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

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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.

1 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.¹ 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 1383², 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.

¹ MS. Douce 369, Bodleian Library.
² Of the New Testament (first made) about 1380.
DESCRIPTION OF THE QUARTO EDITION.

encyclopædia. A clear and concise chapter on ‘The Wycliffite Versions’ may be found, for example, in ‘The History of the English Bible,’ by the Rev. 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. i–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 sheweth the faithfulness and stedfast loue of this wumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and sones, turnynge a3en fro the lond of Moab in to Bethlehem of Juda; wherfor God dide merci to Ruth, and sche was weddidi to Booz, a wurthi man of Bethlehem, 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,
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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 vulgäe editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. Auctoritate edita. Parisiis;
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apud A. Jouby, bibliopolam-editorem, 7, Via Majorum Augustinianorum. MDCCCLXII.¹

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 doun, and vnlace his schoone.

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

Wycliffe. And anoon, the nettis forsaken, thei sueden hym.

Purvey. And anon thei leftten 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 wijd 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 dilulco valde surgens, egressus abiiit in desertum locum.

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

Purvey. And he roos ful eerli, and 3ede out, and wente in to a desert place.

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

¹ 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.
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Wycliffe. And it is hered, that he was in an hous; and many came togidre, so that it tok nat, nether at the ȝate.

Purvey. And it was herd, that he was in an hous, and many came 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, 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.

1 Described below; see pp. xii-xiv.
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Verse 18; for before, one MS. reads before that. Verse 20; for thouȝte, five MSS. read bithouȝte; 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 up. Verse 25; for and clepide, one MS. reads and be 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 hatith not is explained by 'that is, lesse loueth hern than God;' another at John v. 4, where sisterne is explained by 'that is, a watir gaderid togidere, hauinge no fisss [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 dredful, 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 cbanne sec. m.; xxxviii. 29, for for fro sec. m.; xli. 39, the for this; xlix. 11, grape for grace sec. m.; Josh. ii. 19, oure for your 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, begynnynge 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, handmayde for concabyne; 1 Kings xxii. 11, queeris for carrouulis; Eph. iii. 4, mysterie for mymysterie. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous emendations, as Gen. xxxvii. 28, thriiya for twenty; Judg. x. 9, passid Jordan for passid; 1 Kings xxvii. 12, be wrou3e for we wrou3ten. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. l. 6, chargid for coniurid; Judg. iv. 15, a foote for
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on foote; 1 Par. ii. 31, sothel 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, hem; Judg. x. 7, be; 1v Kings vii. 17, her; and sometimes, with the same view, in the supplying a relative and auxiliary, as Josh. x. 6, that averen 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 wether 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, groyned 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 eber 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 'hi,' 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 ‘Ihš’ for Jesu or Jesus. In this volume the words are printed as ‘Jhesu’ and ‘Jhesus’ respectively. The more strict resolution of the abbre- viation is into ‘Iesu’ or ‘Iesus;’ for the β is no real β, but the Greek η (H), and the MSS. commonly use only the capital Ι, 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 β), 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-breke-re; xii. 47, with-outeforth; xiii. 47, to-gidere; xiii. 52, hosebonde-man; xiii. 57, with-oute; xviii. 28, eu-en-seruaunts; 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. 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,

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1 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 Rich-
mond, about A.D. 1324), we occasionally find words in his ver-
sion 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, *stinge* vp of the water,' and in Mark iii. 13,
'he *stinge* 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
\(^1\). 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 preva-
 lent 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

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\(^1\) The Middle-English sounds are described in the Preface to Chaucer's
Man of Law's Tale (Clarendon Press Series).
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o is very common, as in aloome, 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 β and 3 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 3 represents an old g that had been weak-
ened to y, and it is to be read as y. Thus, in Mark i. 3, 3ε is the
modern ye; in Mark i. 17, 3ou is our you. But in the middle and
at the end of words 3 commonly means a guttural sound now dis-
used, though still represented in our spelling by the symbol gb.
In Mark i. 3, ri3t is our right. In Mark i. 13, ny3tis=nygbtis=
nights.

When the character u stands between two vowels, it is to be
read as v. Thus in Mark i. 8, baue=bave. 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),
vs (use), vtter (utter), and the common prefixes vn- (un-),
under- (under-), vt- (ut-, out). Thus undo=undo; Matt. v. 17.
Very rarely, we even find ω for u; thus, in Matt. xxvi. 58, suuede
=suede, i e. sued or followed. Also f for pb; as in santum
(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. Ri3t βe=right ige=right eye; Matt. v.
29; 3yue=yyve=yirve=give, iv. 9 (this being a case in which the
original hard g is still used); 3ouun=yovun=govon=given, vii.
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7; dourve = dourve = 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 jouun 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; wynnewing cloth (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. 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; weni-e (short for win-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 bau-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 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.

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

2 Except by a mistake of the scribe, a mistake not often made. Yet close for slow (he slew) occurs, Matt. ii. 16.
INTRODUCTION.

17; sig=sigh (saw), iii. 7—a word which is also spelt sai or say, and frequently seie or saie or even sige (xxii. xi), 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 tq 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\(^1\), ii. 8; waisch-un\(^2\), 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 -eth in the present tense, as in sped-ith, v. 29, wedd-ith, v. 32, as compared with leeu-eth (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 tavei blynd-e men, ix. 27; three i3en ben blessid-e (your eyes are blessed), xiii. 16. A remarkable instance is in the use of his-e for bis, where a plural substantive follows, as in all-e bis-e aungels (all his angels), xxv. 31; as also thin-e, as in

\(^1\) In modern English found ends with d, and might seem, by the rule, to be weak; but the -en has wholly dropped off.

\(^2\) Now washed; but the verb was formerly strong: I wash, pt. t. I wesh; pp. waish-en or wesh-en.
REMARKS ON THE LANGUAGE.

Go sbon in-to thins hous to thins (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; bym for 'it,' xxvi. 42, v. 29; tbo for 'those,' iii. 1; bems=them, ii. 7; berts=their, vii. 15; berns=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 teendith nor lanerne=nor kindleth one a lantern, i.e. nor does one light a lantern, v. 15. The totbir (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=them-es=thence; v. 26. Wber is common not only in the sense of 'where,' but also as a contraction of whethour, as in Mark iv. 21; but in Mark vi. 3, the full form whethour 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 sbon; xxv. 21. These it ben; Mark iv. 18. T am=it is I; Mark vi. 50. Thou were=thou wast; Matt. xxvi. 69; answering exactly to the Anglo-Saxon þu awere.

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. Astronomenes, trublid, prynces, puple, enqueride, profete, duyk, gouerne, pryueli, appride, ioyeden, ioye, entridden, tresours, 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. preast, 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; avote for avot, 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; preyсид, 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 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

1 It is well known that at is a mere misprint for out; but the mistake is still perpetuated.
Remarks on the Language.

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. 56; metretis, Lat. metretas, John ii. 6; architriclyn, Lat. architriclino, John ii. 8. In other cases, the translation is altogether puzzling till the Latin solves the difficulty; we should never have met with litil 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 locus of proposicioun, Lat. panes propositionis, Matt. xii. 4; make me saaf, Lat. salvum me fac, xiv. 30; be baar heuy, Lat. indigne tulit, Mark x. 14; seide that thunder was maad, Lat. dicebat tonitrwm esse factum, John xii. 29; whethir these thingis han hem so, Lat. si baec 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.

Cambridge, Nov. 15, 1878.
MATTHEW.

CAP. I.

mygracioun of Babiloyne ben fourtene generaciouns, and fro the transmygracioun of Babiloyne to Crist ben fourtene generaciouns. But the generacioun of Crist was thus. Whanne Marie, the moother of Jhesu, was spousid to Joseph, bfore thei camen togidere, she was foundun hauynge of the Hooli Goost in the wombe. And Joseph, hir hosebonde, for he was rijtful, and wolde not pupliche hir, he wolde priueli haue left hir. But while he thougte thes thingis, lo! the aungel of the Lord apperide in sleep to hym, and seide, Joseph, the sone of Davud, nyle thou drede to take Marie, thi wiff; for 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; for he schal make his puple saaf fro her synnes. For al this thing was done, that it schulde be fullfilled, that was seid of the Lord bi a prophete, seiynge, Lo! a virgyne schal hauve in wombe, and she schal bere a sone, and thei schulen clepe his name Emanuel, that is to seie, God with vs. And Joseph roos fro sleepe, and dide as the aungel of the Lord commaundide hym, and took Marie, his wiff; 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! astromynes camen fro the 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 comen to worschipe him. But king Eroude herde, and was trublid, and al Jerusalem with hym. And he gaderide to gidre alle the prynces of prestis, and scribis of the puple, and enqueride of hem, where Crist shulde be borun. And thei seiden to hym, In Bethleem of Juda; for so it is writun bi a profete, And thou, Bethleem, the lond of Juda, art not the
leest among the prynces of Juda; for of thee a dyuk schal; go out, that schal gouerne my puple of Israel. Thanne Eroude clepide pryueli the astromyens, and lernye bisili of hem the tyme of the sterre that apperide to hem. And he sente hem in to Bethleem, and seide, Go se, and axe se bisili of the child, and whanne see han foundun, telle se it to me, that Y also come, and worschipe hym. And whanne thei hadden herd the kyng, thei wenten forth. And lo! the sterre, that thei sijen in the eest, wente before hem, til it cam, and stood aboue, where the child was. And thei sijen the sterre, and ioyedyn 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 worschipiden him. And whanne thei hadden openyd her tresouris, thei ofryden to hym ȝiftis, gold, encense, and myrre. And whanne thei hadden take an aunswere in sleep, that thei schulden not turne aȝen to Eroude, thei turneden aȝen bi anothir weie in to her cuntrey. And whanne thei weren goon, lo! the aungel of the Lord apperide to Joseph in sleep, and seide, Rise vp, and take the child and his modir, and fle in to Egipt, and be thou there, til that I seie to thee; for it is to come, that Eroude seke the child, to destrie hym. And Joseph roos, and took the child and his modir bi nyȝt, and wenete in to Egipt, and he was there to the deeth of Eroude; that it shulde be fullfillid, that was seid of the Lord bi the profete, seynge, Fro Egipt Y haue clepid my sone. Thanne Eroude seynge that he was disseyued of the astromyens, was ful wrooth; and he sente, and slowe alle the children, that were in Bethleem, and in alle the coostis therof, fro two seer age and with inne, aftir the tyme that he had enquered of the astromyens. Thanne it was fullfillid, that was seid bi Jeremye, the profete, seynge, A vois was herd an hiȝ, wepynge and moche weilyng, Rachel biwepynge hir sones, and she wolde not be coumfortid, for
thei ben noȝt. But whanne Eroude was deed, lool the
aungel of the Lord apperide to Joseph in sleep in Egipt, and
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
chijld ben deed. Joseph roos, and took the child and his
modir, and cam in to the loond of Israel. And he herde that
Archilaus regned in Judee for Eroude, his fadir, and dredde
to go thidir. And he was warned in sleep, and wente in to
the parties of Galilee; 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.

In tho daies Joon Baptist cam, and prechide in the desert
of Judee, and seide, Do ȝe penaunce, for the kyngdom of
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
of hym. And this Joon hadde clothing of camels heeris, and
a girdil of skynne aboute his leendis; and his mete was hony-
soukis, and hony of the wode. Thanne Jerusalem wente out
to hym, and al Judee, and al the cuntrre aboute Jordan; and
thei weren waischun of hym in Jordan, and knowlechiden
her synnes. But he siȝ manye of the Farysees and of Sadu-
ceis comynge to his baptym, and seide to hem, Generaciouns
of eddris, who shewide to ȝou to fle fro the wraththe that is
to come? Therfor do ȝe worthi fruyte of penaunce, and nyle
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
sones of Abraham. And now the ax is put to the roote of
the tree; therfore every tree that makith not good fruyt,
shal be kit doun, and shal be cast in to the fier. Y wasche
3. Thou in water, in to penance, but he that shall come after me is strongere than Y, whos schoon Y am not worthi to bere; he shall baptise thou in the Hooli Goost and fier. Whos wynewing cloth is in his hoond, and he shall fulli clense his corn flore, and shal gadere his whete in to his berne; but the chaffe he shall breinne with fier that mai not be quenchid. Thanne Jhesus cam fro Galilee in to Jordan to Joon, to be baptised of hym. And Joon forbode him, and seide, Y owe to be baptisid of thee, and thou comest to me? But Jhesus answeride, and seide to hym, Suffre nowe, for thus it falleth to vs to fulli al rigthfulnesse. Thanne Joon suffride hym. And whenne Jhesus was baptised, anoon he wente up fro the watir; and lo! heuenes weren openlyd to hym, and he saie the Spirit of God comynge doun as a dowwe, and comynge on hym; and loo! a vois fro heuenes, seiynghe, This is my louyd sone, in which Y haue plesid to me.

CAP. IV.

1. Thanne Jhesus was led of a spirit in to desert, to be temptid of the feend. And whanne he hadde fastid fourti daies and fourti ny3is; aftherward he hungride. And the tempter cam ny3, and seide to hym, If thou art Goddis sone, seie that thes stooones be maad looues. Which answeride, and seide to hym, It is writun, Not oonli in breed-luyeth man, but in ech word that cometh of Goddis mouth. Thanne the feend took hym in to the hooli citee, and settide hym on 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 stool. 7. Eftsoone Jhesus seide to hym, It is writun, Thou shalt not tempte thi Lord God. Eftsoone the feend took hym in to a
ful his hill, 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 yue to thee, if thou falle doun and worshipe me. Thanne
Jhesus seide to hym, Goo, Sathanas; for it is writun, Thou
schalt worshipe thi Lord God, and to hym aloone thou shalt
11 serue. Thanne the seend lafte hym; and lo! anqels camen
12 nyʒ, 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, bisle the see, in the coostis of Zabulon and
14 Neptalyms, that it shulde be fullfillid, that was seid by Ysaie,
15 the profete, seiyng, The lond of Sabulon and the lond of
16 Neptalyms, the wie of the see ouer Jordan, of Galilee of
heten men, the puple that walkide in derknessis saye greet
líst, and while men satten in the cuntre of shadewe of deth,
17 líst aroos to hem. Fro that tyme Jhesus bigan to preche,
and seie, Do ʒе pennaunce, for the kyngdom of heuenes schal
18 come niʒ. And Jhesus walkide bisidis the see of Galilee, and
saye twei britheren, Symount, that is clepid Petre, and An-
drew, his brothir, castynge nettis in to the see; for thei
19 weren fischeris. And he seide to hem, Come ʒе aftir me, and
20 Y shal make ʒοου to be maad fisscheris of men. And anoon
21 thei lefte the nettis, and sueden hym. And he ʒede forth
fro that place, and saie tweyne othere britheren, James of
22 Zebede, and Joon, his brother, in a schip with Zebede, her
23 fadir, amendynge her nettis, and he clepide hem. And
24 anoon thei lefte the nettis and the fadir, and sueden hym.
25 And Jhesus ʒede aboute al Galilee, techyne in the synagogys
of hem, and prechynge the gospel of the kyngdom, and
heelynge euerly languor and eche sekenesse among the puple.
26 And his fame wente in to al Sirie; and thei broȝten 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 pule of Galile, and of Decapoli,
and of Jerusalem, and of Judee, and of bisende Jordan.

CAP. V.

1 And Jhesus, seynge the pule, wente vp in to an hil;
2 and whanne he was set, hise disciplis camen to hym. And
3 he openyde his mouth, and taugete hem, and seide, Blessed
4 ben pore men in spirit, for the kyngdom of heuenes is herne.
5 Blessid ben mylde men, for thei schulen welde the erthe.
6 Blessid ben thei that mornen, for thei schulen be coumfortid.
7 thei that hungrin and thristen riȝtwisnesse, for
8 thei schulen be fulfyllid. Blessid ben merciful men, for thei
9 schulen gete merci. Blessid ben thei that ben of clene herte,
10 for thei schulen se God. Blessid ben pesible men, for thei
11 schulen be clepid Goddis children. Blessid ben thei that
12 suffren persecusioun for riȝtwulnesse, for the kingdam of
13 heuenes is herne. 3e schulen be blessid, whanne men
14 schulen curse 3ou, and schulen pursue 3ou, and shulen seie
15 al yuel aȝens 3ou liynte, for me. 10ie 3e, and be 3e glad,
16 for 3oure meede is plenteouse in heuenes; for so thei han
17 pursued also profetis that weren bifor 3ou. 3e ben salt of the
18 erthe; that if the salt vanysche awey, whereynne schal it be
19 saltid? To no thing it is worth ouere, no but that it be
20 cast out, and be defoulid of men. 3e ben liȝt of the world;
21 a citee set on an hil may not be hid; ne me teendid not a
22 lanterne, and puttith it vndur a busschel, but on a candistike,
23 that it 3uye liȝt to alle that ben in the hous. So schyne
24 3oure liȝt befør men, that thei se 3oure goode werkis, and
25 glorifie 3oure fadir that is in heuenes. Nil 3e deme, that Y
26 cam to vndo the lawe, or the profetis; Y cam not to vndo
27 the lawe, but to fulfille. Forsothe Y seie to 3ou, til heuene
and erthe passe, o lettrir or o titel shal not passe fro the lawe, til alle thingis be doon. Thersfor 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. And Y seie to 3ou, that but 3our riȝtfulnesse be more plenteuouse than of scribis and of Farisees, 3e schulen not entre into the kyngdom of heuenes. 3e han herd that it was seid to elde men, Thou schalt not slee; and he that sleeth, schal be gilti to doom. But Y seie to 3ou, that ech man that is wrooth to his brothir, schal be gilti to doom; and he that seith to his brother, Fy! schal be gilti to the counsell; but he that seith, Fool, schal be gilti to the fier of helle. Thersfor if thou offrist the 3ifte at the auter, and ther thou bithenkist, that thi brothir hath sum what aȝens thee, leeue there thi 3ifte bifar the auter, and go first to be recounselid to thi brothir, and thanne thou schalt come, and schalt offre thi 3ifte. Be thou consentynge to thin aduersarie soone, while thou art in the weie with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynstre, and thou be sent in to prisoun. Treuli Y seie to thee, thou shalt not go out fro thennus, til thou 3elde the last ferthing. 3e han herd that it was seid to elde men, Thou schalt do no letcherie. But Y seie to 3ou, that every man that seeth a woman for to coueite hir, hath now do letcherie bi hir in his herte. That if thi riȝt iȝe sclaundre thee, pulle hym out, and caste fro thee; for it spedith to thee, that oon of thi membris perische, than that al thi bodi go in to helle. And if thi riȝt hond sclaundre thee, kitte hym aweye, and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go in to helle. And it hath be seyd, Who euere leeueth his wijf, ȝyue he to hir a libel of forsakyng.
But Y seie to 3ou, that euer man that leeueth his wijf, outtakun cause of fornycacioun, makith hir to do letcherie, and he that weddith the forsakun wijnf, doith auowtrye. 35 Eftsoone 3e han herd, that it was seid to elde men, Thou shalt not forswere, but thou shalt zelde thin uthis to the 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 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 that that is more than these, is of yuel. 3e han herd that it hath be seid, I3e for I3e, and tothe for tothe. But Y seie to 3ou, that 3e azenstonde not an yuel man; but if ony smythe thee in the rist cheke, schewe to him also the tothir; and to hym that wole stryue with thee in doom, and take awey thi coote, leeue thou to him also thi mantil; and who euer constreyñeth thee a thousynde pacis, go thou with hym othir tweyne. 3yue thou to hym that axith of thee, and turne not awey fro hym that wole borewe of thee. 3e han herd that it was seid, Thou shalt loue thi neibore, 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 sclaundren 3ou; that 3e be the sones of 3our fadir that is in heuene, that makith his sunne to rise vpon goode and yuele men, and reyneth on iust men and vniuste. For if 3e louen hem that louen 3ou, what mede schulen 3e han? whether pupplicans doon not this? And if 3e greten 3oure britheren oonli, what schulen 3e do more? ne doon not hethene men this? Therfore be 3e parfit, as 3oure heuene fadir is parfit.
MATTHEW, VI.

CAP. VI.

1. Taketh hede, that 3e do not 3oure riȝtwisnesse bisfor men, to be seyn of hem, ellis 3e schulen haue no meede at 3oure fadir that is in heuenes. Therfore whanne thou doist almes, nyle thou trumpe tofore thee, as ypocritis doon in synagogis and streitis, that thei be worshipid of men; sotheli Y seie to 3ou, they han resseyued her meede. But whanne thou doist almes, knowe not thi left hond what thi riȝt hond doith, that thin almes be in hidils, and thi fadir that seeth in hiddils, schal quyte thee. And whanne 3e preyen, 3e schulen not be as ipocritis, that louen to preye stondynge in synagogis and corneris of streits, to be seyn of men; treuli Y seie to 3ou, 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 thee. But in preiyng nyle 3ee speke myche, as hethene men doon, for thei gessen that thei ben herd in her myche speche.

2. Therfor nyle 3e be maad lich to hem, for 3our fadir woot what is nede to 3ou, bifoer that 3e axen hym. And thus 3e schulen preye, Oure fadir that art in heuenes, halewid be thi name; thi kyngdooom come to; be thi wille don in erthe as in heuene; 3yue to vs this dai oure breed ouer othir substaunc; and for3yue vs oure dettis, as we for3yuen to oure dettouris; and lede vs not in to temptacioun, but deleyure vs fro yuel. Amen.

3. For if 3e for3yuen to men her synnes, 3oure heuenli fadir schal for3yue to 3ou 3oure trespassis. Sotheli if 3e for3yuen not to men, nether 3oure fadir schal for3yue to 3ou 3oure synnes. But whanne 3e fasten, nyle 3e be maad as ypocritis sorewful, for thei defacen hem siff, to seme fastynge to men;

4. treuli Y seie to 3ou, they han resseyued her meede. But whanne thou fastist, anoynyte thin heed, and wasiche thi face, that thou be not seen fastynge to men, but to thi fadir that is

...
in hidlís, and thi fadir that seeth in priuèy, shal ȝelde to thee.

19 Nile ȝe tresoure to ȝou tresouris in erthe, where ruste and mounȝte destrieth, and where theues deluen out and stelen;

20 but gadere to ȝou tresouris in heuene, where nether ruste ne mounȝte distrieth, and where theues deluen not out, ne-

21 stelen. For where thi tresoure is, there also thin herte ȝis. The lanterne of thi bodi is thin ȝe; if thin ȝe be ȝyme, al thi bodi shal be liȝtful; but if thin ȝe be weïward, al thi bodi shal be derk. If thanne the liȝt that is in thee be 24 derknesssis, how grete schulen thilk derknesssis be? No man may serue tweyn lordis, for ethir he schal hate the toon, and louse the tother; ethir he shal susteyne the toon, and dispise the tothir. ȝe moun not serue God and richesssis. Therfor I seie to ȝou, that ȝe be not bisi to ȝoure liȝf, what ȝe schulen ete; nether to ȝoure bodi, with what ȝe schulen be clothid. Whether liȝf is not more than meete, and the bodie more than 26 cloth. Biholde ȝe the foulis of the eire, for thei sowen not, nethir repen, nether gaderen in to bernes; and ȝoure fadir of heuene fedith hem. Whether ȝe ben not more worthi 27 than thei? But who of ȝou thenkynge mai putte to his stature o cubit? And of clothing what ben ȝe bisy? Biholde ȝe the lilies of the feeld, how thei waxen. Thei trauelen not, nether spynnyn; and Y seie to ȝou, 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 ȝou of 31 litel feith? Therfor nyle ȝe 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 ȝoure fadir woot, that ȝe han nede to alle these 33 thingis. Therfor seke ȝe first the kyngdom of God, and his riȝtfulnesse, and alle these thingis shulen be cast to ȝou.

34 Therfor nyle ȝe 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 doon 23e demen, 3e schulen be demed, and in what mesure 3e 3 meten, it schal be meten azen to you. But what seest thou 4 thin owne ij3e? Or hou seist thou to thi brothir, Brothir, 5 suffre I schal do out a mote fro thin ij3e, and lo! a beem is 6 in thin owne ij3e? Ipocrite, do thou out first the beem of thin ij3e, and thanne thou schalt se to do out the mote of the 7 ij3e of thi brothir. Nile 3e 3yue hooli thing to houndis, 8 nethir caste 3e joure margaritie bfore swyne, lest perauntur 9 thei defoulen hem with her feet, and the houndis be turned, 10 and al to-tere 3ou. Axe 3e, and it schal be 3ouun to jou; 11 seke 3e, and 3e schulen synde; knocke 3e, and it schal be 12 openyd to jou. For ech that axith, takith; and he that 13 sekith, syndith; and it schal be openyd to hym, that knockith. 14 What man of jou is, that if his sone axe hym breed, whethir 15 he wole take hym a stoon? Or if he axe fische, whether 16 he wole take hym an edder? Therfor if 3e, whanne 3e ben 17 yuele men, kunnen 3yue good 3iftis to joure sones, hou myche 18 more joure fadir that is in heuenes schal 3yue good thingis to 19 men that axen hym? Therfor alle thingis, what euere thingis 20 3e wolen that men do to 3ou, do 3e to hem, for this is the lawe 21 and the prophetis. Entre 3e bi the streyt 3ate; for the 3ate 22 that ledith to per dicioun is large, and the weie is broode, and 23 there ben many that entren bi it. Hou streit is the 3ate, and 24 narw3 the weye, that ledith to lijf, and ther ben fewe that 25 fynden it. Be 3e war of fale prophetis, that come to 3ou in 26 clothingis of scheep, but withynne forth thei ben as wolues of 27 raueyn; of her fruytis 3e schulen knowe hem. Whether men
MATTHEW, VIII.

17 gaderen grapis of thornes, or figus of breris? So euer y good
18 tre makith good fruytis; but an yuel tre makith yuel fruytis.
19 A good tre may not make yuel fruytis, nethir an yuel tre
20 make good fruytis. Euer y tre that makith not good fruyt,
21 schal be kyt doun, and schal be cast in to the fier. Therfor
22 of her fruytis 3e schulen knowe hem. Not ech man that
23 seith to me, Lord, Lord, schal entre in to the kyngdom of
24 heuenes; but he that doith the wille of my fadir that is
25 in heuenes, he schal entre in to the kyngdoom of heuenes.
26 Many schulen seie to me in that dai, Lord, Lord, whether we
27 han not prophesied in thi name, and han caste out feendis
28 in thi name, and han doon many vertues in thi name? And
29 thanne Y schal knouleche to hem, That Y knewe 3ou neuer;
30 departhe awei fro me, 3e that worchen wickidnesse. Therfor
31 ech man that herith these my wordis, and doith hem, schal be
32 maad lijk to a wise man, that hath bildid his hous on a stoone.
33 And reyn felde doun, and flodis camen, and wyndis blew, and
34 russchiden in to that hous; and it felde not doun, for it was
35 foundun on a stoone. And euer man that herith these my
36 wordis, and doith hem not, is lijk to a fool, that hath bildid his
37 hous on grauel. And reyn cam doun, and floodis camen, and
38 wyndis blew, and thei hurliden azen that hous; and it felde
39 doun, and the fallyng doun therof was greet. And it was doon,
40 thanne Jhesus hadde endid these wordis, the puple womdride
41 on his techyng; for he tau3te hem, as he that hadde power,
42 and not as the scribis of hem, and the Farisees.

CAP. VIII.

1 But whanne Jhesus was come doun fro the hil, mych
2 puple suede hym. And loo! a leprouse man cam, and
3 worschipide hym, and seide, Lord, if thou wolt, thou maist
4 make me clene. And Jhesus helde forth the hoond, and
touchide hym, and seide, Y wolde, be thou maad cleene.

4 And anoon the lere 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 gift that Moyses comaundide, in witness-yling to hem. And whanne he hadde entrid in to Cafarnaum, the centurien neigede to him, and preiede him, and seide, Lord, my childe litch in the hous sirk in the palesie, and is yuel tormentid. And Jhesus seide to him, Y schal come, and schal heele him. And the centurien answerede, and seide to hym, Lord, Y am not worthy, that thou entre vnund my roof; but oonli seie thou bi word, and my childe shal be heeleid. For whi Y am a man ordeyned vnund power, and haue knyssis vnndir me; and Y seie to this, Go, and he goith; and to another, Come, and he cometh; and to my seruaut, Do this, and he doith it. And Jhesus herd these things, and wondride, and seide to men that sueden him, Treuli Y seie to you, Y foond not so greet feith in Israel.

11 And Y seie to you, that many schulen come fro the eest and the west, and schulen reste with Abraham and Ysaac and Jacob in the kyngdom of heuenes; but the sones of the rume schulen be cast out in to vnter derknessis; there schal be wepyng, and grynting of teeth. And Jhesus seide to the centurioun, Go, and as thou hast bileuyd, be it doon to thee. And the child was heeleid fro that hour. And whanne Jhesus was comun in to the hous of Symount Petre, he say his wyues modir liggyngne, and shakun with feueris.

15 And he touchide her hoond, and the feuer lefte her; and she roos, and seruede hem. And whanne it was euene, thei brouȝten to hym manye that hadden deuelis, and he castide out spiritis bi word, and heeleide alle that weren yuel at ese; that it were fulfillid, that was seid by Ysaie, the profete, seynge, He took oure infirmytees, and bar oure siknessis. And Jhesus say myche puple aboute him, and bade histe
"disciplis" go ouer the watir. And a scribe nejede, and seide
to hym, Maistir, Y shal sue thee, whidir euer thou schalt go.
And Jhesus seide to hym, Foxis han dennes, and briddis of
heuene han nestis, but mannus sone hath not where he schal
reste his heed. Anothir of his disciplis seide to him, Lord,
suffre me to go first, and birie my fader. But Jhesus seide
to hym, Sue thou me, and lete deed men birie her deede
men. And whanne he was goon vp in to a litil schip, his
disciplis sueden hym. And loo! a greet stiring was maad
in the see, so that the schip was hilid with wawes; but he
slepte. And hise disciplis camen to hym, and reysiden hym,
and seiden, Lord, saue vs; we perischen. And Jhesus seide
to hem, What ben 3e of litil feith agaste? Thanne he roos,
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
obeeschen 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
woode, so that noo man my3te 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 biforn the tyme to
turmente vs? And not fer fro hem was a flocke of many
swyne lesewaynge. And the deuelis preyeden hym, and seiden,
If thou castist out vs from hennes, sende vs in to the droue
of swyne. And he seide to hem, Go 3e. And thei 3eden
out, and wenten in to the swyne; and loo! in a greet bire al
the droue wente heedlyng in to the see, and thei weren deed
in the watris. And the hirdis fledden awey, and camen in to
the citee, and telden alle these thingis, and of hem that hadden
the feendis. And lo! al the citee wente out a3ens Jhesu; and
whanne thei hadden seyn hym, thei prrienden, that he wolde
passe fro her coostis.
CAP. IX.

1 And Jhesus went vp in to a boot, and passide ouer the watir, and cam in to his citee. And lo! they brouȝten to hym a man sike in palesie, liggynge in a bed. And Jhesus saw the feith of hem, and seide to the man sike in palesye, Sone, haue thou trist; thi synnes ben forȝouun to thee. And lo! summe of the scribis seiden withynne hem silf, This blasphemeth. And whanne Jhesus hadde seyn her thouȝtis, he seide, Wherto thenken ȝe yuele thingis in ȝoure hertis? What is liȝtere to seye, Thi synnes ben forȝouun to thee, ethir to seie, Rise thou, and walke? But that ȝe wite that mannus sone hath power to forȝythe synnes in erthe, thanne he seide to the sijk man in palesie, Rise vp; take thi bed, and go in to thin hous. And he roos, and wente in to his hous. And the puple seynge dredde, and glorifiede God, that ȝaf suche power to men. And whanne Jhesus passide fro thennus, he say a man, Matheu bi name, sittynge in a tolbothe. And he seide to hym, Sue thou me. And he roos, and folewe 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 his disciplis. And Farisees sien, and seiden to his disciplis, Whi etith ȝoure maister with pupplicans and synful men? And Jhesus herde, and seide, A leche is not nedeful to men that faren wel, but to men that ben yuel at ese. But go ȝe, and lerne what it is, Y wolde merci, and not sacrifice; for I cam, not to clepe riȝtful men, but synful men. Thanne the disciplis of Joon camen to hym, and seiden, Whi we and 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
thanne thei schulen Faste. And no man putteth a clot of    
byoustous clothe in to an elde clothing; for it doith away the    
fulnesse of the cloth, and a wers breking is maad. Nethir    
men putten newe wyne in to elde botelis, ells the botels ben    
to-broke, and distried, and the wyn sched out. But men    
putten newe wyne in to newe botelis, and bothe ben kept.    
Whiles that Jhesus spak thes thingis to hem, lo! a prince    
cam, and worschipide hym, and seide, Lord, my douierr    
is now deed; but come thou, and putte thin hond on hir,    
and she schal luye. And Jhesus roos, and hise disciplis, and    
sueden hym. And lo! a womman, that hadde the blodi flux    
twelue 3ere, ne3ede bihynde, and touchide the hem of his    
cloth. For sche seide with ynne hir self, 3if Y touche oonli    
the cloth of hym, Y schal be saaf. And Jhesus turnede, and    
say hir, and seide, Douierr, haue thou trist; thi feith hath    
maad thee saaf. And the womman was hool fro that our.    
And whanne Jhesus cam in to the hous of the prince, and say    
mynstrallis, and the puple makynge noise, he seide, Go 3e    
a wei, for the damysel is not deed, but slepith. And thei    
scornyden hym. And whanne the folc was put out, he wente    
in, and helde hir hond; and the damysel roos. And this    
fame wente out in to al that loond. And whanne Jhesus    
passide fro thennus, twei blynde men criynge sueden hym,    
and seiden, Thou sone of Dauid, 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 3e, that I do to    
you? And thei seiden, Lord, that oure i3en be opened.    
And Jhesus seide, Bileuen 3e, that Y mai do this thing to    
you? Thei seien to him, 3he, Lord. Thanne he touchide    
her i3en, and seide, Astir 3oure feith be it doon to 3ou. And    
the i3en of hem were opened. And Jhesus thretenehe hem,    
and seide, Se 3e, that no man wite. But thei 3eden out, and    
dissameden hym thorou al that lond. And whanne thei
werten gon out, loo! thei brouston to hym a doumbe man, 
33 hauyne 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 deuelis he castith out deuelis. And Jhesus 
wente aboute alle the citees and castels, techinge in the 
synagogis of hem, and prechynge the gospel of the kyngdom, 
36 and helynge every langour and every sijknesse. And he si3 
the puple, and hadde reuth on hem; for thei weren trauelid, 
37 and liggynge 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 3e 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 clepid togidere, he 
3af to hem powere of vnclene spiritis, to caste hem out of 
2 men, and to heele eueri langour, and sijknesse. 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, pupplican; 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 3e not in to the weie of hethene men, 
6 and entre 3e not in to the citees of Samaritans; but rather go 
3e to the scheep of the hous of Israel, that han perischid. 
7 And go 3e, and preche 3e, and seie, that the kyngdam of 
8 heuenes shal neighe; heele 3e sike men, reise 3e deede men, 
clense 3e mesels, caste 3e out deuelis; freeli 3e han takun, 
9 freli 3yue 3e. Nyle 3e welde gold, nether siluer, ne money in 
103oure girdlis, not a scrippe in the weie, nether twei cootis,
nethir shoon, nether a 3erde; for a werkman is worthi his mete. In to what euere citee or castel 3e schulen entre, axe 3e who therynne is worthi, and there dwelle 3e, til 3e go out.

And whanne 3e goon in to an hous, grete 3e it, and seyn, Pees to this hous. And if thilk hous be worthi, 3oure pees schal come on it; but if that hous be not worthi, 3oure pees schal turne azen to 3ou. And who euere resseyueth not 3ou, nethir herith 3oure wordis, go 3e fro that hous or citee, and sprengen of the dust of 3oure feet. Treuly Y seie to 3ou, it shal be more sufyrable to the loond of men of Sodom and of Gommor in the dai of iugement, than to thilke citee.

Lo! Y sende 3ou as scheep in the myddil of wolues; therfor be 3e sli3 as serpentin, and symple as dowues. But be 3e war of men, for thei schulen take 3ou in counsellis, and thei schulen bete 3ou in her synagogis; and to meyris, or presi-denitis, and to kyngis, 3e schulen be lad for me, in witnesseyng to hem, and to the hetben 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; for it ben not 3e that speken, but the spirit of 3oure fadir, that spekith in 3ou. And the brother shal take the brother in to deeth, and the fader the sone, and sones schulen rise azen fadir and modir, and schulen turmente hem bi deeth.

And 3e schulen be in hate to alle men for my name; but 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, to for that mannus sone come. The disciple is not aboue 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, hou myche more his houshold meyne? Therfor drede 3e not hem; for no thing is hid, that schal not be shewid; and
no thing is priuety, that schal not be wist. That thing
that Y seie to you in derknessis, seie se in the list;
and preche se on housis, that thing that se heeren in the
ere. And nyle se drede hem that sleen the bodi; for
thei moun not slee the soule; but rather drede se hym, that
mai lese bothe soule and bodi in to helle. Whether twee
sparewis ben not seeld for an halpeny? and oon of hem shal
not falle on the erthe with outen youre fadir. And alle the
heiris of youre heed ben noumbred. Therfor nyle se drede;
se ben betere than many sparewis. Therfor every man that
schal knouleche me bifeor men, Y shal knouleche hym bifor
my fadir that is in heuenes. But he that shal denye me bifeor
men, and I shal denye him bifeor my fadir that is in heuenes.
Nile se deme, that Y cam to sende pees in to erthe;
Y cam not to sende pees, but swerd. For Y cam to departe
a man aens his fadir, and the doustir aens hir modir,
and the sones wijf aens the housbondis modir; and the
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 doustir ouer me, is not worthi to
me. And he that takith not his croos, and sueth me, is not
worthi to me. He that fyndith his lijf, shal lose it; and he
that lesith his lijf for me, shal fynde it. He that resseyueth
you, resseyueth me; and he that resseyueth me, resseyueth
hym that sente me. He that resseyueth a prophet in the
name of a prophet, shal take the mede of a prophet. And
he that resseyueth a iust man in the name of a iust man, schal
take the mede of a iust man. And who euery drynke
to oon of these leeste a cuppe of coolde watir oonli in the
name of a disciple, treuli Y seie to you, he shal not leese his
mede.
MATTHEW, XI.

CAP. XI.

1. And it was doon, whanne Jhesus hadde endid, he com-
auandide to hise twelue disciplis, and passide fro thennus to
steche 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 anseride, and
seide to hem, Go 3e, and telle azen to Joon tho thingis that
53e han herd and seyn. Blynde men seen, crokid men goon,
meselis ben maad clene, deefe men heren, deed men rysen
a3en, pore men ben takun to prechyn of the gospel. And
7he 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
8wawed with the wynd? Or what thing wenten 3e out to see?
a man clothid with softe clothis? Lo! thei that ben clothid
9with softe clothis ben in the housis of kyngis. But what
thing wenten 3e out to se? a prophete? 3he, Y seie to 3ou,
and more than a prophete. For this is he, of whom it is
writun, Lo! Y sende myn aungel bifor thi face, that shal
11make 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
more than he. And fro the daies of Joon Baptist til now
the kyngdom of heuenes suffrith violence, and violent men
13rauyschen it. For alle prophetis and the lawe til to Joon pro-
14phecieden; and if 3e wolen resseyue, he is Elie that is to
15come. He that hath eris of heryng, here he. But to whom
16schal Y gesse this generacioun lijk? It is lijk to children
17sittynge in chepyng, that crien to her peeris, and seien, We
18han songun to 3ou, and 3e han not daunsid; we han morned
19to 3ou, and 3e han not weilid. For Joon cam nether etynge
ne drynkynge, and thei seien, He hath a devel. The sone
of man cam etynge and drynkynge, and thei seien, Lo! a
man a glutoun, and a drinkere of wijne, and a freend of
puppicans and of synful men. And wisdom is iustified of
her sones. Thanne Jhesus bigan to seye repreef to citees, in
whiche ful manye vertues of him weren doon, for thei diden
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
in heyre and aische. Netheles Y seie to 3ou, it schal be
lesse payne to Tire and Sidon in the dai of doom, than to
30. And thou, Casmaraum, whethir thou schalt be arerid
vp in to heuene? Thou shalt go dow 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.
Netheles Y seie to 3ou, that to the lond of Sodom it schal be
35 lesse payne in the dai of doom, than to thee. In thilke tyme
Jhesus answeride, and seide, Y knowleche to thee, faidir, lord
of heuene and of erthe, for thou hast hid these thingis fro
wijse men, and redi, and hast schewid hem to litle children;
so, faidir, for so it was plesyngte to fore thee. Alle thingis ben
3ouune to me of my faidir; and no man knewe the sone, but
the faidir, nethir ony man knewe the faidir, but the sone, and
to whom the sone wolde schewe. Alle 3e that trauelien, and
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
in herte; and 3e schulen fynde reste to 3oure soulis. For my
3ok is softe, and my charge list.

Cap. XII.

In that tyme Jhesus wente bi cornes in the sabot day; and
hise disciplis hungriden, and bigunnen to plucke the eris of
And Fariseis, saynge, seiden to hym, Lo! thi disciplis don that thing that is not leueful to hem to do in sabatis. And he seide to hem, Whether 3e han not red, what Dauid dide, whanne he hungride, and thei that weren with hym? howe he entride in to the houes of God, and eet looues of proposicioun, whiche looues it was not leueful to hym to e, nether to hem that weren with hym, but to prestis aloone? Or whether 3e han not red in the lawe, that in sabotis prestis in the temple desoulen the sabotis, and thei ben with oute blame? And Y seie to you, that here is a gretter than the temple. And if 3e wisten, what it is, Y wole merci, and not sacrifice, 3e schulden neuer haue condempned innocentis. For mannis sone is lord, 3he, of the sabot. And whanne he passide fro thennus, he cam in to the synagoge of hem. And lo! a man that hadde a drye hoond. And thei axiden hym, and seiden, Whether it be leueful to hele in the sabot? that thei schulden acuse hym. And he seide to hem, What man of you schal be, that hath o scheep, and if it falle in to a dice in the sabotis, whether he shal not holde, and lifte it vp? How myche more is a man better than a scheep? Therfor it is leueful to do good in the sabotis. Thanne he seide to the man, Stretche forth thin hoond. And he strau3te forth; and it was restorid to heelthe as the tothir. And the Fariseis wenent out, and maden a counsel a3ens hym, hou thei schulden distrie hym. And Jhesus knewe it, and wente awei fro thennus; and many sueden hym, and he helide hem alle. And he comaundide to hem, that thei schulden not make hym knowun; that that thing were ful-fillid, that was seid by Isaie, the propheete, seyynge, 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 shal telle dom to hethen men. He shal not stryue, ne crye, nethir ony man shal here his voice in stretis. A brisid rehed
he shal not breke, and he schal not quench smokyng flax, til he caste out doom to victorie; and hethene men schulen hope in his name. Thanne a man blynde and doumbe, that hadde a feend, was brouȝt to hym; and he helide hym, so that he spak, and say. And al the puple wondride, and seide, Whether this be the sone of Davuid? But the Farisees herden, and seiden, He this casteth not out feendid, but in Belsabub, prince of feendidis. And Jhesus, witynge her thoughtis, seide to hem, Eche kingdom departid aȝens it sylf, schal be desolatid, and eche cite, or houes, departid aȝens it self, schal not stonde. And if Satanas castith out Satanas, he is departid aȝens him sylf; therfor hou schal his kingdom stonde? And if Y in Belsabub caste out deuelis, in whom soure sones casten out? Therfor thei schulen be soure domes men. But if Y in the Spirit of God caste out feendidis, thanne the kyngdome of God is comen in to soue. Ethir hou may ony man entre in to the houes of a stronge man, and take aweye hise vesselis, but he first bynde the stronge man, and thanne he schal spuyle his hous? He that is not with me, is aȝens me; and he that gaderith not togidere with me, scaterith abrood. Therfor I seie to soue, al synne and blasfemye shall be forþouuen to men, but the spirit of blasfemye shall not be forþouun. And who euere seith a word aȝens mannis sone, it shall be forþouun to him; but who that seith a word aȝens the Hooli Goost, it shall not be forþouun to 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. ȝe generacioun of eddris, hou moun ȝe speke good thingis, whanne ȝe ben yuele? For the mouth spekith of plente of the herte. A good man bryngith forth good thingis of good tresoure, and an yuel man bringith forth yuel thingis of yuel tresoure. And Y seie to soue, that of every idel word, that
men speken, thei schulen 3e lde resoun therof in the dai of
37 doom; for of thi wordis thou schalt be iustified, and of thi
38 wordis thou shalt be damned. Thanne summe of the
scribis and Farisees anseriden to hym, and seiden, Mayster,
we wolen se a tokne of thee. Which anseride, and seide to
39 hem, An yuel kynrede and a spoue brekere sekith a tokene,
and a tokene shal not be 3ouun to it, but the tokene of Jonas,
the prophete. For as Jonas was in the wombe of a whal
3 thre daies and thre nyȝtis, so mannus sone shal be in the
herte of the erthe thre daies and thre nyȝtis. Men of Nynye
schulen rise in doom with this generacioyn, and schulen
condempne it; for thei diden penaunce in the prechynge of
41 Jonas, and lo! here a greter than Jonas. The queene of
the south shal rise in doom with this generacioyn, and schal
condempne it; for she cam fro the eendis of the erthe to
here the wisdom of Salomon, and lo! here a greter than
Salomon. Whanne an vnclene spirit goith out fro a man,
43 he goith bi drie places, and sekith rest, and fyndith not.
Thanne he seith, Y shal turne ȝen in to myn hous, fro
whannys Y wente out. And he cometh, and fyndith it voide,
45 and clensid 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
shal be to this worste generacioyn. ȝit whil he spak to the
46 puple, lo! his modir and his bretheren stoden with outeforth,
sekynge to speke to hym. And a man seide to hym, Lo!
thi modir and thi bretheren stoden with outeforth, sekynge
48 thee. He anseride to the man, that spak to hym, and seide,
Who is my modir? and who ben my bretheren? And he helde
forth his hoond in to hise disciplis, and seide, Lo! my modir
and my bretheren; for who euer doith the wille of my fadir
that is in heuenes, he is my brothir, and sistir, and modir.
In that dai Ihesus 3ede out of the hous, and sat bisidis the 
2 see. And myche puple was gaderid to hym, so that he 
went up in to a boot, and sat; and al the puple stood on the 
brenke. And he spac to hem many thingis in parablis, and 
seide, Lo l he that sowith, 3ede out to sowe his seed. And 
while he sowith, summe seedis felden bisidis the weie, and 
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 
depnesse of erthe. But whanne the sonne was risun, thei 
7 swaliden, and for thei hadden not roote, thei drieden vp. And 
other seedis felden among thornes; and thornes woxen vp, 
8 and strangeleden hem. But othere seedis felden in to good 
lond, and 3auen fruyt; summe an hundrid foold, an othir 
9 sixti foold, an othir thrilli foold. He that hath eris of 
10 heryng, here he. And the disciplis camen ny3, and seiden 
11 to him, Whi spekist thou in parablis to hem? And he an-
sweride, and seide to hem, For to 3ou it is 3ouun to knowe 
the priuytees of the kyngdom of heuenes; but it is not 3ouun 
to hem. For it shal be 3ouun 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 seynge seen not, and thei herynge heren 
14 not, nether vndurstonden; that the prophese of Ysaie 
seiynge be fulfillid in hem, With heryng 3e schulen here, and 
3e shulen not vndurstonde; and 3e seynge schulen se, and 3e 
15 shulen not se; for the herte of this puple is greetli fattid, and 
thei herden heuyli with eeris, and thei han closed her i3en, 
lest sumtime thei seen with i3en, and with eeris heeren, and 
vndirstonden in herte, and thei be convuertid, and Y heele 
16 hem. But 3oure i3en that seen ben besside, and 3oure eeris
MATTHEW, XIII.

17 that heren. Forsothe Y seie to sou, that manye profetis and iust men coueiiden to se tho thingis that se seen, and thei sayn not, and to heere tho thingis that se heren, and thei herden not. Therfor here se the parable of the sowre. 

19 Ech that herith the word of the rewme, and vndirstondith not, the yuel spirit cometh, and rauyschith that that is sowun in his herte; this it is, that is sowun bisidis the weie. But this that is sowun on the stony loond, this it is, that herith the word of God, and anoon with ioye takith it. And he hath not roote in hym sylf, but is temporal. For whanne tribulacioun and persecucioun is maad for the word, anoon he is sclaudrid. But he that is sowun in thornes, is this that herith the word, and the bisynesse of this world, and the fallace of Ritchessis strangulith the word, and it is maad 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 anothir sixti fold, and another thrissi 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 feld. And whanne men slepten, his enemy cam, and sewe aboue taris in the myddil of whete, and wente awei. But whanne the erbe was growed, and made fruyt, thanne the 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 gaderen hem? And he seide, Nay, lest peraunture se in gaderynge taris drawen vp with hem the whete bi the roote. 

30 Suffre se hem bothe to wexe in to repyng tyme; and in the tyme of ripe corre Y shal seie to the reperis, First gadere se to gidere the taris, and bynde hem to gidere in knytychis to
be bren, but gader 3e whete in to my berne. Another
parable Jhesus put tide forth to hem, and seide, The kyngdom
of heuene is lijk to a corn of seneuey, which a man took,
and sewe in his feeld. Which is the leeste of alle seedis, but
whanne it hath woxen, it is the moste of alle wordis, and is
maad a tre; so that briddis of the eir comen, and dwellen in
the bowis therof. Another parable Jhesus spac to hem, The
kyngdom of heuene is lijk to sour dou3, which a womman
took, and hidde in thre mesuris of mele, til it were alle
sowrid. Jhesus spac alle thes thingis in parablis to the puple,
and he spac not to hem with out parablis, that it schulde be
fulfillid, that is seid bi the prophete, seiynge, Y shal opene
my mouth in parablis; Y shal telle out hid thingis fro the
makyng of the world. Thanhe he lefte the puple, and cam
in to an hous; and hise disciplis camen to him, and seiden,
Expowne to vs the parable of taris of the feeld. Which
answeride, and seide, He that sowith good seed is mannus
sone; the feeld is the world; but the good seed, these ben
sones of the kyngdom, but taris, these ben yuele children;
the enemye that sowith hem is the feend; and the ripe corn
is the endyng of the world, the reperis ben aungels. Therfor
as taris ben gaderid togidere, and ben bren in fier, so it shal
be in the endyng of the world. Mannus sone shal sende
hise aungels, and thei schulen gaderi fro his reume alle
sclaundris, and hem that doon wickidnesse; and thei schulen
sende hem in to the chymney of fier, there shal be weping and
betynge to gidere of teeth. Thanne iuste men schulen schyne
as the sunne, in the reume of her fadir. He that hath eeris
of heryng, here he. The kyngdom of heuenes is lijk to
tresour hid in a feeld, which a man that fyndith, hidith; and for
ioye of it he goith, and sillith alle thingis that he hath, and
bieth thilk feeld. Eftsoone the kyngdom of heuenes is lijk
to a marchaunt, that sechith good margaritis; but whanne
he hath foundun o precious margarite, he wente, and selde
alle thingis that he hadde, and bouste it. Eft the kyngdom
of heuenes is lijk to a nette cast into the see, and that gader-
th to gidere of al kynde of fisschis; which whanne it was
ful, thei drownen vp, and seten bi the brenke, and chesen the
goode in to her vessels, but the yuel thei kesten out. So it
schal be in the endynge of the world. Aungels schulen go
out, and schulen departe yuel men fro the myddil of iust
men. And thei schulen sende hem in to the chymnei of fier;
ther shal be weping and gryntyng of teeth. Han se vn-
dire alle these thingis? Thei seien to hym, the. He
seith to hem, Therfor euyry wise man of lawe in the kyng-
dom of heuenes, is lijk to an hosebonde man, that bryngh
forth of his tresoure newe thingis and elde. And it was doon,
whanne Jhesus hadde endid these parablis, he passide fro
thennus. And he cam in to his cuntrei, and tauce hem in
her synagogis, so that thei wondriden, and seiden, Fro when-
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 his britheren, James, and Joseph, and
Symount, and Judas? and his sistris, whether thei alle ben
not among us? Fro whennus thanne alle thes thingis camen
to this? And so thei weren sclaundrid in hym. But Jhesus
seide to hem, A profete is not with oute worship, but in his
owen cuntre, and in his owen hous. And he dide not there
manye vertues, for the vnibleuie of hem.

CAP. XIV.

1. In that tyme Eroude tetrarke, prince of the fourthe part,
herde the fame of Jhesu; and seide to his children, This is
Joon Baptist, he is rysun fro deeth, and therfor vertues
worchen in hym. For Heroude hadde holde Joon, and
bounde hym, and puttide hym in to prisoun for Herodias, 4 the wijf of his brôthir. 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 7 in the dai of Heroudis birthe, the dou3IR of Herodias daun- 8 side in the myddil, and pleside Heroude. Wherfor with an 9 ooth he bihi3te to 3yue to hir, what euere thing she hadde 10 axid of hym. And she bifor warned of hir modir, seide, 11 3if thou to me here the heed of Joon Baptist in a disch. 12 And the kyng was sorewful, but for the ooth, and for hem 13 that saten to gidere at the mete, he comaundide to be 3ouun. 14 And he sente, and bihedide Joon in the prisoun. And his 15 heed was brou3t in a dische, and it was 3ouun to the damysel, 16 and she bar it to hir modir. And hise disciplis camen, and 17 token his bodi, and birieden it; and thei camen, and tolden 18 to Jhesu. And whanne Jhesus hadde herd this thing, he 19 wente fro thennus in a boot, in to desert place bisides. And 20 whanne the puple hadde herd, thei solewiden hym on her feet 21 fro citees. And Jhesus 3ede out, and sai a greet puple, and 22 hadde reuthe on hem, and heelide the sike men of hem. But 23 whanne the euentid was com, hise disciplis camen to him, 24 and seiden, The place is desert, and the tyme is now passid; 25 lat the puple go in to townes, to bye hem mete. Jhesus 26 seide to hem, Thei han not nede to go; 3yue 3e hem 27 sumwhat to ete. Thei answeriden, We han not heere, 28 but fyue looues and twei fischis. And he seide to hem, 29 Brynge 3e hem hidur to me. And whanne he hadde co- 30 maundid the puple to sitte to meeete on the heye, he took 31 fyue looues and twei fischis, and he bihelde in to heuene, 32 and blesside, and brak, and 3af to hise disciplis; and the 33 disciplis 3auen to the puple. And alle eten, and weren 34 fulfillid. And thei tooken the relis of brokun gobetis, 35 twelue cofynes ful. And the noumbre of men that eten
was frye thouysnde of men, outakun wymmen and lytle children. And anoon Jhesus compellide the disciplis to go vp in to a boote, and go bifoer hym ouer the see, while he lefte the puple. And whanne the puple was left, he stiede aloone in to an hil for to preie. But whanne the euenying was come, he was there aloone. And the boot in the myddel of the see was schoggid with wawis, for the wynd was contrarie to hem. But in the fourthe wakyng of the niʒt, he cam to hem walkynge aboue the see. And thei, seynge hym walking on the see, weren disturblid, and seiden, That it is a fantum; and for drede thei crieden. And anoon Jhesus spac to hem, and seide, Haue ʒe trust, Y am; nyle ʒe drede. And Petre answeride, and seide, Lord, if thou art, comaunde me to come to thee on the watris. And he seide, Come thou. And Petre ʒede doun fro the boot, and walkide on the watris to come to Jhesu. But he siʒ the wynd strong, and was aferde; and whanne he bigan to drenche, he criede, and seide, Lord, make me saaf. And anoon Jhesus helde forth his hoond, and took Petre, and seide to hym, Thou of litil feith, whi hast thou doutid? And whanne he hadde stied in to the boot, the wynd ceessid. And thei, that weren in the boot, camen, and worshipiden hym, and seiden, Verili, thou art Goddis sone. And whanne thei hadden passid ouer the see, thei camen in to the loond of Genesar. And whanne men of that place hadden knowe hym, thei senten in to al that cuntrε; and thei brouȝtεn to 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.

Thanne the scribis and the Farisees camen to hym fro Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns
of eldere men? for thei waisschen not her hondis, whanne
3 thei eten breed. He anseride, and seide to hem, Whi
breken se the maundement of God for youre tradicioun?
4 For God seide, Honoure thi fadir and thi modir, and he that
5 cursith fadir or modir, die bi deeth. But se seien, Who euer
6 seith to fadir or modir, What euere 3ifte is of me, it schal
profite to thee; and he hath not worschipid his fadir or his
modir; and se han maad the maundement of God voide for
7 youre tradicioun. Ypocritis, Isaie, the prophete, prophesiede
8 wel of you, 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 gider to hym,
11 he seide to hem, Here se, and vndurstonde se. 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 sclaunderd?
13 And he anseride, and seide, Eueri plauntyng, that my fadir
of heuene hath not plauntid, shal be drawun vp by the roote.
14 Suffre se 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 anseride, and seide to hym, Expowne
16 to vs this parable. And he seide, 3it se ben also with oute
17 vndurstondyng? Vndurstonden se 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 thougtis,
mansleyngis, auowtries, fornycacioous, theftis, fals witnes-
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 seide out fro thennus, and wente in to
the coostis of Tire and Sidon. And lo! a womman of Canane 3ede out of tho coostis, and criede, and seide to him, Lord, the sone of Dauid, haue merci on me; my dou3ter is yuel trauellid of a feend. And he answereide not to hir a word. And hise disciplis camen, and preieden hym, and seiden, Leue thou hir, for she crieth aftir vs. He answereide, and seide, Y am not sent, but to the scheep of the hous of Israel that perischiden. And she cam, and worschipide hym, and seide, Lord, helpe me. Which answereide, and seide, It is not good to take the breed of children, and caste to houndis. And she seide, Jhis, Lord; for whelpis eten of the crummes, that fallen doun fro the bord of her lordis. Thanne Jhesus answereide, and seide to hir, A! womman, thi feith is greet; be it doon to thee, as thou wolt. And hir dou3tir was helid fro that hour. And whanne Jhesus hadde passed fro thennis, he cam bisidis the see of Galilee. And he 3ede vp in to an hil, and sat there. And myche pule cam to hym, and hadden with hem doumbe men and crokid, feble and blynde, and many other; and thei castiden doun hem at hise feet. And he helide hem, so that the pule wondriden seynge doumbe men spekynge, and crokid goynge, blynde men seynge; and thei magnysieden God of Israel. And Jhesus, whanne hise disciplis weren clepid to gidere, seide to hem, Y haue reuthe of the pule, for thei han abiden now thre daies with me, and hau no thing to ete; and Y wole not leeue hem fastynge, lest thei failen in the weie. And the disciplis seien to him, Wherof thanne so many looues among vs in desert, to fulfills so greet a pule? And Jhesus seide to hem, How many looues han 3e? And thei seiden, Seuene, and a fewe smale fisshis. And he comaundide to the pule, to sitte to mete on the erthe. And he took seuene looues and fyue fisshis, and diode thankyngis, and brak, and 3af to hise disciplis; and the disciplis 3auen to the pule. And
alle eten, and weren fulfillid, and thei token that that was left
38 of relifes, seuene lepis fulle. And thei that eten weren fourte
39 thousynde of men, with outen litle children and wymmen.
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 auout-
tresse sekith a tokene; and a tokene schal not be 3ouwn
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 Forgeten to take looues. And he
seide to hem, Biholde 3e, and be war of the soure dow3 of
7 Farisees and Saducees. And thei thoughten 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 thousynde of men, and how many
10 cosyns 3e token? nether of seuene looues in to foure thou-
synde of men, and how 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
vndurstooden, that he seide not to be war of sourdow3 of
13 looues, but of the techynge 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
Elie; and othere Jereme, or oon of the prophetis. Jhesus.
seide to hem, But whom seien 3e me to be? Symount
Petre answeride, and seide, Thou art Crist, the sone of God
lyuynge. Jhesus answeride, and seide to him, Blessid art
thou, Symount Bariona; for fleisch and blood schewide not
to thee, but my fadir that is in heuene. And Y seie to thee,
that thou art Petre, and on this stoon Y schal bile de my
chirche, and the 3atis of helle schulen not haue miȝt aȝens it.
And to thee Y shal ȝyue the keies of the kingdom of heuene;
and what euer thou shalt bynde on erthe, schal be boundun
also in heuene; and what euer thou schalt vnbynde on
erthe, schal be vnbounden also in heuene. Thanne he
commaundide to his disciplis, that thei schulden seie to no man,
that he was Crist. Fro that tyme Jhesus bigan to schewe to
hise disciplis, that it bihost hym go to Jerusalem, and suffre
many thingis, of the eldere men, and of scribis, and princis of
prestis; and be slayn, and the thridde dai to rise aȝen. And
Petre took hym, and bigan to blame him, and seide, Fer be
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 sclaundre to me; for thou sauerist not tho thingis that ben
of God, but tho thingis that ben of men. Thanne Jhesus
seide to his disciplis, If ony man wole come after me, denye
hym sylf, 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
for me, schal fynde it. For what profitith it to a man, if he
wynne al the world, and suffre peirynge of his soule? or what
chaunging schal a man ȝyue for his soule? For mannes
some schal come in glorie of his fader, with his aungels, and
thanne he schal ȝelde to ech man after his werkus. Treuli
Y seie to you, ther ben summe of hem that stonden here,
which schulen not taste deth, til thei seen mannus some
comynge in his kyngdom.
AND after sise daies Jhesus took Petre, and James, and
Joon, his brother, and ledde hem aside in to an hig hil, and
was turned in to an othir licnesse bifor hem. And his face
schone as the sunne; and his clothis weren maad white as
snowe. And lo! Moises and Elie apperiden to hem, and
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
Elye. 3it the while he spak, lo! a brijt cloude ouer-
schadewide hem; and lo! a voice out of the cloude, that
seide, This is my dereworth sone, in whom Y haue wel
pleside to me; here 3e hym. And the disciplis herden, and
felden doun on her faces, and dredden greetli. And Jhesus
cam, and touchide hem, and seide to hem, Rise vp, and nyle
3e drede. And thei liffen vp her i3en, and saiien no man, but
Jhesu aloone. And as thei camen doun of the hille, Jhesus
comaundide to hem, and seide, Seie 3e to no man the
visioun, til mannus sone rise 3en fro deeth. And his dis-
ciplis axiden hym, and seiden, What thanne seien the scribis,
that it bihoueth that Elie come first? He answeride, and
seide to hem, Elie schal come, and he schal restore alle
thingis. And Y seie to you, that Elie is nowe comun, and
thei knewen hym not, but thei diden in him what euer thingis
thei wolden; and so mannus sone schal suffre of hem.
Thanne the disciplis vnurstoden, that he seide to hem of
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
tymes in to water. And Y brouȝte hym to thi disciplis,
and thei myȝten not heele hym. Jhesus answeride, and seide,
MATTHEW, XVIII.

A! thou generation vnbleueful and weiward; hou long schal Y be with 3ou? hou long schal Y suffre 3ou? Brynge 3e hym hide to me. And Jhesus blamede hym, and the deuel wente out fro hym; and the child was heeled fro that our. Thanne the disciplis camen to Jhesu priueli, and seiden to hym, Whi my3ten not we caste hym out? Jhesus seith to hem, For 3oure vnbleue. Treuli Y seie to 3ou, if 3e han seith, as a corn of seneuye, 3e schulen seie to this hil, Passe thou hennus, and it schal passe; and no thing schal be vn-possible to 3ou; but this kynde is not caste out, but bi preiying and fastyng. And whilis thei weren abidyng togidere in Galilee, Jhesus seide to hem, Mannus sone schal be bitraied in to the hondis of men; and thei schulen sle hym, and the thriddle 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, 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? And he seide, Of aliens. Jhesus seide to hym, Thanne sones ben fre. But that we sclaundre hem not, go to the see, and caste an hook, and take thilke fisch that first cometh vp; and, whanne his mouth is opened, thou schalt fynde a stater, and 3yue for thee and for me.

CAP. XVIII.

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

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 seyueth o siche litil child in my name, resseyueth me. But who so sclauandrit 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 deynesse of the see. Woo to the world, for sclauandris; for it is nede that sclauandris come; netheles wo to thilke man bi whom a sclauandre 8 cometh. And if thin hoond or thi foot sclauandreth 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 sclauandere 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 litlle. 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 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 leue nynti and nynye 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 bisor 3oure fadir that is in heuenes, that oon of these 15 litlle perische. But if thi brother synneth a3ens thee, go thou, and reprie 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 every 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 pupplican 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 se 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 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 hem. Thanne Petre cam to hym, and seide, Lord, how ofte schal my brother synne a3ens me, and Y schal for3yue hym?  
22 Whether til seuen tymes? Jhesus seith to hym, Y seie not to thee, til seuene sighis; but til seuenti sighis seuene sighis.  
23 Therfor the kyngdom of heuenes is licned to a kyng, that wolde rekyn with his seruauntis. And whanne he bigan to rekene, oon that ou3te ten thousynde talentis, was brouyt to hym. And whanne he hadde not wherof to 3elde, his lord comaundide hym to be seld, and his wijf, and children, and alle thingis that he hadde, and to be paiyd. But thilke seruaunt felde doun, and preiede hym, and seide, Haue pacience 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, 3elde that that thou owest. And his euen seruaunt felle doun, and preyede hym, and seide, Haue pacience in me, and Y schal quyte alle thingis to thee. But he wolde not; but wente out, and putte hym in to prisoun, til he paiede al the dette. And his euen seruauntis, seynge the thingis that weren don, soreweden greetli. And thei camen, and telden to her lord alle the thingis that weren don. Thanne his lord clepide hym, and seide to hym, Wickid seruaunt, Y for3af to thee al the dette, for thou preiedist me. Therfor whether it bihouede not also thee to haue merci on thin euen seruaunt, as Y hadde merci on thee? And his lord was wroth, and took hym to
turmentouris, til he paiede al the dette. So my fadir of heuene schal do to you, if se forseyuen not every man to his brother, of youre 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 ouer Jordan. And myche puple sueide him, and he heelde hem there. And Farisees camen to him, temptynge him, and seiden, Whether it be leyeeful to a man to leeue his wijf, for ony cause? Which answeride, and seide to hem, Han se not red, for he that made men at the bigynnyng, made hem male and female? And he seide, For this thing a man schal leeue fadir and modir, and he schal draw to his wijf; and thei schulen be twayne in o fleisch. And so thei ben not now twayne, but o fleisch. Therfor a man departe not that thing that God hath ioyned. Thei seien to hym, What thanne comaundide Moises, to suye a libel of forsakyng, and to leeue of? And he seide to hem, For Moises, for the hardnesse of youre herte, suffride you leeue youre wyues; but fro the bigynnyng it was not so. And Y seie to you, that who euer leeneth his wijf, but for fornycacioun, and weddith another, doith letcherie; and he that weddith the forsakun wijf, doith letcherie. His disciplis seien to him, If the cause of a man 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 is youun. 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 siff, for the kyngdom of heuenes. He that may take, take he. 13 Thanne litle children weren brouthe to hym, that he schulde putte hondis to hem, and preie. And the disciplis blamyden
MATTHEW, XIX.

