nede, and closith his entrailis fro hym, hou dwellith the  
 18 charite of God in hym? Mi litle sones, loue we not in  
 19 word, nethir in tunge, but in werk and treuthe. In this thing  
 we knowen, that we ben of treuthe, and in his sizt we mo-  
 20 nesten oure hertis. For if oure herte repreueth vs, God is  
 21 more than oure hert, and knowith alle thingis. Moost dere  
*britheren*, if oure herte repreueth not vs, we han trust to God;  
 22 and what euer we schulen axe, we schulen resseyue of hym,  
 for we kepen hise comaundementis, and we don tho thingis  
 23 that ben plesaunt bifor hym. And this is the comaundement  
 of God, that we bileue in the name of his sone Jhesu Crist,  
 24 and that we loue ech othere, as he 3af heeste to vs. And he  
 that kepith hise comaundementis, dwellith in hym, and he in  
 hym. And in this thing we witen, that he dwellith in vs,  
 bi the spirit, whom he 3af to vs.

## CAP. IV.

1 Moost dere *britheren*, nyle 3e bileue to ech spirit, but  
 preue 3e spiritis, if thei ben of God; for many false pro-  
 2 phetis wenten out in to the world. In this thing the spirit  
 of God is knowun; ech spirit that knowlechith that Jhesu  
 3 Crist hath come in fleisch, is of God; and ech spirit that  
 fordoith Jhesu, is not of God. And this is antecrist, of  
 whom 3e herden, that he cometh; and rijt now he is in the  
 4 world. 3e, litle sones, ben of God, and 3e han ouercome

hym ; for he that is in you is more, than he that is in the  
 5 world. Thei ben of the world, therfor thei speken of the  
 6 world, and the world herith hem. We ben of God ; he that  
 knowith God, herith vs ; he that is not of God, herith not vs.  
 In this thing we knowen the spirit of treuthe, and the spirit  
 7 of errour. Moost dere *britheren*, loue we togidere, for charite  
 is of God ; and ech that loueth his brother, is borun of God,  
 8 and knowith God. He that loueth not, knowith not God ;  
 9 for God is charite. In this thing the charite of God apperide  
 in vs, for God sente hise oon bigetun sone in to the world,  
 10 that we lyue bi hym. In this thing is charite, not as we  
 hadden loued God, but for he firste louede vs, and sente hise  
 11 sone forzyuenesse for oure synnes. 3e moost dere *britheren*,  
 12 if God louede vs, we owen to loue ech other. No man say  
 euer God ; if we louen togidre, God dwellith in vs, and the  
 13 charite of hym is perfit in vs. In this thing we knowen, that  
 we dwellen in hym, and he in vs ; for of his spirit he 3af to  
 14 vs. And we sayen, and witnessen, that the fadir sente his  
 15 sone sauyour of the world. Who euer knowlechith, that  
 Jhesu is the sone of God, God dwellith in him, and he in  
 16 God. And we han knowun, and bileuen to the charite, that  
 God hath in vs. God is charite, and he that dwellith in  
 17 charite, dwellith in God, and God in hym. In this thing is  
 the perfit charite of God with vs, that we haue trist in the dai  
 18 of dom ; for as he is, also we ben in this world. Drede is  
 not in charite, but perfit charite puttith out drede ; for drede  
 hath peyne. But he that dredith, is not perfit in charite.  
 19, 20 Therfor loue we God, for he louede vs bifore. If any  
 man seith, that Y loue God, and hatith his brother, he is a  
 liere. For he that loueth not his brothir, which he seeth,  
 21 hou mai he loue God, whom he seeth not? And we han this  
 comaundement of God, that he that loueth God, loue also his  
 brothir.

## CAP. V.

1 ECH man that bileueth that Jhesus is Crist, is borun of  
 God; and ech man that loueth hym that gendride, loueth  
 2 hym that is borun of hym. In this thing we knowen, that  
 we louen the children of God, whanne we louen God, and  
 3 don his maundementis. For this is the charite of God, that  
 we kepe hise maundementis; and his maundementis ben  
 4 not heuy. For al thing that is borun of God, ouercometh  
 the world; and this is the victorie that ouercometh the world,  
 5 oure feith. And who is he that ouercometh the world, but  
 6 he that bileueth that Jhesus is the sone of God? This is  
 Jhesus Crist, that cam bi watir and blood; not in water onli,  
 but in watir and blood. And the spirit is he that witnessith,  
 7 that Crist is treuthe. For thre ben, that 3yuen witnessing in  
 heuene, the Fadir, the Sone, and the Hooli Goost; and these  
 8 thre ben oon. And thre ben, that 3yuen witnessing in erthe,  
 9 the spirit, water, and blood; and these thre ben oon. If we  
 resseyuen the witnessing of men, the witnessing of God is  
 more; for this is the witnessing of God, that is more, for he  
 10 witnesside of his sone. He that bileueth in the sone of God,  
 hath the witnessing of God in hym. He that bileueth not to  
 the sone, makith hym a liere; for he bileueth not in the  
 11 witnessing, that God witnesside of his sone. And this is the  
 witnessyng, for God 3af to 3ou euerlastinge lijf, and this lijf  
 12 is in his sone. He that hath the sone of God, hath also lijf;  
 13 he that hath not the sone of God, hath not lijf. I write to  
 3ou these thingis, that 3e wite, that 3e han euerlastyng lijf  
 14 which bileuen in the name of Goddis sone. And this is the  
 trist which we han to God, that what euer thing we axen  
 15 aftir his wille, he schal here vs. And we witen, that he  
 herith vs, what euer thing we axen; we witen, that we han  
 16 the axyngis, which we axen of hym. He that woot that his

brother synneth a synne not to deth, axe he, and lijf schal be  
 3ouun to hym that synneth not to deth. Ther is a synne to  
 17 deth ; not for it Y seie, that ony man preie. Ech wickid-  
 18 nesse is synnte, and ther is synne to deth. We witen, that  
 ech man that is borun of God, synneth not ; but the genera-  
 cioun of God kepith hym, and the wickid touchith hym not.  
 19 We witen, that we ben of God, and al the world is set in  
 20 yuel. And we witen, that the sone of God cam in fleisch,  
 and 3af to vs wit, that we know veri God, and be in the veri  
 21 sone of hym. This is veri God, and euerlastyng e lijf. My  
 litle sones, kepe 3e 3ou fro maumetis.

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## II. JOHN.

1 THE eldere *man*, to the chosun ladi, and to her children,  
 whiche Y loue in treuthe ; and not Y aloone, but also alle  
 2 men that knowen treuthe ; for the treuthe that dwellith in  
 3 3ou, and with 3ou schal be with outen ende. Grace be with  
 3ou, merci, and pees of God the fadir, and of Jhesu Crist,  
 4 the sone of the fadir, in treuthe and charite. I ioiede ful  
 myche, for Y foond of thi sones goyng in treuthe, as we  
 5 resseyueden maundement of the fadir. And now Y preye  
 thee, ladi, not as writinge a newe maundement to thee, but  
 that that we hadden fro the bigynnyng, that we loue ech  
 6 other. And this is charite, that we walke after his maunde-  
 mentis. For this is the comaundement, that as 3e herden at  
 7 the bigynnyng, walke 3e in hym. For many disseyuers  
 wenten out in to the world, which knoulechen not that Jhesu  
 Crist hath come in fleisch ; this is a disseyuere and antecrist.  
 8 Se 3e 3ou silf, lest 3e lesen the thingis that 3e han wrouzt,

9 that 3e resseyue ful mede ; witynge that ech man that goith  
 bifore, and dwellith not in the teching of Crist, hath not God.  
 He that dwellith in the teching, hath bothe the sone and the  
 10 fadir. If ony man cometh to 3ou, and bryngith not this  
 teching, nyle 3e resseyue hym in to hous, nether seie 3e to  
 11 hym, Heil. For he that seith to hym, Heil, comyneth with  
 hise yuel werkis. Lo ! Y biforseide to 3ou, that 3e be not  
 12 confoundid in the dai of oure Lord Jhesu Crist. Y haue mo  
 thingis to write to 3ou, and Y wolde not bi parchemyn and  
 enke ; for Y hope that Y schal come to 3ou, and speke  
 13 mouth to mouth, that 3our ioye be ful. The sones of thi  
 chosun sistir greten thee wel. The grace of God *be* with  
 thee. Amen.

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### III. JOHN.

1 THE eldere *man* to Gayus, most dere *brother*, whom Y loue  
 2 in treuthe. Most dere *brothir*, of alle thingis Y make preyer,  
 that thou entre, and fare welefully, as thi soule doith welefuli.  
 3 Y ioyede greetli, for britheren camen, and baren witnessing  
 4 to thi treuthe, as thou walkist in treuthe. Y haue not more  
 grace of these thingis, than that Y here that my sones walke  
 5 in treuthe. Most dere *brother*, thou doist feithfuli, what eue  
 6 thou worchist in britheren, and that in to pilgrymys, which  
 3eldiden witnessing to thi charite, in the sijt of the chirche ;  
 which thou leddist forth, and doist wel worthili to God.  
 7 For thei wenten forth for his name, and token no thing of  
 8 hethene men. Therfor we owen to resseyue siche, that we  
 9 be euen worcheris of treuthe. I hadde write perauenture to  
 the chirche, but this Diotrepes, that loueth to bere *primacie*

10 in hem, resseyueth not vs. For this thing, if Y schal come,  
 Y schal moneste hise werkis, whiche he doith, chidinge azens  
 vs with yuel wordis. And as if these thingis suffisen not to  
 hym, nether he resseyueth britheren, and forbedith hem that  
 11 resseyuen, and puttith out of the chirche. Moost dere  
*brothir*, nyle thou sue yuel thing, but that that is good thing.  
 He that doith wel, is of God; he that doith yuel, seeth not  
 12 God. Witnessing is zoldun to Demetrie of alle men, and of  
 treuthe it silf; but also we beren witnessing, and thou  
 13 knowist, that oure witnessing is trewe. Y hadde many  
 thingis to wryte to thee, but Y wolde not write to thee bi  
 14 enke and penne. For Y hope soone to se thee, and we  
 schulen speke mouth to mouth. Pees *be* to thee. Fren-dis  
 greten thee wel. Greete thou wel fren-dis bi name.

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 JUDE.

1 JUDAS, the seruaunt of Jhesu Crist, and brother of James,  
 to these that ben louyd, that ben in God the fadir, and to  
 2 hem that ben clepid and kept of Jhesu Crist, mercy, and  
 3 pees, and charite be fillid to zou. Moost dere *britheren*, Y  
 doynge al bisynesse to write to zou of zoure comyn helthe,  
 hadde nede to write to zou, and preye to striue strongli for  
 4 the feith that is onys takun to seyntis. For summie vnfeithful  
 men priueli entriden, that sum tyme weren bifore writun in  
 to this dom, and ouerturnen the grace of oure God in to  
 letcherie, and denyen hym that is oneli a Lord, oure Lord  
 5 Jhesu Crist. But Y wole moneste zou onys, that witen alle  
 thingis, that Jhesus sauycde his puple fro the lond of Egipt,

6 and the secunde tyme loste hem that bileueden not. And he  
 reseruede vndur derknesse aungels, that kepten not her prins-  
 hod, but forsoken her hous, in to the dom of the greet God,  
 7 in to euerlastyng bondis. As Sodom, and Gomorre, and  
 the nyȝ coostid citees, that in lijk maner diden fornyacioun,  
 and ȝeden awei aftir othir fleisch, and ben maad ensauple,  
 8 suffryng peyne of euerelastinge fier. In lijk maner also these  
 that defoulen the fleisch, and dispisen lordschip, and blas-  
 9 femen mageste. Whanne Myȝhel, arkaungel, disputide with  
 the deuel, and stroof of Moises bodi, he was not hardi to  
 bryng in dom of blasfemye, but seide, The Lord comaunde  
 10 to thee. But these men blasfemen, what euer thingis thei  
 knowen not. For what euer thingis thei knowen kyndli as  
 11 doumbe beestis, in these thei ben corrupt. Wo to hem  
 that wenten the weie of Caym, and that ben sched out  
 bi error of Balaam for mede, and perischiden in the  
 12 azenseiyng of Chore. These ben in her metis, feestyng  
 togidere to filthe, with out drede fedinge hemsilf. *These ben*  
 cloudis with out watir, that ben borun aboute of the wyndis;  
 heruest trees with out fruyt, twies deed, drawun vp bi the  
 13 roote; wawis of the woode see, fomyng out her confusiouns;  
 erryng sterris, to whiche the tempest of derknessis is kept  
 14 with outen ende. But Enoch, the seuenthe fro Adam, profe-  
 ciede of these, and seide, Lo! the Lord cometh with hise  
 15 hooli thousandis, to do dom azens alle men, and to repreue  
 alle vnfeithful men of alle the werkis of the wickidnesse of  
 hem, bi whiche thei diden wickidli, and of alle the harde  
 16 wordis, that wyckid synneris han spoke azens God. These  
 ben grutcheris ful of pleyntis, wandryng aftir her desiris;  
 and the mouth of hem spekith pride, worschipinge persoones,  
 17 bi cause of wynnyng. And ȝe, moost dere *britheren*, be  
 myndeful of the wordis, whiche ben bifor seid of apostlis of  
 18 oure Lord Jhesu Crist; whiche seiden to ȝou, that in the

19 laste tymes ther schulen come gilours, wandringe aftir her  
 owne desiris, not in pitee. These ben, whiche departen  
 20 hemsilf, beestli men, not hauynge spirit. But 3e, moost dere  
*britheren*, aboue bilde 3ou silf on 3oure moost hooli feith, and  
 21 preye 3e in the Hooli Goost, and kepe 3ou silf in the loue of  
 God, and abide 3e the merci of oure Lord Jhesu Crist in to  
 22 lijf euerlastynge. And repreue 3e these men that ben demed,  
 23 but saue 3e hem, and take 3e hem fro the fier. And do 3e  
 merci to othere men, in the drede of God, and hate 3e also  
 24 thilke defoulid coote, which is fleischli. But to him that is  
 mi3ti to kepe 3ou with out synne, and to ordeyne bifore the  
 sijn of his glorie 3ou vnwemmed in ful out ioye, in the  
 25 comynge of oure Lord Jhesu Crist, to God aloone oure  
 sauour, bi Jhesu Crist oure Lord, *be* glorie, and magnefiynge,  
 empire, and power, bifore alle worldis, and now and in to alle  
 worldis of worldis. Amen.

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## APOCALYPSE.

### CAP. I.

1 APOCALIPS of Jhesu Crist, which God 3af to hym to make  
 open to hise seruauntis, whiche thingis it bihoueth to be  
 maad soone. And he signyfiede, sending bi his aungel to  
 2 his seruaunt Joon, whiche bar witnessing to the word of  
 God, and witnessing of Jhesu Crist, in these thingis, what  
 3 euer thingis he say. Blessid *is* he that redith, and he that  
 herith the wordis of this prophecie, and kepith tho thingis  
 4 that ben writun in it; for the tyme is ni3. Joon to seune  
 chirchis, that ben in Asie, grace and pees to 3ou, of him



that is, and that was, and that is to comynge; and of the  
 5 seuene spiritis, that ben in the sizt of his trone; and of Jhesu  
 Crist, that is a feithful wisse, the firste bigetun of deed  
 men, and prince of kingis of the erthe; which louyde vs, and  
 6 waischide vs fro oure synnes in his blood, and made vs a  
 kyngdom, and preestis to God and to his fader; to hym  
 7 be glorie and empire in to worldis of worldis. Amen. Lo!  
 he cometh with clowdis, and ech ije schal se hym, and  
 thei that prickiden hym; and alle the kynredis of the erthe  
 8 schulen beweile hem silf on hym. 3he, Amen! Y am  
 alpha and oo, the bigynnyng and the ende, seith the Lord  
 God, that is, and that was, and that is to comynge, almyti.  
 9 I, Joon, 3oure brothir, and partener in tribulacioun, and  
 kingdom, and pacience in Crist Jhesu, was in an ile, that is  
 clepid Pathmos, for the word of God, and for the witnessyng  
 10 of Jhesu. Y was in spirit in the Lordis dai, and Y herde  
 bihynde me a greet vois, as of a trumpe, seiyng to me,  
 11 Write thou in a book that thing that thou seest, and sende  
 to the seuene chirchis that ben in Asie; to Ephesus, to  
 Smyrna, and to Pergamus, and to Tiatira, and to Sardis,  
 12 and to Filadelfia, and to Loadicia. And Y turnede, that Y  
 schulde se the vois that spak with me; and Y turnede, and  
 13 Y say seuene candelstikis of gold, and in the myddil of the  
 seuene goldun candelstikis oon lijk to the sone of man,  
 clothid with a long garnement, and gird at the tetis with  
 14 a goldun girdil. And the heed of hym and his heeris weren  
 whijt, as whijt wolle, and as snow; and the ijen of hym  
 15 as flawme of fier, and hise feet lijk to latoun, as in a  
 brennyng chymney; and the vois of hym as the vois of  
 16 many watris. And he hadde in his ryzt hoond seuene steris,  
 and a swerd scharp on euer ethir side wente out of his  
 mouth; and his face as the sunne schyneth in his virtu.  
 17 And whanne Y hadde seyn hym, Y felde down at hise feet.

as deed. And he puttide his riȝt hond on me, and seide,  
 Nyle thou drede; Y am the firste and the laste; and Y am  
 18 alyue, and Y was deed; and lo! Y am lyuyng in to worldis  
 19 of worldis, and Y haue the keyes of deth and of helle. Ther-  
 for write thou whiche thingis thou hast seyn, and whiche ben,  
 20 and whiche it bihoueth to be don afir these thingis. The  
 sacrament of the seuene sterris, which thou seiȝest in my riȝt  
 hond, and the seuene goldun candelstikis; the seuene sterris  
 ben aungels of the seuene chirchis, and the seuene candel-  
 stikis ben seuene chirchis.

## CAP. II.

1 AND to the aungel of the chirche of Efesus write thou,  
 These thingis seith he, that holdith the seuene sterris in his  
 riȝt hond, which walkith in the middil of the seuene goldun  
 2 candilstikis. Y woot thi werkis, and trauel, and thi pacience,  
 and that thou maist not suffre yuele men; and thou hast  
 asaied hem that seien that thei ben apostlis, and ben not, and  
 3 thou hast foundun hem lieris; and thou hast pacience, and  
 4 thou hast suffrid for my name, and failidist not. But Y haue  
 aȝens thee a fewe thingis, that thou hast left thi firste charite.  
 5 Therfor be thou myndeful fro whennus thou hast falle, and do  
 penaunce, and do the firste werkis; ether ellis, Y come soone  
 to thee, and Y schal moue thi candilstike fro his place, but  
 6 thou do penaunce. But thou hast this good thing, that thou  
 hatidist the dedis of Nycholaitis, the whiche also Y hate.  
 7 He that hath eeris, here he, what the spirit seith to the  
 chirchis. To hym that ouercometh Y schal ȝyue to ete of  
 8 the tre of lijf, that is in the paradis of my God. And to the  
 aungel of the chirche of Smyrma write thou, These thingis  
 9 seith the firste and the laste, that was deed, and lyueth. Y  
 woot thi tribulacioun, and thi pouert, but thou art riche; and

thou art blasfemyd of hem, that seien, that thei ben Jewis, and  
 10 ben not, but ben the synagoge of Sathanas. Drede thou no  
 thing of these thingis, whiche thou schalt suffre. Lo! the  
 deuel schal sende summe of 3ou in to prisoun, that 3e be  
 temptid; and 3e schulen haue tribulacioun ten daies. Be  
 thou feithful to the deth, and Y schal 3yue to thee a coroun  
 11 of lijf. He that hath eeris, here he, what the spirit seith to  
 the chirchis. He that ouercometh, schal not be hirt of the  
 12 secounde deth. And to the aungel of the chirche of Per-  
 gamus write thou, These thingis seith he, that hath the swerd  
 13 scharp on ech side. Y woot where thou dwellist, where the  
 seete of Sathanas is; and thou holdist my name, and de-  
 nyedist not my feith. And in tho daies *was* Antifas, my  
 feithful wisse, that was slayn at 3ou, where Sathanas dwell-  
 14 ith. But Y haue a3ens thee a fewe thingis; for thou hast  
 there men holdinge the teching of Balaam, which tau3te  
 Balaac for to sende sclandre bifor the sones of Israel, to ete  
 15 of sacrificis of ydols, and to do fornicacioun; so also thou  
 16 hast men holdinge the teching of Nycholaitis. Also do thou  
 penaunce; 3if ony thing lesse, Y schal come soone to thee,  
 17 and Y schal fizte with hem with the swerd of my mouth. He  
 that hath eeris, here he, what the spirit seith to the chirches.  
 To him that ouercometh Y schal 3yue aungel mete hid;  
 and Y schal 3yue to hym a whiit stoon, and in the stoon  
 a newe name writun, which no man knowith, but he that  
 18 takith. And to the aungel of the chirche of Tiatira write  
 thou, These thingis seith the sone of God, that hath 3en  
 19 as flawme of fier, and hise feet lijck latoun. Y knowe thi  
 werkis, and feith, and charite, and thi seruyce, and thi pa-  
 20 ocience, and thi laste werkis mo than the formere. But Y  
 haue a3ens thee a fewe thingis; for thou suffrist the womman  
 Jesabel, which seith that sche is a prophetesse, to teche and  
 disseyue my seruauantis, to do letcherie, and to ete of thingis

21 offrid to idols. And Y 3af to hir time, that sche schulde do  
 penaunce, and sche wolde not do penaunce of hir fornyca-  
 22 cioun. And lo ! Y sende hir in to a bed, and thei that doen  
 letcherie with hir schulen be in moost tribulacioun, but thei  
 23 don penaunce of hir werkis. And Y schal slee hir sones in  
 to deth, and alle chirchis schulen wite, that Y am serchinge  
 reynes and hertis ; and Y schal 3yue to ech man of 3ou after  
 24 hise werkis. And Y seie to 3ou, and to othere that ben at  
 Tiatire, who euer han not this teching, and that knewen not  
 the hiznesse of Sathanas, hou thei seien, Y schal not sende on  
 25 3ou another charge ; netheles holde 3e that that 3e han, til Y  
 26 come. And to hym that schal ouercome, and that schal kepe  
 til in to the ende my werkis, Y schal 3yue power on folkis,  
 27 and he schal gouerne hem in an yrun 3erde ; and thei schulen  
 28 be brokun to gidre, as a vessel of a pottere, as also Y res-  
 seyuede of my fadir ; and Y schal 3yue to hym a morewe  
 29 sterre. He that hath eeris, here he, what the spirit seith  
 to the chirchis.

## CAP. III.

1 AND to the aungel of the chirche of Sardis write thou,  
 These thingis seith he, that hath the seuene spiritis of God,  
 and the seuene steris. Y woot thi werkis, for thou hast  
 a name, that thou lyuest, and thou art deed. Be thou wak-  
 ynge, and conferme thou othere thingis, that weren to diyngge ;  
 for Y fynde not thi werkis fulle bifore my God. Therfor haue  
 thou in mynde, hou thou resseyuedist, and herdist ; and kepe,  
 and do penaunce. Therfor if thou wake not, Y schal come  
 as a nyzt theef to thee, and thou schalt not wite in what our  
 Y schal come to thee. But thou hast a fewe names in  
 Sardis, whichè han not defoulid her clothis ; and thei schulen  
 walke with me in whijt clothis, for thei ben worthi. He that  
 ouercometh, schal be clothid thus with whijt clothis ; and Y

schal not do awei his name fro the book of lijf, and Y schal  
 knouleche his name bifore my fadir, and bifore hise aungels.  
 6 He that hath eeris, here he, what the spirit seith to the  
 7 chirchis. And to the aungel of the chirche of Filadelfie  
 write thou, These thingis seith the hooli and trewe, that hath  
 the keie of Dauid; which openeth, and no man closith, he  
 8 closith, and no man openith. I woot thi werkis, and lo! Y  
 9 gaf bifore thee a dore opened, which no man may close; for  
 thou hast a litil vertu, and hast kept my word, and denyest  
 9 not my name. Lo! Y schal 3yue to thee of the synagoge of  
 Sathanas, whiche seien that thei ben Jewis, and ben not, but  
 lyen. Lo! Y schal make hem, that thei come, and worschipe  
 10 byfor thi feet; and thei schulen wite, that Y louyde thee, for  
 thou keptist the word of my pacience. And Y schal kepe  
 thee fro the our of temptacioun, that is to comynge in to  
 11 al the world, to tempte men that dwellen in erthe. Lo!  
 Y come soone; holde thou that that thou hast, that no man  
 12 take thi coroun. And hym that schal ouercome, Y schal make  
 a pilere in the temple of my God, and he schal no more go out;  
 and Y schal write on hym the name of my God, and the name  
 of the citee of my God, of the newe Jerusalem, that cometh  
 13 doun fro heuene of my God, and my newe name. He that  
 14 hath eeris, here he, what the spirit seith to the chirchis. And  
 to the aungel of the chirche of Laodice write thou, These  
 thingis seith Amen, the feithful wisse and trewe, which  
 15 is bigynnyng of Goddis creature. I woot thi werkis, for  
 nether thou art cold, nether *thou art* hoot; Y wolde that  
 16 thou were could, ethir hoot; but for thou art lew, and nether  
 cold, nether hoot, Y schal bigynne to caste thee out of my  
 17 mouth. For thou seist, That Y am riche, and ful of goodis.  
 and Y haue nede of no thing; and thou wost not, that thou  
 art a wretche, and wretcheful, and pore, and blynde, and  
 18 nakid. Y counsele thee to bie of me brent gold, and preued

that thou be maad riche, and be clothid with whijt clothis,  
 that the confusioun of thi nakidnesse be not seen; and  
 19 anynte thin *ijen* with a collerie, that thou se. Y repreue,  
 and chastise whom Y loue; therfor sue thou *goode men*, and  
 20 do penance. Lo! Y stonde at the dore, and knocke; if  
 ony man herith my voys, and openith the *gate* to me, Y schal  
 21 entre to hym, and soupe with hym, and he with me. And Y  
 schal *zyue* to hym that schal ouercome, to sitte with me in  
 my trone, as also Y ouercam, and sat with my fadir in his  
 22 trone. He that hath *eeris*, here he, what the spirit seith to  
 the chirchis.