14 hem. But Jhesus seide to hem, Suffre se that little children come to me, and nyle se forbede hem; for of siche is the kyngdom of heuenes. And whanne he hadde put to hem hondis, he wente fro thennus. And lo! oon cam, and seide to hym, Good maister, what good schal Y do, that Y haue euerlastynge lijf? Which seith to hym, What axist thou me of good thing? There is o good God. But if thou wolt entre to lijf, kepe the comaundementis. He seith to hym, Whiche? And Jhesus seide, Thou schalt not do mansleying, thou schalt not do auowtrie, thou schalt not do thefte, thou schalt not seie fals witnessing; worshipe thi fadir and thi modir, and, thou schalt loue thi neiðbore as thi sylf. The young man seith to hym, Y haue kept alle these thingis fro my 30uthe, what 3it faillith 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 heuene; and come, and sue me. And whanne the young man hadde herd these wordis, he wente awei soreful, for he hadde many possessiouns. And Jhesus seide to hise disciplis, Y seie to 3ou treuthe, for a riche man of hard schal entre in to the kyngdom of heuenes. And efsoone Y seie to 3ou, it is liȝter a camel to passe thorou a needlis iȝ, thanne a riche man to entre in to the kyngdom of heuens. Whanne these thingis weren herd, the disciplis wondriden greetli, and seiden, Who thanne may be saaf? Jhesus bihelde, and seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible. Thanne Petre answeride, and seide to hym, Lo! we han forsake alle thingis, and we han suede thee; what thanne schal be to vs? Jhesus seide to hem, Truli I seie to 3ou, that se that han forsake alle thingis, and han sued me, in the regeneracioun whanne mannus some schal sitte in the sete of his maieste, se schulen sitte on twelve setis, demynge the twelve kynredis of Israel. And
every man that forsaketh 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 e 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
to his vyn3erd. And whanne the couenaunt was maad
with werk men, of a peny for the dai, he sente hem in to
3 his vyn3erd. And he seide out aboute the thridde our, and
say othere stondynge idel in the chepyng. And he seide
to hem, Go 3e also in to myn vyn3erd, and that that schal
be ri3ful, Y schal 3yue to 3ou. And thei wenten forth.
Eftsoones he wente out aboute the sixte our, and the nynthe,
6 and dide in lijc maner. But aboute the ellesuenthe our he
wente out, and foond other stondynge; and he seide to
7 hem, What stonden 3e idel here al dai? Thei seien to him,
For no man hath hirid vs. He seith to hem, Go 3e also
8 in to my vyn3erd. And whanne euenyng was comun, the
lord of the vyn3erd seith to his procuratoure, Clepe the
werk men, and 3elde to hem her hire, and bigynne thou at
9 the laste til to the firste. And so whanne thei weren comun,
that camen aboute the ellesuenthe our, also thei token eueryche
10 of hem a peny. But the firste camen, and demeden, that
thei schulden take more, but thei token eech oon bi hem sifl a
11 peny; and in the takyng grutchiden 3ens the hosebonde
12 man, and seiden, These laste wrought 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 3ythe to this laste man, as to thee. 15 Whether it is not leueful to me to do that that Y wole? 16 Whether thin ige 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 Ihesus wente vp to Jerusalem, and took hisel twelue disciplis in priuete, and seide to 18 hem, Lo! we goon vp to Jerusalem, and mannis 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 thriddle day he schal rise igel 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 rizthalf, and oon at thi 22 lefthalf, in thi kyngdom. Ihesus 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 rizthalf or lefthalf, it is not myn to 3ythe 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 Ihesus clepide hem to hym, and seide, 3e witen, that princis of hethene men ben lordis of hem, and thei that ben gretter, 26 vseen 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 mannis sone cam not to be seruyd, but to serue, and to 3ythe 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 Ihesus passide; and thei crieden, and seiden, Lord, the sone of Dauid, haue merci on vs.
And the puple blamede hem, that thei schulden be stille; and thei crieden the more, and seiden, Lord, the sone of Daviud, haue merci on vs. And Jhesus stood, and clepide hem, and seide, What wolen 3e, that Y do to 3ou? Thei seien to him, Lord, that oure i3en be opened. And Jhesus hadde merci on hem, and touchide her i3en; and anoon thei sayen, and sueden him.

CAP. XXI.

1 And whanne Jhesus cam ny3 to Jerusalem, and cam to Bethsage, at the mount of Olyuete, thanne sente he his twei discilpis, and seide to hem, Go 3e in to the castel that is 3ens 3ou, and anoon 3e schulen fynde an asse tied, and a 3colt with hir; vntien 3e, and brynge to me. And if ony man seie to 3ou ony thing, seie 3e, that the Lord hath nede to hem; and anoon he schal leue hem. Al this was doon, that that thing schulde be fulfillid, that was seid bi the prophete, seiyng, Seie 3e to the dou3er of Syon, Lo! thi kyng cometh to thee, meke, sittynge on an asse, and a 6folde of an asse vnder 30k. And the discilpis 3eden, and 7diden as Jhesus commaundide hem. And thei brou3ten an asse, and the folde, and leiden her clothis on hem, and maden hym sitte aboue. And ful myche puple strewiden her clothis in the weie; othere kitting braunchis of trees, and strewiden in the weie. And the puple that wente biffer, and that sueden, crieden, and seiden, Osanna to the sone of Daviud; blessid is he that cometh in the name of the Lord; Osanna in his thingis. And whanne he was entride in to Jerusalem, al the citee was stirid, and seide, Who is this? But the puple seide, This is Jhesus, the prophete, of Nazareth of 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
chayeris of men that solden culueris. And he seith to hem,
It is writun, Myn hous schal be clepid an hous of preier;
but se haan maad it a denne of theues. And blynde and
crokid camen to hym in the temple, and he heelide hem.
But the princis of prestis and scribis, seynge the merueilouse
thingis that he dide, and children criynge in the temple,
and seynge, Osanna to the sone of Dauid, hadden indign-
acioun, and seiden to hym, Herist thou what these seien?
And Jhesus seide to hem, 3he; whether se haan neuer redde,
That of the mouth of younge children, and of soukyng
childrym, thou hast maad perfit heriynge? And whanne he
hadde left hem, he wente forth out of the citee, in to
Bethanye; and there he dwelte, and tauzte hem of the
kyngdom of God. But on the morowe, he, turnynge azen
in to the citee, hungride. And he seye a fige tree bisidis
the weie, and cam to it, and foond no thing ther ynne but
leeues oneli. And he seide to it, Neuer fruyt com forth of
thee, in to with outen eende, And anoone the fige tre was
dried vp. And disciplis sawen, and wondriden, seynge,
Hou anoone it driede. And Jhesus answerd, and seide
to hem, Treuli Y seie to 3ou, if se haue feith, and douten
not, not oonli se schulen do of the fige tree, but also if se
seyn to this hil, Take, and caste thee in to the see, it schal
be don so. And alle thingis what euere se bileuynge
schulen axe in preyer, se schulen take. And whanne he
cam in to the temple, the princis of prestis and elder men
of the puple camen to hym that tauzte, and seiden. In
what power doist thou these thingis? and who 3af thee
this power? Jhesus answerd, and seide to hem, And
Y schal axe 3ou o word, the which if se tellen me, Y
schal seie to 3ou, in what power Y do these thingis. Of
whennys was the baptym of Joon; of heuene, or of men?
26 And thei thouȝten with ynne hem sylf, seiynge, If we seien of heuene, he schal seie to vs, Whi thanne bileuen ȝe 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 ȝou, in what power Y do these thingis. 28 But what semeth to ȝou? A man hadde twey sones; and he cam to the firste, and seide, Sone, go worche this dai 29 in my vnȝerid. And he answeride, and seide, Y nyle; 30 but afterward he forthouȝte, 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 did the fadris wille? Thei seien to hym, The firste. Jhesus seith to hem, Treuli Y seie to ȝou, for pupillicans and hooris schulen go bifor ȝou in to the kyngdom of God. 32 For Joon cam to ȝou in the weie of riȝtwisnesse, and ȝe bileuened not to him; but pupillicans and hooris bileuened to hym. But ȝe sayn, and hadden no forthenkyng aftir, 33 that ȝe bileuened to hym. Here ȝe another parable. There was an hosebonde man, that plauntide a vnȝerid, and beggide it aboute, and dalfe a presour ther ynne, and bildide a tour, and hiride it to erthe tillieris, and wente fer in 34 pilgrimage. But whanne the tyme of fruytis neȝede, he sente his seruauntis to the erthe tillieris, to take fruytis of 35 it. And the erthe tillieris token his seruauntis, and beeten the toon, thei slowen 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 tillieris, seynge the sone, seiden with ynne hem self, This is the eire; come ȝe, sle we hym, 39 and we schulen haue his eritage. And thei token, and 40 castiden hym out of the vnȝerid, and slowen hym. Therfor
whanne the lord of the vynesterd schal come, what schal
he do to thilke erthe tileris? Thei seien to hym, He schal
leese yule the yule men, and he schal sette to hire his
vynesterd to othere erthetilieris, whyche schulen 3elde to hym
fruyt in her tymes. Jhesus seith to hem, Redden 3e neuer
in scripturis, The stoon which pillaris repreuened, this is
maad in to the heed of the corner? Of the Lord this
thing is don, and it is merueilous biforn oure i3en. Therfor
Y seie to 3ou, that the kyngdom of God schal be takun
fro 3ou, and shal be 3oun to a folc doyngge fruytis of it.
And he that schal falle on this stoon, schal be brokun;
but on whom it schal falle, it schal al tobrise hym. And
whanne the princes of prestis and Farisees hadden herd
hise parablis, thei knewen that he seide of hem. And thei
sousten to holde hym, but thei dredden the puple, for thei
hadden hym as a prophete.

CAP. XXII.

And Jhesus answeride, and spak eftsoone in parablis to
hem, and seide, The kyngdom of heuynes is maad lijk to a
kyng that made weddyngis to his sone. And he sente hisie
seruantis for to clepe men that weren bode to the weddyngis,
and thei wolden not come. Eftsoone he sente othere
seruantis, 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
3e to the weddyngis. But thei dispisiden, and wenten forth,
soon in to his toun, anothir to his marchaundise. But othere
helden his seruantis, and turmentiden hem, and slowen.
But the kyng, whanne he hadde herd, was wroth; and he
sente hise oostis, and he distruyede tho manquelleris, and
brente her citee. Thanne he seide to hise seruantis, The
weddyngis ben redi, but thei that weren clepid to the feeste, 
weren not worthi. Therfor go 3e to the endis of weies, 
and whom euere 3e fynden, clepe 3e to the weddyngis. 
And hise seruauntis 3eden out in to weies, and gadriden 
togider alle that thei founden, good and yuele; and the 
bridale was fullillid with men sittyng at the mete. And 
the kyng entride, to se men sittyng at the mete; and 
he sise there a man not clothid with bride cloth. And 
he seide to hym, Freend, hou entridist thou hidir with out 
bride clothis? And he was doumbe. Thanne the kyng 
bad hise mynystris, Bynde hym bothe hondis and feet, and 
sende 3e him in to vتمر derknessis; there schal be wepyng 
and grentyng of teeth. For many ben clepid, but fewe ben 
chosun. Thanne Farisees 3eden awei, and token a counsel 
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 treuth the weie of God, and 
thou chargist not of ony man, for thou biholdist not the 
 persoone of men. Therfor seie to vs, what it seemeth to 
thee. Is it leuesefull that tribute be ȝouun to the emperoure, 
ether nay? And whanne Jhesus hadde knowe the wickiden-
nesse of hem, he seide, Ýpocritis, what tempten 3e me? 
Schewe 3e to me the prynte of the money. And thei 
brouȝten to hym a peny. And Jhesus seide to hem, Whos 
is this ymage, and the writyng aboue? Thei seien to hym, 
The emperouris. Thanne he seide to hem, Therfor ȝelde 
3e to the emperoure tho thingis that ben the emperouris, and 
to God tho thingis that ben of God. And thei herden, and 
wondriden; and thei leften hym, and wenten awey. In that 
dai Saduceis, that seien there is no risyng ægen to lyf, camen 
to hym, and axiden him, and seiden, Mayster, Moises seide, 
if ony man is deed, not hauynge a sone, that his brother 
wedde his wijf, and reise seed to his brothir. And seuen
britheren weren at vs; and the firste weddide a wijf, and
is deed. And he hadde no seed, and lefte his wijf to his
brother; also the seconde, and the thridde, til to the
seventhe. But the laste of alle, the woman is deed. Also in
the risyng azen to lijf, whose wijf of the seuene schal sche
be? for alle hadden hir. Jhesus answeride, and seide to
hem, 3e erren, and 3e knowen not scripturis, ne the vertu
of God. For in the risyng azen to lijf, nether thei schulen
wedde, nethir schulen be weddid; but thei ben as the
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
to 3ou, Y am God of Abraham, and God of Ysaac, and
God of Jacob? he is not God of deede men, but of lyuynge
men. And the puple herynge, wondriden in his tehynge.

And Fariseis herden that he hadde put silence to Saduceis,
and camen togidere. And oon of hem, a techere of the
lawe, axide Jhesu, and temptide him, Maistir, which is a
greet maundement in the lawe? Jhesus seide to him, Thou
schalt loue thi Lord God, of al thin herte, and in al thi soule,
and in al thi mynde. This is the firste and the moste
maundement. And the seconde is lijk to this; Thou
schalt loue thi neie bore as thi silf. In these twey maunde-
mentis hangith al the lawe and the profetis. And whanne
the Farisees weren gederid togidere, Jhesus axide hem,
and seide, What semeth to 3ou of Crist, whos sone is he?
Thei seien to hym, Of Dauid. He seith to hem, Hou
thanne Dauid in spirit clepith hym Lord, and seith, The
Lord seide to my Lord, Sitte on my ri3thalfe, til Y putte
thin enemyes a stool of thi feet? Thanne if Dauid clepith
hym Lord, hou is he his sone? And no man mi3te answere
a word to hym, nethir ony man was hardi fro that day, to
axe hym more.
CAP. XXIII.

1 Than ne Jhesus spak to the puple, and to hise disciplis, and seide, On the chayere of Moises, scribis and Farisees han sete. Therfor kepe se, and do se alle thingis, what euer thingis thei seien to you. But nyle se do aftir her werkis; 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 hem. Therfor thei don alle her werkis that thei be seen of men; for thei drawen abrood her filateries, and magnifi en hemmes. And thei louen the first sittynge placis in soperis, and the first chaieris in synagogis; and salutaciouns in chepyng, and to be clepid of men maystir. But nyle se be clepid maister; for oon is soure maystir, and alle se ben britheren. And nyle se clepe to you a fadir on erthe, for oon is 3our fadir, that is in heuenes. Nether be se clepid maistris, for oon is soure maister, Crist. He that is grettest among sou, schal be soure mynystre. For he that hieth himself, schal be mekid; and he that mekith hym silf, schal be enhaunsid. But wo to sou, scribis and Farisees, ipocrisis, that closen the kyngdome of heuenes before men; and se entren not, nether suffren men entrynge to entre. Wo to sou, scribis and Farisees, ipocrisis, that eten the housis of widwis, and preien bi longe preier; for this thing se schulen take more doom. Wo to sou, scribis and Farisees, ypocrisis, that goon aboute the see and the loond, to make o prosilite; and whanne he is maad, se maken hym a sone of helle, double more than se ben. Wo to sou, blynde lederis, that seien, Who euer swerith bi the temple of God, it is no thing; but he that swerith in the gold of the temple, is dettooure. 3e foolis and blynde, for what is grettere, the gold, or the temple 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
aouter, owith. Blynde men, for what is more, the 3ifte, or the
aouter that halewith the 3ifte? Therfor he that swerith in the
aouter, swerith in it, and in alle thingis that ben ther on.
And he that swerith in the temple, swerith in it, and in hym
that dwellith in the temple. And he that swerith in heuene,
swerith in the trone of God, and in hym that sittith ther on.
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
bhioste to do these thingis, and not to leeue tho. Blynde
lederis, clensinge a gnatte, but swolewynge 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
and vnclennesse. Thou blynde Farisee, clense the cuppe
and the plater with ynneforth, that that is with outforth
be maad cleene. Wo to 3ou, scribis and Farisees, ipocritis,
that ben lîjk to sepulcris whitid, whiche with outforth semen
faire to men; but with ynne thei ben fulle of boonus of deed
men, and of al filthe. So 3e with outforth semen iust to
men; but with ynne 3e ben ful of ypocrisy and wickidnesse.
Wo to 3ou, scribis and Farisees, ipocritis, that bilden sepulcris
of profetis, and maken faire the birielis of iust men, and
seien, If we hadden be in the daies of oure fadris, we
schulden not haue be her felowis in the blood of prophetis.
And so 3e ben in witnessyng to 3ou sylf, that 3e ben the sones
of hem that slowen the prophetis. And fulfille 3e the mesure
of 3oure fadris. 3e eddris, and eddris briddis, hou schulen
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 crucifis, and of hem 3e schulen scourge in 3oure sina-
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
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blood of iust. Abel to the blood of Zacarie, the sone of Barachie, whom 3e slowen 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 hennis forth, til 3e seien, Blessid 3is 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, his 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 3zens folc, and rewme 3zens rewme, and pestilences, and hungris, and the erthemouyngis schulen be bi placis; 8 and alle these ben bigynnyngis of sourwes. Thanne men 9 schulen hitake 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 sclaundrid, and bitraye ech other, and thei
schulen hate ech other. And many false prophetis schulen rise, and disseyue manye. And for wickidnesse schal be plenteuouse, the charite of manye schal wexe coold; but he that schal dwelle stable in to the ende, schal be saaf. And this gospel of the kyngdom schal be prechid in al the world, in witnessyng to al folc; and thanne the ende schal come. Therfor whanne 3e se the abhomyneacioun of discomfort, that is seid of Danyel, the prophete, stondynge in the hooli place; he that redith, vn-dirstonde he; thanne thei that ben in Judee, fle to the mounteyns; and he that is in the hous roof, come not down to take ony thing of his hous; and he that is in the feeld, turne not ajen to take his coote. But wo to hem that ben with child, and nurischen in tho daies. Preye 3e, that soure fleyng 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. And but tho daies hadden be abreggide, ech flesch schulde not be maad saaf; but tho daies schulen be maad short, for the chosun men. Thanne if ony man seie to 3ou, Lo! here 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 erroure, if it may be done. Lo! Y haue bисor seid-to 3ou. Therfor if thei seie to 3ou, Lo! he is in desert, nyle 3e go out; lo! 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 comming of mannus sone. Where euer the bodi schal be, also the eglis schulen be gaderid thidur. And anoon after the tribulacioun of tho daies, the sunne schal be maad derk, and the moone schal not 3yue hir list, and the sterris schulen salle fro 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 comyng in the cloudis of heuene, 31 with miche vertu and maieste. And he schal sende hise 32 angels with a trumpe, and a greet vois; and thei schulen 33 gedere hise chosun fro foure wyndis, fro the higest thingis of 34 heuenes to the endis of hem. And lerne ye the parable of a 35 fige tre. Whanne his braunche is now tendir, and the leeues 36 ben sprongun, ye witen that somer is ny3; so and ye whanne 37 ye seen alle these thingis, wite ye that it is ny3, in the 38 3atis. 39 Treuli Y seie to you, for this generacioun schal not passe, til 40 alle thingis be don; heuene and erthe schulen passe, but my 41 wordis schulen not passe. But of thilke dai and our no man 42 wote, nethir angels of heuenes, but the fadir aloone. But as 43 it was in the daies of Noe, so schal be the comyng of man- 44 nus sone. For as in the daies before the greet flood, thei 45 weren etynge and drynkynge, weddyng and takynge to 46 weddyng, to that dai, that Noe entride in to the schippe; 47 and thei knewen not, til the greet flood cam, and took alle 48 men, so schal be the comyng of mannus sone. Thanne 49 tweyne schulen be in o feeld, oon schal be takun, and an- 50 other left; twey wymmen schulen be gryndynge in o queerne, 51 oon schal be takun, and the tother left; tweyn in a bedde, 52 the toon schal be takun, and the tother left. Therfor wake 53 ye, for ye witen not in what our the Lord schal come. But 54 wite ye this, that if the hosebonde man wiste in what our the 55 thesere were to come, certis he wolde wake, and suffre not his 56 hous to be vndurmyned. And therfor be ye redi, for in what 57 our ye gessen not, mannus sone schal come. Who gessist 58 thou is a trewe seruaunt and prudent, whom his lord or- 59 deyned on his meynne, to 3yue hem mete in tyme? Blessed 60 is that seruaunt, whom his lord, whanne he schal come, schal 61 fynde so doynge. Treuli Y seye to you, for on alle his 62 goodis he schal ordeyne hym. But if thilke yuel seruaunt 63 seie in his herte, My lord tarieth to come, and bigynneth
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55

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 ypocrisis;
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 a3ens
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 mydny3t
7 a cry3 was maad, Lo! the spouse cometh, go 3e oute to
8 mete with him. Thanne alle tho virgyns risen vp, and
9 araieden her laumpis. And the foolis seiden to the wise,
10 3yue 3e to vs of 3oure oile, for 3oure laumpis ben quenchid.
11 The prudent answeriden, and seiden, Lest peraurentz it
12 suffice not to vs and to 3ou, go 3e rather to men that sellen,
13 and bie to 3ou. And while thei wenten for to bie, the spouse
14 cam; and tho that weren redi, entreden with him to the
15 weddyngis; and the zate was schit. And at the last the
16 3outher virgyns came, and seiden, Lord, lord, opene to vs.
And he answeride, and seide, Treuli Y seie to 3ou, Y knowe
13 3ou not. Therfor wake 3e, for 3e witen not the dai ne the
14 our. For as a man that goith in pilgrimage, clepide hise
15 seruauntis, and bitook to hem hise goodis; and to oon he
16 af fyue talentis, and to another tweyne, and to another oon,
16 to ech after his owne vertu; and wente forth anoon. And
he that hadde fyue besauntis, wente forth, and wrou3te in
17 hem, and wan 3outher 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 brouȝte 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 ioye 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
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 thimgis; entre thou in to the ioye
22 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 abrood; and Y drodynge wente,
and hidde thi besaunt in the erthe; lo! thou hast that is
26 thin. His lord answereide, 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 abrood? Therfor it
bihohte thee to biteake 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 ȝuye ȝe to hym
29 that hath ten besauntis. For to every man that hath me
schal ȝuye, and he schal encreese; but fro hym that hath
not, also that that hym semeth to haue, schal be taken
30 awey fro him. And caste ȝe 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
sege of his maieste; and alle folks schulen be gaderid bifor hym, and he schal departe hem atwynne, as a scheeperde departith scheep from kidis; and he schal sette the scheep on his ri3thalf, and the kidis on the lefthalf. Thanne the kyng schal seie to hem, that schulen be on his ri3thalf, Come se, the blessid of my fadir, take se in possessioun the kyng-doom maad redi to 3ou fro the makyng of the world. For Y hungride, and se 3auen me to ete; Y thristide, and se 3auen me to drynke; Y was herboreles, and se herboriden me; nakid, and se hiliden me; sijk, and se visitiden me; Y was in prisoun, and se came to me. Thanne iust men schulen answere to hym, and seie, Lord, whanne sijen we thee hungry, and we fedden thee; thristi, and we 3auen to thee drynk? and whanne sayn we thee herboreles, and we her-boreden thee; or nakid, and we hiliden thee? or whanne sayn we thee sijk, or in prisoun, and we came to thee?

And the kyng answerynge schal seie to hem, Treuli Y seie to 3ou, as longe as se diden to oon of these my leeste britheren, se diden to me. Thanne the kyng schal seie also to hem, that schulen be on his lefthalf, Departe fro me, se cursid, in to euerlastynghe fijr, that is maad redi to the deuel and hise aungels. For Y hungride, and se 3auen not me to ete; Y thristide, and se 3auen not me to drynke; Y was herboreles, and se herberden not me; nakid, and se keuerden not me; sijk, and in prisoun, and se visitiden not me.

Thanne and thei schulen answere to hym, and schulen seie, Lord, whanne sayn we thee hungrynge, or thristynge, or herboreles, or nakid, or sijk, or in prisoun, and we serueden not to thee? Thanne he schal answere to hem, and seie, Treuli Y seie to 3ou, hou longe se diden not to oon of these leeste, nether se diden to me. And these schulen goo in to euerlastynghe turment; but the iust men schulen go in to euerlastynghe lijf.
And it was doon, whanne Jhesus hadde endid alle these
wordis, he seide to hise discipulis, 3e witen, that aftir twei
daiies pask schal be maad, and mannus sone schal be bitakun
to be crucified. Than the princes of prestis and the elder
men of the puple were gaderid in to the halle of the
prince of prestis, that was seid Cayfas, and maden a counsel
to holde Jhesu with gile, and sle him; but thei seiden, Not
in the haliday, lest peraurenture noyse were maad in the puple.
And whanne Jhesus was in Betanye, in the hous of Symount
leprous, a womman that hadde a box of alabastre of precious
oynement, cam to hym, and schedde out on the heed of hym
restynge. And discipulis seynge hadden dedeyn, and seiden,
Wherto this loss? for it my3te be seld for myche, and be
30uun to pore men. But Jhesus knewe, and seide to hem,
What ben 3e heuy to this womman? for sche hath wrou3t in
me a good werk. For 3e schulen euere haue pore men with
3ou, but 3e schulen not algatis haue me. This womman
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
of hym. Thanne oon of the twelue, that was clepid Judas
Scarioth, wente forth to the princis of prestis, and seide to
hem, What wolien 3e 3yue to me, and Y schal bitake hym to
3ou? And thei ordeyneden to hym thretti pans of siluer.
And fro that tymel he sou3te oportunyte, to bitraye hym.
And in the firste dai of therf louues the discipulis camen
to Jhesu, and seiden, Where wolt thou we make redi to thee,
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
Y make paske with my discipulis. And the discipulis diden, as
Jhesus comaundide to hem; and thei maden the paske redi.
And whanne euentid was come, he sat to mete with his twelue disciplis. And he seide to hem, as thei eten, Treuli Y seie to 3oou, that oon of 3ou schal bitraye me. And thei ful soribigunnen ech bi hym silt to seie, Lord, whether Y am? 23 And he answeride, and seide, He that puttith with me his hoond in the plater, schal bitraye me. Forsotho mannus sone goith, as it is writun of hym; but wo to that man, bi whom mannus sone schal be bitrayed; it were good to hym, if that man hadde not be borun. But Judas that bitraiede hym, answeride, seiynge, Maister, whether Y am? 26 Jhesus seide to hym, Thou hast seid. And while thei soupeden, 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 thankynge, 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 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 drynke it newe with 3ou, in the kyngdom of my fadir. And whanne the ympne was seid, thei wenten out in to the mount of Olyuete. Thanne Jhesus seide to hem, Alle 3e schulen suffre sclaundre in me, in this niʒt; for it is writun, Y schal smyte the scheeperde, and the scheep of the flok schulen be scaterid. But aftir that Y schal rise aʒen, Y schal go bificore 333ou in to Galilee. Petre answeride, and seide to hym, Thouʒ alle schulen be sclaundrid in thee, Y schal neuer be sclaundrid. 34 Jhesus seide to him, Treuli Y seie to thee, for in this nyʒt bifor the cok crowe, thries thou schalt denye me. Peter seide to him, ʒhe, thouʒ it bihoue that Y die with thee, Y schal not 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 ʒe here, the while Y go thiðer, and 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 soreful to the deeth; abide 3e here, and 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, but as thou wolt. And he cam to his disciplis, and foond hem slepynge. And he seide to Petir, So, whethir 3e my3ten 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 fleisch is sijk. Eft the secounde tyme he wente, and preyede, seiynge, My fadir, if this cuppe may not passe, but Y drynke hym, thi wille be doon. And eftsoone he cam, and foond hem slepynge; for her ij3en weren heuyed. And he lefte hem, and wente eftsoone, and preiede the thridde tyme, and seide the same word. Thanne he cam to his disciplis, and seide to hem, Slepe 3e now, and reste 3e; loo! the our hath neij3ed, and mannus sone schal be takun in to the hondis of synneris; rise 3e, go we; loo! he that schal take me, is ny3. 3it the while he spak, lo! Judas, oon of the twelue, cam, and with hym a greet cumpany, with swerdis and battis, sent fro the princis of prestis, and fro the eldren men of the puple. And he that bitraiede hym, 3af to hem a tokene, and seide, Whom euer Y schal kisse, he it is; holde 3e hym. And anoon he cam 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 helden hym. And lo! oon of hem that weren with Jhesu, streij3te out his hoond, and drou3 out his swerd; and he smoot the seruaunt of the prince of prestis, and kitte of his ere. Thanne Jhesus seide to hym, Turne thi swerd in to his place; for alle that taken swerd, schulen perische bi swerd. Whether gessist thou, that Y may not preie my fadir, and he schal 3yue to me now mo than twelue legiouns
MATTHEW, XXVI.

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
battis, to take me; dai bi dai Y sat among 3ou, and tauȝt in
56 the temple, and 3e helden me not. But al this thing was don,
that the scripturis of profetis schulen 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
weren comun togidere. But Petir swede him afer, in to the
58 halle of the prince of prestis; and he wente in, and sat with
the seruauntis, to se the ende. And the prince of prestis,
and al the counsel souȝten fals witnessing aȝens Jhesu, that
59 thei schulden take hym to deeth; and thei founden not,
whanne manye false witnessis weren comun. But at the
60 laste, twei false witnessis cameν, and seiden, This seide, Y
may distruye the temple of God, and after the thridde dai
61 bilde it aȝen. And the prince of prestis roos, and seide
to hym, Answerist thou no thing to tho thingis, that these
62 wittessen aȝens thee? But Jhesus was stille. And the
prince of prestis seide to hym, Y coniure thee bi lyuynge
God, that thou seie to vs, if thou art Crist, the sone of God.
63 Jhesus seide to him, Thou hast seid; netheles Y seie to 3ou,
fro hennus forth 3e schulen se mannus sone sittinge at the
64 rȝthalf of the vertu of God, and comynge in the cloudis of
heuene. Thanne the prince of prestis to-rente his clothis,
and seide, He hath blasfemad; what ȝit han we nede to wit-
nessis? lo! now 3e han herd blasfemye; what semeth to
66 3ou? And thei answeriden, and seiden, He is gilti of deeth.
67 Thanne thei speten in to his face, and Smyten hym with
buffatis; and othe ȝauen 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
of Galilee. And he denyede bifor alle men, and seide, Y
woot not what thou seist. And whanne he ʒede out at the
3ate, another damysel say hym, and seide to hem that weren
there, And this was with Jhesu of Nazareth. And eftsoone
he denyede with an ooth, For I knewe not the man. And a
litil aftir, thei that stoonen camen, and seiden to Petir, Treuli
thou art of hem; for thi speche makith thee knowun. Thanne
he began to warie and to swere, that he knewe not the man.
And anoon the cox crewe. And Petir bithouȝte on the word
of Jhesu, that he hadde seid, Bifore the cox crowe, thries thou
schalt denye me. And he ʒede out, and wepte bitterli.

CAP. XXVII.

1 But whanne the morowtud was comun, alle the princis of
prestis, and the eldre men of the puple token counsel aȝens
Jhesu, that thei schulden take hym to the deeth. And thei
ledden him boundun, and bitoken to Pilat of Pounce, lustic.
2 Thanne Judas that bitraiede hym, say that he was damped, he
repentide, and brouȝte aȝen the thretti pans to the princis
of prestis, and to the eldre men of the puple, and seide, Y
haue synned, bitraiyng rhıȝtful blood. And thei seiden, What
to us? bise thee. And whanne he hadde cast forth the siluer
in the temple, he passide forth, and ʒede, and hongide hym
sifly 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
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,
a feeld of blood, in to this dai. Thanne that was fulfyllid,
that was seid bi the prophete Jeremye, seiynghe, And thei han
takun thretti pans, the prijs of a man preysid, whom thei
preiseden of the children of Israel; and thei 3auen hem in to a field of a potter, as the Lord hath ordenyd to me. And Jhesus stood bisor the domesman; and the iustice axide him, and seide, Art thou king of Jewis? Jhesus seith to hym, Thou seist. And whanne he was accusid of the princis of prestis, and of the eldere men of the puple, he answeride no thing. Thanne Pilat seith to him, Herist thou not, hou many witnessyngis thei seien æzens thee? And he answeride not to hym ony word, so that the iustice wondride greethi. But for a solempne dai the iustice was wont to delyuere to the puple oon boundun, whom thei wolden. And he hadde tho a famous man boundun, that was seid Barrabas. Thersfor Pilate seide to hem, whanne thei weren to gidere, Whom wolen ze, that Y delyuere to 3ou? whether Barabas, or Jhesu, that is seid Crist? For he wiste, that bi enuye thei 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 visiou. Forsothe the prince of prestis, and the eldere men counselfiden the puple, that thei schulden axe Barabas, but thei schulden distrye Jhesu. But the iustice answeride, and seide to hem, Whom of the tweyn wolen ze, that be delyuerit to 3ou? And thei seiden, Barabas. Pilat seith to hem, 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 crucified. And Pilat seynde that he profitable no thing, but that the more noyse was maad, took watir, and waischide hise hondis bisor the puple, and seide, Y am giltles of the blood of this riȝtful man; bise 3ou. And al the puple answeride, and seide, His blood be on vs, and on oure children. Thanne he deliuerede to hem Barabas, but he took to hem Jhesu scourgid, to be crucified. Thanne knyȝtis of the
justice token Jhesu in the moot halle, and gadriden to hym
28 al the cumpeny of knyżtis. And thei vnclothiden 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 riżt
hoond; and thei kneliden before hym, and scornyden hym,
30 and seiden, Heil, kyng of Jewis. And thei speten on
31 hym, and tooken a rehed, and smoot his heed. And affer
that thei hadden scorned him, thei vnclothiden hym of the
mantil, and thei clouthiden hym with his clothis, and ledden
32 hym to crucifien hym. And as thei 3eden out, thei founden
a man of Cirenem comynge fro the toun, Symont bi name;
33 thei constreyndern 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 3auen hym to drynke wyne meyd with
galle; and whanne he hadde tastid, he wolde not drynke.
35 And affer 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 aboue his heed his cause writun, This is Jhesu of
38 Nazareth, kyng of Jewis. Thanne tweye theues were cru-
cified with hym, oon on the riżthalf, 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 ajen; saue thou thi
sylf; if thou art the sone of God, come doun of the cross.
41 Also and princis of prestis scornyng, with scribis and
42 elder men, seiden, He made othere men saaf, he may not
make hym sylf 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 Wolfe; 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  
on of hem reynyng, took and fillide a spounge with  
vynegre, and puttide on a rehed, and 3af to hym to drynde.  
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 3af 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 yeden out of her birielis, and  
aftir his resurreccioun thei camen in to the holi citee, and  
54 upperiden to many. And the centurien and thei that were  
with hym kepinge Jhesu, whanne thei saien the erthe schak-  
ynge, and tho thingis that weren doon, thei dredden greteli,  
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  
30ouun. And whanne the bodi was takun, Joseph lappidde it  
in a clene sendel, and leide it in his newe biriel, that he hadde  
hewun in a stoon; and he walewide a greet stoon to the dore  
61 of the biriel, and wente awei. But Marie Maudelene and  
62 anothir Marie weren there, sittynge aegen 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 lyuynge, Aftir thre 64 daies Y schal rise a3en to lijf. Therfor comaunde thou, that the seulcre be kept in to the thriddle dai; lest hise disciplis comen, and stelen hym, and seie to the puple, He hath rise fro deeth; and the laste errour schal be worse than the formere. Pilat seide to hem, 3e han the kepyng; 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 bigynnth to schyne in the firste dai of the woke, Marie Mawdelene cam, and another Marie, to se the seulcre. And lo! ther was maad a greet ertheschakyng; for the aungel of the Lord cam doun fro heuene, and nei3ede, and turnede awei the stoon, and sat theron. And his lokyng was as leit, and hise clothis as snowe; and for drede of hym the keperis weren afeerd, and thei weren maad as deede men. But the aungel anweride, 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 sele 3e to his disciplis, that he is risun. And lo! he schal go bifoire 3ou in to Galilee; there 3e schulen se hym. Lo! Y have biforseed to 8 3ou. And thei wenten out soone fro the biriels, with drede 9 and greet ioye, reynynge to telle to hise disciplis. And lo! Jhesus mette hem, and seide, Heile 3e. And thei nei3eden, 10 and heelden his feet, and worschipiden 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
that weren doon. And whanne thei weren gaderid togidere
with the elder men; and hadden take her counseil, thei 3auen
13 to the knihtis michie monei, and seiden, Seie 3e, that his dis-
ciplis camen bi ny3t, 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 tau3t. 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 ny3, 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-
tisynge hem in the name of the Fadir, and of the Sone, and
20 of the Hooli Goost; techynge 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.

MARK.

CAP. I.

1 The bigynnyng of the gospel of Jhesu Crist, the sone of
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 ri3t. Joon was in desert
baptisyng, and prechynge the baptym of penance, in to
5 remissioun of synnes. And al the cuntre of Judee wente
out to hym, and alle men of Jerusalem; and thei weren
baptisid of hym in the flom Jordan, and knoulechiden her
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 comyng 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
ny3tis, 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 fissescheris. And Jhesus seide to hem, Come 3e aftir me;
18 Y schal make 3ou to be maad fissescheris of men. And anoon
19 thei lefthen the nettis, and sueden hym. And he 3ede forth
fro thennus a litil, and si3 James of Zebedee, and Joon, his
20 brother, in a boot makynge nettis. And anoon he clepide
hem; and thei lefthen 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
MARK, I.

vs and to thee, thou Jhesu of Nazareth? hast thou come
to distrie vs? Y woot that thou art the hooli of God. And
Jhesus thretene cle hym, and seide, Wex doumbe, and go
out of the man. And the vnclene spirit debreidyng cle hym,
and criynge with greet vois, wente out fro hym. And alle
men wonderiden, so that thei sou3ten with ynne hem sylf,
and seiden, What thing is this? what newe doctrine is this?
for in power he commaundith to vnclene spiritis, and thei
obeyen to hym. And the fame of hym wente forth anoon
in to al the cuntree of Galilee. And anoon thei 3eden out
of the synagoghe, and camen into the hous of Symount and
of Andrewe, with James and Joon. And the modir of
Symountis wijf lay sijk in fyeris; and anoon thei seien
31 to hym of hyr. And he cam ny3, and areride hir, and
whanne he hadde take hir hoond, anoon the feuer lefte hir,
and sche seruede him. But whanne the euentid was come,
and the sonne was gon doun, thei brou3ten to hym alle that
weren of male ese, and hem that hadden fendis. And al the
34 citee was gaderid at the 3ate. And he heelide many, that
hadden dyuere 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 3ede out, and wente in to a
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
citees, that Y preche also there, for her to Y cam. And
he prechide in the synagogis of hem, and in al Galilee,
and castide out feendis. And a leprouse man cam to hym,
and bisou3te, and kneilde, and seide, If thou wolt, thou
maist clese me. And Jhesus hadde mercy on hym, and
stre3te out his hoond, and towchide hym, and seide to hym,
41 I wole, be thou maad cleene. And whanne he hadde seide
this, anon the lepte partyde awyew fro hym, and he was 
clensyd. And Jhesus thretenede hym, and anon Jhesus 
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 
that Moyses bad. And he ȝede out, and bigan to preche, 
and publishe the word, so that now he myȝte not go opynli 
in to the citee, but be withoutfirth in desert placis; and thei 
camen to hym on alle sidis.

Cap. II.

1 And eft he entride in to Cafarnaum, aftir eȝte daies. 
2 And it was herd, that he was in an hous, and many camen 
to gidir, so that thei myȝte not be in the hous, ne at the 
ȝate. And he spak to hem the word. And there camen to 
hym men that brouȝten a man sijk in palesie, which was 
borun of foure. And whanne thei myȝte not brynge hym 
to Jhesu for the puple, thei whileneden the roof where he 
was, and openede it, and thei leten doun the bed in which 
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 sittynge, and thenkynge in her hertis, 
7 What spekith he thus? He blasphemeth; who may forȝuye 
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 
in ȝoure hertis? What is liȝter to seie to the sijk man in 
palesie, Synnes ben forȝouun to thee, or to seie, Ryse, take 
ȝhi bed, and walke? But that ȝe wite that mannis sone 
haft power in erthe to forȝuye synnes, he seide to the sijk 
man in palesie, Y seie to thee, ryse vp, take thi bed, and
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 wondrieden, and onoureden God, and seiden, For we seien neuer so. And he wente out eftsoone to the see, and al the puple cam to hym; and he tauʒte hem. And whanne he passide, he saiʒ Leuy of Alfei sittyng at the tolbothe, and he seide to hym, Sue me. And he roos, and 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 many that folwiden hym. And scribis and Farisees seynge, that he eet with pupplicans and synful men, seiden to hise disciplis, Whi etith and drynkith ʒoure maystir with pup- 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 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 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 not faste. But daies schulen come, whanne the spouse schal be takun awei fro hem, and thanne thei schulen faste in tho daies. No man sewith a patche of newe clooth to an elde clooth, ellis he takith awei the newe patche fro the elde, and a more brekyng is maad. And no man puttith newe wyn in to elde botelis, ellis the wyn schal breste the botels, and the wyn schal be sched out, and the botels schulen perische. But newe wyn schal be put into newe botels. And it was doon eftsoones, whanne the Lord walkid in the sabotis bi the cornes, and hise disciplis bigunnent to passe forth, and plucke eeries of the corn. And the Farisees seiden to hym,
Lo! what thi disciplis doon in sabotis, that is not leeuful.

And he seide to hem, Radden se neuer what Dauid dide, whanne he hadde nede, and he h ungride, and thei that weren with hym? Hou he wente in to the hous of God, vn dur Abiathar, prince of prestis, and eete loues of proposicioun, which it was not leeuful to ete, but to preestis aloone, and he saf 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 mannis sone is lord also of the sabat.

CAP. III.

And he entride eftsoone in to the synagoge, and there was a man hauynge a drye hoond. And thei aspied 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 myddil. And he seith to hem, Is it leeuful to do wel in the sabatis, ether yuel? to make a soul saf, ether to leese?

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 forth, and his hoond was restorid to hym. Sotheli Farisees 3eden out a noon, and maden a counsel with Erodians agens hym, hou thei schulden lese hym. But Jhesus with hise disciplis wente to the see; and myche puple fro Galilee and Judee suede hym, and fro Jerusalem, and fro Ydume, and fro bjonidis Jordan, and thei that weren aboute Tire and Sidon, a greet multitute, heringe the thingis that he dide, and cam to hym. And Jhesus seide to hise disciplis, that the boot schulde serue hym, for the puple, lest thei swathsten hym; for he heelide many, so that thei felden fast to hym, to touche hym. And hou many euere hadde syknnessis, and vnclene spirits, whanne thei seyen hym, felden
doun to hym, and crieden, seiynge, 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 3af to hem pouwer to
16 heele sijknessis, and to caste out feendis. And to Symount-
17 he 3af a name Petre, and he clepide James of Zebede and
18 Joon, the brother of James, and he 3af to hem names-
19 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
20 Cananee, and Judas Scarioth, that bitraiede hym. And
thei camen to an hous, and the puple cam togidere eftsoone,
so that thei miȝten not ete breed. And whanne his kynyns-
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 deuelis he castith out
23 fendis. And he clepide hem togidir, and he seide to hem
24 in parablis, Hou may Sathanas caste out Sathanas? And
if a rewme be departid aȝens 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 aȝens
hym silf, he is departid, and he schal not mowe stonde,
27 but hath an ende. No man may go in to a stronlyn
hous, and take away his vessels, but he bynde first the
28 stronlynge man, and thanne he schal spoile his hous. Treuli
Y seie to you, that alle synnes and blasfemyes, bi whiche
thei han blasfemed, schulen be forȝouun to the sones of men.
29 But he that blasfemeth aȝens the Hooli Goost, hath not
27 remissioun in to with outen ende, but he schal be gilty
30 of euerlastyngre trespas. For thei seiden, He hath an vnclene
And his modir and britheren camen, and thei stoden withoutforth, and senten to hym, and clepiden hym. And the puple sat aboute hym; and thei seien to hym, Lo! thi modir and thi britheren with outforth seken thee. And he answeride to hem, and seide, Who is my modir and my britheren? And he bihelde thilke that saten aboute 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.

And eft Jhesus bigan to teche at the see; and myche puple was gaderid to hym, so that he wente in to a boot, and sat in the see, and al the puple was aboute the see on the loond. And he tauȝte hem in parablis many thingis. And he seide to hem in his techyng, Here ȝe. Lo! a man sowyng goith out to sowe. And the while he sowith, summe seed felde aboute the weie, and briddis of heuene camen, and eeten it. Othere felde doun on stony places, where it had not myche erthe; and anoon it sprung vp, for it had not depnesse of erthe. And whanne the sunne roos vp, it welewide for heete, and it driede vp, for it hadde no roote. And othere felde doun in to thornes, and thornes sprungen vp, and strangliden it, and it ȝaf not fruyt. And other felde doun in to good loond, and ȝaf fruyt, springynge vp, and wexyng; and oon brouȝte thretti fоold, and oon sixti fold, and oon an hundrid fold. And he seide, He that hath eeres of herynge, here he. And whanne he was bi hym sylf, tho twelue that weren with hym axiden hym to expowne the parable. And he seide to hem, To you it is ȝouun to knowe the priuete of the kynyngdom of God. But to hem that ben with outforth, alle thingis be maad in parablis,
that thei seynge se, and se not, and thei herynge here and understonde not; lest sum tyme thei be conuertid, and
synnes be for3ouun to hem. And he seide to hem, Knowe
not 3e this parable? and hou 3e schulen knowe alle parablis?
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, anoon cometh Satanas, and takith awei the
word that is sowun in her hertis. And in liik maner ben
these that ben sowun on stony placis, whiche whanne thei
han herd the word, anoon thei taken it with ioye; and thei
han not roote in hem sif, but thei ben lastynge a litil-
tyme; aftirward whanne tribulacioun risith, and persecuciuon
for the word, anoon thei ben sclaundrid. And ther ben
othir that ben sowun in thornes; these it ben that heren
the word, and disese of the world, and disseit of ritchessis,
and othir charge of coueiytise entrith, and stranglith the
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,
and oon an hundrid fold. And he seide to hem, Wher a
lanterne cometh, that it be put vnduer a buschel, or vnduer
a bed? nay, but that it be put on a candilstike? Ther is
no thing hid, that schal not be maad opyn; nethir ony
thing is pryuey, that schal not come in to opyn. If ony
man haue eeris of heryng, here he. And he seide to hem,
Se 3e what 3e heren. In what mesure 3e meten, it schal
be metun to 3ou azen, and be cast to 3ou. For it schal
be 3ouun to hym that hath, and it schal be takun awei
fro him that hath not, also that that he hath. And he
seide, So the kingdome of God is, as if a man caste seede
in to the erthe, and he sleepe, and it rise up ni3t and dai,
and brynge forth seede, and wexe faste, while he woot
not. For the erthe makith fruyt, first the gras, aftirward
the ere, and aftir ful fruyt in the ere. And whanne of it
silf it hath brougt forth fruyt, anoon he sendith a sikil,
for repyng tyme is come. And he seide, To what thing
schulen we likne the kyngdom of God? or to what parable
schulen we comparisoun it? As a corne of seneuei, which
whanne it is sowun in the erthe, is lesse than alle seedis
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
moun dwelle vn’dur the schadewe therof. And in many
suche parablis he spak to hem the word, as thei my3ten
here; and he spak not to hem with out parable. But
he expownede to hise disciplis alle thingis bi hemsilf. And
he seide to hem in that dai, whanne euenyng was come,
Passe we a3enward. And thei leften the puple, and token
hym, so that he was in a boot; and othere bootys weren with
hym. And a greet storm of wynde was maad, and keste
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
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 pesiblenesse
was maad. And he seide to hem, What dreden ye? Ye
han no feith 3it? 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-
senes. And aftir that he was goon out of the boot, anoon
a man in an vnclenee spirit ran out of birielis to hym.
Which man hadde an hous in biriel, and nether with cheynes
now my3te 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
no man my3te make hym tame. And euermore, ny3t and
dai, in birielis and in hillis, he was criynge and betynge hym
sift with stoonus. And he si3 Jhesus afer, and ran, and wor-
schipide hym. And he criyed with greet voice, and seide,
What to me and to thee, thou Jhesu, the sone of the higest
God? Y coniure thee bi God, that thou turmente me not.
And Jhesus seide to hym, Thou vnclene spirit, go out fro
the man. And Jhesus axeide hym, What is thi name? And
he seith to hym, A legioun is my name; for we ben many.
And he preiede Jhesu myche, that he schulde not putte hym
out of the cuntrei. And there was there aboute the hille a
greet flok of swyn lesewynge. And the spiritis preieden
Jhesu, and seiden, Sende vs into the swyn, that we entre in
to hem. And anoone Jhesus grauntide to hem. And the
vnclene spiritis 3eden out, and entriden in to the swyn, and
with a greet birre the flocke was cast doun in to the see,
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 seeldis; and thei wenten out, to se what was don.
And thei camen to Jhesu, and sayn hym that hadde be
truelid of the feend, syttynge clothid, and of hool mynde;
and thei dredden. And thei that saien, hou it was don
to hym that hadde a feend, and of the swyne, telden to hem.
And thei bigunnen to preie hym, that he schulde go a wei
fro her coostis. And whanne he 3ede up in to a boot,
he that was truelid of the deuel, bigan to preie hym, that he
schulde be with hym. But Jhesus resseyuued hym not, but
seide to hym, Go thou in to thin hous to thine, and telle to
hem, hou grete thingis the Lord hath don to thee, and hadde
merci of thee. And he wente forth, and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to hym; and alle men wondriden. And whanne Jhesus hadde gon vp in to the boot eftssoone ouer the see, myche puple cam togidere to him, and was aboute the see. And oon of the princis of synagogis, bi name Jayrus, cam, and si hym, and felde doun at hise feet, and preyede hym myche, and seide, My douster is ny3 deed; come thou, putte thin hoond on her, that sche be saaf, and lyue. And he wente forth with hym, and myche puple suede hym, and thruste hym. And a womman hadde ben in the blodi fluxe twelue 3eer, and hadde resseyued many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amendid, but was rather the wors, whanne sche hadde herd of Jhesu, sche cam among the puple bihynde, and touchide his cloth. For sche seide, That if 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 sche was heelid of the siknesse. And anoon Jhesus knewe in hym silf the vertu that was goon out of hym, and turnede to the puple, and seide, Who touchide my clothis? And hise disciplis seiden to hym, Thou seest the puple thristynge thee, and seist, Who touchide me? And Jhesus lokide aboute to se hir that hadde don this thing. And the womman dreedde, and quakide, witynge that it was doon in hir, and cam, and felde doun bifor hym, and seide to hym al the treuth. And Jhesus seide to hyr, Dou3tir, thi feith hath maad thee saaf; go in pees, and be thou hool of thi sijknesse. 3it while he spak, messangeris camen to the prince of the synagoge, and seien, Thu dou3tir is deed; what trauelisist thou the maistir ferther? But whanne the word was herd that was seid, Jhesus seide to the prince of the synagoge, Nyle thou drede, oonli bileue thou. And he took no man to sue hym, but Petir, and James, and Joon,
And the brother of James. And thei camen in to the hous of the prince of the synagogue. And he saie noyse, and men wepyenge and weilynge myche. And he 3ede ynne, and seide to hem, What ben 3e troublid, and wepen? The damesel is 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 entren, where the damysel laye. And he helde the hoond of the damesel, and seide to hir, Tabita, cumy, that is to seie, 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 to hem greetli, that no man schulde wite it. And he comaundide to yvye hir mete.

Cap. VI.

And he 3ede out fro thennus, and wente in to his owne cuntarye; and hise disciplis folewiden him. And whanne the sabat was come, Jhesus bigan to teche in a synagogue. And many herden, and wonndiden 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 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 vs? And thei weren sclaundrid in hym. And Jhesus seide to hem, That a profete is not without onoure, but in his owne cuntrye, and among his kynne, and in his hous. And he my3te not do there ony vertu, saue that he helide a fewe sijk men, leiynge on hem hise hoondis. And he wonndride for the vn bileue of hem. And he wente aboute casteles 7 on ech side, and tau3te. And he clepide togidere twelue,
and bigan to sende hem bi two togidere; and 3af 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 12
who euer resseyueth 3ou not, ne herith 3ou, go 3e out fro 13
thennus, and schake awei the powdir fro 3oure feet, in to 14
witnessyng to hem. And thei 3eden forth, and prechiden, 15
that men schulden do penaunce. And thei castiden out 16
many seendis, and anoynitiden with oyle many sijk men, and 17
thei weren heelid. And kyng Eroude herde, for his name 18
was maad opyn, and seide, That Joon Baptist hath risen 19
a3en fro deeth, and therfor vertues worchen in hym. Othir 20
seiden, That it is Helie; but othir seiden, That it is a 21
profete, as oon of profetis. And whanne this thing was 22
herd, Eroude seide, This Joon, whom Y haue biheedide, is 23
risun a3en fro deeth. For thilke Eroude sente, and helde 24
Joon, and boond hym in to prisoun, for Erodias, the wijn 25
of Filip, his brothir; for he hadde weddid hir. For Joon 26
seide to Eroude, It is not leueful to thee, to haue the wijn of 27
thi brothir, And Erodias leide aspies to hym, and wolde sle 28
hym, and my3te not. And Eroude dreddie Joon, and knewe 29
hym a iust man and hooli, and kepthe hym. And Eroude herde hym, and he dide many thingis, and gladli herde hym. 30
And whanne a couenable dai was fallun, Eroude in his birth- 31
dai made a soper to the princis, and tribunes, and to the 32
grettest of Galilee. And whanne the dou3er of thilke 33
Erodias was comun ynne, and daunside, and pleside to 34
Eroude, and also to men that saten at the mete, the kyng 35
seide to the damysel, Axe thou of me what thou wolt, and Y 36
schal 3yue to thee. And he swore to hir, That what euer

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thou axe, Y schal 3yue to thee, thou3 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 brouȝt
28 in a dische. And he bihedide hym in the prisoun, and
brouȝt his heed in a disch, and ȝaf it to the damysel, and the
29 damysel ȝaf 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 tauȝt. And he seide to hem, Come ȝe bi ȝou sylf in to a
desert place; and reste ȝe a litil. For there were many that
camen, and wenten aȝen, and thei hadden not space to ete.
32 And thei ȝeden in to a boot, and wenten in to a desert place
33 bi hem sylf. And thei sayn hem go awei, and many knewen,
and thei wenten afoote fro alle citees, and runne thidur, and
34 camen bisco hem. And Jhesus ȝede out, and saiȝ myche
puple, and hadde reuth on hem, for thei weren as scheep not
hauynge a scheepherd. And he bigan to teche hem many
35 thingis. And whanne it was forth daies, hisse 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 meeete to ete. And he answereide, and seide to
hem, ȝyue ȝe to hem to ete. And thei seiden to hym, Go we,
and bie we looues with two hundrid pens, and we schulen
38 ȝyue to hem to ete. And he seith to hem, Hou many looues
han ȝe? Go ȝe, 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 cump-
panyes, on greene heye. And thei saten doun bi parties, bi 
hundridis, and bi fifties. And whanne he hadde take the 
fyue louues, and twei fischis, he biheelde in to heuene, and 
blesside, and brak louues, and 3af to his disciplis, that thei 
schulden sette bifor hem. And he departide twei fischis 
to alle; and alle eeten, and weren fulfillid. And thei token 
the relifs of brokun metis, twelue cofyns ful, and of the 
fischis. And thei that eeten, weren fyue thousynde of men. 
And anoon he maad his disciplis to go up in to a boot, 
to passe bifor hym ouer the se to Bethsaida, the while he 
lefte the puple. And whanne he hadde left hem, he wente in 
to an hille, to preye. And whanne it was euene, the boot was 
in the myddil of the see, and he aloone in the loond; and he 
say hem travelynge in rowyng; for the wynde was contrarie 
to hem. And aboute the fourthe wakynge of the ny3t, he 
wandrilde on the see, and cam to hem, and wolde passe hem. 
And as thei sayn hym wandrynge on the see, thei gessiden 
that it weren a fantum, and crieden out; for alle sayn hym, 
and thei weren afraied. And anoon he spak with hem, and 
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 
wondriden more with ynne hem silf; for thei vndurstoden 
not of the louues; for her herte was blyndid. And whanne 
thei weren passid ouer the see, thei came in to the lond 
of Genasareth, and settiden to loond. And whanne thei 
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 
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.
AND the Farisees and summe of the scribis camen fro Jerusalem togidir to hym. And whanne thei hadden seen summe of hise disciplis ete breed with vnwaisschen hoondis, thei blameden. The Farisees and alle the Jews eten not, but thei waisschen ofte her hoondis, holdynge the tradiciouns of elders men. And whanne thei turnen azen 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. And Farisees and scribis axiden hym, and seiden, Whi gon not thi disciplis aftir the tradicioun of elders men, but with vnwaisschen hondis thei eten breed? And he answeride, and seide to hem, Ysaie prophesiede wel of 3ou, ypocrisit, as it is writun, This puple worshipith me with lippis, but her herte is fer fro me; and in veyn thei worshipen me, techinge the doctrines and the heestis of men. For 3e leueen the maundement of God, and holden the tradiciouns of men, wasschyngis of watir vessels, and of cuppis; and many othir thingis lijk to these 3e doon. And he seide to hem, Wel 3e han maad the maundement of God voide, to kepe 3oure tradicioun. For Moyses seide, Worschipe thi fadir and thi modir; and he that cursith fadir or modir, die he by deeth. But 3e seien, If a man seie to fadir or modir, Corban, that is, What euer 3ifte is of me, it schal profite to thee; and ouer 3e suffren not hym do ony thing to fadir or modir, and 3e breken the word of God bi 3oure tradicioun, that 3e han 3ouwn; and 3e don many suche thingis. And he estsoone cepide the puple, and seide to hem, 3e alle here me, and vndurstonde. No thing that is without a man, that entrith in to hym, may defoule him; but tho thingis that comen forth of a man, tho it ben that defoulen a man. If ony
17 man haue eeries of hering, here he. And whanne he was
entridd 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
to a man, may not defoule hym? for it hath not entridd in to
his herte, but in to the wombe, and bynethe it goith out,
purgynge 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-
ciouns, mansleyingis, theftis, auaricis, wickidnessis, gile, vn-
23 chastite, yuel i3e, 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
preiiede 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 yue to houndis. And sche answereide, 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 liggyngne
31 on the bed, and the deuel gon out fro hir. And eftsoones
Jhesus 3ede out fro the coostis of Tire, and cam thorou
Sidon to the see of Galilee, bitwixe the myddil of the coostis
32 of Decapoleos. And thei bryngen to hym a man deef and
33 doumbe, and preiieden 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,
Effeta, that is, Be thou openyd. And anoon hise eris weren
openyd, and the boond of his tunge was unboundun, and he
spak ri3tli. And he comaundide to hem, that thei schulden
seie to no man; but hou myche he comaundide to hem, so
myche more thei prechiden, and bi so myche more thei
wondriden, and seiden, He dide wel alle thingis, and he
made deef men to here, and doumbe men to speke.

CAP. VIII.

1 In tho daies est, whanne myche puple was with Jhesu,
and hadden not what thei schulden ete, whanne hise disciplis
weren clepid togidir, he seide to hem, I haue reuth on the
puple, for lo1 now the thridd dai thei abiden me, and han
not what to ete; and if Y leue hem fastynge in to her hous,
thei schulen faile in the weie; for summe of hem camen fro
fer. And hise disciplis answerden to hym, Wherof schal a
man move fille hem with looues here in wildernesse? And
he axide hem, Hou many looues han 3e? Whiche seiden,
Seuene. And he comaundide the puple to sitte doun on the
erthe. And he took the seuene looues, and dide thankyngis,
and brak, and 3af to his disciplis, that thei schulden sette
forth. And thei settiden forth to the puple. And thei
hadden a few smale fischis; and he blesside hem, and
comaundide, that thei weren setteth forth. And thei eten,
and weren fulfillid; and thei token vp that that lefte of
relifs, seuene lepis. And thei that eeten, weren as four
thousynde of men; and he lefte hem. And anoon he wente
vp in to a boot, with his disciplis, and cam in to the
coostis of Dalmamytha. And the Farisees wenten out, and
bigunnen to dispuyte with hym, and axiden a tokne of hym
fro heuene, and temptiden hym. And he sorewynge 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 forgaten 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 16 sowre dowʒ of Farisees, and of the sowrdowʒ of Eroude. And thei thouʒten, 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 vndurstonden; 3it 3e han 3oure herte 18 blyndid. 3e hauynge iʒen, seen not, and 3e hauynge eeris, heren not; nethir 3e han mynde, whanne Y brak fyue looues among fyue thousynde, and hou many cofynes ful of brokun 19 meete 3e tokun vp? Thei seien to hym, Twelue. Whanne also seuene looues among foure thouysynde of men, hou many lepis of brokun mete tokun 3e vp? And thei seien to 20 hym, Seuene. And he seide to hem, Hou vndurstonden 3e 21 not 3it? And thei camen to Bethsaida, and thei bryngen to hym a blynde man, and thei preieden hym, that he schulde 22 touche hym. And whanne he hadde take the blynde mannus hoond, he ledde hym out of the street, and spete in to hise 13en, and sette hise hoondis on hym; and he axide hym, if he 23 saye ony thing. And he bihelde, and seide, Y se men as 24 trees walkynge. Aftirward eftsoones he sette hise hondis on hise 13en, and he bigan to see, and he was restorid, so that he 25 saiʒ clerli alle thingis. And he sente hym in to his hous, and seide, Go in to thin hous; and if thou goist in to the 26 streete, seie to no man. And Jhesus entride and hise disciplis in to the castels of Cesarye of Philip. And in the weie he 27 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
of the prophetis. Thanne he seith to hem, But whom seien 3e that Y am? Petre answeride, and seide to hym, Thou art Crist. And he chargide hem, that thei schulden not seie of 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 hiȝest prestis, and the scribis, and to be slayn, and aftir thre dayes, to rise aȝen. 32 And he spak pleynli the word. And Peter took hym, and bigan to blame hym, and seide, Lord, be thou merciful to thee, for this schal not be. And he turnede, and saiȝ hise disciplis, and manasside Petir, and seide, Go after me, Satanis; for thou sauarest not tho thingis that ben of God, 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 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 the gospel, schal make it saaf. For what profittith it to a man, if he wynne al the world, and do peirynge to his soule? or what chaunging schal a man ȝyue for his soule? 38 But who that knouelechith me and my wordis in this generacioun avowtresse and synful, also mannus sone schal knoueleche him, whanne he schal come in the glorie of his badir, with his aungels. And he seide to hem, Treuli Y seie to you, that there ben summen stondynge here, whiche schulen not taste deth, til thei seen the rewe me of God comynge in vertu.

CAP. IX.

1 And aftir sixe daies Jhesus took Petre, and James, and Joyn, and ledde hem bi hem silf aloone in to an hiȝ hille; and he was transfigurid bifor hem. And hise clothis weren maad ful schynynge and white as snow, whiche maner white clothis
a fuller may not make on erthe. And Helie with Moises
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,
oon to Moyses, and oon to Helie. For he wiste not what he
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
hym. And anoon thei bihelden aboute, and sayn no more
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 ægen fro deeth.
And thei helden the word at hem silf, sekynte what this
schulde be, whanne he hadde risun ægen fro deth. And thei
axiden hym, and seiden, What thanne seien Farisees and
scribis, for it bhoueth 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,
that he suffre many thingis, and be dispisid. And Y seie to
3ou, that Helie is comun, and thei diden to hym what euer
thingis thei wolden, as it is writun of hym. And he comynge
to hise disciplis, sai3 a greet cumpany aboute hem, and scribis
disputynge with hem. And anoon al the puple seynge Jhesu,
was astonyed, and thei dredden; and thei rennynge gretten
hym. And he axide hem, What disputen 3e among 3ou?
And oon of the cumpany answerde, and seide, Mayster,
Y haue brouȝt to thee my sone, that hath a doumbe spirit;
and where euer he takith hym, he hurtli hym doun, and he
fometh, and betith togidir with teeth, and wexith drye. And
Y seide to thi disciplis, that thei schulden caste hym out,
and thei myȝten not. And he answeride to hem, and seide,
Al thou generacioun out of bileue, hou longe schal Y be
among you, how long shall you suffer me? Bring 30 hym to me. And they brought him, and soon the spirit troublide him; and was throw down to ground, and walewide, and some. And he aside his father, how long is it, since this hath fallen to hym? And he said, fro childhood; and ofte he hath put hym in to fire, and in to water, to leese hym; but if thou maiste any thing, helpe vs, and haue mercy on vs. And Jesus said to hym, if thou maiste bely, all things is ben possible to man that belyeth. And soon the father of the child cried with tears, and said, Lord, you belye; Lord, help thou my vnbelieue.

And when Jesus had seen the people, he withdrew himself, and said to hym, be ideal the unclothe spirit, and said to hym, thou deaf and dumb spirit, you commaunde thee, go out from him, and entre no more in to hym. And he cried, and much to-bredyng he, went out fro hym; and he was mad as deed, so that many seiden, that he was deed. And Jesus held his hound, and lifte hym vp; and he roos. And when he had entered into an house, his disciples axiden hym priueli. Whi mysten not we caste hym out? And he said to hem, this kynde in no thing may go out, but in preyer and fastynge. And they wenten fro thennus, and went forth in to Galile; and they wolden not, that any man wiste.

And he taught his disciples, and said to hem, for manus some schal be bitrayed in to the hondis of men, and thei schulen sle hym, and he slayn schal ryse azen on the thridda day. And they knewen not the word, and dredden to axe hym. And they came to Caefarnaum. And when they were in the house, he aside hem, what tretiden 3e in the weie? And they were stille; for thei disputiden among hem in the weie, who of hem schulde be grettest. And he sat, and celpide the twelve, and said to hem, if any man wole be the firste among you, he schal be the last of alle,
35 and the mynyster 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 castynge out feendis in thi name, which sueth not vs, and
38 we han forbodun hym. And Jhesus seide, Nyle 3e forbede
him; for ther is no man that doith vertu in my name, and
39 may soone speke yuel of me. He that is not a3ens 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 sclauandre
oon of these litle that bileeuen in me, it were betere to hym
that a mylyne stoon of assis were don aboute his necke, and
42 he were cast in to the see. And if thin hoond sclauandre
thee, kitte it awey; 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 quenchid, where the worm of hem dieth not,
44 and the fier is not quenchid. And if thi foote sclauandre
thee, kitte it of; it is betere to thee to entre crokid in to
euerclastynge lijf, than haue twei feet, and be sent in to helle
45 of fier, that neuer schal be quenchid, where the worme of
46 hem dieth not, and the fier is not quenchid. That if thin i3e
sclauandre thee, cast it out; it is betere to thee to entre gogil
i3ed in to the reume of God, than haue twey i3en, and be sent
47 in to helle of fier, where the worme of hem dieth not, and the
48 fier is not quenchid. And every man schal be saltid with
fier, and every 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.
MARK, X.

Cap. X.

And Jesus rose vp fro thennis, and came in to the coastis of Judee over Jordan; and eftsoones the puple came togidere to hym, and as he was wont, eftsoone he tawste hem. And the Farisees camen, and axiden hym, Whether it be leueful to a man to leue his wijf? and thei temptiden hym. And he answeride, and seide to hem, What comaundide Moises to you? And thei seiden, Moises suffridente to write a libel of forsaking, and to forsake. To whiche Jhesus answeride, and seide, For the hardnesse of youre herte Moises wroot to you this comaundement. But fro the bigynnyng of creature God made hem male and female; and seide, For this thing a man schal leue his fadir and modir, and schal drawe to hys wijf, and thei schulen be tweyne in o flesch. And so now thei ben not tweyne, but o flesch. Therfor that thing that God ioynede togidere, no man departe. And eftsoone in the hous hise disciplis axiden hym of the same thing. And he seide to hem, Who euer leeuith his wijf, and weddith another, he doith auowtri on hir. And if the wijf leue hir housebonde, and be weddid to another man, sche doith letcherie. And thei brousten to hym litle children, that he schulde touche hem; and the disciplis threteneden the men, that brousten hem. And whanne Jhesus hadde seyn hem, he baar heuy, and seide to hem, Suffre 3e litle children to come to me, and forbade 3e hem not, for of suche is the kyngdom of God.

Treu Y seie to you, who euer resseyueth not the kyngdom of God as a litle child, he schal not entre in to it. And he biclippide hem, and leide hise hondis on hem, and blisside hem. And whanne Jhesus was gon out in the weie, a man ranne bfore, and kneide bfor hym, and preiede hym, and seide, Good maister, what schal Y do, that Y resseyue euerlastynge lijf? And Jhesus seide to hym, What seist thou,
that Y am good?  Ther is no man good, but God hym self.  
Thou knowist the comaundementis, do thou noon auowtrie,  
sle not, stele not, seie not fals witnessyng, do no fraude,  
worschipe thi fadir and thi modir.  And he anweride, and  
seide to hym, Maister, Y haue kept alle these thingis fro my  
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  
haue tresoure in heuene; and come, sue thou me."  And  
he was ful sorri in the word, and wente awei mornyng, for he  
hadde many possessiouns.  And Jhesus bihelde aboute, and  
seide to hise disciplis, Hou hard thei that han ritchenessis  
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 ritcheness to entre in to the kyngdom  
of God.  It is li3ter a camele to passe thorou a nedlis i3e,  
than a riche man to entre in to the kyngdom of God.  And  
thei wondriden more, and seiden among hem self, And who  
may be sauyd?  And Jhesus bihelde hem, and seide, Anentis  
men it is impossible, but not anentis God; for alle thingis  
ben possible anentis God.  And Petir bigan to seie to hym,  
Lo! we han left alle thingis, and han sued thee.  Jhesus an-  
sweride, and seide, Treuli Y seie to 3ou, ther is no man that  
leeueth hous, or britheren, or sistris, or fadir, or modir,  
or children, or feeldis for me and for the gospel, which schal  
not take an hundridd fold so myche now in this tyme, housis,  
and britheren, and sistris, and modris, and children, and  
feeldis, with persecucions, and in the world to comynge  
euerlastyngelijf.  But many schulen be, the firste the last,  
and the last the firste.  And thei weren in the weie goynge  
vp to Jerusalem; and Jhesus wente bifor hem, and thei  
wondriden, and foloweden, and dredden.  And eftsoone
MARK, X.

Jhesus took the twelue, and bigan to seie to hem, what thingis weren to come to hym. For lo! we stien to Jerusalem, and mannus sone schal be bitraied to the princis of prestis, and to scribis, and to the eldre men; and thei schulen dampne hym bi deth, and thei schulen take hym to hethene men. And thei schulen scorne hym, and bispete hym, and bete him; and thei schulen sle hym, and in the thriddle dai he schal rise azen. And James and Joon, Zebedeys sones, camen to hym, and seiden, Maister, we wolen, that what euer we azen, thou do to vs. And he seide to hem, What wolen ze that Y do to you? And thei seiden, Graunte to vs, that we sitten the toon at thi riȝthalf, and the tother at thi left half, in thi glorie. And Jhesus seide to hem, ze witen not what ze azen; moune ze drynke the cuppe, which Y schal drynke, or be waischun with the baptym, in which Y am baptisid? And thei seiden to hym, We moun. And Jhesus seide to hem, ze schulen drynke the cuppe that Y drynke, and ze schulen be waschun with the baptym, in which Y am baptisid; but to sitte at my riȝthalf or lefthalf is not m yn to ȝuye to you, but to whiche it is maad redi. And the ten herden, and bigunnen to haue indignacioun of James and Joon. But Jhesus clepide hem, and seide to hem, ze witen, that thei that semen to haue prynshode of folkis, ben lordis of hem, and the princes of hem han power of hem. But it is not so among you, but who euer wole be maad gretter, schal be ȝoure mynyster; and who euer wole be the firste among you, schal be seruaunt of alle. For whi mannus sone cam not, that it schulde be mynystrid to hym, but that he schulde mynystre, and ȝuye his lijf azenbıyng for manye. And thei camen to Jerico; and whanne he zede forth fro Jerico, and hise disciplis, and a ful myche puple, Barthymeus, a blynde man, the sone of Thimei, sat bisidis the weie, and beggende. And whanne he herde, that it is
Jhesus of Nazareth, he bogan to crie, and seie, Jhesu, the 48 sone of David, haue merci on me. And manye thretneden hym, that he schulde be stille; and he crieide myche the 49 more, Jhesu, the sone of David, 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 suede hym in the weie.

CAP. XI.

1 And whanne Jhesus cam ny3 to Jerusalem and to Betanye, to the mount of Olyues, he sendith twyne of his discipis, 2 and seith to hem, Go 3e in to the castel that is a3ens 3ou; and anoon as 3e entren there 3e schulen fynde a colt tied, on 3 which no man hath sete 3it; vntie 3e, and brynge hym. And if ony man seye ony thing to 3ou, What doen 3e? seie 3e, that he is nedeful to the Lord, and anoon he schal leeue hym 4 hidir. And thei 3eden forth, and founden a colt tied bifor the 3ate 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 3e, vntiyenge the colt? And thei seiden to hem, as Jhesus comaundide hem; and thei lesten it to hem. 7 And thei brousten the colt to Jhesu, and thei leiden on hym 8 her clothis, and Jhesus sat on hym. And many strewdiden her clothis in the weie, othere men Kittiden braunchis fro 9 trees, and strewdiden 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 kyg-
dom of our fadir David that is come; Osanna in hisest thingis. And he entride in to Jerusalem, in to the temple; and whanne he hadde seyn al thing aboute, whanne it was eue, he wente out in to Betanye, with the twelue. And another daye, whanne he wente out of Betanye, he hungride. And whanne he hadde seyn a fige tree afir hauynge leeuves, he cam, if happili he schulde synde ony thing theron; and whanne he cam to it, he foonde no thing, out takun leeuves; for it was not tyme of figis. And Jhesus answereide and seide to it, Now neuer ete ony man fruyt of thee more. And hise 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 culueris; and he suffride not, that ony man schulde bere a vessel thorou the temple. And he tauyte hem, and seide, Whether it is not writun, That myn hous schal be clepid the hous of preyng to alle folkis? but se han maad it a denne of theues. And whanne this thing was herd, the princis of prestis and scribis sousten how thei schulden leese hym; for thei dredden hym, for al the puple wondride on his techyng. And whanne euenyng was come, he wente out of the citee. And as thei passiden forth eerli, thei sayn the fige tree maad drye fro the rootis. And Petir bithouyte hym, and seide to hym, Maister, lo! the fige tree, whom thou cursidist, is dried vp. And Jhesus answereide and seide to hem, Haue se the feith of God; treuli sey se to sou, that who euer seith to this hil, Be thou takun, and cast in to the see; and doute not in his herte, but bileueth, that what euer he seie, schal be don, it schal be don to hym. Therfor sey se to sou, alle thingis what euer thingis se preyng schulen axe, bileue se that se schulen take, and thei schulen come to sou. And whanne se schulen stonde to preyng, forbye se, if
3e han ony thing azeigen 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 higheste 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 answereide and seide to hem, And Y schal axe 3ou o word, and answere 3e to me, and Y schal seie te 3ou in what power Y do these 30 thingis. Whether was the baptym of Joon of heuene, or of 31 men? answere 3e to me. And thei thousten 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 drenen the puple; for alle men hadden Joon, that he was verili 33 a prophete. And thei answeryden, and seien to Jhesu, We witen neuer. And Jhesu answerde, and seide to hem, Nether Y seie te 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 beeten, 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, Perauenture thei schulen drede my sone. But
the ethetilieris seiden togidere, This is the eire; come 3e,
sle we hym, and the eritage schal be ourun. And thei tokun hym, and killiden, and castiden out without the vyn3erd.
Thanne what schal the lord of the vyn3erd do? He schal come, and lese the tilieris, and 3yue the vyn3erd to othere.
Whether 3e han not red this scripture, The stoon which the bilderis han dissipisid, this is maad in to the heed of the corner? This thing is doon of the Lord, and is wondirful in oure i3en. And thei sou3ten to holde hym, and thei dredden the puple; for thei knewen that to hem he seide this parable; and thei leften hym, and thei wenten awei.
And thei senten to hym summe of the Farisees and Erodians, 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 leueeful that tribute be 3ouun to the emperoure, or we schulen not 3yue? Which witynge her pryuel falsnesse, seide to hem, What tempten 3e me? brynge 3e to me a peny, that Y se.
And thei brou3ten to hym. And he seide to hem, Whos is this ymage, and the writyng? Thei seien to him, The emperouris. And Jhesus answereide 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. And thei wondriden of hym. And Saduces, that seien that ther is no ressurreccioun, camen to hym, and axeden hym, 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. Thanne seuene britheren ther weren; and the firste took a wijf, and dieede, and lefte no seed. And the secounde took hir, and he dieede, and nether this lefte seed. And the thridde also. And in lijk manere the seuene token hir, and leften
not seed. And the woman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise azen, whos wijf of these schal sche be? for seuene hadden hir to wijf. And Jhesus answeride, and seide to hem, Whether 3e erren not therfor, that 3e knowe not scripturis, nethir the vertu of God? For whanne thei schulen rise azen fro deeth, nether thei schulen wedde, nethir schulen be weddid, but 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 Jacob? He is not God of deed men, but of lyuynge men;

28 therfor 3e erren myche. And oon of the scribis, that hadde herde hem dispuytyng to gider, cam ny3, and sai3 that Jhesus had wel answeride hem, and axide hym, which was the firste maundement of alle. And Jhesus answeride to him, that the firste maundement of alle is, Here thou, Israel, thi Lord 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 my3t. This is the firste maundement. And the secounde is lijk to this, Thou schalt loue thi nei3bore as thi silf. Ther is noon other maundement gretter than these. And the scribe seide to hym, Maister, in treuthe thou hast wel seid; for 30 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 offryngis and sacrifisces. And Jhesus seynge 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, techynge 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 riȝthalf, til Y puite thin enemyes the
37 stool of thi feet. Thanne Davuid hym sylf clepith him lord,
hou thanne is he his sone? And myche pule 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 deouren the housis of
widewis vndur colour of long preier; thei schulen take the
41 longer doom. And Ihesus sittyng aȝens the tresorie, bihelde
hou the pule 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 serething. And
he clepide togidere hise disciplis, and seide to hem, Treuli Y
44 seie to 3ou, that this pore widewe keste more thanne alle,
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
disciulis seide to hym, Maister, biholde, what maner stoonys,
2 and what maner blydyngis. And Ihesu answeride, and seide
to hym, Seest thou alle these grete bldingis? 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 aȝens the temple,
4 Petir and James and Oon and Andrew axiden hym bi hem
sylf; 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 Ihesus answeride, and bigan
6 to seie to hem, Loke 3e, that no man disseyue 3ou; for
manye schulen come in my name, seiyng, That Y am; and
7 thei schulen disseyue manye. And whanne 3e here batels
and opynyouns of batels, drede 3e not; for it bihoueth these
8 thingis to be doon, but not sit 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 bigynnynyngis of sorewis. But se se 3e you silf, for thei schulen take you in counsels, and se schulen be betun in synagogis; and se schulen stonde bifoer kyngis and domesmen for me, in witnessyng to hem. And it bihoueth, that the gospel be first prechid among al folk. And whanne thei taken you, and leden you forth, nyle se bifoer thenke what se schulen speke, but speke se that thing that schal be youn to you in that our; for se 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 azen fadiris and modris, and punysche hem bi deeth. And se schulen be in hate to alle men for my name; but he that lastith in to the ende, schal be saaf. But whanne se schulen se the abhomyna-
cioun of discoumfort, stondynge where it owith not; he that redith, vndurstonde; thanne thei that be in Judee, fle in to hillis. And he that is aboue the roof, come not down in to 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 his cloth. But wo to hem that ben with child, and norisichen in tho daies. Therfor preye se, that thei be not don in wyntyr. But thilke daies of tribulacioun schulen be suche, whiche maner weren not fro the bigynnyng of creature, which God hath maad, til now, nethir schulen be. And but the Lord hadde abredgide tho daies, al fleishe hadde not be saaf; but for thechosun whiche he chees, the Lord hath maad schort the daies. And thanne if ony man seie to you, Lo! here is Crist, lo! there, bileue se not. For false Cristis and false prophetis schulen rise, and schulen yue tokens and wondris, to disseyue, if it may be don, the hem that be chosun. Therfor take se kepe; lo! Y haue bifoer seid to you
alle thingis. But in tho' daies, aftir that tribulacioun, the
sunne schal be maad derk, and the moon schal not yype hir
liȝt, and the sterris of heuene schulen falle, doun, and the
vertues that ben in heuenes, schulen be moued. And thanne
thei schulen se mannus sone comynghe in cloudis of heuene,
with greet vertu and glorie. And thanne he schal sende
hise aungelis, and schal geder hise chosun fro the foure
wyndis, fro the highest thing of erthe til to the highest thing of
heuene. But of the fige tree lerne 3e the parable. Whanne
now his braunches is tendre, and leeuws ben sprongun out; 3e
knownen that somer is nyȝ. So whanne 3e seen these thingis
be don, wite 3e, that it is nyȝ in the doris. Treuli Y seie to
3ou, that this generacioun schal not passe awei, til alle these
thingis be don. Heuene and erthe schulen passe, but my
wordis schulen not passe. But of that dai or ouer no man
woot, nether aungelis in heuene, nether the sone, but the
fadir. Se 3e, wake 3e, and preie 3e; for 3e witen not,
whanne the tyme is. For as a man that is gon fer in
pilgrimage, lefte his hous, and 3af to his seruauntes power
every work, and comaundide to the porter, that he wake.
Therfor wake 3e, for 3e witen not, whanne the lord of the
hous cometh, in the euenteide, or at mydnyȝt, or at cockis
crowyng, or in the mornyng; leste whanne he cometh
sodenli, he fynde 3ou slepynge. Forsothe that that Y seie to
3ou, Y seie to alle, Wake 3e.

Cap. XIV.

1 Pasek and the feest of therfe loues was after twoei daies.
And the highest preestis and scribis souȝten, hou thei schulden
holde hym with gile, and sle. But thei seiden, Not in the
feeste dai, lest peraurenture a noyse were maad among the
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 his heed. But there weren summe that beren it heuyli with ynne hem syl; and seiden, Wher to is this losse of oynement maad? For this oynement myste haue be seld more than for thre hundred pens, and be 3ouuon to pore men. And thei groyneden aqens hir. But Jhesus seide, Suffre 3e hir; what be 3e heuy to hir? sche hath wrought a good werk in me. For euermore 3e schulen haue pore men with 3ou, and whanne 3e wolen, 3e moun do wel to hem; but 3e schulen not euere more haue me. Sche dide that that sche hadde; sche cam biforme to anoynte my body in to birying. Treuli Y seie to 3ou, where euere this gospel be prechid in al the world, and that that this womman hath don, schal be told in to myynde of hym. And Judas Scarioth, oon of the twelue, wente to the higest prestis, to bitraye hym to hem. And thei herden, and ioyeden, and bihi3ten to 3yue hym money. And he souȝt hou he schulde bitraye hym couenabli. And the firste dai of thurf looues, whanne thei offriden pask, the disciplis seyn to hym, Whidir wilt thou that we go, and make redi to thee, that thou ete the pask? And he sendith tweyn of hise disciplis, and seith to hem, Go 3e in to the citeit, and a man berynge a galoun of watir schal meete 3ou; sue 3e hym. And whidur euere he entrith, seie 3e to the lord of the hous, That the maister seith, Where is myn etynge place, where Y schal ete pask with my disciplis? And he schal schewe to 3ou a grete soupyng place arayed, and there make 3e redi to vs. And hise disciplis wenten forth, and camen in to the citeit, and founden as he hadde seid to hem; and thei maden redy the pask. And whanne the euentid was come, he cam with the twelue. And whanne thei saten at the mete, and eeten, Jhesus seide, Treuli Y seie to 3ou, that oon of 3ou that etith with me, schal bitray me. And thei
bigunnen to be sori, and to seie to hym, ech bi hem silf;
Whether Y? Which seide to hem, Oon of twelue that
puttith the hoond with me in the platere. And sotheli
mannus sone goith, as it is writun of hym; but wo to
that man, by whom mannus sone schal be bitrayed. It
were good to hym, yf thilke man hadde not be borun. And
while thei eeten, Jhesus took breed, and blessid, and brak,
and 3af to hem, and seide, Take 3e; this is my bodi. And
whanne he hadde take the cuppe, he dide thankyngis, and
3af to hem, and alle dronken therof. And he seide to hem,
This is my blood of the newe testament, which schal be
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
drynke it newe in the rewme of God. And whanne the
ymphne was seid, thei wenten out in to the hil of Olyues.
And Jhesus seide to hem, Alle 3e schulen be sclaundrid
in me in this ny3t; for it is writun, Y schal smyte the
sheepherde, and the sheep of the flock schulen be dis-
parplid. But aftir that Y schal rise a3en, Y schal go bifor
3ou in to Galilee. And Petir seide to hym, Thou3 alle
schulen be sclaundrid, but not Y. And Jhesus seide to hym,
Treuli Y seie to thee, that to dai biforme that the cok in this
ni3t crowe twies, thou schalt thries denye me. But he seide
more, Thou3 it bihoueth, that Y die togider with thee, Y
schal not forsake thee. And in lijk maner alle seiden. And
thei camen in to a place, whos name is Gethsamany. And
he seide to hisedisciplis, Sitte 3e here, while Y preye. And
he took Petir and James and Joon with hym, and bigan to
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.
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 wilt, be don. And he cam, and found
hem slepynge. And he seide to Petir, Symount, slepist
38 thou? mystist 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 azen
eftsoone, and found hem slepynge; for her 13en weren
heuyed. And thei knewen not, what thei schulden answere 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! mannsone schal be bitraied in to the hondis of synful
42 men. Rise 3e, go we; lo! he that schal bitraye me is ny3.
43 And 3it while he spak, Judas Scarioth, oon of the twelue,
cam, and with him Miche puple with swerdis and staues,
sent fro the higest prestis, and the scribis, and fro the eldre
44 men. And his traytour hadde souun 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 kisside hym. And thei leiden hondis
47 on hym, and helden hym. But oon of the men that stoden
aboute, drow3 out a swerd, and smoot the servaunt of the
48 higest prest, and kidde of his eere. And Jhesus answeride,
and seide to hem, As to a theef 3e han gon out with swerdis
49 and staues, to take me? Dai bi dai Y was among sou, and
tau3te 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 3ong man, clothid with lynnun
52 cloth on the bare, suede hym; and thei helden hym. And
he lefte the lynnyn clothing, and flei3 nakid awei fro hem.
53 And thei ledden Jhesu to the higest prest. And alle the
54 prestis and scribis and eldere men camen togidir. But Petir
suede hym afer in to the halle of the higest prest. And he
sat with the mynystris, and warmede hym at the fier. And
the highest prestis, and al the counsel, sousten witnessynge
a7ens Jhesu to take hym to the deeth; but thei founden not.
For manye seiden fals witnessynge a7ens hym, and the wit-
nessynge weren not couenable. And summe risen vp, and
baren fals witnessynge a7ens hym, and seiden, For we han
herd hym seiynge, Y schal vndo this temple maad with
hondis, and aftir the thriddle dai Y schal bilede another not
maad with hondis. And the witnessynge of hem was not
couenable. And the highest prest roos vp in to the myddil,
and axide Jhesu, and seide, Answerist thou no thing to tho
thingis that ben put a7ens thee of these? But he was stille,
and answeride no thing. Eftsoone the highest prest axide
hym, and seide to hym, Art thou Crist, the sone of the blessid
God? And Jhesus seide to hym, Y am; and se schulen
se mannus sone sittynge on the ri3thalf of the vertu of God,
and comynge in the cloudis of heuene. And the highest
preest to-rente hise clothis, and seide, What 3it dissiren we
witnessis? Se han herd blasfemye. What semeth to you?
And thei alle condempneden hym to be gilli 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
the mynystris beeten hym with strokis. And whanne Petir
was in the halle bynethen, oon of the damesels of the highest
preest cam. And whanne sche hadde seyn Petir warmynge
hym, sche biehelde hym, and seide, And thou were with Jhesu
of Nazareth. And he denyede, and seide, Nethir Y woot,
nethir Y knowe, what thou seist. And he wente without
forth bifor the halle; and anoon the cok crewe. And
eftsoone whanne another damesel hadde seyn hym, sche
bigan to seye to men that stoden aboute, That this is of hem.
And he eftsoone denyede. And aftir a litil, eftsoone thei
that stoden ny3, seiden to Petir, Ve3ili thou art of hem, for
thou art of Galilee also. But he began to curse and to swere, For Y knowe not this man, whom ye seien. And anoon eftsoones the cok crew. And Petir bithouste on the word that Jhesus hadde seide to hym, Bifor the cok crowe twies, thries thou schalt denye me. And he began to wepe.

CAP. XV.

1 And anoon in the morewtid the higeste prestis maden a counsel with the elder men, and the scribis, and with al the counsel, and bounden Jhesu and ledden, and bitoken hym to Pilat. And Pilat axide hym, Art thou kynge of Jewis? And Jhesus answereide, and seide to hym, Thou seist. And the hieste prestis accusiden hym in many thingis.

2 But Pilat eftsoone axide hym, and seide, Answerist thou no thing? Seest thou in hou many thingis thei accusen thee?

3 But Jhesus answereide no more, so that Pilat wondride.

4 But bi the feeste dai he was wont to leue to hem oon of men boundun, whom euer thei axiden. And oon ther was that was seid Barabas, that was boundun with men of dissencioun, that hadden don manslaútir in seducioun. And whanne the puple was gon vp, he began to preie, as he euer more dice to hem. And Pilat answereide to hem, and seide,

5 Wolen ye leue to sou the kynge of Jewis? For he wiste, that the higeste prestis hadden takun hym bi enuye. But the bishopis stireden the puple, that he schulde rather leeeue to hem Barabas. And eftsoone Pilat answerde, and seide to hem, What thanne wolen ye that Y schal do to the kynge of Jewis? And thei eftsoone crieden, Crucifie hym. But Pilat seide to hem, What yuel hath he don? And thei crieden the more, Crucifie hym. And Pilat, willynge to make aseeth to the puple, lefte to hem Barabas, and bitok to hem Jhesu, betun with scourgis, to be crucified. And kynstis ledden hym with ynneforth, in to the porche of the mote
halle. And thei clepiden togidir al the cumpny of knyȝtis, and clothiden hym with purpur. And thei writhen a coroun of thornes, and puttiden on hym. And thei bigunnen to grete hym, and seiden, Heile, thou kyng of Jewis. And thei smytyn his heed with a reed, and bispatten hym; and thei kneliden, and worschipiden 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. And thei compelliden a man that passide the weie, that cam fro the toune, Symount of Syrenen, the fader of Alisaundir and of Rufe, to bere his cross. And thei ledden hym in to a place Golgatha, that is to seie, the place of Caluari. And thei sauen to hym to drynke wyn meddlid with mirre, and he took not. And thei crucisfieden him, and departiden his clothis, and kesten lot on tho, who schulde take what. And it was the thridde our, and thei crucisfieden hym. And the titul of his cause was writun, Kyng of Jewis. And thei crucisfien with hym twei theues, oon at the riȝthalf and oon at his lefthalf. And the scripture was fullillid that seith, And he is ordeyned with wickid men. And as thei passiden forth, thei blasfemyden hym, mouynge her heedis, and seiynge, Vathl thou that distriest the temple of God, and in thre daies bildist it aȝen; come adoun fro the crosse, and make thi silf saaf. Also the hiȝeste prestis scorned hym ech to othir with the scribis, and seiden, He made othir men saaf, he may not saue hym silf. Crist, kyng of Israel, come doun now fro the crosse, that we seen, and bileuen. And thei that weren crucisfied with hym, dispisenden hym. And whanne the sixte hour was come, derknessis weren made on al the erthe til in to the nynthe our. And in the nynthe our Jhesus criede with a greet vois, and seide, Heloy, Heloy, lamasabanteny, that is to seie, My God, my God, whi hast thou forsakyn me? And summe of men that stode aboute
herden, and seiden, Lo! he clepith Helye. And oon ranne, and fillide a sponge with vynegre, and puttide aboute to a reede, and 3af to hym drynke, and seide, Suffre 3e, se we, if Helie come to do hym doun. And Jhesus 3af out a greet cry, and diede. And the veil of the temple was rent atwo fro the higeste to bynethe. But the centurion that stood fornsi3, that he so criyng hadde diede, and seide, Verili, this man was Goddis sone. And ther wereno wymmen biholdynge fro afer, among whiche was Marie Maudeleyn, and Marie, the modir of James the lesse, and of Joseph, and of Salome. And whanne Jhesus was in Galilee, thei folowiden hym, and mynystriden to hym, and many othere wymmen, that camen vp to gidir with him to Jerusalem. And whanne euentid was come, for it was the euentid which is bifor the sabat, Joseph of Armathie, the noble decurioun, cam, and he abood the reume of God; and booldli he entride to Pilat, and axide the bodi of Jhesu. But Pilat wondride, if he were now deed. And whanne the centurion was clepid, he axide hym, if he were deed; and whanne he knewe of the centurion, he grauntide the bodi of Jhesu to Joseph. And Joseph bou3te lynnen cloth, and took hym doun, and wlappe in the lynnen cloth, and leide hym in a sepulcre that was hewun of a stoon, and walewide a stoon to the dore of the sepulcre. And Marie Maudeleyne and Marie of Joseph bihelden, where he was leid.

Cap. XVI.

And whanne the sabat was passid, Marie Maudeleyne, and Marie of James, and Salomee bou3ten swete smellynge oynementis, to come and to anoynte Jhesu. And ful eerli in oon of the wokes daies, thei camen to the sepulcre, whanne the sunne was risun. And thei seiden togidere, Who schal meue away to vs the stoon fro the dore of the sepulcre?
And thei bihelden, and seien the stoon walewid awei, for it was ful greet. And thei ȝeden in to the sepulcre, and sayn a ȝonglyng, hilide with a white stole, sittynge at the riȝthalf; and thei weren afeerd. Which seith to hem, Nyle ȝe drede; ȝe seken Jhesu of Nazareth crucified; he is risun, he is not here; lo! the place where thei leiden hym. But go ȝe, and seie ȝe to hise disciplis, and to Petir, that he schal go biforn ȝou in to Galile; there ȝe schulen se hym, as he seide 8 to ȝou. And thei ȝeden out, and fledden fro the sepulcre; for drede and quakyng had assailed hem, and to no man thei seiden ony thing, for thei dreedden. And Jhesus roos eerli the firste dai of the woke, and apperid firste to Marie Maude-leyne, fro whom he had caste out sequene deuelis. And sche ȝede, and tolde to hem that hadden ben with hym, whiche weren weilynge and wepynge. And thei herynge that he lyuyde, and was seyn of hir, bileueden not. But after these thingis whanne twylene of hem wandriden, he was schewid in anothir liknesse to hem goynge in to a toun. And thei ȝeden, and telden to the othir, and nether thei bileueden to hem. But at the laste, whanne the enleuene disciplis saten at the mete, Jhesus apperide to hem, and repreuede the vn bileue of hem, and the hardnesse of herte, for thei bileueden not to hem, that hadden seyn that he was risun fro deeth. And he seide to hem, Go ȝe in to al the world, and preche the gospel to eche creature. Who that bileueth, and is baptisid, schal be saaf; but he that bileueth not, schal be damphned. And these tokenes schulen sue hem, that bileuuen. In my name thei schulen caste out feendis; thei schulen speke with newe tungis; thei schulen do awei serpents; and if thei drynke ony venym, it schal not noye hem. Thei schulen sette her hondis on sijk men, and thei schulen wexe hoole. And the Lord Jhesu, aftir he hadde spokun to hem, was takun vp in to heuene, and he sittith on the
LUKE, I.

Cap. I.

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

In the daies of Eroude, kyng of Judee, ther was a prest, Sakarie bi name, of the sorte of Abia, and his wijs was of the doufris of Aaron, and hir name was Elizabeth. And bothe weren iust bisor God, goynge in alle the maundemens and iustifiyngis of the Lord, withouten pleyn. And thei hadden no child, for Elizabeth was bareyn, and bothe weren of grete age in her daies. And it bifel, that whanne Zacarie schulde do the office of preesthod, in the ordre of his cours tofor God, aftir the custome of the preesthod, he wente forth bi lot, and entride in to the temple, to encense. And al the multitude of the puple was with outforth, and preiede in the our of encensyng. And an aungel of the Lord apperide to hym, and stood on the rysyfth of the auter of encense. And Zacarie seynge was aafraied, and drede fel vpon hym. And the aungel seide to hym, Zacarie, drede thou not; for thi preyer is herd, and Elizabeth, thi wijs, schal bere to thee a sone, and his name schal be clepid Joon. And ioye and gladyng schal be to thee; and many schulen haue ioye in his
LUKE, I.

15 natuyte. For he schal be greet bifer 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 bifer 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 bileeue to the prudence of iust men, to make
18 redi a perfite 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 answeryde,
and seide to hym, For Y am Gabriel, that stonde ni3 bifer
God; and Y am sent to thee to speke, and to euangelize
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 bileeued to my
20 wordis, whiche schulen be fulfillid in her tyme. And the
puple was abidyng Zacarie, and thei wondriden, that he
21 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 bikeynde 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, conseuyede, and hidde hir fyue monethis,
25 and seide, For so the Lord did me in the daies, in whiche
26 he bihelde, to take awei my repreef among men. But in the
27 sixte moneth the aungel Gabriel was sent fro God in to a
citee of Galilee, whos name was Nazareth, to a maidyn,
weddid to a man, whos name was Joseph, of the hous of
28 David; 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
anentis God. Lo! thou schalt conceyue in wombe, and
schalt bere a sone, and thou schalt clepe his name Jhesus.
This schal be greet, and he schal be clepid the sone of the
Hijeste; and the Lord God schal seue to hym the seete
of Daulid, his fadir, and he schal regne in the hous of Jacob
with outen ende, and of his rewme schal be noon ende.
And Marie seide to the aungel, On what maner schal this
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 Hijeste schal ouer-
schadewe thee; and therfor that hooli thing that schal be
borun of thee, schal be clepid the sone of God. And lo!
Elizabeth, thi cosyn, and sche also hath conceyued a sone in
hir eelde, and this moneth is the sixte to hir that is clepid
bareyn; for euey word schal not be impossible anentis God.
And Marie seide, Lo! the handmaydyn of the Lord; be it
don to me aftir thi word. And the aungel departide fro hir.
And Marie roos vp in tho daies, and wente with haaste in to
the mounteyns, in to a citie of Judee. And sche entride in
to the hous of Zacarie, and grette Elizabeth. And it was
don, as Elizabeth herde the salutacioun of Marie, the song
child in hir wombe gladide. And Elizabeth was fulfullid with
the Hooli Goost, and crie with a greet vois, and seide,
Blessid be thou among wymmen, and blessid be the fruyt
of thi wombe. And wherof is this thing to me, that the
modir of my Lord come to me? For lo! as the voice of
thi salutacioun was maad in myn eeres, the song child gladide
in ioye in my wombe. And blessid be thou, that hast bi-
leued, for thilke thingis that ben seid of the Lord to thee,
schulen be parfitili don. And Marie seide, Mi soule mag-
nyfieth the Lord, and my spirit hath gladid in God, myn
helthe. For he hath biholdun the mekenesse of his hand-
maidun. For lo! of this alle generaciouns schulen seie that
Y am blessid. For he that is myʒti hath don to me grete
thingis, and his name is hooli. And his mercy is fro kynrede
in to kynredes, to men that dreden hym. He made myʒti in
his arme, he scaterede proude men with the thouʒte of his
herte. He sette doun myʒti men fro sete, and enhaunsde
meke men. He hath fulllid hungri men with goodis, and
he hath left riche men voide. He, hauynge mynde of his
mercy, took Israel, his child; as he hath spokun to oure
fadris, to Abraham and to his seed, in to worldis. And
Marie dwelleide with hir, as it were thre monethis, and turnede
ʒen in to hir hous. But the tyme of beryng child was ful-
fillid to Elizabeth, and sche bare a sone. And the neiʒboris
and cosyns of hir herden, that the Lord hadde magnysied his
mercy with hir; and thei thankiden hym. And it was don
in the eiʒte dai, thei camen to circumcide the child; and
thei clepiden hym Zacarie, bi the name of his fadir. And his
moder answereide, and seide, Nay, but he schal be clepid
Joon. And thei seiden to hir, For no man is in thi kynrede,
that is clepid this name. And thei bikeneden to his fadir,
what he wolde that he were clepid. And he axynge a
poyntil, wroot, seiynge, Joon is his name. And alle men
wondriden. And anoon his mouth was openyd, and his
tunge, and he spak, and blesside God. And drede was maad
on alle her neiʒboris, and alle these wordis weren pupplischid
on alle the mounteyns of Judee. And alle men that herden
puttiden in her herte, and seiden, What maner child schal
this be? For the hoond of the Lord was with hym. And
Zacarie, his fadir, was fulllid with the Hooli Goost, and
prophesiede, and seide, Blessid be the Lord God of Israel,
for he hath visitid, and maad redempcioun of his puple. And
he hath rerid to vs an horn of heelthe in the hous of Davuid,
his child. As he spak bi the mouth of his hooli prophetis,
71 that waren 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
74 greet ooth that he swoor to Abraham, oure fadir, to 3yue hym
75 sifl to vs. That we with out drede deleyuered fro the hoond
76 of oure enemyes, serue to hym, in hoolynesse and riȝtwis-
77 nesse bifo[r hym in alle oure daies. And thou, child, schalt be
78 klepid the prophete of the Hiȝest; for thou schalt go bifo[r
79 the face of the Lord, to make redi hise weies. To 3yue
80 scyence of helthe to his pule, in to remyssioun of her
81 synnes; bi the inwardnesse of the merci of oure God, in the
82 whiche he spryngynge vp fro an hiȝ hath visitid vs. To
83 yue liȝt to hem that sitten in derknessis and in schadew[e
84 of deeth; to dresse oure feete in to the weie of pees. And
85 the child wexeide, 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-
cryued. This firste discryuyng was maad of Cyryn, iustic[e of
Sirie. And alle men wenten to make profession, ech in to
his owne citee. And Joseph wente vp fro Galilee, fro the
citee Nazareth, in to Judee, in to a citee of Dauid, that is
klepid Bethlehem, for that he was of the hous and of the
meyne of Dauid, that he schulde knouleche with Marie, his
wiff, that was weddid to hym, and was greet with child.
6 And it was don, while thei weren there, the daies weren
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, wakynge and
9 kepynge the watchis of the nyȝt on her flok. And lo! the
angel of the Lord stood bisidis hem, and the cleernes of
God schinede aboute hem; and thei dredden with greet
drede. And the aungel seide to hem, Nyle 3e drede; for lo!
Y preche to 3ou a greet ioye, that schal be to al puple. For
a sauyoure is borun to dai to 3ou, that is Crist the Lord, in
the citee of Dauid. And this is a token to 3ou; 3e schulen
fynde a 3ong child wulappid in clothis, and leid in a cratche.
And sudenli ther was maad with the aungel a multitude
of heuenli kny3thod, heriynge God, and seiynge, Glorie
be in the higeste thingis to God, and in erthe pees be to
ten 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 Bethlehem, and se we this word
that is maad, which the Lord hath maad, and schewide to vs.
And thei hizynge camen, and founden Marie and Joseph, and
the 3ong child leid in a cratche. And thei seynge, knewen
of the word that was seid to hem of this child. And alle
men that herden wondrیدen, and of these thingis that weren
seid to hem of the scheephirdis. But Marie kepte alle these
wordis, berynge togider in hir herte. And the scheepherdis
turneden a3en, glorifyinge and heriynge God in alle thingis
that thei hadden herd and seyn, as it was seid to hem. And
aftr that the ei3te daies weren endid, that the child schulde
be circumcised, his name was clepid Іhesus, which was clepid
of the aungel, bifor that he was conceyued in the wombe.
And aftr that the daies of the purgacioun of Marie weren
fulfillid, aftr Moyses lawe, thei token hym into Jerusalem, to
offre hym to the Lord, as it is writun in the lawe of the Lord.
For every male kynde openyng the wombe, schal be clepid
holi to the Lord; and that thei schulen 3yue an ofrying, aftr
that it is seid in the lawe of the Lord, A peire of turturis, or
twei culuer briddis. And lo! a man was in Jerusalem, whos
name was Symeon; and this man was iust and vertuous, and
aboode the comfort of Israel; and the Hooli Goost was in
hym. And he hadde takun an answere of the Hooli Goost,
that he schulde not se deeth, but he saw first the Crist of the
Lord. And he cam in spirit into the temple. And whanne
his fadir and modir ledden the child Jhesu to do aftir the
custom of the lawe for hym, he took hym in to hise armes, and
he blesside God, and seide, Lord, now thou leuyst thi ser-
uaunt aftir thi word in pees; for myn i3en han seyn thin
helthe, which thou hast maad redi biforn the face of alle
puplis; list to the schewyng of hethene men, and glorie
of thi puple Israel. And his fadir and his modir weren won-
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 doun and in to the rising a3en of
many men in Israel, and in to a tokene, to whom it schal be
a3enseid. And a swerd schal passe thorou thin owne soule,
that the thou3is ben schewid of many hertis. And Anna
was a prophetesse, the dou3ir 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.
And this was a widewe to foure scoor 3eer and foure; and
sche departide not fro the temple, but seruyde to God ny3t
dai in fastyngis and preieris. And this cam vpon hem
in thilk our, and knoulechide to the Lord, and spak of hym
to alle that abiden the redempcioun of Israel. And as thei
hadden ful don alle thingis, aftir the lawe of the Lord, thei
turneden a3en in to Galilee, in to her citee Nazareth. And
the child wexe, and was comfortid, ful of wisdom; and the
grace of God was in hym. And his fadir and modir wenten
ech 3eer in to Jerusalem. in the solempne dai of pask. And
whanne Jhesus was twelue 3eer oold, thei wenten vp to Jerusa-
lem, aftir the custom of the feeste dai. And whanne the
daies weren don, thei turneden a3en; 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
journey, and sou3ten hym among hisse cosyns and hisse knou-
leche. And whanne thei founden hym not, thei turneden
45 a3en in to Jerusalem, and sou3ten hym. And it biselle, that
aftir the thridd 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, Sorte, what hast thou do to vs
thus? Lo! thi fadir and Y sorewynge han sou3te thee.
49 And he seide to hem, What is it that 3e sou3ten me? wisten
3e not that in tho thingis that ben of my fadir, it behoueth me
to be? And thei vndurstodden not the word, which he spak
50 to hem. And he cam doun 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 3eer 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
of Abilyn, vndir the princis of prestis Annas and Caifas, the
word of the Lord was maad on Joon, the sone of Zacarie, in
desert. And he cam in to al the cuntre of Jordan, and
prechide baptym of penance in to remysioun 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 3e redi
5 the weie of the Lord, make 3e hise pathis ri3t. 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 heeltie 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 my3ti 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 down, 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 twoi coootis, 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 kny3tis
axiden hym, and seiden, What schulen also we do? And he
seide to hem, Smyte 3e wrongfuli no man, nethir make 3e
15 fals chalenge, and be 3e apayed with 3oure sowdis. Whanne
al the puple gesside, and alle men thou3ten in her hertis
16 of Joon, lest peraunture 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 vnquenchable. 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 wijd 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
LUKE, III.

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 Dauid, 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.
And Jhesus ful of the Hoooli Goost turnede ażen fro Jordan, and was led bi the spirit into desert fourti daies, and was tempttid of the deuel, and eet nothing in tho daies; and whanne tho daies weren endid, he hungride. And the deuel seide to him, If thou art Goddis sone, seie to this stoon, that it be maad breed. And Jhesus answeride to hym, It is writun, That a man lyueth not in breed aloone, but in every word of God. And the deuel ladde hym in to an hiʒ hil, and schewide to hym alle the rewmes of the world in a moment of tyme; and seide to hym, Y schal ʒyue to thee al this power, and the glorie of hem, for to me thei ben ʒouun, and to whom Y wole, Y ʒyue hem; therfor if thou falle doun, and worschipe before me, alle thingis schulen be thine. And Jhesus answeride, and seide to hym, It is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou schalt serue. And he ledde hym in to Jerusalem, and sette hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thi sifl fro hennes doun; for it is writun, For he hath commaundide to hise aungels of thee, that thei kepe thee in alle thi weies, and that thei schulen take thee in hondis, lest perauenture thou hirte thi foote at a stoon. And Jhesus answeride, and seide to him, It is seid, Thou schalt not tempedi thi Lord God. And whanne eueri temptacioun was endid, the feend wente awei fro hym for a tyme. And Jhesus turnede ażen in the vertu of the spirit in to Galilee, and the fame wente forth of hym thorou al the cuntre. And he tauʒte in the synagogis of hem, and was magnysfied of alle men. And he cam to Nazareth, where he was norisschid, and entride aftir his custom in the sabat dai in to a synagoge, and roos to reed. And the book of Ysaye, the prophete, was takun to
hym; and as he turnede the book, he found a place, where
it was wrytun, The Spirit of the Lord on me, for which
thing he anoyntide me; he sente me to preche to pore men,
to hele contrite men in herte, and to preche remyssioun
to prisoneris, and si3t to blynde men, and to delyuere brokun
men in to remissioun; to preche the 3eer of the Lord ple-
saunt, and the dai of 3eldyng a3en. And whanne he hadde
closid the book, he 3af a3en to the mynystre, and sat; and
the i3en of alle men in the synagoghe were biholdynge in
to hym. And he began to seie to hem, For in this dai
this scripture is fulfillid in 3oure eeris. And alle men 3auen
witnessynge to hym, and wondriden in the wordis of grace,
that camen forth of his mouth. And thei seiden, Whether
this is not the sone of Joseph? And he seide to hem,
Sotheli 3e schulen seie to me this liknesse, Leeche, heele
thi silt. The Farisees seiden to Jhesu, Hou grete thingis
han we herd don in Cafarnaum, do thou also here in thi
cuntre. And he seide, Treuli Y seie to 3ou, that no profete
is resseyued in his owne cuntre. In treuthe Y seie to 3ou,
that many widowis weren in the daies of Elie, the prophete,
in Israuel, whanne heuene was closid thre 3eer and sixe
monethis, whanne greet hungur was maad in al the erthe;
and to noon of hem was Elye sent, but in to Sarepta of Sydon,
to a widowe. And many meseles weren in Israel, vndur
Helissee, the prophete, and noon of hem was clensid, but
Naaman of Sirye. And alle in the synagoghe herynge these
thingis, weren fillid with wraiththe. And thei risen vp, and
drouen hym out with out the citee, and ledden hym to the
cop of the hil on which her citee was bildid, to caste
hym doun. But Jhesus passide, and wente thorou the
myddil of hem; and cam doun in to Cafarnaum, a citee
of Galilee, and there he tauge hem in sabotis. And thei
weren astonyed in his techyng, for his word was in power.
And in her synagoge was a man hauynge an vnclene seend, and he criede with greet vois, and seide, Suffre, what to vs and to thee, Jhesu of Nazareth? art thou comun to leese vs? Y knowe, that thou art the hooli of God. And Jhesus blamede hym, and seide, Wexe doumbe, and go out fro hym. And whanne the seend hadde cast hym forth in to the myddil, he wente awei fro hym, and he noyede hym no thing. And drede was maad in alle men, and thei spaken togider, and seiden, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out? And the famen was pupplischid of him in to ech place of the 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 hir. And Jhesus stood ouer hir, and commaundide to the feuer, and it lefte hir; and anoon sche roos vp, and seruede 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 heelide hem. 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. And whanne the dai was come, he 3ede out, and wente in to a desert place; and the puple sou3ten hym, and thei camen to hym, and thei helden hym, that he schulde not go awei fro hem. To whiche he seide, For also to other citees it bhoueth me to preche the kynghdom of God, for therfor Y am sent. And he prechide in the synagogis of Galilee.

And it was don, whanne the puple cam fast to Jhesu, to here the word of God, he stood bisidis the pool of Gena-
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 taizte the puple out of the boot. And as he ceesside to speke, he seide to Symount, Lede thou in to the depthe, 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 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 bikenysen 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 drenchid. And whanne Symount Petir sai3 this thing, he felde doun to the knees of Jhesu, and seide, Lord, go fro me, for Y am a synful man. For he was on ech side astonyed, and alle that weren with hym, in the takynge of fischis whiche thei token. Sotheli in lîjk maner James and Joon, the sones of Zebedee, that weren felowis of Symount Petre. And Jhesus seide to Symount, Nyle thou drede; now fro this tyme thou schalt take men. And whanne the bootis weren led vp to the loond, thei lefsten alle thingis, and thei sueden hym.

9 And it was don, whanne he was in oon of the citees, lo! a man ful of lepre; and seynge Jhesu felle doun on his face, and preyede hym, and seide, Lord, if thou wolt, thou maist make me clene. And Jhesus huld forth his hoond, and touchide hym, and seide, Y Wolfe, be thou maad cleene.

11 And anoon the lepre passide awel 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, as Moises bad, in to witnessyng to hem. And the word walkide abouthe the more of hym; and myche puple camen.
16 to gide, to here, and to be heeld of her siknessis. And
17 he went in to desert, and preiede. And it was don in
oon of the daies, he sat, and tau3te; and there weren
Farisees sittyng, 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 palsy,
19 and thei sou3ten 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 doun with the bed, in to the myddil,
bifor Jhesus. And whanne Jhesu sai3 the feith of hem, he
21 seide, Man, thi synnes ben for3ouun to thee. And the scribis
and Farisees bigunnen to thanke, seiyng, Who is this, that
spékith blasfemyes? who may for3yue synnes, but God
22 aloone? And as Jhesus knewe the thou3tis of hem, he
answeride, and seide to hem, What thenken ye yuele thingis
23 in your hertes? What is li3ter to seie, Synnes ben for3ouun
to thee, or to seie, Rise vp, and walke? But that ye wite,
that mannes sone hath power in erthe to for3yue 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 anoon he roos vp
bifor hem, and took the bed in which he lay, and wente in to
26 his hous, and magnysiede God. And greet wondur took
alle, and thei magnysied God; and thei weren fulfillid with
greet drede, and seiden, For we han seyn merueilouse thingis
27 to dai. And after these thingis Jhesus wente out, and sai3 a
pupplican, Leuy bi name, sittyng at the tolbothe. And he
28 seide to hym, Sue thou me; and whanne he hadde left alle
29 thingis, he roos vp, and suede hym. And Leuy made to hym
a greet feeste in his hous; and ther was a greet cumpanye
of pupplicans, and of othere that weren with hem, sittyng 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 men to penaunce. And thei seiden to hym, Whi the disciplis 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 i 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 eeriis of corn; and 2 thei frotynge 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 gridre, and thei that weren with hym; hou he entride in to the hous of God, and took loues of proposicioun, and eet, and 3af to hem that weren with hem; whiche loues 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
tauȝte. And a man was there, and his riȝt 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 thoughtis 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, You axe you, 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 aboue, 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 toigidir, 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 nyȝt 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,
his brother, James and Joone, Filip and Bartholomew, Matheu
and Thomas, James Alphei, and Symount, that is clepid
16 Zelotes, Judas of James, and Judas Scarioth, that was tray-
toure. And Jhesus cam doun fro the hil with hem, and
stood in a feeldi place; and the cumpeny of his 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 siknessis; and thei that
19 weren trauelid of vncheene spiritis, weren heelid. And al puple
souȝte to touche hym, for vertu wente out of hym, and heelide
20 alle. And whanne hise iȝen weren cast vp in to hise disciplis,
he seide, Blessid be ye, pore men, for the kyngdom of God is
21 souere. Blessid be ye, that now hungren, for ye schulen be
fulfillid. Blessid be ye, that now wepen, for ye schulen leighe.
22 Z'e schulen be blessid, whanne men schulen hate zou, and
departe zou awei, and putte schenschip to zou, and cast out
23 z'oure name as yuel, for mannus sone. Joye z'e in that dai,
and be z'e glad; for lo! z'oure meede is myche in heuene;
for aftir these thingis the fadris of hem diden to prophetis.
24 Netheles wo to zou, riche men, that han z'oure coumfort.
25 Wo to zou that ben fuillid, for z'e schulen hungre. Wo to
26 zou that now leisen, for z'e schulen morne, and wepe. Wo to
zou, whanne alle men schulen blesse zou; aftir these thingis
27 the fadris of hem diden to profetis. But Y seie to zou that
heren, loue z'e z'oure enemies, do z'e wel to hem that hatiden
28 zou; blesse z'e men that cursen zou, preye z'e for men that
defamen zou. And to him that smytteth thee on o cheeke,
schewe also the tothin; and fro hym that takith awei fro thee
30 a cloth, nyle thou forbede the coote. And zyue to eche that
axith thee, and if a man takith awei tho thingis that ben
31 thine, axe thou not azen. And as z'e wolen that men do
32 to zou, do z'e also to hem in lijk maner. And if z'e louen
hem that louen zou, what thanke is to zou? for synful men
33 louen men that louen hem. And if z'e don wel to hem that
don wel to zou, what grace is to zou? synful men don this
34 thing. And if z'e leenen to hem of whiche z'e hopen to take
azen, what thanke is to zou? for synful men leenen to
35 synful men, to take azen as myche. Netheles loue z'e z'oure
enemies, and do z'e wel, and leene z'e, hopinge no thing
therof, and z'oure mede schal be myche, and z'e schulen
be the sones of the He3est, for he is benygne on vnkynde
36 men and yule men. Therfor be z'e merciful, as z'oure fadir is
37 merciful. Nyle z'e deme, and z'e schulen not be demed.
Nyle z'e condempne, and z'e schulen not be condempned;
38 forzyue z'e, and it schal be forzouuun to zou. Zyue z'e, and it
schal be zouuun to zou. Thei schulen zyue in to z'oure bosum
a good mesure, and wel fillid, and schakun togidir, and ouer-
flowynge; for bi the same mesure, bi whiche 3e meeten, it schal be metun a3en to 3ou. And he seide to hem a liknesse, Whether the blynde may leede the blynde? ne fllen thei not bothe in to the diche? A disciple is not aboue the maistir; but eche schal be perfite, if he be as his maister. And what seest thou in thi brotheris i3e a moot, but thou 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 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 makith good fruytis; for every tre is knowun of his fruyt. And men gaderen not figus of thornes, nethir men gaderen a grape of a buyseche 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 of the plente of the herte the mouth spekith. And what clepen 3e me, Lord, Lord, and doon not tho thingis that Y seie. Eche that cometh to me, and herith my wordis, and 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 foundement on a stoon. And whanne greet flood was maad, the flood was hurtlid to that hous, and it mi3te not moue it, for it was foundid on a sad stoon. But he that herith, and doith not, is lijk to a man blyngynge his hous on erthe with outen foundement; in to which the flood was hurlid, and anoon it felle doun; and the sallyng doun of that hous was maad greet.

Cap. VII.

1 And whanne he hadde fulfillid alle hise wordis in to the eeris of the puple, he entride in to Cafarnaum. But
a seruaunt of a centurien, that was precious to hym, was
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.

And whanne thei camen to Jhesu, thei preieden hym bisili,
and seiden to hym, For he is worthi, that thou graunte to
hym this thing ; for he loueth our folk, and he bildide to vs
a synagogge. 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 truelid, for Y am not worthi,
that thou entre vnnder my roof ; for which thing and Y
demeide not my sifl worthi, that Y come to thee ; but seie
thou bi word, and my child schal be helid. For Y am a man
ordeyned vnnder power, and haue kny3tis vnnder 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.

And whanne this thing was herd, Jhesus wondride ; and
seide to the puple suynge hym, Treuli Y seie to 3ou, nether
in Israel Y foond so greet feith. And thei that weren sent,
turneden a3en home, and founden the seruaunt hool, which
was sijk. And it was don afterward, Jhesus wente in to a
citee, that is clepid Naym, and his disciple ; and ful greet
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
myche puple of the citee with hir. And whanne the Lord
Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to
hir, Nyle thou wepe. And he cam ny3, and touchide the
beere ; and thei that baren stoden. And he seide, 3onge
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.

And drede took alle men, and thei magnyfieden God, and
seiden, For a grete profete is rysun among vs, and, For
God hath visitid his puple. And this word wente out of hym in to al Judee, and in to al the cuntre aboute. And Joones disciplis toolden hym of alle these thingis. And Joon clepide tweyn of his disciplis, and sente hem to Jhesu, and seide, Art thou he that is to come, or abiden we anothir? And whanne the men cam to hym, thei seiden, Joon Baptist sente vs to thee, and seide, Art thou he that is to come, or we abiden anothir? And in that our he heelide many men of her sijknessis, and woundis, and yuel spiritis; and he 3af siet to many blynde men. And Jhesus answerede, and seide to hem, Go ze azen, and telle ze to Joon theo thingis that ze han herd and seyn; blynde men seyn, crokid men goen, mesels ben maad cleene, deef men heren, deed men risen azen, pore men ben takun to prechymg of the gospel. And he that schal not be sclaundrid in me, is blessid. And whanne the messangeris of Joon weren go forth, he bigan to seie of Joon to the puple, What wenten ze out in to desert to se? a reed waggid with the wynd? But what wenten ze out to se? a man clothid with softe clothis? Lo! thei that ben in precious cloth and in delicis, ben in kyngis housis. But what wenten ze out to se? a profete? 3he, Y seie to you, and more than a profete. This is he, of whom it is writun, Lo! Y sende myn aungel bisor thi face, which schal make thi weie redi bisor thee. Certis Y seie to you, there is no man more prophete among children of wymmen, than is Joon; but he that is lesse in the kyngdom of heuenes, is more than he. And al the puple herynge, and pupplicans, that hadden be baptisid with baptym of Joon, iustifideon God; but the Farisees and the wise men of the lawe, that weren not baptisid of hym, dispisiden the counsel of God azen hem silf. And the Lord seide, Therfor to whom schal Y seie men of this generacioun lijk, and to whom ben thei lijk? Thei ben lijk to children sittynge in chepyng, and spekynge
toger, and seiynge, We han sungun to 3ou with pipis, and 3e han not daunsid; we han maad mornyn, and 3e han not wept. For Joon Baptist cam, nethir etynge breed, ne drynk-
ynge wyne, and 3e seyen, He hath a feend. Mannus sone cam etynge and drynkynge, and 3e seien, Lo! a man a deouerer, and drynkynge wyne, a frend of paplicans and
of synful men. And wisdom is justifid of her sones. But
oon of the Farisees preiied Jhesu, that he schulde ete with
hym. And he entride in to the hous of the Farisee, and sat at
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
Farisee, sche brouȝte an alabauste box of oynement; and
sche stood bihynde bysidis his feets, and bigan to moiste his
feets with teeris, and wipide with the heeris of his heed, and
kiste his feet, and anoyn tide with oynement. And the
Farisee seynge, that hadde clepide hym, seide within hym silt;
seiynge, If this were a prophete, he schulde wite, who and
what maner womman it were that touchith hym, for sche
is a synful womman. And Jhesus answereide, and seide to
hym, Symount, Y haue sumthing to seie to thee. And he
seide, Maistir, seie thou. And he answereide, Twei dettouris
weren to o lener; and oon aȝt fyue hundrid pans, and the
other fifti; but whanne thei hadden not wherof thei schulden
3eelde, he forȝaf to bothe. Who thanne loueth hym more?
Symount answereide, and seide, Y gesse, that he to whom
he forȝaf more. And he answereide to hym, Thou hast demyd
riȝtli. And he turnede to the womman, and seide to Symount, Seest thou this womman? I entride into thin hous, thou ȝaf no watir to my feet; but this hath moistid my feet
with teeris, and wipide with hir heeris. Thou hast not ȝouun
to me a cosse; but this, sithen sche entride, ceesside not to
kisse my feet. Thou anoyn tide not my heed with oyle;
but this anoyn tide my feet with oynement. For the which
thing Y seie to thee, many synnes ben for3ouun to hir,
for sche hath loued myche; and to whom is lesse for3ouun,
48 he loueth lesse. And Jhesus seide to hir, Thi synnes ben
49 for3ouun to thee. And thei that saten to gider at the mete,
bigunnen to seie with ynne hem silf, Who is this that for-
50 3yueth synnes. But he seide to the womman, Thi feith hath
maad thee saaf; go thou in pees.

Cap. VIII.

1 And it was don afterward, and Jhesus made iourney bi
citees and castels, prechynge and euangelisynge the rewme
2 of God, and twelue with hym; and sum wymmen that weren
heelid of wickid spiritus and sijknessis, Marie, that is clepid
3 Maudeleyn, of whom seuene deuelis wenten out, and Joone,
the wijf of Chuse, the procuratore of Eroude, and Susanne,
and many othir, that mynystriden to hym of her ritchesse.
4 And whanne myche pule was come togidir, and men hizeden
5 to hym fro the citees, he seide bi a symylitude, He that
sowith, 3ede 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 eeriis of heryng, here he. But hise
doisciplis axiden him, what this parable was. And he seide
to hem, To 3ou it is grauntid to knowe the pryuet of the
kyngdom of God; but to othir men in parablis, that thei
11 seynge se not, and thei herynge 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
herte, lest thei bileuynge 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
awei. But that that fel among thornes, ben these that
herden, and of bisynessis, and ritchessis, and lustis of lijf
thei gon forth, and ben stranglid, and bryngen forth no
fruyt. But that that fel in to good erthe, ben these that,
in a good herte, and best heren the word, and holdun, and
brengen forth fruyt in pacience. No man li3tneth a lanterne,
and hillith it with a vessel, or puttith it yndur a bed, but on a
candilstike, that men that entren seen li3t. For ther is no
pruiel thing, which schal not be openyd, nether hid thing,
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
haue, schal be takun awei fro hym. And his modir and
britheren came to hym; and thei my3ten not come to hym
for the puple. And it was teeld to hym, Thi modir and
thi britheren stonden with outforth, willynge to se thee.
And he answereide, and seide to hem, My modir and my
britheren ben these, that heren the word of God, and doon
i1. And it was don in oon of daies, he wente vp in to a
boot, and hisse disciplis. And he seide to hem, Passe we
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,
and weren in perel. And thei camen ny3, and rewisiden
hym, and seiden, Comaundoure, we perischen. And he
roos, and blarnyde the wynde, and the tempest of the watir;
and it ceesside, and pesibilte was maad. And he seide to
hem, Where is joure feith? Which dredynge wondriden,
and seiden togidir. Who, gessist thou, is this? for he comauundith to wyndis and to the see, and thei obeien to hym.

26 And thei rowiden to the cuntree of Gerasenus, that is aðens Galilee. And whanne he wente out to the loond, a man ran to hym, that hadde a deucl long tyme, and he was not clothid with cloth, nether dwellide in hous, but in sepulcris. This, whanne he saiæ Jhesu, sel doun bifor hym, and he criynge with a greet vois seide, What to me and to thee, Jhesu, the sone of the higest God? Y biseche thee, that thou turmente not me. For he comaundide the vn克莱ene spirit, that he schulde go out fro the man. For he took hym ofte tymes, and he was boundun with cheynes, and kept in stockis, and, whanne the boondis weren brokun, he was lad of deuclis in to desert. And Jhesus axide hym, and seide, What name is to thee? And he seide, A legioun; for many deuclis weren entrid in to hym. And thei preyden hym, that he schulde not comaunde hem, that thei schulden go in to helle. And there was a flok of many swyne lesewynge in an hil, and thei preieden hym, that he schulde suffre hem to entre in to hem. And he suffride hem. And so the deuclis wenten out fro the man, and entriden in to the swyne; and with a birre the flok wente heedlyng in to the pool, and was, drenchid. And whanne the hirdis sayn this thing don, thei flowen, and tolden in to the cite, and in to the townes. And thei ʒeden out to se that thing that was don. And thei camen to Jhesu, and thei founden the man sittynge clothid, fro whom the deuclis wenten out, and in hool mynde at hisfeet; and thei dreen. 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 aʒen. 38 And the man of whom the deuclis weren gon out, preide
hym, that he schulde be with hym. Jhesus lefte hym, and seide, Go azen 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.

And it was don, whanne Jhesus was gon azen, the puple resseyuede hym; for alle weren abidynge hym. And lo l a man, to whom the name was Jayrus, and he was prynce of a synagoge; and he fel doun at the feet of Jhesu, and preiede hym, that he schulde entre in to his hous, for he hadde but o douster almost of twelue ȝeer eelde, and sche was deed. And it bifel, the while he wente, he was thrungun of the puple. And a womman that hadde a flux of blood twelue ȝeer, and hadde spendid al hir catel in leechis, and sche mȝte not be curid of ony, and sche cam nyȝ bihynde, and touchide the hem of his cloth, and anoon the fluxe of 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 disesen thee, and thou seist, Who touchide me? And Jhesus seide, Summan hath touchid me, for that vertu ȝede out of me. And the womman seynge, that it was not hid fro hym, cam tremblynge, and fel doun at hise feet, and for what cause sche hadde touchid hym sche schewide bifor al the puple, and hou anoon sche was helid. And he seide to hir, Douȝtir, thi feith hath maad thee saaf; go thou in pees. And ȝit while he spak, a man cam fro the prince of the synagoge, and seide to hym, Thi douȝtir is deed, 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.

And whanne he cam to the hous, he suffride no man to entre with hym, but Petir and Joon and James, and the fadir and the modir of the damysel. 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 56 a3en, and sche roos anoon. And he commaundide to 3yue to hir to ete. And hir fadir and modir wondriden greetli; and he commaundide hem, that thei schulden not seie to ony 56 that thing that was don.