## CAP. IV.

1 AFTIR these thingis Y say, and lo! a dore was openyd in  
 heuene. And the firste vois that Y herde, *was* as of a trumpe  
 spekinge with me, and seide, *Stye* thou vp hidur, and Y schal  
 schewe to thee whiche thingis it bihoueth to be don soone  
 2 aftir these thingus. Anoon Y was in spirit, and lo! a seete  
 3 was sett in heuene, and vpon the seete *oon* sittinge. And  
 he that sat, was lijk the *sijt* of a stoon iaspis, and to sardyn;  
 and a reynbowe was in cumpas of the seete, lijk the *sijt*  
 4 of smaragdyn. And in the cumpas of the seete *weren* foure  
 and twenti smale seetis; and aboue the troones foure and  
 twenti eldre men sittinge, hilid aboute with whijt clothis, and  
 5 in the heedis of hem goldun corouns. And leitis, and voices,  
 and thundringis camen out of the trone; and seuene *laumpis*  
 brennyng before the trone, whiche *ben* the seuene spiritis of  
 6 God. And bifor the seete as a see of glas, lijk a crystal, and  
 in the myddil of the seete, and in the cumpas of the seete,  
 7 foure beestis ful of *ijen* bifore and bihynde. And the firste  
 beeste lijk a lyoun; and the secounde beeste lijk a calf; and  
 the thridde beeste hauyng a face as of a man; and the  
 8 fourthe beeste lijk an egle fleyng. And the foure beestis

hadden euery of hem sixe wyngis ; and al aboute and with  
 ynne thei weren ful of iȝen ; and thei hadden not reste dai  
 and nyȝt, seiynge, Hooli, hooli, hooli, the Lord God almyȝti,  
 9 that was, and that is, and that is to comynge. And whanne  
 the foure beestis ȝauen glorie, and honour, and blessing to  
 hym that sat on the trone, that lyueth in to worldis of worldis,  
 10 the foure and twenti eldre men fellen doun bifor hym that sat  
 on the trone, and worschipiden hym that lyueth in to worldis  
 of worldis. And thei casten her corouns bifor the trone, and  
 11 seiden, Thou, Lord oure God, art worthi to take glorie, and  
 onour, and vertu ; for thou madist of nouȝt alle thingis, and  
 for thi wille tho weren, and ben maad of nouȝt.

## CAP. V.

1 AND Y say in the riȝthond of the sittere on the trone,  
 a book writun with ynne and with out, and seelid with seuene  
 2 seelis. And Y say a strong aungel, prechyng with a greet  
 vois, Who is worthi to opene the book, and to vndon the  
 3 seelis of it? And noon in heuene, nether in erthe, nether  
 4 vnder erthe, myȝte opene the book, nether biholde it. And  
 Y wepte myche, for noon was founde worthi to opene  
 5 the book, nethir to se it. And oon of the eldre men seide to  
 me, Wepe thou not ; lo ! a lioun of the lynage of Juda, the  
 rooté of Daud, hath ouercomun to opene the book, and to  
 6 vndon the seuene seelis of it. And Y say, and lo ! in the  
 myddil of the trone, and of the foure beestis, and in the  
 myddil of the eldre men, a lombe stondynge as slayn, that  
 hadde seuene hornes, and seuene iȝen, whiche ben seuene  
 7 spiritis of God, sent in to al the erthe. And he cam, and  
 took of the riȝthond of the sittere in the trone the book.  
 8 And whanne he hadde opened the book, the foure beestis and  
 the foure and twenti eldre men fellen doun bifore the lomb ;

and hadden ech of hem harpis, and goldun violis ful of  
 9 odours, whiche ben the preyeris of seyntis. And thei sungun  
 a newe song, and seiden, Lord oure God, thou art worthi to  
 take the book, and to opene the seelis of it ; for thou were  
 slayn, and azenbouztist vs to God in thi blood, of ech lynage,  
 10 and tunge, and puple, and nacioun ; and madist vs a kyng-  
 dom, and prestis to oure God ; and we schulen regne on  
 11 erthe. And Y say, and herde the vois of many aungels  
 al aboute the trone, and of the beestis, and of the eldre men.  
 And the noubre of hem was thousyndis of thousyndis,  
 12 seiynge with a greet vois, The lomb that was slayn, is  
 worthi to take vertu, and godhed, and wisdom, and strengthe,  
 13 and onour, and glorie, and blessing. And ech creature that  
 is in heuene, and *that is* on erthe, and vndur erthe, and the  
 see, and whiche thingis ben in it, Y herde alle seiynge, To  
 hym that sat in the trone, and to the lomb, blessing, and  
 14 onour, and glorie, and power, in to worldis of worldis. And  
 the foure beestis seiden, Amen. And the foure and twenti  
 eldre men fellen down on her faces, and worschipiden hym  
 that lyueth in to worldis of worldis.

## CAP. VI.

1 AND Y sai, that the lomb hadde openyd oon of the seuene  
 seelis. And Y herde oon of the foure beestis seiynge, as a  
 2 vois of thundur, Come, and se. And Y sai, and lo ! a white  
 hors ; and he that sat on hym hadde a bouwe, and a coroun  
 was 3ouun to hym. And he wente out ouercomynge, that he  
 3 schulde ouercome. And whanne he hadde openyd the se-  
 counde seel, I herde the secounde beest seiynge, Come thou,  
 4 and se. And another reed hors wente out ; and it was  
 3ouun to hym that sat on hym, that he schulde take pees fro  
 the erthe, and that thei sle to gidere hem silf ; and a greet



5 swerd was ȝouun to hym. And whanne he hadde openyd  
 the thridde seel, Y herde the thridde beest seiynge, Come  
 thou, and se. And lo! a blak hors; and he that sat on  
 6 hym hadde a balaunce in his hond. And Y herde as a vois in  
 the myddil of the foure beestis, seiynge, A bilibre of wheete  
 for a peny, and thre bilibris of barli for a peny; and hirtē  
 7 thou not wyn, ne oile. And whanne he hadde openyd the  
 fourthe seel, Y herde a vois of the foure beestis, seiynge,  
 8 Come thou, and se. And lo! a pale hors; and the name  
*was* Deth to hym that sat on hym, and helle sude hym.  
 And power was ȝouun to hym on foure partis of the erthe, for  
 to sle with swerd, and with hungur, and with deth, and with  
 9 beestis of the erthe. And whanne he hadde opened the  
 fyethe seel, Y say vndur the auter the soulis of men slayn  
 for the word of God, and for the witnessing that thei hadden.  
 10 And thei crieden with a greet vois, and seiden, Hou long  
 thou, Lord, that art hooli and trewe, demest not, and vengest  
 11 not oure blood of these that dwellen in the erthe? And  
 white stoolis, for ech soule a stoole, weren ȝouun to hem;  
 and it was seide to hem, that thei schulden reste ȝit a litil  
 tyme, til the noumbre of her felowis and of her britheren ben  
 12 fulfillid, that ben to be slayn, as also thei. And Y say,  
 whanne he hadde openyd the sixte seel, and lo! a greet  
 erthe mouyng was maad; and the sunne was maad blak, as  
 13 a sak of heire, and al the moone was maad as blood. And  
 the sterris of heuene felden down on the erthe, as a fige tre  
 sendith his vnripe figis, whanne it is mouyd of a greet wynd.  
 14 And heuene wente awei, as a book wlapid in; and alle  
 15 munteyns and ilis weren mouyd fro her placis. And kingis  
 of the erthe, and princis, and tribunes, and riche, and stronge,  
 and ech bonde man, and freman, hidden hem in dennys and  
 16 stoonys of hillis. And thei seien to hillis and to stoonys, Falle  
 ȝe on vs, and hide ȝe vs fro the face of hym that sittith on the

17 trone, and fro the wrath of the lomb; for the greet dai of her  
 wraiththe cometh, and who schal mowe stonde?

## CAP. VII.

1 AFTER these thingis Y sai foure aungels stondinge on the  
 foure corneris of the erthe, holdinge foure wyndis of the  
 erthe, that thei blewen not on the erthe, nether on the see,  
 2 nether on ony tre. And Y saw; anothis aungel stiyng from  
 the risynge of the sunne, that hadde a signe of the luyng  
 God. And he criede with a greet vois to the foure aungels,  
 to whiche it was ȝoun to noye the erthe, and the see, and  
 3 seide, Nyle ȝe noye the erthe, and see, nether trees, til we  
 marken the seruauntis of oure God in the forhedis of hem.  
 4 And I herde the noumbre of men that weren markid, an  
 hundrid thousynde and foure and fourti thousynde markid, of  
 5 euery lynage of the sones of Israel; of the lynage of Juda,  
 twelue thousynde markid; of the lynage of Ruben, twelue  
 thousynde markid; of the lynage of Gad, twelue thousynde  
 6 markid; of the lynage of Aser, twelue thousynde markid;  
 of the lynage of Neptalym, twelue thousynde markid; of the  
 7 lynage of Manasse, twelue thousynde markid; of the lynage  
 of Symeon, twelue thousynde markid; of the lynage of Leuy,  
 twelue thousynde markid; of the lynage of Isachar, twelue  
 8 thousynde markid; of the lynage of Zabulon, twelue thou-  
 synde markid; of the lynage of Joseph, twelue thousynde  
 markid; of the lynage of Beniamyn, twelue thousynde  
 9 markid. Afir these thingis Y sai a greet puple, whom no  
 man myzte noumbre, of alle folkis, and lynagis, and pupilis,  
 and langagis, stondinge bifore the trone, in the sizt of the  
 lomb; and thei weren clothid with white stoolis, and palmes  
 10 *zoeren* in the hondis of hem. And thei crieden with greet  
 vois, and seiden, Heelthe to oure God, that sittith on the

11 troone, and to the lombe. And alle aungels stoden al aboute  
 the trone, and the eldre men, and the foure beestis. And  
 thei fellen doun in the sijt of the trone, on her faces, and  
 12 worschapiden God, and seiden, Amen! blessing, and clere-  
 nesse, and wisdom, and doynge of thankings, and honour,  
 and vertu, and strengthe to oure God, in to worldis of worldis.  
 13 Amen. And oon of the senyours answerde, and seide to  
 me, Who ben these, that ben clothid with white stoolis? and  
 14 fro whennus came thei? And Y seide to hym, My lord,  
 thou woost. And he seide to me, These ben thei, that camen  
 fro greet tribulacioun, and waischiden her stoolis, and maden  
 15 hem white in the blood of the lomb. Therfor thei ben bifor  
 the trone of God, and seruen to hym dai and niȝt, in his  
 temple. And he that sittith in the trone, dwellith on hem.  
 16 Thei schulen no more hungur, nether thirste, nether sunne  
 17 schal falle on hem, ne ony heete. For the lomb, that is in  
 the myddil of the trone, schal gouerne hem, and schal lede  
 forth hem to the wellis of watis of lijf; and God schal wipe  
 awei ech teer fro the iȝen of hem.

## CAP. VIII.

1 AND whanne he hadde openyd the seuenthe seel, a silence  
 2 was maad in heuene, as half an our. And Y say seuene  
 aungels stondinge in the sijt of God, and seuene trumpis  
 3 weren ȝouun to hem. And another aungel cam, and stood  
 bifor the auter, and hadde a goldun censer; and many en-  
 cencis weren ȝouun to hym, that he schulde ȝyue of the  
 preiers of alle seyntis on the goldun auter, that is bifor the  
 4 trone of God. And the smoke of encencis of the preiers of  
 the hooli men stiede vp fro the aungels hoond bifor God.  
 5 And the aungel took the censere, and fillide it of the fier of  
 the auter, and castide in to the erthe. And thundris, and

voices, and leityngis weren maad, and a greet erthe mouyng.  
 6 And the seuene aungels, that hadden seuene trumpis, maden  
 7 hem redi, that thei schulden trumpe. And the firste aungel  
 trumptide; and hail was maad, and fier meynd togidere in  
 blood; and it was sent in to the erthe. And the thridde  
 part of the erthe was brent, and the thridde part of trees  
 8 was brent, and al the green gras was brent. And the secunde  
 aungel trumptide; and as a greet hil brennyng with fier was  
 9 cast in to the see; and the thridde part of the see was maad  
 blood, and the thridde part of creature was deed, that hadde  
 lyues in the see, and the thridde part of schippis perischide.  
 10 And the thridde aungel trumptide; and a greet sterre bren-  
 nyng as a litil brond, felle fro heuene; and it felle in to the  
 11 thridde part of floodis, and in to the wellis of watris. And  
 the name of the sterre is seid Wormod. And the thridde  
 part of watris was maad in to wormod; and many men  
 12 weren deed of the watris, for tho weren maad bittere. And  
 the fourthe aungel trumptide; and the thridde part of the  
 sunne was smytun, and the thridde part of the moone, and  
 the thridde part of sterris, so that the thridde part of hem  
 was derkid, and the thridde part of the dai schynede not, and  
 13 also of the nyzt. And Y say, and herde the vois of an egle  
 fleyng bi the myddil of heuene, and seiynge with a greet  
 vois, Wo! wo! wo! to men that dwellen in erthe, of the  
 othir voices of thre aungels, that schulden trumpe afir.

## CAP. IX.

1 AND the fyuethe aungel trumptide; and Y say, that a sterre  
 hadde falle doun fro heuene in to erthe; and the keye of the  
 2 pit of depnesse was 3ouun to it. And it openede the pit of  
 depnesse, and a smoke of the pit stiede vp, as the smoke of  
 a greet furneis; and the sunne was derkid, and the eir, of the  
 3 smoke of the pit. And locustis wenten out of the smoke of

the pit in to erthe; and power was 3ouun to hem, as scor-  
 4 piouus of the erthe han power. And it was comaundid to  
 hem, that thei schulden not hirte the gras of erthe, nether  
 ony grene thing, nether ony tre, but oneli men, that han not  
 5 the signe of God in her forhedis. And it was 3ouun to hem,  
 that thei schulden not sle hem, but that thei schulden be  
 turmentid fyue monethis; and the turmentyng of hem, as the  
 6 turmentyng of a scorpioun, whanne he smyth a man. And  
 in tho daies men schulen seke deth, and thei schulen not  
 fynde it; and thei schulen desire to die, and deth schal fle fro  
 7 hem. And the licnesse of locustis *ben* lijk horsis maad redi in  
 to batel; and on the heedis of hem as corouns lijk gold, and  
 8 the facis of hem as the faces of men. And thei hadden heeris,  
 as heeris of wymmen; and the teeth of hem weren as teeth  
 9 of liouns. And thei hadden haburiouns, as yren haburiouns,  
 and the vois of her wengis as the vois of charis of many horsis  
 10 rennyng in to batel. And thei hadden tailis lijk scorpiouns,  
 and prickis weren in the tailis of hem; and the myzt of hem  
 11 *was* to noye men fyue monethis. And thei hadden on hem  
 a kyng, the aungel of depnesse, to whom the name bi Ebrew  
*is* Laabadon, but bi Greek Appollion, and bi Latyn he hath  
 12 a name Extermynans, *that is, a distriere*. O wo is passid,  
 13 and lo! 3it comen twei woes. Aftir these thingis also the  
 sixte aungel trumpide; and Y herde a vois fro foure corneris  
 14 of the goldun auter, that is bifore the i3en of God, and seide  
 to the sixte aungel that hadde a trumpe, Vnbynde thou foure  
 15 aungels, that ben boundun in the greet flood Eufrates. And  
 the foure aungels weren vnboundun, which weren redi in to  
 our, and dai, and monethe, and 3eer, to sle the thridde part  
 16 of men. And the noumbre of the oost of horse *men was*  
 twenti thousynde sithis ten thousynde. Y herde the noumbre  
 17 of hem. And so Y say horsis in visioun; and thei that saten  
 on hem hadden firy haburiouns, and of iacynt, and of brym-

stoon. And the heedis of the horsis weren as heedis of  
 liouns; and fier, and smoke, and brymston, cometh forth of  
 18 the mouth of hem. Of these thre plagis the thridde part of  
 men was slayn, of the fier, and of the smoke, and of the  
 19 brymston, that camen out of the mouth of hem. For the  
 power of the horsis is in the mouth of hem, and in the tailis  
 of hem; for the tailis of hem *ben* lyk to serpentis, hauynge  
 20 heedis, and in hem thei noyen. And the tothir men, that  
 weren not slayn in these plagis, nether dyden penaunce of  
 the werkis of her hondis, that thei worschipeden not deuelis,  
 and simylacris of gold, and of siluer, and of bras, and of  
 stoon, and of tre, whiche nethir mown se, nether heere,  
 21 nether wandre; and diden not penaunce of her mansleyngis,  
 nether of her witchecraftis, nethir of her fornicacioun, nethir  
 of her theftis, *weren slayn*.

## CAP. X.

1 AND Y say another stronge aungel comynge doun fro  
 heuene, clothid with a cloude, and the reynbowe on his heed;  
 and the face of him was as the sunne, and the feet of hym  
 2 as a piler of fier. And he hadde in his hoond a litil book  
 openyd; and he sette his riȝt foot on the see, and the left  
 3 foot on the erthe. And he criede with a greet vois, as a lioun  
 whanne he roreth; and whanne he hadde cried, the seuene  
 4 thundris spaken her voicis. And whanne the seuene thundris  
 hadden spoken her voicis, Y was to writynge. And Y herde a  
 vois fro heuene, seiynge, Marke thou what thingis the seuene  
 5 thundris spaken, and nyle thou write hem. And the aungel  
 whom Y say stondinge aboue the see, and aboue the erthe,  
 6 lifte vp his hond to heuene, and swoor bi hym that lyueth in  
 to worldis of worldis, that maad of nouȝt heuene, and tho  
 thingis whiche ben in it, and the erthe, and tho thingis that

ben in it, and the see, and tho thingis that ben in it, that  
 7 time schal no more be. But in the daies of the vois of the  
 seuenethe aungel, whanne he schal bigynne to trumpe, the  
 mysterie of God schal be endid, as he prechide bi hise ser-  
 8 uauntis prophetis. And Y herde a vois fro heuene eftsoone  
 spekyng with me, and seiynge, Go thou, and take the book,  
 that is openyd, fro the hoond of the aungel, that stonidith  
 9 aboue the see, and on the lond. And Y wente to the  
 aungel, and seide to hym, that he schulde 3yue me the book.  
 And he seide to me, Take the book, and deuoure it; and it  
 schal make thi wombe to be bittir, but in thi mouth it schal  
 10 be swete as hony. And Y took the book of the aungels  
 hond, and deuouride it, and it was in my mouth as swete  
 hony; and whanne Y hadde deuourid it, my wombe was  
 11 bittere. And he seide to me, It bihoueth thee eftsoone to  
 prophesie to hethene men, and to puplis, and langagis, and  
 to many kingis.

## CAP. XI.

1 AND a reed lijk a 3erde was 3ouun to me, and it was seid  
 to me, Rise thou, and meete the temple of God, and the  
 2 auter, and men that worschipen in it. But caste thou out the  
 for3erd, that is with out the temple, and mete not it; for it is  
 3ouun to hethene men, and thei schulen defoule the hooli  
 3 citee bi fourti monethis and tweyne. And Y schal 3yue to  
 my twey witnessis, and thei schulen prophesie a thousynde  
 daies two hundrid and sixti, and schulen be clothid with  
 4 sackis. These ben tweyne olyues, and twei candilstikis, and  
 5 thei stonden in the sijt of the Lord of the erthe. And if  
 ony man wole anoye hem, fier schal go out of the mouth of  
 hem, and schal deuoure her enemyes. And if ony wole  
 6 hirte hem, thus it bihoueth hym to be slayn. These han  
 power to close heuene, that it reyne not in the daies of her

prophesie ; and thei han power on wattris, to turne hem in to  
 blood ; and to smyte the erthe with euery plage, and as ofte  
 7 as thei wolen. And whanne thei schulen ende her wit-  
 nessing, the beeste that stieth vp fro depnesse, schal make  
 batel azens hem, and schal ouercome hem, and schal sle hem.  
 8 And the bodies of hem schulen ligge in the stretis of the  
 greet citee, that is clepid goostli Sodom, and Egipt, where  
 9 the Lord of hem was crucified. And summe of lynagis, and  
 of puplis, and of langagis, and of hethene men, schulen se  
 the bodies of hem bi thre daies and an half ; and thei schulen  
 10 not suffre the bodies of hem to be put in biriels. And men  
 enhabitynge the erthe schulen haue ioeye on hem ; and thei  
 schulen make myrie, and schulen sende ziftis togidere, for these  
 twei prophetis turmentiden hem that dwellen on the erthe.  
 11 And aftir thre daies and an half, the spirit of lijf of God  
 entride in to hem ; and thei stoden on her feet, and greet  
 12 dreed felle on hem that sayn hem. And thei herden a greet  
 vois fro heuene, seiynge to hem, Come vp hidir. And thei  
 stieden in to heuene in a cloude, and the enemyes of hem  
 3 sayn hem. And in that our a greet erthe mouyng was maad,  
 and the tenthe part of the citee felle down ; and the names  
 of men seuene thousynde weren slayn in the erthe mouyng ;  
 and the tother weren sent in to drede, and zauen glorie to  
 4 God of heuene. The secounde wo is gon, and lo ! the thridde  
 5 wo schal come soone. And the seuenthe aungel trumpide,  
 and grete voicis weren maad in heuene, and seiden, The  
 rewme of this world is maad oure Lordis, and of Crist, his  
 sone ; and he schal regne in to worldis of worldis. Amen.  
 6 And the foure and twenti eldre men, that saten in her seetis  
 in the sijt of the Lord, fellen on her faces, and worschipiden  
 God, and seiden, We don thankynGIS to thee, Lord God  
 almyzti, which art, and which were, and which art to com-  
 ynge ; which hast takun thi greet vertu, and hast regned,



18 And folkis ben wrooth, and thi wraththe cam, and tyme of dede men to be demyd, and to zelde mede to thi seruauntis, and prophetis, and halewis, and dredynge thi name, to smale and to grete, and to distrie hem that corrupiden the erthe.

## CAP. XII.

19 AND the temple of God in heuene was openyd, and the arke of his testament was seyn in his temple; and leityngis weren maad, and voices, and thondris, and erthe mouyng, and greet hail. And a greet signe apperide in heuene; a womman clothid with the sunne, and the moone vndur hir feet, and in the heed of hir a coroun of twelue sterris. And sche hadde in wombe, and sche crieth, trauelynge of child, and is turmentid, that sche bere child. And another signe was seyn in heuene; and lo! a greet reede dragoun, that hadde seuene heedis, and ten hornes, and in the heedis of hym seuene diademes. And the tail of hym drow the thridde part of sterris of heuene, and sente hem in to the erthe. And the dragoun stood bifore the womman, that was to berynge child, that whanne sche hadde borun child, he schulde deuoure hir sone. And sche bar a knaue child, that was to reulinge alle folkis in an yrun zerde; and hir sone was rauyschid to God, and to his trone. And the womman flei in to wildirnesse, where sche hath a place maad redi of God, that he fede hir there a thousynde daies two hundrid and sixti. And a greet batel was maad in heuene, and Myzhel and hise aungels fouzten with the dragoun. And the dragoun fauzt, and hise aungels; and thei hadden not myzt, nether the place of hem was foundun more in heuene. And thilke dragoun was cast doun, the greet elde serpent, that is clepid the Deuel, and Sathanas, that disseyueth al the world; he was cast doun in to the erthe, and hise aungels weren

10 sent with hym. And Y herde a greet vois in heuene, seiynge,  
 Now is maad helthe, and vertu, and kyngdom of oure God,  
 and the power of his Crist ; for the accuser of oure britheren  
 is cast doun, which accuside hem bifor the sijte of oure  
 11 God dai and ny3t. And thei ouercamen hym for the blood  
 of the lomb, and for the word of his witnessing ; and thei  
 12 louyden not her lyues til to deth. Therfor, 3e heuenes, be  
 3e glad, and 3e that dwellen in hem. Wo to the erthe, and  
 to the see ; for the fend is come doun to 3ou, and hath greet  
 13 wraththe, witynge that he hath litil tyme. And after that the  
 dragoun sai, that he was cast doun to the erthe, he pursuede  
 14 the womman, that bare the knaue child. And twei wengis  
 of a greet egle weren 3ouun to the womman, that sche  
 schulde flee in to deseert, in to hir place, where sche is fed  
 by tyme, and tymes, and half a tyme, fro the face of the  
 15 serpent. And the serpent sente out of his mouth aftir the  
 womman watir as a flood, that he schulde make hir to be  
 16 drawun of the flood. And the erthe helpide the womman,  
 and the erthe openyde his mouth, and soop up the flood,  
 17 that the dragoun sente of his mouth. And the dragoun was  
 wrooth a3ens the womman, and he wente to make batel with  
 othere of hir seed, that kepen the maundementis of God,  
 18 and han the witnessing of Jhesu Crist. And he stood on the  
 grauel of the see.