**C**ap. IX.

1. And whanne the twelue apostlis were clepid togidir, Jhesus 3af to hem vertu and power on alle deuelis, and that thei schulden heele sijknessis. And he sente hem for to 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 cootis. And in to what hous that 3e entren, dwelle 3e there, and go 3e not out fro thennus. And who euer resseuyen not 3ou, go 3e out of that citee, and schake 3e of the poudir of 3oure feet in to witnessying on hem. And thei 3eden forth, and wenten aboute bi castels, prechynge and helynge euery where. And Eroude tetrak herde alle thingis that 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 biheendid Joon; and who is this, of whom Y here siche thingis? 10 And he souste 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 Bethsada. And whanne the puple knewen this, thei solewiden hym. And he resseuyede hem, and spak to hem of the
kyngdom of God; and he heelide hem that hadde neede of cure. And the dai began to bowe doun, and the twelue camen, and seiden to hym, Leeue the puple, that thei go, and turne in to castels and townes, that ben aboute, that thei fynde mete, for we ben here in a desert place. 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. And the men weren almost fyue thousynde. And he seide to hise disciplis, Make 3e hem sitte to mete bi cumpanyes, a fifti to gidir. And thei diden so, and thei maden alle men sitte to mete. And whanne he hadde take the fyue looues and twei fischis, he biheeld in to heuene, and blesside hem, and brak, and delide to hise disciplis, that thei schulden sette forth bisfor the cumpanyes. And alle men eeten, and weren fulfillid; and that that lefte to hem of brokun metis was takun vp, twelue cosyns. And it was don, whanne he was aloone preiynge, hise disciplis weren with hym, and he axide hem, and seide, Whom seien the puple that Y am? And thei answeriden, and seiden, Jooon Baptis, othir seien Elie, and othir seien, o profete of the formere is risun. And he seide to hem, But who seien 3e that Y am? Symount Petir answeride, and seide, The Crist of God. And he blamynge 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 thridde dai to rise azen. And he seide to alle, If ony wolde come aftir me, denye he hym sylf, and take he his cross euery dai, and sue he me. For he that wolde make his liif saaf schal leese it; and he that leesith his liif for me, schal make it saaf. And what profitith it to a man, if he wynne al the world, and leese hymself, and do peiryn of him sylf. For
who so schameth me and my wordis, mannuus sone schal schame hym, whanne he cometh in his maieste, and of the fadris, and of the hooli aungels. And Y seie to you, verily ther ben summe stondynge here, whiche schulen not taste deeth, til thei seen the rewme of God. And it was don after these wordis almost eiȝte daies, and he took Petre and James and Joon, and he stiede in to an hil, to preye. And while he preiede, the licnesse of his cheer was chaungid, and his clothing was whit schynynge. And lo! two men spaken with hym, and Moises and Helie weren seen in maieste; and thei sayn his goyng out, which he schulde fulfille in Jerusalem. And Petre, and thei that weren with hym, weren heuy of sleep, and thei wakyunge saien his majeste, and the 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 wiste not what he schulde seie. But while he spak these thingis, a cloude was maad, and ouerschadewide hem; and thei dredden, whanne thei entriden in to the cloude. And a vois was maad out of the cloude, and seide, This is my derworth sone, here ȝe hym. And while the vois was maad, Jhesu was foundun aloone. And thei weren stille, and to no man seiden in tho daies ouȝt of tho thingis, that thei hadden seyn. But it was doon in the dai suynge, whanne thei camen doun of the hil, myche puple mette hem. And lo! a man of the cumpany cryede, and seide, Maister, Y biseche thee, biholde my sone, for Y haue no mo; and lo! a spirit takith hym, and sudenli he crieth, and hurtlih doun, and to-drawith hym with some, and vnneth he goith awei al to-drawynge hym. And Y preiede thi disciplis, that thei schulden caste hym out, and thei myȝten not. And Jhesus answerde and seide to hem, A! vnsefaithful generacioun and
weïward, hou long schal Y be at 3ou, and suffre 3ou? brynge 42 hidur thi sone. And whanne he cam ny3, the deuël 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 greetnesse of God. And whanne alle men wondriden in alle thingis that 44 he dide, he seide to his disciplis, Putte 3e these wordis in 3oure hertis, for it is to come, that mannus sone be betrayed in to the hondis of men. And thei knewen not this word, and it was hid bisor hem, that thei feeliden it not; and thei 46 dredden to axe hym of this word. But a thouȝt entride in 47 to hem, who of hem schulde be greettest. And Jhesu, seynge 48 the thouȝtis of the herte of hem, took a child, and settide hym bisidis hym; and seide to hem, Who euer resseyueth this child in my name, resseyueth me; and who euer resseyueth me, resseiueth him that sente me; for he that 49 is leest among 3ou alle, is the grettest. And Joon an- 50 sweride and seide, Comaundoure, we sayn a man castynge out feendis in thi name, and we han forbedun hym, for he sueth not thee with vs. And Jhesus seide to hym, Nyle 51 3e forbede, for he that is not aȝens 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 bisor his sîȝt. And thei 3eden, and entriden in to a citee of Samaritans, to make reði to hym. And thei resseuyeduen not hym, for the face was of hym goynge in to Jerusalem. And whanne James and Joon, his disciplis, seyn, thei seiden, Lord, wolt thou that we seien, that fier come doun fro heuene, and waste hem? And he turnede, and blamyde hem, and seide, 3e witen not, whos spiritus 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 plouy, and biholdynge bacward, is able to the rewm 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 bisfor his face in to euery citlee 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 43e, 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 entre, 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 azen to 3ou. And dwelle 3e in the same hous, etynge and drynkynge tho 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 citlee 3e entren, and thei resseyuen 3ou, 9 ete 3e tho thingis that ben set to 3ou; and heele 3e the sijke men that ben in that citlee. And seie 3e to hem, The kyngd- 10 dom of God schal ne3e in to 3ou. In to what citlee 3e entren, and thei resseyuen 3ou not, go 3e out in to the
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,
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.
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
asches, and haue don penaunce. Netheles to Tire and Sidon
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 doun fro heuene, as leit. And lo!
Y haue 3oouu 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 bifer 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
the sone, and to whom the sone wolfe schewe. And he
turnede to hise disciplis, and seide, Blessid ben the i3en,
that seen tho thingis that 3e seen. For Y seie to 3ou,
that many prophetis and kyngis wolden haue seie tho
thingis, that 3e seen, and thei sayn not; and here tho thingis,
that 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 euerlastyng eyf? 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 neiȝbore as thi silf. And Jhesus seide to hym, Thou hast answerid riȝtli; do this thing, and thou schalt lyue. But he willynge to iustifie hym 30 silf, seide to Jhesu, And who is my neiȝbore? And Jhesu biheld, and seide, A man cam doun fro Jerusalem in to Jerico, and fel among theues, and thei robbiden hym, and wounded hym, and wente awei, and lesten 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 saiȝ him, 33 passide forth. But a Samaritan, goynge the weie, cam bisidis hym; and he siȝ hym, and hadde reueth the 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 brouȝte forth tウェy pans, and 3af to the ostiler, and seide, Haue the cure of hym; and what euer thou schalt 3yue ouer, Y schal ȝelde to thee, whanne Y come aȝen. 36 Who of these thre, semeth to thee, was neiȝbore to hym, 37 that fel among theues? And he seide, He that dide merci in to hym. And Jhesus seide to hym, Go thou, and do 38 thou on lijk maner. And it was don, while thei wenten, he entride in to a castel; and a womman, Martha bi name, 39 resseyuuede hym in to hir hous. And to this was a sistir, Marie bi name, which also sat bisidis the feet of the Lord, 40 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?
therfor seie thou to hir, that sche helpe me. And the
Lord answerd, and seide to hir, Martha, Martha, thou
art bysi, and art troublid aboute ful many thingis; but o
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
vs to preye, as Joon tauȝte hise disciplis. And he seide to
hem, Whanne se schal seie, Fadir, halewid be thi name.
Thi kyngdom come to. 3yue to vs to dai oure ech daies
breed. And forȝye to vs oure synnes, as we forȝuyen to
ech man that owith to vs. And lede vs not in to tempta-
5cioun. And he seide to hem, Who of yow schal haue a
freend, and schal go to hym at mydnyȝt, and schal seie
to hym, Freend, leene to me thre looues; for my freend
cometh to me fro the weie, and Y haue not what Y schal
7sette bifoř hym. And he with ynforth anwere 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 3yue
8to thee. And if he schal dwelle stil knockynge, Y seie
to yow, thouȝ he schal not rise, and 3yue to hym, for that
that he is his freend, netheles for his contynuel axyng he
schal ryse, and 3yue to hym, as many as he hath nede to.
9And Y seie to yow, axe se, and it schal be yowun to yow;
seke se, and yow schulen fynde; knocke se, and it schal
10be openyd to yow. For ech that axith, takith, and he that
sekithe, fyndith; and to a man that knockith, it schal be
11 openyd. Therfor who of yow axith his fadir breed, whether
he schal 3yue hym a stoon? or if he axith fisch, whether
12he schal 3yue hym a serpent for the fisch? or if he axe
an eye, whether he schal a reche hym a scorpioun? Therfor if se, whanne se ben yuel, kunnen syue good sifis to soure children, hou myche more soure fadir of heuene schal syue a good spirit to men that axith him. And Ihesus was castynge out a feend, and he was doumbe. And whanne he hadde cast out the feend, the doumbe man spak; and the pule wondride. And sum of hem seiden, In Belsabub, prince of deuells, he castith out deuells. And othir temptinge axiden of hym a tokene fro heuene. And as he sai3 the thoughis of hem, he seide to hem, Euerie rewme departid a3ens it siff, schal be desolat, and an hous schal falle on an hous. And if Sathanas be departid a3ens hym siff, hou schal his rewme stonde? For se seien, that Y caste out feendis in Belsabub. And if Y in Belsabub caste out fendis, in whom casten out soure sones? Therfor thei schulen be soure domesmen. But if Y caste out fendis in the fyngir of God, thanne the rewme of God is comun among sou. Whanne a strong armed man kepith his hous, alle thingis that he wuldith ben in pees. But if a stronger than he come vpon hym, and overcome hym, he schal take awei al his armere, in which he tristide, and schal dele abrood his robries. He that is not with me, is a3ens me; and he 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 fyndynghe not, seith, Y schal turne a3en in to myn hous, fro whannes Y cam out. And whanne he cometh, he fyndith it clansid with besyms, and fayre arayed. Thanne he goith, and takith with hym seuene othere spirits worse than hym siff, and thei entren, and dwellen there. And the laste thingis of that man ben 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 blessed be the tetis that thou hast soken. 28 And he seide, But the blessed be thei, that heren the word 29 of God, and kepen it. And whanne the puple runnen 30 togidere, he bigan to seie, This generacioun is a weiard 31 generacioun; it sekith a token, and a tokene schal not 32 be souun to it, but the tokene of Jonas, the profete. For as 33 Jonas was a tokene to men of Nynyue, so mannus sone schal 34 be to this generacioun. The queen of the south schal rise in 35 doom with men of this generacioun, and schal condempne 36 hem; for sche cam fro the endis of the erthe, for to here 37 the wisdom of Salomon, and lo! here is a gretter than 38 Salomon. Men of Nynyue schulen rise in doom with this 39 generacioun, and schulen condempne it: for thei diden 40 penaunce in the prechynge of Jonas, and lo! here is a 41 gretter than Jonas. No man tendith a lanterne, and puttieth 42 in hidils, nether vndur a buyschel, but on a candilstike, that 43 thei that goen in, se liȝt. The lanterne of thi bodi is thin 44 iȝe; if thin iȝe be symple, al thi bodi schal be liȝti; but if it 45 be weyward, al thi bodi schal be derkful. Therfor se thou, 46 lest the liȝt that is in thee, be derknessis. Therfor if al 47 thi bodi be briȝt, and haue no part of derknessis, it schal 48 be al briȝt, and as a lanterne of briȝtnesse it schal ȝythe liȝt 49 to thee. And whanne he spak, a Farisee preiede him, 50 that he schulde ete with hym. And he entride, and sat to 51 the meete. And the Farisee bigan to seie, gessynge with 52 ynyne hym silf, whi he was not waschen bifo르 mete. And 53 the Lord seide to hym, Now se Farisees clensen that that 54 is with outenforth of the cuppe and the plater; but that 55 thing that is with ynyne of you, is ful of raueyn and wickid- 56 nesse. Foolis, whether he that made that that is withouten- 57 forth, made not also that that is with ynyne? Netheles that 58 that is ouer plus, ȝythe se almes, and lo! alle thingis ben 59 cleene to you. But wo to you, Farisees, that tithen mynte,
and rue, and ech eerbe, and leeuwen doom and the charite of God. For it bihofte to do these thingis, and not leue tho. Wo to sou, Farisees, that louen the firste chaieris in synagogis, and salutaciouns in chepyng. Wo to sou, that ben as sepulcris, that ben not seyn, and men walkynge aboue witen not. But oon of the wise men of the lawe answeride, and seide to hym, Maystir, thou seynghe these thingis, also to vs doist dispit. And he seide, Also wo to sou, wise men of lawe, for 3e chargen men with bithuns which thei moun not bere, and 3e sou silf with soure o fyngur touchen not the heuynessis. Wo to sou, that bilden toumbis of profetis; and soure fadris slowen hem. Treuli 3e witenessen, that 3e consenten to the werkis of soure fadris; for thei slowen hem, but 3e bilden her sepulcris. Therfor the wisdom of God seide, Y schal sende to hem profetis and apostlis, and of hem thei schulen sle and pursue, that the blood of alle prophetis, that was sched fro the making of the world, be sou2t 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 sou, it schal be sou3t of this generacioun. Wo to sou, wise men of the lawe, for 3e han takun awei the keye of kunnyng; and 3e souw silf entriden not, and 3e han forbeden hem that entriden. And whanne he seide these thingis to hem, the Farisees and wise men of lawe bigunnen greuousli to a2enstonde, and stoppe his mouth of many thingis, aspiynge hym, and sekynge to take sum thing of his mouth, to accuse hym.

Cap. XII.

1 And whanne myche pule pule stood aboute, so that thei treden ech on othir, he began to seie to hise disciplis, Be 3e war of the sourdou3 of the Farisees, that is ypocrisie. For no thing
is hilid, that schal not be schewed; nether hid, that schal not be wist. For whi tho thingis that 3e han seid in derknessis, schulen be seid in liet; and that that 3e han spokun in eere 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 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 sold for twoei halpens; and 7oon of hem is not in forsteyng bifor God? But also alle the heeris of 3oure heed ben noumbrid. Therfor nyle 3e drede; 83e ben of more prijs than many sparowis. Treuli Y seie to 3ou, ech man that knoulechith me bifor men, mannus sone schal knouleche hym bifor the aungels of God. But he that denyeth me bifor men, schal be denied bifor the aungels of God. And ech that seith a word azens mannus sone, it schal be for3ouun to hym; but it schal not be for3ouun to hym, that blassemeth 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 answere, or what 3e schulen seie. For the Hooli Goost schal teche 3ou in that our, what it bihoueth 3ou to seie. And oon of the puple seide to hym, Maystir, seie to my brothir, that he departe with me the eritage. And he seyde to hym, Man, who ordeynede me a domesanman, or a departere, on 3ou? And he seide to hem, Se 3e, and be 3e war of al coueystic; for the lijf of a man is not in the abundaunce of tho thingis, whiche he 16weldith. And he tolde to hem a liknesse, and seide, The 17feeld of a riche man brouȝte forth plenteouse fruytis. And he thouȝte with ynne hym sif, and seide, What schal Y do, for Y haue not whidur Y schal gadere my fruytis? And he seith, This thing Y schal do; Y schal throwe doun my
bernes, and Y schal make gretter, and thidir Y schal gadir alle thingis that grown 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. And God seide to hym, Fool, in this nyȝt thei schulen take thi lijf fro thee. And whos schulen tho thingis be, that thou hast arayed? So is he that tresourith to hym silf, and is not riche in God. And he seide to his disciplis, Therfor Y seie to ȝou, nyle ȝe be bisy to ȝoure lijf, what ȝe schulen ete, nether to ȝoure bodi, with what ȝe schulen be clothid. The lijf is more than mete, and the body more than clothing. Biholde ȝe crowsis, for thei sowen not, nethir repen, to whiche is no celer, ne berne, and God fedith hem. Hou myche more ȝe ben of more prijs than thei. And who of ȝou bithenkynge may put to o cubit to his stature? Therfor if ȝe moun not that that is leest, what ben ȝe bisie of othere thingis? Biholde ȝe the lilies of the feeld, hou thei we xen; thei traveulen not, nethir spynnen. And Y seie to ȝou, that nethir Salomon 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 ȝou of litil feith. And nyle ȝe seke, what ȝe schulen ete, or what ȝe schulen drynke; and nyle ȝe be reisid an hiȝ. For folkis of the world seken alle these thingis; and ȝour fadir woot, that ȝe neden alle these thingis. Nethelis seke ȝe first the kyngdom of God, and alle these thingis schulen be caste to ȝou. NIL ȝe, litil flok, drede, for it pleside to ȝoure fadir to ȝyue ȝou a kyngdom. Selle ȝe tho thingis that ȝe han in possessioun, and ȝyue ȝe almes. And make to ȝou sachels that we xen not oolde, tresoure that failith not in heuenes, whidir a theef neizith not, nether mouȝt destruyeth. For where is thi tre-soure, there thin herte schal be. Be ȝoure leendis gird aboue, and lanernes brennynge in ȝoure hoondis; and ȝe ȝe lijk to
men that abiden her lord, whanne he schal turne a{en fro the
weddyngis, that whanne he schal come, and knocke, anoon
thei openen to hym. Blessid be tho seruauntis, that whanne
the lord schal come, he schal fynde wakynge. Treuli Y
seie to 3ou, that he schal girde hym sylf, and make hem sitte
to mete, and he schal-go, and serue hem. And if he come
in the secounde wakynge, and if he come in the thridde
wakynge, and fynde so, tho seruauntis ben blessid. And
wite 3e this thing, for if an hosebonde man wiste, in what our
theeef wolde come, sotheli he schulde wake, and not suffre
his hous to be myned. And be 3e redi, for in what our
3e gessen not, mannuis sone schal come. And Petre seide
to hym, Lord, seist thou this parable to vs, or to alle? And
the Lord seide, Who, gessist thou, is a trewe dispender,
and a prudent, whom the lord hath ordeyned on his meyne,
to 3yue hem in tyme mesure of whete? Blessid is that ser-
uaunt, that the lord whanne he cometh, schal fynde so
doynge. Verili Y seie to 3ou, that on alle thingis that he
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
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.
But thilke seruaunt that knew the wille of his lord, and made
not hym redi, and dide not aftir his wille, schal be betun with
many betyngis. 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.
Y cam to sende fier in to the erthe, and what wole Y, but
that it be kyndlid? And Y haue to be baptisid with a bap-
tysm, and hou am Y constreyned, til that it be perfitli don?
51 Wene ye, that ye came to yeue pess in to erthe? Nay, 52 ye say to yow, but deparing. For fro this tyme ther schulen  
be yeue departid in oon hous; thre schulen be departid  
aens twayne, and twayne schulen be departid aens thre;  
the fadir aens the sone, and the sone aens the fadir; the  
modir aens the douxtir, and the douxtir aens the modir;  
the hosebondis modir aens the sones wijf, and the sones  
wijf aens hir hosebondis modir. And he seide also to the  
puple, Whanne ye seen a cloude risynge fro the sunne  
goynge doun, anoon ye seien, Reyn cometh; and so it is  
don. And whanne ye seen the south blowynge, ye seien,  
That heete schal be; and it is don. Ypocrisit, ye kunnyn  
preue the face of heuene and of erthe, but hou preuen ye  
not this tyme. But what and of yow silf ye demen not that that is  
ijst? But whanne thou goist with thin aduersarie in the weie  
to the prince, do bisynesse to be deleyuerid fro hym; lest  
peraurenture he take thee to the domesman, and the domes-  
man bitake thee to the maistirful axer, and the maistirful axer  
sende thee in to prisoun. Y seie to thee, thou schalt not go  
fro thennus, til thou yelde the laste serthing.

CAP. XIII.

1 And sum men weren present in that tyme, that telden  
to hym of the Galileis, whos blood Pilat myngide with the  
sacrificis of hem. And he answeride, and seide to hem,  
Wenen ye, that these men of Galileier weren synneris more than  
alle Galilees, for thei suffriden siche thingis? Y seie to yow,  
nay; alle ye schulen perisce in lijk manere, but ye han  
penaunce. And as tho eijteten, on which the toure in Siloa  
sel doun, and slowe hem, gessen ye, for thei weren dettouriis  
more than alle men that dwellen in Jerusalem? Y seie to  
yow, nai; but also ye alle schulen perische, if ye doon not  
penaunce. And he seide this liknesse, A man hadde a fige
tre plautid in his vyn3erd, and he cam sekynge fruyt in it, 7 and foond noon. And he seide to the tilier of the vyn3erd, 8 Lo! thre 3eeris ben, sithen V come sekynge fruyt in this fige tre, and Y synde noon; therfor kitte it doun, whereto ocupi- 9 eth it the erthe? And he answerwyng seide to hym, Lord, 10 suffre it also this 3eer, the while Y delue aboute it, and Y 11 schal donge it; if it schal make fruyt, if nay, in tyme com- 12 ynge thou schalt kitte it doun. And he was techinge in her 13 synagoge in the sabatis. And lo! a womman, that hadde a spirit of sijkezesse eisetene 3eeris, and was crokid, and nethir 14 ony maner mypeste loke vpward. Whom whanne Jhesu hadde seyn, he clepide to hym, and seide to hir, Womman, thou art 15 delyuerid of thi sijkezesse. And he settide on hir his hoondis, 16 and anoon sche stood upri3t, and glorifide God. And the prince of the synagoge answerde, hauynge dedeyn for Jhesu hadde heelid in the sabat; and he seide to the puple, Ther ben sixe dayes, in whiche it bihoueth to worche; therfor come 3e in these, and be 3e heelid, and not in the daie of sabat. 17 But the Lord answered to hym, and seide, Ypocrifyte, whether ech of you vntieth not in the sabat his oxe, or asse, fro the 18 cratche, and ledith to watir? Bihoftte it not this dou3tir 19 of Abraham, whom Satanas hath boundun, lo! eisetene 3eeris, to be vnboundun of this boond in the dai of the 20 sabat? And whanne he seide these thingis, alle his aduers- saries weren aschamed, and al the puple ioiide in alle thingis, 21 that weren gloriousli don of hym. Therfor he seide, To what thing is the kyngdom of God lijk? and to what thing 22 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 the braunchis therof. And eft soone he seide, To what thing 24 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 sourde. 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
striele 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 answere, 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 1 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 cameo 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 1 Y caste out
feendis, and Y make perfitli heelthis, to dai and to morew,
and the thriddle dai Y am endid. Netheles it bhoueth me to
daï, 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
35 gaderith his nest vndur fethris, and thou woldist not.
Lo 1 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 3s he, that cometh in the name of the Lord.
LUKE, XIV.

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 hym. And lo! a man sijk in the dropsie was bifor hym.

2 And Jhesus answerynge spak to the wise men of lawe, and to the Farisees, and seide, Whethir it is leueful to heele in the sabat? And thei helden pees. And Jhesus took, and heelide hym, and let hym go. And he answeride to hem, and seide, Whos asse or oxe of you schal falle in to a pit, and he schal not anoon drawe hym out in the dai of the sabat? And thei mysten not answere to hym to these thingis. He seide also a parable to men bodun to a feeste, and biheld hou thei chesen the first sittyng placis, and seide to hem, Whanne thou art bodun to bridalis, sitte not at the mete in the firste place; lest peraurenture a worthier than thou be bodun of hym, and lest he come that clepide thee and hym, and seie to thee, Jyue place to this, and thanne thou schalt bigynne with 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 hi3er. Thanne worchip schal be to thee, bifor men that sitten at the mete. For ech that enhaunsith hym, schal be lowid; and he that meketh hym, schal be hi3ed. 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, nether cosyns, nethir neiboris, ne riche men; lest peraurenture thei bidde thee a3en to the feeste, and it be 3olde a3en to thee. But whanne thou makist a feeste, clepe pore men, feble, crokid, and blynde, and thou schalt be blessid; for thei han not wherof to 3elde thee, for it schal be 3oldun to thee in the 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 many. And he sent his seruaunt in the our of soper, to seie to men that weren bodun to the feeste, that thei schulden come, for now alle thingis ben redi. And alle bigunnen togidir to excusen hem. The firste seide, Y haue bouȝt a toun, and Y haue nede to go out, and se it; Y preye thee, haue me excusid. And the tother seide, Y haue bouȝt fyue ȝockis of oxun, and Y go to preue hem; Y preye thee, haue me excusid. And an othir seide, Y haue weddid a wiȝf; and therfor Y may not come. And the seruaunt turnede aȝen, and tolde these thingis to his lord. Thanne the hosebonde man was wrooth, and seide to his seruaunt, Go out swithe in to the grete stretis and smal stretis of the citee, and brynge ynne hidir pore men, and feble, blynde, and crokid. And the seruaunt seide, Lord, it is don, as thou hast comaundid, and hit there is a void place. And the lord seide to the seruaunt, Go out in to weies and heggis, and constreine men to entre, that myn hous be fullillid. For Y seie to you, that noon of tho men that ben clepid, schal taaste my soper. And myche puple wenten with hym; and he turnede, and seide to hem, If ony man cometh to me, and hatith not his fadir, and modir, and wiȝf, and sones, and britheren, and sistris, and hit his owne lijf, he may not be my disciple. And he that berith not his cross, and cometh aftir me, may not be my dis-
ciple. For who of you willynge to bilde a toure, whether he first sitte not, and countith the spensis that ben nedeful, if he haue to performe? Lest aftir that he hath set the founde-
ment, and mowe not performe, alle that seen, bigynnen to scorne hym, and seie, For this man bigan to bilde, and myȝte not make an ende. Or what kyng that wole go to do a bataile aȝens anothir kyng, whether he sittith not first, and
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bithenkith, if he may with ten thousynde go a˘ens hym that 32 cometh a˘ens hym with twenti thousynde? Ellis 3it while he is afer, he sendynge a messanger, preieth tho thingis that ben 33 of pees. So therfor ech of 3ou, 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 eeriis of herynge, here he.

CAP. XV.

1 And pupplicans and synful men weren nei˘ynge to him, to 2 here hym. And the Farisees and sribis grutchiden, sei˘ynge, 3 For this resseyueth synful men, and etith with hem. And he 4 spak to hem this parable, and seide, What man of 3ou that 5 hath an hundrith sheepe, and if he hath lost oon of hem, whither he leeueth not nynti and nyne in desert, and goith 6 to it that perischide, til he fynde it? And whanne he hath 7 foundun it, he ioieth, and leyith it on hise schuldris; and he 8 cometh hoom, and clepith togidir hive frendis and nei˘boris, 9 seith to hem, Be 3e glad with me, for Y haue founde my 10 scheep, that hadde perischid. And Y seie to 3ou, so ioye 11 schal be in heuene on o synful man doynge penaunce, more 12 than on nynti and nyne iuste, that han no nede to penaunce. 13 Or what womman hauynge ten besauntis, and if sche hath 14 lost oo besaunt, whether sche teendith not a lanterne, and 15 turneth vpsodoun the hows, and sekith diligentli, til that sche 16 fynde it? And whanne sche hath foundun, sche clepith 17 togidir freendis and nei˘boris, and seith, Be 3e glad with me, 18 for Y haue founde the besaunt, that Y hadde lost. So Y seie 19 to 3ou, ioye schal be bifo aungels of God on o synful man 20 doynge penaunce. And he seide, A man hadde twei sonses; 21 and the 3onger of hem seide to the fadir, Fadir, 3yue me the
porcioun of catel, that fallith to me. And he departide to hem
the catel. And not aftar many daies, whanne alle thingis
weren gederid togider, the songer sone wente forth in pil-
grymage in to a fer cuntre; and there he wastide hise goodis
in lyuyenge lecherously. And aftar that he hadde endid alle
thingis, a strong hungre was maad in that cuntre, and he bigan
to haue nede. And he wente, and drouȝ hym to oon of the
citeseyns of that cuntre. And he sente hym in to his toun,
to fede swyn. And he coueitide to fille his wombe of the
coddis that the hoggis eeten, and no man ȝaf hym. And he
turnede aȝen to hym silf, and seide, Hou many hirid men in
my fadir hous han plente of looues; and Y perische here
thorough hungir. Y schal rise vp, and go to my fadir, and Y
schal seie to hym, Fadir, Y haue synned in to heuene, and
bisor thee; and now Y am not worthi to be clepid thi sone,
make me as oon of thin hirid men. And he roos vp, and cam
to his fadir. And whanne he was ȝit afer, his fadir saieȝ hym,
and was stirrid bi mercy. And he ran, and fel on his necke,
and kisside hym. And the sone seide to hym, Fadir, Y
haue synned in to heuene, and bisor thee; and now Y am
not worthi to be clepid thi sone. And the fadir seide to hise
seruauntsis, Swithe brynge ȝe forth the firste stoole, and clothe
ȝe hym, and yue ȝe a ryng in his hoond, and schoon on his feete;
and brynge ȝe a fat calf, and sle ȝe, and ete we, and
make we feeste. For this my sone was deed, and hath lyued
aȝen; he perischid, and is foundun. And alle men bigunnen
to ete. But his eldere sone was in the feeld; and whanne he
cam, and neiȝede to the hous, he herde a symfonye and a
croude. And he clepide oon of the seruauntsis, and axide,
what these thingis werei. And he seide to hym, Thi bro-
ther is comun, and thi fadir slewe a fat calf, for he resseyuuede
hym saaf. And he was wrooth, and wolde not come in.
Therfor his fadir wente out, and bigan to preye hym. And
he anserde to his fadir, and seide, Lo! so many seeris Y servere thee, and Y neuer brak thi comauandement; and thou neuer 3af to me a kidde, that Y with my frendis schulde haue 30 ete. But aftir that this thi sone, that hath deuourid his sub-
31 stauence with horis, cam, thou hast slayn to hym a fat calf. And he seide to hym, Sone, thou art euere 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 33 azen; he perischide, and is foundun.

CAP. XVI.

1 He seide also to his 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 miȝte not now be baili. And the baili seide with ynze him sifl, What schal Y do, for my lord takith awei fro 4 me the baili? delse mai Y not, I schame to begge. Y woot what Y schal do, that whanne Y am remeued fro the baili,
5 thi 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 hund-
7 rid barelis of oyle. And he seide to hym, Take thi caucioun,
8 and sitte soone, and write fifti. Aftirward he seide to another, And hou myche owist thou? Which answerde, An hundrid coris of whete. And he seide to hym, Take thi lettris, and 8 write foure scoore. And the lord preiside 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 l3t. 9 And Y seie to 3ou, make 3e to 3ou frendis of the ritchesse of wickidnesse, that whanne 3e schulen sayle, thei resseyue 3ou 10 in to euerlastynge tabernaclis. He that is trewe in the leeste
thing, is trewe also in the more; and he that is wicked in
a litil thing, is wicked also in the more. Therfor if ye weren
not trewe in the wicked thing of ritchesse, who schal bitake
to you that that is verry? And if ye weren not trewe in othere
mennus thing, who schal 3yue to you that that is youre? No
seruaunt may serue to twei lordis; for ether he schal hate the
toon, and loue the tothir; ethir he schal drawe to the toon,
and schal dispise the tothir. Ye moun not serue to God and
to ritchesse. But the Farisees, that weren coueytous, herden
alle these thingis, and thei scorneden hym. And he seide to
hem, ye it ben, that justifien you biforn men; but God hath
known youre hertis, for that that is hi3 to men, is abhomyna-
cioun biforn God. The lawe and prophetis til to Joon; fro
that tyme the rewme of God is euangelisiid, and ech man
doith violence in to it. Forsothe it is li3er heuene and erthe
to passe, than that o titil falle fro the lawe. Euyer man that
forsakith his wijf, and weddith an other, doith letcherie; and
he that weddith the wijf forsakun of the hosebonde, doith
auowtrie. There was a riche man, and was clothid in pur-
pur, and whit silk, and eete euery dai schynyngli. And there
was a begger, Lazarus bi name, that lai at his 3ate ful of bilis,
and coueitide to be fulfillid of the crummes, that fallen doun
fro the riche mannus boord, and no man 3af to hym; but
hounds camen, and lickiden hise bilis. And it was don, that
the begger diede, and was borun of aungels in to Abrahams
bosum. And the riche man was deed also, and was biried in
helle. And he reiside hise i3en, whanne he was in turmentis,
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,
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 stablisichid 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 Moyseses 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.

CÁP. XVII.

1 And Jhesu seide to hise discipulis, It is impossible that sclaundris come not; but wo to that man, bi whom thei 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 sclaundre oon of these litle. Take 3e hede 3ou silf; if thi brothir hath synned a3ens thee, blame hym; and if he do 4 penaunce, forsyue hym. And if seuene sithis in the dai he do synne a3ens thee, and seuene sithis in the dai he be convuertid to thee, and seie, It forthenkith me, forsyue 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 ouerpluuntid in to the see, and it schal 7 obeie to 3ou. But who of 3ou hath a seruaunt erynge, or lesewynge 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 aftir 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 ousten 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 came a3ens 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 a3en, magnisyng God with grete vois. And
he fel doun on the face bimore hise feet, and dide thankyngis;
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 a3en, 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,
weddidyn wyues, and weren 3ouun to weddyngis, til in to the
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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, bouȝten 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 doun to take hem awei; and he
32 that schal be in the feeld, also turne not aȝen biynde. Be ȝe
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 ȝou, in that nyȝt twee schulen be in ȝe bed,
35 oon schal be takun, and the tothir forsakun; twee wynmen
schulen be gryndynge togidir, the toon schal be takun, and the
36 tother forsakun; twee in a feeld, the toon schal be takun, and
37 the tother left. Thei answeren, and seien to hym, Where,
Lord? Which seide to hem, Where euer the bodi schal be,
thidur schulen be gaderid togidere also the eglis.

CAP. XVIII.

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
seide, Venge me of myn aduersarie; and he wolde not longe
tyme. But aftir these thingis he seide with ynne hym sylf,
5 Thouȝ Y drede not God, and schame not of man, nethelies
for this widewe is heuy to me, Y schal venge hir; lest at the
6 laste sche comynge condemyne me. And the Lord seide,
7 Here ȝe, what the domesman of wickidnesse seith; and
whether God schal not do veniaunce of hise chosun, criynge
to hym dай and nyȝt, and schal haue pacience in hem?
8 Sotheli Y seie to 3ou, for soone he schal do veniance of
hem. Netheles gessist thou, that mannus sone comynge
schal fynde seith in erthe? And he seide also to sum men,
that tristiden in hem silf, as thei weren riȝtful, and dispiseden
othere, this parable, seiyng, Twei men wenten vp in to the
temple to preye; the toon a Farisee, and the tother a pup-
plicant. 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, auoutreres, as also
this pupplicant; Y faste twies in the woke, Y ȝyue tithis of
alle thingis that Y haue in possessioun. And the pupplicant
stood afer, and wolde nether reise hisen to heuene, but
smoot his brest, and seide, God be merciful to me, synnere.
14 Treuli Y seie to 3ou, this ȝede doun in to his hous, and was
justified fro the other. For ech that enhaunsith hym, schal
be maad low, and he that mekith hym, schal be enhaunsid.
15 And thei brouȝten to hym ȝonge children, that he schulde
touche hem; and whanne the disciplis sainen this thing, thei
blameden hem. But Jhesus clepide togider hem, and seide,
Suffre ȝe children to come to me, and nyle ȝe forbede hem,
for of siche is the kyngdom of heuenes. Treuli Y seie
to 3ou, who euer schal not take the kyngdom of God as
a child, he schal not entre in to it. And a prince axide hym,
and seide, Goode maister, in what thing doynge schal Y
weilde euerlastynge liijf? 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 lechterie, 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 ȝongthe.
22 And whanne this thing was herd, Jhesus seide to hym, ȝit
o thing failith to thee; sille thou alle thingis that thou hast,
and ȝyue 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 seyne hym maad sorie, seide, How hard thei that han
25 money schulen entre in to the kyngdom of God; for it is
li3ter a camel to passe thorou a nedlis i3e, 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
30 seie to you, 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 euerylastynge lijf. And
Jhesus took hisel twelue discipulis, 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 comandide hym to be bro3t 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 suede
hym, and magnyfiede God. And al the puple, as it say, 3af
heriying 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 puplicans,
and he was riche. And he souȝte to se Jhesu, who he was,
and he myȝte not, for the puple, for he was litil in stature.
And he ran bifoare, and stiȝed in to a sicomoure tree, to
se hym; for he was to passe fro thennus. And Jhesus
biheld vp, whanne he cam to the place, and saȝ hym, and
seide to hym, Sache, haste thee, and come doun, for to
dai Y mot dwelle in thin hous. And he hizynge cam doun,
and ioiynge resseyuede hym. And whanne alle men sayn,
thei grutchiden seiynge, For he hadde turned to a synful
man. But Sache stood, and seide to the Lord, Lo! Lord, Y
3yue the half of my good to pore men; and if Y hauue ony
9 thing defraudid ony man, Y ȝelde foure so myche. Jhesus
seith to hym, For to dai heelthe is maad to this hous, for that
he is Abrahams sone; for mannus sone cam to seke, and
make saaf that thing that perischide. Whanne thei herden
these thingis, he addide, and seide a parable, for that he was
nyȝ Jerusalem, and for thei gessiden, that anoone the kyngdom
of God schulde be schewid. Therfor he seide, A worthi man
wente in to a fer rentre, to take to hym a kyngdom, and to
turne aȝen. And whanne hise ten seruauntis weren clepid,
he ȝaf to hem ten besauntis; and seide to hem, Chaffare ȝe,
til Y come. But hise citeseyns hatiden hym, and senten a
messanger aftir hym, and seiden, We wolen not, that he
regne on vs. And it was don, that he turnede aȝen, whan 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 dreedde
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 be3auntis. 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 encreese; but fro him that hath not, also that thing
27 that he hath, schal be takun of hym. Neteleus brynge 3e
hidur tho myn enmyes, 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 Bethsage and Bethanye,
at the mount, that is clepid of Olyuete, he sente hise twee
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; vntyne 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 lوردis to hym seiden to hem, What vntien ʒe the colt?
34 And thei seiden, For the Lord hath nede of hym. And thei ledden hym to Jhesu; and thei castynge her clothis on the colt, setten Jhesu on hym. And whanne he wente, thei strowiden her clothis in the weie. And whanne he cam nyʒ 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; pees in heuene, and glorie in his thingis. And sum of the Farisees of the puple seiden to hym, Maister, blame thi disci-plis. And he seide to hem, Y seie to ʒou, for if these ben stille, stoonus schulen crye. And whanne he neiʒede, he seʒ 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.
40 But daies schulen come in thee, and thin enemyes schulen enuyroun thee with a pale, and thei schulen go aboute thee, and make thee streit on alle sidis, and caste thee doun to the erthe, and thi sones that ben in thee; and thei schulen not leeue in thee a stoon on a stoon, for thou hast not knowun the tyme of thi visitacioun. And he entride in to the temple, and bigan to caste out men sellynge ther inne and biynge, 43 and seide to hem, It is writun, That myn hous is an hous of preyer, but ʒe 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 souʒten to lese 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 done in one of the days, whanne he taught the
pupils in the temple, and prechide the gospel, the prncis of
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 sayeth to thee this power? And
Jhesus answeride, and seide to hem, And Y schal axe 3ou
4 o word; answere 3e to me. Was the baptym of Joon of
5 heuene, or of men? And thei thousten with yonne hem sylf,
seiyenge, 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 stooone 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 3ou, in what power Y do these thingis. And he began
to seie to the puple this parable. A man plauntide a vyn3erd,
and hiride it to tileris; and he was in piligrimage 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 vyn3erd; whiche beten hym, and leten hym go
11 voide. And he thouste 3it to sende another seuaunt; and
thei beten this, and turmentiden hym sore, and leten hym go.
12 And he thouste 3it to sende the thridde, and hym also thei
13 woundiden, and castiden out. And the lord of the vyn3erd
seide, What schal Y do? Y schal sende my derye worthe
sone; perauenture, whanne thei seen hym, thei schulen drede.
14 And whanne the tilieris sayn hym, thei thousten with yonne
hem sylf, and seiden, This is the eire, sle we hym, that the
15 eritage beoure. And thei castiden hym out of the vyn3erd,
and killiden hym. What schal thanne the lord of the vyn-
163erd do to hym? He schal come, and distruye these tileris,
and 3yue the vyn3erd 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 of the corner? Ech that schal falle on that stoon, schal be to-brisid, but on whom it schal falle, it schal al to-breke him.

19 And the pryncis of prestis, and scribis, sou3ten to ley on hym hoondis in that our, and thei dredden the puple; for thei knewen that to hem he seide this liknesse. And thei aspleden, and senten aspieris, that feynden hem iust, that thei schulden take hym in word, and bitaak hym to the power of the prince, and to the power of the iustice. And thei axiden hym, and seiden, Maister, we witen, that ri3tli thou seist and techist; and thou takist not the persoone of man, but thou techist in treathe the weie of God. Is it leueful to vs to 3yue tribute to the emperoure, or nay? And he bihelde the disseit of hem, and seide to hem, What tempten 3e me? Shewe 3e to me a peny; whos ymage and superscripcioun hath it? Thei answeren, and seiden to hym, The emperouris. And he seide to hem, 3elde 3e therfor to the emperoure tho thingis that ben the emperours, and tho thingis that ben of God, to God. And thei my3ten not repreue his word bifor the puple; and thei wondrideren in his answere, and heelden pees. Summe of the Saduceis, that denyeden the a3en-risyng fro deeth to lijf, camen, and axiden hym, and seiden, Maister, Moises wroot to vs, if the brother of ony man haue a wijd, and be deed, and he was with outen eiris, that his brothir take his wijd, and reise seed to his brother. And so there weren seune britheren. The firste took a wijd, and is deed with outen eiris; and the brothir suynge took hir, and he is deed with outen sone; and the thriddle took hir; also and alle seune, and leften not seed, but ben deed; and the laste of alle the womman is deed. Therfor in the risyng a3en, whos wijd of hem schal sche be? for seune hadden hir
Luke, XXI.

34 to wijn. And Jhesus seide to hem, Sones of this world
35 wedden, and ben jouun to weddyngis; but thei that schulen
be had worthi of that world, and of the risyng azen 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 azen fro
37 deeth. And that deed men risen azen, 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 Dauid, and Dauid hym silf seith in the book of Salmes, The
43 Lord seide to my lord, Sitte thou on my ri3thalf, til that
44 Y putte thin enemeyes a stool of thi feet? Therfor Dauid
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 chaieris in synagogis, and the firste sittynge
47 placis in feestis; that deouren the housis of widewis, and
feynen long preiyn; these schulen take the more damp-
nacioun.

Cap. XXI.

1 And he biheeld, and saye tho riche men, that casten her
2 ziftis in to the treserie; but he saye also a litil pore widewe
3 castynge twei ferthingis. And he seide, Treuli Y seie to jou,
4 that this pore widewe keste more than alle men. For whi
alle these of thing that was plenteouse to hem casten in
to the ziftis of God; but this widewe of that thing that failide
5 to hir, caste al hir lifode, that sche hadde. And whanne
sum men seiden of the temple, that it was apparaillid with
6 gode stoonus and ʒiftis, he seide, These thingis that ʒe seen, 
7 daies schulen come, in whiche a stoon schal not be left 
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 ʒe, that ʒe be not disseyued; for 
many schulen come in my name, seiynge, For Y am, and the 
9 tyme schal neʒe; therfor nyle ʒe go aftir hem. And whanne 
ʒe schulen here batailis and stryues with ynne, nyle be ʒe aferd; 
it bihoueth first these thingis to be don, but not ʒit anoon ıs 
10 an ende. Thanne he seide to hem, Folk schal rise æzens 
11 folk, and rewme æzens rewme; grete mouyngis of ʒerthe 
schulen be bi placis, and pestilencis, and hungris, and dredis 
12 fro heuene, and grete tokenes schulen be. But bifoire alle 
these thingis thei schulen sette her hoondis on ʒou, and 
schulen purse, bitakynge in to synagogis and kepyngis, 
13 drawynge to kyngis and to iusticis, for my name; but it 
14 schal falle to ʒou in to witnesssyng. Therfor putte ʒe in ʒoure 
15 hertis, not to thenke bifoire, hou ʒe schulen answere; for Y 
schal ʒyue to ʒou mouth and wisdom, to whiche alle ʒoure 
16 aduersaries schulen not move æzenstonde, and æzenseie. And 
ʒe schulen be takun of fadir, and modir, and britheren, and 
cosyns, and freendis, and bi deeth thei schulen turmente of 
17 ʒou; and ʒe schulen be in haate of alle men for my name. 
18, 19 And an heere of ʒoure heed schal not perische; in ʒoure 
20 pacience ʒe schulen welde ʒoure soulis. But whanne ʒe 
schulen se Jerusalem ben enyround with an oost, thanne 
21 wite ʒe, that the desolacioun of it schal neʒe. 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 fulliilid. 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 desfolied of hethene men, til the tymes of naciouns be fullillid. And tokenes schulen be in the sunne, and the mone, and in the sterris; and in the erthe ouerleiynge of 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 mouyd. And thanne thei schulen se mannyys sone comynge 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 neyeth. And he seide to hem a liknesse, Se 3e the figne tre, and alle trees, whanne thei bryngen forth now of hem silf fruyt, 3e witen that somer is ny3; so 3e, whanne 3e seen these thingis to be don, wite 3e, that the kynghdom of God is ny3. Treuli Y seie to 3ou, that this generacioun schal not passe, til alle thingis be don. Heuene and erthe schulen passe, but my wordis schulen not passe. But take 3e heede to 3ou silf, lest per-auenture 3oure hertis be greuyd with glotony, and drunk-enesse, and bisynessis of this lijf, and thilke dai come sodein 35 on 3ou; for as a snare it schal come on alle men, that sitten on the face of al erthe. Thersfor wake 3e, preiyngle in ech tyme, that 3e be hadde worthi to fle alle these thingis that ben to come, and to stonde bifor mannus sone. And in daies he was techynge in the temple, but in ny3tis he 3ede 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 loues, that is seid pask, neiȝede.
2 And the princis of preestis and the scribis souȝten, hou thei
3 schulden sle Jhesu, but thei dredden the puple. And
4 Sathanas entride in to Judas, that was clepid Scarioth, oon
5 of the twelue. And he wente, and spak with the princis
6 of preestis, and with the magistratis, hou he schulde bitray
7 hym to hem. And thei ioyeden, and maden couenaunt to
8 ȝyue hym money. And he bihiȝte, and he souȝte oportunyte,
9 to bitraye hym, with outen puple. But the daies of therf
10 loues came, in whiche it was neede, that the sacrifice of
11 pask were slayn. And he sente Petre and Joon, and seide,
12 Go ȝe, and make ȝe redi to vs the pask, that we ete. And
13 thei seiden, Where wolt thou, that we make redi? And he
14 seide to hem, Lo! whanne ȝe schulen entre in to the citee, a
15 man berynge a vessel of watir schal meete ȝou; sue ȝe hym
16 in to the hous, in to which he entrith. And ȝe schulen
17 seie to the hosebonde man of the hous, The maister seith
to thee, Where is a chaumble, where ȝ schal ete the pask
18 with my disciplis? And he schal schewe to ȝou a greet
19 soupyng place strewid, and there make ȝe redi. And thei
20 ȝeden, and founden as he seide to hem, and thei maden
21 redi the pask. And whanne the our was come, he sat to
22 the mete, and the twelue apostlis with hym. And he seide
to hem, With desier ȝ haue desirid to ete with ȝou this pask,
23 bifor that ȝ suffre; for ȝ seie to ȝou, that fro this tyme
24 ȝ schal not ete it, til it be fulfillsid in the rewme of God.
25 And whanne he hadde take the cuppe, he dide gracis, and
26 seide, Take ȝe, and departe ȝe among ȝou; for ȝ seie to
27 ȝou, that ȝ schal not drynke of the kynde of this vyne, til
28 the rewme of God come. And whanne he hadde take breed,
29 he dide thankyngis, and brak, and ȝaf to hem, and seide,
LUKE, XXII.

This is my body, that schal be 3ouun for 3ou; do 3e this thing in mynde of me. He took also the cuppe, after that he hadde soupid, and seide, This cuppe is the newe testament in my blood, that schal be sched for 3ou. Netheles lo! the hoond of hym that bitraieth me, is with me at the table. And mannus sone goith, after that it is determyned; netheles wo to that man, bi whom he schal be bitraied. And thei bigunnen to seke among hem, who it was of hem, that was to do this thing. And strij was maad among hem, which 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 power on hem ben clepid good doeris, but 3e not so; but he that is grettest among 3ou, be maad as 3ongere, and he that is bifor goere, as a seruaunt. For who is gretter, he that sittith at the mete, or he that mynystrith? whether not he that sittith at the mete? And Y am in the myddil of 3ou, as he that mynystrith. And 3e ben, that han dwellid with me in my temptacioun; and Y dispose to you, as my fadir hath disposid to me, a rewme, that 3e ete and drynke on my boord in my rewme, and sitte on trones, and deme the twelue kynredis of Israel. And the Lord seide to Symount, Symount, lo, Satanas hath axid 3ou, that he schulde ridile as whete; but Y haue preyede for thee, that thi feith faile not; and thou sum tyme coountid, conferme thi britheren. Which seide to hym, Lord, Y am redi to go 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 thries forsake that thou knowist me. And he seide to hem, Whanne Y sente 3ou with outen sachel, and scrippe, and schone, whether ony thing failide to 3ou? And thei seiden, No thing. Therfor he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath noon, selle his coote, and bigge a swerd. For Y seie to 3ou,
that 3it it bihoueth that thing that is writun to be fulfillid in me, And he is arettid with wickid men; for tho thingis 3h 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 aftir 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 entrin 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, 43 Fadir, if thou wolt, do awei this cuppe fro me; netheles not 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 doun in to the erthe. And whanne he was rysun fro preier, and was comun to his 46 disciplis, he foond hem slepynge 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 mannyss 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 ri3t 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 maiestatis of the temple, and eldre men, As to a 53 theef 3e han gon out with swerdis and stauues? Whanne Y was ech dai with 3ou in the temple, 3e strei3ten 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
the prince of prestis; and Petir suede 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.

Whom whanne a damysel hadde seyn sittynge at the li3t, and hadde biholdun hym, sche seide, And this was with hym.

And he denyede hym, and seide, Womman, Y knowe hym not. And aftir a litil another man siʒ hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not.

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 Galilee. And Petir seide, Man, Y noot what thou seist.

And anoon ʒit while he spak, the cok crewe. And the Lord turnede aʒen, and bihelde Petre; and Petre hadde mynde on the word of Jhesu, as he hadde seid, For bifor that the cok crewe, thries thou schalt denye me. And Petre žede out, and wepte bittirli. And the men that helden hym scorneden hym, and smyten hym. And thei blynselden hym, and smyten his face, and axiden hym, and seiden, Arede, thou Crist, to vs, who is he that smoot thee? Also thei blas-
femynge seiden aʒens hym many other thingis. And as the day was come, the eldred men of the pule, and the princis of prestis, and the scribis camen togidir, and ledden hym in to her councele, and seiden, If thou art Crist, seie to vs.

And he seide to hem, If Y seie to yου, že schulen not bileue to me; and if Y axe, že schulen not answere to me, nethir že schulen delyuere me. But aftir this tymen mannys sone schal be sittynge on the riʒt half of the vertu of God. Therfor alle seiden, Thanne art thou the sone of God?

And he seide, že seien that Y am. And thei seiden, What žit desiren we witnessyng? for we vs sīlf han herd of his mouth.
AND al the multitude of hem aryzen, and ledden hym to Pilat. And thei bigunnen to accuse hym, and seiden, We han foundun this turnynge vpsodoun oure folk, and forbedynge tributis to be 3ouun to the emperour, and seyynge that hym silf is Crist and kyng. And Pilat axide hym, and seide, Art thou kyng of Jews? And he answeride, and seide, Thou seist. And Pilat seide to the princis of prestis, and to the puple, Y fynde no thing of cause in this man. And thei waxen stronger, and seiden, He moueth the puple, techynge thorou al Judee, bigynnynge fro Galile til hidir. And Pilat herynge Galile axide, if he were a man of Galile. And whanne he knewe that he was of the powere of Eroude, he sente hym to Eroude; which was at Jerusalem in th'o daies. And whanne Eroude siʒ Jhesu, he ioyede ful myche; for long tyme he coueitide to se hym, for he herde many thingis of hym, and hopide to see sum tokene to be don of hym. And he axide hym in many wordis; and he ansyeride no thing to hym. And the princis of preestis and the scribis stoden, stidfastli accusynge hym. But Eroude with his oost dispiside hym, and scornede hym, and clothide with a white cloth, and sente hym aʒen to Pilat. And Eroude and Pilat weren maad frendis fro that dai; for bisor thei weren enemys togidre. And Pilat clepide togidre the princis of prestis and the maiestratis of the puple, and seide to hem, 3e han brouȝt to me this man, as turnynge awey the puple, and lo! Y axynge bisor 3ou fynde no cause in this man of these thingis, in whiche 3e accusen hym; nether Eroude, for he hath sent hym aʒen to vs, and lo! no thing worthy of deth is don to hym. And therfor Y schal amende hym, and delyuere hym. But he moste nede delyuer to hem 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 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 axynge to be don. And he delyueride 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, comyng fro the toun, and thei leiden on hym the cross to bere aftir Jhesu. And there suede hym myche puple, and wymmen that weiliden, and bymorneden hym. And Jhesus turnede to hem, and seide, Dou3ris of Jerusalem, nyle 3e wepe on me, but wepe 3e on 30oure 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 not 3ouuu 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 schal be don in a drie? Also othere twei wickid men weren led with hym, to be slayn. And aftir that thei camen in to a place, that is clepid of Caluerie, there thei crucisfieden hym, and the theues, oon on the rïght halfl, and the tother 34 on the left halfl. But Jhesus seide, Fadir, for3yue hem, for thei witen not what thei doon. And thei departiden his clothis, and kesten lottis. And the puple stood abidyng; and the princis scornden hym with hem, and seiden, Othere men he maad saaf; make he hym silf saaf, if this be Crist,
the chosun of God. And the knŷtis neîjeden, and scorn-
eden hym, and profreden vynegre to hym, and seiden, If
thou art king of Jewis, make thee saaf. And the super-
scripciuon was writun ouer hym with Greke letrris, and of
Latyn, and of Ebreu, This is the kyng of Jewis. And oon
of these theues that hangiden, blasfemyde hym, and seide,
If thou art Crist, make thi silf saaf and vs. But the tothir
answerynge, blamyde hym, and seide, Nether thou dreedist
God, that art in the same damnacioun? And treuli we
iustli, for we han resseiued worthi thingis to werkis; but
this dide no thing of yuel. And he seide to Jhesu, Lord,
haue mynde of me, whanne thou comest in to thi kyngdom.
And Jhesus seide to hym, Treuli Y seie to thee, this dai
thou schalt be with me in paradise. And it was almost the
sixte our, and derknessis weren maad in al the erthe in to
the nynthe our. And the sun was maad derk, and the veile
of the temple was to-rent a two. And Jhesus criynge with
a greet vois, seide, Fadir, in to thin hoondis Y bitake my
spirit. And he seiynge these thingis, saf vp the goost. And
the centurien seynge that thing that was don, glorifiede God,
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
â men. But alle his known stoden afer, and wymmen that
sueden hym fro Galile, seynge these thingis. And lo! a
man, Joseph bi name, of Aramathie, a cite of Judee, that
was a decurien, a good man and a iust, this man concentide
not to the counsel and to the dedis of hem; and he abood
the kyngdom of God. This Joseph cam to Pilat, and axide
the bodi of Jhesu, and took it doun, and wappide it in a
cleene lynen cloth, and leide hym in a graue hewun, in which
not 3it ony man hadde be leid. And the dai was the euen
of the halidai, and the sabat bigan to schyne. And the
wymmen syngge, that camen with hym fro Galile, sayn
the graue, and hou his bodi was leid. And thei turneden
ægen, and maden redi swete smellynge spicis, and oyme-
mentis; but in the sabat thei restiden, aftir the comaund-
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
arayed. And thei founden the stoon turned awei fro the
graue. And thei ȝelden in, and founden not the bodi of
the Lord Jhesu. And it was don, the while thei weren
astonied in thought of this thing, lo! twoi men stoden bisidis
hem in schynynge cloth. And whanne thei dredden, and
boweden her semlaunt in to the erthe, thei seiden to hem,
What seken se hym that lyueth with deed men? He is
not here, but is risun. Haue se mynde, hou he spak to
ȝou, whanne he was ȝit in Galile, and seide, For it bihoueth
mannys sone to be bitakun in to the hondis of synful men,
and to be crucified, and the thridde dai to rise ægen. And
thei bihouȝten on his wordis. And thei ȝelden ægen fro
the graue, and telden alle these thingis to the enleuene,
and to alle othir. And ther was Marie Mawdeleyn, and
Joone, and Marie of James, and other wymmen that weren
with hem, that seiden to apostlis these thingis. And these
wordis weren seyn bifor hem as madnesse, and thei bileueden
not to hem. But Petir roos vp, and ran to the graue; and
he bowide doun, and say the lynec clothis liynge aloone.
And he wente bi him sylf, wondrynge on that that was don.
And lo! twayne of hem wenten in that dai in to a castel,
that was fro Jerusalem the space of sixti furlongis, bi name
Emaws. And thei spaken togidir of alle these thingis
that haddun bifallun. And it was don, the while thei
talkiden, and sou3ten bi hem silf, Jhesus hym silf nei3ede, and wente with hem. But her i3en weren holdun, that thei knewen him not. And he seide to hem, What ben these wordis, that 3e spoken togidir wandrynge, and 3e 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 daies? To whom he seide, What thingis? And thei seiden to hym, Of Jhesu of Nazareth, that was a man prophete, my3ti in werk and word bifor God and al the pule; and hou the hei3est preestis of our princis bitoken hym in to dampnacioun of deeth, and crucisfieden hym. But we hopiden, that he schulde haue a3enbou3t Israel. And now on alle these thingis the thriddle dai is to dai, that these thingis weren don. But also summe wynnemen of ouris maden vs afered, whiche bifor dai weren at the graue; and whanne his bodi was not foundun, thei camen, and seiden, that thei syen also a si3t of aungels, whiche seien, that he lyueth. And summe of ourse wenten to the graue, and thei founden so as the wynnemen seiden, but thei founden not hym. And he seide to hem, A! foolish, and slowe of herte to bifeue in alle thingis that the prophetis han spokun. Whethir it bihoft be Crist to suffre these thingis, and so to entre in to his glorie? And he bogan at Moises and at alle the prophetis, and declaride to hem in alle scripturis, that weren of hym. And thei camen ny3 the castel, whidur thei wenten. And he made countenaunce that he wolde go ferthere. And thei constreyneden hym, and seiden, Dwelle with vs, for it drawith to ny3t, and the dai is now bowid doun. And he entride with hem. And it was don, while he sat at the mete with hem, he took breed, and blesside, and brak, and took to hem. And the i3en of hem weren openyd, and thei knewen hym; and he
vanyschide fro her i3en. And thei seiden togidir, Whether oure herte was not brennynge in vs, while he spak in the weie, and openyde to vs scripturis? And thei risen vp in the same our, and wenten a3en in to Jerusalem, and founden the enleuene gaderid togidir, and hem that weren with hem, seynge, That the Lord is risun verrili, and apperide to Symount. And thei tolden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed. And the while thei spaken these thingis, Jhesus stood in the myddil of hem, and seide to hem, Pees to 3ou; Y am, nyle 3e drede. But thei weren affraied and agast, and gessiden hem to se a spirit. And he seide to hem, What ben 3e troblid, and thou3tis comen vp in to 3oure hertis? Se 3e my hoondis and my feet, for Y my silf am. Fele 3e, and se 3e; for a spirit hath not fleisch and boonys, as 3e seen that Y haue. And whanne he hadde seid this thing, he schewide hoondis and feet to hem. And 3it while thei bileueden not, and wonndriden for ioye, he seide, Han 3e here ony thing that schal be etun? And thei pro-serden hym a part of a fisch rostit, and an hony combe. And whanne he hadde etun before hem, he took that that lefte, and 3af to hem; and seide to hem, These ben the wordis that Y spak to 3ou, whanne Y was 3it with 3ou; for it is nede that alle thingis ben fulfillid, that ben writun in the lawe of Moises, and in prophetis, and in salmes, of me. Thanne he openyde to hem wit, that thei schulden vnderstonde scripturis. And he seide to hem, For thus it is writun, and thus it bishofte Crist to suffre, and ryse a3en fro deeth in the thrilde dai; and penaunce and re-myssioun of synnes to be prechid in his name in to alle folkis, bigynnynge at Jerusalem. And 3e ben witnessis of these thingis. And Y schal sende the biheest of my fadir in to 3ou; but sitte 3e in the citee, til that 3e be clothid
with vertu from an hi3. And he ledde hem forth in to Betanye, and whanne his hondis weren lift vp, he blesside hem. And it was don, the while he blesside hem, he departide fro hem, and was borun in to heuene. And thei worschipiden, and wenten azen in to Jerusalem with greet ioye, and weren euermore in the temple, heriynge and blessynge God.

JOHN.

CAP. I.

1 In the bigynnyng was the word, and the word was at God, and God was the word. This was in the bigynnyng at God.

2 Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad. In hym was lijf, and the lijf was the li3t of men; and the li3t schyneth in derknessis, and derknessis comprehendidien not it. A man was sent fro God, to whom the name was Joon. This man cam in to witnessyng, that he schulde bere witnessing of the li3t, that alle men schulden bileue bi hym. He was not the li3t, but that he schulde bere witnessing of the li3t. There was a very li3t, which li3tneth ech man that cometh in to this world.

3 He was in the world, and the world was maad bi hym, and the world knew hym not. He cam in to his owne thingis, and hise resseyueden hym not. But hou many euer resseyueden hym, he 3af to hem power to be maad the sones of God, to hem that bileueden in his name; the whiche not of bloodis, nether of the wille of fleische, nether of the 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
JOHN, I.

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 biforn me, for he was tofor me;
16 and of the plente of hym we alle han takun, and grace for grace. For the lawe was souun bi Moises; but grace and 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, he hath teld out. And this is the witnessyng of Joon, whanne Jews senten fro Jerusalem prestis and dekenes to hym, that thei schulden axe hym, Who art thou? He knoulechide, and denyinge 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, Nay. Therfor thei seiden to hym, Who art thou? that we 3yue an answere to these that senten vs. What seist thou of thi self? He seide, Y am a vois of a crier in deseert, Dresse 3e the weie of the Lord, as Ysai, the prophete, seide. And thei that weren sent, weren of the Fariseis. And thei axiden hym, and seiden to hym, What thanne baptisist thou, if thou art not Crist, nether Elie, nether a profete? Joon answeride to hem, and seide, Y baptise in watir, but in the myddil of sou
27 hath stonde oon, that 3e knownen not; he it is, that schal come aftir me, that was maad biforn me, of whom Y am 28 not worthi to louse the thwong of his schoo. These thingis weren don in Bethanye bijende Jordan, where Joon was baptisyng. Anothir day Joon say Jhesu comynge to hym, and he seide, Lo! the lomb of God; lo! he that doith awei the synnes of the world. This is he, that Y seide of, Aftir me is comun a man, which was maad biforn me; for he was rather than Y. And Y knew hym not, but that he be schewid in Israel, therfor Y cam baptisynge in watir. And Joon bar witnessyng, and seide, That Y sai3 the spirit comynge doun as a culuer fro heuene, and dwellide on hym. And Y knew
hym not; but he that sente me to baptise in water, seide to me, On whom thou seest the Spirit comynge doun, and dwellynge on hym, this is he, that baptisith in the Hooli Goost. And Y say, and bar witnessyng, that this is the sone of God. Anothir dai Joon stood, and tweyne of his dis- ciplis; and he biheeld Jhesu walkinge, and seith, Lo! the lomb of God. And twei disciplis herden hym spekynge, and folowiden Jhesu. And Jhesu turnede, and say hem suynge hym, and seith to hem, What seken ye? And thei seiden to hym, Rabi, that is to seie, Maistir, where dwellist thou? And he seith to hem, Come ye, and se. And thei camen, and sayn where he dwellede; and dwelten with hym that dai. And it was as the tenthe our. And Andrewe, the brother of Symount Petir, was oon of the tweyne, that herden of Joon, and hadden sued hym. This foond first his brother Symount, and he seide to him, We han foundon Messias, that is to seie, Crist; and he ledde him to Jhesu. And Jhesus bihelde hym, and seide, Thou art Symount, the sone of Johanna; thou schalt 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 seith to hym, Sue thou me. Filip was of Bethsaida, the citee of Andrew and of Petre. Filip foond Nathanael, and seide to hym, We han foundun Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroote in the lawe and profetis. And Nathanael seide to hym, Of Nazareth may sum good thing be? Filip seide to hym, Come, and se. Jhesus si3 Nathanael comynge to hym, and seide to hym, Lo! verili a man of Israel, in whom is no gile. Nathanael seide to hym, Wherof hast thou knowen me? Jhesus answerte, and seide to hym, Bifor that Filip clepide thee, whanne thou were vndur the fige tree, Y sai3 thee. Nathanael answerte to hym, and seide, Rabi, thou art the sone of God, thou art kyng of Israel. Jhesus answerte, and seide to hym, For Y seide to thee,
JOHN, II.

And the thridde dai weddyngis weren maad in the Cane of Galilee; and the modir of Jhesu was there. And Jhesus was clepid, and hise disciplis, to the weddyngis. And whanne wijn failide, the modir of Jhesu seide to hym, Thei han not wijn. And Jhesus seith to hir, What to me and to thee, womman? myn our cam not 3it. His modir seith to the mynystris, What euere thing he seie to 3ou, do 3e. And there weren set sixe stonun cannes, aftir the clensyng of the Jewis, holdynge ech tweyne ether thre metretis. And Jhesus seith to hem, Fille 3e the pottis with watir. And thei filliden hem, vp to the mouth. And Jhesus seide to hem, Drawe 3e now, and bere 3e to the architriclyyn. And thei baren. And whanne the architriclyyn hadde tastid the watir maad wijn, and wiste not wherof it was, but the mynystris wisten that drowen the watir, the architriclyyn clepith the spouse, and seith to hym, Ech man settith first good wijn, and whanne men ben ful-fillid, thanne that is worse; but thou hast kept the good wijn in to this tyme. Jhesus dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and hise disciplis bileueden in hym. Aftir these thingis he cam doun to Cafarnaum, and his modir, and hise britheren, and hise disciplis; and thei dwelliden there not many daies. And the pask of Jewis was ny3, and Jhesus wente vp to Jerusalen. And he fouond in the temple men silynge oxun, and scheep, and culueris, and chaungeris sittynge. 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 vsedoun 16 the boordis. And he seide to hem that selden culueris, Take awei fro hennis these thingis, and nyle ze make the hous of 17 my fadir an hous of marchaundise. And his disciples hadden mynde, for it was writun, The seuerent loue of thin hous hath 18 etun me. Therfor the Jewis anweriden, and seiden to hym,
What token schewist thou to vs, that thou doist these thingis?
19 Jhesus anwerde, and seide to hem, Vndo ze this temple, and 20 in thre daies Y schal reise it. Therfor the Jewis seiden to hym, In fourti and sixe zeer this temple was bilden, and schalt 21 thou in thre daies reise it? But he seide of the temple of his bodi. Therfor whanne he was risun fro deeth, his disciples hadden mynde, that he seide these thingis of his bodi; and thei bileueden to the scripture, and to the word that Jhesus 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 bi name, a prince of the Jewis. And he cam to Jhesu bi ni3t, and seide to hym, Rabi, we witen, that thou art comun fro God maister; for no man may do these signes, that 3 thou doist, but God be with hym. Jhesus anwerde, and seide to hym, Treuli, treuli, Y seie to thee, but a man be 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 modris wombe, and be borun a3en? Jhesus anweride, Treuli, treuli, Y seie to thee, but a man be borun a3en of watir,
and of the Hooli Goost, he may not entre in to the kynge dom 6of God. That that is borun of the fleisch, is fleisch; and 7that that is borun of spirit, is spirit. Wondre thou not, 8for Y seide to thee, It bihoueth 3ou to be borun azen. The 9spirit brethith where he wole, and thou herist his vois, but 10thou wost not, fro whennus he cometh, ne whidir he goith; 11so is ech man that is borun of the spirit. Nychodene 12anweride, and seide to hym, Hou moun these thingis be 13don? Jhesus anweride, and seide to hym, Thou art a 14maister in Israel, and knowist not these thingis? Treuli, 15treuli, Y seie to thee, for we speken that that we witen, 16and we witnesse that that we han seyn, and 3e taken not 17oure witnessyng. If Y haue seid to 3ou ertheli thingis, 18and 3e bileuyn not, hou if Y seie to 3ou heueneli thingis, 19schulen 3e bileue? And no man stieth in to heuene, but 20he that cam doun fro heuene, mannys sone that is in heuene. 21And as Moises areride a serpent in desert, so it bihoueth 22mannys sone to be reisid, that ech man that bileueth in 23hym, perische not, but haue euerlastynge lijf. For God 24louede so the world, that he 3af his oon bigetun sone, that 25ech man that bileueth in him perische not, but haue euer- 26lastynge lijf. For God sente not his sone in to the world, 27that he iuge the world, but that the world be saued bi him. 28He that bileueth in hym, is not demed; but he that bileueth 29not, is now demed, for he bileueth not in the name of the 30oon bigetun sone of God. And this is the dom, for li3t cam 31in to the world, and men loueden more derknessis than li3t; 32for her werkies weren yuyle. For ech man that doith yuyle, 33hatith the li3t; and he cometh not to the li3t, that hise werkis 34be not repreued. But he that doith treuhte, cometh to the 35li3t, that hise werkis be schewid, that thei ben don in God. 36Aftir these thingis Jhesus cam, and hise disciplis, in to the 37loond of Judee, and there he dwellide with hem, and bapti-
23 side. And Joon was baptisinge in Ennon, bisidis Salym, for many watris weren there; and thei camen, and weren baptisid. And Joon was not sit sent in to prisoun. 25 Therfor a questioun was maad of Jonys disciplis with the Jewis, of the purificacioun. And thei camen to Joon, and seiden to hym, Maister, he that was with thee bi3onde Jordan, to whom thou hast borun witnessyng, lo! he baptisith, and alle men comen to hym. Joon answerde, and seide, A man may not take ony thing, but it be 3ouun to hym fro heuene. 3e 3ouu silf beren witnessyng to me, that Y seide, Y am not Crist, but that Y am sent before hym. He that hath a wif, is the hosebonde; but the freend of the spouse that stondith, and herith hym, ioieth with ioye, for the vois of the spouse. Therfor in this thing my ioye is fulfillid. It bhoueth hym to weeze, but me to 3e maad lesse. He that cam from aboue, is aboue alle; he that is of the erthe, spekith of the erthe; he that cometh from heuene, is aboue alle. And he witnessith that thing that he hath seie, and herde, and no man takith his wit-nessing. But he that takith his witnessyng, hath confermyd 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 in his hoond. He that bileueth in the sone, hath euer-lastynge lijf; but he that is vn bileueful to the sone, schal not se euerlastynge lijf, 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
wente aȝen in to Galilee. And it bihofte hym to passe
bi Samarie. Therfor Jhesus cam in to a citee of Samarie,
that is seid Sicar, bisidis the place, that Jacob 3af to Joseph,
his sone. And the welle of Jacob was there; and Jhesus
was weri of the iourney, and sat thus vpon the welle. And
the our was, as it were the sixte. And a womman cam fro
Samarie, to drawe watir. And Jhesus seith to hir, 3yue
me drynk. And hise disciplis were gon in to the citee,
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
with Samaritans. Jhesus answere, and seide to hir, If thou
wistist the zifte of God, and who he is, that seith to thee,
3yue me drynk, thou peraunture woldist haue axid of hym,
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 quyk watir?
Whethir thou art grettere than oure fadir Jacob, that 3af
to vs the pit? and he drank therof, and hise sones, and
hise beestis. Jhesus answere, and seide to hir, Eche
man that drynkith of this watir, schal thirste etfe soone;
but he that drynkith of the watir that Y schal 3yue hym,
schal not thirste with outen ende; but the watir that Y
schal 3yue hym, schal be maad in hym a welle of watir,
spryngynge vp in to euerlastynge lijf. The womman seith
to hym, Sire, 3yue me this watir, that Y thirste not, nether
come hidur to drawe. Jhesus seith to hir, Go, clepe thin
hosebonde, and come hidir. The womman answere, and
seide, Y haue noon hosebonde. Jhesus seith to hir, Thou
seidist wel, That Y haue noon hosebonde; for thou hast
hadde fyue hosebondis, and he that thou hast, is not thin
hosebonde. This thing thou seidist sotheli. The womman
seith to hym, Lord, Y se, that thou art a prophete. Oure
fadris worshipiden in this hil, and 3e seien, that at Jerusalem
21 is a place, where it bhoueth to worchipe. Jhesus seith
to hir, Womman, bileue thou to me, for the our schal come,
whanne nether in this hil, nethir in Jerusalem, 3e schulen
worchippe the fadir. 3e worchipen that 3e knowen not;
we worchipen that that we knowen; for helthe is of the
23 Jewis. But the tyme is comun, and now it is, whanne
trewe worchipers schulen worchippe the fadir in spirit
and treuth; for also the fadir sekith suche, that worchipen
24 hym. God is a spirit, and it bhoueth hem that worchipen
25 hym, to worchippe in spirit and treuth. 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 anon 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 preieden 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 brouȝt 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 fourte monethis ben,
and rypte corn cometh? Lo! Y seie to 3ou, lifte vp 3oure
36 ben, and se 3e the feeldis, for now thei ben white to repe.
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 anothir is that sowith, and anothir that repith. Y sente
39 ou to repe, that that se haue not travelid; othere men
40 han travelid, and se 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 sauyour 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
daie; 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 wiyn. 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 se tokens and grete wondris,
49 se bileuen not. The litil kyng seith to hym, Lord, come
doun, bifoir that my sone die. Jhesus seith to hym, Go,
thi sone lyueth. The man bileuede to the word, that
50 Jhesus seide to hym, and he wente. And now whanne
he cam doun, the seruauntis camen azens hym, and telden
to hym, and seiden, That his sone lyued. And he axeide
51 of hem the our, in which he was amendid. And thei
seiden to hym, For 3istirdai in the seuenthe our the feuer
52 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 things ther was a seeste 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 crokide, and drie, abidyng the mouynge of the watir. For the 
aungel of the Lord cam doun certeyne tymes in to the watir, 
and the watir was moued; and he that first cam doun in to 
the sisterne, aftir the mouynge of the watir, was maad hool of 
what euer sijknesse he was holdun. And a man was there, 
hauynge eiste and thritti 3eer in his sikenesse. 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, anothir goith doun 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 anseride 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.
Thilke man wente, and telde to the Jews, that it was Jhesu that made hym hool. Therfor the Jews pursueden Jhesu, for he dide this thing in the sabat. And Jhesus answeride to hem, My fadir worchith til now, and Y worche. Therfor the Jews sou[3ten more to sle hym, for not oneli he brak the sabat, but he seide that God was his fadir, and made hym euene to God. 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 thingis. For the fadir loueth the sone, and schewith to hym alle thingis that he doith; and he schal schewe to hym grettere werkis than these, that 3e wondren. For as the fadir reisith deed men, and quykeneth, so the sone quykeneth whom he wole. For nethir the fadir iugith ony man, but hath 3ouun ech doom to the sone, that alle men onoure the sone, as thei onouren the fadir. He that onourith not the 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 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 heren, schulen lyue. For as the fadir hath lijf in hym silf, so he 3af to the sone, to haue lijf in him silf; and he 3af to hym power to make doom, for he is mannys sone. Nyle 3e wondre this, for the our cometh, in which alle men that ben in birielis, schulen here the voice of Goddis sone. And thei that han do goode thingis, schulen go in to azenrisyng of lijf; but thei that han done yuele thingis, in to azenrisyng of 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 of the fadir that sente me. If Y bere witnessing of my silf,
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32 my witnessyng is not trewe; another is that berith witnessyng of me, and Y woot that his witnessyng is trewe, that he berith of me. 3e senten to Joon, and he bar witnessyng to treuthe. 34 But Y take not witnessyng of man; but Y seie these things, that 3e be saaf. He was a lanterne brennynge and schyn-36 ynge; but 3e wolden glade at an our in his li3t. But Y have 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 liciones. 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-

40 lastynge lijf; and tho it ben, that beren witnessyng of me. 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, perrauinture 3e 47 schulden bileue also to me; for he wroot of me. But if 3e bileuen not to hise lettreis, 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 his 4 disciplis. And the paske was ful ni3, a feeste dai of the
Jewis. Thersfor whanne Jhesus hadde lift vp hise i7en, and
hadde seyn, that a greet multitude cam to hym, he seith to
Filip, Wherof schulen we bie louues, that these men ete?
But he seide this thing, temptynge hym; for he wiste what
he was to do. Filip answerwe to hym, The louues of tweyn
hundred pans sufficen not to hem, that ech man take a litil
what. Oon of hise disciplis, Andrew, the brothir of Symount
Petre, seith to him, A child is here, that hath fyue barli
louues and twei fischis; but what ben these among so
manye? Thersfor Jhesus seith, Make 3e hem sitte to the
mete. And there was myche hey in the place. And so men
sat to the mete, as fyue thousynde in noumbre. And
Jhesus took fyue louues, and whanne he hadde do thankyngis,
he departide to men that saten to the mete, and also
of the fischis, as myche as thei wolden. And whanne thei
weren fillid, he seide to hise disciplis, Gadir 3e the relifs that
ben left, that thei perischen not. And so thei gaddriden, and
filliden twelue cofyns of relif of the fyue barli louues and
twei fischis, that lefte to hem that hadden etun. Thersfor
the men, whanne thei hadden seyn the signe that he hadde
don, seiden, For this is verili the profete, that is to come in to
the world. And whanne Jhesus hadde knowun, that thei
weren to come to take hym, and make hym kyng, he flei7
aloone eft in to an hille. And whanne euentid was comun,
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
come to hem. And for a greet wynde blew, the see roos vp.
Thersfor whanne thei hadden rowid as fyue and twenti fur-
longis or thretti, thei seen Jhesus walkyng on the see, and to
be nei7 the boot; and thei dredden. And he seide to hem,
Y am; nyle 3e drede. Thersfor thei wolden take hym in to
the boot, and anoon the boot was at the loond, to which thei
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 disciplis aloone wenten. But othere bootis camen fro Tiberias bisidis the place, where thei hadden eetun breed, and 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, sekynge Jhesu. And whanne thei hadden foundun hym ouer the see, 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 looues, and weren fillid. Worche 3e not mete that perischith, but that dwellith in to euerlastynge lijf, which mete mannys sone schal 3yue to 3ou; for God the fadir hath markid hym. Therfor thei seiden to hym, What schulen we do, that we worche the werkis of God? Jhesus answerde, and seide to hem, This is the werk of God, that 3e bileue to hym, whom be sente. Therfor thei seiden to hym, What tokene thanne doist thou, that we seen, and bileue to thee? what worchist thou? Oure fadris eeten manna in desert, as it is writun, He 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; for it is very breed that cometh doun fro heuene, and 3yueth lijf to the world. Therfor thei seiden to hym, Lord, euere lijf vs this breed. And Jhesus seide to hem, Y am breed of lijf; he that cometh to me, schal not hungur; he that bileueth in me, schal neuere thirste. But Y seid to 3ou, that 3e han seyn me, and 3e bileueden not. Al thing, that the fadir 3yueth to me, schal come to me; and Y schal not 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
sente me. And this is the wille of the fadir that sente me, that al thing that the fadir 3af me, Y leese not of it, but 3en 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 euerlastyngge lijf; and Y schal 3en reye hym in the laste dai. Therfor Jewis grutchiden of hym, for he hadde seid, Y am breed that cam doun fro heuene. And thei seiden, Whether this is not Jhesus, the sone of Joseph, whos fadir and modir we han knowun. Hou thanne seith this, That Y cam doun fro heuene? Therfor Jhesus answerde, and seide to hem, Nyle 3e grutche togidere. No man may come to me, but if the fadir that sente me, drawe hym; and Y schal 3en reye hym in the laste dai. It is writun in prophetis, And alle men schulen be able for to be tau3 of God. Ech man that herde of the fadir, and hath lerned, cometh to me. Not for ony man hath sey the fadir, but this that is of God, hath sey the fadir. Sotheli, sotheli, Y seie to 3ou, he that bileueth in me, haeth euerlastyngge lijf. Y am breed of lijf. 3oure fadiris eeten manna in desert, and ben deed. This is breed comynge doun fro heuene, that if ony man ete therof, he die not. Y am lyuynge breed, that cam doun fro heuene. If ony man ete of this breed, he schal lyue withouten ende. And the breed that Y schal 3yue, is my fleisch for the lijf of the world. Therfor the Jewis chidden togidere, and seiden, Hou may this 3yue to vs his fleisch to ete? Therfor Jhesus seith to hem, Treuli, treuli, Y seie to 3ou, but 3e eten the fleisch of mannus sone, and drenken his blood, 3e schulen not haue lijf in 3ou. He that etith my fleisch, and drynkith my blood, hath euerlastyngge lijf, and Y schal 3en reise hym in the laste dai. For my fleisch is veri mete, and my blood is very drynk. He that etith my fleisch, and drynkith my blood, dwellith in me, and Y in hym. As my fadir lyuynge 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 fadiris eten
manna, and ben deed; he that etith this breed, schal lyue
60 withouten ende. He seide these thingis in the synagoghe,
technyng in Cafarnaum. Therfor many of his disciplis
62 herynge, seiden, This word is hard, who may here it? But
Jhesus witynge at hym silf, that his 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 bigynnynge, 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 his 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 answerede 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 seend? 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 sousten to sle
2 hym. And ther was nei3 a feeste dai of the Jewis, Seno-
3 segia. And his bretheren seiden to hym, Passe fro hennis, 
and go in to Judee, that also thi disciplis seen thi werkis
that thou doist; for no man doith any thing in hiddlis, and
hym sylf sekith to be opyn. If thou doist these thingis,
schewe thi sylf to the world. For nether his britheren
bileueden in hym. Therfor Jhesus seith to hem, My tyme
cam not 3it, but 3oure tyme is euermore redi. The world
may not hate 3ou, sothely it hatith me; for Y bere witnes-
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,
for my tyme is not 3it fullilid. Whanne he hadde seid
these thingis, he dwelte in Galilee. And aftir that his
britheren weren gon vp, thanne he 3ede vp to the feeste
dai, not opynli, but as in priuyte. Therfor the Jewis sou3ten
hym in the feeste dai, and seiden, Where is he? And
myche gruntchyng was of hym among the puple. For
summe seiden, That he is good; and other seiden, Nai,
but he discyeth the puple; netheles no man spak opynli
of hym, for drede of the Jewis. But whanne the myddil
feeste dai cam, Jhesus wente vp in to the temple, and
tau3te. And the Jewis wondriden, and seiden, Hou can
this man lettris, sithen he hath not lerned? Jhesus answerd
to hem, and seide, My doctryne is not myn, but his that
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
sylf. He that spekith of hym sylf, sekith his owne glorie;
but he that sekith the glorie of hym that sente hym, is
sothefast, and vnri3twisnesse is not in hym. Whether Moises
3af not to 3ou a lawe, and noon of 3ou doith the lawe? What
seken 3e to sle me? And the puple answerd, and seide,
Thou hast a deuel; who sekith to sle thee? Jhesus answerd,
and seide to hem, Y haue don o werk, and alle 3e wondren.
Therfor Moises 3af to 3ou circumcisioun; not for it is of
Moyses, but of the fadris; and in the sabat 3e circumciden a
man. If a man take circumcicioun 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 aftir
25 the face, but deme 3e a riȝtful 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 souȝten 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 tokens, 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 scateryng 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 ȝit ȝouun, for Jhesus was not ȝit glorified. Therfor of that cumpanye, whanne thei hadden herd these wordis of hym, thei seiden, This is verili a prophete. Othere seiden, This is Crist. But summe seiden, Whether Crist cometh fro Galileee? Whether the scripture seith not, that of the seed of Dauid, and of the castel of Bethleem, where Dauid was, Crist cometh? Therfor discencioun was maad among the puple for hym. For summe of hem wolden haue take hym, but no man sette hondis on hym. Therfor the mynystris camen to bishopis and Farisees, and thei seiden to hem, Whi brouȝten ȝe not hym? The mynystris answeriden, Neuere man spak so, as this man spekith. Therfor the Farisees answeriden to hem, Whether ȝe ben disseyued also? whether ony of the pryncis or of the Farisees bileueden in hym? But this puple, that knowith not the lawe, ben cursid. Nychodeme seith to hem, he that cam to hym bi nyȝt, that was oon of hem, Whethir oure lawe demith a man, but it haue first herde of hym, and knowe what he doith? Thei answeriden, and seiden to hym, Whether thou art a man of Galileee also? Seke thou scripturis, and se thou, that a prophete risith not of Galileee. And thei turneden aȝen, 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 to hym; and he sat, and tauȝte hem. And scribes and Fariseis bryngen a womman takun in auowtrye, and thei settiden hir in the myddil, and seiden to hym, Maystir, this womman is now takun in auowtrie. And in the lawe
Moises commaundide vs to stoonc suche; therfor what seist 6 thou? And thei seiden this thing temptyng hym, that thei my3ten accuse hym. And Jhesus bowide hym silf 7 doun, and wroot with his fyngur in the erthe. And whanne thei abiden azyngge hym, he reiside 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 reiside hym silf, and seide to hir, Wommanc, where ben thei that accusiden thee? no man 11 hath dampned thee. Sche seide, No man, Lord. Jhesus seide to hir, Nethir Y schal damyne thee; go thou, and 12 now aftirward nyle thou synne more. Therfor eft Jhesus spak to hem, and seide, Y am the li3t of the world; he that sueth me, walkith not in derknessis, but schal haue 13 the li3t of lijf. Therfor the Fariseis seiden, Thou berist 14 witnessyng of thi silf; thi witnessyng is not trewe. Jhesus answerede, 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 twoi 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 knownen me, nethir 3e known 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
our cam not ʒit. Therfor eʃt Jhesus seide to hem, Lo!
Y go, and ʒe schulen seke me, and ʒe schulen die in ʒoure
synne; whidur Y go, ʒe moun not come. Therfor the Jews
seiden, Whether he schal sle hym sif, for he seith, Whidur Y
go, ʒe moun not come? And he seide to hem, ʒe ben of by-
nethe, Y am of aboue; ʒe ben of this world, Y am not of this
world. Therfor Y seide to ʒou, that ʒe schulen die in ʒoure
synnes; for if ʒe bileuen not that Y am, ʒe schulen die in ʒoure
synne. Therfor thei seiden to hym, Who art thou? Jhesus
seide to hem, The bigynnyng, which also speke to ʒou. Y
have many thingis to speke, and deme of ʒou, but he that
sente me is sothefast; and Y speke in the world these
thingis, that Y herde of hym. And thei knewen not, that
he clepide his fadir God. Therfor Jhesus seith to hem,
Whanne ʒe han areisid mannus sone, thanne ʒe schulen
knowe, that Y am, and of my sif Y do no thing; but as
my fadir tauȝte me, Y speke these thingis. And he that
sente me is with me, and lefte me not aloone; for Y do
euermore tho thingis, that ben plesynge to hym. Whanne
he spak these thingis, manye bileueden in hym. Therfor
Jhesus seide to the Jews, that bileueden in hym, If ʒe
dwellen in my word, verili ʒe schulen be my disciplis;
and ʒe schulen knowe the treuthe, and the treuthe schal
make ʒou fre. Therfor the Jewes answeriden to hym,
We ben the seed of Abraham, and we serueden neuere
to man; hou seist thou, That ʒe schulen be fre? Jhesus
answeride to hem, Treuli, treuli, Y seie to ʒou, ech man
that doith synne, is seruaunt of synne. And the seruaunt
dwellith not in the hows with outen ende, but the sone
dwellith with outen ende. Therfor if the sone make ʒou
fre, verili ʒe schulen be fre. Y woot that ʒe ben Abra-
hams sones, but ʒe seken to sle me, for my word takith
not in ʒou. Y speke tho thingis, that Y say at my fadir;
and ye doen tho thingis, that ye sayn at youre fadir. Thei answereden, and seiden to hym, Abraham is oure fadir. Jhesus seith to hem, If ye ben the sones of Abraham, do ye the werkis of Abraham. But now ye seken to sle me, a man that haue spoken to you treuth, that Y herde of God; Abraham dide not this thing. Ye doen the werkis of youre fadir. Thersfor thei seiden to hym, We ben not borun of fornycacioun; we han o fadir, God. But Jhesus seith to hem, If God were youre fadir, sotheli ye schulden loue me; for Y passide forth of God, and cam; for nether Y cam of my sylf, but he sente me. Whi knowen ye not my speche? for ye moun not here my word. Ye ben of the fadir, the deuel, and ye wolen do the desyris of youre fadir. He was a mansleere fro the bigynnnyng, and he stood not in treuth; for treuth is not in hym. Whanne he spekith lesyng, he spekith of his owne; for he is a liere, and fadir of it. But for Y seie treuth, ye bileuen not to me. Who of you schal repreue me of synne? if Y sey treuth, whi bileuen ye not to me? He that is of God, herith the wordis of God; thersfor ye heren not, for ye ben not of God. Thersfor the Jewes answereden, and seiden, Whether we seien not wel, that thou art a Samaritan, and hast a deuel? Jhesus answerde, and seide, Y haue not a deuel, but Y onoure my fadir, and ye han vnhonourid me. For Y seke not my glorye; there is he, that sekith, and demeth. Treuli, treuli, Y seie to you, if ony man kepe my word, he schal not taste deth with outen ende. Thersfor the Jewes seiden, Now we han knowun, that thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man kepe my word, he schal not taste deth withouten ende. Whether thou art grettere than oure fader Abraham, that is deed, and the prophetis ben deed; whom makist thou thi sylf? Jhesus answerede,
If Y glorifie my sylf, my glorie is nouȝt; my fadir, is that glorifieth me, whom ȝe seien, that he is ȝoure God. And ȝe han not knowun hym, but Y haue knowun hym; and if Y seie that Y knowe hym not, Y schal be a liere lich to ȝou; but Y knowe hym, and Y kepe his word. Aбраham, ȝoure fadir, gladide to se my dai; and he saiȝ, and ioyede. Thanne the Jewis seiden to hym, Thou hast not ȝit fift ȝeer, and hast thou seien Abraham? Therfor ȝhesus seide to hem, Treuli, treuli, Y seie to ȝou, bifor that Abraham schulde be, Y am. Therfor thei token stonys, to caste to hym; but ȝhesus hidde hym, and wente out of the temple.

"CAP. IX."

1 And ȝhesus passynge, seij a man blynd fro the birthe. 2 And hise disciplis axiden hym, Maiȝe, what synnedhe this man, or hise eldrips, that he schulde be borun blynd? 3 ȝhesus answeride, Nether this man synnedhe, nether his eldrips; 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 nyȝt schal come, whanne no man may worche. As longe as Y am in the world, 6 Y am the liȝt of the world. Whanne he hadde seid these thingis, he spette in to the ȝerthe, and made clei of the 7 spotil, and anoynite the clei on hisen iȝen, 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 seynge. And so neiȝboris, and thei that hadde seyn him bifor, for he was a beggere, seiden, Whether this is not he, that sat, and beggide? Othehe men seiden, That this it is; othehe men sceiȝe, Nai, but he is liȝc hym. 10 But he seide, That Y am. Therfor thei seiden to hym, 11 Hou ben thin iȝen openyd? He answerede, Thilke man,
that is seid Jhesus, made clei, and anoyntie myn i3en, and seide to me, Go thou to the watre of Siloe, and 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 it was sabat, whanne Jhesus made cley, and openyde hise i3en. Eft the Farisees axiden hym, hou he hadde seyn. And he seide to hem, He leide to me cley on the i3en; 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 these signes. And strijf was among hem. Therfor thei seien eftsoone to the blynd man, What seist thou of hym, that openyde thin i3en? And he seide, That he is a prophete. Therfor Jewis bileueden not of hym, that he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn. And thei axiden hem, and seiden, Is this 3oure sone, which sei seien was borun blynd? hou thanne seeth he now? His fadir and modir answereiden to hem, and seiden, We witen, that this is oure sone, and that he was borun blynd; but hou he seeth now, we witen neuer, or who openyde hise i3en, we witen nere; axe 3e 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 synagoghe. Therfor his fadir and modir seiden, That he 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 thing Y woot, that whanne Y was blynd, now Y se. Therfor thei seiden to hym, What dide he to thee? hou openyde
JOHN, X.

27 he thin i3en? He answorde to hem, Y seide to 3ou now, and 3e herden; what wolen 3e eftsoone here? whether 3e wolen be maad hise discyplis? Therfor thei cursiden hym, and seiden, Be thou his disciple; we ben disciplis of Moises.

29 We witen, that God spak to Moises; but we knowen not this, of whennus he is. Thilke man anweride, and seide to hem, For in this is a wondurful thing, that 3e witen not, of whennus he is, and he hath openyd myn i3en. 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 i3en of a blynd borun man; but this were of God, he my3t not do ony thing. Thei anweriden, and seiden to hym, Thou art al borun in synnes, and techist thou vs? And thei putten hym out. Jhesus herd, that thei hadden putte hym out; and whanne he hadde founde hym, he seide to hym, Bileuest thou in the sone of God? He answorde, and seide, Lord, who is he, that Y bileue in hym? And Jhesus seide to hym, And thou hast seyn him, and he it is, that spekith with thee. And he seide, Lord, Y byleue.

39 And he felle doun, and worschipide hym. Therfore Jhesus seide to hym, Y cam in to this world, in to doom, that thei that seen not, see, and thei that seen, be maad blynde. And summe of the Faryseis herden, that weren with hym, and 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 scheep, but stieth bi another weie, is a ny3t theef and a dai theef. But he that entrith
3 bi the dore, is the scheeperde 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 ny3t 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
ny3t 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 scheeperde; a good scheeperde 3yueth
12 his lijf for his scheep. But an hirid hyne, and that is
not the scheeperde, whos ben not the scheep his owne,
seeth a wolf comynge, and he leeueth the scheep, and
fleeth; and the wolf rauyschith, and disparplith the scheep.
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
scheeperde, and Y knowe my scheep, and my scheep
15 knownen me. As the fadir hath knownun 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 scheeperde. 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
silk. Y haue power to putte it, and Y haue power to take
it a3en. This maundement Y haue takun of my fadir,
Eft dissencioun was maad among the Jewis for these wordis:
And many of hem seiden, He hath a deuel, and maddith;
what heren 3e hym? Othere men seiden, These wordis
ben not of a man that hath a feend. Whether the deuel
may opene the igen of blynde men? But the feastis of
halewyng of the temple weren maad in Jerusalem, and
it was wyntir. And Ihesus walkide in the temple, in the
porche of Salomon. Therfor the Jewis camen aboute
hym, and seiden to hym, Hou long takist thou awei ourc
soule? if thou art Crist, seie thou to vs opynli. Ihesus
answerde to hem, Y speke to you, and 3e bileuen not;
the werkis that Y do in the name of my fadir, beren wit-
nessyng of me. But 3e bileuen not, for 3e ben not of my
scheep. My scheep heren my vois, and Y knowe hem,
and thei suen me. And Y 3yue to hem euerelastynge
lijf, and thei schulen not perische with outen ende, and
noon schal rauysche hem fro myn hoond. That thing
that my fadir 3af to me, is more than alle thingis; and no
man may rauysche fro my fadiris hoond. Y and the fadir
ben oon. The Jewis token vp stoonys, to stoonhe hym.
Ihesus answerde to hem, Y haue schewide to you many
good werkis of my fadir, for which werk of hem stonen
3e me? The Jewis answerden to hym, We stoonen thee
not of good werk, but of blassemie, and for thou, sithen
thou art a man, makist thi silt God. Ihesus answerde to
hem, Whether it is not writun in 3oure lawe, That Y seide,
3e ben goddis? Yf he seide that thei weren goddis, to
whiche the word of God was maad, and scripture may not
be vndon, thilke that the fadir hath halewid, and hath
sent in to the world, 3e seien, That thou blassemest, for
Y seide, Y am Goddis sone? Yf Y do not the werkis
of my fadir, nyle 3e bileue to me; but if Y do, thou3 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 souȝten to take hym, and he wrente out of her bôndis. And he wrente essoone 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 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 castel of Marie and Martha, his sistris. And it was Marye, which anoyntide the Lord with oynement, and wipte his 3 feet with hir heeris, whos brother Lazarus was sijk. Therfor his sistris senten to hym, and seide, Lord, lo! he whom thou louest, is sijk. And Jhesus herde, and seide to hem, This syknesse is not to the deth, but for the glorie of God, that manns sone be glorified bi hym. And Jhesus lousyde 6 Martha, and hir sistir Marie, and Lazarus. Therfor whanne Jhesus herde, that he was sijk, thanne he dwellide in the 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 Jews souȝten for to stoone thee, and eft goist thou thidir? Jhesus answerde, Whether ther ben not twelue ours of the dai? If ony man wandre in the dai, he hirith not, for he seeth the list of this world. 10 But if he wandre in the nîst, he stomblith, for list is not in him. He seith these thingis, and aftar 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
is deed; and Y haue ioye for 3ou, that 3e bileue, for Y was
not there; but go we to hym. Therfor Thomas, that is
seid Didymus, seide to euen disciplis, Go we also, that we
dien with hym. And so Jhesus cam, and foond hym hauynge
thanne foure daies in the graue. And Bethany was bisidis
Jerusalem, as it were fiftene furlongis. And many of the
Jewis camen to Mary and Martha, to coumforte hem of her
brothir. Therfor as Martha herde, that Jhesu cam, sche
ran to hym; but Mary sat at home. Therfor Martha seide
to Jhesu, Lord, if thou haddist be here, my brother hadde
not be deed. But now Y woot, that what euere thingis
thou schalt axe of God, God schal 3yue to thee. Jhesus
seith to hir, Thi brother schal rise a3en. Martha seith to
hym, Y woot, that he schal rise a3en in the a3en risyng in
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;
and ech that lyueth, and bileueth in me, schal not die with
outen ende. Bileuest thou this thing? Sche seith to hym,
3he, Lord, Y haue bileued, that thou art Crist, the sone of
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,
and clepith thee. Sche, as sche herd, aroos anoon, and cam
to hym. And Jhesus cam not 3it in to the castel, but he
was 3it in that place, where Martha hadde comun a3ens hym.
Therfor the Jewis that weren with hir in the hous, and
coumfortiden hir, whanne thei sayn Marie, that sche roos
swithe, and wente out, thei sueden hir, and seiden, For
sche goith to the graue, to wepe there. But whanne Marie
was comun where Jhesus was, sche seynge hym selde down
to his feet, and seide to hym, Lord, if thou haddist be
here, my brother hadde not be deed. And therfor whanne
Jhesu sai3 hir wepyng, and the Jewis wepynge 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 Jews seiden, Lo! hou he louede hym. And summe of hem seiden, Whethir this man that openyde the i3en of the borun blynde man, m3te 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 theronne. And Jhesus seith, Take 3e awey the stoon. Martha, the sistir of hym that was deed, seith to hym, Lord, 40 he stynkith now, for he hath leye four e 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 i3en, 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 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 Jews 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 43ens 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 you, that o man die for the
JOHN, XII.

51 puple, and that al the folc perishe not. But he seide not this thing of hym silf, but whanne he was bischop of that 3eer, he prophesiede, that Jhesu was to die for the folc, 52 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 souȝten 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 his disciplis. And the pask of the Jewis was niȝ, and many of the cuntrey wenten vp to 56 Jerusalem bisor the pask, to halewe hem silf. Therfor thei souȝten Jhesu, and spaken togidere, stondynge in the temple, What gessen ȝe, for he cometh not to the feeste day? For the bischopis and Farisees hadden ȝouun a maundement, that if ony man knowe where he is, that he schewe, that thei take hym.

CAP. XII.

1 Therfor Jhesus bisor sixe daies of pask cam to Bethanye, 2 where Lazarus hadde be deed, whom Jhesus reiside. And thei maden to hym a soopere there, and Martha mynystride to hym; and Lazarus was oon of men that saten at the mete with hym. Therfor Marie took a pound of oynement of trewe narde precious, and anoynside the feet of Jhesu, and wipte his feet with hir heeris; and the hous was fullillid 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 6ȝouun to nedi men? But he seide this thing, not for it perteynde 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 ȝe hir, that in to the 8 day of my biriynge sche kepe that; for ȝe schulen euermore
haue pore men with thee, but ye schulen not euermore haue me. Therfore myche puple of Jewis knew, that Jhesus was there; and thei camen, not oonli for Jhesu, but to se Lazarus, whom he hadde reisid fro deth. But the princis of prestis thousten to sle Lazarus, for manye of the Jewis wenten awei for him, and bileueden in Jhesu. But on the morew a myche puple, that cam togidere to the feeste dai, whanne thei hadde herd, that Jhesus cam to Jerusalem, token braunchis of palmes, and camen forth azens hym, and crieden, Osanna, blessid is the kyng of Israel, that cometh in the name of the Lord. And Jhesus foond a jonge asse, and sat on hym, as it is writun, The douȝtrir of Syon, nyle thou drede; lo! thi kyng cometh, sittynge on an asse fol. Hise disciplis knewen not first these thingis, but whanne Jhesus was glorified, thanne thei hadde mynde, for these thingis waren writun of hym, and these thingis thei diden to hym. Therfor the puple bar witnessyng, that was with hym, whanne he clepide Lazarus fro the graue, and reiside hym fro deth. And therfor the puple cam, and mette with hym, for thei herden that he hadde don this signe. Therfor the Farisees seiden to hem silt, ye seen, that we profiten no thing; lo! al the world wente aftir hym. And there weren summe bethene men, of hem that hadde come vp to worschipe in the feeste dai. And these camen to Filip, that was of Bethsaida of Galilee, and preieden hym, and seiden, Sire, we wolen se Jhesu. Filip cometh, and seith to Andrew; eft Andrew and Filip seiden to Jhesu. And Jhesus answerde to hem, and seide, The our cometh, that mannus sone be clarified. Treuli, treuli, Y seie to you, but a corn of whate falle in to the erthe, and be deed, it dwellith aloone; but if it be deed, it bryngith myche fruyt.

He that loueth his lijf, schal leese it; and he that hatith his lijf in this world, kepith it in to euerlastynge lijf. If
ony man serue me, sue he me; and where Y am, there
my mynystre schal be. If ony man serue me, my fadir
schal worschipe hym. Now my soule is troublid, and what
schal Y seie? Fadir, saue me fro this our; but therfor
Y cam in to this our; fadir, clarifie thi name. And a
vois cam fro heuene, and seide, And Y haue clarified, and
eft Y schal clarifie. Therfor the puple that stood, and herde,
seide, that thundur was maad; othere men seide, an aungel
spak to hym. Jhesus answerede, and seide, This vois cam
not for me, but for you. Now is the doom of the world,
now the prince of this world schal be cast out. And if
Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis
to my sild. And he seide this thing, signifiiyng bi what
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?
Who is this mannis sone? And thanne Jhesus seith to
hem, 3it a litil li3t is in 3ou; walke 3e, the while 3e han
li3t, that derknessis catche 3ou not; he that wandrith in
derknessis, woot nere whidur he goith. While 3e han li3t,
bileue 3e in li3t, that 3e be the children of li3t. Jhesus spak
these thingis, and wente, and hidde hym fro hem. And
whanne he hadde don so many myraulis biforn hem, thei
bileueden not in to hym; that the word of Ysaie, the
prophete, schulde be fulfillid, which he seide, Lord, who
bileuedo to oure heriyng, and to whom is the arm of the Lord
schewid? Therfor thei mysten not bileue, for eft Ysaye
seide, He hath blyndid her iden, and he hath maad hard
the herte of hem, that thei se not with iden, and vndurstonde
with herte; and that thei be conviertid, and Y heele hem.
Ysaye seide these thingis, whanne he say the glorie of
hym, and spak of hym. Netheles of the pryncis manye
bileueden in hym, but for the Farisees thei knewlechiden
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 lijt cam in to  
the world, that ech that bileueth in me, dwelle not in derk-
47 nessis. 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, 3af 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  
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 3af  
alle thingis to hym in to hise hoondis, and that he wente out  
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 lynnen 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 azen, 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 3ouunensaumple 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 scripture be fulfyllid, He that etith my breed, schal reise his heele 19 azens me. Treuly, Y seie to 3ou bisfor 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 witnessse, 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 azen on the brest of Jhesu, he seith to hym, Lord, who
is it? Jhesus answерde, He it is, to whom Y shal areche a sop of breed. And whanne he hadde wet breed, he ʒaf to Judas of Symount Scarioth. And aftir the mussel, thanne Sathanas entride in to hym. And Jhesus seith to hym, That thing that thou doist, do thou swithe. And noon of hem 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 ʒyue sum thing to nedi men. Therfor whanne he hadde takun the mussel, he wente out anoon; and it was nyʒt. And whanne he was gon out, Jhesus seide, Now mannus sone is clarified, and God is clarified in hym. If God is clarified in hym, God schal clarifie hym in hym silf, and anoon he schal clarifie hym. Litle sones, ʒit a litil Y am with you; ʒe schulen seke me, and, as Y seide to the Jewis, Whidur Y go, ʒe moun not come; and to you Y seie now. Y ʒyue to you a newe maundement, that ʒe loue togidir, as Y louede you, and that ʒe loue togidir. In this thing alle men schulen knowe, that ʒe ben my dis- ciplis, if ʒe han loue togidere. Symount Petre seith to hym, Lord, whidur goist thou? Jhesus answерide, Whidur Y go, thou mayst not sue me now, but thou schalt sue afterward. Petre seith to hym, Whi may Y not sue thee now? Y schal putte my lijf for thee. Jhesus answерide, 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.

Be not your herte afrained, ne drede it; ʒe bileuen in God, and bileue ʒe in me. In the hous of my fadir ben many dwellyngis; if ony thing lesse, Y hadde seid to you, for Y go to make redi to you a place. And if Y go, and make redi to
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30a place, eftsoones Y come, and Y schal take 30u to my sifl, that where Y am, 3e be. And whidur Y go, 3e witen, and 3e witen the weie. Thomas seith to hym, Lord, we witen not whidur thou goist, and hou moun we wite the 6weie? Jhesus seith to hym, Y am weie, treuthe, and lijf; no 7man cometh to the fadir, but bi me. If 3e hadden knowe me, sotheli 3e hadden knowe also my fadir; and afterward 3e 8schulen knowe hym, and 3e han seyn hym. Filip seith to hym, Lord, schewe to vs the fadir, and it suffisith to vs. 9Jhesus seith to hym, So long tyme Y am with 3ou, and han 3e not knowun me? Filip, he that seeth me, seeth also the 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 sifl; but the fadir hym sifl dwellynge in me, doith the werkis. Bileue 3e 11not, 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 12man 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 13fadir. And what euere thing 3e axen the fadir in my name, Y schal do this thing, that the fadir be glorified in the sone. 14If 3e axen ony thing in my name, Y schal do it. If 3e louen 15me, kepe 3e my comaundementis. And Y schal preye the 16fadir, and he schal 3yue to 3ou another coumfortour, the spirit 17of treuthe, to dwelle with 3ou with outen ende; which spirit the world may not take, for it seeth hym not, nether knowithe hym. But 3e schulen knowe hym, for he schal dwelle with 183ou, and he schal be in 3ou. Y schal not leeeue 3ou fadirles, 19Y schal come to 3ou. 3it a liil, and the world seeth not now me; but 3e schulen se me, for Y lyue, and 3e schulen lyue. 20In that dai 3e schulen knowe, that Y am in my fadir, and 3e 21in 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
30 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, bisor 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 awey 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
braunchhe 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 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 loue. If 3e kepem my commaundementis, 3e schulen dwelle in my loue; as Y haue kept the commaundementis of my fadir, and Y dwelle in his loue. These thingis Y spak to 3ou, that my ioye be in 3ou, and 3oure ioye be fulfillid. This is my commaundement, that 3e loue togidere, as Y louede 3ou. No man hath more loue than this, that a man putte his lijf for hise freendis. 3e ben my freendis if 3e doen tho thingis, that Y commaunde 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 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 commaunde to 3ou, that 3e loue togidere. If the world hatith 3ou, wite 3e, that it hadde me in hate rather 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, thei schulen kepe 3oure also. But thei schulen do to 3ou alle
these thingis for my name, for thei knowen not hym that sente me. If Y hadde not comun, and hadde not spokun to hem, thei schulden not haue synne; but now thei haue noon excusacioun of her synne. He that hatith me, hatith also my fadir. If Y hadde not doon werkis in hem, whiche noon other man dide, thei schulden not haue synne; but now both thei han seyn, and hatid me and my fadir. But that the word be fulfillid, that is writun in her lawe, For thei hadden me in hate with outen cause. But whanne the comforthour schal come, which Y schal sende to 3ou fro the fadir, a spirit of treuthe, which cometh of the fadir, he schal bere witnessyng 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 sclaundrid. Thei schulen make 3ou with outen the synagogis, but the our cometh, that ech man that sleeth 3ou, deme that he doith seruyce to God. And thei schulen do to 3ou these thingis, for thei han not knowun the fadir, nether me. But these thingis Y spak to 3ou, that whanne the our of hem 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 3ou axith me, Whidur thou goist? but for Y haue spokun to 3ou these thingis, heuynesse hath fulfillid 3oure herte.

2 But Y seie to 3ou treuthe, it spedith to 3ou, that Y go; for if Y go not forth, the comforthour schal not come to 3ou; 3 but if Y go forth, Y schal sende hym to 3ou. And whanne he cometh, he schal repreue the world of synne, and of riȝtwisnesse, and of doom. Of synne, for thei han not 10 bilened in me; and of riȝtwisnesse, 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 treuthe;
for he schal not speke of hym sifl, 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
17 thanne 3e schulen not se me; and eftsoone a litil, and 3e
schulen se me, for Y go to the fadir. Therfor summe of
hise disciplis seiden toigidere, 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
21 ioye; and 3e schulen be soreful, but 3oure sorewe schal
turne in to ioye. A womman whanne sche berith child, hath
heuynesse, for hir tyme is comun; but whanne sche hath
borun a sone, now sche thenkith not on the peyne, for ioye,
22 for a man is borun in to the world. And therfor 3e han now
sorew, but eftsoone Y schal se 3ou, and 3oure herte schal
23 haue ioye, and no man schal take fro 3ou 3oure ioye. 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 ioye 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 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 fro God. Y wente out fro the fadir, and Y cam in to the world; eftsoone Y leeeue the world, and Y go to the fadir. 29 Hise disciplis seiden to hym, Lo! now thou spekest opynli, 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 God. Jhesus answeride to hem, Now 3e bileuen. Lo! the our cometh, and now it cometh, that 3e be disparplid, ech in to hise owne thingis, and that 3e leuee me aloone; and Y 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 diseese, but trust 3e, Y haue ouercomun the world.

CAP. XVII.

1 These thingis Jhesus spak, and whanne he hadde cast vp hise i2en in to heuene, he seide, Fadir, the our cometh, clari- fie thi sone, that thi sone clarifie thee. As thou hast 3ouuun to hym power on ech fleisch, that al thing that thou hast 3 3ouuun to hym, he 3yue to hem eueralstynge lijf. And this is eueralstynge lijf, that thi knoe thee very God aloone, and 4 whom thou hast sent, Jhesu Crist. Y haue clarifie thee on the ertehe, Y haue endid the werk, that thou hast 3ouuun to me 5 to do. And now, fadir, clarifie thou me at thi silf, with the clerenesse that Y hadde at thee, bisfor the world was maad. 6 Y haue schewid thi name to tho men, whiche thou hast 3ouuun to me of the world; thei weren thine, and thou hast 7 3ouuun bem to me, and thei han kept thi word. And now thei han knowun, that alle thingis that thou hast 3ouuun to
8 me, ben of thee. For the wordis that thou hast souuun to me, Y 3af to hem; and thei han takun, and han knowun verili, that Y wente out fro thee; and thei bileuuden, that thou sentist me. Y preie for hem, Y preye not for the world, but for hem that thou hast souuun to me, for thei ben thine. And alle my thingis ben thine, and thi thingis ben myne; and Y am clarifying 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 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 perdis-13 cioun, that the scripture be fullillid. But now Y come to thee, and Y speke these thingis in the world, that thei haue my ioie fullillid in hem silf. Y 3af to hem thi word, and the world hadde hem in hate; for thei ben not of the world, as Y am not of the world. Y preye not, that thou take hem awei fro the world, but that thou kepe hem fro yuel. They ben not of the world, as Y am not of the world.

17 Halewe thou hem in treuth; thi word is treuthie. 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 treuthie. And Y preye not oneli for hem, but also for hem 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 souuun to hem the clerenesse, that thou hast souuun 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 sentist me, and hast loued hem, as 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 souuun to me; for thou
25 louedist me bifor the makyng of the world. Fadir, riȝtfuli the world knew thee not, but Y knew thee, and these knewen, that thou sentist me. And Y haue maad thi name knownun to hem, and schal make knownun; that the loue bi which thou hast loued me, be in hem, and Y in hem.

CAP. XVIII.

Whanne Jhesus hadde seid these thingis, he wente out with hise disciplis ouer the stond of Cedron, where was a 3erd, in to which he entride, and his disciplis. And Judas, that bitrayede hym, knew the place, for ofte Jhesus cam thidur with his disciplis. Therfor whanne Judas hadde takun a cumpany of knyȝtis, and mynysris of the bischopis and of the Fariseis, he cam thidur with lanternys, and brond- is, and armeris. And so Jhesus witynge alle thingis that weren to come on hym, wente forth, and seide to hem, 5 Whom seken ȝe? Thei answeriden to hym, Jhesu of Nazareth. 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 doun on the erthe. And eft he axide hem, Whom seken ȝe? And thei seiden, Jhesu of 8 Nazareth. He answeride to hem, Y seide to ȝou, that Y am; 9 therfor if ȝe seken me, suffre ȝe these to go awei. That the word which he seide schulde be fulfillid, For Y loste not only 10 of hem, whiche thou hast ȝouuen to me. Therfor Symount Petre hadde a swerd, and drow it out, and smoot the seruaunt of the bischop, and kittede of his riȝt eer. And the 11 name of the seruaunt was Malcus. Therfore Jhesus seide to Petre, Putte thou thi swerd in to thi schethe; wolt thou not, 12 that Y drynke the cuppe, that my fadir ȝaf to me? Therfor the cumpenye of knyȝtis, and the tribune, and the mynysris 13 of the Jewis, token Jhesu, and bounden hym, and leddem
hym first to Annas; for he was fadir of Caifas wißf, that was 14 bishopp of that yeer. And it was Caifas, that yaf counsel to 15 the Jewes, that it spedith, that o man die for the puple. But 16 Symount Petre suede Jhesu, and another disciple; and thilke disciple was known to the bishopp. And he entride with 17 Jhesu, in to the balle of the bishopp; but Petre stood at the dore with outforth. Therfor the tother disciple, that was 18 known to the bishopp, wente out, and seide to the womman 19 that kepere of the dore, and brouȝte in Petre. And the damysel, 20 keper of the dore, seide to Petre, Whether thou art also of 21 this mannys disciplis? He seide, Y am not. And the servuantis and mynystris stodden at the coolis, for it was coold, 22 and thei warmyden hem; and Petre was with hem, stondynge 23 and warmynge hym. And the bishopp axide Jhesu of his 24 disciplis, and of his techyng. Jhesus answerde to hym, 25 Y haue spokun opynli to the world; Y tauȝte euermore in 26 the synagogoe, and in the temple, whider alle the Jewis camen 27 togidere, and in hiddlis Y spak no thing. What axist thou 28 me? axe hem that berden, what Y haue spokun to hem; lo! 29 thei witen, what thingis Y haue seid. Whanne he badde seid 30 these thingis, oon of the mynystris stondynge niȝ, yaf a buffet 31 to Jhesu, and seide, Answerist thou so to the bishopp? 32 Jhesus answerde to hym, If Y haue spokun yuel, bere thou 33 witnessynge of yuel; but if Y seide wel, whi smytist thou me? 34 And Annas sente hym boundun to Caifas, the bishopp. And 35 Symount Petre stood, and warmyde hym; and thei seiden to 36 hym, Whether also thou art his disciplis? He denyede, and 37 seide, Y am not. Oon of the bishoppes servuantis, cosyn of 38 hym, whos eere Petre kitte of, seide, Saȝ Y thee not in the 39 3erd with hym? And Petre eftsoone denyede, and anoon 40 the cok crew. Thanne thei ledden Jhesu to Caifas, in to 41 the moot halle; and it was eerli, and thei entriden not in to 42 the moot halle, that thei schulden not be dèfulid, but that
29 they schulden ete pask. Therfor Pilat wente out with out-
forth to hem, and seide, What accusyng brynge 3e aʒens this
30 man? They 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
30ure lawe. And the Jewis seiden to hym, It is not leueful
32 to vs to sle ony man; that the word of Jhesu schulde be
fulfillid, whiche he seide, signifiynge bi what deth he schulde
33 die. Therfor eftsoone Pilat entride in to the moot halle, and
clepide Jhesu, and seide to hym, Art thou kyng of Jewis?
34 Jhesus answerd, and seide to hym, Seist thou this thing of th
35 silt, ether othere han seid to thee of me? Pilat answered,
Whether Y am a Jewe? Thi folc and bischops bitoken thee
36 to me; what hast thou don? Jhesus answered, 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
38 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.
39 Pilat seith to hym, What is treuthe? And whanne he hadde
seid this thing, eft he wente out to the Jewis, and seide to
40 hem, Y fynde no cause in hym. But it is a custom to 3ou,
that Y delyuere oon to 3ou in pask; therfor wolde 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 kniȝtis wriTHEN a coroun of thornes, and setten on his
3 heed, and diden aboute hym a cloth of purpur, and camen
to him, and seiden, Heil, kyng of Jewis. And thei 3auen
to him buffatis. Eftsoone Pilat wente out, and seide to
hem, Lo! Y brynge hym out to 3ou, that 3e knowe, that
Y fynde no cause in hym. And so Jhesus wente out,
berynge a coroun of thornes, and a cloth of purpur. And
he seith to hem, Lo! the man. But whanne the bishopeis
and mynystris hadden seyn hym, thei crieden, and seiden,
Crucifie, crucifie hym. Pilat seith to hem, Take 3e hym,
and crucifie 3e, for Y fynde no cause in hym. The Jewis
answeriden to hym, We han a lawe, and bi the lawe he
owith to die, for he made hym Goddis sone. Therfor
whanne. Pilat hadde herd this word, he dreedde the more.
And he wente in to the moot halle eftsoone, and seide to
Jhesu, Of whennus art thou? But Jhesus 3af noon answere
to him. Pilat seith to him, Spekist thou not to me? Woost
thou not, that Y haue power to crucifie thee, and Y haue
power to delyuere thee? Jhesus answeride, Thou schuldist
not haue ony power a3ens me, but it were 3ouun to thee from
aboue; therfor he that bitook me to thee, hath the more
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
hym silf king, a3en seith the emperoure. And Pilat, whanne
he hadde herd these wordis, ledded Jhesu forth, and sat for
domesman in a place, that is seid Licostratos, but in Ebrew
Golgatha. And it was pask eue, as it were the sixte our.
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 bishopes answeri-
den, We han no king but the emperour. And thanne Pilat
bitook him to hem, that he schulde be crucified. And thei
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 Ebene Golgatha; where thee crucifieden him, and othere twye with him, oon on this side and oon on that side, and 19 Jhesus in the myddil. And Pilat wroth 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 niʒ the citee, and it was 21 writun in Ebreu, Greek, and Latyn. Therfor the bishops 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 knyȝtis whanne thei hadden crucified hym, token hise clothis, and maden foure partis, to eech knyȝt a part, and a coot. And the coot was 24 without seem, and wouun al aboute. Therfor thei seiden togi- dere, Kitewe not it, but caste we lot, whos it is; that the scripture be fullillid, seiynge, Thei partiden my clothis to hem, and on my cloth thei casten lot. And the knyȝtis diden these thingis. 25 But bisidis the cros of Jhesu stoden his modir, and the sistir 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 sonė. Aftyrward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hir in to his 28 modir. Aftyrward Jhesus witynge, that now alle thingis ben endid, that the scripture were fullillid, he seith, Y thirste. 29 And a vessel was set ful of wynegre. And thei leiden in isope aboute the spounge ful of wynegre, and putten to his 30 mouth. Therfor whanne Jhesus hadde takun the wynegre, he seid, It is endid. And whanne his heed was bowید doun, 31 he 3af 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 awei. 32 Therfor knyȝtis camen, and thei braken the thies of the
And of the tothere, that was crucified with hym. But whanne thei weren comun to Jhesu, as thei sayn him deed thanne, thei braken not hise thies; but oon of the kny3tis openyde his side with a sper, and anoone blood and watir wenten out. And he that sai3, bare witnessyng, and his witnessing is trewe; and he woot that he seith trewe thingis, that 3e bileue. And these thingis weren don, that the scripture schulde be fulfillid, 3e schulen not breke a boon of hym. And eftsoone another scripture seith, Thei schulen se in whom thei pì3ten 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, and took awei the bodi of Jhesu. And Nychodemc cam also, that hadde come to hym first bi nы3t, and brouste a meddlynge of myrrre and aloes, as it were an hundrid pound. And thei token the bodi of Jhesu, and boundun it in lynun clothis with swete smellynge cownementis, as it is custom to Jewis for to birie. And in the place where he was crucified, was a 3erd, and in the 3erd a newe graue, in which 3it no man was leid. Therfor there thei putten Jhesu, for the vigilie of Jewis feeste, for the sepulcre was nы3.

Cap. XX.

And in o dai of the wouke Marie Maudeleyri cam eerli to the graue, whanne it was 3it derk. And sche say the stoon moved 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; and we witen not, where thei han leid hym. Therfor Petre wente out, and thilke other disciple, and thei camen to the 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 liyng, netheles he 
entride not. Therfor Symount Petre cam suynge 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 wlappid in to a place. Therfor thanne thilke 
disciple that cam first to the graue, entride, and sai, and 
bileuede. For thei knewen not 3it the scripture, that it 
10 behofte him to rise ajen fro deth. Therfor the disciplis 
wenten eftsoone to hem silf. But Marie stood at the graue 
with outforth wepynge. And the while sche wepte, sche 
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 
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 Mau- 
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 
oiieden, for the Lord was seyn. And he seith to hem eft, 
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 
Hooli Goost; whos synnes 3e for3yuen, tho ben for3oun 
to hem; and whos 3e withholden, tho ben withholdun. 
But Thomas, oon of the twelue, that is seid Didimus, was 
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 
putte myn hond in to his side, Y schal not bileuе. And 
after ei3te daies eftsoone hise disciplis weren with ynne, and 
Thomas with hem. Jhesus cam, while the 3atis weren 
scit, and stood in the myddil, and seide, Pees to 3ou. 
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 vn bileuеful, but feithful. 
Thomas answereide, and seide to him, My Lord and my 
God. Jhesus seith to him, Thomas, for thou hast seyn me, 
thou bileuedist; blessid ben thei, that seyn not, and han 
bileued. And Jhesus dide many othere signes in the si3 
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 bileuynge haue lijf in his name.

Cap. XXI.

1 AFTERWARD Jhesus eftsoone schewide hym to hise disci-
pils, at the see of Tiberias. And he schewide him thus. 
2 There weren togidere Symmount Petre, and Thomas, that 
is seid Didimus, and Nathanael, that was of the Cane of 
Galilee, and the sones of Zebedee, and twyne othere of
hise disciplis. Symount Petre seith to hem, ¥ 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 riȝt thei token no thing. But whanne the morewe was comun, Jhesus stood in the brænke; netheles the disciplis knewen not, that it was Jhesus. Therfor Jhesus seith to hem, Children, whethir ÿe hath ony souping thing? Thei an-swêrden to hym, Nay. He seide to hem, Putte ÿe the nett in to the riȝt half of the rowing, and ÿe schulen synde. And thei puttiden the nett; and thanne thei miȝten not drawe it for multitude of fischis. Therfor thilke disciple, whom Jhesus louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd that it is the Lord, girte hym with a coote, for he was nakid, and wente in to the see. But the othere disciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawinge the nett of fischis. And as thei camen doun in to the lond, thei sayn coolis liynge, and a fisch leid on, and breed. Jhesus seith to hem, Bringe ÿe of the fyschis, whiche ÿe han takun now. Symount Petre wente vp, and drowȝ the nett in to the lond, ful of grete fischis, an hundrid fifti and thre; and whanne thei weren so manye, the nett was not brokun. Jhesus seith to hem, Come ÿe, ete ÿe. And no man of hem that saten at the mete, dureste axe hym, Who art thou, witinge that it is the Lord. And Jhesus cam, and took breed, and ȝaf to hem, and fisch also. Now this thridde tyme Jhesus was schewed to hise disciplis, whanne he hadde risun aȝen fro deth. And whanne thei hadde etun, Jhesus seith to Symount Petre, Symount of Joon, louest thou me more than these? He seith to him, ÿe, Lord, thou woost that ¥ love thee. Jhesus seith to hym, Fede thou my lambren. Eft he seith to hym, Symount of Joon, louest thou me? He seith to him, ÿe, Lord, thou woost that
JOHN, XXI.

17 Y loue thee. He seith to him, Fede thou my lambren. He seith to him the thridde tyme, Simount of Joon, louest thou me? Petre was heuy, for he seith to hym the thridde tyme, Louest thou me, and he seith to him, Lord, thou knowist alle thingis; thou woost that Y loue thee. Jhesus seith to hym, Fede my scheep. Treuli, treuli, Y seie to thee, whanne thou was 3ongere, thou girdidist thee, and wandridist where thou woldist; but whanne thou schalt waxe eldere, thou schalt holde forth thin hondis, and another schal girde thee, and schal lede thee whidur thou woltest not. He seide this thing, signifiynge bi what deth he schulde glorifie God. And whanne he hadde seid these thingis, he seith to hym, Sue thou me. Petre turnede, and say thilke disciple suynge, whom Jhesus louede, which also restid in the soper on his brest, and he seide to hym, Lord, who is it, that schal bitraie thee? 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 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 to thee? This is thilke disciple, that berith witnessyng of these thingis, and wrooth hem; and we witen, that his witenessyng is trewe. And ther ben also manye othere thingis that Jhesus dide, whiche if thei ben writun bi ech bi hym silf, Y deme that the world hym silf schal not take tho bookis, that ben to be writun.
DEEDS OF APOSTLES.

Cap. I.

1 Theofle, first ye 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 sylf alyue aftir his passioun, by many argumentis, app-
pering 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 ye herden, he seide, bi my mouth; for Joon
baptiside in watir, but ye 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 soure to knowe the tymes ether mo-
8 mentis, whiche the fadir hath put in his power; but ye schulen
take the vertu of the Hooli Goost comyng fro aboue in to
9 sou, and ye schulen be my witnessis in Jerusalem, and in al
Judee, and Samarie, and to the vtmeste of the erthe. And
whanne he had seid these thingis, in her sitio he was lift vp,
10 and a cloude resseyued him fro her i3en. And whanne thei
biheelden hym goynge in to heuene, lo! twei men stoden
11 bisidis hem in white clothing, and seiden, Men of Galile,
what stonden ye biholdinge in to heuene? This Jhesu, which
is takun vp fro sou in to heuene, schal come, as ye 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 Alphei, and Symount Zelotes, and Judas of James. Alle these were lastingly contynuyng with o wille in preier, with wymmen, and Marie, the moder of Jhesu, and with his 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 hundrid and twenti; Britheren, it bihoueth that the scripture be fillid, whiche the Hooly Goost bifoere 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 hisse en-trailes weren sched abrood. 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 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 vs, and bigan fro the baptym of Joon til in to the dai in which 'he was takun vp fro vs, that oon of these be maad a witnesse of his resurreccioun with vs. And thei ordeyneden tweyn, Joseph, that was clepid Barsabas, that was named Just, and Mathie. And thei preieden, and seiden, Thou, Lord, that knowist the hertis of alle men, schewe whom thou hast chosun of these tweyne, that oon take the place of this seruyce and apostlehed, of which Judas trespasside, that he 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
disciplis weren togidre in the same place. And sodeynli
ther was maad a sown fro heuene, as of a greet wynde
comyng, and it fillide al the hous where thei saten. And
diuers tungis as fier apperiden to hem, and it sat on ech of
hem. And alle weren fillid with the Hooli Goost, and thei
bigunnen to speke diuere langagis, as the Hooli Goost 3af
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 togidere,
and thei weren astonyed in thouȝt, for ech man herde hem
7 spekinge in his langage. And alle weren astonyed, and
wondriden, and seiden togidere, Whether not alle these that
8 spoken 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 Capo-
dosie, and Ponte, and Asie, Frigie, and Pamfilie, Egipt, and
the parties of Libie, that is aboue Sirene, and comelingis Rom-
ays, and Jewis, and proselitis, men of Crete, and of Arabie,
we han herd hem spekynge in oure langagis the grete thingis
12 of God. And alle weren astonyed, and wondriden, and seiden
13 togidere, What wole this thing be? And othere scornedenn,
14 and seiden, For these men ben ful of must. But Petre stood
with the enleuene, and reiside vp his vois, and spak to hem,
3e Jewis, and alle that dwellen at Jerusalem, be this knowun
15 to you, and with eris perseuye 3e my wordis. For not as 3e
weyen, these ben dronkun, whanne it is the thridde our of
16 the dai; but this it is, that was seid bi the prophete Johel,
17 And it schal be in the laste daies, the Lord seith, Y schal
helde out my spirit on ech fleisch; and ȝoure sones and
ȝoure douȝtris schulen prophesie, and ȝoure ȝonge men
schulen se visiouns, and youre eldris schulen dreme sweuene.

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 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 come. And it schal be, ech man which euere schal clepe to 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 God dide bi hym in the myddil of 3ou, as 3e witen, 3e turmentiden, and killiden hym bi the hoondis of wyckid men, bi counsel determyned and bitakun bi the forknowyng of God. Whom God reiside, whanne sorewis of helle weren vnboundun, bi that that it was impossible that he were holdun of it. For Dauid seith of hym, Y sai3 afer the Lord biforn me euermore, for he is on my ri3thalf, that Y be not mouyd.

25 For this thing myn herte ioiede, and my tunge made ful out ioye, and more ouere my fleisch schal reste in hope. For thou schalt not leeue my soule in helle, nethir thou schalt 3iue thin hooli to se corrupcioun. Thou hast maad knowun to me the weies of lijf, thou schalt fille me in myrthe with thi face. Britheren, be it leueful boldli to seie to 3ou of the patriarch Dauid, for he is deed and biried, and his sepulcre is among vs in to this dai. Therfore whanne he was a prophete, and wiste, that with a greet ooth God hadde sworn to hym, that of the fruyt of his leende schulde oon sitte on his seete, he seynge afer spak of the resurreccioun of Crist, for nether he was left in helle, nether his fleisch sai3 corrupcioun.

30 God reiside this Jhesu, to whom we alle ben witnessis. Therfor he was enhaunsid bi the ri3thoond of God, and thorou3 the biheast of the Hooli Goost that he took of the fadir, he
schede out this spirit, that se seen and heren. For David stiede not in to heuene; but he seith, The Lord seide to my Lord, Sitte thou on my riȝt half, til Y putte thin enemyes a stool of thi feet. Therfor moost certeynli wite al the hous of Israel, that God made hym bothe Lord and Crist, this Jhesu, whom se crucesfieden. Whanne thei herden these thingis, thei weren compunct in herte; and thei seiden to Petre and othere apostlis, Britheren, what schulen we do? And Petre seide to hem, Do se penaunce, and eche of you be baptisid in the name of Jhesu Crist, in to remissioun of youre synnes; and se schulen take the siȝte of the Hooli Goost. For the biheest is to you, and to youre sones, and to alle that ben fer, which euere our Lord God hath clepid. Also with othere wordis ful many he witnesse to hem, and monestide hem, and seide, Be se sauyd fro this schrewid generacioun. Thanne thei that resseyueden his word weren baptisid, and in that dai soulis weren encreessid, aboute thre thousinde; and weren lastynge stabli in the teching of the apostlis, and in comynynge 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 in alle. And alle that bileueden weren togidre, and hadden alle thingis comyn. Thei selden possessiouns and catel, and departiden tho thingis to alle men, as it was nede to ech. And ech dai thei dwelliden stabli with o wille in the temple, and braken breed aboute housis, and token mete with ful out ioye and symplenesse of herte, and herieden togidere 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 synythe our of preiyng. And a man that was lame fro the
wombe of his modir, was borun, and was leid ech dai at the
state of the temple, that is seid feir, to axe almes of men that
entriden in to the temple. This, whanne he say Petre and
Joon bigynnynge to entre in to the temple, preyede that he
schulde take almes. And Petre with Joon bihelde on hym,
and seide, Biholde thou in to vs. And he biheelde in to
hem, and hopide, that he Schulde take sumwhat of hem.
But Petre seide, Y haue nether siluer ne gold; but that that
Y haue, Y giue to thee. In the name of Jhesu Crist of
Nazareth, rise thou vp, and go. And he took hym bi the
ri3thoond, and heuede hym vp; and anoon hise leggis and
hise feet weren sowdid togidere; and he lippide, and stood,
and wandride. And he entride with hem in to the temple,
and wandride, and lippide, and heriede God. And al the
puple sai hym walkinge, and heriynge God. And thei
knewen hym, that he it was that sat at almes at the feire state
of the temple. And thei weren fillid with woundryng, and
stoniynge, 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.
And Petre si3, and answeride to the puple, Men of Israel,
what wondren 3e in this thing? ether what biholden 3e vs, as
byoure vertue ethir power we maden this man for to walke?
God of Abraham, and God of Ysaac, and God of Jacob,
God of oure fadris, hath glorified his sone Jhesu, whom 3e
bitraieden, and denyeden bifor the face of Pilat, whanne he
demed hym to be delyuered. But 3e denyeden the hooli
and the ri3tful, and axiden a mansleer to be 3ouun to 3ou.
And 3e slowen the maker of lijf, whom God reiside fro deth,
of whom we ben witnesssis. And in the feith of his name he
hath confermyd this man, whom 3e seen and knoen; the
name of hym, and the feith that is bi him, 3af to this man
ful heeltthe in the si3t of alle 3ou. And now, britheren, Y
woot that bi vnwityng 3e diden, as also 3oure princis. But God that bifoer telde bi the mouth of alle profesis, that his Crist schulde suffre, hath fillid so. Therfor be 3e repentaunt, and be 3e conuertid, that 3oure synnes be don awei, that whanne the tymes of refresching schulen come from the sīt 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. For Moises seide, For the Lord 3oure God schal reise to 3ou a profete, of 3oure britheren; as me, 3e schulen here hym bi alle thingis, what euer hē schal speke to 3ou. And it schal be, that every man that schal not here the ilke profete, schal be distried fro the puple. And alle prophetis fro Samuel and afterward, 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 meynes of erthe schulen be blessid. God reiside his sone first to 3ou, and sente hym blessyng 3ou, that ech man conuerete hym from his wickidnesse.