## CAP. XIII.

1 AND Y sai a beeste stiyng v<sup>p</sup> of the see, hauynge seuene  
 heedis, and ten hornes ; and on hise hornes ten diademes,  
 2 and on hise heedis the names of blasfemye. And the beeste,  
 whom Y sai, was lijk a pard, and hise feet as the feet of  
 a beere, and his mouth as the mouth of a lioun ; and the  
 3 dragoun 3af his vertu and greet power to hym. And Y sai

oon of hise heedis, as slayn in to deth ; and the wounde of  
 his deth was curid. And al erthe wondride after the beeste.  
 4 And thei worschapiden the dragoun, that gaf power to the  
 beeste ; and thei worschipeden the beeste, and seiden, Who  
 5 is lijk the beeste, and who schal mowe fytte with it ? And  
 a mouth spekyngre grete thingis, and blasfemyes, was 3ouun  
 to it ; and power was 3ouun to it, to do two and fourti  
 6 monethis. And it openyde his mouth in to blasfemyes to  
 God, to blasfeme his name, and his tabernacle, and hem that  
 7 dwellen in heuene. And it was 3ouun to hym to make batel  
 with seyntis, and to ouercome hem ; and power was 3ouun to  
 8 hym in to ech lynage, and puple, and langage, and folk. And  
 alle men worschapiden it, that dwellen in erthe, whos names ben  
 not writun in the book of lijf of the lomb, that was slayn fro  
 9 the bigynnyng of the world. If ony man hath eeris, here he.  
 10 He that ledith in to caitifte, schal go in to caitifte ; he that  
 sleeth with swerd, it bihoueth hym to be slayn with swerd.  
 11 This is the pacience and the feith of seyntis. And Y sai  
 another beeste stiyngre vp fro the erthe, and it hadde two  
 12 hornes, lijk the lomb ; and it spak as the dragoun, and dide  
 al the power of the formere beeste, in his sijt. And it made  
 the erthe, and men dwellinge in it, to worschipe the firste  
 13 beeste, whos wounde of deth was curid. And it dide grete  
 signes, that also it made fier to come doun fro heuene in to  
 14 the erthe, in the sijt of alle men. And it disseyueth men,  
 that dwellen in erthe, for signes whiche ben 3ouun to it to do  
 in the sijt of the beeste ; seiyngre to men dwellinge in erthe,  
 that thei make an ymage of the beeste, that hath the wounde  
 15 of swerd, and lyuede. And it was 3ouun to hym, that he  
 schulde 3yue spirit to the ymage of the beeste, and that the  
 ymage of the beeste speke. And he schal make, that who  
 euere honouren not the ymage of the beeste, be slayn.  
 16 And he schal make alle, smale and grete, and riche and

pore, and fre men and bonde men, to haue a carecter in her  
 17 ri3thoond, ethir in her forheedis ; that no man may bie, ethir  
 sille, but thei han the character, ether the name of the beeste,  
 18 ethir the noumbre of his name. Here is wisdom ; he that  
 hath vnderstanding, acounte the noumbre of the beeste ; for  
 it is the noumbre of man, and his noumbre is sixe hundrid  
 sixti and sixe.

## CAP. XIV.

1 AND Y sai, and lo ! a lomb stood on the mount of Sion,  
 and with hym an hundrid thousynde and foure and fourti  
 thousynde, hauynge his name, and the name of his fadir  
 2 writun in her forhedis. And Y herde a vois fro heuene, as  
 the vois of many watris, and as the vois of a greet thundur ;  
 and the vois which is herd, *was* as of many harperis harpinge  
 3 in her harpis. And thei sungun as a newe song bifor the  
 seete of God, and bifore the foure beestis, and senyouris.  
 And no man mi3te seie the song, but thei an hundrid thou-  
 synde and foure and fourti thousynde, that ben bou3t fro the  
 4 erthe. These it ben, that ben not defoulid with wymmen ;  
 for thei ben virgyns. These suen the lomb, whidir euer he  
 schal go ; these ben bou3t of alle men, the firste fruytis to  
 5 God, and to the lomb ; and in the mouth of hem lesyng is  
 not foundun ; for thei ben with out wem bifor the trone  
 6 of God. And Y say another aungel, fliynge bi the myddil of  
 heuene, hauynge an euerlastinge gospel, that he schulde  
 preche to men sittyng on erthe, and on ech folk, and  
 lynage, and langage, and puple ; and seide with a greet vois,  
 Drede 3e the Lord, and 3yue 3e to hym onour, for the our  
 of his dom cometh ; and worschipe 3e hym, that made  
 heuene and erthe, the see, and alle thingis that ben in hem,  
 and the wellis of watris. And anothir aungel suede, seiyng,  
 Thilke greet Babiloyne fel down, fel down, which 3af drinke

to alle folkis of the wyn of wraththe of her fornycacioun.  
9 And the thridde aungel suede hem, and seide with a greet  
vois, If ony man worschipe the beeste, and the ymage of it,  
and takith the carecter in his forheed, ether in his hoond,  
10 this schal drynke of the wyn of Goddis wraththe, that is  
meynd with clere wyn in the cuppe of his wraththe, and  
schal be turmentid with fier and brymston, in the sizt of hooli  
11 aungels, and bifore the sizt of the lomb. And the smoke  
of her turmentis schal stie vp in to the worldis of worldis;  
nether thei han reste dai and nigt, whiche worschipiden the  
beeste and his ymage, and yf ony man take the carect of  
12 his name. Here is the pacience of seyntis, whiche kepen  
13 the maundementis of God, and the feith of Jhesu. And  
Y herde a vois fro heuene, seynge to me, Write thou, Blessid  
*ben* deed men, that dien in the Lord; fro hennus forth now  
the spirit seith, that thei reste of her traueilis; for the werkis  
14 of hem suen hem. And Y say, and lo! a white cloude, and  
aboue the cloude a sattere, lijk the sone of man, hauynge in  
his heed a goldun coroun, and in his hond a scharp sikil.  
15 And another aungel wente out of the temple, and criede with  
greet vois to hym that sat on the cloude, Sende thi sikil, and  
repe, for the our cometh, that it be ropun; for the corn of  
16 the erthe is ripe. And he that sat on the cloude, sente his  
17 sikil in to the erthe, and rap the erthe. And another aungel  
wente out of the temple, that is in heuene, and he also hadde  
18 a scharp sikile. And another aungel wente out fro the auter,  
that hadde power on fier and water; and he criede with  
a greet vois to hym that hadde the scharp sikil, and seide,  
Sende thi scharp sikil, and kitte awei the clustris of the  
19 vynzard of the erthe, for the grapis of it ben ripe. And the  
aungel sente his sikil in to the erthe, and gaderide grapis  
of the vynzard of the erthe, and sente into the greet lake of  
20 Goddis wraththe. And the lake was troddun without the

citee, and the blood wente out of the lake til to the bridels of horsis, bi furlongis a thousynd and six hundrid.

## CAP. XV.

1 AND Y say another signe in heuene, greet and wondrousful ;  
 seuene aungels hauynge seuene the laste veniauncis, for the  
 2 wraththe of God is endid in hem. And Y say as a glasun  
 see meynd with fier, and hem that ouercamen the beeste,  
 and his ymage, and the noumbre of his name, stondynge  
 3 aboute the glasun see, hauynge the harpis of God ; and syng-  
 ynge the song of Moises, the seruaunt of God, and the song  
 of the lomb, and seiden, Grete and wondrousful ben thi werkis,  
 Lord God almy3ti ; thi weies ben iust and trewe, Lord, kyng  
 4 of worldis. Lord, who schal not drede thee, and magnyfie  
 thi name ? for thou aloone art merciful ; for alle folkis schulen  
 come, and worschipe in thi sijt, for thi domes ben open.  
 5 And aftir these thingis Y say, and lo ! the temple of the  
 6 tabernacle of witnessyng was opened in heuene ; and seuene  
 aungels hauynge seuene plagis, wenten out of the temple, and  
 weren clothid with a stoon clene and white, and weren bifor  
 7 gird with goldun girdlis about the brestis. And oon of the  
 foure beestis 3af to the seuene aungels seuene goldun viols,  
 ful of the wraththe of God, that lyueth in to worldis of  
 8 worldis. And the temple was fillid with smooke of the ma-  
 jestee of God, and of the vertu of hym ; and no man my3te  
 entre in to the temple, til the seuene plagis of seuene angels  
 weren endid.

## CAP. XVI.

1 AND Y herde a greet vois fro heuene, seiynge to the  
 seuene aungels, Go 3e, and schede out the seuene viols

2 of Goddis wraththe in to erthe. And the firste aungel wente,  
 and schedde out his viol in to the erthe ; and a wounde fers and  
 werst was maad on alle that hadden the carect of the beeste,  
 and on hem that worschapiden the beeste, and his ymage.  
 3 And the secounde aungel schedde out his viol in to the see,  
 and the blood was maad, as of a deed thing ; and ech man  
 4 lyuyng was deed in the see. And the thridde aungel  
 schedde out his viol on the floodis, and on the wellis of  
 5 wattris, and seide, Just art thou, Lord, that art, and that were  
 6 hooli, that demest these thingis ; for thei schedden out the  
 blood of halewis and prophetis, and thou hast 3ouun to hem  
 7 blood to drinke ; for thei ben worthi. And I herde anothir  
 seiynge, 3he ! Lord God almi3ti, trewe and iust *ben* thi domes.  
 8 And the fourthe aungel schedde out his viol in to the sunne,  
 and it was 3ouun to hym to turmente men with heete and  
 9 fier. And men swaliden with greet heete, and blasfemyden  
 the name of God hauynge power on these plagis, nether thei  
 10 diden penaunce, that thei schulden 3yue glorie to hym. And  
 the fite aungel schedde out his viol on the seete of the beeste,  
 and his kyngdom was maad derk ; and thei eten togidere her  
 11 tungis for sorewe, and thei blasfemyden God of heuene, for  
 sorewis of her woundis ; and thei diden not penaunce of her  
 12 werkis. And the sixte aungel schedde out his viol in that ilke  
 greet flood Euftratis, and driede the watir of it, that weie were  
 13 maad redi to kingis fro the sunne rysyng. And Y say thre vn-  
 clene spiritis bi the manner of froggis go out of the mouth of the  
 dragoun, and of the mouth of the beeste, and of the mouth of  
 14 the fals prophete. For thei ben spiritis of deuels, makynge  
 signes, and thei gon forth to kingis of al erthe, to gadere hem  
 15 in to batel, to the greet dai of almi3ti God. Lo ! Y come, as  
 a ni3t theeve. Blessid *is* he that wakith, and kepith hise clothis,  
 that he wandre not nakid, and that thei se not the filthhed of  
 16 hym. And he schal gadre hem in to a place, that is clepid

17 in Ebreu Hermagedon. And the seuenthe aungel schedde  
 out his viol in to the eyr, and a greet vois wente out of  
 18 heuene fro the trone, and seide, It is don. And leityngis  
 weren maad, and voices, and thundris; and a greet erthe  
 mouyng was maad, which manere neuere was, sithen men  
 19 weren on erthe, siche erthe mouyng so greet. And the  
 greet citee was maad in to thre parties, and the citees of  
 hethene men felden down; and greet Babiloyne cam in to  
 mynde byfor God, to 3yue to it the cuppe of wyn of the  
 20 indignacyoun of his wraththe. And ech ile flei awei, and  
 21 hillis ben not foundun. And greet hail as a talent cam down  
 fro heuene in to men; and men blasfemyden God, for the  
 plage of hail, for it was maad ful greet.

## CAP. XVII.

1 AND oon of the seuene aungels cam, that hadde seuene  
 viols, and spak with me, and seide, Come thou, Y schal  
 schewe to thee the dampnacioun of the greet hoore, that  
 2 sittith on many watris, with which kyngis of erthe diden  
 fornicacioun; and thei that dwellen in the erthe ben maad  
 3 drunkun of the wyn of her letcherie. And he took me in to  
 desert in spirit. And Y say a womman sittynge on a reed  
 beeste, ful of names of blasfemye, hauynge seuene heedis,  
 and ten hornes. And the womman was enuyround with  
 4 purpur, and reed, and ouergild with gold, and precieuse  
 stoon, and pearls, hauynge a goldun cuppe in hir hoond,  
 ful of abhomynaciouns and vnclennesse of her fornyacioun.  
 And a name writun in the forheed of hir, Mysterie, Babiloyne  
 the greet, modir of fornyaciouns, and of abhomynaciouns  
 of erthe. And Y say a womman drunkun of the blood  
 of seyntis, and of the blood of martris of Jhesu. And  
 whanne Y say hir, Y wondride with greet wondryng. And



the aungel seide to me, Whi wondrist thou? I schal seie to  
 thee the sacrament of the womman, and of the beeste that  
 8 berith hir, that hath seuene heedis and ten hornes. The  
 beeste which thou seist, was, and is not; and sche schal stie  
 fro depnesse, and sche schal go in to perisching. And men  
 dwellinge in erthe schulen wondre, whos names ben not writun  
 in the book of lijf fro the makinge of the world, seyng the  
 9 beeste, that was, and is not. And this is the witt, who that  
 hath wisdom. The seuene heedis ben seuene hillis, on  
 10 whiche the womman sittith, and kyngis seuene ben. Fyue  
 han feld doun, oon is, and anothir cometh not 3it. And  
 whanne he schal come, it bihoueth hym to dwelle a schort  
 11 tyme. And the beeste that was, and is not, and sche is the  
 eigttthe, and is of the seuene, and schal go in to perischyng.  
 12 And the ten hornes whiche thou hast seyn, ben ten kyngis,  
 that 3it han not take kyngdom; but thei schulen take power  
 13 as kingis, oon our after the beeste. These han a counsel,  
 14 and schulen bitake her vertu and power to the beeste. These  
 schulen f3t with the lomb, and the lomb schal ouercome  
 hem; for he is Lord of lordis, and kyng of kyngis; and thei  
 15 that ben with hym, *ben* clepid, chosun, and feithful. And he  
 seide to me, The watris whiche thou hast seyn, where the  
 16 hoore sittith, ben puplis, and folkis, and langagis. And the  
 ten hornes that thou hast seyn in the beeste, these schulen  
 make hir desolat and nakid, and schulen ete the fleischis  
 17 of hir, and schulen brenne togidere hir with fier. For God  
 3af in to the hertis of hem, that thei do that that is pleasaunt  
 to hym, that thei 3yue her kyngdom to the beeste, til the  
 18 wordis of God ben endid. And the womman whom thou  
 hast seyn, is the greet citee, that hath kingdom on kyngis of  
 the erthe.

## CAP. XVIII.

1 AND aftir these thingis Y siȝ another aungel comynge doun  
 fro heuene, hauynge greet power; and the erthe was liȝtned  
 2 of his glorie. And he criede with strong vois, and seide,  
 Greet Babiloyn felde doun, felde doun, and is maad the  
 habitacioun of deuellis, and the keping of ech vnclene spirit,  
 3 and the keping of ech vnclene foul, and hateful. For alle  
 folkis drunkun of the wrahtthe of fornycacioun of hir, and  
 kingis of the erthe, and marchauntis of the erthe, diden  
 fornycacioun with hir; and thei ben maad riche of the vertu  
 4 of delices of hir. And Y herde another vois of heuene,  
 seiynge, My puple, go ȝe out of it, and be ȝe not parceneris  
 of the trespassis of it, and ȝe schulen not resseyue of the  
 5 woundis of it. For the synnes of it camen til to heuene,  
 6 and the Lord hadde mynde of the wickidnesse of it. Ȝelde  
 ȝe to it, as sche ȝeldide to ȝou; and double ȝe double thingis,  
 aftir her werkis; in the drynke that she meddlid to ȝou,  
 7 mynge ȝe double to hir. As myche as sche glorifiede hir  
 silf, and was in delicias, so myche turment ȝyue to hir, and  
 weilyng; for in hir herte sche seith, Y sitte a queen, and  
 8 Y am not a widewe, and Y schal not se weiling. And ther-  
 for in o day hir woundis schulen come, deth, and mornyng,  
 and hungur; and sche schal be brent in fier, for God is  
 9 strong, that schal deme hir. And the kingis of the erthe  
 schulen biwepe, and biweile hem silf on hir, whiche diden  
 fornicacioun with hir, and lyueden in delicias, whanne thei  
 10 schulen se the smoke of the brennyng of it; stondynge  
 fer, for drede of the turmentis of it, and seiynge, Wo! wo!  
 wo! thilke greet citee Babiloyn, and thilke stronge citee; for  
 11 in oon our thi dom cometh. And marchauntis of the erthe  
 schulen wepe on it, and morne, for no man schal bie more  
 12 the marchaundise of hem; the marchaundies of gold, and of

siluer, and of precieuse stoon, and of peerl, and of bies, and  
 of purpur, and of silk, and coctyn, and ech tre tymus, and  
 alle vessels of yuer, and alle vessels of precieuse stoon, and of  
 13 bras, and of yrun, and of marbil, and canel, and amonye, and  
 of swete smellinginge thingis, and oynementis, and encense, and  
 of wyn, and of oyle, and of flour, and of whete, and of werk  
 beestis, and of scheep, and of horsis, and of cartis, and of  
 14 seruauntis, and other lyues of men. And thin applis of the  
 desire of thi lijf wenten awei fro thee, and alle fatte thingis,  
 15 and ful clere perischiden fro thee. And marchaundis of  
 these thingis schulen no more fynde tho thingis. Thei that  
 ben maad riche of it, schulen stonde fer, for drede of tur-  
 16 mentis of it, wepynge, and mornynge, and seiynge, Wo!  
 wo! thilke greet citee, that was clothid with bijs, and purpur,  
 and reed scarlet, and was ouergild with gold, and precieuse  
 17 stoon, and margaritis, for in oon our so many richnessis ben  
 destitute. And ech gouernour, and alle that saylen bi schip  
 in to place, and maryneris, and that worchen in the see,  
 18 stoden fer, and crieden, seyng the place of the brennyng of  
 19 it, seiynge, What is lijk this greet citee? And thei casten  
 poudre on her heedis, and crieden, wepynge, and mornynge,  
 and seiynge, Wo! wo! thilke greet citee, in which alle that  
 han schippis in the see ben maad riche of pricis of it; for in  
 20 oon our it is desolat. Heuene, and hooli apostlis, and pro-  
 phetis, make 3e ful out ioye on it, for God hath demed 3oure  
 21 dom of it. And o stronge aungel took vp a stoon, as a  
 greet mylne stoon, and keste in to the see, and seide,  
 In this bire thilke greet citee Babiloyne schal be sent, and  
 22 now it schal no more be foundun. And the vois of harpis,  
 and of men of musik, and syngynge with pipe and trumpe,  
 schal no more be herd in it. And ech crafti man, and ech  
 craft, schal no more be foundun in it. And the vois of  
 23 mylne stoon schal no more be herde in thee, and the lizt

of lantern schal no more schyne to thee, and the vois of the hosebonde and of the wijf schal no more 3it be herd in thee ; for thi marchauntis weren princis of the erthe. For in thi  
 24 witchcraftis alle folkis erriden. And the blood of prophetis and seyntis is foundun in it, and of alle men that ben slayn in erthe.

## CAP. XIX.

1 AFTER these thingis Y herde as a greet vois of many trumpis in heuene, seiynge, Alleluya ; heriynges, and glorie, and vertu  
 2 is to oure God ; for trewe and iust ben the domes of hym, whiche demede of the greet hoore, that defoulide the erthe in her letcherye, and vengide the blood of hise seruauntis, of  
 3 the hondis of hir. And eft thei seiden, Alleluya. And the 4 smoke of it stieth vp, in to worldis of worldis. And the foure and twenti senyours and foure beestis felden down, and worschipiden God sittynge on the trone, and seiden,  
 5 Amen, Alleluya. And a vois wente out of the trone, and seide, Alle the seruauntis of oure God, seie 3e heriyngus  
 6 to oure God, and 3e that dreden God, smale and grete. And Y herde a vois of a grete trumpe, as the vois of many watris, and as the vois of grete thundris, seiynge, Alleluya ; for oure  
 7 Lord God almy3ti hath regned. Ioye we, and make we myrthe, and 3yue glorie to hym ; for the weddingis of the  
 8 lomb camen, and the wijf of hym made redy hir silf. And it is 3ouun to hir, that sche kyuere hir with white bissyn schyn-  
 9 ynge ; for whi bissyn is iustifyngis of seyntis. And he seide to me, Write thou, Blessid *ben* thei that ben clepid to the soper of weddyngis of the lomb. And he seide to me,  
 10 These wordis of God ben trewe. And Y felde down bifore hise feet, to worschipe hym. And he seide to me, Se thou, that thou do not ; Y am a seruaunt with thee, and of thi britheren, hauynge the witnessyng of Jhesu ; worschipe thou

11 God. For the witnessing of Jhesu is spirit of profesie. And  
 Y say heuene openyd, and lo! a whit hors, and he that sat  
 on hym was clepid Feithful and sothefast; and with rjztwis-  
 12 nesse he demeth, and fjztith. And the jzen of hym *weren* as  
 flawme of fier, and in his heed many diademys; and he hadde  
 13 a name writun, which no man knew, but he. And he was  
 clothid in a cloth spreynt with blood; and the name of hym  
 14 was clepid The sone of God. And the oostis that ben in  
 heuene, sueden hym on white horsis, clothid with bissyn,  
 15 white and clene. And a swerd scharp on ech side cam  
 forth of his mouth, that with it he smyte folkis; and he shal  
 reule hem with an yren jerde. And he tredith the pressour  
 of wyn of stronge veniaunce of the wraththe of almyjti God.  
 16 And he hath writun in his cloth, and in the hemme, Kyng of  
 17 kyngis and Lord of lordis. And Y say an aungel, stondynge  
 in the sunne; and he criede with greet vois, and seide to alle  
 briddis that flowen bi the myddil of heuene, Come je, and be  
 18 je gaderid to the greet soper of God, that je ete the fleisch of  
 kingis, and fleisch of tribunes, and fleisch of stronge men, and  
 fleisch of horsis, and of tho that sitten on hem, and the fleisch  
 of alle fre men and bonde men, and of smale and of grete.  
 19 And Y sai the beeste, and the kyngis of the erthe, and the  
 oostis of hem gaderid, to make batel with hym, that sat on the  
 20 hors, and with his oost. And the beeste was cau3t, and with  
 hir the false prophete, that made signes bifor hir; in whiche  
 he disseyuede hem that token the carect of the beeste, and  
 that worschipiden the ymage of it. These tweyne weren  
 sent quyke in to the pool of fier, brennyng with brymstoon.  
 21 And the othere weren slayn of swerd of hym that sat on  
 the hors, that cometh forth of the mouth of hym; and alle  
 briddis weren fillid with the fleisch of hem.

## CAP. XX.

1 AND Y say an aungel comynge doun fro heuene, hauynge  
 2 the keie of depnesse, and a greet chayne in his hoond. And  
 he cau3te the dragoun, the elde serpent, that is the deuel and  
 3 Sathanas; and he boonde hym bi a thousynde 3eeris. And  
 he sente hym in to depnesse, and closide on hym, that he  
 disseyue no more the folkis, til a thousynde 3eeris be fillid.  
 Aftir these thingis it bihoueth hym to be vnboundun a lital tyme.  
 4 And Y say seetis, and thei saten on hem, and doom was  
 3ouun to hem. And the soulis of men biheedid for the wit-  
 nessyng of Jhesu, and for the word of God, and hem that  
 worschipiden not the beeste, nether the ymage of it, nethir  
 token the carect of it in her forheedis, nethir in her hoondis.  
 And thei lyueden, and regneden with Crist a thousynde 3eeris.  
 5 Othere of deed men lyueden not, til a thousynde 3eeris ben  
 6 endid. This is the first a3en risynge. Blessid and hooli is  
 he, that hath part in the firste a3enrisyng. In these men the  
 secunde deth hath not power; but thei schulen be prestis of  
 God, and of Crist, and thei schulen regne with hym a thou-  
 7 synde 3eeris. And whanne a thousynde 3eeris schulen be  
 endid, Sathanas schal be vnboundun of his prisoun; and he  
 schal go out, and schal disseyue folkis, that ben on foure  
 corners of the erthe, Gog and Magog. And he schal gadere  
 hem in to batel, whos noubre is as the grauel of the see.  
 8 And thei stieden vp on the broodnesse of erthe, and enuy-  
 9 rounede the castels of seyntis, and the louyd citee. And fier  
 cam doun of God fro heuene, and deuourede hem. And the  
 deuel, that disseyuede hem, was sent in to the pool of fier  
 10 and of brymston, where bothe the beeste and fals prophetis  
 schulen be turmentid dai and nigt, in to worldis of worldis.  
 11 Amen. And Y say a greet white trone, and oon sittynge on  
 it, fro whos sijt erthe fled and heuene; and the place is not

12 foundun of hem. And Y sai deed men, grete and smale,  
 stondyng in the sijt of the trone ; and bookis weren opened,  
 and deed men weren demed of these thingis that weren  
 13 writun in the bookis, aftir the werkis of hem. And the see  
 3af his deed men, that weren in it ; and deth and helle 3auen  
 her deed men, that weren in hem. And it was demed of ech,  
 14 aftir the werkis of hem. And helle and deth weren sente in  
 15 to a poole of fier. This is the secunde deth. And he that  
 was not foundun writun in the book of lijf, was sent in to  
 the pool of fier.