Cap. IV.

1 And while thei spaken to the puple, the preestis and magistratis of the temple, and the Saduceis camen vpon hem, and sorewedien, that thei tauten the puple, and telden in Jhesu the azenrisyng fro deth. And thei leiden hondis on hem, and puttiden hem in to warde in to the morewe; for it was thanne euentid. But manye of hem that hadden herd the word, bileueden; and the noumbre of men was maad fyue thou-
syndis. And amorewe it was don, that the princis of hem, and eldre men and scribis weren gadirid in Jerusalem; and Annas, prince of preestis, and Caifas, and Joon, and Ali-
saundre, and how 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 pule, and 3e eldre men, here 3e. If we to dai  
be demyd in the good dede of a sijk man, in whom this man  
is maad saaf, be it knowun to 3ou alle, and to al the pule of  
Israel, that in the name of Jhesu Crist of Nazareth, whom 3e  
crucifieden, whom God reiside 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 si3en the stidfastnesse of Petre  
and of Joon, for it was foundun that thei weren men vn-  
letrid, and lewid men, and thei wondriden, and knewen hem  
14 that thei weren with Jhesu. And thei si3en the man that was  
helid, stondinge with hem, and thei my3ten no thing a3en-  
15 seie. But thei commaundiden hem to go forth with out the  
16 counsel. And thei spaken togidere, and seiden, What  
sculen 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 pule, 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 ri3tful in the si3t 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 pule; for alle men clarifiden  
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 deleyuerid, thei camen to
her fellowship, 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 anoynitidist, 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 uantis 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 mowed, 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 bileuynge 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 it
36 was partid to ech, as it was nede to ech. Forsothe Joseph,
that was named Barsabas of apostlis, that is to seie, the sone
DEEDS OF APOSTLES, V.

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

CAP. V.

1 But a man, Anany bi name, with Safira, his wijf, seelde a feeld, and defraudide of the prijs of the feeld; and his wijf was witinge. And he brouȝte a part, and leide bifar for 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 defraud of the prijs of the feeld? Whethir it vnself 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 ȝonge men risen, and moyyden 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 anserwde to hir, Womman, seie to me, whether ȝe seelden the feeld for so 9 mych? And sche seide, ȝhe, for so mych. And Petre seide to hyr, What bifelde to ȝou, 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 ȝonge men entridden, 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 magnysiede hem. And the multitude of men
and of wymmen bileuynge in the Lord was more encreessid,
so that thei broȝten 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
schulden be delyuerid fro her syknessis. And the multitude
of citees niȝt to Jerusalem ran, bryngynge sijk men, and that
weren trauelid of vyncleane spiritis, whiche alle weren heelid.
But the prince of preestis roos vp, and alle that weren with
hym, that is the eresye of Saduceis, and weren fillid with
enuye; and leiden hondis on the apostlis, and puttiden hem
in the comyn warde. But the aungel of the Lord openyde bi
nyȝt the ȝatis of the prisoun, and ledde hem out, and seide,
Go ȝe, and stonde ȝe, and speke in the temple to the puple
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
schulden be brouȝt forth. And whanne the mynystris camen,
founden hem not, and for the prisoun was openyd, thei
turneden aȝen, and teelden, and seiden, We founden the
prisoun schit with al diligence, and the keperis stondynge at
the ȝatis; but we opneden, and founden no man ther ynne.
And as the maiestris of the temple, and the princis of
preestis herden these wordis, thei doutiden of hem, what was
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
stonden, and techen the puple. Thanne the magistrat wente
with the mynystris, and brouȝte hem with out violence; for
thei dredden the puple, lest thei schulden be stonyd. And
whanne thei hadden brouȝt hem, thei settiden hem in the
counsel; and the princes of preestis axiden hem, and seiden,
In commaundement we commaundiden ȝou, that ȝe schulden not
teche in this name, and lo! 3e han fillid Jerusalem with yowre teching, and 3e wolen bringe on vs the blood of this man.

29 And Petre answereide, and the apostlis, and seiden, It bihoueth to obeie to God, more than to men. God of oure fadris reiside Jhesu, whom 3e slowen, hangynge in a tre.

31 God enhaunsid with his righthond this prince and sauyour, that penaunce were 3yue to Israel, and remyssioun of synnes.

32 And we ben wittnesis of these wordis, and the Hooli Goost, whom God zaf to alle obeischinge to him. Whanne thei herden these thingis, thei weren turmentid, and thouzten to sle hem. But a man roos in the counsel, a Farise, Gamaliel bi name, a doctour of the lawe, a worschipful man to al the puple, and comaundide the men to be put without forth for a while. And he seide to hem, 3e men of Israel, take tent to 3ou siff on these men, what 3e schulen do. For biform these daies Theodas, that seide hym siff to be sum man, to whom a noumbr of men consentiden, aboute foure hundrid; which was slayn, and alle that bileueden to hym, weren disparplit, 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, and he perischide. And now therfor Y seie to 3ou, departe 3e fro these men, and suffre 3e hem; for if this counsel ether werk is of men, it schal be vndon; but if it is of God, 3e moun not vndo hem, lest peraunture 3e be foundun to 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 name of Jhesu, and thei leten hem go. And thei wenten ioynge fro the s3t of the counsel, that thei weren had worthi 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.
DEEDS OF APOSTLES, VI.

CAP. VI.

1 But in the daies, whanne the noumbré of disciplis en-
créesside, the Grekis grutchiden ažens the Ebreews, for that
her widewis weren dispisid in euerie daies mynystryng. And
the twelue clepiden togidere the multitude of disciplis, and
seiden, It is not ryṭful, that we leeu en the word of God, and
mynystren to boordis. Therfor, britheren, biholde 3e men of
30u of good fame, ful of the Hooli Goost and of wisdom,
whiche we schulen ordeyne on this werk; for we schulen be
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
Nycol, a comelyng, a man of Antioche. Thei ordeyneden
these bifor the siʒt of apostlis, and thei preyeden, and leiden
hoondis on hem. And the word of the Lord wexide, and the
noumbré of the disciplis in Jerusalem was myche multiplied;
also myche cumpany of preestis obeiede to the feith. And
Steuen, ful of grace and of strengthe, made wondris and
grete signes in the pule. But summe ryson of the syna-
goge, that was clepid of Libertyns, and Cirenensis, and of
men of Alisaundre, and of hem that weren of Cilice and
of Asie, and disputiden with Steuene. And thei miʒten not
withstonde the wisdom and the spirt, that spak. Thanne
thei priueli senten men, that schulden seie, that thei
herden hym seiynge wordis of blasfemye ažens Moises and
God. And so thei moueden togidere the pule, and the
eldre men, and the scribes; and thei rannen togidre, and
token hym, and brouȝten in to the counsel. And thei
ordeynenden false witnesse, that seiden, This man ceessith
not to speke wordis ažens the hooli place, and the lawe. For
we herden hym seiynge, That this Jhesus of Nazareth schal
DEEDS OF APOSTLES, VII.

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

Cap. VII.

1 And the prynce of prestis seide to Steuene, Whethir these thingis han hem so? Which seide, Britheren and fadir, here 3e. God of glorie apperide to ooure fadir Abraham, whanne he was in Mesopotamie, bifor that he dwelte in Carram, and seide to hym, Go out of thi loond, and of thi kynrede, and come in to the loond, which Y schal schewe to thee. Thanne he wente out of the loond of Caldeis, and dwelte in Carram. And fro thens aftir that his fader was deed, he transl tide him in to thi loond, in which 3e dwellen 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 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 seruage, 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 go out, and thei schulen serue to me in this place. And he 3af to hym the testament of circumcisioh; and so he gendride Ysaac, and circumcidide hym in the ei3t dai. And Isaac gendride Jacob, and Jacob gendride the twelue patriarkis. And the patriarchis hadden enuye to Joseph, and selden hym in to Egipt. And God was with hym, and delyuerede hym of alle hise tribulaciouns, and 3af to hym grace and wisdom in the ei3t of Farao, king of Egipt. And he ordeynede hym souereyn on Egipt, and on al his hous. And hungur cam in to al Egipt, and Canaan, and greet tribulacioun; and ooure fadiris founden not mete. But whanne Jacob
hadde herd, that whete was in Egipt, 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 15 Joseph sente, and clepide Jacob, his fadir, and al his kynrede, 16 seuenti and fyue men. And Jacob cam doun in to Egipt, 17 and was deed, he and oure fadris; and thei weren translatis 18 in to Sichen, and weren leid in the sepulcre, that Abraham 19 bouȝte bi prijs of siluer of the sones of Emor, the sone of 20 Sichen. And whanne the tyme of biheeste cam niȝ, which 21 God hadde knoulechid to Abraham, the puple waxede, and 22 multipliede in Egipt, til another kyng roos in Egipt, which 23 knewe not Joseph. This bigilide oure kyn, and turmentide 24 oure fadris, that thei schulden putte awey her ȝonge children, 25 for thei schulden not lyue. In the same tyme Moyses was 26 borun, and he was louyd of God; and he was norischid thre 27 monethis in the hous of his fadir. And whanne he was 28 put out in the flood, the douȝter of Farao took hym vp, and 29 nurischide hym in to hir sone. And Moises was lerned in 30 al the wisdom of Egipcians, and he was myȝti in his wordis 31 and werkis. But whanne the tyme of fourti ȝeer was fillid to 32 hym, it roos vp in to his herte, that he schulde visite hise 33 britheren, the sones of Israel. And whanne he say a man 34 suffringe wronge, he vengide hym, and dide veniaunce for 35 hym that suffride the wronge, and he killide the Egipcian. 36 For he gesside that his britheren schulden vndurstonde, that 37 God schulde ȝuyte to hem helthe bi the hoond of hym; but 38 thei vndurstoden not. For in the dai suynge he apperide to 39 hem chidinge, and he acordide hem in pees, and seide, Men, 40 ȝe ben britheren; whi noyen ȝe ech othere? But he that 41 dide the wronge to his neiȝbore, puttidie hym awey, and seide, 42 Who ordeynede thee prince and domesman on vs? Whethir 43 thou wolt sle me, as ȝistirdai thou killidist the Egipcian? 44 And in this word Moises flei, and was maad a comeling
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. And Moises si3, and wondride on the si3t. And whanne he neizede to biholde, the vois of the Lord was maad to hym, and seide, Y am God of 3oure fadris, God of Abraham, God of Ysaac, God of Jacob. Moises was maad tremblynge, and 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. Y seyncge say the turmentyng of my puple that is in Egipt, and Y herde the mornyng of hem, and Y cam doun to dely- uere hem. And now come thou, and Y schal sende thee in to Egipt. This Moises whom thei denyeden, seynge, Who ordeynede thee prince and domesman on vs? God sente this prince and azenbiere, with the hoond of the aungel, that apperide to hym in the busch. This *Moises* ledde hem out, and dide wondris and signes in the loond of Egipt, and in 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 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; which took words of lijf to 3yue to vs. To whom oure fadris wolden not obeie, but puttiden hym awei, and weren turned awei in hertilis in to Egipt, seynge to Aaron, Make thou to vs goddis, that schulen go bfore vs; for to this Moyses that ledde vs out of the lond of Egipt, we witen not what is don to hym. And thei maden a calf in tho daies, and offriden a sacrifice to the mawmet; and thei weren glad in the werkis of her hondis. And God turnede, and bitook hem to serue to the knyzthod of heuene, as it is wrint in the book of pro- fetis, Whether 3e, hous of Israel, offriden to me slayn sacri- ficis, ether sacrificis, fourti 3eris in desert? And 3e han take
the tabernacle of Moloc, and the sterre of 3oure god Renfam, figuris that 3e han maad to worshipping hem; and Y schal translate 3ou in to Babiloyn. The tabernacle of witnessing was with our fadris in desert, as God disposide to hem, and spak to Moyses, that he schulde make it after the fourme that he say. Which also our fadris token with Jhesu, and brouzten in to the possessioun of hethene men, whiche God puttide awey fro the face of our fadris, til in to the daies of Dauid, that fonde grace anentis God, and axide that he schulde fynde a tabernacle to God of Jacob. But Salomon bildide the hous to hym. But the hi3 God dwellith not in 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 is of my restyng? Whether myn hoond made not aile these thingis? With hard nol, and uncircumcidid hertis and eris 3e withstoden euere more the Hooli Goost; and as 3oure fadris, so 3e. Whom of the profetis han not 3oure fadris pursued, and han slayn hem that bifoir telden of the comyng of the ri3tful man, whos traitouris and mansleeris 3e weren now? Whiche token the lawe in ordynance of aungels, and han not kep it. And thei herden these thingis, and weren dyuersli turmoilid in her hertis, and grenned in with teeth 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 openyed, and mannus sone stond-ynge on the ri3thalf of the vertu of God. And thei crieden with a greet vois, and stoppiden her eris, and maden with o wille an assau3t in to hym. And thei brouzten hym out of the citee, and stonyden. And the witnesis idden of her clothis, bisidis the feet of a 3ong man, that was clepid Saule. And thei stonyden Steuene, that clepide God to help, seiyng,
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.

But Saul was consentynge to his deth. And greet perse-
cuciuon was maad that dai in the chirche, that was in Jerusa-
lem. And alle men weren scatered bi the cuntrees of Judee
and Samarie, outakun the apostlis. But good men birieden
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.
And thei that weren scaterid, passiden forth, prechynge the
word of God. And Filip cam doun in to a citee of Samarie,
and prechide to hem Crist. And the puple 3af tent to thes
thingis that weren seid of Filip, with o wille herynge and
seynge the signes that he dide. For manye of hem that
hadden vnclene spirits, crieden with a greet vois, and wenten
out. And manye sijk in the palsi, and crokid, weren heelid.
Therfor greet ioye was maad in that citee. But there was a
man in that citee, whos name was Symount, a witche, that
haddede disseyued the folc of Samarie, seyynge, that him silf
was sum greet man. Whom alle herkenened, fro the leest to
the moost, and seiden, This is the vertu of God, which is
clepid greet. And thei leueden hym, for long tyme he hadde
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.
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.
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 preieden 
16 for hem, that thei schulden resseyue the Hooli Goost; for he 
cam not in to ony of hem, but thei weren baptisid oonli in 
17 the name of the Lord Jhesu. Than thei leiden hoondis on 
18 hem, and thei resseyueden the Hooli Goost. And whanne 
Symount hadde seyn, that the Hooly Goost was souun bi 
leiynge on of the hoondis of the apostlis, and he proseride to 
19 hem money, and seide, 3yue 3e also to me this power, that 
whom euere Y schal leye on wyn hoondis, that he resseyue 
20 the Hooli Goost. But Petir seide to hym, Thi money be 
with thee into perdiocius, for thou gessidist the 3fte of God 
21 schulde be had for monei. Ther is no part, ne sort to thee, 
in this word, for thin herte is not rigtful bifor God. Therfor 
do thou penaunce for this wickidnesse of thee, and preie 
God, if perauenture this thou3t of thin herte be for3ouun 
to thee. For Y se that thou art in the gall of bitternesse 
23 and in the boond of wickidnesse. And Symount 3answirde, 
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 a3en 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 a3ens the south, to the weie that goith doun fro Jerusalem 
in to Gasa; this is desert. And he roos, and wente 
27 forth. And lo↑ a man of Ethiopie, a my3ti man seruaunt, 
a 3yelding of Candace, the queen of Ethiopiens, which was on 
28 alle her richessis, cam to worschipe in Jerusalem. And he 
turnede a3en, sittinge on his chare, and redinge Isaie, the pro-
fete. And the spirit seide to Filip, Ne3e thou, and ioyne thee to 
29 this chare. And Filip ran to, and herde hym redynge Ysaie, 
the prophete. And he seide, Gessist thou, whether thou vn-
30 dirstondist, what thingis thou redist? And he seide, How
may Y, if no man schewe to me? And he preiede Filip, that he schalde come vp, and sitte with hym. And the place of the scripture that he redde, was this, As a scheep he was led to sleyng, and as a lomb bifor a man that scherith him is doumb 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 the erthe. And the gelding answeride to Filip, and seide, Y biseche thee, of what profete seith he this thing? of him silf, ethir of ony othere? And Filip openyde his mouth, and began 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 baptisid? And Filip seide, If thou bileuest of al the herte, it is leueful. And he answeride, and seide, Y bileue that Jhesu Crist is the sone of God. And he comaundide the chare to stonde stille. And thei wenten doun bothe into the watir, Filip and the gelding, and Filip baptiside hym. And whanne thei weren come vp of the watir, the spirit of the Lord rauyschide Filip, and the gelding say hym no more. And Filip was foundun in Azotas; and he passide forth, and prechide to alle citees, til he cam to Cesarie.

CAP. IX.

But Saul, hit a blower of manassis and of betingis azens 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 wymmen of this lijf, he schulde lede hem boundun to Jerusalem. And whanne he made his iour-ney, it bifelde, that he cam ny3 to Damask. And sudenli a li3t from heuene schoon aboute hym; and he fallide to the erthe, and herde a vois seiynge to hym, Saul, Saul, what pur-
suest thou me? And he seide, Who art thou, Lord? And he seide, Y am Jhesu of Nazareth, whom thou pursuest. It is hard to thee, to kike a gens the pricke. And he tremblide, and wondride, and seide, Lord, what wolt thou that Y do? And the Lord seide to hym, Rise vp, and entre in to the citee, and it schal be seide to thee, what it bhoueuth thee to do. And tho men that wenten with hym, stoden astonyed; for 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 in to Damask. And he was thre daies not seynge; and he eete not, nether drank. And a disciple, Ananye bi name, was at Damask. And the Lord seide to hym in a visioun, Ananye. 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! he preieth; and he say a man, Ananye bi name, entringe and leiyng on hym hoondis, that he resseyue si3t. And Ananye answerde, Lord, Y haue herd of many of this man, how greete yuelis he dide to thi seyntsis in Jerusalem; and this hath power of the princis of preestis, to bynde alle men that clepen 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 bfore hethene men, and kingis, and tofore the sones of Israel. For Y schal schewe to hym, how grete thingis it bhoueuth hym to 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 the Hooli Goost. And anoon as the scalis felden fro hise i3en, he resseyude si3t. And he roos, and was baptisi3d. And whanne he hadde takun mete, he was coumfortid. And he was bi sum daies with the disciplis, that weren at Damask.
And anoon he entride in to the synagogis, and prechide the Lord Jhesu, for this is the sone of God. And alle men that herden hym, wonndriden, and seiden, Whether this is not he that impugnede in Jerusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde leede hem boundun to the princis of preestis? But Saul myche more wexede strong, and confoundide the Jewis that dwellden at Damask, and affermyde that this is Crist. And whanne manye daies weren fillid, Jewis maden a counsel, that thei schulden sle hym. And the aspies of hem weren maad knowun to Saul. And thei kepten the 3atis dai and nisst, that thei schulden sle him. But hise disciplis token hym bi ny3t, and delvyereden hym, and leeten him doun in a leep bi the wal. And whanne he cam in to Jerusalem, he assaiede to ioyne hym to the disciplis; and alle dredden hym, and leuueden not that he was a disciple. But Barnahas 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 Damask he dide tristili in the name of Jhesu. And he was with hem, and entride, and 3ede out in Jerusalem, and dide tristili in the name of Jhesu. And he spak with hethene men, and disputide with Grekis. And thei sousten to sle hym. Which thing whanne the britheren hadden knowe, thei ledden hym bi ny3t to Cesarie, and leten hym go to 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 Goost. And it biselede, that Petre, the while he passide aboute alle, cam to the hooli men that dwelliden at Lidde. And he fouond a man, Eneas bi name, that fro eisst 3eer he hadde leie in bed; and he was sijk in palsy. And Petre seide to hym, Eneas, the Lord Jhesu Crist heele thee; rise thou, and araye thee. And anoon he roos. And alle men
that dwelten at Lidde, and at Sarone, saien hym, whiche
weren convuertid to the Lord. And in Joppe was a dis-
ciplesse, whose name was Tabita, that is to seie, Dorcas.
This was ful of good werkis and almesdedis, that sche dide.
And it bifelde in tho daies, that sche was sijk, and dieede.
And whanne thei hadden waischun hir, thei leiden hir in
a soler. And for Lidda was ny3 Joppe, the disciplis herden
that Petre was thereynne, and senten twei men to hym, and
preieden, That thou tarie not to come to vs. And Petre
roos vp, and cam with hem. And whanne he was comun,
thei leden hym in to the soler. And alle widewis stoden
aboute hym, wepyng, and schewynge cootis and clothis,
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 i3en, and whanne sche si3 Petre, sche sat vp
a3en. And he took hir bi the hond, and reiside hir. And
whanne he hadde clepid the hooli men and widewis, he
assignede hir alyue. And it was maad knowun bi al Joppe;
and many bileueden in the Lord. And it was maad, that
many daies he dwellide in Joppe, at oon Symount, a curiour.

CAP. X.

1 A man was in Cesarie, Cornelie bi name, a centurien of the
companye of kny3tis, that is seid of Italie; a religious man,
and dredinge the Lord, with al his meyne; doynge many
almessis to the puple, and preynge the Lord euere more.
This say in a visioune opinli, as in the nynthe oure of the dai,
an aungel of God entringe in to hym, and seiyng to hym,
Cornelie. 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 si3t of
DEEDS OF APOSTLES, X.

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 7 man Symount, curiour, whos hous is bisidis the see. This 8 schal seie to thee, what it bihoueth thee to do. And whanne 9 the aungel that spak to hym, was gon awei, he clepide twei 10 men of his hous, and a knyst that dreadde the Lord, whiche 11 were at his bidding. And whanne he hadde told hem alle 12 these thingis, he sente hem in to Joppe. And on the dai 13 suynge, while thei maden iournei, and nei3edon to the citee, 14 Petre wente vp in to the hiest place of the hous to preie, 15 aboute the sixte our. And whanne he was hungrid, he 16 wolde haue ete. But while thei maden redi, a rauysching of 17 spirit felde on hym; and he say heuene openyd, and a 18 vessel comynge doun, as a greet scheet with foure corneris, to 19 be lette doun fro heuene in to erthe, in which weren alle foure 20 footid beestis, and crepinge of the erthe, and volatilis of 21 heuene. And a vois was maad to hym, Rise thou, Petre, and 22 sle, and ete. And Petre seide, Lord, forbede, for Y neuer 23 ete ony comun thing and vnclene. And eft the secounde 24 tyme the vois was maad to him, That thing that God hath 25 clensid, seye thou not vnclene. And this thing was don bi 26 thries; and anoon the vessel was resseyued a3en. And 27 while that Petre doutide with ynne hym sifl, what the visioun 28 was that he say, lo! the men, that weren sent fro Corneli, 29 sou3ten the hous of Symount, and stoden at the 3ate. And 30 whanne thei hadden clepid, thei axiden if Symount, that is 31 named Petre, hadde there herbore. And while Petre thou3te 32 on the visioun, the spirit seide to hym, Lo! thre men seken 33 thee. Therfor ryse thou, and go doun, and go with hem, 34 and doute thou no thing, for Y sente hem. And Petre cam 35 doun to the men, and seide, Lo! Y am, whom 3e seken; 36 what is the cause, for which 3e ben· come? And thei seiden. 37 Cornelie, the centurien, a iust man, and dredinge God, and 38
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 wordis of thee. Therfor he ledde hem inne, and resseyuede in herbore; and that nyȝt thei dwelliden with hym. And in the dai syynge he roos, and wente forth with hem; and sum of the britheren foliwideyn hym fro Joppe, that thei be wit-nessis to Petre. And the other dai he entride in to Cesarie. And Cornelie abood hem, with his cousyns, and necessarie freendis, that weren clepid togidere. And it was don, whanne Petre was come ynne, Corneli cam metynge hym, and felle doun at hisse feet, and worschipide him. But Petre reiside hym, and seide, Aryse thou, also Y my silf am a man, as thou. And he spak with hym, and wente in, and foonde many that weren come togidere. And he seide to hem, Ie 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 seye a man comyn, ethir vnclene. For which thing Y cam, whanne Y was clepid, with out dounting. Therfor Y axe ȝou, for what cause han Ie clepid me? And Cornelie seide, To dai foure daies in to this our, Y was preiynge and fastynge in the nynthe our in myn hous. And lo! a man stood bfore me in a whiȝt cloth, and seide, Cornelie, thi preier is herd, and thin almesdedis ben in mynde in the siȝt of God. 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 speke to thee. Therfor anoon Y sente to thee, and thou didist wel in comynge to vs. Now therfor we alle ben present in thi siȝt, to here the wordis, what euer ben commaundid to thee of the Lord. And Petre openyde his mouth, and seide, In trewthe Y haue foundun, that God is no acceptor of per-soones; but in eche folk he that dredith God, and worchith twisnesse, is accept to hym. God sente a word to the
children of Israel, schewing pees bi Jhesu Crist; this is
37 Lord of alle thingis. 3e witen the word that is maad thoro-
al Judee, and bigan at Galile, afir the baptym that Joon
38 prechide, Jhesu of Nazareth; hou God anoyntide hym with
the Hooli Goost, and vertu; which passide forth in doyng
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 slowen, hangyng in a tre. And God reiside this in the
thrid dai, and saf hym to be maad knowun, not to al puple,
41 but to witnessis, bifor ordeyned of God; to vs that eeten and
drunken with hym, after that he roos azen fro deth. And he
42 comaundide to vs to prechide 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 remyssioun of
synnes bi his name. And 3it while that Petre spak these
44 wordis, the Hooli Goost felde on alle that herden the word.
45 And the faithful men of circumsicioun, that came 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-
gagis, and magnyfynge God. Thanne Petre answerdide,
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 ažens hym, and seiden, Whi entridist thou to men that han pre-pucie, and hast eete with hem? And Petre bigan, and 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 visioun, that a vessel cam doun, as a greet scheete with foure coordis, and was sent doun fro heuene; and it cam to me. In to which Y lokenge biheld, and sai foure footid beestis of the erthe, and beestis, and crepynge beestis, and volatils of heuene. And Y herde also a vois that seide to me, Petre, riſe thou, and sle, and eete. But Y seide, Nay, Lord; for comyn thing ether vnclene entride neuer in to my mouth. And the vois answeride the secounde tyme fro heuene, That thing that God hath clensid, seie thou not vnclene. And this was don bi thries, and alle thingis weren resseyued ažen in to heuene. And lo! thre men anoon stooden in the hous, in 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. 3he, and these sixe britheren camen with me, and we entriden in to the hous of the man. And he telde to vs, how he say an aungel in his hous, stondinge and seiyng to hym, Sende thou in to Joppe, and clepe Symount, that is named Petre, which schal speke to thee wordis, in whiche 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 in the bigynnyng. And Y bithou3te on the word of the Lord, as he seide, For Joon baptiside in watir, but se schulen be baptisid in the Hooli Goost. Therfor if God 3af to hem the same grace, as to vs that bileueden in the Lord Jhesu Crist, who was Y, that my3te forbeede the Lord, that he 3yte not the Hooli Goost to hem that bileueden in the name of Jhesu Crist? Whanne these thingis weren herd, thei helden pees, and glorifieren God, and seiden, Therfor also to
19 hethene men God hath soune penaunce to lijf. And thei that weren scaterid of the tribulacioun that was maad vndir Steuene, walkiden forth to Fenyce, and to Cipre, and to Antioche, and spaken the word to no man, but to Jewis aloone. But sum of hem weren men of Cipre, and of Cre-nen; whiche whanne thei hadde entride in to Antioche, thei spaken to the Grekis, and prechiden the Lord Jhesu. And the hond of the Lord was with hem, and myche noumbrue of men bileuynge was conuertid to the Lord. And the word cam to the eris of the chirche, that was at Jerusalem, om these thingis; and thei senten Barnabas to Antioche. And whanne he was come, and si3 the grace of the Lord, he ioyede, and monestide alle men to dwelle in the Lord in purpos of herte; for he was a good man, and ful of the Hooli Goost, and of feith. And myche puple was encresid to the Lord. And he wente forth to Tharsis, to seke Saul; and whanne he hadde foundun hym, he ledde to Antioche. And al a zeer thei lyuenden ther in the chirche, and taugten myche puple, so that the disciplis weren namyd first at Antioche cristen men. And in these daies profetis camen ouer fro Jerusalem to Antioche. And oon of hem roos vp, Agabus bi name, and signesiede bi the spirit a greet hungur to comynge in al the world, which hungur was maad vndur Claudius. And alle the disciplis purposiden, after that ech hadde, for to sende in to mynysterie to britheren that dwell-iden in Judee. Which thing also thei diden, and sente it to the eldred men, bi the hoondis of Barnabas and Saul.

**Cap. XII.**

1 And in the same tyme Eroute the king sente power, to turmente sum men of the chirche. And he slowe bi swerd James, the brothir of Joon. And he si3 that it pleside to
Jewis, and keste to take also Petre; and the daies of ther flowes weren. And whanne he hadde cauhte Petre, he sente hym in to prisoun; and bitook to foure quaternyouns of kny3tis, to kepe hym, and wolde aftir pask bringe hym forth to the puple. And Petre was kept in prisoun; but preier was maad of the chirche with out ceessing to God for hym. But whanne Eroude schulde bringe hym forth, in that ny3 Petre was slepinge bitwixe twoi kny3tis, and was boundun with twoi cheynes; and the keperis bifor the dore kepten the prisoun. And lo! an aungel of the Lord stoode ny3, and li3t schoon in the prisoun hous. And whanne he hadde smyte the side of Petre, he reiside hym, and seide, Rise thou swifli. And anoon the cheynes felden doun fro his hoyndis. And the aungel seide to hym, Girde thee, and do on thin hoosis. And he dide so. And he seide to hym, Do aboute thee thi clothis, and sue me. And he 3ede out, and suede hym; and he wiste not that it was soth, that was don bi the 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 0 street, and 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 deluyerde me fro the hoynd of Eroude, 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 preiyngge. And whanne he knockid at the dore of the 3ate, a damysel, Rode bi name, cam forth to se. And whanne sche knewe the vois of Petre, for ioye sche openyde not the 3ate, but ran in, and telde, that Petre stood at the 3ate. And thei seiden to hir, Thou maddist. But sche affermyde, that 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, ther was not lytill troubling among the knyftis,
19 what was don of Petre. And whanne Eroude hadde souȝt
hym, and foonde not, aftir that he hadde made enqueryng of
the keperis, he comaundide hem to be brouȝt 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 ȝouyn 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 aȝen 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
soukynde fere of Eroude tetrarke, and Saul weren. And
whanne thei mynystriden to the Lord, and fastiden, the Hooli
Goost seide to hem, Departe 3e to me Saul and Barnabas, in
3 to the werk to which Y haue takun hem. Thanne thei fast-
iden, and preyed, and leiden hondis on hem, and leten hem go. But thei weren sent of the Hooli Goost, and wenten forth to Seleucia, and fro thennus thei wenten bi boot to Cipre. And whanne thei camen to Salamyne, thei prechiden the word of God in the synagogis of Jewis; and thei hadden also Joon in mynystrie. And whanne thei hadden walkid bi al the ile to Pafum, thei founden a man, a witche, a false 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 of God. But Elymas witche withstooede hem; for his name is expowned so; and he souzte to turne awei the proconsul fro bileue. But Saul, which is seid also Paul, was fillid with the Hooli Goost, and bihelde in to hym, and seide, A1 thou ful of al gile, and al falsnesse, thou sone of the deuel, thou enemye of al riȝtwisnesse, thou leeuest not to turne vpsodoun the riȝtful weies of the Lord. And now lo1 the hoond of the Lord is on thee, and thou schalt be blynde, and not seynge the sunne in to a tym, And anoon myste and derknesse felden doun on hym; and he 3ede aboute, 12 and souzte hym that schulde 3yue hoond to hym. Thanne the proconsul, whanne he hadde seyn the dede, bileuued, wondringe 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 fro hem, and turnede a3en to Jerusalem. And thei 3eden to Pergen, and camen to Antioche of Persidie; and thei entriden in to the synagoghe in the dai of sabatis, and saten. 15 And after the redyng of the lawe and of the prophetis, the princi of the synagoghe 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 dредen God, here 3e. God of the
puple of Israel chees oure fadris, and enhaunside the puple, whanne thei weren comelingis in the loond of Egipt, and in an hiʒ arme he ledde hem out of it; and bi the tyme of fourti ʒeeris he suffride her maneres in desert. And he destrieđe seuene folkis in the loond of Canaan, and bi sort departide to hem her lond, as aftir foure hundrid and fifti ʒeeris. And aftir these thingis he ʒaf domesmen, to Samuel, the profete. And fro that tyme thei axiden a kyng, and God ʒaf to hem Saul, the sone of Cis, a man of the lynage of (Beniamyn, bi fourti ʒeeris. And whanne he was don awei, he reiside to hem David king, to whom he bar wit- nessee, and seide, Y haue foundun David, the sone of Jesse, a man aftir myn herte, which schal do alle my willis.

Of whos seed bi the biheest God hath led out to Israel a sauyoure Jhesu, whanne Joon prechide bifoř the face of his comynge the baptym of penaunce to al the puple of Israel. But whanne Joon fillide his cours, he seide, Y am not he, whom ʒe demen me to be; but lo! he cometh aftir me, and Y am not worthi to doon of the schoon of his feet. Britheren, and sones of the kynde of Abraham, and whiche that in ʒou dreden God, to ʒou the word of helthe is sent. For thei that dwelliden at Jerusalem, and princis of it, that knewen not this Jhesu, and the voicis of prophetis, that by every sabat ben red, demyden, and filliden; and thei founden in hym no cause of deth, and axiden of Pilat, that thei schulden sle hym. And whanne thei hadden endid alle thingis that weren writun of hym, thei token hym doun of the tre, and leiden hym in a graue. And God reiside hym fro deth in the thriddle 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. And we schewen to ʒou the biheest that was maad to oure fadris; for God hath fulfillid this to her sones, and aʒenreisid
Jhesu; as in the secounde salm it is writun, Thou art my sone, to dai Y bigat thee. And he azenreiside 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. And therfor and on an othere stide he seith, Thou schalt 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; but he whom God reiside fro deth, say not corrupcioun. Therfor, britheren, be it knowun to 3ou, that bi hym remyssioun of synnes is teld to 3ou, fro alle synnes, of whiche 3e my3ten not be justified in the lawe of Moises. In this ech man that belieueth, is justified. Therfor se 3e, that it come not to 3ou, that is biforessid in the profetis, 3e dispiseris, se 3e, and wondere 3e, and be 3e scaterid abrood; for Y worche a werk in 3oure daies, a werk that 3e schulen not bileue, if ony man schal telle it to 3ou. And whanne thei 3eden out, thei preieden, that in the sabat suynge thei schulen speke 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 thei schulen dwelle in the grace of God. And in the sabat suynge al the citie cam togidir, to here the word of God. And Jewis sien the puple, and weren fillid with enuye, and azenseiden these thingis that weren seyd of Poul, and 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 liff, lo! we turnen to hethen men. For so the Lord commaundide vs, Y haue set thee in to li3t to hethen men, that thou 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 before ordeyned to euer-
49 lastinge lijf. And the word of the Lord was sowun bi al the cuntre. But the Jewis stiriden religiouse wymmen, and onest, and the worthiest men of the citee, and stireden persecucioun a3ens Poul and Barnabas, and dryuen hem out of her cuntreis. And thei schoken awei in to hem the duste 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 multitude of Jewis and Greekis bileueden. But the Jewis that weren vn bileueful, reiseden persecucioun, and stiriden to wraththe the soulis of hethene men a3ens the britheren; but the Lord 3af soone pees. Therfor thei dwelliden myche tyme, and diden tristili in the Lord, berynge witsweyng to the word of his grace, 3yuynge signes and wondris to be maad bi the hondis of hem. But the multitude of the citee was deparitid, and sum weren with the Jewis, and sum with the apostlis. But whanne ther was maad an asaute of the hethene men and the Jewis, with her princis, to turmenten and to stonen hem, thei vn durstoden, 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 wombe, which neuer hadde gone. This herde Poul spekinge; and Poul biheld hym, and si3 that he hadde feith, that he schulde be maad saaf, and seide with a greet vois, Rise thou vp ri3t 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 doun to vs. And thei clepiden Barnabas Jubiter, 
12 and Poul Mercurie, for he was ledere of the word. And the 
preeost of Jubiter that was bifor the citee, brouyte boolis and 
crownes bifor the 3atis, with puplis, and wolde have maad 
13 sacrifice. And whanne the apostlis Barnabas and Poul 
herden this, thei to-renten her cootis; and thei skipten out 
14 among the pule, and crieden, and seiden, Men, what don 3e 
this thing? and we ben deedli men lijk 3ou, and schewen 
to 3ou, that 3e be conuerdid fro these veyn thingis to the 
lyuynge 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 self with out witenessing in wel doyng, for he 
17 3af reyns fro heuene, and times beringe fruyt, and fulfillide 
18 soure herêsis with meete and gladnesse. And thei seiynge 
these thingis, vnnenith swageden the pule, that thei offrilden 
19 not to hem. But sum Jewis camen ouer fro Antioche and 
Iconye, and counseilden the pule, and stonyden Poul, and 
drownen out of the citee, and gessiden that he was deed. 
20 But whanne discipulis weren comun aboute him, he roos, and 
wenten in to the citee; and in the dai suynge he wente forth 
with Barnabas in to Derben. And whanne thei hadden 
prechid to the ilk citee, and tauyte manye, thei turneden azen 
to Listris, and Iconye, and to Antioche; confermynge the 
21 soulis of discipulis, and monestinge, that thei schulden dwelle 
in feith, and seiden, That bi many tribulacions 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 bileuened. And thei passiden Persidie, and camen to 
24 Pamfilie; and thei spaken the word of the Lord in Pergen, 
25 and camen doun in to Italie. And fro thennys thei wenten 
bi boot to Antiochie, fro whennus thei weren takun to the
Deeds of Apostles, XV.

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 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 doun fro Judee, and tau3ten britheren, That but 3e ben circumcidid after the lawe of Moises, 3e moun not be maad saaf. Therfor whanne ther was maad not a litil discencioun to Poul and Barnabas azen hem, thei ordeyneden, that Poul and Barnabas, and summe othere of hem, schulden go vp to the apostlis and preestis in Jerusalem, on this questioun. And so thei weren led forth of the chirche, and passiden bi Fenyce and Samarie; and thei telden the conversacioun 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 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 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, Britheren, 3e witen, that of elde daies in 3ou God chees bi my mouth hethene, to here the word of the gospel, and 8 to bileue; and God, that knewe hertis, bar witnessing, and 93af to hem the Hooli Goost, as also to vs; and no thing diuerside bitwixe vs and hem, and clenside the hertis of hem bi feith. Now thanne what tempten 3e God, to putte a 3ok on the necke of the disciplis, which nether we, nether oure fadir miȝten bere? But bi the grace of oure Lord Jhesu
Crist we bileuen to be saued, as also thei. And al the multitude helde pees, and herden Barnaban and Poul, tellinge hou grete signes and wondris God dide bi hem in hethene men. And aftir that thei helden pees, James answeride, and seide, Britheren, here 3e me. Symount telde, hou God visitide, first to take of hethene men a puple to his name. And the wordis of prophetis acorden to him, as it is writun, Aftir this Y schal turne azen, and bilde the tabernacle of Davud, that felle doun; and Y schal bilde azen the cast 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 helpe; the Lorde doynghe this thing, seith. Fro the world, the werk of the Lord is knoun to the Lord. For which thing Y deme hem that of hethene men ben conviertid to God, to be not disesid, but to write to hem, that thei absteyne hem fro defoulingis of maumetis, and fro fornicacioun, and strangglied thingis, and blood. For Morses of elde tymes hath in alle citees hem that prechen him in synagogis, where bi 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 britheren; and wroten bi the hondis of hem, Apostlis and eldre britheren to hem that ben at Antioche, and Sirie, and Silice, britheren of hethene men, greting. For we herden that summe wenten out fro vs, and trobliden 3ou with wordis, and turneden vpso doun 3oure soulis, to whiche men we comaundiden not, it pleside to vs gaderid in to oon, to chese men, and sende to 3ou, with oun most dereworthe Barnabas and Poul, men that 3auen her lyues for the name of oun Lord Jhesu Crist. Therfor we senten Judas and Silas, and 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 ye absteyne
30 you fro the offrid thingis of maumentis, and blood stranglid,
and fornicacioun. Fro whiche ye kepinge you, schulen do wel.
Fare ye 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 aftir 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 prechinge the word
of the Lord, with othere manye. But after summe daies,
Poul seide to Barnabas, Turne we azen, 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-
sencioun 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
to the grace of God. And he wente bi Sirie and Silice, and
confermyde the chirche, comaundinge to kepe the heestis of
apostlis and eldre men.

Cap. XVI.

And he cam in to Derben and Listram. And lo! a disciple
was there, bi name Timothe, the sone of a Jewesse cristen,
and of the fadir hethen. And britheren that weren in Listris
and Iconye, zeldiden good witnessing to hym. And Poul
wolde 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 eitees, thei bitoken to hem to kepe the techingis, that weren demyd of apostlis and elder men, that weren at Jerusalem. And the chirches weren conformed in feith, 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 doun to Troade; and a visioun bi nyȝt was schewid to Poul. But a man of Macedonye that stoode, preiede hym, and seide, 10 Go thou in to Macedonye, and helpe vs. And as he hadde sei the visioun, anoon we souȝten to go forth in to Macedonye, and weren maad certeyn, that God hadde clepid vs to preche to hem. And we 3eden bi schip fro Troade, and camen to Samatrachia with streȝt cours; and the dai suynge to Neapoli; and fro thennus to Filippis, that is the firste part of Macedonye, the citee colonye. And we weren in this citee summe daies, and spaken togidere. And in the dai of sabotis we wenten forth with out the ȝate bisidis the flood, where preier semyde to be; and we saten, and spaken to wymmen that camen togidere. And a womman, Lidda bi name, a purpuresse of the cite of Tiatirens, worshipinge God, herde; whos herte the Lord openyde to ȝyue tente to these thingis, that weren seid of Poul. And whanne sche was baptisid and hir hous, sche preyede, and seide, If ȝe han demyd that I am feithful to the Lord, entre ȝe in to myn hous, and dwelle. And sche constreynde vs. And it was don, whanne we 3eden to preier, that a damysel that hadde a spirit of duynacioun, mette vs, which ȝaf greet wynnyng to her lordis in duynynge. This suede Poul and vs, and
criede, and seide, These men ben seruauntis of the hi3 God, 
18 that tellen to you 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. 
19 And the lordis of hir si3en, that the hope of her wynnyng 
wenete awei, and thei token Poul and Silas, and ledden in to 
the dom place, to the princis. And thei brou3ten hem to the 
magistratis, and seiden, These men disturblen oure citee, for 
thei ben Jewis, and schewen a custom, which it is not leueful 
to vs to resseyue, nether do, sithen we ben Romayns. And 
the puple and magistratis runnen a3ens hem, and when thei 
hadden to-rente the cootis of hem, thei comaundiden hem to 
23 be betun with 3erdis. And whanne thei hadden 3ouun to 
hem many woundis, thei senten hem into prisoun, and 
comaundiden to the kepere, that he schulde kepe hem dili-
24 gentli. And whanne he hadde take siche a precept, he putte 
hem into the ynnere prisoun, and streynede the feet of hem 
in a tre. And at mydn3t Poul, and Silas worshipide, and 
heriden God; and thei that weren in kepyng herden hem. 
26 And sudenli a greet erthe mouyng was maad, so that the 
foundementsis of the prisoun weren mowed. And anoon alle 
the doris weren openyd, and the boondis of alle weren lousid. 
27 And the kepere of the prisoun was awakid, and si3 the 3atis of 
the prisoun openyd, and with a swerd drawun 3ut he wolde 
baue slawe hym silf, and gesside that the men that weren 
28 boundun, hadden fled. But Poul cryede with a greet vois, and 
seide, Do thou noon harm to thi silf, for alle we ben here. And 
he axide li3t, and entride, and tremblide, and felle doun to 
30 Poul and to Silas at her feet. And he bro3te hem with out 
forth, and seide, Lordis, what bihoueth me to do, that Y be 
31 maad saaf? And thei seiden, Bileue thou in the Lord Jhesu, 
32 and thou schalt be saaf, and thin hous. And thei spaken
to hym the word of the Lord, with alle that weren in his hous. And he took hem in the ilke our of the nigt, and waschide her woundis. And he was baptisid, and al his hous anoon. And whannhe hadde led hem in to his hous, he settide to hem a boord. And he was glad with al his hous, and bileuede to God. And whanne dai was come, the magistratis senten catchepollis, and seiden, Delyuere thou tho men. And the kepere of the prisoun telde these wordis to Poul, That the magistratis han sent, that se be delyuered; now therfor go se out, and go se 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 sif, and delyuere vs out. And the catchepollis telden these wordis to the magistratis; and thei dредден, for thei herden that thei weren Romayns. And thei camen, and bisechiden hem, and thei brou3ten hem out, and preieden, that thei schulden go out of the citee. And thei 3eden out of the prisoun, and entriden to Lidie. And whanne thei sịen britheren, thei coumfortiden hem, and 3eden forth.

Cap. XVII.

1 And whanne thei hadden passid bi Amfipolis and Appollonye, thei camen to Thessolonyk, where was a synagoge of Jewis. And bi custom Poul entride to hem, and bi thre sabatis he declaride to hem of scripturis, and openyde, and schewide that it bihofte Crist to suffre, and rise a3en fro deth, and that this is Jhesus Crist, whom Y telle to you. 4 And summe of hem bileueden, and weren ioyned to Poul and to Silas; and a greet multitude of hethene men wor- 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 cumpeny, 
thei moueden the citee. And thei camen to Jasouns hous, and souȝten hem to brynge forth among the puple. And whanne thei founden hem not, thei drownen Jasoun and summe britheren to the princis of the citee, and crieden, That these it ben, that mouen the world, and hidir thei camen, whiche Jason resseyued. And these alle don aȝens the maundementis of the emperour, and seien, that Jhesu is anothir king. And thei moueden the puple, and the princis of the citee, herynge these thingis. And whanne satisfaccioun was takun of Jason, and of othere, thei leten Poul and Silas go. And anoon bi niȝt britheren leten Silas go in to Beroan. And whanne thei camen thidur, thei entriden in to the synagoge of the Jews. 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 Jews 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 deleyuerden 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 maundement of him to Silas and to Tymothe, that ful hiȝngli thei schulden come to hym, thei wenten forth. And while Poul abood hem at Atenys, his spirit was moued in him, for he saiȝ the citee ȝouȝt to ydolatrie. Therfor he disputide in the synagoge with the Jews, and with men that worshipiden God, and in the dom place, by alle daies to hem that herden. And summe Epeicureis, and Stoisens, and filosofris disputiden with hym. And summe seiden, What wole this sowere of wordis seie? And othere seiden, He semeth to be a tellere of newe fendis; for he telde to
hem Jhesu, and the azenrisyng. And thei token, and ledden hym to Ariopage, and seide, Moun we wite, what is this newe doctryne, that is seid of thee? For thou bringist ynne summe newe thingis to oure eeris; therfor we wolen wite, what these thingis wolen be. For alle men of Athenys and comlingis herborid 3auen tent to noon other thing, but ether to seie, ethir to here, sum newe thing. And Poul stood in the myddil of Ariopage, and seide, Men of Athenys, bi alle thingis Y se 3ou as veyn worshipers. For Y passide, and siʒ 3oure maunetis, and foond an auter, in which was writun, To the vnknowun God. Therfor which thing 3e vnknowynge worshijpen, 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 hoond, nethir is worshijpid bi mannus hoondis, nether hath nede of ony thing, for he þyueth ljif to alle men, and 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 seke God, if peraurent thei sele hym, ether fynden, thouns he be not fer fro eche of 3ou. For in hym we lyuen, and mouen, and ben. As also summe of 3oure poetis seiden, 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 toon, ethir to grauyng of craft and thou of man. For God dispisith the tymes of this vnkunnyng, and now schewith to men, that alle euery where 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 reiside hym fro deth. And whanne thei hadden herd the azenrysisng of deed men, summe scornened, and summe seiden, We schulen here thee eft of this thing. So Poul wente out of the
DEEDS OF APOSTLES, XVIII.

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

CAP. XVIII.

1 After these thingis Poul rede 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 wif, for that Claudius commaundide alle Jewis to departe 3 fro Rome; and he cam to hem. And for he was of the same craft, he dwelldide with hem, and wrouste; and thei 4 weren of roopmakeris craft. And he disputide in the synagoge 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 witnesse 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 he on 3oure heed; Y schal be clene from hennis forth, and schal go to hethene 7 men. And he passide fro thennis, 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 bileuened, and 9 weren cristened. And the Lord seide bi nyt to Poul bi a visiou, 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 dwelldide 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 worshippe 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, ri3li Y schulde 
15 suffre 3ou; but if questiouns ben of the word, and of names 
of 3oure lawe, bisee 3ou sils; Y wole not be domesman of 
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 3ede 
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 azen to 3ou, if God wole; and he wente forth fro 
Effesi. And he cam doun to Cesarie, and he 3ede vp, and 
grette the chirche, and cam doun 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 my3ti in scripturis. This man was tau3t 
the weie of the Lord, and was feruent in spirit, and spak, 
and tau3te diligenti tho thingis that weren of Jhesu, and 
26 knew onli diligentli tho thingis that waren of Jhesu, and 

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 bifiele, whanne Apollo was at Corinthi, that Poul whanne he hadde go the higer coostis, he cam to Efesie, and 2 foond summe of disciplis. And he seide to hem, Whethir se 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 se baptisid? And thei seiden, In the baptym of Joon. And Poul seide, Joon baptisid the puple in baptym of penaunce, and tauste, that thei schulden bileue in hym that was to comynge after hym, 5 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 7 in hem, and thei spaken with langagis, and profecieden. And 8 alle weren almost twelue men. And he seide in to the 9 synagoge, and spak with trist thre monethis, disputinge and 10 tretinge of the kingdom of God. But whanne summe weren hardid, and bileueden not, and cursiden the weie of the Lord bifor the multitude, he seide awei fro hem, and departide the disciplis, and disputide in the scole of a my3ti man eche dai. This was doon bi twei seeris, so that alle that dwelliden in Asie herden the word of the Lord, Jewis and 11 hethene men. And God dide vertues not smale bi the hoond 12 of Poul, so that on sijck men the sudaries weren borun fro his bodye, and sijknessis departiden fro hem, and wickid 13 spiritis wenten out. But also summe of the Jewis exorsists 14 eden aboute, and assaieden to clepe the name of the Lord Jhesu Crist on hem that hadden yuele spiritis, and seiden, 14 Y coniure 3ou bi Jhesu, whom Poul prechith. And ther weren seuene sones of a Jewe, Steuen, a prince of preestis, 15 that diden this thing. But the yuel spirit answeride, and seide to hem, Y knowe Jhesu, and Y knowe Poul; but who
16 ben 3e? And the man in which was the worste deuel, lippide on hem, and hadde victorie of bothe, and was stronge a3ens 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 doun on hem alle, and thei magnysfieden the name of the Lord Jhesu. And many men bileueden, and camen, knowlechinge and tellynge her dedis. And mayne of them that sueden curiouse thingis, brou3ten togidere bookis, and brenneden hem bifor alle men; and whanne the prices of tho weren acountid, thei founden monei of fifti thousynd pens; so strongli the word of God wexide, and was confermyd. And whanne these thingis weren fillid, Poul purposide in spirit, aftir that Macedony was passid and Acaie, to go to Jerusalen, and seide, For aftir that Y schal be there, it bihoueth me to se also Rome. And he sente in to Macedonye twey men, that mynystreden to hym, Tymothe, and Eraste, and he dwellide for a tyme in Asie. And a greet troubling was 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 clepide togidere hem that weren suche maner werkmen, and seide, Men, 3e witen that of this craft wynnyng is to us; 26 and 3e seen and heren, that this Poul counseilith and turneth awei myche puple, not oonli of Effesie, but almeost of al Asie, and seith, that thei ben not goddis, that ben maad with hoondis. And not oonli this part schal be in perel to us, to come in to repreef, but also the temple of the greet Dian schal be acountid 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 Arystark, men of Macedonye, felawis of Poul. And whanne Poul would haue entrid in to the peple, the disciplis sufferiden not. And also summe of the princis of Asie, that weren hise frendis, senten to him, and preieden, that he schulde not 3yue hym sif 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 pule thei drownen awei oon Alisaundre, while Jewis puttiden hym forth. And Alisaundre axide with his hoond silence, and wolde 3elde a resoun to the pule. And as thei knewen that he was a Jew, o vois of alle men was maad, criynge as bi tweyn ouris, Greet Dian of Effesians. And whanne the scribe hadde ceessid the pule, he seide, Men of Effesie, what man is he, that knowith not, that the citee of Effesians is the worschipere of greeft Dian, and of the child of Jubiter? Therfor whanne it may not be a3enseid to these thingis, it behoueth 3ou to be ceessid, and to do no thing folili; for 3e han brou3t these men, nethir sacriilegeris, nethir blasfemynge 3oure goddesse. That if Demetrie, and the werk men that ben with hym, han cause a3ens ony man, there ben courtis, and domes, and iugis; ac-

susen thei eche other. If 3e seken ou3t of ony othir thing, it may be assoyalid in the lawfual chirche. For whi we ben in perel to be repreuyd of this daies dissencioun, sithen no man is gilti, of whom we moun 3elde resoun of this rennyng togidre. And whanne he hadde seid this thing, he lete the pule go.

CAP. XX.

1 And aftir the noise ceesside, Poul clepide the disciplis, and monestide hem, and seide fare wel; and he wente forth, to go in to Macedonye. And whanne he hadde walkid bi tho
coostis, and hadde monestid hem bi many wordis, he cam to Greece. Where whanne he hadde be thre monethis, the Jewis leiden aspies for hym, that was to saile in to Sirie; and he hadde counsel to turne a\textsubscript{3}en bi Macedonye. And Sosipater of Pirri Boroense folowide hym; of Thessolony-censes, Astirak, and Secoundus, and Gayus Derbeus, and Tymothe; and Asians, Titicus and Trofimus. These for thei wenten bifore, aboden vs at Troade. For we schippiden aftir the daies of therf loues fro Filippis, and cam to hem at Troade in fyue daies, where we dwelten seuene daies. And in the first dai of the woke, whanne we camen to breke breed, Poul disputide with hem, and schulde go forth in the morew; and he drow along the sermoun til in to mydyn\textsubscript{3}t. And many laumpes weren in the soler, where we weren gaderyd togidir. And a song man, Euticus bi name, sat on the wyndowe, whanne he was fallun in to an heuy sleep, while Poul disputide long, al slepynge he felle doun fro the thridde stage; and he was takun vp, and was brou\textsubscript{3}t deed. To whom whanne Poul cam doun, he lay on hym, and biclippide, and seide, Nyle \textsubscript{3}e be troblid; for his soule is in hym. And he wente vp, and brak breed, and eete, and spak ynow\textsubscript{3} vnto the dai; and so he wente forth. And thei brou\textsubscript{3}ten the childe a lyue, and thei weren coumfortid greeeti. And we wenten vp in to a schip, and schippiden in to Asson, to take Poul fro thennis; for so he hadde disposid to make journey bi loond. And whanne he foond vs in Asson, we token hym, and camen to Mitilene. And fro thennis we schippiden in the dai suynge, and we camen a\textsubscript{3}ens Chyum, and another dai we hauenyden at Samum, and in the dai suynge we camen to Mylete. And Poul purposide to schip ouer to Efesi, lest ony tariyng were maad to hym in Asie; for he hizede, if it were possible to hym, that he schulde be in the dai of Pentecost at Jerusalem. Fro Mylete he
sente to Effesi, and clepide the grettest men of birthe of 18 the chirche. And whanne thei camen to hym, and weren 19 togidir, he seide to hem, je witen fro the firste dai, in which 20 Y cam in to Asie, hou with 3ou bi eche tyme Y was, seruynge 21 to the Lord with al mekenesse, and mildnesse, and teeris, 22 and temptaciouns, that felden to me of aspiyngis of Jewis; 23 hou Y withdrewe not of profitable thingis to 3ou, that Y telde 24 not to 3ou, and tau3te 3ou opynli, and bi housis; and Y wit- 25 nesse to Jewis and to hethene men penaunce in to God, 26 and feith in to oure Lord Jhesu Crist. And now lo! Y am 27 boundun in spirit, and go in to Jerusalem; and Y knowe 28 not what thingis schulen come to me in it, but that the 29 Hooli Goost bi alle citees witnessith to me, and seith, that 30 boondis and tribulaciouns at Jerusalem abiden me. But 31 Y drede no thing of these, nether Y make my lijf preciosere 32 than my sifl, so that Y end my cors, and the mynystere of 33 the word, which Y resseyuede of the Lord Jhesu, to witnesse 34 the gospel of the grace of God. And now lo! Y woot, 35 that 3e schulen no more se my face, alle 3e bi whiche 36 Y passide, prechynge the kingdom of God. Wherfor Y 37 witnesse to 3ou this day, that Y am cleen of the blood of 38 alle men. For Y fley not awey, that Y telde not to 3ou al 39 the counsel of God. Take 3e tente to 3ou, and to al the 40 flocke, in which the Hooli Goost hath set 3ou bishcops, to 41 reule the chirche of God, which he purchaside with his blood. 42 Y woot, that a fiat my departyng, rauyschinge wolues schulen 43 entre in to 3ou, and spare not the flok; and men spekinge 44 schrewid thingis schulen rise of 3ou sifl, that thei leden awei 45 disciplis afit hem. For which thing wake 3e, holdinge in 46 mynde that bi thre 3eer ny3t and dai Y ceesside not with 47 teeris monestinge ech of 3ou. And now Y bitake 3ou to 48 God and to the word of his grace, that is my3ti to edifie 49 and 3yue eritage in alle that ben maad hooli. And of no man
Y coueitide siluer, and gold, ether cloth, as 3ou silf witen; for to tho thingis that weren nedeful to me, and to these that ben with me, these hoondis mynystriden. Alle these thingis Y schewide to 3ou, for so it bhoueth men traveylinge to resseyue sike men, and to haue mynde of the word of the Lord Jhesu; for he seide, It is more blesful to 3yue, than to resseyue. And whanne he hadde seid these thingis, he kneilde, and he preiiede with alle hem. And gree 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 strei3t cours we camen to Choum, and the day suynge to Rodis, and fro thennus to Patiram, and fro thennus to Myram. And whanne we founden a schip passinge ouer to Fenyce, we wenten vp in to it, and sailden forth. And whanne we apperiden to Cipre, we leften it at the left half, and seiliden in to Sirie, and camen to Tire. For there the schip schulde be vnchargid. And whanne we foundun disciplis, we dwellden there seuene daies; whiche seiden bi spirit to Poul, that he schulde not go vp to Jerus-alem. 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 kneiliden in the see brenke, and we preiieden. And whanne we haddlen maad fare wel togidre, we wenten vp into the schip; and thei turneden a3en in to her owne places. And whanne the schip sailinge was fillid fro Tire, we camen doun to Tolamayda, and whanne we haddlen gret wel the britheren, we dwellden o dai at hem. And another dai we 3eden forth, and camen to Cesarie.
And we entred in to the hous of Filip euangelist, that was
oon of the seuene, and dwelliden at hym. And to hym
weren foure doutris, 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 preieder,
and thei that weren of that place, that he schulde not go
vp to Jerusalem. Thanne Poul answeride, and seide, What
doen ye, 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 mysten
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,
Jason of Cipre, an elde disciple, at whom we schulden be
herborid. And whanne we camen to Jerusalem, britheren
resseyueden vs wilfulli. And in the dai suynge 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 mynysterie of hym.
And whanne thei herden, thei magnysiden God, and seiden
to hym, Brothir, thou seest how many thouysyndis ben in
Jewis, that han bieleued to God, and alle ben louveris of the
lawe. And thei herden of thee, that thou techist departing
fro Moises of thilk Jewis that ben bi hethene men, that seien,
that thei owen not circumcicide her sones, nether owen to entre
by custom. Therfor what is? It bihoueth that the multitude
come togidre; for thei schulen here, that thou art come.
23 Therfor do thou this thing, that we seien to thee. Ther ben
to vs foure men, that han a vow on hem. Take thou these
men, and halowe thee with hem; honge on hem, that thei
schaua her heedis; and that alle men wite, that the thingis
that thei herden of thee ben false, but that thou walkist, and
thi sylf 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
thing, and fro fornicacioun. Thanne Poul took the men,
and in the dai suynge he was purifid with hem, and entride
in to the temple, and schewide the filling of daies of puri-
ying, til the offerid was offrid for ech of hem. And whanne
seuene daies weren endid, the Jewis that weren of Asie,
whanne thei saiien him in the temple, stiriden al the pule, and leyden hondis on hym, and crieden, Men of Israel, helpe
3e vs. This is the man, that a3ens the pule and the lawe
and this place techith every where alle men, more ouer and
hath led hethene men in to the temple, and hath defouid
this hooli place. For thei seyen Trofimus of Effesi in the
citee with hym, whom thei gessiden that Poul hadde brouxt
in to the temple. And al the citee was moued, and a rennyng
togider of the pule was maad. And thei token Poul, and
drowen him out of the temple; and anoon the 3atis weren
closid. And whanne thei sousten to sle hym, it was teli
to the tribune of the cumpany of kny3tis, that al Jerusalem
is confoundid. Which anoon took kny3tis, and centuriens,
and ran to hem. And whanne thei hadden seen the tribune,
and the kny3tis, thei ceessiden to smyte Poul. Thanne the
tribune cam, and cau3te hym, and comaundide, that he were
boundun with twei cheynes; and axide, who he was, and
what he hadde don. But othere crieden other thing among
the pule. And whanne he miste knowe no certeyn thing
for the noise, he comaundide hym to be led in to the castels.
And whanre Poul cam to the grees, it biful that he was
born of kniȝtis, for strengthe of the puple. For the mul-
titude of the puple suede hym, and criede, Take hym awei.

And whanne Poul bign 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 Egipciyan, which bifor these daies mouedist a noise,
and leddist out in to desert foure thousynde of men, men-
sleeris? And Poul seide to hym, For Y am a Jew, of Tharse
of Cilicie, a citeseyyn, 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
hoond to the puple. And whanne a greet silence was maad,
he spak in Ebrew tunge, and seide,

Cap. XXII.

1 Britheren and fadris, here ȝe what resoun Y ȝelde now to
2 ȝou. And whanne sum herden that in Ebrew tunge he spak
to hem, thei ȝauuen the more silence. And he seide, Y am
a man a Jew, borun at Tharse of Cilicie, nurischid and in
this citee bisidis the feet of Gamaliel, taȝt bi the treuth of
fadris lawe, a louyere of the lawe, as also ȝe alle ben to
dai. And Y pursued this weie til to the deth, byndyngge and
bitakinge in to holdis men and wymmen, as the prince of
prestis ȝeldith witnessyng to me, and alle the gretteth in
birth. Of whom also Y took pistlis to britheren, and wenete
to Damask, to bring fro thennys men boundun in to Jeru-
salem, that thei schulden be peyned. And it was don, while
Y ȝede, and ȝeȝede to Damask, at myddai sudeynli fro
7 heuene a greet plente of liȝt schoon aboute me. And Y felde
doun to the ethye, and herde a voice fro heuene, seiyngge
to me, Saul, Saul, what pursuest thou me? It is hard to

u
8 thee to kike aȝens the pricke. And Y answeride, Who art thou, Lord? And he seide to me, Y am Jhesu of Nazareth, whom thou pursuest. And thei that weren with me sien but the lȝt, but thei herden not the vois of hym, that spak 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 to do. And whanne Y saye not, for the clerete of that lȝt, Y was led bi the hond of felowis, and Y cam to Damask.

12 And a man, Ananye, that bi the lawe hadde wyntessyng of alle Jewis dwellinge in Damask, cam to me, and stōed niȝt, and seide to me, Saul, brother, biholde. And Y in the same our biheeldede in to hym. And he seide, God of oure fadris hath bifoř ordeyned thee, that thou schuldist knowe the wille of him, and schuldist se the riȝtful man, and here the vois of his mouth. For thou schalt be his witnesse to alle men, of tho thingis that thou hast seyn and herd. And now, what dwellist thou? Rise vp, and be baptisid, and waische 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 soule, and Y siȝt him seiynge to me, Hiȝe thou, and go out faste of Jerusalem, for thei schulen not resseyue thi wit-nessing of me. And Y seide, Lord, thei witen, that Y was closing togidir in to prisoun, and betinge bi synagogis hem that bileueden in to thee. And whanne the blood of Steuene, thi witnesse, was sched out, Y stōed niȝt, and consentide, and kept the clothis of men that slowen hym. And he seide to 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; for it is not leueful, that he lyue. And whanne thei crieden, and kesten awei her clothis, and threwen dust in to the eir,
the tribune commaundide 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
stondinge niʒ to hym, Whether it is leueful to ʒou, 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 niʒ, and seide to
hym, Seie thou to me, whether thou art a Romayn? And
he seide, ʒhe. 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
dредde, aftir that he wiste, that he was a citeseyn of Rome,
and for he hadde boundun hym. But in the dai suynge he
wolde wite more diligentli, for what cause he were accusid
of the Jewis, and unbounde hym, and commaundide prestis
and al the counsel to come togidir. And he brouȝte forth
Poul, and sette hym among hem.

Cap. XXIII.

1 And Poul bihelde in to the counsel, and seide, Britheren,
Y with al good conscience haue lyued before God, til in to
this dai. And Anany, prince of prestis, commaundide to men
that stoden nyʒ hym, that thei schulden Smyte his mouth.
3 Thanne Poul seide to hym, Thou whitid wal, God Smyte
thee; thou sittist, and demest me bi the lawe, and aʒens the
law thou commaundist me to be Smytun. And thei that stoden
5 niʒ, seiden, Cursist thou the hiʒest prest of God? And Poul
seide, Britheren, Y wiste not, that he is prince of preestis;
for it is writun, Thou schalt not curse the prince of thi puple.
6 But Poul wiste, that o parti was of Saduseis, and the othere of Fariseis; and he cryede in the counsel, Britheren, Y am a Farisee, the sone of Farisees; Y am demyd of the hope and of the aȝen rising of deed men. And whanne he hadde seid this thing, dissenciaoun was maad bitwixe the Fariseis and the Saduceis, and the multituude was departid. For Saduceis seien, that no rynging aȝen of deed men is, nether aungel, nether spirit; but Fariseis knowlchen euer eithir.

9 And a greet cry was maad. And summe of Farisees rosen vp, and fouȝten, seiynge, We fynden no thing of yuel in this man; what if a spirit, ether an aungel spak to hym? And whanne greet discenciaoun was maad, the tribune dreedde, lest Poul schulde be to-drawun of hem; and he comaundide knyȝtis to go doun, and to take hym fro the myddil of hem, and to lede hym in to castels. And in the niȝt suynge the Lord stood nis to hym, and seide, Be thou stidfast; for as thou hast witnesse of me in Jerusalem, so it bяхoueth thee 12 to witnesse 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 slowen Poul. And there weren mo than fourti men, that 13 maden this sweryng togider. 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 Poul. Now therfor make ye knownun to the tribune, with the counsel, that he bringe hym forth to you, as if ye schulden knowe sum thing more certeynli of hym; and we ben redi 16 to sle hym, biforn 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 jonge man to the tribune, for he hath sum thing to schewe to hym. And he took hym, and ledde to the tribune, and seide, Poul, that is
boundun, preide me to lede to thee this jonge 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 aspien hym, which han avowid, that thei schulen not eete nether drynke, til thei sleen hym; and now thei ben redi, abidinge thi biheest. Therfor the tribune lefte the jonge man, and comaundide, that he schulde speke to no man, that he hadde maad these thingis knownun to hym. And he clepide togidre twei centuriens, and he seide to hem, Make 3e redi twei hundrid kny3tis, that thei go to Cesarie, and horse men seuenti, and spere men twey hundrid, fro the thridde our of the ny3t. And make 3e redy an hors, for Poul to ride on, to lede hym saaf to Felix, the presydent. For the tribune dredde, lest the 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 Lisias to the beste Felix, president, heelthe. This man that was take of the Jewis, and bigan to be slayn, Y cam vpon hem with myn oost, and delyuered 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 deth, ethir boondis. And whanne it was teeld me of the aspies, that thei arayden for hym, Y sente hym to thee, and Y warnede also the accuseris, that thei seie at thee. Fare wel. And so the kny3tis, as thei weren comaundid, token Poul, and ledde hym bi ny3t into Antipatriden. And in the
dai suynge, whanne the horsmen weren left, that schulden
go with hym, thei turneden a2en to the castels. And whanne
thei camen to Cesarie, thei token the pistle to the president,
and thei settien also Poul byfore him. And whanne he hadde
red, and aside, of what prouynce he was, and knewe that
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
wenten to the president a2ens 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
amendid bi thi wisdom, euere more and euery where, thou
best Felix, we han resseyued with al doyng of thankingeis.
4 But lest Y tarie thee lengere, Y preie thee, schortly here vs
for thi mekenesse. We han foundun this wickid man stirynge
dissencioun to alle Jewis in al the world, and auctour of
dissencioun of the secte of Nazarenus; and he also enforside
to defoule the temple; whom also we token, and wolden
deme, afteroure lawe. But Lisias, the trybune, cam with
greet strengthe aboue, and deleyuerede hym fro oure hoondis;
and comaundide hise accuseris to come to thee, of whom
thou demynge, maist knowe of alle these thingis, of whiche
we accusen hym. And Jewis putten to, and seiden, that
these thingis hadden hem so. And Poul answeride, whanne
the president grauntide hym to seie, Of myny 3eeris Y knowe
thee, that thou art domesman to this folk, and Y schal do
ynow3 for me with good resoun. For thou maist knowe,
for to me ben not more than twelue daies, sithen Y cam vp
to worshipe in Jerusalem; and nether in the temple thei founden me disputinge with ony man, nether makeynge cours 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 ajenrisyang to comynge of iust men and wickid. In this thing Y studie with outen hirtyng, to haue conciencye to God, and to men euermore. But after many seeris, Y cam to do almes dedis to my folc, and offrynes, and auowis; in whiche thei founden me purifid in the temple, not with company, nether with noise. And thei causten me, and thei crieden, and seiden, Take awei oure enemye. And summe Jewis of Asie, whiche it behoeste to be now present at thee, and accuse, if thei hadden ony thing azens me, ether these hem silf seie, if thei founden in me ony thing of wickidnesse, sithen Y stonde in the counsel, but oneli of this vois, by which Y crie upperly among hem, For of the ajenrisyang of deed men Y am demyd this dai of 3ou. Sothely Felix delayede hem, and knewe moost certeynli of the weie, and seide, Whanne Lisias, the tribune, schal come doun, Y schal here 3ou. And he comaundide to a centurien to kepe hym, and that he hadde reste, nethir to forbede 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 feith that is in Crist Jhesu. And while he disputide of rigitwisnesse, and chastite, and of dom to comynge, Felix was maad tremblinge, and answerde, That perteneth now, go; but in tyme couenable Y schal clepe thee. Also he hopide, that money schulde be 3ouuen to hym of Poul; for
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 thridde dai he wente vp to Jerusalem fro Cesarie. And the princis of prestis, and the worthieste of the Jewis wenten to hym a3ens Poul, and preieden hym, and axiden grace a3ens 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 auisili. Therfor he seide, Thei that in 3ou ben my3ti, come doun togidere; 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 doun to Cesarie; and the tother dai he sat for domes-man, and comaundide Poul to be brou3t. And whanne he was brou3t forth, Jewis stoden aboute hym, whiche camen doun fro Jerusalem, puttynge a3ens hym many and greuouse causis, whiche thei mi3ten not preue. For Poul 3eldide resoun in alle thingis, That nether a3ens the lawe of Jewis, nether a3ens the temple, nether a3ens the emperoure, Y synnede ony thing. But Festus wolde do grace to the Jewis, and answerede to Poul, and seide, Wolt thou gon vp to Jerusalem, and there be demyd of these thingis bfore 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 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 whan the summe daies weren passid, Agrippa kyng, and Beronyce camen doun to 14 Cesarie, to welcome Festus. And whan thei dwelliden there many daies, Festus schewide to the king of Poul, and 15 seide, A man is left boundun of Felix, of which, whanne Y was at Jerusalem, princis of preestis and the eldere men of Jewis camen to me, and axiden dampnacioun ażens hym. 16 To whiche Y answeride, That it is not custom to Romayns, to dampne ony man, bifoire that he that is accusid haue hise accuseris present, and take place of defending, to putte awei 17 the crymes, that ben putte ażens hym. Therfor whanne thei camen togidere hidir, withouten ony delaying, in the dai suynge Y sat for domesman, and comaundide the man to be brouȝt. 18 And whanne hise accuseris stoden, thei seiden no cause, of 19 whiche thingis Y hadde suspicioun of yuel. But thei hadden ażens hym summe questiouns of her veyn worshiping, and 20 of oon Jhesu deed, whom Poul affermyte to lyue. And Y douteide of siche maner questioun, and seide, Whether he wolde go to Jerusalem, and ther be demyd of these thingis? 21 But for Poul appelide, that he schulde be kept to the knowing of the emperoure, Y comaundide him to be kept, 22 til Y sende hym to the emperoure. And Agrippa seide to Festus, Y my silf wolde here the man. And he seide, To 23 morew thou schalt here hym. And on the tother day, whanne Agrippa and Beronyce camen with greet desire, and entriden in to the auditorie, with tribunes and the principal men of the citee, whanne Festus bad, Poul was brouȝt. 24 And Festus seide, King Agrippa, and alle men that ben with vs, 3e seen this man, of which al the multitude of Jewis preyede me at Jerusalem, and axide, and criede, that he schulde 25 lyue no lenger. But Y fooned, that he hadde don no thing worthi of deth; and Y deme to sende hym to the emperoure,
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26 for he appelleth this thing. Of which man Y haue not certeyne, what thing Y schal write to the lord. For which thing Y brouȝte hym to ȝou, and moost to thee, thou king Agrippa, that whanne axing is maad, Y haue what Y schal 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 suffred to thee, to speke for thi silf. Thanne Poul helde forth the hoond, and bigan to ȝelde resoun. Of alle thingis, in whiche Y am accusid of the Jewis, thou king Agrippa, Y gesse me blessid at thee, whanne Y schal defende me this dai; moost for thou knowist alle thingis that ben among Jewis, customes and questions.

2 For which thing, Y biseche, here me pacientli. For alle Jewis that biforn knewen me fro the bigynnyng, knewen my lijf fro ȝongthe; that fro the bigynnyng was in my folc in Jerusalem, if thei wolen bere witnessing, that bi the moost certeyn sect of oure religioun, Y lyuede a Farisee. And now for the hope of repromyssioun, that is maad to oure fadris of God, Y stonde suget in dom; in which hope oure twelue lynagis seruynge nisȝt and dai hopen to come; of which hope, sir king, Y am accusid of the Jewis. What vnbleueful thing is demed at ȝou, if God reisith deed men?

3 And sotheli Y gesside, that Y ouȝte do many contrarie thingis aȝens 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 brouȝte the sentence. And bi alle synagogueis ofte Y punyschide hem, and constreynede to blasfeme; and more Y wex wood aȝens hem, and pursuide in to alien citees. In whiche, the while
Y wente to Damask, with power and sufferinge of princis of
preestis, at myddai, in the weie Y say, sir king, that fro
heuene liȝt schynede aboute me, passing the schynynge of
the sunne, and aboute hem that weren togidir with me.
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 aȝens the
pricke. And Y seide, Who art thou, Lord? And the Lord
seide, Y am Jhesus, whom thou pursuest. But rise vp, and
stoond on thi feet. For whi to this thing Y apperide to
thee, that Y ordeyne thee mynystre and witnesse 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 iȝen of hem,
that thei ben conquiert fro derknesse to liȝt, and fro power
of Sathnas to God, that thei take remyssioun of synnes,
and part among seyntis, bi feith that is in me. Wherfore,
sir kyng Agrippa, Y was not vnbielueful to the heuensli
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 conquiert to
God, and do worthi werkis of penaunce. For this cause Jewis
token me, whanne Y was in the temple, to sle me. But
Y was holpun bi the helpe of God in to this dai, and stonde,
witnesinge to lesse and to more. And Y seye no thing
ellis than whiche thingis the prophetis and Moises spaken
that schulen come, if Crist ȝis to suffre, if he is the firste of
the aȝenrising of deed men, that schal schewe liȝt to the
puple and to hethene men. Whanne he spak these thingis,
and ȝeldide resoun, Festus seide with greet vois, Poul, thou
maddist; many lettris turnen thee to woodnesse. And Poul
seide, Y madde not, thou beste Festus, but Y speke out the
wordis of treuth and of sobernesse. For also the king, to
DEEDS OF APOSTLES, XXVII.

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 was ou3t of these thingis don. Bileuest thou, king Agrippa, to prophetis? Y woot that thou bileuest. And Agrippa seide to Poul, In litil thing thou counsellist me to be maad a cristen man. And Poul seide, Y desire anentis God, bothe in litil and in greet, not oneli thee, but alle these that heren to dai, to be maad sich as Y am, outakun these boondis. And the kyng roos vp, and the president, and Beronyce, and thei that saten ni3 to hem. And whanne thei wenten awei, thei spaken togider, and seiden, That this man hath not don ony thing worthi deth, nether boondis. And Agrippa seide to Festus, This man mi3t be delyuerid, if he hadde not appelid 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 Julius, of the cumpeny of kny3tis 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, Tessalonyence, dwellide stille with vs. And in the dai suynge, we camen to Sydon; and Julius tretyde curteisli Poul, and suffride to go to frendis, and do his nedis. And whanne we remouede fro thennis, we vndurseiliden to Cipre, for that wyndis weren contrarie. And we seiliden in the see of Silicie and Pamfilie, and camen to Listris, that is Licie. And there the centurien foond a schip of Alisaundre, seilinge in to Ytalie, and puttide vs ouer in to it. And whanne in many daies we seilden slowli, and vnethe camen a3ens Guydum, for the winde lettide vs, we seiliden to Crete, bisidis Salomona. And
DEEDS OF APOSTLES, XXVII.

vnethe we seilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was niʒ.

9 And whanne miche time was passid, and whanne seiling thanne was not sikir, for that fasting was passid, Poul countfortide 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.

12 And whanne the hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennis, if ony maner thei miȝten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik, and to Corum.

13 And whanne the south blew, thei gessiden hem to holde purpos; and whanne thei hadden removed fro Asson, thei seilden to Crete. And not aftir miche, the wynde Tifonyk, that is clepid north eest, was aȝens it. And whanne the schip was rauyscid, and myspe 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;

16 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 vn dur set, so thei weren borun. And for we weren throwun with strong tempest,

19 in the dai suynge thei maden casting out. And the thriddle 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 neiȝede, now al the hope 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 je herden me, not to haue take awei the schip fro Crete, and gete this wronge
22 and casting out. And now Y counsel you to be of good
coumfort, for los of no persoone of you schal be, outakun
of the ship. For an aungel of God, whos Y am, and to
whom Y serue, stood niȝt to me in this niȝt, and seide,
Poul, drede thou not; it bihoueth thee to stonde bfore the
emperour. And lo! God hath ȝouu to thee alle that ben
in the ship with thee. For which thing, ȝe-men, be ȝe of
good coumfort; for Y bileue to my God, that so it schal
be, as it is seid to me. And it bihoueth vs to come into
sum yle. But aftirward that in the fourtenth dai the niȝt
cam on vs seininge in the stony see, aboute myndniȝt the
schipmen supposiden sum cuntre to appere to hem. And
thei kesten doun a plommet, and founden twenti pasis of
depnesse. And aftir a litil thei weren departid fro thennus,
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 deseriden that the dai
hadde be come. And whanne the schipmen souȝten 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
the ankeris fro the formere part of the schip, Poul seide to
the centurien and to the knyȝtis, But these dwellen in the
schip, ȝe moun not be maad saaf. Thanne knyȝtis kittiden
awei the cordis of the litil boot, and suffriden it to falle awei.
And whanne the dai was come, Poul preiiede alle men to
take mete, and seide, The fourtenth dai this dai ȝe abiden,
and dwellen fastinge, and taken no thing. Wherfor Y preie
you to take mete, for ȝoure helthe; for of noon of you the
heer of the heed schal perische. And whanne he hadde
seid these thingis, Poul took breed, and dide thankyngis
to God in the siȝt of alle men; and whanne he hadde
brokun, he bigan to eete. And alle weren maad of betere
coumfort, and thei token mete. And we weren alle men
DEEDS OF APOSTLES, XXVIII.

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 thousten, if 40 thei miȝten, to bringe vp the schip. And whanne thei hadden take vp the ankeris, thei bitoken hem to the see, and slakiden togidir the ioynjours 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 last part was brokun of strengthe of the see. And counsel of the kniȝtis was, to sle men that weren in warde, lest ony 43 schulde ascape, whanne he hadde swymmed out. But the centurien wolde kepe Poul, and forbode it to be don. And he comaundide hem that miȝte swymme, to go in to the see, and 44 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.

1 And whanne we hadden ascapid, thanne we knewen that the ile was clepid Militene. And the hethene men diden to 2 vs not litil curtesie. And whanne a fier was kyndelid, thei refreschiden vs alle, for the reyn that cam, and the coold. 3 But whanne Poul hadde gederid a quantite of kittingis of vines, and leide on the fier, an edder sche cam forth fro the heete, and took hym bi the hoond. And whanne the hethene men of the ile sigen the beast hangynge in his hoond, thei seiden togidir, For this man is a manquellere; and whanne he scapide fro the see, Goddis veniaunce suffrith hym not 5 to lyue in erthe. But he schoke awei the beast 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 longe, 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, Pupplius bi name, which resseyuede 8 vs bi thre daies benygnli, and foond vs. And it bifel, that the fader of Pupplius lai trauelid with fyueris and blodi 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 sijknesses, 10 camen, and weren heelid. Which also onouriden vs in many worschipis, 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 tauerneis. 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 sif, with a kniȝt 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 ægens 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 deyuerid me, for that no
cause of deth was in me. But for Jewis aȝenseiden, Y was constreyned to appele to the emperour; not as hauynge ony thing to accuse my pule. Therfor for this cause Y preieide to se ȝou, and speke to ȝou; for for the hope of Israel 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 ony yuel thing of thee. But we preyen to here of thee, what thingis thou felist; for of this sect it is known to vs, that euerywhere me aȝenseith it. And whanne thei hadde ordened a dai to hym, many men camen to hym in to the in. To whiche he expownede, witnessinge the kyngdome of God, and counsilide hem of Jhesu, of the lawe of Moyses, and profetis, for the morewe til to euentid. And summe bileueden to these thingis that weren seid of Poul, summe 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, and seide, Go thou to this pule, and seie to hem, With eere schulen here, and ȝe schulen not vndirstonde; and ȝe seynge schulen se, and ȝe schulen not biholde. For the herte of this pule is greeftli fattid, and with eere thei herden heuyli, and thei closiden togider her ȝen, lest peraenture thei se with ȝen, and with eere here, and bi herte vndur-stonde, and be convuertid, and Y hele hem. Therfor be it known to ȝou, that this helthe of God is sent to hethen men, and thei schulen here. And whanne he hadde seid these thingis, Jewis wenten out fro hym, and hadden myche questioun, ethir musynge, among hem silf. And he dwellide ful twei ȝeer in his hirid place; and he resseyuede alle that entryden to hym, and prechide the kingdom of God, and tauce tho thingis that ben of the Lord Jhesu Crist, with al trist, with out forbedyng. Amen.
ROMANS.

Cap. I.

1 Poul, 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 Dauid bi the flesch, and 
he was bisfor ordeyned the sone of God in vertu, bi the spirit 
of halewyng of the a3enrisyng 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 folksis 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 
93ou, 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 
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 sumwhat of spiritual grace, 
12 that 3e be conserfmyd, 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 fruyyt 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 heelthe to ech man that bileueth, to the
17 Jew first, and to the Greke. For the riȝtwisnesse 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 wraythe of God is schewid
fro heuene on al vnpite and wickidnesse of tho men, that
withholden the treuthe of God in vnrìȝtwisnes. For that
thing of God that is knowun, is schewid to hem, for God
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, ñhe, and the euerlastynge
vertu of hym and the godhed, so that thei mowe not be
excusid. For whanne thei hadden knowe God, thei glo-
rifideon hym not as God, nether diden thankyngis; but thei
vanyschiden in her thouȝts, and the vnwise herte of hem was
derkid. For thei seiynge that hem silf weren wise, thei
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 soure footid beestis, and of serpentis.
24 For which thing God bitook hem in to the desiris of her
herte, in to vncleenessse, that thei punysche with wrongis her
bodies in hem silf. The whiche chaungiden the treuthe of
God in to leesynge, and herieden and serueden a creature
ratherne than to the creatoure, that is blessid in to worldis
26 of worldis. Amen. Therfor God bitook hem in to pas-
siouns of schenschipe. For the wymmen of hem chaungiden
the kyndli vss in to that vss that is æzens kynde. Also the
men forsoken the kyndli vss of womman, and brenneden in
her desiris togidere, and men in to men wrouȝten filthehed,
and resseyueden in to hem silf the meede that bihofte of her
28 errour. 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, fornycacioun, coueitise, weiward-
nesse, ful of enuye, mansleyngis, strijf, gile, yuel wille, preuỳ
x 2
bacciteris, detractouris, hateful to God, debateris, proude, and
hys ouer mesure, fynderis of yuele thingis, not obeschynge to
fadir and modir, vnwise, vnmanerli, withouten loue, withouten
boond of pees, with outen merci. The whiche whanne thei
hadden knowe the riȝtwisnesse of God, vndirsodhen 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 Wherfor thou art vnexcusable, ech man that demest, for
in what thing thou demest anothur man, thou condempnest
thi sylf; for thou doist the same thingis whiche thou demest.
2 And we witen, that the doom of God is after treuthe aȝens
hem, that don siche thingis. But gessist thou, man, that
demest hem that doen siche thingis, and thou doist tho
thingis, that thou schalt a scape the doom of God? Whether
dispisist thou the richessis of his goodnesse, and the pa-
ciencye, and the long abidyng? Knowist thou not, that the
benygnyte of God ledith thee to forthenkyng? But after
thin hardnesse and vnrepentaunt herte, thou tresorist to thee
wraththe in the dai of wraththe and of schewayng of the riȝtfu-
doom of God, that schal ȝelde to ech man after his werkis;
7 sotheli to hem that ben bi paciencye of good werk, glorie, and
onour, and vncontrupcioun, to hem that seken euerlastynge
lijf; but to hem that ben of strij, and that assenten not
to treuthe, but bileuen to wickidnesse, wraththe and indig-
nacioun, tribulacioun and angwisch, in to ech soule of man
that worschith yuel, to the Jew first, and to the Greke; but
glorie, and honour, and pees, to ech man that worschith good
thing, to the Jew first, and to the Greke. For accepcioun of
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
the lawe. For the hereris of lawe ben not iust anentis God,
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
to hem sif, that schewen the werk of the lawe writun in her
hertis. For the conscience of hem 3eldith to hem a wit-
nessyng bytwixe hem sif of thouxtis that ben accusynge
or defendynge, in the dai whanne God schal deme the priuy
thingis of men aftir my gospel, bi Jhesu Crist. But if thou
art named a Jew, and restist in the lawe, and hast glorie
in God, and hast knowe his wille, and thou lerud bi lawe
preuest the more profitable thingis, and tristist thi sif to
be a ledere of blynde men, the list of hem that ben in derk-
nessis, a techere of vnwise men, a maiirst of yonge children,
that hast the foorme of kunnyng and of treuthe in the lawe;
what thanne techist thou another, and techist not thi sif?
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, vnworshipist God bi brekyng of the
lawe? For the name of God is blasfemed bi 3ou among
hethene men, as is writun. For circumsicioun profitith, if
thou kepe the lawe; but if thou be a trespassour a3ens the
lawe, thi circumsicioun is maad prepucie. Therfor if pre-
pucie kepe the rijtwisnessis of the lawe, whethir his prepucie
schal not be arettid in to circumsicioun? And the prepucie
of kynde that fulfillith the lawe, schal deme thee, that bi lettre
and circumsicioun art trespassour a3ens the lawe. For he
that is in openi is not a Jew, nether it is circumsicioun
that is openli in the fleisch; but he that is a Jew in hid, and
the circumsicioun of herte, in spirit, not bi the lettre, whos
preisyng is not of men, but of God.
CAP. III.

1 What thanne is more to a Jew, or what profit of circumcision? Myche bi al wise; first, for the spekyngis of God weren bitakun to hem. And what if summe of hem bileueden not? Whethir the vn bileue of hem hath auoidid the feith of God? God forbede. For God is sothefast, but ech man a liere; as it is writun, That thou be iustifed in thi wordis, and overcome, whanne thou art demed. But if oure wickidnesse comende the riȝtwisnesse of God, what shulen we seie? Whether God is wickid, that bryngith in wrath the? Aftir man Y seie. God forbede. Ellis hou schal God deme 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 synner? And not as we ben blasfemod, and as summen seien that we seien, Do we yuele thingis, that gode thingis come. Whos damnacioun is iust. What thanne? Passen we hem? Nay; for we han schewid bi skile, that alle bothe Jews and Grekis ben vndur synne, as it is writun, For ther is no man iust; ther is no man vndurstondynge, nethir sekynge God. Alle bowiden a wey, togidere thei ben maad vnprofitable; ther is noon that doith good thing, there is noon til to oon. The throte of hem is an opyn sepulcre; with her tungis thei diden gilefuli; the venym of snakis is vndur her lippis. The mouth of whiche is ful of cursyng and bitternesse; the feet of hem ben swifte to schede blood. Sorewe and cursidnesse ben in the weies of hem, and thei knewen not the weie of pees; the drede of God is not bifor her iʒen. And we witen, that what euere thingis the lawe spekith, it spekith to hem that ben in the lawe, that ech mouth be stoppid, and ech world be maad suget to God. For of the werkis of the lawe ech fleisch schal not be iustifed 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
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 synndeden, 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 remyssioun of
26 biforgoynge synnes, in the beryng up of God, to the schew-
yng of his riȝtwisnesse in this tyme, that he be iust, and
27 iustifyyng hym that is of the feith of Jhesu Crist. Where
thanne is thi gloriiyng? It is excludid. Bi what lawe? Of
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? This, 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 Davuid seith the blessidnesse of a man,
whom God acceptith, he ȝyueth to hym riȝtwisnesse with
outen werkis of the lawe, Blessid ben thei, whos wickednessis
8 ben for3ouun, and whos synnes ben hid. Blessid is that man,
9 to whom God arettide not synne. Thanne whether dwellith
this blisfulnesse oneli in circumciouin, or also in prepucie?
For we seien, that the feith was arettid to Abraham to rizt-
10 wisnesse. Hou thanne was it arettid? in circumciouin, or in
11 prepucie? Not in circumciouin, but in prepucie. And he
took a signe of circumciouin, a tokenynge of riztwisnesse of
the feith which is in prepucie, that he be fadir of alle men
bileuynge bi prepucie, that it be arettid also to hem to
12 riztwisnesse; and that he be fadir of circumciouin, not
only to hem that ben of circumciouin, 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 riztwisnesse of feith. For if thei that ben of the lawe,
15 ben eiris, feith is distried, biheest is don away. For the lawe
worthith wraththe; for where is no lawe, there is no trespass,
16 nethir is trespassyng. Therfor rizfulnesse 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 a3ens
hope bileuued 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 biheeld his bodi thanne ny3 deed, whanne he was
almost of an hundrid 3eer, ne the wombe of Sare ny3 deed.
20 Also in the biheeste of God he doutide not with vntrist; but
21 he was coumfortid in bileue, 3yuynge glorie to God, witynge
moost fulli that what euere thingis God hath bihiȝt, he is myȝti also to do. Therfor it was arettid to hym to riȝtwisnesse. And it is not writun oneli for him, that it was arettid to hym to riȝtwisnesse, but also for vs, to whiche it schal be arettid, that bileuen in him that reiside oure Lord Jhesu Crist fro deeth. Which was bitakun for oure synnes, and roos aȝen for oure iustefyng.

CAP. V.

1 Therfor we, iustified of feith, haue we pees at God bi 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 the hope of the glorie of Goddis children. And not this oneli, but also we glorien in tribulaciouns, witynge that tribu-lacioun worchith pacience, and pacience preuynge, and preuynge hope. And hope confoundith not, for the charite of God is spred abrood in oure hertis bi the Hooli Goost, that 6 is souun to vs. And while that we weren sijn after the tyme, 7 what diede Crist for wicked men? For vnnenethis 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, afþr the tyme Crist was deed for vs, thanne myche more now we iustified in his 10 blood, schulen be saȝf fro wraththe bi him. For if whanne we weren enemies, we ben recounselid to God bi the deth of his sone, myche more we recounselid schulen be saȝf in the lijf of hym. And not oneli this, but also we glorien in God, bi oure Lord Jhesu Crist, bi whom we han resseyued now recounseling. Therfor as bi o man synne entride in to this world, and bi synne deth, and so deth passide forth in to alle men, in which man alle men synneden. For til to the lawe synne was in the world; but synne was not rettid, whanne
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 comyng. But not as gilt, so the 3iste; for if thorow the gilt of oon manye ben deed, myche more the grace of God and the 3iste in the grace of o man Jhesu Crist hath aboundid in to many men. And not as bi o synne, so bi the 3iste; for the doom of oon in to condempnacioun, but grace of many gylts in to iustificacioun. For if in the gilt of oon deth regnede thorow oon, myche more men that takyn plente of grace, and of 3uyng, and of riȝtwisnesse, schulen regne in lijf bi oon Jhesu Crist. Therfor as bi the gilt of oon in to alle men in to condempnacioun, so bi the riȝtwisnesse of oon in to alle men in to iustifiynge of lijf. For as bi inobedience of o man manye ben maad synneris, so bi the obedience of oon manye schulen be iust. And the lawe entride, that gilt schulde be plenteouse; but where gilt was plenteouse, grace was more plenteouse. That as synne regnede in to deth, so grace regne bi riȝtwisnesse in to euerlastynge lijf, bi Crist Jhesu oure Lord.

CAP. VI.

1 Therfor what schulen we seie? Schulen we dwelle in synne, that grace be plenteouse? God forbede. For hou schulen we that ben deed to synne, lyue ȝit ther ynne? 2 Whether, britheren, ȝe knowen not, that whiche euere we ben baptisid in Crist Jhesu, we ben baptisid in his deth? For we ben togidere biried with hym bi baptym in to deth; that as Crist aroos fro deth bi the glorie of the fadir, so walke we in a newnesse of lijf. For if we plauntid togidere ben maad to the licnesse of his deth, also we schulen be of the licnesse 7 of his risyng aȝen; witynge this thing, that oure olde man is crucified togidere, that the bodi of synne be distruyed, that we
7 serve no more to synne. For he that is deed, is iustesied 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 ou silf to be deed to synne, but lyuyen to God in Jhesu 14 Cristoure 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 riȝtwisnesse to God. For synne schal 19 not haue lordschipe on 3ou; for 3e ben not vnndur the lawe, 20 but vnndur grace. What therfor? Schulen we do synne, for 21 we ben not vnndur the lawe, but vnndur 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 riȝtwisnesse? 25 But Y thanke God, that 3e weren seruauntis of synne; but 3e 26 han obeischid of herte in to that fourme of techyng, in which 27 3e ben bitakun. And 3e delyuered fro synne, ben maad ser- 28 uantis of riȝtwisnesse. 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 riȝtwisnesse in to hoolynesse. For whanne 3e weren ser- 33 uantis of synne, 3e weren fre of riȝtfulnesse. 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 3ou fruyt in 37 to holinesse, and the ende euerlastinge liȝf. For the wagis 38 of synne is deth; the grace of God is euerlastynge liȝf in 39 Crist Jhesu our Lord.
CAP. VII.

1. Brethren, whether ye known not; for ye spake to men that known the lawe; for the lawe hath lordschip in a man, as long time as it lyueth? For that womman that is vnbdur an hosebonde, is boundun to the lawe, while the hosebonde lyueth; but if hir hosebonde is deed, sche is deluyered fro 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 deluyered fro the lawe of the hosebonde, that sche be not auoutresse, if sche be with another man. And so, my brethren, ye ben maad deed to the lawe bi the bodi of Crist, that ye ben of another, that roos azen fro deth, that ye bere fruyt to God. For whanne we were in fleisch, passiouns of synnes, that weren bi the lawe, wrouȝten in oure membris, to bere fruyt to deth. But now we ben vnboundun fro the lawe of deth, in which we weren holdun, so that we seruen in newnesse of spirit, and not in eldnesse of lettre. What therfor schulen we seie? The lawe is synne? God forbede. But ye knew not synne, but bi lawe; for ye wiste not that coueitynge was synne, but for the lawe seide, Thou schalt not coueyte. And thoruȝ occasioun takun, synne bi the maundement hath wrouȝt in me al coueytise; for withouten the lawe, synne was deed. And Y lyuede withouten the lawe sumtyme; but whanne the comaundement was comun, synne lyuede azen. But ye was deed, and this comaundement that was to lijf, was foundun to me, to be to deth. For synne, thoroȝ occasioun takun bi the comaundement, disceyuede me, and bi that it slow me. Therfor the lawe is hooli, and the comaundement is hooli, and iust, and good. Is thanne that thing that is good, maad deth to me? God forbede. But synne, that it seme synne, thoroȝ good thing wrouȝte deth to me, that me synne
14 ouer maner thorouȝ 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 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 performer good thing. For Y do not thilke good thing that Y wole, but Y do thilke yuel thing that 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 brís, aȝenfisȝtynge the lawe of my soule, and makynge me  
24 caütif in the lawe of synne, that is in my membris. Y am an vnceili man; who schal delyuer me fro the bodi of this synne?  
25 The grace of God, bi Jhesu Crist  oure Lord. Therfor Y my sîlf þi the soule serue to the lawe of God; but bi fleisch  
to the lawe of synne.

Cap. VIII.

1 Therfor now no thing of dampancioun is to hem that ben in Crist Jhesu, whiche wandren not after the fleisch.  
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 iustefiynge 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 plese 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 iustefiynge. And if the spirit of hym that reiside Jhesu Crist fro deth dwellith in 3ou, he that reiside Jhesu Crist fro deth, shal quykene also 3oure deedli 13 bodies, for the spirit of hym that dwellith in 3ou. Therfor, britheren, we ben dettouris, not to the fleisch, that we lyuen 13 aftir the fleisch. 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 tooure 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 traulith with peyne til 3it. And not oneli it, but also we vs sifl, that han the first fruytis of the spirit, and we vs sifl sorewen with ynne vs for the adopcioun of Goddis
sonys, abidyng the aȝenbiyng of oure bodi. But bi hope we ben maad saaf. For hope that is seyn, is not hope; for who hopith that thing, that he seeth? And if we hopen 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 with sorewyngis, that moun not be teld out. For he that sekith the hertis, woot what the spirit desirith, for bi God he axith for hooli men. And we witen, that to men that louen God, alle thingis worchen togidere in to good, to hem 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. And thilke that he bifore ordeynede to blis, hem he clepide; and whiche he clepide, hem he iustifie.de, and whiche he iustifie.de, and hem he glorifie.de. What thanne schulen we seie to these thingis? If God for vs, who is aȝens vs? The which also sparide not his owne sone, but for vs alle bitook hym, hou also ȝaf he not to vs alle thingis with hym? Who schal accuse aȝens the chosun men of God? It is God that iustifie.th, who is it that condempneth? It is Jhesus Crist that was deed, ȝhe, the which roos aȝen, the which is on the riȝt 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 swerd? As it is writun, For we ben slayn al dai for thee; we ben gessid as scheep of slaȝtir. But in alle these thingis we ouercomen, for hym that louyde vs. But Y am certeyn, that nethir deeth, nether lijf, nether aungels, nethir principatus, nether vertues, nether present thingis, nether thingis to comynge, nether strengthe, nether heijȝth, nether depnesse, nether noon othir creature may departe vs fro the charite of God, that is in Crist Jhesu oure Lord.
I seie treuthe in Crist Jhesu, Y lye not, for my consciente
berith witnessyng to me in the Hooli Goost, for greet
heuynesse is to me, and contynuel sorewe to my herte.
For Y my sylf desiride to be departid fro Crist for my
britheren, that ben my cosyns aftir the fleisch, that ben
men of Israel; whos is adopcioun of sones, and glorie, and
testament, and 3yuyng of the lawe, and seruyce, and biheestis;
whos ben the fadris, and of which ð Crist after the fleisch,
that is God abowe alle thingis, blessid in to worldis. Amen.
But not that the word of God hath falle doun. For not alle
that ben of Israel, these ben Israelitis. Nethir thei that ben
seed of Abraham, alle ben sonys; but in Ysaac the seed
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
of biheeste ben demed in the seed. For whi this is the
word of biheest, Aftir this tyme Y schal come, and a sone
schal be to Sare. And not oneli sche, but also Rebecca
hadde twey sones of o liggyng bi of Ysaac,oure fadir.
And whanne thei weren not 3it borun, nether hadden don
ony thing of good ether of yuel, that the purpos of God
schulde dwelle bi eleccioun, not of werkis, but of God
clepyng, it was seid to hym, that the more Schulde serue
the lesse, as it is writun, Y louede Jacob, but Y hatide Esau.
What therfor schulen we seie? Whether wickidnesse be
anentis God? God forbede. For he seith to Moyses, Y
schal haue merci on whom Y haue merci; and Y schal 3yue
merci on whom Y schal haue merci. Therfor it is not
nether of man willynge, nethir rennynge, but of God hauynge
mercy. And the scripture seith to Farao, For to this thing
Y haue stirid thee, that Y schewe in thee my vertu, and that
my name be teld in al erthe. Therfor of whom God wolle,
he hath merci; and whom he wole, he endurith. Thanne
seist thou to me, What is souȝt ȝit? for who withstandeth his
wille? O! man, who art thou, that answerist to God?

Whether a maad thing seith to hym that made it, What
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
other in to dispit? That if God willynge to schewe his
wraththe, and to make his power knowun, hath suffrid in
greet pacience vessels of wraththe able in to deth, to schewe
the riȝtchessis of his glorie in to vessels of merci, whiche he
made redi in to glorie. Whiche also he clepide not oneli
of Jewis, but also of hethene men, as he seith in Osee,
Y schal clepe not my puple my puple, and not my loued
my lousy, and not getynge mercy getynge merci; and it
schal be in the place, where it is seid to hem, Not ȝe my
puple, there thei schulen be clepid the sones of God
lyuynge. But Isaye crieth for Israel, If the noumbe of
Israel schal be as grauel of the see, the reliis schulen be
maad saaf. Forsothe a word makynge an ende, and abreg-
gynge in equyte, for the Lord schal make a word breggid
on al the erthe. And as Ysaye bisor seide, But God of
oostis hadde left to vs seed, we hadden be maad as Sodom,
and we hadden be liyk as Gommor. Theron for what schulen
we seye? That hethene men that sueden not riȝtwisnesse,
han gete riȝtwisnesse, ȝhe, the riȝtwisnesse that is of feith.
But Israel suynge the lawe of riȝtwisnesse, cam not parfitli
in to the lawe of riȝtwisnesse. Whi? For not of feith, but
as of werkys. And thei spurndeȝen aȝens the stoon of
offencioun, as it is written, Lo! Y putte a stoon of offensioun
in Syon, and a stoon of selamdre; and eeh that schal bileue
in it, schal not be confoundid.
Britheren, the wille of myn herte and mi biseching is maad to God for hem in to helthe. But Y bere witnessyng to hem, that thei han loue of God, but not aftir kunnyng. For thei vnknowynge Goddis riȝtwisnesse, and sekynge to make stidefast her owne riȝffulnesse, ben not suget to the riȝtwisnesse of God. For the ende of the lawe is Crist, to riȝtwisnesse to ech man that bileueth. For Moises wroot, For the man that schal do riȝtwisnesse that is of the lawe, schal lyue in it. But the riȝtwisnesse that is of bileue, seith thus, Seie thou not in thin herte, Who schal stie in to heuene? that is to seie, to lede doun Crist; or who schal go doun in to helle? that is, to aȝenclepe Crist fro deth. But what seith the scripture? The word is nyȝ in thi mouth, and in thin herte; this is the word of bileue, which we prechen. That if thou knoulechist in thi mouth the Lord Jhesu Crist, and bileuest in thin herte, that God reiside hym fro deth, thou schalt be saaf. For bi herte me bileueth to riȝtwisnesse, but bi mouth knowleching is maad to helthe. For whi the scripture seith, Ech that bileueth in hym, schal not be confoundid. And ther is no distinccioun of Jew and of Greke; for the same Lord of alle is-riche in alle, that inwardli clepen hym. For ech man who euere schal inwardli 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? and hou schulen thei preche, but thei be sent? As it is writun, Hou faire ben the feet of hem that prechen pees, of hem that prechen good thingis. But not alle men obeien to the gospel. For Ysaie seith, Lord, who bileueede to oure heryng? Therfor seith is of heryng, but heryng bi the
18 word of Crist. But Y seie, Whether thei herden not? 3his, 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
3ou enuye, that 3e ben no folc; that 3e ben an vnwise folc,
20 Y schal sende 3ou 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 streî3te out myn hondis to a puple that bileuende not, but a3en 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 3e witen not, what
3 the scripture seith in Elie? Hou he preieth God a3ens Israel,
4 Lord, thei han slayn thi prophetis, thei han vnurdoluun thin auteris, and Y am lefte aloone, and thei seken my lijf.
4 But what seith Goddis answere to hym? Y haue left to me seuene thousyndes of men, that han not bowid her knees
5 biforn Baal. So therfor also in this tyme, the reliis ben
6 maad saaf, by the chesyng of the grace of God. And if it be
7 bi the grace of God, it is not now of werkis; ellis grace is
8 not now grace. What thanne? Israel hath not getun this
9 that he sou3te, but eleccioun hath getun; and the othere ben
10 blyndid. As it is writun, God 3af to hem a spirit of com-
11 puncioun, i3en that thei se not, and eeris, that thei here not,
12 in to this dai. And Dauiith seith, Be the boord of hem maad
13 in to a gryn bifor hem, and in to catchyng, and in to sclaun-
14 dre, and in to 3eldyng to hem. Be the i3en of hem maad
15 derk, that thei se not; and bowe thou doun algatis the bak

Y 2
of hem. Therfor Y seie, Whether thei offendiden so, that
thei schulden falle doun? God forbede. But bi the gilt of
hem helthe is maad to hethene men, that thei sue hem. That
if the gilt of hem ben richessis of the world, and the makyn
gesse of hem ben richessis of hethene men, hou myche more
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
mynysterie, if in ony maner Y stire my fleisch for to folowe,
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,
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,
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
olyue tre, nyle thou haue glorie azens the braunchis. For if
thou glòriest, thou berist not the roote, but the roote thee.
Therfor thou seist, The braunchis ben brokun, that Y be
graffid in. Wel, for vabileuie the braunchis ben brokun; but
thou stondist bi feith. Nyle thou sauere hize thing, but
drede thou, for if God sparide not the kyndli braunchis, lest
perauenture he spare not thee. Therfor se the goodnesse,
and the fersnesse of God; 3he, the feersnesse in to hem that
felden doun, but the goodnesse of God in to thee, if thou
dwellist in goodnesse, ellis also thou schalt be kit doun. 3he,
and thei schulen be set yn, if thei dwellem not in vabileuie.
For God is myãti, to sette hem in etsoone. 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,
schulen be set in her olyue trees? But, britheren, Y wole not
that ye vnknowen this mysterie, that ye be not wise to you
sylf; for blyndenesse hath feld a parti in Israel, til that the
plente of hethene men entride, and so al Israel schulde be
maad saaf. As it is writun, He schal com of Syon, that schal deluyere, and turne awei the wickidnesse of Jacob.

27 And this testament to hem of me, whanne Y schal do awei her synnes. Aftir the gospel thei ben enemyes for you, but thei ben moost dereworthe bi the eleccioun for the fadris.

29 And the gisfis and the cleping of God ben with outen for-thenkyng. And as sum tyme also ye bileueden not to God, but now ye han gete mercy for the vnbleue of hem; so and these now bileueden not in to youre merci, that also thei geten merci. For God closide alle thingis togidere in vnbi-leue, that he haue mercy on alle. O! the heijnesse of the ritchessis of the wisdom and of the kunnyng of God; hou incomprehensible ben he se domes, and hise weies ben vn-merchable. For whi who knew the wit of the Lord, or who was his counselour? or who formere yaf to hym, and it schal be quyte 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 you bi the mercy of God, that ye yue youre bodies a lyuyng sacrifice, hooli, plesynge to God, and youre seruyse resombale. And nyle ye be con-fourmyd to this world, but ye reformed in newnesse of youre wit, that ye preue which is the wille of God, good, and wel plesynge, and parfit. For Y seie, bi the grace that is yuuen to me, to alle that ben among you, that ye sauer no more than it bhoueth to sauer, but for to sauer to sobrenesse; and to ech man, as God hath departid the mesure of feith. For as in o bodi we han many mem-bris, but alle the membris han not the same dede; so we many ben o bodi in Crist, and eche ben membris oon of anothir. Therfor we that han gisfis dyuersyng, aftir the
7 grace that is 3ouun to vs, ethir prophecie, aftir the resoun of feith; ethir seruis, in mynystryng; 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, hatynge 10 yuel, drawynge to good; louynge togidere the charite of britherhod. Eche come bifoire to worschipen othere; not slow in bisynesse, feruent in spirit, seruyng to the Lord, 11 ioynge in hope, pacient in tribulacioun, bisy in preier, 12 3yuynge good to the nedis of seyntis, kepynghe hospitalette. 13 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 sauerynge he13 thynge, but consentynge to meke thingis. Nile 3e be 17 prudent anentis 3ou silf; to no man 3eldynge yuel for yuel, but puruye 3e good thingis, not oneli bifoire God, but also 18 bifoire 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- 20 ynge 3ou silf, but 3yue 3e place to wraththe; for it is writun, 21 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 doynghe 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 suyle to he3ere powers. For ther is no power but of God, and tho thingis that ben of God, ben 2 ordeyne. Thefor he that a3enstondith power, a3enstondith the ordynaunce of God; and thei that a3enstonden, 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 outen 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
63e 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 tolo, tolo, 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 fulfillid the lawe. For, Thou schalt do no
letcherie, Thou schalt not sle, Thou schalt not stele, Thou
schalt not seie fals witnessynge, Thou schalt not coueuyte the
thing of thy nei3bore, and if ther be ony othere maundement,
it is instord in this word, Thou schalt loue thi nei3bore as
10 thi silf. The loue of nei3bore worchith not yuel; therfor loue
11 is the fulfilyng 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 nỳ3t wente bifoere,
but the dai hath nei3ed. Therfor caste we awei the werkis
13 of derknessis, and be we clothid in the armeris of list. As
in dai wandre we onestli, not in superflu feestis and drunke-
nessis, not in beddis and vnchastitees, 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 sijk man in bileue, not in demyngis of
2 thow3tis. For another man leueth, that he mai ete alle
3 thingis; but he that is sijk, ete wortis. He that etith, dispise
not hym that etith not; and he that etith not, deme not hym
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 mysti to make hym parfit. For whi oon demeth a day bitwixe a daï, another demeth ech daï. Ech man encrees in his wit. He that vnderstandith the daï, vnderstandith 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 doith thankyngis to God. For no man of us lyueth to hym-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 Lord. For whi for this thing Crist was deed, and roos azen, that he be Lord bothe of quyke and of deed men. But what demest thou thi brothir? or whi dispisist thou thi brothir? for alle we schulen stonde bifoire the trone of Crist. For it is writun, Y lyue, seith the Lord, for to me ech kne schal be bowid, and ech tunge schal knoueleche to God. Therfor ech of vs schal yelde resoun to God for hym silf. Therfor no more deme we ech other; but more deme ye this thing, that ye putte not hirtyng, or sclaundre, 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 vnclene. And if thi brother be maad sori in conscience for mete, now thou walkist not aftir charite. Nyle thou thorou, thi mete lese hym, for whom Crist dieede. Therfor be not our good thing blasmemed. For whi the rewme of God is not mete and drynk, but riȝtwisnesse and pees and ioye in the Hooli Goost. And he that in this thing serueth Crist, plesith God, and is proued to men. Therfor see we tho thingis that ben of pees, and kepe we togidere tho thingis that ben of edificacioun. Nyle thou for mete distrie the werk of God. For alle thingis ben clene, but it is yuel to the man
ROMANS, XV.

21 that ethh bi offandyng. It is good to not eete fleisch, and to
not drynke wyn, nethir in what thing thi brother offendith,
or is sclaundrid, or is maad sijk. Thou hast feith anentiis thil
silk, haue thou biffer God. Blessid is he that demeth not
hym silk in that thing that he preueth. For he that demeth,
is dampned, if he ethh; for it is not of feith. And al thing
that is not of feith, is synne.

CAP. XV.

1 But we saddres men owen to susteyne the sebleneness of
sijk men, and not plese to vs silk. Eche of vs plese to his
neibore in good, to edificacioun. For Crist pleside not to
hym silk, as it is writun, The repure of men dispisyng hee,
felden on me. For what euer thingis ben writun, tho ben
writun to oure teychynge, that bi pacionce and coumfort of
scripturis we haue hope. But God of pacionce and of solace
3yue to 3ou to vndurstonde the same thing, ech in to othre
aftir Jhesu Crist, that 3e of o wille with o mouth worshiphe
God and the fadir of oure Lord Jhesu Crist. For which
thing take 3e togidere, as also Crist took 3ou in to the onour
of God. For 3e seie, that Jhesu Crist was a mnystre of cir-
cumcisoun for the treuthe of God, to conferme the biheestis
of fadris. And hethene men owen to onoure God for merci;
as it is writun, Thefors, Lord, 3 schal knowliche to thee
among hethene men, and 3 schal synge to thi name. And
eft he seith, 3e hethene men, be 3e glad with his puple. And
eft, Alle hethene men, herie 3e the Lord; and alle puplicis,
magnefie 3e him. And eft Isaie seith, Ther schal be a roote
of Jesse, that schal rise vp to gouerne hethene men, and
hethene men schulen hope in hym. And God of hope
fulfille 3ou in al ioye and pees in bileuyngge, that 3e encrees
in hope and vertu of the Hooli Goost. And, britheren, 3 my
sylf am certeyn of 3ou, that also se ben ful of loue, and se ben fillid with al kunnyng, so that se moun moneste ech other.

15 And, britheren, more boldli Y wroote to 3ou a parti, as bryngynge 3ou in to mynde, for the grace that is 3ouuen to me of God, that Y be the mynstre 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 Hooi Goost.

17, 18 Therfor Y haue glorie in Crist Jhesu to God. For Y dar not speke ony thing of tho thingis, whiche Crist doith not bi me, in to obedience of hethene men, in word and dedis, in vertu of tokens and grete wondris, in vertu of the Hooi Goost, so that fro Jerusalem bi cumpas to the Illirik see Y haue fillid the gospel of Crist. And so Y haue prechid this gospel, not where Crist was named, lest Y bilede vpon anothers ground, but as it is writun, For to whom it is not teld of him, thei schulen se, and thei that herden not, schulen vn-durstonde. For which thing Y was lettid ful myche to come to 3ou, and Y am lettid to this tyme. And now Y haue not ferthere place in these cuntrees, but Y haue desire to come to 3ou, of many 3eris that ben passid. Whanne Y bygynne to passe in to Spayne, Y hope that in my goyng Y schal se 3ou, and of 3ou Y schal be led thidur, if Y vse 3ou first in parti.

25 Therfor now Y schal passe forth to Jerusalem, to mynstre to seyntis. For Macedonye and Acaie han assaied to make sum 3ifte 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 goöstli thingis, thei own also in fleischli thingis to mynstre to hem. Therfor whanne Y haue endid this thing, and haue asigned to hem this fruyt, 29 Y schal passe bi 3ou in to Spayne. And Y woot, that Y comynge to 3ou, schal come in to the abundaunce of the blessing of Crist. Therfor, britheren, Y biseche 3ou bi oure Lord Jhesu Crist, and bi charite of the Hooi Goost, that 3e
Romans, XVI.

31 helpe me in soure prayerys to the Lord, that Y be delyuerid fro the vnfeithful men, that ben in Judee, and that the offryng 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 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 men, and my silf. Grete 3e Prisca and Aquyla, myn helperis in Crist Jhesu, which vnndurputtiden her neckis for my lijf; to whiche not Y aloone do thankyngis, but also alle the chirchis of 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, our HELP 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 ben of Narciscies hous, that ben in the Lord. Grete wel Trifam and Trifosam, whiche wymmen trauelen in the Lord. Grete wel Persida, most dereworth the womman, that hath trauelid myche in the Lord. Grete wel Rufus, chosun in the 14 Lord, and his modir, and myn. Grete wel Ansicrete, Fle- gonia, Herren, 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
I. CORINTHIANS, I.

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 aspie hem that maken discenciouns and hirt- 18. yngis, bisidis the doctryne that 3e han lerned, and bowe 3e 19. awei fro hem. For suchs men seruen not to the Lord Crist, but to her wombe, and bi swete wordis and blessyngis dis- 20. seuyen the hertis of innocent men. But 3oure obediency is pupplischid in to euerly place, therfor Y haue ioye in 3ou. But Y wole that 3e be wise in good thing, and symple in 21. yuel. And God of pees tredde Sathanas vndur 3oure feet 22. swiftli. The grace of oure Lord Jhesu Crist be with 3ou. 23. Tymothe, myn helpere, gretith 3ou wel, and also Lucius, and 24. Jason, and Sosipater, my cosyns. Y Tercius grete 3ou wel, 25. that wrooth this epistle, in the Lord. Gayus, myn oost, 26. gretith 3ou wel, and al the chirche. Erastus, tresore of the 27. city, gretith 3ou wel, and Quartus brother. The grace of 28. oure Lord Jhesu Crist be with 3ou alle. Amen. And onour 29. and glorie be to hym, that is mysti to conferme 3ou bi my 30. gospel, and prechyng of Jhesu Crist, bi the reuelacioun of 31. mysterie holdun style in tymes euerlastinge; which mysterie 32. is now maad opyn bi scripturis of prophetis, bi the comaunde- 33. ment of God with outen bigynning and endyng, to the obe- 34. dience of feith in alle hethene men, the mysterie knowyn bi 35. Jhesu Crist to God aloone wiss, to whom be onour and 36. glorie in to worldis of worldis. Amen.

I. CORINTHIANS.

CAP. I.

1. Poul, clepid apostle of Jhesu Crist, bi the wille of God, and 2. Sostenes, brothir, to the chirche of God that is at Corynthe,
to hem that ben halewid in Crist Jhesu, and clepid seyntis, with alle that inwardli clepen the name of oure Lord Jhesu Crist, in ech place of hem and of oure, grace to 3ou and pees of God, oure fadir, and of the Lord Jhesu Crist. Y do thankyngis to my God eueremore for 3ou, in the grace of God that is 3ouun to 3ou in Crist Jhesu. For in alle thingis 3e ben maad riche in hym, in ech word, and in ech kunnyng, as the witnessyng of Crist is confermyd in 3ou; so that no thing faile to 3ou in ony grace, that abiden the schewayng of oure Lord Jhesu Crist; which also schal conferme 3ou in to the ende with outen cryme, in the dai of the comyng of oure Lord Jhesu Crist. A trewe God, bi whom 3e ben clepid in 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 dissenciouns be not among 3ou; but be 3e perfitt in the same wit, and in the same kunnyng. For, my britheren, it is teld to me of 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 of Apollo, and Y am of Cefas, but Y am of Crist. Whether Crist is departid? whether Poul was crucified for 3ou, ether 3e ben baptisid in the name of Poul? Y do thankyngis to my God, that Y baptiside noon of 3ou, but Crispus and Gayus; lest ony man seie, that 3e ben baptisid in my name. And Y baptiside also the hous of Stephan, but Y woot not, that Y baptiside ony other. For Crist sente me not to baptise, but to preche the gospel; not in wisdom of word, that the cros 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 is to seie, to vs, it is the vertu of God. For it is writun, Y schal distryue the wisdom of wise men, and Y schal reproue 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 made the wisdom of this world

founed? For the world in wisdom of God knewe not God
bi wisdom, it pleside to God, bi foli of prechyng, to maken
hem saaf that bileuened. For Jewis seken signes, and Grekis
seken wisdom; but we prechen Crist crucified, to Jewis
sclaundre, and to hethene men foli; but to tho Jewis and
Grekis that ben clepid, we prechen Crist the vertu of God and

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,
is strengere than men. But, britheren, se ye your clepyng;
for not many wise men afir the fleisch, not many mystii, not
many noble. But God chees tho thingis that ben fooned of
the world, to confounde wise men; and God chees the feble
thingis of the world, to confounde the stronge thingis; and
God chees the vnoble thingis and dispisable thingis of the
world, and tho thingis that ben not, to distruye tho thingis
that ben; that ech man haue not glorie in his sight. But
of hym ye ben in Crist Jhesu, which is maad of God to vs
wisdom, and riȝtwisnesse, and holynesse, and aȝenbiyng;
that, as it is wrytyn, He that glorieth, haue glorie in the
Lord.

Cap. II.

1 And Y, britheren, whanne Y cam to you, cam not in
the heignessee of word, ethir of wisdom, tellynge to you
the witnessyng of Crist. For Y demede not me to kunne
ony thing among you, but Crist Jhesu, and hym crucified.
2 And Y in sikenesse, and drede, and myche trembling, was
among you; and my word and my preching was not in suteli
sturyng wordis of mannus wisdom, but in schewyng of spirit
and of vertu; that youre feith be not in the wisdom of men,
but in the vertu of God. For we spoken wisdom among
perfit men, but not wisdom of this world, nether of princes of
I. CORINTHIANS, III.

7 this world, that ben distried; but we spoken the wisdom of God in mysterie, which wisdom is hid; which wisdom God 8 biforn ordeynede biforn worldis in to oure glorie, which noon of the princes of this world knew; for if thei hadden knowe, 9 thei schulden neuere haue crucisied the Lord of glorie. But as it is writun, That i3e saye not, ne eere herde, nether it stiede in to herte of man, what thingis God arayede to hem that louen hym; but God schewide to vs bi his spirit. For whi the spirit serchith alle thingis, 3he, 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 knowith, but the spirit of God. And we han not resseiued the spirit of this world, but the spirit that is of God, that we wite what thingis ben 3ouun to vs of God. Whiche thingis we spoken also, not in wise wordis of manns wisdom, but in the doctryn of the spirit, and maken a liknesse of spiritual thingis to goostli men. For a beestli man perseyueth not tho thingis that ben of the spirit of God; for it is foli to hym, and he may not vndurstonde, 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 tau3te hym? And we han the wit of Crist.

CAP. III.

1 And Y, britheren, my3te not speke to 3ou as to spiritual men, but as to fleischli men; as to litle children in Crist, Y 3af to 3ou mylk drynke, not mete; for 3e my3ten not 3it, nether 3e moun now, for 3it 3e ben fleischli. For while strijff is among 3ou, whether 3e ben not fleischli, and 3e gon aftir man? For whanne summe seith, Y am of Poul, another, But Y am of Apollo, whethir 3e ben not men? What therfor is Apollo, and what Poul? Thei ben mynystris of hym,
to whom ye han bileuyd; and to ech man as God hath 63ouun. Y plauntidé, Apollo moystide, but God 3af encreessyng. Therfor nether he that plauntith is ony thing, nethir 8he that moistith, but God that 3iueth encreessyng. And he that plauntith, and he that moistith, ben oon; and ech schal 9take his owne mede, affir his trauel. For we ben the helperis of God; ye ben the ertheeliiynng of God, ye ben the bilyng of 10God. Affir the grace of God that is 3ouun to me, as a wise maistir carpenter Y settide the foundement; and another 11bildith aboue. But ech man se, hou he bildith aboue. For no man may sette another foundement, outtokun that that is 12sett, which is Crist Jhesus. For if ony bildith ouer this foundement, gold, siluer, preciouse stoonys, stickis, hey, or 13stobil, evry mannus werk schal be open; for the dai of the Lord schal declare, for it schal be schewid in fier; the fier 14schal preue the werk of ech man, what maner werk it is. If the werk of ony man dwelle stille, which he bildide aboue, he 15schal resseyue mede. If ony mannus werk brennie, he schal suffre harm; but he schal be saaf, so netheles as bi fier. 16Witen ye not, that ye ben the temple of God, and the spirit of 17God dwelth in 3ou? And if ony defoueth the temple of God, God schal leese hym; for the temple of God is hooli, 18which ye ben. No man disseyue hym silf. If ony man among 3ou is seyn to be wiys in this world, be he maad 19a fool, that he be wijs. For the wisdom of this world is foli 20anentis God; for it is writun, Y schal catche wise men in her fel wisdom; and eft, The Lord knowith the thoughtis of wise 21men, for tho ben veyn. Therfor no man haue glorie in men. 22For alle thingis ben 3oure, ethir Poul, ether Apollo, ether Cefas, ether the world, ether lijf, ether deth, ether thingis present, ethir thingis to comynge; for alle thingis ben 3oure, and ye ben of Crist, and Crist is of God.
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Cap. IV.

1 So a man gesse vs, as mynystris of Crist, and dispenderis of the mynsterie of God. Now it is souȝt here among the dispenderis, that a man be foundun trewe. And to me it is for the leest thing, that Y be demyd of you, or of mannis dai; but nether Y deme my sylf. For Y am no thing ouer trowynge to my sylf, but not in this thing Y am iustified; for he that demeth me, is the Lord. Therfor nyle ȝe deme bifoere the tyme, til that the Lord come, which schal liȝtne the hyd thingis of derknessis, and schal schewe the counsels of hertis; and thanne preisyng schal be to ech man of God. And, britheren, Y haue transfigurid these thingis in to me and in to Apollo, for you; that in vs ȝe lerne, lest ouer that it is writun, oon aȝens another be blowun 7 with pride for another. Who demeth thee? And what hast thou, that thou hast not resseyued? And if thou hast resseyued, what gloriest thou, as thou haddist not resseyued?

8 Nowe ȝe ben syllyd, now ȝe ben maad rich; ȝe regnen with outen vs; and Y wolde that ȝe regnen, that also we regnen with you. And Y gesse, that God schewide vs the laste apostlis, as thilke that ben sent to the deth; for we ben maad a spectacle to the world, and to aungels, and to men.

10 We foolish for Crist, but ȝe prudent in Crist; we sike, but ȝe stronge; ȝe noble, but we vnnoble. Til in to this our we hungren, and thirsten, and ben nakid, and ben smytun with buffatis, and we ben vnstable, and we trauelen worthynge with oure hondis; we ben cursid, and we blessen; we suffren persecuciouyn, and we abiden longe; we ben blasphemyd, and we bisechen; as clemsyngis of this world we ben maad the out castyng of alle thingis til sit. Y write not these thingis, that Y confounde you, but Y warne as my moste dereworth the sones. For whi if ȝe 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 foloweris of me, as Y of Crist. Therfor
Y sente to 3ou Tymothe, which is my most dereworthes 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
ben blowun with pride, but the vertu. For the rewme of
20 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 foryncacioun is herd among 3ou, and siche
dornycacioun, 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
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 wrought, 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 siche a man to Sathanas,
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 sordow apeyrith al the gobet?
7 Clense 3e out the old sordow, that 3e be new sprengyng
togidere, as 3e ben therf. For Crist offrid is oure pask.
8 Therfor ete we, not in eld sordow3, nether in sordow3 of
malice and weywardnesse, but in therf thingis of clerennesse
9 and of treuthe. I wrooth to 3ou in a pistle, that 3e be not
10 medlid with letchours, not with letchours of this world, ne
I. CORINTHIANS, VI.

1. COUETIOUS MEN, NE RAUEYNOURS, NE WITH MEN SERUYNGE TO
2. MAWMETIS, ELLIS 3E SCHULDEN HAUVE GO OUT OF THIS WORLD. BUT
3. NOW Y WROOT TO 3OU, THAT 3E BE NOT MEYND. BUT IF HE
4. THAT IS NAMED A BROTHER AMONG 3OU, AND IS A LETCHOUR, OR
5. COUETOUS, OR SERUYNGE TO YDOLS, OR CURSERE, OR FUL OF
6. DRUNKENESSE, OR RAUEYNOUR, TO TAKE NO METE WITH SICHE.
7. FOR WHAT IS IT TO ME TO DEME OF HEM THAT BEN WITH OUTE FORTH?
8. WHETHER 3E DEMEN NOT OF THINGIS THAT BEN WITH YNNE FORTH?
9. FOR GOD SCHAL DEME HEM THAT BEN WITHOUTEN FORTH. DO 3E
10. AWEI YUEL FRO 3OU SILF.

CAP. VI.