## CAP. XXI.

1 AND Y sai newe heuene and newe erthe ; for the firste  
 heuene and the firste erthe wenten awei, and the see is not  
 2 now. And Y Joon say the hooli citee Jerusalem, newe,  
 comynge doun fro heuene, maad redi of God, as a wijf  
 3 ourned to hir hosebonde. And Y herde a greet vois fro the  
 trone, seiynge, Lo! the tabernacle of God *is* with men, and  
 he schal dwelle with hem ; and thei schulen be his puple, and  
 4 he God with hem schal be her God. And God schal wipe  
 awei ech teer fro the i3en of hem ; and deth schal no more  
 be, nether mornyng, nether cryng, nether sorewe schal be  
 5 ouer ; whiche firste thingis wenten awei. And he seide, that  
 sat in the trone, Lo! Y make alle thingis newe. And he  
 seide to me, Write thou, for these wordis ben moost feithful  
 6 and trewe. And he seide to me, It is don ; I am alpha and  
 oo, the bigynnyng and ende. Y schal 3yue freli of the welle  
 7 of quic watir to hym that thirsteth. He that schal ouercome,  
 schal welde these things ; and Y schal be God to hym, and  
 8 he schal be sone to me. But to ferdful men, and vnbileueful,  
 and cursid, and manquelleris, and fornycatouris, and to  
 witchis, and worschiperis of idols, and to alle lieris, the part  
 of hem shal be in the pool brennyng with fier and brym-

9 stoon, that is the secounde deth. And oon cam of the seuene  
 aungels, hauynge violis fulle of seuene the laste veniauncis.  
 And he spak with me, and seide, Come thou, and Y schal  
 10 schewe to thee the spousesse, the wijf of the lomb. And he  
 took me vp in spirit in to a greet hille and hiȝ; and he  
 schewide to me the hooli citee Jerusalem, comynge doun fro  
 11 heuene of God, hauynge the clerete of God; and the liȝt of  
 12 it lijk a precieuse stoon, as the stoon iaspis, as cristal. And  
 it hadde a walle greet and hiȝ, hauynge twelue ȝatis, and in  
 the ȝatis of it twelue aungels, and names writun in, that ben  
 13 the names of twelue lynagis of the sones of Israel; fro the  
 east thre ȝatis, and fro the north thre ȝatis, and fro the south  
 14 thre ȝatis, and fro the west thre ȝatis. And the wal of the  
 citee hadde twelue fundamentis, and in hem the twelue  
 15 names of twelue apostlis, and of the lomb. And he that  
 spak with me, hadde a goldun mesure of a rehede, that he  
 16 schulde mete the citee, and the ȝatis of it, and the wal. And  
 the citee was set in square; and the lengthe of it is so miche,  
 as miche as is the breede. And he mat the citee with the  
 rehede, bi furlongis twelue thousyndis. And the heiȝthe,  
 17 and the lengthe and breede of it, ben euene. And he mat  
 the wallis of it, of an hundrid and foure and fourti cubitis, bi  
 18 mesure of man, that is, of an aungel. And the bildyng of  
 the wal therof was of the stoon iaspis. And the citee it silf  
 19 was clene gold, lijk clene glas. And the fundamentis of  
 the wal of the citee *weren* ourned with al precieuse stoon.  
 The firste fundament, iaspis; the secounde, safiris; the  
 20 thridde, calcedonyus; the fourthe, smaragdus; the fyuethe,  
 sardony; the sixte, sardius; the seuenthe, crisolitus; the  
 eijtthe, berillus; the nynthe, topacius; the tenthe, crisopas-  
 sus; the eleuenthe, iacinctus; the tweluethe, ametistus.  
 21 And twelue ȝatis ben twelue margaritis, bi ech; and ech ȝate  
 was of ech margarete. And the stretis of the citee *weren*

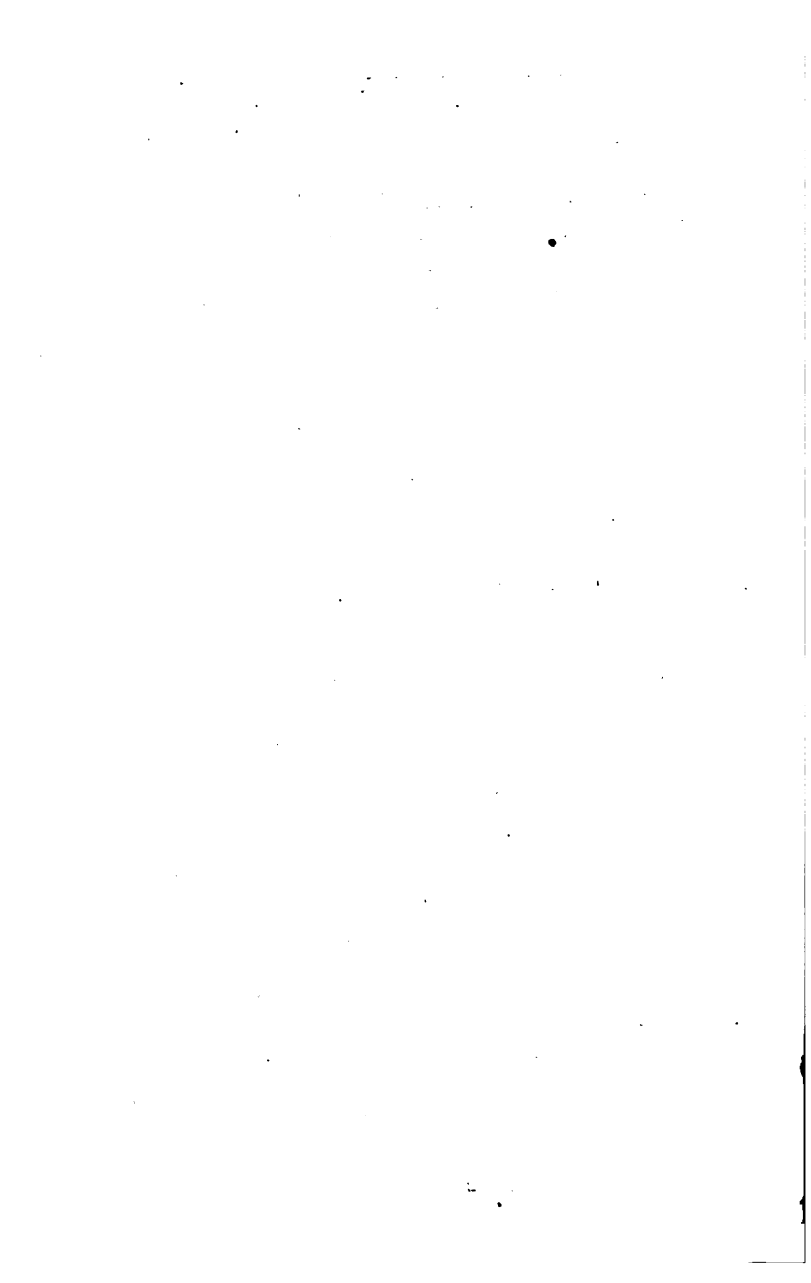


22 clene gold, as of glas ful schynynge. And Y say no temple  
 in it, for the Lord God almyȝti and the lomb, is temple of it.  
 23 And the citee hath no nede of sunne, nethir moone, that thei  
 schyne in it; for the clerete of God schal liztne it; and the  
 24 lomb is the lanterne of it. And folkis schulen walke in list  
 of it; and the kyngis of the erthe schulen brynge her glorie  
 25 and onour in to it. And the ȝatis of it schulen not be closid  
 26 bi dai; and nyzt schal not be there. And thei schulen  
 27 brynge the glorie and onour of folkis in to it. Nether ony  
 man defouldid, and doynge abhominacioun and leesyng, schal  
 entre in to it; but thei that ben writun in the book of lijf and  
 of the lomb.

## CAP. XXII.

1 AND he schewide to me a flood of quic watir, schinyng as  
 cristal, comynge forth of the seete of God, and of the lomb,  
 2 in the myddil of the street of it. And on ech side of the  
 flood, the tree of lijf, bryngynge forth twelue fruytis, ȝeldinge  
 his fruit bi ech monethe; and the leues of the tree *ben* to  
 3 heelthe of folkis. And ech cursid thing schal no more be;  
 but the seetis of God and of the lomb schulen be in it. And  
 4 the seruauntis of hym schulen serue to hym. And thei  
 5 schulen see his face, and his name in her forheedis. And  
 nyzt schal no more be, and thei schulen not haue nede to the  
 list of lanterne, nethir to list of sunne; for the Lord God  
 schal liztne hem, and thei schulen regne in to worldis of  
 6 worldis. And he seide to me, These wordis ben *moost*  
 feithful and trewe. And the Lord God of spiritis of pro-  
 phetis sente his aungel, to schewe his seruauntis, *what things*  
 7 it bihoueth to be don soone. And lo! Y come *swifti*.  
 Blessid *is* he, that kepith the wordis of prophesie of this  
 8 book. And Y *am* Joon, that herde and say these *things*.  
 And aftirward that Y hadde herd and seyn, Y felde *down*, to

worschipe bifor the feet of the aungel, that schewide to me  
 9 these thingis. And he seide to me, Se thou, that thou do  
 not ; for Y am seruaunt with thee, and of thi britheren, pro-  
 phetis, and of hem that kepen the wordis of prophesie of  
 10 this book ; worschipe thou God. And he seide to me, Signe,  
*ether seele*, thou not the wordis of prophesie of this book ; for  
 11 the tyme is niz. He that noyeth, noye he 3it ; and he that is  
 in filthis, waxe foul 3it ; and a iust man, be iustified 3it ; and  
 12 the hooli, be halewid 3it. Lo ! Y come soone, and my mede  
 13 with me, to 3elde to ech man afir hise werkis. Y am alpha  
 14 and oo, the firste and the laste, bigynnyng and ende. Blessid  
*be* thei, that waischen her stoolis, that the power of hem be in  
 15 the tree of lijf, and entre bi the 3atis in to the citee. For  
 with outen forth houndis, and witchis, and unchast men, and  
 manquelleris, and seruyng to idols, and ech that loueth and  
 16 makith leesyng. I Jhesus sente myn aungel, to wisse to  
 3ou these thingis in chirchis. Y am the roote and kyn of  
 17 Daud, and the schynynge morewe sterre. And the spirit  
 and the spousese seien, Come thou. And he that herith,  
 seie, Come thou ; and he that thirstith, come ; and he that  
 18 wole, take he freli the watir of lijf. And I wisse to ech  
 man herynge the wordis of prophesie of this book, if ony  
 man schal putte to these thingis, God schal putte on hym the  
 19 veniauncis writun in this book. And if ony man do awei of  
 the wordis of the book of this prophesie, God schal take awei  
 the part of hym fro the book of lijf, and fro the hooli citee,  
 20 and fro these thingis that ben writun in this book. He seith,  
 that berith witnessyng of these thingis, 3he, amen. I come  
 soone. Amen. Come thou, Lord Jhesu. The grace of  
 oure Lord Jhesu Crist *be* with 3ou alle. Amen.



## GLOSSARY.

In the Glossary as printed in the quarto edition, some of the words appear in slightly different forms. In the present reprint, only those forms are retained which occur in the later version of the New Testament.

The abbreviations will be readily understood; thus *adj.* = adjective; *adv.* = adverb; *prep.* = preposition; *pr. t.* = present tense; *p. t.* = past tense; *pr. p.* = present participle; *p. p.* = past participle; *pl.* = plural; *v.* = verb.

### A.

- Abak**, *adv.* back, backward, Joh. vi. 67.
- Abaischid**, *p. p.* made afraid, faint, abashed, Mk. v. 42.
- Abiden**, **abididen**, *p. t. pl.* waited, dwelt, Lk. ii. 38; Joh. viii. 7; I Pet. iii. 20; *p. t.* **aboode**, Lk. ii. 25; *p. p.* **abiden**, **abidun**, Mt. xv. 32; Deeds xviii. 18.
- Abite**, *s.* habit, dress, I Tim. ii. 9.
- Abredgide**, **abreggide**, *p. p.* made short, Mt. xxiv. 22; Mk. xiii. 20; *pr. p.* **abreggyng**, Rom. ix. 28. See **Breggid**.
- Accepcloun**, *s.* regard, Jam. ii. 1.
- Acceptid**, *p. p.* accepted, Rom. xv. 16; I Tim. v. 4.
- Acordith**, *pr. t.* is fit, agrees, Lk. v. 36; *p. p.* **acordid**, Mt. xx. 13; Deeds xxiii. 20; *p. t.* **acordide**, set at one, reconciled, Deeds vii. 26.
- Afer**, *adv.* afar, Lk. xiv. 32; Mk. xv. 40.
- Aferde**, **afeerd**, **affrayed**, *p. p.* afraid, Mt. xiv. 30; xxviii. 4; Lk. xxiv. 22; Joh. xiv. 27.
- Afoote**, *adv.* on foot, Mk. vi. 33.
- Aftir**, *prep.* according to, Mt. ix. 29.
- Agaste**, **agast**, *p. p.* terrified, Mt. viii. 26; Lk. xxiv. 37.
- Aischo**, *s.* ashes, Mt. xi. 21; Heb. ix. 13.
- Alargid**, *p. p.* enlarged, 2 Cor. vi. 11.
- Algatis**, *adv.* wholly, in all manner, always, Mt. xxvi. 11; 2 Cor. v. 6.
- Alienyd**, *p. p.* alienated, Eph. iv. 18.
- Almes**, *s.* alms, Mt. vi. 2; *pl.* **almessis**, Deeds x. 2.
- Almost**, *adv.* almost, Lk. xxiii. 44.
- Al to-breke**, *v.* to break in pieces entirely, Lk. xx. 18. See **To-breke**.
- Al tobrise**, *v.* to break utterly in pieces, Mt. xxi. 44. See **To-brisid**.
- Al to-drawynge**, *pr. p.* dragging to pieces, Lk. ix. 39. See **To-drawith**.
- Al to-tere**, *pr. subj. pl.* tear in pieces, Mt. vii. 6.
- Amende**, *v.* to make amends, chastise, mend, Lk. xxiii. 16; *pr. p.* **amendynge**, Mt. iv. 21.

- Amonyne**, *s.* cinnamon, Apoc. xviii. 13.
- Amorewe**, *adv.* in the morning, Deeds iv. 5.
- An hi3**, *adv.* on high, Mt. ii. 18.
- Anentis**, *prep.* with, at, Mt. xix. 26; Lk. i. 30.
- Anete**, *s.* anise, Mt. xxiii. 23.
- Anoiede**, *p. t.* grieved, troubled, 2 Cor. i. 8; *p. p.* annoyed, Mk. xiv. 33. See **Noye**.
- Anoon**, *adv.* anon, forthwith, Mt. xv. 31, &c.
- Apayed**, **apaied**, **paied**, *p. p.* contented, satisfied, Lk. iii. 14; 1 Tim. vi. 8; Heb. xiii. 5.
- Apeyrith**, **apeirith**, *pr. t.* impairs, 1 Cor. v. 6; Gal. v. 9.
- Apeyringis**, *s.* injuries, Phil. iii. 7.
- Apostilhed**, **apostlehed**, *s.* office of apostle, 1 Cor. ix. 2; 2 Cor. xii. 12.
- Araieden**, *p. t. pl.* prepared, Mt. xxv. 7; *p. p.* arayed, Mk. xiv. 15.
- Architricolyn**, *s.* master of the feast (*Lat.* architrclinus), Joh. ii. 8.
- A reche**, **areche**, *v.* to reach, extend, Lk. xi. 12; Joh. xiii. 26.
- Arede**, **areede**, *v.* to declare, Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii. 64.
- Areisid**, **reisid**, *p. p.* lifted up, Joh. iii. 14; viii. 28.
- Areride**, *p. t.* raised up, Mk. i. 31; Joh. iii. 14; *p. p.* arerid, Mt. xi. 23.
- Arette**, *imp.* reckon, charge, Phil. lem. 18; *p. t.* arettide, Rom. iv. 8; *p. p.* arettid, Lk. xxii. 37. See **Rettid**.
- Armeris**, **armuris**, *s. pl.* weapons, arms, Joh. xviii. 3; Rom. vi. 13.
- Asaie**, *s.* a trial, Phil. ii. 22.
- Aseeth**, *s.* satisfaction, Mk. xv. 15.
- Aspieden**, *p. t. pl.* laid wait, watched privately, Mk. iii. 2; Lk. vi. 7; *pr. p.* aspiynge, Lk. xi. 54.
- Aspieris**, *s. pl.* spies, beholders, Lk. xx. 20; Heb. xi. 31.
- Aspies**, *s.* wait, ambush, treason, Mk. vi. 19; Deeds xxiii. 16.
- Aspiyng**, *s.* wait, ambush, treason, Lk. xvii. 20; *pl.* aspiynges, aspiyngis, Deeds xx. 19; Eph. vi. 11.
- Assaied**, *p. p.* tried, Rom. xv. 26.
- Assoylid**, *p. p.* solved, absolved, Deeds xix. 39.
- Astonyed**, *p. p.* astonished, Mk. ix. 14; Deeds ii. 6.
- Astromyenes**, **astromyens**, *s. pl.* diviners by stars, Mt. ii. 1, 16.
- Atwynne**, **a twynny**, *adv.* in two, apart, Mt. xxv. 33; Deeds xv. 39.
- Auerouse**, *adj.* avaricious, 1 Cor. vi. 10.
- Ausili**, *adv.* advisedly, Deeds xxv. 4.
- Aungel**, *s.* messenger, Mt. xi. 10; Mk. i. 2; Lk. vii. 27.
- Auoide**, **auoyde**, *v.* to make void, do away, 1 Cor. xv. 24; *pr. subj.* 1 Cor. ix. 15; *p. p.* auoidid, Rom. iii. 3.
- Auotreris**, *s. pl.* adulterers, Lk. xviii. 11.
- Auoutresse**, *s.* adulteress, Rom. vii. 3.
- Auowis**, *s. pl.* vows, Deeds xxiv. 17.
- Auowtrie**, **auowtrye**, **anoutrie**, *s.* adultery, Mt. v. 32; Lk. xvi. 18; 2 Cor. ii. 17; *pl.* auowtries, Mt. xv. 19.
- Auter**, *s.* altar, Mt. v. 23.
- Auzt**, *p. t.* owed, Lk. vii. 41.
- Axe**, *imp. pl.* ask, Matt. ii. 8; 11; *pr. t.* axith, Mt. v. 42; *pr. t. pl.* axen, Mt. vii. 11; *p. t. axide*, Mt. xvi. 13; Mk. ix. 15; *pl.* axide, axiden, Mt. xvii. 10; Lk. iii. 10, 14; *p. p.* axid, Mt. xv. 7; *pr. p.* axynge, Lk. i. 63.
- Axer**, *s.* asker, Lk. xii. 58.
- Axyngis**, *s. pl.* petitions, 1 Joh. v. 15.
- A3en**, *adv.* again, Mt. ii. 12.
- A3en**, **a3ens**, *prep.* against, Mt. v.

11; vii. 27; viii. 34; x. 35; xii. 30. See *Forn-ajens*.

*Ajenbiere*, *s.* redeemer, Deeds vii. 35.

*Ajenbiyng*, *s.* redemption, Mk. x. 45; Rom. viii. 23.

*Ajenbouyt*, *ajenbouyze*, *p. p.* redeemed, Lk. xxiv. 21; Gal. iii. 13.

*Ajenlepe*, *v.* to recall, Rom. x. 7.

*Ajenfjtinge*, *pr. p.* fighting against, Rom. vii. 23.

*Ajenseie*, *v.* to contradict, reply, Lk. xxi. 15; *p. p.* *ajenseid*, Lk. ii. 34.

*Ajenseiyng*, *s.* contradiction, Heb. vii. 7.

*Ajenstonde*, *v.* to withstand, resist, Lk. xi. 53; xxi. 15; *imp. pl.* Mt. v. 39.

*Ajenward*, *adv.* on the contrary, backward, Mk. iv. 35; 2 Cor. ii. 7; 1 Pet. iii. 9.

## B.

*Baili*, *s.* bailiff, magistrate, Lk. xvi. 1.

*Baptym*, *s.* baptism, Mt. iii. 7; *pl.* *baptimys*, Heb. vi. 2.

*Barbarik*, *s.* barbarian, 1 Cor. xiv. 11.

*Barbarus*, *s.* heathen man, barbarian, Col. iii. 11.

*Barberyns*, *s. pl.* heathen men, Rom. i. 14.

*Bare*, *s.* naked skin, Mk. xiv. 51.

*Battis*, *s. pl.* bats, clubs, staves, Mt. xxvi. 47.

*Beere*, *s.* a bier, litter, Lk. vii. 14.

*Beestli*, *beestly*, *adj.* animal, 1 Cor. ii. 14; xv. 44; Jam. iii. 15.

*Ben*, *arc*, Mt. v. 5, &c.

*Bere*, *v.* to give birth to, to bear, Mt. i. 23; *p. t.* *baar*, Mk. x. 14.

*Berne*, *s.* a barn, Mt. iii. 12; *pl.* *bernes*, Mt. vi. 26.

*Besaunt*, *s.* a piece of money, Mt. xxv. 25; *pl.* *besauntis*, Lk. xv. 8.

*Besyms*, *s.* besoms, brooms, Mt. xii. 44; Lk. xi. 25.

*Biolippide*, *p. t.* embraced, Mt. x. 16; *p. p.* *biolippid*, Mk. ix. 35.

*Bies*, *bijs*, *bissyn*, *s.* fine linen, Apoc. xviii. 12, 16; xix. 8.

*Bigat*, *p. t.* *begat*, Mt. i. 2; *p. p.* *bigete*, Mt. i. 25.

*Biggeris*, *s. pl.* buyers, Mk. xi. 15.

*Bihedide*, *p. t.* beheaded, Mt. xiv. 10; *p. p.* *biheedid*, Lk. ix. 9.

*Biheest*, *s.* a promise, command, Lk. xxiv. 49; Rom. iv. 13; *pl.* *biheestis*, Heb. xi. 13.

*Biheetere*, *s.* a promiser, Heb. vii. 22.

*Bihetith*, *pr. t.* promises, Heb. xii.

26; *pl.* *biheten*, 2 Pet. ii. 19;

*p. t.* *bihizte*, Mt. xiv. 7; Lk. xxii. 6; *pl.* *bihizten*, Mk. xiv.

11; *pr. p.* *biheetinge*, 1 Tim. ii. 10.

*Bihofte*, *p. t.* behoved, Rom. i. 27.

*Bikenede*, *p. t.* beckoned, made signs, Deeds xxi. 40; *pl.* *bikeneden*, *bikenyden*, Lk. i. 62; v. 7.

*Bildide*, *p. t.* built, Lk. vii. 5; *pl.* *bildiden*, Lk. xvii. 28; *p. p.* *bildid*, Mt. vii. 24.

*Bilibre*, *s.* a weight of two pounds, Apoc. vi. 6; *pl.* *bilibris*, Apoc.

vi. 6.

*Bilis*, *s. pl.* boils, Lk. xvi. 20.

*Bire*, *birre*, *s.* force, rush, Mt. viii. 32; Mk. v. 13; Lk. viii. 33;

2 Pet. iii. 10.

*Birieli*, *s.* tomb, burying-place, Mt. xxvii. 60; *pl.* *birielis*, Mt. xxiii. 29.

*Birthin*, *s.* weight, burden, 2 Cor. iv. 17.

*Bischopsis*, *s. pl.* chief priests, Mk. xv. 11.

*Bise*, *imp.* see, look, Mt. xxvii. 5.

*Bisemyde*, *p. t.* besemed, fitted, Heb. vii. 26.

*Bisettiden*, *p. t. pl.* engrafted, 1 Tim. vi. 10.

*Bisidis*, *prep.* beside, Mt. xiii. 1.

- Bisiede**, *p. t.* was busy, Lk. x. 40.  
**Bisili**, *adv.* busily, 1 Pet. i. 22.  
**Bissyn**. See **Bies**.  
**Bispete**, *v.* to spit upon, Mk. x. 34; xiv. 65; *p. t. pl.* bispatten, Mk. xv. 19; *p. p.* bispat, Lk. xviii. 32. See **Spete**.  
**Bispreynde**, *p. t.* besprinkled, Heb. ix. 19.  
**Bisynesse**, *s.* business, care, 1 Pet. v. 7.  
**Bitaaak**, **bitake**, *v.* to deliver, give up, Mt. xxiv. 9; xxv. 27; Lk. xx. 20; *p. t.* 2 *p.* bytokist, Mt. xxv. 20; *pl.* bitoken, Mk. xv. 1; *p. p.* bitakun, Mt. xxvi. 2.  
**Bithenkith**, *pr. t.* meditates, recollects, Lk. xiv. 31; 2 *p.* bithenkist, Mt. v. 23; *pr. p.* bithenkyng, Lk. xii. 25.  
**Biweileden**, *p. t. pl.* wailed over, Lk. viii. 52.  
**Biwepyng**, *pr. p.* mourning, weeping over, Mt. ii. 18.  
**Bizende**, **bizendis**, *prep.* beyond, Mt. iv. 25; 2 Cor. x. 16.  
**Blasfeme**, *s.* a blasphemer, 1 Tim. i. 13; *pl.* blasfemeris, 2 Tim. iii. 2.  
**Blowith**, *pr. t.* puffeth up, 1 Cor. viii. 1; *p. p.* blowun, 1 Cor. iv. 6, 19.  
**Bocherie**, *s.* shambles, 1 Cor. x. 25.  
**Bode**, **bodun**, *p. p.* bidden, invited, Mt. xxii. 3; Lk. xiv. 7.  
**Bolis**, **boolis**, *s. pl.* bulls, Mt. xxii. 4; Deeds xiv. 12.  
**Bolnyd**, **bollun**, *p. p.* puffed up, swollen, 1 Cor. v. 2; Col. ii. 18; 2 Tim. iii. 4.  
**Bolnyngis**, *s. pl.* swellings, 2 Cor. xii. 20.  
**Boolis**, *s. pl.* bulls, Deeds xiv. 12. See **Bolis**.  
**Boonus**, *s. pl.* bones, Mt. xxiii. 27; **boonys**, Lk. xxiv. 39.  
**Boord**, **bord**, *s.* a table, Lk. xix. 23; Deeds xvi. 34; *pl.* bordis, **boordis**, Mt. xxi. 12; Deeds vi. 2.  
**Boot**, *s.* boat, Joh. vi. 22; *pl.* bootis, Joh. vi. 23.  
**Bowide**, *p. t.* inclined, turned away, Joh. v. 13; *pl.* bowiden, Rom. iii. 12.  
**Brak**, *p. t.* brake, broke, Mt. xv. 36.  
**Breede**, *s.* breadth, Eph. iii. 18.  
**Breggid**, *p. p.* abridged, Rom. ix. 28. See **Abredgide**.  
**Brenke**, *s.* brink, rim, Mt. xiii. 48.  
**Brenne**, *v.* to burn, Mt. iii. 12; *pl.* brennedden, Rom. i. 27; *p. p.* brent, Mt. xiii. 30; *pr. p.* brennyng, Lk. xii. 35.  
**Breris**, *s. pl.* briars, Mt. vii. 16.  
**Breste**, *v.* to burst, Mk. ii. 22.  
**Brid**, *s.* a bird, young of a bird, Lk. xiii. 34; *pl.* briddis, Mt. viii. 20; xxiii. 33.  
**Bridale**, *s.* nuptials, Mt. xxii. 10; *pl.* bridalal, Lk. xiv. 8.  
**Brisid**, *p. p.* bruised, Mt. xii. 20.  
**Britherhed**, **britherhod**, *s.* brotherhood, 1 Thess. iv. 9; 2 Pet. i. 6.  
**Britil**, *adj.* brittle, fictile, 2 Cor. iv. 7.  
**Broc skynnes**, *s. pl.* badger-skins, Heb. xi. 37.  
**Brondis**, *s. pl.* brands, torches, Joh. xviii. 3.  
**Buffat**, *s.* buffet, blow, Joh. xviii. 22; *pl.* buffatis, **buffetis**, Mt. xxvi. 67; Mk. xiv. 65; Joh. xix. 3.  
**Buriownyng**, *pr. p.* producing, germinating, Heb. xii. 15.  
**Busch**, **buysoh**, *s.* bush, Mk. xii. 26; Lk. xx. 37; Deeds vii. 30.  
**Buyschel**, *s.* bushel, Lk. xi. 33.  
**Buystous**, *adj.* rough, rude, Mt. ix. 16.  
**Bye**, *v.* to buy, Mt. xiv. 15; *imp.* 3 *p.* bigge; *pl.* bie, Mt. xxv. 9; Lk. xxii. 36; *p. t. pl.* bouyten, Mt. xxi. 12; *pr. p.* biyng, Lk. xix. 45.  
**Bymorneden**, *p. t. pl.* bewailed, Lk. xxiii. 27.  
**Bynethen**, *adv.* beneath, Mk. xiv. 66.

## C.

- Caitif**, *s.* a captive, Rom. vii. 23.  
**Caitife**, *s.* captivity, 2 Cor. x. 5;  
 Apoc. xiii. 10.  
**Canel**, *s.* cinnamon, Apoc. xviii.  
 13.  
**Canker**, *s.* anything that corrodes,  
 2 Tim. ii. 17.  
**Cannes**, *s. pl.* pots, Joh. ii. 6.  
**Capitle**, *s.* short chapter, Heb. viii.  
 1.  
**Carect**, *caracter*, *carecter*, *s.*  
 mark, Apoc. xiii. 16, 17; xiv. 9;  
 xx. 4.  
**Careyns**, *s. pl.* carcasses, corpses,  
 Heb. iii. 17.  
**Caste**, *imp. pl.* cast, throw, Mt. x.  
 8; *p. t.* keste, castide, Mt. viii.  
 16; Lk. xxi. 3; *pl.* casten,  
 kesten, castiden, Mt. xiii. 48;  
 Mk. vi. 13; Lk. xxi. 1; xxiii.  
 35.  
**Castel**, *s.* a town, village, Mt. x. 11;  
*pl.* castels, Mt. ix. 35.  
**Castyng**, *s.* a vomiting, 2 Pet. ii.  
 22.  
**Catchepollis**, *s. pl.* constables,  
 Deeds xvi. 35.  
**Catel**, *s.* substance, goods, Lk. viii.  
 43; xv. 12.  
**Caucioun**, *s.* a bond, Lk. xvi. 6.  
**Chaffare**, *imp. pl.* trade, Lk. xix.  
 13.  
**Chaffaring**, *chaffaryng*, *s.* trad-  
 ing, dealing, Lk. xix. 15; 1 Thess.  
 iv. 6.  
**Chaffe**, *s.* straw, Mt. iii. 12.  
**Chalengen**, *pr. t. pl.* accuse, 1  
 Pet. iii. 15; *p. p.* chalengid,  
 Deeds xxiii. 25.  
**Chare**, *s.* car, chariot, Deeds viii.  
 28; *pl.* charis, Apoc. ix. 9.  
**Charge**, *s.* burden, Mk. iv. 19.  
**Chargeouse**, *adj.* chargeable, bur-  
 densome, 2 Cor. xi. 9.  
**Chargist**, *pr. t. 2 p.* carest for, re-  
 gardest, Mt. xxii. 16.  
**Changeris**, *s. pl.* money-changers,  
 Mt. xxi. 12.  
**Cheer**, *s.* face, Lk. ix. 29; Heb.  
 ix. 24.  
**Cheestis**, *s. pl.* chidings, Jam. iv. 1.  
**Chepyng**, *s.* market, Mt. xi. 16;  
 xx. 3; Lk. vii. 32; xi. 43; xx. 46.  
**Chesen**, *p. t. pl.* chose, Mat. xiii.  
 48; Lk. xiv. 7.  
**Chesing**, *chesyng*, *s.* choice, elec-  
 tion, Rom. xi. 5; 1 Thess. i. 4.  
**Chidden**, *p. t. pl.* wrangled, Joh. vi.  
 53.  
**Chymney**, *s.* furnace, Mt. xiii. 42.  
**Circumcidid**, *p. p.* circumcised,  
 Gal. v. 2.  
**Clarified**, *p. t.* glorified, Heb. v. 5;  
*p. p.* clarified, Joh. xii. 23, 28;  
 2 Thess. iii. 1.  
**Clepe**, *v.* to call, Mt. i. 21; *p. t.*  
 clepide, Mt. iv. 21; *pl.* clepen,  
 clepiden, Mk. x. 49; Lk. i. 59;  
*p. p.* clepid, Mt. i. 16; x. 1;  
 Mk. x. 49; Deeds i. 23.  
**Clepyng**, *s.* a calling, Eph. iv. 1.  
**Clere**, *adj.* splendid, bright, Jam.  
 ii. 3.  
**Clerenesse**, *s.* glory, brightness,  
 Joh. v. 41; xvii. 22; Apoc. vii.  
 12.  
**Clerete**, *s.* clearness, brightness,  
 Deeds xxii. 11.  
**Cloue**, *p. p.* cloven, rent, Mt. xxvii.  
 51.  
**Clout**, *s.* a patch, Mt. ix. 16.  
**Coctyn**, red, scarlet, Apoc. xviii.  
 12. [Better spelt cococyn.]  
**Coddis**, *s. pl.* pods, Lk. xv. 16.  
**Cofynes**, *cofyns*, *s. pl.* baskets,  
 Mt. xiv. 20; Lk. ix. 17.  
**Collerie**, *s.* eyesalve, Apoc. iii. 18.  
**Comling**, *comelyng*, *s.* a stranger,  
 Deeds vi. 5; vii. 6; *pl.* come-  
 lingis, Deeds ii. 10; 1 Pet. i. 1.  
**Compunct**, *p. p.* filled with com-  
 punction, Deeds ii. 37.  
**Comyne**, *imp. pl.* commune ye,  
 participate, 1 Pet. iii. 13; *p. t.*  
 comynede, Phil. iv. 15; *pl.*  
 comyneden, Heb. ii. 14.  
**Comynere**, *s.* a participator, 1 Pet.  
 v. 1.



- Comynyng**, *s.* communication, communion, 1 Cor. x. 16; 2 Cor. viii. 4.
- Coniure**, *v.* to adjure, Mt. xxvi. 63.
- Coolis**, *s. pl.* coals, Joh. xviii. 18; xxi. 9.
- Coote**, *s.* a coat, Mt. v. 40; *pl.* cootis, Lk. iii. 11.
- Cop**, *s.* top, Lk. iv. 29.
- Coris**, *s. pl.* measures, Lk. xvi. 7.
- Cornes**, *s. pl.* corn, Lk. vi. 1.
- Cos**, *coss*, *s.* a kiss, Lk. vii. 45; xxii. 48; Rom. xvi. 16; 2 Cor. xiii. 12.
- Cosyns**, *s. pl.* kinsmen, Rom. ix. 3. See **Cousyns**.
- Couche**, *s.* chamber, Mt. vi. 6.
- Coueitis**, *s. pl.* lusts, covetousness, Jam. iv. 1.
- Couenable**, *adj.* suitable, Mk. xiv. 56.
- Couenabli**, *adv.* suitably, Mk. xiv. 11.
- Coueriden**, *p. t. pl.* recovered, Heb. xi. 34. See **Kyuere**.
- Cousyns**, *s. pl.* relatives, Deeds x. 24. See **Cosyns**.
- Crafti man**, *s.* artificer, Heb. xi. 10; Apoc. xviii. 22.
- Cratche**, *s.* stall, crib, Lk. ii. 7, 12; xiii. 15.
- Croude**, *s.* a musical instrument, Lk. xv. 25.
- Culuer briddis**, *s. pl.* young pigeons, Lk. ii. 24.
- Culueris**, *s. pl.* doves, pigeons, Joh. ii. 14.
- Cummin**, *s.* cummin, Mt. xxiii. 23.
- Curriour**, *corriour*, *s.* a currier, Deeds ix. 43; x. 6; xxiv. 32.
- Curteisli**, *adv.* courteously, Deeds xxvii. 3.
- D.**
- Dalf, dalfe**. See **Delue**.
- Dampne**, *v.* to condemn, Mk. x. 33; Deeds xxv. 16; *p. p.* dampned, Mt. xii. 37; Joh. viii. 10.
- Debreidyng**, *to-breidyng*, *pr. p.* tearing, Mk. i. 26; ix. 25.
- Dedeyn**, *s.* indignation, Mt. xxvi. 8; Lk. xiii. 14.
- Deedli**, *adj.* mortal, Heb. vii. 8; Jam. v. 17.
- Defamed**, *p. p.* reported, Lk. xvi. 1. See **Diffameden**.
- Defouleth**, *pr. t. 2 p.* treads down, destroys, defiles, Heb. x. 29; *p. p.* defouled, 1 Cor. viii. 7.
- Dekene**, *s.* deacon, Lk. x. 32.
- Dele**, *v.* to distribute, Lk. xi. 22; *p. t.* delide, Lk. ix. 16.
- Delicis**, *s.* delights, luxuries, Lk. vii. 26.
- Delue**, *v.* to dig, Lk. xiii. 8; *p. t.* dalf, dalfe, Mt. xxi. 33; xxv. 18.
- Deme**, *v.* to judge, suppose, Mt. vii. 1; *p. t. pl.* demeden, Mt. xx. 10; *p. t. pl. 2 p.* demen, Col. ii. 20; *p. p.* demed, Mt. vii. 1; Joh. iii. 18; *pr. p.* demyng, Mt. xix. 28.
- Dennes**, *s. pl.* dens, Mt. viii. 20.
- Denounce**, *pr. t. pl.* command, 2 Thess. iii. 6.
- Depart**, *v.* to divide, Mt. x. 35; *imp. pl.* Mt. vii. 23; *p. t.* departide, Joh. vi. 11; *pl.* departiden, Mt. xxvii. 35; Lk. xxiii. 35; *p. p.* departid, Mt. xii. 26; Rom. i. 1.
- Departere**, *s.* a divider, discern, Lk. xii. 14.
- Departyng**, *departyng*, *s.* a separation, division, Rom. iii. 22; Heb. iv. 12.
- Dereworth**, *dereworthe*, *adj.* dear, Mt. xvii. 5; Eph. i. 6; Jam. ii. 5.
- Derkful**, *adj.* dark, Lk. xi. 34.
- Derknessis**, *s. pl.* darkness, Mt. xxvii. 45; Lk. xi. 35.
- Derlyngis**, *s. pl.* darlings, chosen ones, Rom. i. 6.
- Desolat**, *adj.* removed from, 1 Thess. ii. 17; left lonely, 1 Tim. v. 5.
- Destrie**, *v.* to destroy, Mt. ii. 13; *p. t.* distruyede, Mt. xxii. 7; *p. p.* distried, Mt. ix. 17; xxiv. 2.
- Diffameden**, *p. t.* reported abroad, Mt. ix. 31; *p. p.* defamed, reported, Lk. xvi. 1.

- Dischargiden**, *p. t. pl.* unburdened, unladen, Deeds xxvii. 38.  
**Disciplesse**, *s.* a woman disciple, Deeds ix. 36.  
**Discomfort**, *s.* distress, Mt. xxiv. 15.  
**Discryued**, *p. p.* written, described, Lk. ii. 1.  
**Discryuyng**, *s.* a describing, Lk. ii. 2.  
**Diseese, disese**, *s.* trouble, Mk. iv. 19; 2 Cor. i. 4.  
**Disesid**, *p. p.* troubled, Deeds xv. 19.  
**Disparplith**, *pr. t.* disperses, tears asunder, Joh. x. 12; *p. p.* **disparplid**, **disparplit**, Joh. xvi. 32; Deeds v. 36; Mk. iii. 25.  
**Dispendere, dispendour**, *s.* a steward, Lk. xii. 42; Tit. i. 7; *pl.* **dispenderis**, 1 Cor. iv. 1.  
**Dispending**, *s.* a dispensation, 1 Cor. ix. 17.  
**Dispit**, *s.* contempt, Rom. ix. 21.  
**Disserued**, *p. p.* well served, Heb. xiii. 16.  
**Distried**. See **Destrie**.  
**Distrier**, *s.* destroyer, 1 Cor. x. 10.  
**Disturblen**, *pr. t. pl.* disturb, Deeds xvi. 19; *p. p.* **disturblid**, Mt. xxiv. 6; *pr. p.* **disturblynge**, Deeds xvii. 13.  
**Disturblyng**, *s.* a disturbance, Lk. xxiii. 19.  
**Do, don, doon**, *p. p.* done, Mt. v. 28; vi. 10; it was doon, it came to pass, Mt. vii. 28.  
**Dom, doom**, *s.* judgment, Mt. v. 40; xii. 18; *pl.* **domes**, 1 Cor. vi. 4; Apoc. xix. 2.  
**Dom place**, *s.* judgment-hall, Deeds xvi. 19; xvii. 17.  
**Domesman**, *s.* judge, Mt. v. 25; *pl.* **domesmen**, Mt. xii. 27.  
**Doren**, *pr. t.* I *p. pl.* dare, are bold, 2 Cor. x. 12.  
**Down**, *adv.* down, Mt. iii. 10; Mk. xv. 36.  
**Dowue**, *s.* dove, Mt. iii. 16; *pl.* **dowues**, Mt. x. 16.  
**Dredde**, *p. t.* feared, Mt. ii. 22; xiv. 5; *pl.* **dredden**, Mt. xxi. 46; Lk. ii. 9.  
**Drenche**, *v.* to drench, to drown, Mt. xiv. 30; *p. p.* **drenchid**, **dreynt**, Mk. v. 13; Lk. x. 15.  
**Dresse**, *v.* to prepare, direct, Lk. i. 79; *p. p.* **dressid**, Lk. iii. 5.  
**Drit**, *s.* dirt, dung, Phil. iii. 8.  
**Droof**, *p. t.* drove, 2 Pet. ii. 6.  
**Drowe, drow3**, *p. t.* drew, Mk. xiv. 47; Deeds viii. 3; **drou3 hym** to, approached, went to, Lk. xv. 15; *pl.* **drowen**, Deeds xvii. 6.  
**Drunkelew**, *adj.* given to drink, Tit. i. 7.  
**Duyk**, *s.* a leader, prince, Mt. ii. 6.  
**Dyuersith**, *pr. t.* differs, 1 Cor. xv. 41; *p. t.* **diuerside**, made difference, Deeds xv. 9.

## E.

- Eche**, each, Mt. iv. 23.  
**Ech-oon**, *adj.* each one, Mt. xx. 10.  
**Edder**, *s.* an adder, serpent, Mt. vii. 10; *pl.* **eddris**, Mt. xii. 34.  
**Eelde**, *s.* old age, Lk. i. 36.  
**Eft**, *adv.* again, Mt. xiii. 47.  
**Eftsoone**, *adv.* again, forthwith, Mt. iv. 7; v. 33; Joh. xix. 9.  
**Edge**, *s.* edge, Heb. xi. 34.  
**Eire**, *s.* air, sky, Mt. vi. 26.  
**Eire**, *s.* an heir, Mt. xxi. 38; *pl.* **eiris**, Gal. iii. 29.  
**Eldre**, *adj.* old, Mt. v. 21; *comp.* **eldre**, Apoc. iv. 4.  
**Ellis**, *conj.* else, Mt. vi. 1.  
**Endurith**, *pr. t.* hardens, Rom. ix. 18.  
**Enflawmeth**, *pr. t.* sets on fire, Jam. iii. 6; *p. p.* **enflawmed**, Jam. iii. 6.  
**Enforside**, *p. t.* endeavoured, strove, Deeds xxiv. 6; *pl.* **enforceden**, Lk. i. 1.  
**Enhaunse**, *v.* to exalt, Jam. iv. 10; *p. t.* **enhaunside**, Lk. i. 52; *p. p.* **enhaunsid**, Mt. xxiii. 12.

- Enke, s. ink,** 2 Joh. 12.  
**Enleuen, enleuene, adj. eleven,**  
 Mt. xxviii. 16; Lk. xxiv. 33.  
**Ensaumple, s. example,** 1 Thess.  
 i. 7.  
**Enserchiden, p. t. pl. searched into,**  
 1 Pet. i. 10.  
**Enstore, v. to restore,** Eph. i. 10;  
*p. p. instorid,* Rom. xiii. 9.  
**Ere, v. to plough,** 1 Cor. ix. 10;  
*pr. t. 2 p. erith,* 1 Cor. ix. 10;  
*pr. p. erylunge,* Lk. xvii. 7.  
**Ernes, s. earnest, pledge,** 2 Cor. i.  
 22; v. 5; Eph. i. 14.  
**Erre, pr. t. subj. wander,** Heb. xii.  
 13; *p. t. pl. erriden,* Heb. xi.  
 38.  
**Erthemouyngis, s. pl. earthquakes,**  
 Mt. xxiv. 7.  
**Ertheschakyng, s. earthquake,**  
 Mt. xxviii. 2.  
**Erthetilliere, s. a tiller of land,**  
 2 Tim. ii. 6; *pl. erthetillieris,*  
 Mt. xxi. 34.  
**Erthetillynge, s. husbandry, till-**  
**age,** 1 Cor. iii. 9.  
**Eschewe, imp. avoid,** 1 Tim. v.  
 11; *pr. p. eschewyng,* 2 Cor.  
 viii. 20; 1 Tim. vi. 20.  
**Ethir, adv. either,** Mt. vi. 24; or,  
 Mk. iii. 4.  
**Euangelie, s. gospel,** 1 Thess. ii. 9.  
**Euangelize, s. to preach,** Lk. i.  
 19; *pr. p. euangelisyng,* Lk.  
 viii. 1.  
**Euen, adj. equal, just, moderate,**  
 Lk. xx. 36.  
**Euen discipulis, s. pl. fellow-disc-**  
**iples,** Joh. xi. 16.  
**Euen eiris, s. pl. fellow-heirs,** Eph.  
 iii. 6.  
**Eueneldis, s. pl. persons of the**  
**same age,** Gal. i. 14.  
**Euene eldre, s. fellow-elder, of**  
**the same age,** 1 Pet. v. 1.  
**Euene kny3t, s. fellow-soldier,**  
 Phil. ii. 25; Philem. 2.  
**Euene lynagis, s. pl. persons of**  
**the same tribe,** 1 Thess. ii. 14.  
**Euen seruaunt, s. fellow-servant,**  
 Mt. xviii. 29; *pl. euen ser-*  
**uauntis,** Mt. xviii. 28.  
**Euene worchere, s. fellow-worker,**  
 Phil. ii. 25.  
**Expownyng, s. an interpretation,**  
 1 Cor. xii. 10.  
**Eye, s. an egg,** Lk. xi. 12.
- F.
- Fadris, s. pl. fathers,** Gal. i. 14.  
**Fallace, fallas, s. deceitfulness,**  
 falsity, Mt. xiii. 22; Heb. iii. 13.  
**Falle, pr. subj. fall, befall,** Mt. xviii.  
 13; *p. t. fel,* Lk. i. 12; *pl. fel-*  
**den,** Apoc. xix. 4; *p. p. feld,*  
 befallen, Rom. xi. 25.  
**Fantum, s. an apparition,** Mt. xiv.  
 26; Mk. vi. 49.  
**Feeldi, adj. plain, champain,** Lk.  
 vi. 17.  
**Feendli, adj. devilish,** Jam. iii. 15.  
**Feersnesse, s. fierceness,** Heb. xi.  
 34.  
**Fel, adj. crafty,** 1 Cor. iii. 19.  
**Feld, p. p. befallen,** Rom. xi. 25.  
**Fendis, feendis, s. pl. devils,** Lk.  
 ix. 49; Mk. iii. 22.  
**Fenne, s. dirt, mud, clay,** 2 Pet. ii. 22.  
**Ferdful, adj. dreadful,** Apoc. xxi. 8.  
**Fere, v. to make afraid,** 2 Cor. x. 9.  
**Feyneden, p. t. pl. pretended,** Lk.  
 xx. 20.  
**Feynyng, s. a feigning, pretend-**  
**ing,** Rom. xii. 9.  
**Filateries, s. pl. phylacteries.** Mt.  
 xxiii. 5.  
**Fillide, p. t. fulfilled,** Deeds xiii.  
 25; *pl. filliden,* Deeds xiii. 27.  
**Filthehed, s. dirtiness, shameful-**  
**ness,** Rom. i. 27.  
**Fissoheris, fischeris, s. pl. fisher-**  
**men,** Mt. iv. 18, 19.  
**Fitchid, p. p. fixed,** Deeds xxvii. 41;  
 Gal. ii. 19.  
**Fitchinge, s. a fixing,** Joh. xx. 25.  
**Fleisch, s. flesh,** Apoc. xix. 18.  
**Fleis, fley, p. t. fled, shunned,** Mk.  
 xiv. 52; Deeds xx. 27.  
**Fleten, pr. t. 1 p. pl. flow, float,**  
 Heb. ii. 1.

- Flom**, *s.* stream, river, Mk. i. 5.  
**Flood**, *s.* a river, Apoc. ix. 14.  
**Foldiden**, *p. t. pl.* bent, bowed, folded, Mt. xxvii. 29.  
**Folili**, *adv.* foolishly, Deeds xix. 36.  
**Foltische**, *adj.* foolish, 2 Tim. ii. 23; Tit. iii. 9.  
**Fonned**, *adj.* foolish, 1 Cor. i. 20, 29.  
**Foond**, *p. t.* found, provided for, Deeds xxviii. 7.  
**For**, *prep.* in place of, Philem. 16.  
**For**, *conj.* that, Mt. xix. 4; Gal. iii. 11; because, Heb. ii. 14.  
**Forbede**, *v.* to forbid, Lk. ix. 50; *p. t.*, Mt. iii. 14; *p. p.* forbedun, Lk. ix. 49; Deeds, xvi. 6.  
**Fordoith**, *pr. t.* destroys, undoes, 1 Joh. iv. 3.  
**Forn-ajens**, *prep.* over against, Mk. xv. 39.  
**Forth dales**, *adv.* far advanced in the day, Mk. vi. 35.  
**Forthenkith**, *pr. t.* repents, Lk. xvii. 4; *p. t.* forthouyhte, Mt. xxi. 29.  
**For whi**, because, Mt. viii. 9.  
**Forzaf**, *p. t.* forgave, Mt. xviii. 27; *p. p.* forzounn, Mt. ix. 2; Lk. v. 20.  
**Forzaten**, *p. t. pl.* forgot, Mt. xvi. 5.  
**Forzerd**, *s.* court, hall, Apoc. xi. 2.  
**Foundement**, *s.* foundation, 1 Tim. vi. 19; *pl.* fundamentis, Heb. xi. 10.  
**Foundun**, *p. p.* founded, Mt. vii. 25.  
**Fourme**, *s.* form, 2 Tim. i. 13.  
**Fraudid**, *p. p.* defrauded, Jam. v. 4.  
**Fro**, *prep.* from, Mt. i. 17; v. 18.  
**Frotynge**, *pr. p.* rubbing, Lk. vi. 1.  
**Fruytis**, *s. pl.* fruits, Mt. xxi. 43.  
**Fulille**, *v.* to fill, Mt. xv. 33.  
**Fy**, *interj.* fie, Mt. v. 22.  
**Fyueris**, *s. pl.* fevers, Mk. i. 30; Lk. iv. 38.
- G.**
- Galoun**, *s.* a vessel, pitcher, Mk. xiv. 13.  
**Geldingis**, **geldyngis**, *s. pl.* eunuchs, Mt. xix. 12.  
**Genologie**, *s.* genealogy, Heb. vii. 3; *pl.* genologies, 1 Tim. i. 4.  
**Gessen**, *pr. t. pl.* suppose, Mt. vi. 7.  
**Gile**, *s.* guile, Mt. xxvi. 4; Mk. vii. 22.  
**Gilefalli**, *adv.* deceitfully, Rom. iii. 13.  
**Giloure**, *s.* deceiver, Mt. xxvii. 63.  
**Glade**, *v.* to rejoice, make glad, Joh. v. 35; *p. t.* gladide, Lk. i. 41; *p. p.* gladid, Lk. i. 47.  
**Glosing**, *s.* flattery, 1 Thess. ii. 5.  
**Gnastiden**, *p. t. pl.* gnashed, Deeds iv. 25.  
**Gobet**, *s.* lump, heap, piece, Rom. ix. 21; Gal. v. 9; *pl.* gobetis, Mt. xiv. 20.  
**Gogil ized**, *adj.* squint-eyed, one-eyed, Mt. ix. 46.  
**Goon**, *pr. t. pl.* go, Mt. xi. 5; *p. t.* zede, Mt. xiii. 1; *pl.* zeden, Mt. viii. 32; *imp.* 3 *p. pl.* gon, let them go, Lk. xxi. 21.  
**Gouernaille**, *s.* governance, rudder, Jam. iii. 4; *pl.* gouernails, Deeds xxvii. 40; 1 Cor. xii. 28.  
**Gouernour**, *s.* a steersman, Deeds xxviii. 11; Jam. iii. 4.  
**Gracis**, *s. pl.* thanks, Lk. xxii. 17.  
**Graffid**, *p. p.* engrafted, Rom. xi. 17, 19.  
**Grael**, *s.* sand, Mt. vii. 26.  
**Grees**, *s. pl.* steps, Deeds xxi. 35.  
**Grenneden**, *p. t. pl.* gnashed, Deeds vii. 54.  
**Grentyng**, **grynting**, **gruntyng**, *s.* a grinding, gnashing, Mt. viii. 12; xxii. 13; Lk. xiii. 28.  
**Grete**, *imp. pl.* salute, Mt. x. 12; *p. t.* grette, Lk. i. 40; *pl.* gretten, Mk. ix. 14; *p. p.* gret, Deeds xxi. 19.  
**Groyneden**, *p. t. pl.* murmured, muttered, Mk. xiv. 5.  
**Grutoche**, *v.* to murmur, gnash, Joh. vi. 43; *p. t. pl.* grutohiden, Mt. xx. 11; Lk. xv. 2; Joh. vi. 41; 1 Cor. x. 10.

**Grutchyng**, *s.* a murmuring, Job. vii. 12.  
**Gryn**, *s.* a snare, Rom. xi. 9.  
**Grynting**. See **Grentyng**.

## H.

**Haburloun**, *s.* a breastplate, Eph. vi. 14; 1 Thess. v. 8; *pl.* Apoc. ix. 9.  
**Halewis**, *s. pl.* saints, Apoc. xvi. 6.  
**Halpens**, *s. pl.* halfpence, Lk. xii. 6.  
**Han**, *v.* to have, Mt. v. 46; *pr. t.* 2 *p. pl.* Mt. xiii. 51.  
**Happe**, *s.* chance, 2 Cor. xiii. 5.  
**Hard**, *adv.* hardly, with difficulty, Mk. x. 23. See **Of hard**.  
**Hardynesse**, *s.* boldness, wilfulness, Heb. xi. 27.  
**Harlatrye**, *s.* whoredom, Eph. v. 4.  
**Hauenyden**, *p. t.* 1 *p. pl.* took harbour, Deeds xx. 15.  
**Haunte**, *imp.* practise, use, 1 Tim. iv. 7.  
**Heed**, *s.* the head, Mt. v. 36; *pl.* heedis, Mt. xxvii. 40.  
**Heedlyng**, *adv.* headlong, Mt. viii. 32; Lk. viii. 33.  
**Heelden**, *p. t. pl.* held, Mt. xxviii. 9.  
**Heelthe**, *s.* salvation, Rom. xiii. 11; Heb. i. 14; ii. 3.  
**Heere**, *s.* hair, Mt. v. 36; *pl.* heeris, Mt. iii. 4.  
**Heestis**, *s. pl.* commands, Mk. vii. 7.  
**Hei**, *s.* grass, Mt. vi. 30; **hey**, Lk. xii. 28; **heye**, Mk. vi. 39.  
**Helde**, *v.* to pour, Deeds ii. 17; *p. t.* Mk. xiv. 3; Lk. x. 34.  
**Helle**, *s.* grave, Lk. xvi. 23.  
**Helpe**, *pr. subj. pl.* help, Rom. xvi. 2; *p. t.* helpide, Rom. xvi. 2; Apoc. xii. 16.  
**Hem**, *pron.* them, Mt. ii. 9; iv. 21.  
**Hemself**, *pron.* themselves, Mt. ix. 3.  
**Hennes**, **hennus**, *adv.* hence, Mt. viii. 31; xvii. 19; Phil. iii. 1.  
**Her**, *pron. pass.* their, Mt. i. 21; Deeds iv. 23; *gen.* hern, herne,

their, of them, Mt. v. 3, 10; 2 Tim. iii. 9.  
**Her-to**, *adv.* for this cause, Mk. i. 38.  
**Herbore**, **herborewa**, *s.* lodging, inn, 1 Tim. v. 10; Heb. xiii. 2.  
**Herboreles**, *adj.* homeless, Mt. xxv. 36.  
**Herboriden**, **herberden**, *p. t. pl.* lodged, harboured, Mt. xxv. 35, 43; *p. p.* herborid, 1 Cor. xvi. 19.  
**Herie**, *v.* to praise, Lk. xix. 37; *p. t. pl.* herieden, **heriden**, Rom. i. 25; Deeds, ii. 47; xvi. 25; *pr. p.* heriyng, Lk. ii. 13.  
**Heriyng**, *s.* praise, Heb. xiii. 15; *pl.* heriyngus, Apoc. xix. 5.  
**Heruest-trees**, *s. pl.* fruit-trees, Jude 12.  
**Hethenlich**, *adv.* after the manner of the heathen, Gal. ii. 14.  
**Heuy**, *adj.* troublesome, Lk. xi. 7; xviii. 5; Gal. vi. 17.  
**Heuy**, *adv.* heavily, Mk. x. 14.  
**Heuyed**, *p. p.* made heavy, Mt. xxvi. 43; Mk. xiv. 40.  
**Heye**, *s.* grass, Mt. xiv. 19; Mk. vi. 39.  
**Heyre**, *s.* sackcloth, Mt. xi. 21; Lk. x. 13.  
**Hidils**, **hiddils**, **hiddlis**, *s. pl.* secret places, Mt. vi. 4; Joh. xviii. 20.  
**Hieth**, **hi;eth**, *pr. t.* exalts, honours, Mt. xxiii. 12; 2 Cor. x. 5; *p. p.* hized, Lk. xiv. 11.  
**Hile**, *v.* to cover, Mk. xiv. 65; *pr. t.* hilith, Lk. viii. 16; *pl.* hiliden, Mt. xxv. 36; *p. p.* hilid, Mt. viii. 24.  
**Hiling**, *s.* a covering, tent, Heb. x. 20.  
**Hipis**, *s. pl.* the hips, Joh. xix. 31.  
**Hirdis**, *s. pl.* shepherds, Mt. viii. 33; Lk. viii. 34.  
**Hirtith**, *pr. t.* stumbles, strikes against, Joh. xi. 9.  
**Hirtyng**, *s.* stumbling, Deeds xxiv. 16.  
**Hise**, *poss. pron.* his, Mt. v. 1. &c.

**Hij**, *s.* a high place, height, Mt. ii. 18; Eph. iv. 8.

**Hij**, *adj.* high, Mt. iv. 8; xxi. 9.

**Hijnesse**, *s.* height, top, Heb. xi. 21.

**Hijyngli**, *adv.* hastily, Deeds xvii. 15.

**Homliche**, **homeli**, *adj.* domestic, familiar, meek, Mt. x. 36; Gal. vi. 10.

**Hongide**. *p. t.* hung, Mt. xxvii. 5; *pl.* hangiden, Lk. xxiii. 39.

**Honyoukis**, *s. pl.* honeysuckles(?), Mt. iii. 4; Mk. i. 6.

**Hool**, *adj.* whole, well in health, Mk. v. 34; Joh. v. 6.

**Hoolsum**, *adj.* wholesome, 1 Tim. vi. 3.

**Hoond**, *s.* the hand, Mt. iii. 12; *pl.* hondis, Mt. iv. 6.

**Hoore**, *s.* a whore, 1 Cor. vi. 16; *pl.* hooris, horis, Mt. xxi. 31; Lk. xv. 30.

**Hoosis**, *s. pl.* hose, Deeds xii. 8.

**Hosewyues**, *s. pl.* house-wives, 1 Tim. v. 14.

**Hurliden**, *p. t. pl.* thrust against, threw down, Mt. vii. 27.

**Hurlith**, *pr. t.* hurls, dashes down, Mk. ix. 17; Lk. ix. 39; *p. t.* hurtlide, Lk. ix. 42; *pl.* hurtliden, Deeds xxvii. 41; *p. p.* hurtlid, Lk. vi. 48.

**Hyne**, *s.* a labourer, Joh. x. 12.

**Hyze**, *imp.* hasten, 2 Tim. iv. 8; *p. p.* hijed, 1 Thess. ii. 17; *pr. p.* hijynge, Lk. ii. 16; xix. 6.

## I.

**Idul**, *adj.* vain, void, Jam. ii. 20.

**Iewelich**, *adv.* in the language of Jews, Gal. ii. 14.

**Impugnede**, *p. t.* fought against, opposed, Deeds ix. 21.

**Inobedience**, **inobeishaunce**, *s.* disobedience, Rom. v. 19.

**Inwardnessis**, *s. pl.* entrails, 2 Cor. vi. 12.

**Ioyntours**, **ioynturis**, *s. pl.* junc-

tures, joinings, Deeds xxvii. 40; Heb. iv. 12.

**Ize**, *s.* an eye, Mt. v. 29; vi. 22; Lk. vi. 42; *pl.* izen, Mt. ix. 28; Lk. ii. 30.

## J.

**Jurie**, *s.* religion of the Jews, Gal. i. 14.

## K.

**Kele**, *v.* to cool, Lk. xvi. 24.

**Kepe**, *s.* care, heed, Mk. xiii. 23; Lk. x. 40.

**Kepten**, *p. t. pl.* watched, Mt. xxvii. 36.

**Keuring**, *s.* a covering, 1 Pet. ii. 16.

**Kike**, *v.* to kick, Deeds ix. 15.

**Kinredis**, *s. pl.* tribes, Jam. i. 1.

**Kittide**, *p. t.* cut, rent, Lk. xxii. 50; *pl.* kittiden, Mt. xxi. 8;

Mk. xi. 8; Deeds xxvii. 32; *p. p.* kit, kyt, Mt. iii. 10; vii. 19; Lk. iii. 9.

**Kittingis**, *s. pl.* cuttings, rents, Deeds xxviii. 2.

**Knaue child**, *s.* a male child, Apoc. xii. 5.

**Knouleche**, *s.* acquaintance, Lk. ii. 44.

**Knouleche**, *v.* to confess, acknowledge, Mt. vii. 23; x. 31; Lk. ii.

5; *p. t.* knoulechide, Lk. ii. 38; *pl.* knowlechiden, Mt. iii. 6; Mk. i. 5.

**Knowun**, *p. p.* as *s.* acquaintance, Lk. xxiii. 49.

**Knytohis**, *s. pl.* little bundles, Mt. xiii. 30.

**Knyztis**, *s. pl.* soldiers, Mt. viii. 9.

**Knyzthod**, *s.* warfare, 2 Cor. x. 4; army, host, Deeds vii. 42.

**Kunne**, *v.* to know, 1 Cor. viii. 2; *pr. t.* can, kan, Joh. vii. 15;

1 Cor. viii. 2; 2 *p. pl.* kunnen, Mt. vii. 11; xxvii. 65; Lk. xi.

13; *pr. subj.* kunne, 1 Thess. iv. 4.

**Kunnyng**, *s.* knowledge, Rom. xi. 33; xv. 14.

**Kyn**, *s.* a kind, generation, 1 Pet. ii. 9.

**Kynde**, *s.* kin, kindred, Deeds iv. 6; xvii. 29; nature, Lk. xxii. 18; Rom. xi. 24.

**Kyndli**, *adj.* natural, acceptable, Rom. i. 27; xi. 21; 2 Pet. ii. 12.

**Kyndli**, *adv.* naturally, Jude 10.

**Kyndlyngis**, *s.* offspring, young, Lk. iii. 7.

**Kyt**, *p. p.* cut, Mt. vii. 19. See **Kittide**.

**Kyuere**, *pr. subj.* cover, recover, Apoc. xix. 8; *p. t. pl.* coueriden, Heb. xi. 34; *p. p.* keuered, kevered, kyuerid, Mt. vi. 29; 1 Cor. xi. 6; 2 Cor. iv. 3.

## L.

**Languor**, *s.* disease, sickness, Mt. iv. 23; *pl.* languores, langours, Mt. iv. 24; Lk. iv. 40.

**Lappide**, *p. t.* wrapped, Mt. xxvii. 59.

**Lastingli**, *adv.* constantly, Deeds i. 14.

**Lateful**, *adj.* late, Jam. v. 7.

**Latoun**, *s.* mixed metal, latten, Apoc. i. 15; ii. 18.

**Latun**, *p. p.* let go, 2 Cor. xi. 33.

**Leche**, *leech*, *s.* a physician, Mt. ix. 12; Lk. iv. 23; Col. iv. 14; *pl.* lechis, leechis, Mk. v. 26; Lk. viii. 43.

**Leendis**, *s. pl.* the loins, Mt. iii. 4; Lk. xii. 35; Eph. vi. 14.

**Leenen**, *pr. t.* 2 *p. pl.* to lend, Lk. vi. 34; *imp.* leene, Lk. xi. 5.

**Leep**, *s.* a basket, Deeds ix. 25; *pl.* lepis, Mt. xv. 37; Mk. viii. 8.

**Leese**, *lese*, *v.* to destroy, Mt. x. 28; Lk. iv. 34; Joh. x. 10; *pr. t.* lesith, Mt. x. 39; *p. t.* loste, Lk. xvii. 27.

**Leesing**, *lesyng*, *s.* a lie, falsehood, 2 Thess. ii. 10.

**Leeue**, *v.* to leave, deliver, dismiss,

omit, Mk. xv. 11; *p. t.* lefte, Mk. xv. 15.

**Leggyng**, *pr. p.* laying, Heb. vi. 1. **Leit**, *s.* lightning, Mt. xxiv. 27; *pl.* leitiss, leityngis, Apoc. iv. 5; xvi. 18.

**Leizen**, 2 *p. pl.* laugh, Lk. vi. 25.

**Leizyng**, *s.* laughter, Jam. iv. 9.

**Lener**, *s.* lender, usurer, Lk. vii. 41.

**Lepis**, *s. pl.* baskets. See **Leep**.

**Lerud**, *p. p.* learned, instructed, Rom. ii. 18.

**Lesewis**, *s. pl.* pastures, Joh. x. 9.

**Lesewyng**, *pr. p.* pasturing, Mt. viii. 30; Lk. viii. 32.

**Lesingmongeris**, *s. pl.* liars, 1 Tim. i. 10.

**Letchour**, *s.* a fornicator, 1 Cor. v. 11; *pl.* lechouris, lechours, 1 Cor. v. 9; 1 Tim. i. 9.

**Lette**, *pr. subj.* hinder, Heb. xii. 15; *p. t.* lettide, Gal. v. 7; *p. p.* lettid, Rom. xv. 22.

**Lettyng**, *s.* a hindrance, 1 Cor. vii. 35.

**Leueden**, *p. t. pl.* believed, Deeds ix. 26.

**Leueful**, *leeueful*, *adj.* allowable, lawful, Mt. xii. 2; xiv. 4; Lk. vi. 2; 1 Cor. vi. 12.

**Lew**, *adj.* warm, Apoc. iii. 16.

**Lewid**, *adj.* lay, common, unlearned, Deeds iv. 13.

**Libel**, *s.* a little book, writing, Mt. v. 31.

**Lich**, *lije*, *like*, *adj.* like, Mt. vi. 8; vii. 26; xi. 16; xiii. 24; xx. 1; Lk. iii. 11; vi. 47; x. 37.

**Lioned**, *p. p.* likened, Jam. i. 23.

**Liflode**, *s.* livelihood, Lk. xxi. 4.

**Liggyng**, *s.* lying down, Rom. ix. 10.

**Lijth**, *pr. t.* lies down, Mt. viii. 6; *pr. p.* liggyng, liyng, Mt. viii. 14; ix. 2; Joh. v. 6; xx. 5; *p. p.* leie, Deeds ix. 33.

**Liknesse**, *s.* example, parable, Lk. v. 36; vi. 39; xii. 16.

**Likyngis**, *s. pl.* pleasures, 2 Pet. ii. 13.

- Lippide**, *p. t.* leaped, danced, Deeds iii. 8; xiv. 9.
- Lizter**, *liztere*, *adj. comp.* easier, more easily, Mt. ix. 5; xix. 24; Mk. x. 25; Lk. v. 23.
- Lizti**, *adj.* bright, shining, Lk. xi. 34.
- Liztne**, *v.* to enlighten, to shine, to dawn, 1 Cor. iv. 5; *pr. t.* *lizt-neth*, Lk. viii. 16; *p. t.* *liztne*, 2 Tim. i. 10.
- Liztning**, *s.* illumination, 2 Tim. i. 10.
- Lokung**, *s.* appearance, Mt. xxviii. 3.
- Lombe**, *s.* a lamb, Apoc. v. 6; *pl.* *lambren*, Lk. x. 3.
- Long abidyng**, *s.* patience, long-suffering, Rom. ii. 4; 2 Cor. vi. 6.
- Lordschiping**, *s.* domination, 2 Pet. ii. 10.
- Lowide**, *p. t.* humbled, Phil. ii. 7; *p. p.* *lowid*, Lk. xiv. 11; Phil. iv. 12.
- Lustis**, *s. pl.* pleasures, Lk. viii. 14; 2 Tim. iii. 4.
- Lynage**, *s.* family, tribe, Apoc. v. 5, 9.
- Lynelode**, *s.* livelihood, Mk. xii. 44. See *Lifode*.
- M.**
- Maad**, *p. p.* made, Mt. iv. 3.
- Maddith**, *pr. t.* is mad, Joh. x. 20; *p. t.* 2 *p.* *maddist*, Deeds xii. 15; *p. p.* *maddid*, Deeds viii. 11.
- Magnifien**, *pr. t. pl.* enlarge, Mt. xxiii. 5.
- Maist**, 2 *p.* canst, Mt. viii. 2, &c.
- Maistirful**, *adj.* powerful, authorised, Lk. xii. 58.
- Male ese**, *s.* evil, sickness, Mt. iv. 24.
- Malice**, *s.* evil, Mt. vi. 34.
- fan**, *s.* husband, 1 Cor. vii. 16.
- Tanaasis**, *manassis*, *s. pl.* threatenings, Deeds ix. 1; Eph. vi. 9.
- Manasside**, *p. t.* threatened, Mk. iii. 12.
- Maner**, *s.* measure, moderation, Rom. vii. 13; 2 Cor. i. 8.
- Maners**, *s. pl.* manors, farms, possessions, Deeds xxviii. 7.
- Manquellere**, *s.* a murderer, executioner, Mk. vi. 27; Deeds xxviii. 4; *pl.* *manquelleris*, Apoc. xxi. 8.
- Marchaundise**, *marcaundie*, *s.* merchandise, traffic, Mt. xxii. 5; 2 Pet. ii. 3.
- Margarite**, *s.* a pearl, Mt. xiii. 46; *pl.* *margaritis*, Mt. vii. 6; xiii. 46; Apoc. xviii. 6.
- Mat.** See *Mete*.
- Maundement**, *s.* commandment, Mt. xv. 3; *pl.* *maundementis*, Mt. v. 19.
- Mawmet**, *s.* an idol, Deeds vii. 41; *pl.* *maumettis*, 1 Thess. i. 9; Rom. ii. 23.
- Me**, *s.* men (used impersonally with *ing. verb.*), Mt. v. 15.
- Meddlid**, *p. t.* mixed, Apoc. xviii. 6; *p. p.* Mk. xv. 23; *medlid*, 1 Cor. v. 9.
- Meddlynge**, *s.* mixture, joining, Joh. xix. 39.
- Meede**, *s.* reward, Mt. v. 12.
- Mekith**, *pr. t.* humbleth, Mt. xviii. 4; *p. p.* *mekid*, Mt. xxiii. 12.
- Mesels**, *meseles*, *s. pl.* lepers, Mt. x. 8; Lk. iv. 27; vii. 22.
- Mete**, *s.* a feast, Lk. xiv. 12.
- Meten**, *meeten*, *pr. t.* 2 *p. pl.* measure, Mt. vii. 2; Lk. vii. 38; *p. t.* *mat*, Apoc. xxi. 16; *p. p.* *meten*, *metun*, Mt. vii. 2; Lk. vi. 38.
- Metretis**, *s. pl.* measures, Joh. ii. 6.
- Meynd**. See *Mynge*.
- Meyne**, *s.* household, family, Mt. x. 25; *pl.* *meynes*, Deeds iii. 25.
- Meyneal**, *adj.* homely, Rom. xvi. 5.
- Meyris**, *s. pl.* chief justices, Mt. x. 18.
- Mo**, *adj.* more, Mt. xxi. 36; Lk. xviii. 30.
- Modir**, *s.* mother, Mt. ii. 13.



**Moistith**, *pr. t.* moistens, waters, 1 Cor. iii. 8; *p. t.* moystide, 1 Cor. iii. 6.  
**Monesten**, *pr. t.* 1 *p. pl.* teach, admonish, 2 Cor. vi. 1.  
**Monestyng**, *s.* an admonition, 1 Cor. xiv. 3.  
**Monethe**, *s.* month, Apoc. ix. 15; *pl.* monethis, Apoc. ix. 5, 10; xi. 2.  
**Moot halle**, *s.* hall of assembly, Mt. xxvii. 27; Joh. xviii. 28; Phil. i. 13.  
**More**, *adj. comp.* elder, greater, Mt. xi. 11; Rom. ix. 13.  
**More tre**, *s.* mulberry-tree, Lk. xvii. 6.  
**Morewtid**, *morowtid*, *s.* morning, morrow, Mt. xvi. 3; xxvii. 1.  
**Morter**, *s.* mortar (for walls), Eph. ii. 14.  
**Moote**, *adj.* greatest, Mt. xiii. 32.  
**Mot**, *pr. t.* 1 *p.* must, Lk. xix. 5; 1 Cor. ix. 16; *pl.* moten, Deeds iv. 20.  
**Mote**, *moot*, *s.* mote, particle, Mt. vii. 3; Lk. vi. 41.  
**Mouyt**, *mouyite*, *s.* a moth, Mt. vi. 19; Lk. xii. 33; *pl.* mouytis, Jam. v. 2.  
**Mow**, *mowe*, *v.* to be able, Lk. i. 20; xiii. 24; *pr. t.* Lk. xiv. 29; *pl.* moun, Mt. vi. 24; ix. 15; xvi. 4; Lk. v. 34; 2 Cor. xiii. 8.  
**Mussel**, *s.* a morsel, Joh. xiii. 30.  
**Must**, *s.* new wine, Deeds ii. 13.  
**Myche**, *adj.* much, great, Mt. vi. 7; Joh. xii. 12.  
**Myche**, *adv.* much, Mt. vi. 30.  
**Myche fold**, *adj.* manifold, Eph. iii. 10.  
**Myddil**, *myddis*, *s.* midst, Mt. x. 16; xiii. 25; Lk. xvii. 11.  
**Mylnstoon**, *s.* a mill stone, Mt. xviii. 6.  
**Mynde**, *s.* remembrance, mention, Eph. i. 16.  
**Myned**, *p. p.* dug through, undermined, Lk. xii. 39.

**Mynge**, *imp. pl.* mix, Apoc. xviii. 6; *p. t.* myngide, Lk. xiii. 1; *p. p.* meynd, Mt. xxvii. 34; Heb. iv. 2; Apoc. viii. 7.  
**Mynte**, *s.* mint, Mt. xxxiii. 23.  
**Mynutis**, *s. pl.* mites, small pieces of money, Mk. xii. 42.  
**Myseese**, *myseise*, *s.* want, distress, 2 Cor. viii. 14.  
**Mysturne**, *v.* to pervert, Gal. i. 7.

## N.

**Namely**, *adv.* especially, Mk. vi. 56.  
**Nappiden**, *p. t. pl.* slumbered, Mt. xxv. 5.  
**Narde**, *s.* spikenard, Joh. xii. 3.  
**Narw3**, *adj.* narrow, Mt. vii. 14.  
**Ne**, *adv.* neither, nor, not, Mt. vi. 20; Lk. i. 30.  
**Necessarie**, *adj.* near in kin or friendship, Deeds x. 24.  
**Nede**, *adj.* necessary, Lk. xxiv. 44; neede, Lk. xxii. 7.  
**Nedeliuh**, *adv.* necessarily, 1 Cor. ix. 16.  
**Nedis**, *adv.* necessarily, Deeds iv. 20.  
**Neer**, *comp.* nearer, Heb. vi. 9.  
**Neize**, *v.* to approach, Mt. iii. 2; x. 7; *p. t.* neizede, Mt. viii. 5, 19; *pr. p.* neizynge, Lk. xv. 1.  
**Neomenye**, *s.* feast of new moon, Col. ii. 16.  
**Nere**, *adv.* never, Joh. ix. 21.  
**Netheles**, *adv.* nevertheless, Lk. iii. 31.  
**Nethir**, *adv.* not, Lk. xiii. 11.  
**Nil**, Mat. v. 17. See Nyle.  
**No but**, *conj.* except, unless, Mt. v. 13.  
**Nol**, *s.* the head, the neck, Deeds vii. 51.  
**Noot**, *pr. t.* knows not, 2 Cor. xii. 3; Lk. xxii. 60.  
**Nother**, *adv.* neither, Gal. ii. 3.  
**Nouyt**, *s.* nothing, Gal. vi. 3.  
**Noye**, *v.* to hurt, trouble, Mk. xvi. 18; Apoc. vii. 3; *pr. t. pl.* noyad, Deeds vii. 26; *p. t.* noyeda, Lk. iv. 35.

**Noyous**, *adj.* hurtful, annoying, 2 Thess. iii. 2; 1 Tim. vi. 9.  
**Nozt**, *s.* nothing, Mt. ii. 18.  
**Nurischen**, *pr. t. pl.* nourish, feed, Mt. xxiv. 19; *p. p.* nurschid, Jam. v. 5.  
**Nursche**, *s.* a nurse, 1 Thess. ii. 7.  
**Nyle**, *pr. t. i p.* will not, Mt. xxi. 29; *imp. nil*, nyle, do not (with infin.), Mt. i. 20; v. 17; *pl.* Lk. ii. 10.  
**Ny3, ni3**, *adv.* nigh, nearly, Mt. iv. 11, 17; Lk. vii. 14.

## O.

**O**, one, Mt. v. 18, &c. See **Oo**.  
**Obeye**, *v.* to obey, Lk. xvii. 6; Deeds vii. 39; Rom. i. 5; *pr. t. pl.* obeyen, Mk. i. 27; *p. t.* obelede, Deeds vi. 7.  
**Obeischen**, *pr. t. pl.* obey, Mt. viii. 27; *pr. p.* obeschyng, Rom. i. 30.  
**Occupied**, *p. p.* engaged, Gal. vi. 1.  
**Of**, *adv.* off, Mt. xviii. 8.  
**Of**, *prep.* from, 1 Pet. iv. 19; by, Mt. vii. 15, &c.  
**Offenciou**, *s.* offence, stumbling-block, 2 Cor. vi. 3.  
**Of hard**, *adv.* with difficulty, Mt. xix. 23.  
**Onest**, *oneste*, *adj.* honourable, Deeds xvii. 12; 1 Cor. xii. 24.  
**Onouryng**, *pr. p.* worshipping, Mt. xx. 29.  
**Ony**, any, Mt. xxii. 24.  
**Oo**, oon, one, a, Mt. v. 18, 29; Deeds xviii. 12; 1 Tim. iii. 2.  
**Onli**, only, Mt. v. 47, &c.  
**Oost**, *s.* an army, Deeds xxiii. 27; *pl.* oostis, Apoc. xix. 14.  
**Oyn**, *adj.* known, manifest, Mk. vi. 14.  
**pynyouns**, *s. pl.* rumours, Mk. xiii. 7.  
**stiler**, *s.* innkeeper, Lk. x. 35.  
**strie**, *s.* an inn, Lk. x. 34.  
**ser**, *adv.* further, more than, Mt. x. 37; Mk. vii. 12.

**Ouer** aboundide, *p. t.* greatly abounded, 1 Tim. i. 14.  
**Ouergo**, *pr. subj.* may overreach, 1 Thess. iv. 6.  
**Ouerlelyng**, *s.* overthrow, trouble, Lk. xxi. 25.  
**Ouerthwert**, *adj.* perverse, froward, 2 Tim. iii. 4.  
**Ouer trowyng**, *pr. p.* supposing, suspecting, conscious, 1 Cor. iv. 4.  
**Oure**, ourun, *g. pl.* ours, Mk. xii. 7; Lk. xxiv. 24.  
**Ourneden**, *p. t. pl.* adorned, 1 Pet. iii. 5; *p. p.* ourned, Apoc. xxi. 19.  
**Ournyng**, *s.* an adorning, 1 Pet. iii. 3.  
**Outtakun**, except, Mt. v. 32.  
**Ouyt**, *s.* aught, anything, Lk. ix. 36; Gal. vi. 3.  
**Owe**, *pr. t. i p.* ought, Mt. iii. 14; 3 *p.* owith, Lk. v. 38; Joh. xix. 7; 1 Joh. ii. 6; *pl.* owen, Deeds xxi. 21; *p. t.* ouyte, Mt. xviii. 24; auyt, Lk. vii. 41; *pl.* ouyten, Lk. xvii. 10.  
**Oxis**, *s. pl.* oxen, Lk. xvii. 7.  
**Oynement**, *s.* ointment, Mt. xxvi. 7; *pl.* oynementis, Mk. xvi. 1.

## P.

**Paas**, *s.* a step, pace, Deeds vii. 5; *pl.* pacis, Mt. v. 41.  
**Paied**, *p. p.* contented, satisfied, 1 Tim. vi. 8. See **Apayed**.  
**Palesy**, *s.* palsy, Mt. iv. 24.  
**Parablis**, *s. pl.* parables, Mk. xii. 1.  
**Parchemyn**, *s.* parchment, 2 Joh. 12.  
**Pard**, *s.* a leopard, Apoc. xiii. 2.  
**Parfit**, *perfit*, *adj.* perfect, Mt. v. 48; Lk. i. 17; *comp.* perfitere, Heb. ix. 11.  
**Parfitli**, *adv.* perfectly, Lk. i. 45.  
**Partener**, *s.* a partner, 1 Cor. ix. 23; *pl.* parceneris, parteneris, partyneris, 1 Cor. ix. 12, 13; Apoc. xviii. 4.  
**Parti**, *s.* a part, Rom. xv. 15; *pl.* parties, Mt. ii. 23.

- Partinge**, *s.* a participation, division, 2 Cor. vi. 14.
- Partyde**, *p. t.* departed, Mk. i. 42; *pl.* partiden, divided, Mt. xxvii. 35.
- Pask, paske**, *s.* passover, Mt. xxvi. 17; Lk. ii. 41.
- Passioun**, *s.* suffering, disease, Heb. ii. 9; *pl.* passiouns, Heb. x. 32.
- Passyngli**, *adv.* surpassingly, Gal. i. 13.
- Patche**, *s.* a patch, Mk. ii. 21.
- Pawme**, *s.* palm of the hand, Mt. xxvi. 67.
- Peirement**, *s.* damage, detriment, 2 Cor. vii. 9; Phil. iii. 8.
- Peiryng**, *s.* damage, destruction, Mt. xvi. 26; Lk. ix. 25.
- Penaunce**, *s.* repentance, Mt. iii. 2.
- Pens, pans**, *s. pl.* pennies, pence, Mt. xxvi. 15; Mk. vi. 37; Lk. vii. 41.
- Peraunture**, *adv.* perhaps, Mt. v. 25.
- Perse**, *v.* to pierce, penetrate, Heb. iv. 12; *pr. t. pl.* persen, 2 Tim. iii. 6; *p. t.* perside, Heb. iv. 14.
- Perteneth**, *pr. t.* pertains, belongs; that perteneth now, as for the present, Deeds xxiv. 25.
- Pesiblenesse, pesibilnesse**, *s.* a calm, calmness, Mt. viii. 26; Mk. iv. 39.
- Pesibilte**, *s.* a peace, calm, Lk. viii. 24.
- Peyne**, *s.* punishment, Mt. xi. 22.
- Peyned**, *p. p.* punished, Deeds xxii. 5.
- Pilere**, *s.* a pillar, 1 Tim. iii. 15; *pl.* pileris, Gal. ii. 9.
- Pistle**, *s.* epistle, Deeds xxiii. 33; *pl.* pistlis, Deeds xxii. 5.
- Pite, pitee**, *s.* piety, mercy, 1 Tim. ii. 2; Jude 18; *pl.* pitees, 2 Pet. iii. 11.
- Pisten**, *p. t. pl.* fixed, pierced, Joh. xix. 37; *pr. p.* pitchinge, Col. ii. 14.
- Plage**, *s.* plague, Apoc. xi. 6; *pl.* plagis, Apoc. ix. 18.
- Ple**, *s.* plea, debate, Heb. vi. 16.
- Plenteouse**, *adj.* plenteous, Mt. v. 12.
- Plenteouslier**, *adv. comp.* more plenteously, Heb. vi. 19.
- Plesynge**, *pr. p.* pleasing, Mt. xi. 26.
- Pleynt, playnt**, *s.* complaint, quarrel, Lk. i. 6; Phil. ii. 15; *pl.* pleyntis, Jude 16.
- Pollid**, *p. p.* cropped, clipped, 1 Cor. xi. 5.
- Possessouris**, *s. pl.* possessors, Deeds iv. 34.
- Potestat**, *s.* power, Gal. i. 21; *pl.* potestatis, potentates, Lk. xii. 11.
- Poudir**, *s.* dust, Lk. ix. 5; x. 11; **powdir**, Mk. vi. 11; **poudre**, Apoc. xviii. 19.
- Pouert**, *s.* poverty, 2 Cor. viii. 2; Apoc. ii. 9.
- Poyntil**, *s.* a style to write with, Lk. i. 63.
- Preciousere**, *adj. comp.* more precious, Deeds xx. 24.
- Preie**, *imp. pl.* pray, Mk. xiv. 38.
- Preiseden**, *p. t. pl.* valued, Mt. xxvii. 9; *p. p.* preysid, Mt. xxvii. 9.
- Prepucie**, *s.* foreskin, Rom. ii. 25.
- Presour, pressour**, *s.* a wine press, Mt. xxi. 33; Apoc. xix. 15.
- Preus**, *v.* to prove, Lk. xii. 56; *pr. t. I p. pl.* preuen, Lk. xii. 56.
- Primacie**, *s.* first dignity, 3 Joh. 9.
- Principatus**, *s. pl.* power of the prince, Rom. viii. 38.
- Prinshod, prynshode**, *s.* supremacy, princely dignity, Mk. i. 42; Jude 6.
- Priuyte**, *adj.* secret, Joh. vii. 10.
- Priuytees**, *s. pl.* mysteries, Mt. xiii. 11.
- Procuratoure**, *s.* a steward, Mt. xx. 8.
- Profitide**, *p. t.* grew, Lk. ii. 52.
- Profreden**, *p. t. pl.* offered, Lk. xiii. 36.

- Propiciatorie**, *s.* mercy-seat, Heb. ix. 5.
- Prynte**, *s.* an impress, Mt. xxii. 19.
- Pryued**, *p. p.* deprived, 1 Tim. vi. 5.
- Purgacioun**, *s.* a purifying, Lk. ii. 22.
- Purge**, *v.* to purify, clear, cleanse, Lk. iii. 17.
- Purpur**, purple, Mk. xv. 17; Lk. xvi. 19.
- Purpuresse**, *s.* a maker of purple, Deeds xvi. 14.
- Puruey**, *imp. pl.* provide ye, 1 Pet. v. 2.
- Purueysaunce**, *s.* provision, way of escape, 1 Cor. x. 13.
- Putte**, *v.* to put, set, thrust, Mk. v. 10; *p. t.* puttide, Mt. xiii. 24; xiv. 3; Mk. i. 12; *pl.* puttiden, Lk. i. 66; Deeds xix. 33; *putten to*, added, (hence) assented, Deeds xxiv. 9.
- Q.**
- Quakyng**, *s.* a trembling, dread, Mk. xvi. 8.
- Queerne**, *s.* a mill, Mt. xxiv. 41.
- Quik**, *quyk*, *adj.* living, alive, Joh. iv. 11.
- Quykene**, *v.* to make alive, to revive, Lk. xvii. 33.
- Quyte**, *v.* to requite, to pay, Mt. xviii. 29.
- R.**
- Radden**, *redden*, *p. t. pl.* read, Mk. ii. 25; Joh. xix. 20; *p. p.* red, Mt. xix. 4; 2 Cor. i. 13.
- Rap**. See **Repen**.
- Raueynouris**, *s. pl.* robbers, Lk. xviii. 11.
- Raueyn**, *s.* rapine, robbery, Mt. vii. 15.
- Recounselide**, *p. t.* reconciled, 2 Cor. v. 18; *p. p.* recounselid, Mt. v. 24; *pr. p.* recounselynge, 2 Cor. v. 19.
- Recounselyng**, *s.* reconciliation, 2 Cor. v. 18, 19.
- Red**. See **Radden**.
- Redi**, *adj.* ready, Apoc. xvi. 12.
- Refreynith**, *pr. t.* bridles, Jam. i. 26.
- Rehed**, *s.* a reed, rush, Mt. xxvii. 30; Apoc. xxi. 15.
- Rekene**, *rekyn*, *v.* to reckon, Mt. xviii. 24.
- Relifes**, *relifs*, *s. pl.* that which remains over, fragments, Mt. xiv. 20; xv. 37; Mk. viii. 8; Joh. vi. 12; Rom. ix. 27.
- Renewlid**, *p. p.* renewed, Eph. iv. 23.
- Rennen**, *pr. t. pl.* run, 1 Cor. ix. 24.
- Repen**, *pr. t. pl.* reap, Mt. vi. 26; *p. t.* rap, Apoc. xiv. 16; *p. p.* ropun, Apoc. xiv. 15.
- Repreef**, *s.* reproof, Lk. i. 25; Deeds xix. 27.
- Repreuable**, *adj.* reprovably, 2 Cor. xiii. 6.
- Repromysioun**, *s.* promise, Heb. xi. 39; *pl.* repromysiouns, Heb. xi. 33.
- Rettid**, *p. p.* reckoned, Gal. iii. 6; *pr. p.* rettynge, 2 Cor. v. 19. See **Arette**.
- Reuthe**, *s.* pity, Mt. ix. 36; Lk. vii. 13.
- Rewe**, *s.* row, order; *bi rewe*, in order, Deeds xviii. 23.
- Rewe**, *v.* to repent, be sorry for, Heb. vii. 21; *pr. t.* rewith, 2 Cor. vii. 8; *p. t.* rewide, 2 Cor. vii. 8.
- Rewme**, *s.* a kingdom, Mt. v. 19; *pl.* rewmes, Mt. iv. 8; Lk. iv. 5.
- Richessis**, *ritchessis*, *ritchessis*, *ritchessis*, *s.* riches, Mt. vi. 24; Mk. x. 23; Lk. xvi. 9; Rom. ix. 23.
- Ridile**, *v.* to sift, Lk. xxii. 31.
- Ri3t**, *adj.* rightful, Lk. iii. 4.
- Ri3tful**, *adj.* just, right, straight, Mt. i. 19; Lk. xviii. 9.
- Ri3tfulnesse**, *s.* righteousness, Mt. iii. 15.

**Riġtwisnesse**, *s.* righteousness, Mt. vi. 1; Lk. i. 75.  
**Rodi**, *adj.* ruddy, Mt. xvi. 2.  
**Roofes**, *s. pl.* roofs, Lk. xii. 3.  
**Roos**, *p. t.* rose, Mt. i. 24; *pl.* risen, *rysen*, Mt. xxv. 7; Deeds vi. 9.  
**Ropun**. See **Repen**.  
**Russchiden**, *p. t. pl.* rushed, Mt. vii. 25.  
**Ryueling**, *s.* wrinkle, Eph. v. 27.

## S.

**Saaf**, *adj.* safe, whole, Mt. i. 21; Mk. v. 34.  
**Sabat**, *sabot*, *s.* sabbath, Mt. xii. 1; Lk. vi. 1; *pl.* *sabatis*, *sabotis*, Mt. xii. 2; Lk. iv. 31.  
**Sachel**, *s.* wallet, Lk. x. 4; *pl.* *sachels*, Lk. xii. 33.  
**Sacrament**, *s.* mystery, hidden thing, 1 Tim. iii. 16.  
**Sacrilegie**, *s.* sacrilege, Rom. ii. 22.  
**Sad**, *adj.* heavy, firm, solid, Lk. vi. 48; 2 Cor. i. 7; Heb. ii. 2; v. 12; *comp.* *saddere*, 2 Pet. i. 19.  
**Sadnesse**, *s.* solidity, firmness, Col. ii. 5; Heb. vi. 17; 2 Pet. iii. 17.  
**Sandalies**, *s. pl.* sandals, Mk. vi. 9.  
**Saten**, *p. t. pl.* sat, Mt. xiv. 9.  
**Sauere**, *v.* to know, perceive, understand, Rom. xii. 3; *pl.* *sauer-en*, Phil. iii. 19.  
**Saumpler**, *s.* pattern, example, Heb. viii. 5; *pl.* *saumpleris*, Heb. ix. 23.  
**Saye**, *p. t. pl.* saw, Mt. iv. 16; *p. p.* *say*, *seen*, Mt. ix. 33. See **Se**.  
**Scapen**, *pr. t. pl.* escape, 2 Pet. ii. 18.  
**Scarseli**, *adv.* sparingly, 2 Cor. ix. 6.  
**Schal**, *pr. t.* shall, Mt. i. 23, &c.; *pl.* *schulen*, Mt. v. 4, &c.  
**Schamefastnesse**, *s.* modesty, 1 Tim. ii. 9.  
**Schamyde**, *p. t.* was ashamed, 2 Tim. i. 16.

**Schapide**, *p. t.* formed, created, Heb. xi. 7.  
**Schenschip**, *schenschipe*, *s.* disgrace, reproof, Lk. vi. 22; Rom. i. 26.  
**Schippiden**, *p. t. pl.* took ship sailed, Deeds xx. 13.  
**Schitte**, *p. t.* shut, Lk. iii. 20; *p. p.* *schit*, *schet*, Mt. vi. 6; Lk. xi. 7; Joh. xx. 19; Deeds v. 23.  
**Schod**, *p. p.* shod, Mk. vi. 9.  
**Schoggid**, *p. p.* tossed, Mt. xiv. 24.  
**Schone**, *schoon*, *shoon*, *s. pl.* shoes, Mt. iii. 11; x. 10; Lk. iii. 16; xxii. 35.  
**Schrewid**, *p. p.* depraved, Lk. iii. 5; perverse, Deeds xx. 30.  
**Schulen**, *pr. t. pl.* shall, Mt. v. 4, vi. 5, 9.  
**Schulde**, should, Mt. xix. 13, &c.  
**Schynyngli**, *adv.* splendidly, Lk. xvi. 19.  
**Selattis**, *s. pl.* slates, tiles, Lk. v. 19.  
**Solaundre**, *pr. subj.* offend, Mk. ix. 42, 44; *p. p.* *solaundrid*, Mk. iv. 17.  
**Scrippe**, *s.* wallet, bag, Mt. x. 10; Lk. xxii. 35, 36.  
**Se**, *imp. pl.* see, Mt. xxviii. 6; Mk. vi. 38; *p. t.* *say*, *saie*, *saye*, *saiz*, *saw*, *siġ*, Mt. iii. 16; iv. 16; ix. 23, 36; Lk. ii. 26; v. 2; Deeds vii. 24; *pl.* *saien*, *sayn*, *seien*, *seen*, *seizen*, *sien*, *siġen*, *syen*, Mt. ii. 9; ix. 11; xxv. 37; Mk. ii. 12; ix. 37; Lk. viii. 34; xviii. 15; xxiv. 23; Joh. i. 39; vi. 19; Heb. xi. 23; *p. p.* *siġ*, *say*, *seyen*, Mt. ii. 2; ix. 33, 36.  
**Seducioun**, *s.* sedition, strife, Mk. xv. 7.  
**Sege**, *s.* seat, Mt. xxv. 31.  
**Seide**, *p. t.* said, Mt. ix. 28; *pr. t. pl.* *seien*, Mk. viii. 28.  
**Selle**, *imp. pl.* sell, Lk. xii. 33; *p. t.* *selde*, *seelde*, Mt. xiii. 46; Heb. xii. 16; *pl.* *seelden*, Lk. xvii. 28; *p. p.* *seeld*, *seid*, Mt. x. 29; Rom. vii. 14.

- Semblaunt**, *s.* features, Lk. xxiv. 5.  
**Sendel**, *s.* linen, cloth, Mt. xxvii. 59.  
**Seneuey**, *s.* seneueye, seneuef, *s.* mustard, Mt. xiii. 31; xvii. 19; Lk. xiii. 19; xvii. 6.  
**Seruage**, *s.* service, servitude, Deeds vii. 6; Rom. viii. 15.  
**Seten**, *p. t. pl.* sat down, Mt. xxvii. 36.  
**Settide**, *p. t.* put, Mt. iv. 5; *pl.* settiden, Joh. viii. 3.  
**Sewe**, *p. t.* sowed, Mt. xiii. 24; *p. p.* sowun, Mt. xiii. 27.  
**Shipbreche**, *s.* shipwreck, 2 Cor. xi. 25.  
**Siche**, *such*, Mt. xviii. 5.  
**Sidir**, *s.* cider, Lk. i. 15.  
**Sien**. See **Se**.  
**Sijk**, *sijke*, *adj.* sick, weak, Mt. xxv. 39; 1 Cor. viii. 9, 10.  
**Sikir**, *adj.* secure, certain, Mt. xxviii. 14; Heb. vi. 19.  
**Sikirnesse**, *s.* security, 1 Thess. v. 3.  
**Silf**, *self*, Mt. xii. 45.  
**Simylacris**, *s. pl.* images, idols, Apoc. ix. 20.  
**Singne**, *s.* sign, Deeds xxviii. 11.  
**Sistris**, *s. pl.* sisters, Mk. x. 29.  
**Sithen**, *adv.* since, Lk. xiii. 7.  
**Sithis**, *s. pl.* times, turns, Mt. xviii. 22; Lk. xvii. 4; Apoc. ix. 16.  
**Sizen**. See **Se**.  
**Skile**, *s.* reason, Rom. iii. 9.  
**Skippide**, *p. t.* leaped, Mk. x. 50; *pl.* skipten, Deeds xiv. 13.  
**Slake**, *imp.* slacken, let down, Lk. v. 4; *p. t. pl.* slakiden, Deeds xxvii. 40.  
**Slee**, *v.* to 'slay, Mt. v. 21; *p. t.* slewe, slowe, Mt. ii. 16; Lk. xv. 27; *pl.* slowen, Mt. xxiii. 31.  
**Sliz**, *adj.* cunning, wise, Mt. x. 16.  
**Smyten**, *p. t. pl.* struck, Mt. xxvi. 67; Lk. xxiii. 48.  
**Soler**, *s.* an upper room, Deeds i. 13; ix. 37.  
**Somened**, *p. p.* summoned, Deeds xxiv. 2.  
**Sopun**. See **Soupe**.  
**Sorewyngis**, *s. pl.* sorrows, sorrowings, Rom. viii. 26.  
**Sort**, *sorte*, *s.* lot, part, division, Lk. i. 5; Eph. i. 11.  
**Sothe**, *adj.* true, Joh. x. 42.  
**Sothefast**, *adj.* true, Mt. xxii. 16; Joh. iii. 33; Apoc. xix. 11.  
**Sothefastnesse**, *s.* truth, Eph. vi. 14.  
**Sotheli**, *adv.* truly, Mk. iii. 6.  
**Souereyns**, *s. pl.* persons set over others, Heb. xiii. 7, 24.  
**Soukyng**, *pr. p.* sucking, Mt. xxi. 16.  
**Soukyngs fere**, *s.* foster-brother, Deeds xiii. 1.  
**Soupe**, *v.* to swallow, sup up, Apoc. iii. 20; *p. t.* soop, Apoc. xii. 16; *pl.* soupeden, Mt. xxvi. 26; *p. p.* sopun, 1 Cor. xv. 54.  
**Sour douz**, *s.* sourdow, sourdowz, *s.* leaven, Mt. xiii. 33; 1 Cor. v. 6, 8.  
**Sowde**, *s.* wages, 2 Cor. xi. 8; *pl.* sowdis, Lk. iii. 14.  
**Sowdid**, *p. p.* strengthened, Deeds iii. 7.  
**Sown**, *s.* sound, Lk. xxi. 25.  
**Sowrid**, *p. p.* made sour, Mt. xiii. 33.  
**Sowun**. See **Sewe**.  
**Spedeful**, *adj.* expedient, profitable, 1 Cor. vi. 12.  
**Spedith**, *pr. t.* is expedient, profits, Mt. xix. 10.  
**Spendid**, *p. p.* expended, Mk. v. 26.  
**Spensis**, *s. pl.* costs, expenses, Lk. xiv. 28.  
**Spete**, *spette*, *spetide*, *p. t.* spit, Mk. vii. 33; viii. 23; Joh. ix. 6; *pl.* speten, Mt. xxvi. 67.  
**Spice**, *s.* kind, species, 1 Thess. v. 22.  
**Sposallis**, *s. pl.* weddings, Mk. ii. 19.  
**Spotil**, *s.* spittle, Joh. ix. 6.  
**Spouse**, *s.* bridegroom, Joh. ii. 9; iii. 29.

- Spouse brekers, *s.* adulterer, Mt. xii. 39.
- Spousid, *p. p.* espoused, Mt. i. 18.
- Spreng, *imp. pl.* sprinkle, Mt. x. 14; *p. p.* spreined, spreynd, spreynt, Heb. ix. 13; x. 22; Apoc. xix. 13; *pr. p.* sprengyng, sprenging, I Cor. v. 7; Heb. xii. 24.
- Spreng, *pr. subj.* arise, 2 Pet. i. 19.
- Springyng, *s.* an aspersion, I Pet. i. 2.
- Spuyle, *v.* to spoil, Mt. xii. 29.
- Staat, *s.* existence, Heb. ix. 8.
- Stable, *adj.* steadfast, Mt. xxiv. 13; Col. i. 23.
- Stable, *v.* to establish, Heb. xiii. 9.
- Stabli, *adv.* steadfastly, Deeds ii. 42.
- Stablischen, *pr. t. I p. pl.* establish, Rom. iii. 31; *p. p.* stablischid, Lk. xvi. 26.
- Stal, *p. t.* stole, Eph. iv. 28; *imp.* stele, Eph. iv. 28.
- Stater, *s.* a piece of money, Mt. xvii. 26.
- Sterre, *s.* a star, Mt. ii. 2; *pl.* sterris, Mt. xxiv. 29.
- Stide, *s.* place, Deeds xiii. 35.
- Stie, *pr. t. I p.* go, go up, Joh. xx. 17; *pr. t.* stieeth, Joh. x. 1; Apoc. xix. 3; *p. t.* stijede, Lk. xix. 4; *p. p.* stied, Joh. xx. 17.
- Stiring, *s.* a stirring, commotion, Mt. viii. 24.
- Stonde, *imp. pl.* stand, Deeds v. 20; *pr. t.* stondith, Joh. iii. 29.
- Stony, *adj.* stony; 'the stony sea' = the Adriatic sea, Deeds xxvii. 27.
- Stonyng, stonyng, *s.* astonishment, Mk. v. 42; Deeds iii. 10.
- Stoole, *s.* a robe, mantle, Lk. xv. 22; Apoc. xv. 6; *pl.* stolis, Mk. xii. 38; Lk. xx. 46.
- Stranglith, *pr. t.* strangles, Mk. iv. 19.
- Stretche, *imp.* stretch, Mt. xii. 13; *p. t.* strauzte, streizte, Mt. xii. 13; Rom. x. 21; *pl.* streizten, Lk. xxii. 53.
- Strewiden, *p. t. pl.* laid along, spread, Mt. xxi. 8.
- Streynede, *p. t.* drew tight, bound, fixed, Deeds xvi. 24.
- Sturyng, *pr. p.* stirring, I Cor. ii. 4.
- Sudarie, *s.* sweating-cloth, napkin, Lk. xix. 20; Joh. xi. 44; xx. 7; *pl.* sudaries, Deeds xix. 12.
- Sue, *v.* to follow, Mt. viii. 19; *pr. t. pl.* suen, Joh. x. 4; *imp.* sue, Mt. viii. 22; xvi. 24; *p. t.* suede, swede, Mt. viii. 1; xxvi. 58; Mk. iii. 7; *pl.* sueden, suweden, Mt. iv. 20; viii. 10; ix. 19; Mk. i. 20; Lk. v. 11; *pr. p.* suyng, Lk. vii. 9; xx. 30.
- Suere, *s.* a follower, Tit. ii. 14; *pl.* sueris, Heb. vi. 12.
- Sugetide, *p. t.* subjected, Heb. ii. 5; *p. p.* suget, Lk. ii. 51; I Cor. xv. 27.
- Sum, *adj.* a certain, Mt. xxvi. 18.
- Summen, *adj.* some, I Cor. viii. 7.
- Suteli, *adv.* subtly, I Cor. ii. 4.
- Swagiden, *p. t. pl.* assuaged, Deeds xiv. 17.
- Swaliden, *p. t. pl.* dried up, withered, Mt. xiii. 6; Apoc. xvi. 9.
- Sweuenes, *s. pl.* dreams, visions, Deeds ii. 17.
- Swithe, *adv.* speedily, Joh. xiii. 27.
- Swot, *s.* sweat, Lk. xxii. 44.
- Swymmed, *p. p.* swimmied, swum, Deeds xxvii. 42.
- Symfonye, *s.* a musical instrument, Lk. xv. 25.

## T.

- Take, *v.* to deliver, give, Mt. xxvi. 46; *pr. subj.* Mt. v. 25; *p. t.* took, Mt. xviii. 34; xxvii. 26; *p. p.* takun, Mt. xxv. 20; Mk. xv. 10.
- Takun, *s.* token, 2 Tim. i. 14.
- Taris, *s. pl.* tares, Mt. xiii. 25.
- Telde, *p. t.* told, Deeds ix. 27; *pl.* telden, Lk. xxiv. 9; *p. p.* teld out, uttered, I Pet. i. 8.
- Tendith, *pr. t.* kindles, lights, Lk. xi. 33; teendith, Mt. v. 15.

- Tent**, *s.* attention, heed, 1 Cor. vii. 5; 1 Tim. iv. 16.
- Termes**, *s. pl.* ends, limits, Deeds xvii. 26.
- Termyneth**, *pr. t.* determines, limits, Heb. iv. 7.
- Terre**, *v.* to provoke, Eph. vi. 4.
- Tetis**, *s. pl.* teats, Apoc. i. 13.
- Thanne**, then, Mt. vii. 23, &c.
- Thennus**, *adv.* thence, Mt. ix. 27.
- Ther**, there, Mt. iv. 25, &c.
- Therf**, *adj.* unleavened, 1 Cor. v. 9.
- Therf loques**, *s.* unleavened bread, Mt. xxvi. 17; Lk. xxii. 1.
- Thewis**, *s. pl.* manners, qualities, 1 Cor. xv. 33.
- Thilk**, *dem. pron.* that, Lk. ii. 38; thilke, Mt. x. 15.
- Tho**, *dem. pron. pl.* those, Mt. iii. 1; xiii. 17; Lk. i. 39.
- Thorou**, *prep.* through, Mt. ix. 31; Lk. iv. 14.
- Thretenede**, *p. t.* threatened, Mt. ix. 30; Mk. i. 25, 43; *pl.* threteneden, Mk. x. 13.
- Thretyngis**, *s. pl.* threatenings, threats, Deeds iv. 29.
- Thristen**, *pr. t. pl.* thirst, Mt. v. 6; *p. t.* thristide, Mt. xxv. 35.
- Thristen**, *pr. t. pl.* thrust, squeeze, Lk. viii. 45; *p. t.* thruste, Mk. v. 24.
- Thrungun**, *p. p.* thronged, Lk. viii. 42.
- Thwong**, *s.* thong, Joh. i. 27.
- Tilier**, *s.* a tiller, dresser (of a vineyard), Lk. xiii. 7; *pl.* tilieris, husbandmen, Lk. xx. 9.
- To**, *conj.* until, Gal. iii. 19.
- To-braidide**, *p. t.* tore, bruised, Lk. ix. 42; *pr. p.* debreidyng, **to-breidyng**, Mk. i. 26; ix. 25.
- To-brast**, *p. t.* broke in pieces, burst in sunder, Deeds i. 18.
- To-breke**, *v.* to break in pieces, tear in pieces, Lk. xx. 18; *p. p.* **to-broke**, Mt. ix. 17. See **Al to-breke**.
- To-brisid**, *p. p.* broken to pieces, Lk. xx. 18. See to **Al tobrise**.
- To-drawith**, *pr. t.* pulleth in pieces, Lk. ix. 39; *p. p.* **to-drawun**, Deeds xxiii. 10. See **Al to-drawynge**.
- Tofor**, tofore, *prep.* before, Mt. vi. 2; Lk. i. 8; Rom. i. 2.
- Tolbothe**, *s.* a place to receive toll, Mt. ix. 9; Lk. v. 27.
- Toon**, *adj.* one, Mt. vi. 24. [The **toon** = **thet oon**, that one, the one.]
- To-rente**, *p. t.* tore in pieces, Mt. xxvi. 65; *p. p.* **to-rent**, Mt. xxvii. 51.
- Tother**, tothir, *adj.* other, Mt. v. 39; vi. 24. [The **tothir** = **thet othir**, that other, the other.]
- Toun**, *s.* a farm, Lk. xiv. 18.
- Trael**, *s.* labour, toil, 1 Cor. xv. 58; *pl.* **trauels**, 2 Cor. vi. 5.
- Trauelen**, **trauelen**, *pr. t. pl.* labour, toil, oppress, trouble, Mt. vi. 28; xi. 28; Lk. xii. 27; *p. t. pl.* **traueliden**, Lk. v. 5; *p. p.* **trauelid**, Mt. ix. 36; Lk. vi. 18; Joh. iv. 38.
- Tre**, tree, *s.* wood, 2 Tim. ii. 20; Apoc. ix. 20.
- Treden**, *p. t. pl.* trod, Lk. xii. 1.
- Trembynge**, *pr. p.* fearing, dreading, trembling, Deeds vii. 32.
- Trete**, *pr. subj. pl.* handle, entertain, treat, Col. ii. 21; *p. t. pl.* **2 p. tretiden**, Mk. ix. 32.
- Tre tymus**, *s.* (Lat. *thyina*,) thya trees, Apoc. xviii. 12.
- Trist**, *s.* trust, Mt. ix. 2.
- Tristenyng**, **tristyng**, *s.* a trust, 2 Cor. i. 15; Eph. iii. 12.
- Tristili**, *adv.* boldly, confidently, Deeds ix. 28; Col. ii. 15.
- Tristist**, *pr. t. 2 p.* trustest, Rom. ii. 19; *p. t.* **tristide**, Lk. xi. 22; *pl.* **tristiden**, Lk. xviii. 9; *pr. p.* **tristinge**, **tristynge**, Phil. i. 14; Philem. 21.
- Trobliden**, *p. t. pl.* troubled, Deeds xv. 24; *p. p.* **trublid**, Mt. ii. 3.
- Trone**, *s.* throne, Apoc. xix. 4.
- Trowe**, *v.* to believe, suppose, Mt. xxiv. 26.
- Trumpe**, *v.* to sound with a trump,



- Apoc. viii. 6; *p. t.* trumpide, Apoc. viii. 7, 8.
- Turturis**, *s. pl.* turtle doves, Lk. ii. 24.
- Twei**, *twey*, *tweyne*, *adj.* two, Mt. iv. 18, 21; viii. 28; Lk. ii. 24.
- Tweyne-eggid**, *adj.* two-edged, Heb. iv. 12.
- Tymeiful**, *adj.* seasonable, early, Jam. v. 7.
- Tynkyng**, *pr. p.* tinkling, 1 Cor. xiii. 1.
- Tyrauntis**, *s. pl.* tyrants, 1 Pet. ii. 18.
- V.
- Vanyschiden**, *p. t. pl.* became vain, Rom. i. 21.
- Vath**, *interj.* oh! fie! Mt. xxvii. 40.
- Venge**, *v.* to avenge, 2 Cor. x. 6; *imp.* Lk. xviii. 3; *p. t.* vengide, Apoc. xix. 2.
- Veniaunce**, *s.* vengeance, Lk. xviii. 7; xxi. 22; *pl.* veniauncis, Apoc. xv. 1.
- Vertu**, *s.* power, Mt. xxii. 29; ability, Mt. xxv. 15; *pl.* vertues, powers, miracles, Mt. xi. 20; xxiv. 30; Lk. xxi. 26.
- Very**, *adj.* true, Joh. i. 9.
- Vitallid**, *p. p.* supplied with provisions, Deeds xii. 20.
- Vnbileue**, *s.* disbelief, unbelief, Mk. ix. 23; xvi. 14.
- Vnbileueful**, *adj.* unbelieving, incredible, Joh. xx. 27; 1 Pet. iii. 20.
- Vnceli**, *adj.* unhappy, Rom. vii. 24.
- Vnchargid**, *p. p.* unladen, Deeds xxi. 3.
- Vncorruptioun**, *s.* incorruption, 1 Pet. iii. 4.
- Vndampned**, *p. p.* uncondemned, Deeds xvi. 37.
- Vndeedli**, *adj.* immortal, 1 Tim. i. 17.
- Vndeadlynesse**, *s.* immortality, 1 Cor. xv. 53; 1 Tim. vi. 16.
- Vndefoulid**, *p. p.* undefiled, Heb. vii. 26; 1 Pet. i. 19; 2 Pet. iii. 14; Jam. i. 27.
- Vndirnommen**, *p. p.* reproved, blamed, Gal. ii. 11.
- Vndirputtiden**, *p. t. pl.* set low, subjected, put under, Rom. xvi. 4.
- Vndirseiliden**, *p. t. pl.* sailed near, Deeds xxvii. 4.
- Vndirstondith**, *pr. t.* understands, Mt. xiii. 19; *p. t. pl.* vndirstoden, Rom. i. 32.
- Vndo**, *v.* to solve, unbind, destroy, Mt. v. 17; Mk. xiv. 58; *imp.* Joh. ii. 19.
- Vndurcrieden**, *p. t. pl.* called out, cried out, Lk. xxiii. 21.
- Vndurdofuun**, *p. p.* dug under, Rom. xi. 3.
- Vndurfonge**, *pr. t. pl.* 1 *p.* receive, take, Gal. iii. 14; *p. p.* Gal. iii. 2; vndurfongun, Gal. i. 9.
- Vndurmaistir**, *s.* schoolmaster, Gal. iii. 25; *pl.* vndur maistris, 1 Cor. iv. 15.
- Vnfruytouse**, *adj.* unfruitful, Eph. v. 11.
- Vnhileden**, *p. t. pl.* uncovered, Mk. ii. 4.
- Vnhonourid**, *p. p.* dishonoured, Joh. viii. 49.
- Vniuersite**, *s.* multitude, universe, aggregate, Jam. iii. 6.
- Vnknowith**, *pr. t.* knows not, is ignorant, 1 Cor. xiv. 38; *pr. p.* vnknoonyng, Rom. x. 3.
- Vnkunnyng**, *s.* ignorance, Deeds xvii. 30.
- Vnkunnyng**, *pr. p.* not knowing, ignorant, Heb. v. 2.
- Vnkunnyngnesse**, *s.* ignorance, 1 Pet. i. 14.
- Vnlace**, *v.* unbind, Mk. i. 7.
- Vnleueful**, *adj.* unlawful, 1 Pet. iv. 3.
- Vnmesurable**, *adj.* immoderate, Gal. v. 21.
- Vnmeuable**, *adj.* immoveable, Heb. vi. 18.
- Vnmylde**, *adj.* cruel, 2 Tim. iii. 3.
- Vnnethe**, *vnnethis*, *adv.* scarcely, Deeds xiv. 17; xxvii. 7.
- Vnnoblei**, *s.* ignobleness, 1 Cor. xv. 43; 2 Cor. vi. 8; xi. 21.

**Vnobedience**, *s.* disobedience, Heb. ii. 2.  
**Vonest**, *adj.* dishonest, dishonourable, base, 1 Cor. xii. 23.  
**Vnpesible**, *adj.* unquiet, restless, 1 Thess. v. 14; Jam. iii. 8.  
**Vnpite**, *s.* impiety, want of feeling, Rom. i. 18.  
**Vnprofit**, *s.* unprofitableness, Heb. vii. 18.  
**Vnredi**, *adj.* not prepared, 2 Cor. ix. 4.  
**Vnrepreuable**, *adj.* not to be condemned, Tit. ii. 8.  
**Vnrigtwisenesse**, *s.* unrighteousness, Joh. vii. 18.  
**Vnsadnesse**, *s.* instability, Heb. vii. 18.  
**Vnsuget**, *p. p.* not subject, Heb. ii. 8.  
**Vntrist**, *s.* disbelief, Rom. iv. 20.  
**Vnuysible**, *adj.* invisible, Col. i. 16; 1 Tim. i. 17.  
**Vnwemmyd**, *p. p.* without blemish, Col. i. 22; Heb. ix. 14.  
**Vnwisdom**, *s.* ignorance, folly, Lk. vi. 11; 2 Cor. xi. 21.  
**Vnwitti**, *adj.* unwise, foolish, 2 Cor. xii. 11; Gal. iii. 1.  
**Vnwityng**, *s.* ignorance, Deeds iii. 17.  
**Vnworschipist**, *pr. t. 2 p.* dishonourest, Rom. ii. 23.  
**Voidid**, *p. p.* made void, 1 Cor. i. 17.  
**Volatilis**, *s. pl.* birds, Mt. xxii. 4.  
**Vpbreididen**, *p. t. pl.* upbraided, Mt. xxvii. 44.  
**Vpsodoun**, *upsedoun*, upside-down, Mt. xxi. 12; Lk. xv. 8.  
**Vsiden**, *p. t. pl.* dealt with, Joh. iv. 9.  
**Vs silf**, *pron. pl.* ourselves, Rom. viii. 23; 1 Joh. i. 8.  
**Vsuris**, *s. pl.* interest of money, Mt. xxv. 27; Lk. xix. 23.  
**Vtmer**, *adj. comp.* outer, utter, Mt. viii. 12; xxii. 13.  
**Vynejerd**, *vynjerd*, *s.* a vineyard, Mt. xx. 1; Lk. xiii. 6.

## W.

**Waggid**, *p. p.* agitated, Lk. vii. 25.  
**Waischide**, *p. t.* washed, Mt. xxvii. 24; *p. p.* waischun, Mt. iii. 6; Joh. xiii. 12; 1 Tim. v. 10.  
**Wakynge**, *s.* a watch, a watching, Lk. xii. 38.  
**Walewide**, *p. t.* rolled, Mt. xxvii. 60; Mk. ix. 19; xv. 46.  
**Walwyng**, *s.* a rolling, 2 Pet. ii. 22.  
**Wan**, *adj.* wan, livid, 1 Pet. ii. 24.  
**Wandre**, *v.* to walk, Lk. xx. 46; *p. t. pl.* wandriden, Mk. xvi. 12.  
**War**, *adj.* wary, prudent, wise, aware, Lk. xii. 15.  
**Warie**, *v.* to curse, Mt. xxvi. 74.  
**Warli**, *adv.* warily, cautiously, Mk. xiv. 44; Eph. v. 15.  
**Watir bank**, *s.* a shore, Deeds xxvii. 39.  
**Wawe**, *s.* a wave, Jam. i. 6; *pl.* wawes, wawis, Mt. viii. 24; Lk. viii. 23; Jude 13.  
**Weile**, *v.* to mourn, bewail, Mt. xxiv. 30; *p. t. pl.* weiliden, Lk. xxiii. 27.  
**Weilyng**, *s.* lamentation, Mt. ii. 17; 1 Cor. v. 2.  
**Welde**, *weilde*, *v.* to have power over, to possess, to have, Mt. v. 4; Lk. xviii. 18; Apoc. xxi. 7; *pr. t.* weldith, Lk. xi. 21; *pr. p.* weldynge, 2 Cor. vi. 10.  
**Welefully**, *adv.* prosperously, 3 Joh. 2.  
**Welewith**, *pr. t.* withereth, drieth up, Jam. i. 11; *p. t.* welewide, Mk. iv. 6.  
**Wem**, *wemme*, *s.* a blemish, Eph. i. 4; 2 Pet. ii. 13.  
**Weneth**, *pr. t.* supposeth, guesseth, Lk. viii. 18; *pl.* wenen, Lk. xiii. 2.  
**Wente**, *p. p.* gone, Mk. vii. 29.  
**Wexe**, *v.* to grow, become, Mt. xiii. 30; *pr. t. pl.* wexen, Mt. vi. 28; *p. t.* wexe, Lk. ii. 40; *pl.* woxen, Mt. xiii. 7; Lk. xxiii. 5, 23; *p. p.* woxen, Mt. xiii. 3.

- Weyte**, *imp. pl.* keep watch, observe, Phil. iii. 17.  
**Whanne**, when, Mt. vi. 2.  
**What**, *adv.* wherefore, Lk. xix. 33; xx. 24; Joh. xx. 15.  
**Whennys**, whence, Mt. xxi. 25.  
**Whereto**, *adv.* wherefore, Mt. ix. 4.  
**Wherof**, *adv.* whence, from what source, Mt. xv. 33.  
**Which**, who, Mt. iv. 4.  
**Whos**, whose, Mt. iii. 11.  
**Whirlinge wyndys**, *s. pl.* whirlwinds, 2 Pet. ii. 17.  
**Wilful**, *adj.* willing, 2 Cor. viii. 3.  
**Wilfulli**, *adv.* willingly, gladly, Deeds xxi. 17.  
**Wilne**, *v.* to desire, 2 Cor. xii. 6; *pr. t.* wole, Mt. vii. 10; Lk. ix. 24; 2 *p.* wolt, Mt. xiii. 28; *pl.* wolen, Mt. vii. 12; xx. 32; Mk. xiv. 7; *p. t.* wolde, Mt. xi. 27; *pl.* wolden, Mt. xvii. 12; *pr. p.* willynge, Lk. viii. 20.  
**Wit**, witt, *s.* knowledge, wisdom, Lk. xxiv. 45; Apoc. xvii. 9.  
**Wite**, *v.* to know, Mt. xvi. 4; Mk. v. 43; Lk. i. 18; *pr. t.* woot, Mt. vi. 8; 1 *p.* Joh. iv. 25; 2 *p.* wost, woost, Joh. xiii. 7; Apoc. iii. 17; vii. 14; *pl.* witen, Lk. xx. 21; *imp. pl.* wite, Mt. xxiv. 33; *p. t.* 2 *p.* wistist, Mt. xxv. 26; *pl.* wisten, Lk. ii. 49; viii. 53; *p. p.* wist, Mt. x. 26; Lk. xii. 2; *pr. p.* witinge, witynge, Mt. xii. 25; Deeds v. 2.  
**With outeforth**, with outforth, *adv.* outwardly, without, Mt. xii. 47; 2 Cor. vii. 5.  
**With outen**, *prep.* without, Heb. xi. 40.  
**Withstondith**, *pr. t.* resists, Rom. ix. 19.  
**Withynneforth**, *adv.* within, Mt. vii. 15.  
**Wlappith**, *pr. t.* wrappeth, 2 Tim. ii. 4; *p. t.* wlappide, Lk. ii. 7; *p. p.* wlappid, Lk. ii. 12; Joh. xx. 7; 2 Pet. ii. 20.  
**Wlatist**, *pr. t.* 2 *p.* loathest, Rom. ii. 22.  
**Woke**, wouke, *s.* week, Mk. xvi. 2; Lk. xxiv. 1; Joh. xx. 1.  
**Woode**, *adj.* mad, fierce, 1 Cor. xiv. 23.  
**Woodnesse**, *s.* madness, rage, passion, Mk. iii. 21; Deeds xxv. 24.  
**Woot**, *pr. t.* knows, Mt. vi. 8. See **Wite**.  
**Worchen**, *v.* to work, Lk. xiii. 14.  
**Wormod**, *s.* wormwood, Apoc. viii. 11.  
**Worste**, *s.* the devil, Eph. vi. 16.  
**Wortis**, *s. pl.* herbs, Mt. xiii. 32; Rom. xiv. 2.  
**Woxe**. See **Wexe**.  
**Wraththiden**, *p. t. pl.* were angry, Heb. iii. 16; *p. p.* wraththid, Heb. iii. 17.  
**Wraththing**, *s.* provocation, Heb. iii. 15.  
**Writhen**, *p. t.* wrested, twisted, wrung, Mk. xv. 17; Joh. xix. 2; *p. p.* writhun, 1 Tim. ii. 9.  
**Wroten**, *p. t. p.* wrote, Deeds xv. 23.  
**Wynewing**, *pr. p.* wiunowing, Mt. iii. 12.  
**Wynnyng**, *s.* gain, lucre, Phil. i. 21; 1 Tim. iii. 8.

## Y.

- Ydiot**, *s.* unlearned person, 1 Cor. xiv. 16.  
**Ympne**, *s.* hymn, Mt. xxvi. 30.  
**Ynow**, ynow3, *adv.* enough, Mt. x. 25; 1 Pet. iv. 3.  
**Yrun**, *s.* iron, Apoc. xviii. 12.  
**Yuel**, yuele, *s.* evil, the Evil One, the Devil, Mt. vi. 13; 1 Joh. iii. 12.  
**Yuel**, yuele, *adj.* evil, Mk. vii. 21; 1 Joh. iii. 12.  
**Yuel**, yuele, *adv.* evilly, grievously, Mt. viii. 6; xxi. 41.  
**Yuer**, *s.* ivory, Apoc. xviii. 12.

## 3.

- 3af**, *p. t.* gave, Mt. x. 1; *pl.* 3auen, Mt. xxvi. 67. See 3yue.  
**3atis**, *s. pl.* gates, Mt. xvi. 18.  
**3e**, *ye*, Mt. v. 11, &c.; *acc.* 3ou, you, Mt. v. 11, &c.  
**3eden**. See Goon.  
**3elde**, *v.* to yield, restore, repay, render, Mt. vi. 6; Lk. x. 35; *p. t.* 3eldide, Lk. ix. 42; *pl.* 3oldiden, Deeds iv. 33; xvi. 2; *p. p.* 3olde, 3oldun, Lk. xiv. 12, 14.  
**3eldyng**, *s.* reward, profit, retribution, Lk. iv. 19.  
**3ellinge**, *pr. p.* howling, Jam. v. 1.  
**3erd**, *s.* field, garden, Lk. xiii. 19; Joh. xviii. 1.  
**3erde**, *s.* staff, rod, Mt. x. 10; Heb. i. 8; Apoc. xix. 15; *pl.* 3erdis, Deeds xvi. 22; 2 Cor. xi. 25.  
**3he**, 3his, *adv.* yea, yes, Mt. v. 37; xvii. 23; Jam. v. 12.  
**3it**, yet, still, Mt. xv. 16, &c.  
**3itchinge**, *pr. p.* itching, 2 Tim. iv. 3.  
**3ockis**, *s. pl.* yokes, Lk. xiv. 19. See 3ok.  
**3ok**, *s.* yoke, Mt. xi. 29; Deeds xv. 10.  
**3onge**, 3ong, *adj.* young, Mt. xix. 20.  
**3onglyng**, *s.* a young man, Mk. xvi. 5.  
**3ongthe**, 3outhe, *s.* youth, Mt. xix. 20; Mk. x. 20; Lk. xviii. 21.  
**3ou silf**, *pron.* yourselves, Jam. ii. 4.  
**3oure**, your, Mt. v. 16, &c.  
**3ouun**, *p. p.* given, Mt. xiii. 11. See 3yue.  
**3yue**, *v.* to give, Mt. xx. 14; *imp.* Deeds viii. 19; *p. t.* 3af, Mk. xv. 37; *pl.* 3auen, Mt. xxvi. 67; *p. p.* 3ouun, 3ouune, Mt. xi. 27; xiii. 11; xxvii. 59.
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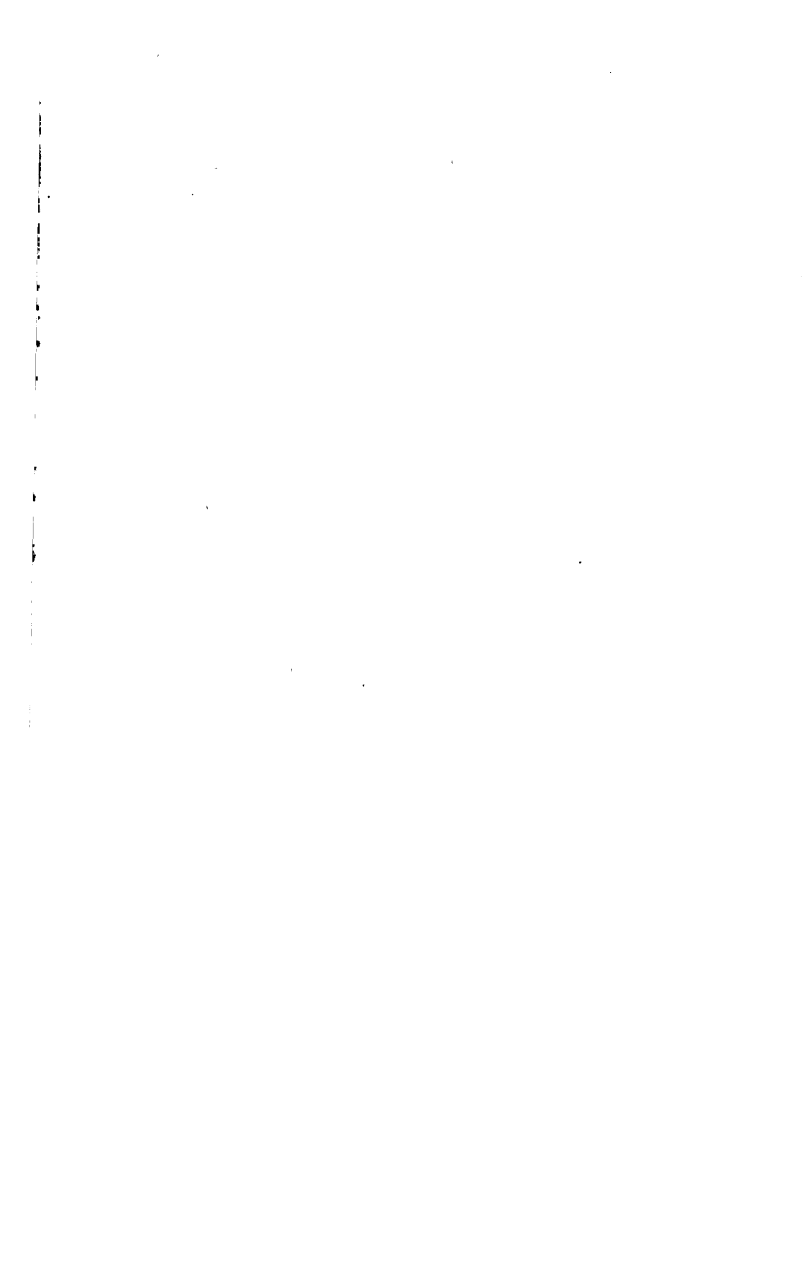
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