1. DARE ANY OF 3OU THAT HATH A CAUSE AGENS ANOTHER, BE DEMED
2. AT WICKID MEN, AND NOT AT HOOLI MEN? WHETHER 3E WITEN
3. NOT, THAT SEYNTIS SCHULEN DEME OF THIS WORLD? AND IF THE
4. WORLD SCHAL BE DEMED BI 3OU, BE 3E VNWORTHI TO DEME OF THE
5. LESTE THINGIS? WITEN 3E NOT, THAT WE SCHULEN DEME ANGELS?
6. HOU MYCHE MORE WORLDLI THINGIS? THERFOR IF 3E HAN WORLDLI
7. DOMES, ORDEYNE 3E THO CONTEMPTIBLE MEN, THAT BEN IN THE
8. CHIRCHE, TO DEME. Y SEIE TO MAKE 3OU ASCHAMED. SO THER
9. IS NOT ONY WISE MAN, THAT MAY DEME BITWIXE A BROTHER
10. AND HIS BROTHER; BUT A BROTHER WITH BROTHER STRUYETH IN DOM,
11. AND THAT AMONG VNFEITHFUL MEN. AND NOW TRESPAS IS ALGATIS
12. IN 3OU, FOR 3E HAN DOMES AMONG 3OU. WHI RATHER TAKE
13. 3E NO WRONG? WHI RATHER SUFFRE 3E NOT DISSEIT? BUT AND
14. 3E DOEN WRONG, AND DOEN FRAUDE, AND THAT TO BRITHEREN.
15. WHETHER 3E WITEN NOT, THAT WICKID MEN SCHULEN NOT WELDE
16. THE KNGDOM OF GOD? NYLE 3E ERRE; NETHIR LETCHOURS,
17. NETHIR MEN THAT SERUEN MAWMETIS, NETHIR AUOUTERIS, NETHIR
18. LETCHOURLIS AGEN KYNDE, NETHIR THEI THAT DOON LETCHERI WITH
19. MEN, NETHIR THEUES, NETHIR AUEROUSE MEN, NETHIR FUL OF
20. DRUNKENESSE, NETHIR CURSERIS, NETHIR RAUENOURS, SCHULEN WELDE
21. THE KNGDOM OF GOD. AND 3E WEREN SUM TYME THESE

22
thingis; but 3e ben waischun, but 3e ben halewid, but 3e ben iustefied in the name of oure Lord Jhesu Crist, and in the spirit of oure God. Alle thingis ben leueeful to me, but not alle thingis ben spedeful. Alle thingis ben leueeful to me, but Y schal not be brouȝt 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-
cacioun, but to the Lord, and the Lord to the bodi. For God reiside the Lord, and schal reise vs bi his vertu. Witen 3e not, that 3oure bodies ben membris of Crist? Schal Y thanne take the membris of Crist, and schal Y make the membris of an hoore? God forbode. Whether 3e witen not, that he that cleueth to an hoore, is maad o bodi? For he seith, Ther schulen be twewayne in o fleisch. And he that cleueth to the Lord, is o spirit. Fle 3e fornyacioun; al synne what euere synne a man doith, is with out the bodi; but he that doith fornyacioun, synneth azens his bodi. 19 Whether 3e witen not, that 3oure membris ben the temple of the Hooli Goost, that is in 3ou, whom 3e han of God, and 3e ben not 3oure owne? For 3e ben bouȝt 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 to a man to touche not a womman. But for fornyacioun eche man haue his owne wijf, and ech womman haue hir owne hosebonde. The hosebonde ȝelde 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 hath not power of his bodi, but the womman. Nyle 3e defraude eche to othere, but perauenture of consent to a tyme, that 3e ȝyue tent to preier; and eft turne 3e azen
to the same thing, lest Sathanas tempte you for your unconstency. But ye see this thing as youungleeue, not by seven commandment. For ye wole, that alle men be as my self. But eche man hath his propre gift of God; one thus, and another thus. But ye see to hem, that ben not weddid, and to widewis, it is good to hem, if thei dwellen so as ye. That if thei conteynen not hem self, be thei weddidd; for it is better to be weddidd, than to be brennt. But to hem that ben ioyned in matrymony, ye commaunde, not ye, but the Lord, that the wiff departeth not fro the hosebonde; and that if sche departeth, that sche dwelle vnweddid, or be recounselid to hire hosebonde; and the hosebonde forsake not the wiff. But to othere ye see, not the Lord. If ony brother hath an vnfaithfull wiff, and sche consenteth to dwelle with hym, leeue he hire self. And if ony womman hath an vnfaithfull hosebonde, and this consenteth to dwelle with hire, leeue sche not the hosebonde. For the vnfaithfull hosebonde is halwidd bi the faithfull womman, and the vnfaithfull womman is halwidd bi the faithfull hosebonde. Ellis your children weren vnclene, but now thei ben hooli. That if the vnfaithfull departeth, departe he. For why the brother or sistir is not suset to servage in siche; for God hath clepid vs in pees. And wherof wost thou, womman, if thou schalt make the man saaf; or wherof wost thou, man, if thou schalt make the womman saaf? But as the Lord hath departid to ech, and as God hath clepid ech man, so go he, as ye tech in alle chyrchis. A man circumcised is clepid, brynehe not to the prepucie. A man is clepid in prepucie, be he not circumcised. Circumcision is nouȝt, and prepucie is nouȝt, but the kepyng of the maundementis of God. Ech man in what clepyng he is clepid, in that dwelle he. Thou serauant art clepid, be it no charge to thee; but if thou maist be fre, the rather vse thou. He that is a serauant, and is clepid in
the Lord, is a freman of the Lord. Also he that is a freman, and is clepid, is the seruaunt of Crist. With prijs ȝe ben bouȝt; nyle ȝe be maad seruaunts of men. Therfor ech man in what thing he is clepid a brothir, dwelle he in this anentis God. But of virgyns Y haue no comaunderment of God; but Y ȝyue counseil, as he that hath mercy of the 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. Thou art boundun to a wijf, nyle thou seke vnbyndyng; 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 schulen haue tribulacioun of fleisch. But Y spare ȝou. Therfor, britheren, Y seie this thing, The tyme is schort. Another is this, that thei that han wyues, be as thouȝ thei hadden noon; and thei that wepen, as thei wepten not; and thei that ioien, as thei ioieden not; and thei that bien, as thei hadden not; and thei that vsen this world, as thei that vsen not. For whi the figure of this world passith. But Y wole, that ȝe be without bisynesse, for he that is without wijf, is nisi what thingis ben of the Lord, hou he schal plese God. 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. 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, hou sche schal plese the hosebonde. And Y seie these thingis to ȝoure profit, not that Y caste to ȝou a snare, but to that that is onest, and that ȝyueth esynesse, with outen lettynyg to make 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 synneth not, if sche be weddid. For he that ordeynede
I. CORINTHIANS, VIII.

stabli in his herte, not hauynge nede, but hauynge power of his wille, and hath demed in his herte this thing, to kepe his virgyn, doith wel. Therfore he that ioyneth his virgyn in matrymony, doith wel; and he that ioyneth not, doith betere. The womman is boundun to the lawe, as longe tyme as hir hosebonde lyueth; and if hir hosebonde is deed, sche is deluyered fro the lawe of the hosebonde, be sche 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 edefieth. But if ony man gessith, that he kan ony thing, he hath not it knowe hou it bhoueth hym to kunne. And 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 thing in the world, and that ther is no God but oon. For thou ther ben summe that ben seid goddis, ethir in heuene, ether in eythe, as ther ben many goddis, and many lordis; 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 desouled, for it is sijk. 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 se, lest perauentre this our leeue be maad hurtyng to sijke men. For if ony man schal se hym, that hath kunnyng, etynge in a place where idols ben worschipid, whethir his conscience, sithen it is sijke, schal not be edified to ete
I. CORINTHIANS, IX.

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

CAP. IX.

1 Whether Y am not fre? Am Y not apostle? Whether
Y sai3 not Crist Jhesu, oure Lord? Whether 3e ben not my
werk in the Lord? And thou3 to othere Y am not apostle,
but netheles to 3ou Y am; for 3e ben the little signe of myn
apostlehed in the Lord. My defense to hem that axen me,
that is. Whether we han not power to ete and drynke?
Whether we han not power to lede aboute a womman a sistir,
as also othere apostlis, and britheren of the Lord, and
Cefas? Or Y aloone and Barnabas han not power to worche
these thingis? Who traueilith ony tyme with hise owne
wagis? Who plautith a vyn3erd, and etith not of his fruyt?
Who kepith a flok, and etith not of the mylk of the flok?
Whether aftir man Y sey these thingis? whether also the lawe
seith not these thingis? For it is writun in the lawe of
Moises, Thou schalt not bynde the mouth of the ox threisch-
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
hope to take fruytis. If we sowen spiritual thingis to 3ou, is
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
lettyng 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
I. CORINTHIANS, X.

14 auter? So the Lord ordeynede to hem that telloen the gospel, 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 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 gospel. But if Y do this thing wilfully, Y haue mede; but if aegens my wille, dispensing is bitakun to me. What thanne is my mede? That Y prechynge 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 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 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 3e not, that thei that rennen in a furlong, alle rennen, but oon takith the prijs? So renne 3e, that 3e catche. Ech man that stryueth in fiȝt, absteyneth hym fro alle thingis; and thei, that thei take a corruptible coroun, but we an vnccorrupt.

26 Therfor Y renne so, not as in to vnccertyyn thing; thus Y fiȝte, not as betynge the eir; but Y chastise my bodi, and bryng it in to seruage; lest perauntrue whanne Y preche to othere, Y my silf be maad repreuable.

CAP. X.

1 BRITHEREN, Y nyle, that 3e vnknowe, that alle oure fadris

2 weren vndur cloude, and alle passiden the see; and alle
werten baptisid in Moises, in the cloude and in the see; and
alle eeten the same spiritual mete, and alle drunken the same
spiritual drynke; thei drunken of the spiritual stoon folewe-
ynge hem; and the stoon was Crist. But not in ful manye
of hem it was wel pleasaut to God; for whi thei weren cast
doun in desert. But these thingis ben don in figure of vs,
that we be not coueuteris of yuele thingis, as thei coueitiden.
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
pleie. Nether do we fornyacioun, as summe of hem diden
fornicacioun, and thre and twenti thousyndis weren deed in
dai. Nethir tempete we Crist, as summe of hem temp-
tiden, and perischeden of serpentinis. Nether grutche 3e, as
summe of hem grutchiden, and thei perischeden of a distrier.
And alle these thingis felliden to hem in figure; but thei ben
writun to oure amendyng, in to whiche the endis of the
worldis ben comun. Therfor he that gessith hym, that he
stondith, 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 purueaunce, that 3e moun
suffre. Wherfor, 3e most dereworthe to me, fle 3e fro wor-
schiping of maumetis. As to prudent men Y speke, deme 3e
sile that thing that Y seie. Whether the cuppe of bless-
yng which we blessen, is not the comynyg of Christis
blood? and whether the breed which we breken, is not the
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.
Se 3e Israel aftir the fleisch, whethir thei that eeten sacrifices,
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
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
of the Lord, and the cuppe of feendis; 3e moun not be
parteneris of the boord of the Lord, and of the bord of
feendis. Whether we han enuye to the Lord? whether we
ben strengere then he? Alle thingis ben leeweuf to me, but
not alle thingis ben spedeful. Alle thingis ben leeweuf to
me, but not alle thingis edifien. No man seke that thing
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-
science. The erthe and the plente of it is, the Lordis.
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-
science. But if ony man seith, This thing is offrid to idols,
yle 3e ete, for hym that schewide, and for conscience; and
Y seie not, thi conscience, but of an othere. But wherto is
my fredom demed of an othere mannus conscience? Therfor
if Y take part with grace, what am Y blasfemed, for that that
Y do thankyngis? Therfor whether 3e eten, or drynken, or
don ony other thing, do 3e alle thingis in to the glorie of God.
Be 3e with outen sclaundre to Jewis, and to hethene men,
and to the chirche of God; as Y bi alle thingis plese to alle
men, not sekynge that that is profitable to me, but that that
is profitable to manye men, that thei be maad saaf.

Cap. XI.

1, 2 Be 3e my foloweris, as Y am of Crist. And, britheren,
Y preise 3ou, that bi alle thingis 3e ben myndeful of me; and
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 hilid,
defoulith his heed. But ech womman preiynge, or profe-
ciynge, whanne hir heed is not Hilid, defoulith hir heed; for it
6 is oon, as if sche were pollid. And if a womman be not
7 keuered, be sche pollid; and if it is foul thing to a womman
8 to be pollid, or to be maad ballid, hile sche hir heed. But a
9 man schal not hile his heed, for he is the ymage and the
10 glorie of God; but a womman is the glorie of man. For a
11 man is not of the womman, but the womman of the man.
12 And the man is not maad for the womman, but the womman
13 for the man. Therfor the womman schal haue an hilyng on
14 hir heed, also for aungelis. Netheles nether the man is with
15 outen womman, nether the womman is with oute man, in the
16 Lord. Forwhi as the womman is of man, so the man is bi
17 the womman; but alle thingis ben of God. Deme 3e 3ou
18 siff; bisemeth it a womman not hilid on the heed to prey
19 God? Nether the kynde it siff techith vs, for if a man
20 nursche longe heer, it is schenschiphe to hym; but if a wom-
21 man nursiche longe heer, it is glorie to hir, for heeris ben
22 souun to hir for keueryng. But if ony man is seyn to be ful of
23 strijf, we han noon siche custom, nethir the chirche of God.
24 But this thing Y commaunde, not preisynghe, that 3e comen
25 togidere not in to the betere, but in to the worse. First for
26 whanne 3e comen togidere in to the cirche, Y here that dis-
27 enciouns ben, and in parti Y billeue. For it bihoueth eresies
28 to be, that thei that ben prouyd, ben opynli knowun in 3ou.
29 Therfor whanne 3e comen togidere in to oon, now it is not
30 to ete the Lordis soper; for whi ech man bifor takith his
31 soper to ete, and oon is hungry, and another is drunkun.
32 Whether 3e han not housis to ete and drynke, or 3e dispisen
33 the chirche of God, and confounden hem that han noon?
34 What schal Y seie to 3ou? Y preise 3ou, but here yn Y
35 preise 3ou not. For Y haue takun of the Lord that thing,
36 which Y haue bitakun to 3ou. For the Lord Jhesu, in what
37 nigt he was bitraied, took breed, and dide thankyngis, and
brak, and seide, Take ye, and ete ye; this is my bodi, which schal be bitraied for you; do ye this thing in to my mynde. Also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament in my blood; do ye this thing, as ofte as ye schulen drynke, in to my mynde. For as ofte as ye schulen ete this breed, and schulen drynke the cuppe, ye schulen telle the deth of the Lord, til that he come. Therfor who euere etith the breed, or drynkith the cuppe of the Lord vnworthili, he schal be gilti of the bodi and of the blood of the Lord. But preue a man hym silf, and so ete he of the ilke breed, and drynke of the cuppe. For he that etith and drinkith vnworthili, etith and drinkith doom to hym, not wiseli demyng the bodi of the Lord. Therfor among you many ben sijke and feble, and manye slepen. And if we deymen wiseli vs silf, we schulden not be demyd; but while we ben demyd of the Lord, we ben chastisid, that we be not dampnyd with this world. Therfor, my britheren, whanne ye comen togidere to ete, abide ye togidere. If ony man hungrith, ete he at home, that ye 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 ye vn-
2 knowun. For ye witen, that whanne ye weren hethene men hou ye weren led goynge to doumbe maumetis. Therfor Y make knowun to you, that no man spekyng in the spirit of God, seith departyng fro Jhesu; and no man may seie the Lord Jhesu, but in the Hooli Goost. And dyuere graces ther ben, but it is al oon Spirit; and dyuere seruyces ther ben, but it is al oon Lord; and dyuere worchingis ther ben, 6 but al is oon God, that worchith alle thingis in alle thingis. And to ech man the schewyng of spirit is youun to profit.
8 The word of wisdom is 3ouun 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 helthiis, in o spirit;
to another, the worchynge of vertues; to another, profecie;
to another, very knowyng of spiritis; to another, kyndis of
langagis; to another, expownyng of wordis. And oon and
the same spirit worchith alle these thingis, departynge to ech
12 bi hem silf as he wolde. 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-
vauntis, 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 i3e, Y am not of the bodi; not therfor it is not of
17 the bodi. If al the bodi is the i3e, 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 i3e may
not seeie to the hond, Y haue no nede to thi werkis; or eft
22 the heed to the feet, 3e ben not necessarie to me. But
23 myche more tho that ben seyn to be the lowere membris
of the bodi, ben more nedeful; and thilke that we gessen to
be the vnworthier membris of the bodi, we 3yuen 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, 3yuynge more worship 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 ioin togidere. And
I. CORINTHIANS, XIII.

28 He 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, afterward vertues, afterward graces of heelyngis, helpyngis, gouernails, kyndis of langagis, interpretacionys of wordis. Whether alle apostlis? whethir alle prophetis? whethir alle techeris? whethir alle vertues? whethir alle men han grace of heelyngis? whethir alle speken with langagis? whethir alle expownen? But sue 3e the betere goostli gisfis. And 3it Y schewe to 3ou a more excellent weye.

CAP. XIII.

1 If Y speke with tungis of men and of aungels, and Y haue not charite, Y am maad as bras sownynge, or a cymbal tynkynge. And if Y haue prophecie, and knowe alle mysteries, and al kunynge, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am 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 Y haue not charite, it profitith to me no thing. Charite is pacient, it is benyngne; charite enuyeth not, it doith not 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 thenkith not yuel, it ioyeth not on wickidnesse, but it ioieth togidere to treuthe; it suffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it susteyneth alle thingis. Charite fallith neuere doun, 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 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 tho thingis that weren of a
litil child. And we seen now bi a myrour in derknesse, but thanne face to face; now Y knowe of parti, but thanne Y schal knowe, as Y am known. And now dwellen feith, hope, and charite, these thre; but the most of these is charite.

CAP. XIV.

Sux 3e charite, loue 3e spiritual thingis, but more that 3e prophecieth. And he that spekith in tunge, spekith not to men, but to God; for no man herith. But the spirit spekith mysteries. For he that prophecieth, spekith to men to edificacioun, and monestyng, and coumfortyng. He that spekith in tunge, edifieth hym sylf; but he that prophecieth, edifieth the chirche of God. And Y wol, that alle 3e speke in tungis, but more that 3e prophecie. For he that prophecieth, is more than he that spekith in langagis; but pera- ventione he expoune, that the chirche take edificacioun. But now, britheren, if Y come to you, and speke in langagis, what schal Y profite to you, but if Y speke to you ethir in reuela-cion, ethir in science, ethir in prophecie, ether in techyng?

For tho thingis that ben without soule, and 3yueth voices, ethir pipe, ether harpe, but tho 3yuen distinccion of sownyngis, hou schal it be known that is sungun, ether that that is trumpid? For if a trumpe 3ythe an vncerteyn soune, who schal make hym sylf redi to batel? So but 3e 3yuen an opyn word bi tunge, hou schal that that is seid be known? For 3e schulen be spekyngye in veyn. There ben many kyndis of langagis in this world, and no thing is withuten 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, schal be a barbarik. So 3e, for 3e ben loueris of spiritis, seke 3e that 3e be plenteuouse to edificacioun of the chirche. And therfor he that spekith in langage, preie, that he expowne.
For if Ye prey in tunge, my spirit preyeth; mynd vndurstond-yng is with outen fruitt. What thanne? Ye schal prey in spirit, Ye schal prey in mynd; Ye schal seie salm in spirit, Ye schal seie salm also in mynd. For if thou blessist in spirit, who fillith the place of an ydiot, how schal he seie Amen on thi blessyng, for he woot not, what thou seist?

For thou doist wel thankyngis, but an uther man is not edified. Y thanke my God, for Y speke in the langage of alle 3ou; but in the chirche Y wole speke fyue wordis in my wit, that also Y teche uther men, than ten thousynde of wordis in tunge. Britheren, nyle 3e be maad children in wittis, but in malice be 3e children; but in wittis be 3e parfit. For in the lawe it is writun, That in uther tungeis and uther lippis Y schal speke to this puple, and nether so thei schulen here me, seith the Lord. Therfor langagis ben in to tokene, not to uther men, but to men out of the feith; but prophecies ben not to men out of the feith, but to uther men. Therfor if alle the chirche come togidere in to oon, and alle men speken in tungeis, if idiotis, ether men out of the feith, entren, whether thei schulen not seie, What ben 3e woode? But if alle men prophecien, if ony vnfeithful man or idiot entre, he is conuyct of alle, he is wiseli demyd of alle. For the hid thingis of his herte ben knouwen, and so he schal falle down on the face, and schal worschipe God, and schewe verili that God is in 3ou. What thanne, britheren? Whanne 3e comen togidere, ech of 3ou hath a salm, he hath techynge, he hath apocalips, he hath tunge, he hath expownyn; alle thingis be thei don to edificacioun. Whether a man spekith in tunge, bi twei men, ethir thre at the moste, and bi partis, that oon interprete. But if there be not an interpretour, be he stille in the chirche, and speke he to hym sylf and to God.

Prophetis tweine or thre seie, and uther wiseli deme. But if ony thing be schewid to a sittere, the formere be stille.
For ye moun prophesie alle, ech bi hym self, that alle men
lerne, and alle moneste. And the spiritis of prophetis ben
suget to prophetis; for whi God is not of discencioun, but
of pees; as in alle chirchis of hooli men Y teche. Wommen
in chirchis be stille; for it is not suffrid to hem to speke, but
be suget, as the lawe seith. But if thei wolen ony thing
lerne, at home axe thei her hosebondis; for it is foule thing
to a womman to speke in chirche. Whether of 3ou the word
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 comaundements of the Lord.
And if ony man vnknowith, he schal be vnknowun. Ther-
for, britheren, loue ye to prophesie, and nyle ye forbede to
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 ye han takun, in
which ye stonden, also bi which ye schulen be sauyd; bi
which resoun Y haue prechid to 3ou, if ye holden, if ye han
not bileuyd ideli. For Y bitook to 3ou at the bigynnyng that
thing which also Y haue resseyued; that Crist was deed for
oure synnes, bi the scripturis; and that he was biried, and
that he roos after in the thridde dai, after scripturis; and that
he was seyn to Cephas, and aftir these thingis to enleuene;
aftirward he was seyn to mo than fyue hundrid britheren
togidere, of whiche manye lyuen 3it, but summe ben deed;
aftirward he was seyn to James, and aftirward to alle the
apostlis. And last of alle he was seyn also to me, as to a
deed borun child. For Y am the reste of apostlis, that am
not worthi to be clepid apostle, for Y pursueude the chirche
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
of God with me. But whether Y, or thei, so we han prechid,
and so 3e han bileuyd. And if Crist is prechid, that he roos
a3en fro deeth, hou seien summen among 3ou, that the
a3enrisyng of deed men is not? And if the a3enrisyng of
deed men is not, nethir Crist roos a3en fro deeth. And if
Crist roos not, oure preching is veyn, oure feith is veyn.
And we ben foundun false witnesssis of God, for we han
seid witnesssyng a3ens God, that he reiside Crist, whom
he reiside not, if deed men risen not a3en. Forwhi if
deed men risen not a3en, nether Crist roos a3en; and if
Crist roos not a3en, oure feith is veyn; and 3it 3e ben in
3oure synnes. And thanne thei that han diede in Crist, han
perischid. If in this life oneli we ben hoping in Crist, we
ben more wretchis than alle men. But now Crist roos a3en
fro deeth, the firste fruit of deed men; for deeth was bi a
man, and bi a man is a3enrisyng fro deeth. And as in Adam
alle men dien, so in Crist alle men schulen be quykenyd.
But ech man in his ordre; the firste fruit, Crist, afterward
thei that ben of Crist, that bileueden in the comyng of Crist;
afterward an ende, whanne he schal bitake the kyngdom to
God and to the fadir, whanne he schal auoide al princehod,
and power, and vertu. But it bihoueth hym to regne, til he
putte alle hise enemyes vndur hise feet. And at the laste,
deth the enemye schal be distried; for he hath maad suget
alle thingis vndur hise feet. And whanne he seith, alle
thingis ben suget to hym, with ouden doubt outakun hym
that sugetide alle thingis to hym. And whanne alle thingis
ben suget to hym, thanne the sone hym silf schal be suget to
hym, that made alle thingis suget to hym, that God be alle
thingis in alle thingis. Ellis what schulen thei do, that ben
baptisid for deed men, if in no wise deed men risen a3en?

A 2 2
wherto ben thei baptisid for hem? And wherto ben we in perel euery our? Ech dai Y die for 3oure glorie, britheren, 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 schulen die to morewe. Nyle 3e be disseyued; for yuel spechis distrien good thewis. Awake 3e, iuste men, and nyle 3e do synne; for summen han ignoraunce of God, but to reverence Y speke to 3ou. But summan seith, Hou schulen deed men rise a3en, or in what maner bodi schulen thei come? Vnwise man, that thing that thou sowist, is not quykened, but it die first; and that thing that thou sowist, thou sowist that the bodi that is to come, but a nakid corn, as of whete, or of summe othere seedis; and God 3yueth to it a bodi, as 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, another is of briddis, an othere of fischis. And heueneli bodies ben, and ertheli bodies ben; but oon glorie is of heuenely bodies, and anothir is of ertheli. An othere clerenes is of the sunne, anothere clerenesse is of the moone, and anothere clerenesse is of sterris; and a sterre dyuersith fro a sterre in clerenesse. And so the a3enrisyng of deed men. It is sowun in corrupcioun, it schal rise in vncorrupcioun; it is sowun in vnnoblei, it schal rise in glorie; it is sowun in infirmye, it schal rise in vertu; it is sowun a beestly bodi, it schal rise a spiritual bodi. If ther is a beestli bodi, ther is also a spiritual bodi; as it is writun, The firste man Adam was maad in to a soule lyuynge, the laste Adam in to a spirit quykenyng. But the firste is not that that is spiritual, but that that is beestlich, aftirward that that is spiritual. The firste man of erthe is ertheli; the secounde man of heuene is heuenelich. Such as the ertheli man is, such ben the ertheli men; and such as the heueneli man is,
I. CORINTHIANS, XVI.

49 suche ben also the heuëneli 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 vncorrupcioun. Lo! Y seie to 3ou priuyte of
hooi thingis. And alle we schulen rise a3en, but not alle we
52 schulen be chaungid; in a momett, in the twynklyng of an
i3e, 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 vncorrupcioun, and this deedli thing to putte awei
54 vndeadlinessse. But whanne this deedli thing schal clothe
vndeadlinessse, 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 Therfore, my dereworte the britheren, be 3e stidfast, and vn-
mouable, beynge plenteouse 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, kepynge
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 werck of the Lord, as Y. Therfor 
no man dispise hym; but lede 3e hym forth in pees, that he 
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 chirschis 
of Asie greten 3ou wel. Aquila and Prisca, with her homeli 
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 gretyng 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.
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, with alle seyntis that ben in al Acaie, grace to 3ou, and pees of God oure fadir and of the Lord Jhesu Crist. Blessid be God and the fadir of oure Lord Jhesu Crist, fadir of mercies, 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 of God. For as the passiouns of Crist ben plenteouse in vs, so also bi Crist oure coumfort is plenteouse. 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 also suffren, that oure hope be sad for 3ou; witynge for as 3e ben felowis of passiouns, so 3e schulen ben also of coumfort. For, britheren, we wolen that 3e wite of oure tribulacioun, that was don in Asie; for ouer maner we weren greued ouer my3t, so that it anoiede vs, 3he, to lyue. But we in vs silf hadden answere of deth, that we truste not in vs, but in God that reisith deed men. Which deleyuerede vs, and deleyueryth fro so grete perelis, in to whom we hopen, also 3it he schal deleyuere, while also 3e helpen in preier for vs; that of the persones of many faces of that 3uyng that is in vs, thankyngis ben don for vs bi many men to God. For oure glorie is this, the witnessyng of oure conscience, that in symplenesse and clennesse of God, and not in fleischli wis-
dom, but in the grace of God, we lyueden in this world, but
more plenteuousli to you. And we writen not othere thingis
to you, than tho that ye han red and knowe, and Y hope that
in to the ende ye schulen knowe, as also ye han knowe vs a
parti; for we ben 3oure glorie, as also ye ben oure in the dai
of oure Lord Jhesu Crist. And in this trystyng Y wolde first
come to you, that ye schulden haue the secounde grace, and
passe bi you in to Macedonye, and est fro Macedonye come
to you, and of you 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
and it is not? But God is trewe, for oure word that was at
you 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 you
bi vs, bi me, and Sylvan, and Tymothe, ther was not in hym
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.
Sotheli it is God that conermeth vs with you in Crist, and
the which God anoyntide vs, and which markide vs, and 3af
ernes of the spirit in oure hertis. For Y clepide God to
witnessse azens my soule, that Y sparynge you cam not ouer
to Corynthe; not that we ben lordis of 3oure feith, but we
ben helperis of 3oure ioye; for thorou3 bileue ye stonden.

CAP. II.

1 AND Y ordeynede this ilke thing at me, that Y schulde not
come eftsoone in heuynes to you. For if Y make you sori,
who is he that gladith me, but he that is soreful of me?
3 And this same thing Y wroot to you, that whanne Y come,
Y haue not sorewe on sorewe, of the whiche it behofige me
to haue ioye. And Y triste in you alle, that my ioye is of alle
For of myche tribulacioun and angwisch of herte Y wroote to 3ou by manye teeris, not that 3e be soris, but that 3e wite what charite 3 haue more plenteuously in 3ou. For if ony man hath maad me sorewful, he hath not maad me sowerful but a parti, that 3 charge not 3ou alle. This blamyng that ys maad of manye, suffisith to hym, that is s of oon; so that 3enward 3e rathir forguyen and coumfort, lest peraunture he that is suche a maner man, be sopun vp bi more grete heuynesse. For which thing 3 haue biseche 3ou, that 3e conferme charite in to hym. For whi therfor 3 wroote this, that 3 knowe 3oure preyng, whether in alle thingis 3e ben obedient. For to whom 3e han forguyen ony thing, also 3 haue forguye. For 3 that that 3 forb af, 3if 3 forb af ony thing, haue 3oun for 3ou in the persone of Crist, that we be not disseyued of Sathanas; for we knowen hise thoughtis. But whanne 3 was comun to Troade for the gospel of Crist, and a dore was opened to me in the Lord, 3 hadde not rest to my spirit, for 3 found not my brother Tite, but 3 seide to hem farewell, and 3 passide in to Macedonye. And 3 do thankyngis to God, that euere more makith vs to haue victorie in Crist Jhesu, and schewith bi vs 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 among these that perischen. To othere sothel odour of deth in to deth, but to othere we ben odour of lijs in to lijs. And to these thingis who is so able? For we ben not as many, that don aoutrie bi the word of God, but we spoken of clennesse, as of God, bifor God in Crist.

Cap. III.

Bigynnen we therfor eftsoone to preise vs silf? or wheter we neden, as summen, pistlis of preisinge to 3ou, or of 3ou?
II. CORINTHIANS, III.

3e ben oure pistle, writun in oure hertis, which is knowun 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 lyuynge God; not in stony tablis, but in fleischli tablis of herte. For we han such trist bi Crist to God; not that we ben sufficient to thenake ony thing of vs, as of vs, but oure sufficiency is of God. Which also made vs able myn- ystris of the newe testament, not bi lettre, but bi spirit; for 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 myȝten not biholde in to the face of Moises, for the glorie of his cheer, which is auoidid, hou schal not the mynystraicioun of the spirit be more in glorie? For if the mynystraicioun of dampnacioun was in glorie, myche more the mynysterie of rȝtwisnesse is plenteouse in glorie. For nether that that was cleere was glorified in this part for the excellent glorie; and if that that is auoidid, was bi glorie, myche more that that dwellith stille is in glorie. Therfor we that han suche hope, vseen myche trist; and not as Moises leide a veil on his face, that the children of Israel schulden 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 auoidid in Crist, but in to this dai, whanne Moises is red, the veil is put on her hertis. But whanne Israel schal be con- 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- 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 Therefore we that han this admynystracioun, aftir this that we han getun merci, faile we not, but do we awei the preue thingis of schame, not walkinge in sutil gile, nether doyng aoutrye bi the word of God, but in schewaynge of the treuthe comendynge vs silty to ech conscience of men bifor God.

2 For if also oure gospel is kyuerid, in these that perischen it is kyuerid; in which God hath bleyt the soulis of vnseithful men of this world, that the liȝtnyng of the gospel of the glorie of Crist, which is the ymage of God, schyne not.

3 But we prechen not vs sily, but oure Lord Jhesu Crist; and vs ȝoure seurauantis bi Jhesu. For God, that seide liȝt to schyne of derknessis, he hath ȝoue liȝt in oure hertis, to the liȝtnyng of the science of the clerenesse of God, in the face of Jhesu Crist. And we han this tresour in britil vessels, that the worthinesse be of Goddis vertu, and not of vs. In alle thingis we suffren tribulacioun, but we ben not an-gwisched, or annoyed; we ben maad pore, but we lacken nothing; we suffren persecucioun, but we ben not forsakun; we ben maad lowe, but we ben not confoundid; we ben cast doun, but we perischen not. And euere more we beren aboute the sleyn of Jhesu in oure bodi, that also the liȝf of Jhesu be schewid in oure bodies. For euere more we that lyuen, ben takun in to deth for Jhesu, that the liȝf of Jhesu be schewid in oure deedli fleisch. Theryor deth worthith in vs, but liȝf worthith in ȝou. And we han the same spirit of feith, as it is writun, Y haue bileuyd, Y haue spoke; and we bileuen, wherfor also we spaken; witynge that he that reiside Jhesu, schal reise also vs with Jhesu, and schal ordeyne with ȝou. And alle thingis for ȝou, that a plenteuous grace bi many thankynggis be plenteuous in to the glorie of God.

4 For which thing we failen not, for thouȝ oure vtter man be
II. CORINTHIANS, V.

corrup tid; ne theles the yner man is renewid fro dai to dai.
17 But that liat thing of oure tribulacioun that lasth now, but
as it were by a moment, worchith in vs ouer mesure an euer-
18 lastynge birthin in to the he3nesse 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 ertheli hous of this dwellynge
be dissolu yd, that we han a bildyng of God, an hous not
2 maad bi hon dis, euerlastynge in heuen es. For whi in this
 thing we mornen, coueitynge to be clothid aboue with oure
3 dwellyng, which is of heuene; if ne theles 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 3af to vs the
6 ernes of the spiri t. 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 si3t.
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 plese
10 hym. For it bihoueth vs alle to be schewid biforn the trone
of Crist, that ebery 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 sifl eftsoone to you, but we
3yuen to you occasioun to haue glorie for vs, that se haue to
hem that glorien in the face, and not in the herte. For ethir
we bi mynde passen to God, ether we ben sobre to you. For
the charite of Crist dryueth vs; gessynge this thing, that if
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
hym that diede for hem, and roos azen. Therfor we fro this
tyme knowen no man aftir the fleische; thou3 we knowun
Crist aftir the fleisch, but nowe we knowun not. Therfor if
ony newe creature is in Crist, the elde thingis ben passid.
And lo! alle thingis ben of God, which recounselide vs to
hym bi Crist, and 3af to vs the seruyce of recounseleng.
And God was in Crist, recounselynge to hym the world, not
rettynge to hem her giltes, and puttide in vs the word of
recounselynge. Therfor we vsen message for Crist, as if God
monestith bi vs; we bisechen for Crist, be 3e recounselid to
God. God the fadir made hym synne for vs, which knewe
not synne, that we schulden be maad riȝtwisnesse of God
in hym.

**Cap. VI.**

1 But we helpynge monesten, that 3e resseyuen not the
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.
33yue we to no man ony offencioun, that oure seruyce be not
repue; but in alle thingis 3yue we vs silf as the mynystris
of God, in myche pacience, in tribulaciouns, in nedis, in
angwisches, in betyngis, in prisouns, in dissensiouns with
ynne, in trauels, in wakyngis, in fastyngis, in chastite, in
kunnyng, in long abiding, in swetnesse, in the Hooi Goost,
in charite not feined, in the word of treuth, in the vertu of
God; bi armeris of riȝtwisnesse on the riȝthalf and on the
leifthalf; bi glorie and vnnoblei; bi yuel fame and good
fame; as disseyueris, and trewe men; as thei that ben vn-
knowun, and knowun; as men diynge, and io l we lyuen;
as chastisid, and not maad deed; as sowerful, euere more
ioiynge; as hauynge nede, but makyng many men riche;
as no thing hauynge, and weldynge alle thingis. A l 3e
Corynthies, oure mouth is open to 3ou, oure herte is alargid;
3e ben not angwisched in vs, but 3e ben anguischid in 3oure
inwardnessis. And Y seie as to sones, 3e that han the same
reward, be 3e alargid. Nyle 3e bere the 30k with vnfeithful
men. For what parting of ri3twisnes with wickidnesse? or
what felouschipe of li3t to derknessis? and what acording of
Crist to Belial? or what part of a feithful with the vnfeithful?
and what consent to the temple of God with mawmetis?
And 3e ben the temple of the lyuyng 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
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;
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.

Therfor, most dereworth the brilheren, we that han these
biheestis, clense we vs fro al filthe of the fleisch and of the
spirit, doynge holynesse in the drede of God. Take 3e vs;
we han hirt no man, we han apeirid no man, we han bigilid
no man. Y seie not to 3oure condempnyng; for Y seide
bisor, that 3e ben in 3oure hertis, to die togidere and to lyue
togidere. Myche trist is to me anentis 3ou, myche gloriyng
is to me for 3ou. Y am fillid with coumfort, Y am plen-
teouse in ioie in al oure tribulacioun. For whanne we
weren comun to Macedonye, oure fleisch hadde no reste,
II. CORINTHIANS, VIII.

but we suffrider al tribulacioun; with outforth fistingis, and
dredis with ynne. But God that coumfortith meke men,
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 weeping,
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,
seynge that thou3 thilke pistle made 3ou sori at an our, now
9 Y haue ioie; not for 3e weren maad soreful, but for 3e
werten maad soreful to penaunce. For whi 3e ben maad
sori aftir God, that in no thing 3e suffre peirement of vs.

For the sorewe that is aftir God, worchith penaunce in to
stidfast heelthe; but sorewe of the world worchith deth.

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 vneiance.
In alle thingis 3e han 3ouun 3ou sif to be vndefouiid in the
cause. Therfor thou3 Y wroot to 3ou, Y wroot not for hym
that dide the iniurie, nether for hym that suffride, but to
schewe ourue bisinesse, which we han for 3ou bifor God.

Therfor we ben coumfortid, but in 3oure coumfort more
plenteuousli we ioyeden more on the ioie of Tite, for his

spirit is fulfillid of alle 3ou. And if Y gloriede 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,
is maad treuth. And the inwardnesse of hym be more
plenteuousli in 3ou, which hath in mynde the obedience of 3ou
alle, hou with drede and trembling 3e resseyueden hym. Y
haue ioye, that in alle thingis Y triste in 3ou.

CAP. VIII.

But, britheren, we maken knownun to 3ou the grace of
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 hiȝeste pouert of hem was plenteuouse in to the richessis of the symplenesse of hem. For Y bere wit-
nessyng to hem, aftir miȝt and aboue miȝt thei weren wilful, with myche monestynge bisechynge vs the grace and the comynyng of mynystring, that is maad to hooli men. And not as we hopiden, but thei sauen hem silf first to the Lord, aftirward to vs bi the wille of God. So that we preyeden Tite, that as he bigan, so also he perforome in ȝou this grace.
But as ȝe abounden in alle thingis, in feith, and word, and kunnyng, and al bisynesse, more ouer and in ȝoure charite in to vs, that and in this grace ȝe abounden. Y seie not as comaundinge, but bi the bisynesse of othere men appreuynge 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 nedynesse. And Y ȝyue counsel in this thing; for this is profitable to ȝou, that not oneli han bigunne to do, but also ȝe bigunnen to haue wille fro the formere ȝere. But now parfourme ȝe in deed, that as the discrecioun of wille is redi, so be it also of parformyng of that that ȝe han. For if the wille be redi, it is acceptid aftir that it hath, not aftir that that it hath not. And not that it be remyssioun to othere men, and to ȝou tribulacioun; but of euenesse in the present tyme ȝoure abundance fulfille the myseese of hem, that also the aboundance of hem be a fulfilynge of ȝoure myseise, that euenesse be maad; as it is writun, He that gaderide myche, was not en cresid, and he that gaderide litil, hadde not lesse.
And Y do thankyngis to God, that ȝaf the same bisynesse for ȝou in the herte of Tite, for he resseyuede extortacioun; but whanne he was bisier, bi his wille he wente forth to ȝou. And we senten with hym a brother, whose preisyng is in the gospel bi alle chrichis. 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 oure ordeyned wille; eschewynge this thing, that no man blame vs in this plente, that is mynystrid of vs to the glorie of the Lord. For we purueyen good thingis, not onely bifoR God, but also bifoR alle men. For we senten with hem also oure brothir, whom we han preued in many thingis ofte, that he 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.

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 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 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, 3e be redi. Lest whanne Macedonyes comen with me, and fynden 3ou vnredi, we be schamed, that we seien 3ou not, in this subsaunce. Therfor Y gesside necessarie to preie britheren, that thei come bifoR to 3ou, and make redi this bhiȝt blessyng 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 blessyngis, schal repe also 7 of blessyngis. Ech man as he castide in his herte, not of heuynesse, or of nede; for God loueth a glad 3yuere. And God is miȝt to make al grace abounde in 3ou, that 3e in alle thingis euere more han al sufficience, and abounde in 9 to al good werk; as it is writun, He delide abrood, he 3af
II. CORINTHIANS, X.

10 to pore men, his riȝtwesnesse dwellith withouten ende. And he that mynystreth seed to the sowere, schal ȝyue also breed to ete, and he schal multiplie ȝoure seed, and make myche the encresingis of fruytyis of ȝoure riȝtwesnesse; that in alle thingis ȝe maad riche waxen plenteouse in to al symplenesse, which worchith bi vs doing of thankynge to God. For the mynystrie of this office not oneli fillith tho thingis that failen to holi men, but also multiplieth many thankynge to God, bi the preuyng of this mynystrie, which glorifien God in the obedience of ȝoure knouleching in the gospel of Crist, and in symplenesse of comynycacioun in to hem and in to alle, and in the biseching of hem for ȝou, that desiren ȝou for the excellente grace of God in ȝou. Y do thankynge to God of the ȝifte of hym, that may not be teld.

CAP. X.

1 And Y my sylf Poul biseche ȝou, bi the myldenesse and softnesse of Crist, which in the face am meke among ȝou, 2 and Y absent triste in ȝou. For Y preie ȝou, 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 aifter the 3 fleisch. For we walkynge in fleisch, fiȝten not aifter the 4 fleisch. For the armuris of oure knyȝthod ben not fleischli, 5 but myȝti bi God to the distruccioun of strengthis. And we distriuen counsels, and alle hiȝnesse that hiȝeth it sylf aȝens the science of God, and dryuen in to caiȝfte al vnwithstanding in 6 to the seruyce of Crist. And we han redi to venge al vn- 7 obedience, whanne ȝoue obedience schal be fillid. Se ȝe the thingis that ben after the face. If ony man trustith to him sylf, that he is of Crist, thenke he this thing eft anentis hym 8 sylf, for as he is Cristis, so also we. For if Y schal glorie ony thing more of oure power, which the Lord ȝaf to vs in to
edifiyng, and not in to 3oure distruccioun, Y schal not be
schamed. But that Y be not gessid as to fere 3ou bi epistlis,
for thei seien, That epistlis ben greuouse and stronge, but the
presence of the bodi is feble, and the word worthi to be dis-
pisid. He that is suche oon, thenke this, for suche as we
absent ben in word bi pistlis, suche we ben present in dede.
For we doren not putte vs among, or comparisoune vs to
summen, that comenden hem silf; but we mesuren vs in vs
silk, and comparisounen vs silk 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.
For we overstetchen not forth vs, as not stretchinge to 3ou.
For to 3ou we camen in the gospel of Crist, not gloriyng
ouer mesure in othere mennus truelis. For we han hope of
3oure feith that wexith in 3ou to be magnesied bi oure reule in
abundaunc, also to preche in to tho thingis that ben biwendis
3ou, not to haue glorie in othere mennus reule, in these thingis
that ben maad redi. He that glorieth, haue glorie in the
Lord. For not he that comendith hym silk is preuyd, but
whom God comendith.

CAP. XI.

1 I wolde that 3e wolden suffre a litil thing of myn vnwis-
dom, but also supporte 3e me. For Y loue 3ou bi the loue
of God; for Y haue spousid 3ou to oon hosebonde, to yelde
3 a chast virgyn to Crist. But Y drede, lest as the serpent
disseuode Eue with his sutil fraude, so 3oure wittis ben cor-
rupt, and fallen doun fro the symplenesse that is in Crist.
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 resseyuened not, ri3tli 3e
schulden suffre. For Y wene that Y haue don no thing lesse
6 than the grete apostlis. For though Y be vnlerud In word, but 7 not in kunnyng. For in alle thingis Y am open to 30u. Or 8 whether Y haue don synne, mekyenge my silf, that 3e be en- 9 haunsid, for freli Y prechide to 30u the gospel of God? 10 Y made makid othere chirchis, and Y took sowde to 30ure 11 seruyce. And whanne Y was among 30u, and hadde nede, 12 Y was chargeouse to no man; for britheren that camen fro 13 Macedonye, fulfilliden that that failide to me. And in alle 14 thingis Y haue kept, and schal kepe me with outen charge to 15 30u. The treuth of Crist is in me; for this glorie schal not 16 be brokun in me in the cuntres of Acaie. Whi? for Y loue 17 not 30u? God woot. For that that Y do, and that Y schal 18 do, is that Y kitte awei the occasioun of hem that wolen 19 occasioun, that in the thing, in which thei gloriem, thei be 20 foundun as we. For siche false apostlis ben trecherouse 21 werk men, and transfiguren hen in to apostlis of Crist. And 22 no wondur, for Sathanas hym silf transfigurith hym in to an 23 amgel of light. Therfor it is not greet, if hise mynystris ben 24 transfigurid as the mynystris of ri3twisnesse, whos ende schal 25 be aftir her werkis. Eft Y seie, lest ony man gesse me to be 26 vnwise; elli take 3e me as vnwise, that also Y haue glorie a 27 litil what. That that Y speke, Y speke not aftir God, but as 28 in vnwisdom, in this substaunce of glorie. For many men 29 gloriem aftir the fleisch, and Y schal glorie. For 3e suffren 30 gladli vnwise men, whanne 3e silf ben wise. For 3e sus- 31 teynen, if ony man dryueth 30u in to seruage, if ony man 32 deuourith, if ony man takith, if ony man is enhaunsid, if ony 33 man Smytith 30u on the face. Bi vnnoblei Y seie, as if we 34 weren sike in this parti. In what thing ony man dar, in vn- 35 wisdom Y seie, and Y dar. Thei ben Ebrewls, and Y; thei 36 ben Israelitis, and Y; thei ben the seed of Abraham, and Y; 37 thei ben the mynystris of Crist, and Y. As lesse wise Y seie, 38 Y more; in ful many travelis, in prisouns more plenteuousli,
II. CORINTHIANS, XII.

24 in woundis aboue maner, in deethis ofte tymes. Y resseyued of the Jewys syue sithis fourti strokis oon lesse; thries Y was betun with serdis, onys Y was stonyd, thries Y was at shipbreche, a ny3t and a dai Y was in the depnesse of the 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 false britheren, in trauel and nedynesse, in many wakyngis, in hungur, in thirst, in many fastyngis, in coold and nakidnessse. Withouten tho thingis that ben withoutforth, myn ech daies trauelyng is the bisynesse of alle chirchis. Who is sijk, and Y am not sijk? who is sclaundrid, and Y am not brent? If it bihoueth to glorie, Y schal glorie in tho thingis 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. The preuost of Damask, of the kyng of the folk Arethe, kepthe 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 bifoere fouretene yeer; whether in bodi, whether out of the bodi, Y woot not, God woot; that siche a man was rauyschid til to the thridde heuene. And Y woot siche 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 treuth; but Y spare, lest ony man gesse me ouer that thing that he seeth
in me, or herith any thing of me. And lest the greetnesse of reuelacioouns enhaunse me in pride, the pricke of my fleisch, an aungel of Sathanas, is 3ouun to me, that he buffate me. For whiche thing thries Y preiede the Lord, that it schulde go awei fro me. And he seide to me, My grace suffisith to thee; for vertu is parfitli maad in infrimyme. Therfor gladli Y schal glorie in myn infrimytees, that the vertu of Crist dwelle in me. For which thing Y am plesid in myn infrimytees, in dispisyngis, in nedis, in persecucious, in anguyschis, for Crist; for whanne Y am sijk, thanne Y am mi3ti. Y am maad vnwitti, 3e constreynden me. For Y ou3te to be comendid of 3ou; for Y dide no thing lesse than thei that ben apostlis aboue maner. Thou3 Y am nou3t, netheles the signes of myn apostilhed ben maad on 3ou, in al 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. 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 sones owen to tresoure to fadir and modir, but the fadir and modir to the sones. For Y schal 3yue moost wilsuli, and Y my silf schal be 3ouun aboue for 3oure soluis; thou3 Y more loue 3ou, and be lesse louyd. But be it; Y greuyde not 3ou, but whanne Y was sutil, Y took 3ou with gile. Whether Y disseyued 3ou bi ony of hem, which Y sente to 3ou? Y preiede Tite, and Y sente with hym a brother. Whether Tite begilide 3ou? whether we 3eden not in the same spirit? whether not in the same steppis? Sum tyme 3e wenen, that we schulen excuse vs anentis 3ou. Bifor God in Crist we spoken; and, moost dere britheren, alle thingis for 3oure edifiyng. 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
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peraunenture struyngis, enuyes, sturdynessis, dissencious
and detraccions, preuy spechis of discord, bolnyngis *bi pride*,
debatis ben among 3ou; *and* lest eftsoone whanne Y come,
God make me low anentis 3ou, and Y biweile many of hem,
that bifor synneden, and diden not penaunce on the vnclen-
nesse, and fornicaicioun, 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 euerly 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
3 come eftsoone, Y schal not spare. Whether 3e seken the
preef of that Crist, that spekith in me, which is not feble in
4 3ou? For thou3 he was crucified of infirmyte, but he luyeth
of the vertu of God. For also we ben sijnk in hym, but we
5 schulen luy with him of the vertu of God in vs. Asaie 3ou
silyn, if 3e ben in the feith; 3e 3ou silyn preue. Whether 3e
knowen not 3ou silyn, for Crist Jhesu is in 3ou? but in happe
6 3e ben repreuable. But Y hope, that 3e knowen, that we
7 ben not repreuable. And we preien the Lord, that 3e
do no thing of yuel; not that we seme preued, but that 3e
8 do that that is good, and that we ben as repreuable. For we
9 moun no thing asens treuth, but for the treuth. For we
ioyen, whanne we ben sijnk, but 3e ben my3ti; and we preien
10 this thing, 3oure perfeccioun. Therfor Y absent write these
things, that Y present do not hardere, bi the powere, which
the Lord 3af to me in to edificacioun, and not in to 3oure dis-
11 truccioun. Britheren, hennus forward ioye 3e, be 3e perfit,
excite 3e; vndurstonde 3e the same thing; haue 3e pees,
12 and God of pees and of loue schal be with 3ou. Grete 3e
wel 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 comynyng of the Hooli Gost, be with you alle. Amen.

GALATIANS.

CAP. I.

1 Poul the apostle, not of men, ne bi man, but bi Jhesu Crist, and God the fadir, that reiside hym fro deth, and alle the britheren that ben with me, to the chirchis of Galathie, grace to you and pees of God the fadir, and of the Lord Jhesu Crist, that saf hym sylf for oure synnes, to delyuere vs fro the present wicked world, bi the wille of God and of oure fadir, to whom is worshchip and glorie in to worldis of worldis. Amen. I wondur, that so soone se be thus mowed fro hym that clepid 3ou in to the grace of Crist, in to another euangeli; which is not anothir, but that ther ben summe that troublen 3ou, and wolen mysturne the euangeli of Crist. 8 But thou we, or an aungel of heuene, prechide to 3ou, bi-sidis that we han prechid to 3ou, be he acursid. As Y haue seid biforme, and now eftsones Y seie, if ony preche to 10 3ou bisidis that that se 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 seruant. For, britheren, Y make knownun to 3ou the euangeli, 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 se han herd my conuersacioun sumyntyme in the Jurie, and that Y pursuede passyngli the chirche of God, and faught 14 a3en it. And Y profytyde in the Jurie aboue many of myn
eueneldis in my kynrede, and was more boundauntli a foliewere of my fadris tradiciouns. But whanne it pleside hym, that departide me fro my modir wombe, and clepide bi his grace, to schewe his sone in me, that Y schulde preche hym among the hethene, anoon Y drowʒ me not to fleisch and blood; ne Y cam to Jerusalem to the apostlis, that weren tofor me, but Y wente in to Arabie, and eftsoones Y turnede aʒen in to Damask. And sith thre ʒeer aftir Y cam to Jerusalem, to se Petre, and Y dwellide with hym fiftene daies; but Y sawʒ noon othere of the apostlis, but James, owre Lordis brother. And these thingis which Y write to ʒou, lo! tofor God Y lie not. Afterward Y cam in to the coostis of Syrie and Cilicie. But Y was vnknowun bi face to the chirchis of Judee, that weren in Crist; and thei hadden oonli an heryng, that he that pursuede vs sum tyme, prechide now the feith, aʒens which he faʒte sum tyme; and in me thei glorifiseden God.

CAP. II.

And sith fourtene ʒeer aftir, eftsoones Y wente vp to Jerusalem 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 sifl to these that semeden to be sumwhat, lest Y runne, or hadde runne in veyne. And nother Tite, that hadde be with me, while he was hethene, was compellid to be circumsidid; but for false britheren that weren broʒt ynne, whiche hadden entrid to aspie oure fredom, which we han in Jhesu Crist, to bring vs in to seruage. But we ʒyue no place to subieccioun, that the treuth 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 persoone of man; for thei that semeden to be sumwhat, zauen
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 wrouȝte to
Petre in apostlehed of circumcisioun, wrouȝte 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 pileries, thei 3auen riȝt-
hond of felowschip to me and to Barnabas, that we among
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-
nommen. For bifoer that theer camen summen fro James, he
eete with the hethene men; but whanne thei weren comun,
he withdwȝ, and departide hym, dredinge hem that weren
13 of circumcisioun. And the othere Jews assentiden to his
feynyng, so that Barnabas was drawun of hem in to that
14 feynyng. But whanne Y sawȝ, that thei walkiden not riȝtli
to the treuthe of the gospel, Y seide to Petre bifoer alle men,
If thou, that art a Jew, lyuest hethenlich, and not Jewelich,
15 hou constreynest thou hethene men to become Jews? We
16 Jews of kynde, and not synful men of the hethene, knowen
that a man is not justified of the werkis of lawe, but bi the
feith of Jhesu Crist; and we bileuen in Jhesu Crist, that we
ben justified of the feith of Crist, and not of the werkis of
lawe. Wherfor of the werkis of lawe ech fleisch schal not
17 be justified. And if we sechen to be justified in Crist, we
oure silf ben foundun synful men, whether Crist be mynystre
18 of synne? God forbede. And if Y bylde azen thingis that
19 Y haue distruyed, 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 loue me, and 3af hym sylf
for me. Y caste not awey the grace of God; for if ri3twis-
nesse be thoru3 lawe, thanne Crist dieede 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
obeyen not to treuthe? This oneli Y wilne to lerne of 3ou,
whether 3e han vndurfonge the spirit of werkis of the lawe,
or of heryng of bileue? So 3e ben foolish, that whanne 3e
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 whethor of werkis of the lawe, or of hering of bileue? As it
is writun, Abraham bileued 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
seynge aser, that God iustifieth the hethene, of bileue told
tofor to Abraham, That in thee alle the hethene schulen be
9 blesisd. And therfor these that ben of bileue, schulen be
10 blesisd 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 iustifiid 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 3ith in the tre; that among the hethene the blesseyng of Abra-
ham were maad in Crist Jhesu, that we vndurfonge the
15 biheeste of spirit thoru3 bileue. Britheren, Y seie aftar man,
no man disposith the testament of a man that is confirmed, 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 confirmed 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 thoro3 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 a3ens the biheestis of God? God forbede. For if the lawe were 3ouun, that my3te quikene, verilli were ri3fulnesse of lawe. But scripture hath conclusid 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 thoro3 27 the bileue of Jhesu Crist. For alle 3e that ben baptismid, 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 servaunt, whanne he is lord of alle 2 thingis; but he is vndur keperis and tutoris, in to the tyme
determined of the fadir. So we, whanne we weren litle children, we serueden vndur the elementis of the world. But aftir that the fulfilling of tyme cam, God sente his sone, maad of a womman, maad vndur the lawe, that he schulde azenbie hem that weren vndur the lawe, that we schulden vnderfonge the adopcioun of sones. And for se ben Goddis sones, God sente his spirit in to 3oure hertis, criyng, Abba, fadir. And so ther is not now a seruaunt, but a sone; and if he is a sone, he is an eir bi God. But thanne se vnknowynge God, serueden to hem that in kynde weren not goddis. But now whanne se han knoewe God, and ben knowun of God, hou ben se turned eftsoone to the sebil and nedi elementis, to the whiche se wolen eft serue? se taken kepe to daies, and monethis, and tymes, and 3eris. But Y drede 3ou, lest without cause Y haue trauelid among 3ou. Be se as Y, for Y am as se. Britheren, Y biseche 3ou, se han hurt me no thing. But se knowen, that bi infirmyte of fleisch Y haue prechid to 3ou now bifoire; and se dispiseden not, nether forsoken 3oure temptacioun in my fleisch, but se resseyueden me as an auangel of God, as Crist Jhesu. Where thanne is 3oure blessyng? For Y bere 3ou witnesse, that if it my3te haue be don, se wolden haue put out 3oure i3en, and haue yuen hem to me. Am Y thanne maad an enemye to 3ou, seiyng to 3ou the sothe? Thei louen not 3ou wel, but thei wolen exclude 3ou, that se suen hem. But su5e se the good euermore in good, and not oneli whanne Y am present with 3ou. My smale children, whiche Y bere eftsoones, til that Crist be fourmed in 3ou, and Y wolde now be at 3ou, and chaunge my vois, for Y am confoundid among 3ou. Seie to me, se that wolen be vndir the lawe, han se 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 fleisch; 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, gendringle in to seruage, which is Agar. For Syna is an hille that is in Arabie, which hille is ioyned to it that is now Jerusalem, and seruith with hir chil-
dren. But that Jerusalem that is aboue, is fre, whiche is ourmodir. For it is writun, Be glad, thou bareyn, that berist not; breke out and crye, that bringist forth no children; for many sones ben of hir that is left of hir hosebonde, more than of hir that hath an hosebonde. For, britheren, we ben sones of biheeste aftir Isaac; but now as this that was borun after the fleisch pursuede him that was aftir the spirit, so now. But what seith the scripture? Caste out the seruaunt and hir sone, for the sone of the seruaunt schal not 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 30k of seruage. Lo! Y Poul seie to 3ou, that if 3e ben cir-
cumcidid, Crist schal no thing profite to 3ou. And Y wit-
nesse eftsoones to ech man that circumcidith hym siff, that 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 fallen awei fro grace. For we thoru3 the spirit of bileue 6abiden the hope of ri3tfulnesse. For in Jhesu Crist nether circumcsioun in ony thing worth, nether prepucie, but the bileue that worchith bi charite. 3e runnen wel; who lettid 83ou that 3e obeyede not to treuhte? Consente 3e to no man; for this counsel ys not of hym that hath clepid 3ou. A litil 10souredow3 apeirith al the gobet. I trust on 3ou in our
Lord, that ye shulden vn disturonde noon other thing. And who that disturblith you, schal bere dom, who euere he be.

And, britheren, if ye preche it circumcisioun, what suffre ye it persecucioun? thanne the sclaundre of the crosse is auoidid. Ye wolde that thei weren cut awei, that disturblen you. For, britheren, ye ben clepid in to fredon; oneli 3yue ye not fredon in to occasioun of fleisch, but bi charite of spirit serue ye to gidere. For every lawe is fulfillid in o word, Thou schalt loue thi nei3bore as thi silf. And if ye bite, and ete ech othere, se ye, lest ye be wastid ech fro othere. And ye seie you in Crist, walke ye in spirit, and ye schulen not performe the desiris of the fleisch. For the fleisch coueitith a3ens the spirit, and the spirit a3en the fleisch; for these ben aduersaries to gidere, that ye don not alle thingis that ye wolen. That if ye be led bi spirit, ye ben not vnder the lawe. And werkis of the fleisch ben opyn, whiche ben fornica- 

cioun, vnclennes, vnchastite, lecherie, seruice of false goddis, withecraftis, enmytees, striuyngis, indignacions, wraththis, chidingis, discencious, sectis, enuyes, manslau3tris, dronken-

nessis, vnamesurable etyngis, and thingis lijk to these, whiche Ye seie to you, as Ye haue told to you to fore, for thei that doon suche thingis, schulen not haue the kyngdom of God. But the fruyt of the spirit is charite, ioye, pees, pacience, long abidyng, benyngyte, goodnesse, myldenesse, feith, temperance, contynence, chastite; a3en suche thingis is no lawe. And they that ben of Crist, han crucified her fleisch with vices and coueitngis. If we lyuen bi spirit, walke we bi spirit; be we not made coueytouse of veyn glorie, stirynge ech othere to wraththe, or hauye enuye ech to othere.

Cap. VI.

Britheren, if a man be occupied in ony gilte, ye that ben spiritual, enforme ye such oon in spirit of softnesse, bihold-
inge thi sylf, lest that thou be temptid. Ech bere othere
3 chargis, and so se schulen fulfille the lawe of Crist. For
who that trowith that he be ouȝt, whanne he is nouȝt, he
4 bigilith him sylf. But ech man preue his owne werk, and so
5 he schal haue glorie in him sylf, and not in an othere. For ech
6 man schal bere his owne charge. He that is tauȝt bi word,
7 comune he with him that techith hym, in alle goodis. Nyle
8 se 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 euerelastynge
9 lijf. And doynge se 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 homiche of
11 the feith. Se se, what maner lettris Y haue write to ȝou with
12 myn owne hoond. For who euere wole plese in the fleisch,
this constreyneth ȝou 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 se be circumcidid, that thei haue glorie in ȝoure 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 crucifiid to me,
15 and Y to the world. For in Jhesu Crist nether circumcisio
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 herafter no man be heuy to me; for Y
18 bere in my body the tokenes of ȝoure Lord Jhesu Crist. The
grace of ȝoure Lord Jhesu Crist be with ȝoure spirit, britheren.
Amen.
EPHESIANS.

CAP. I.

1 Poul, the apostle of Jhesu Crist, bi the wille of God, to alle seyntis that ben at Effesie, and to the feithful men in Jhesu Crist, grace be to you and pees of God, oure fader, and oure Lord Jhesu Crist. Blessid be God and the fadir of oure Lord Jhesu Crist, that hath blessid vs in al spiritual blessing in heuenli thingis in Crist, as he hath chosun vs in hym sylf bifor the makyng of the world, that we weren hooli, and with out wen in his sîst, in charite. Which hath bifor ordeyned vs in to adoptcioun of sones bi Jhesu Crist in to hym, bi the purpos of his wille, in to the heriying of the glorie of his grace; in which he hath glorified vs in his dereworthe sone. In whom we han redempcioun bi his blood, for-3yuenesse of synnes, aftir the ritchessis of his grace, that aboundide greetli in vs in al wisdom and prudence, to make knownun to vs the sacrament of his wille, bi the good ple-13saunce of hym; the which sacrament he purposide in hym in the dispensacioun of plente of tymes to enstore alle thingis in Crist, whiche ben in heuenes, and whiche ben in erthe, in hym. In whom we ben clepid bi sort, bifor ordeyned bi the purpos of hym that worthith alle thingis bi the counsel of his wille; that we be in to the heriying of his glorie, we that 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 bileuynge ben merkid with the Hooli 14 Goost of biheest, which is the ernes of 3oure eritage, in to the redempcioun of purchasyng, in to heriying of his glorie. 15 Therfor and Y herynge 3oure feith, that is, in Crist Jhesu,
and the loue in to alle seytis, ceesse not to do thankyngis
for you, makynge mynde of you in my preieris; that God
of oure Lord Jhesu Crist, the fadir of glorie, 3yue to you the
spirit of wisdom and of reuelacioun, in to the knowynge of
hym; and the i3en of youre herte listned, that 3e wite, which
is the hope of his clepyng, and whiche ben the richess of
the glorie of his eritage in seytis; and whych is the excel-
1ent greetnesse of his vertu in to vs that han bileuyd, bi the
worchyng of the my3t of his vertu, which he wrou3te in Crist,
reisyng hym fro deth, and settyngge him on his ri3t half in
heuenli thingis, aboue ech principat, and potestat, and vertu,
and domynacioun, and aboue ech name that is named, not
oneli in this world, but also in the world to comynge; and
made alle thingis suget vndur hise feet, and 3af hym to be
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 deuyd in your e gyltis and synnes,
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
worchith now in to the sones of vn bileue; in which also we
alle lyueden sum tyme in the desiris of our fleisch, doyng
the willis of the fleisch and of thou3tis, and we weren bi
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 deuyd in synnes, quikenede vs to-
gidere in Crist, bi whos grace 3e ben sauyd, and a3en reiside
togidere, and made togidere to sitte in heuenli thingis in
7 Crist Jhesu; that he schulde schewe in the worldis aboue
comynge the plenteouose 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 gift of God, not of werkis, 
that no man haue glorie. For we ben the makyng of hym, 
maad of nouȝt in Crist Jhesu, in good werkis, whiche God 
hath ordeyned, that we go in tho werkis. For which thing 
be ye myndeful, that sumtyme ye weren hethene in fleisch, 
which weren seid prepucie, fro that that is seid circumcisioun 
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 
this world. But now in Crist Jhesu ye that weren sum tyme 
fer, ben maad nyȝ in the blood of Crist. For he is oure 
pees, that made bothe oon, and vnbyndyne the myddil wal 
of a wal with out morter, enmytees in his fleisch; and 
auoidide the lawe of maundementis bi domes, that he make 
twei in hym silf in to a newe man, makyng pees, to recon-
sele bothe in o bodi to God bi the cros, sleyng the enemy-
tees in hym silf. And he comyng pees to you 
that weren fer, and pees to hem that weren nyȝ; for bi hym 
we bothe han nyȝ comyng in o spirit to the fadir. Therfor 
now ye ben not gestis and straungeris, but ye ben citeseyns 
of seyntis, and houshold meine of God; aboue bildid on the 
foundement of apostlis and of profetis, vpon that higeste 
corner stoon, Crist Jhesu; in whom ech bildying maad 
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 youn 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. vn durstonde 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 propheticis 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 euang-
7. gelie; whos mynystre Y am maad, bi the 3ifte of Goddis
grace, which is 3ouun to me bi the worchynge of his vertu.
8. To me, leeste of alle seyntis, this grace is 3ouun to preche
9. among hethene men the vnsercachable richessis of Crist, and
to li3tne 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 roottid and
18. groundid in charite, moun comprenhende with alle seyntis,
which is the breve, and the lengthe, and the hi3nesse, and
19. the depnesse; also to wite the charite of Crist more excelli-
ten than science, that 3e be fillid in al the plentee of God.
20. And to hym that is my3ti to do alle thingis more plenteuousli
than we axen or vn durstondun, bi the vertu that worchith in
21. vs, to hym be glorie in the chirche, and in Crist Jhesu, in to
alle the generaciouns of the world of worldis. Amen.
CAP. IV.

1. For the Lord beseche you, that ye walke worthily in the clepyng, in which ye ben clepid, with al mekenesse and myldenesse, with pacience supportinge ech other in charite, bi to kepe vnyte of spirit in the boond of pees. O body and o spirit, as ye ben clepid in oon hope of 5, 6, 3oure cleping; o Lord, o seith, o baptym, o God and fadir of alle, which is aboue alle men, and bi alle thingis, and in vs 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 hi, 9 ledde caitifte caitif, he 3af jistis to men. But what is it, that he stiede vp, no but that also he cam doun first in to the lowere 10 partis of the erthe? He it is that cam doun, and that stiede 11 on alle heuenes, that he schulde fille alle thingis. And he 3af summe apostlis, summe prophetis, othere euangelistis, othere 12 scheepheirdis 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 seith and of knowyng of Goddis sone, in to a parfit man, aftir 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 weiwardenesse of men, in sutil wit, to 15 the disseyuyng of error. But do we treuth in charite, and 16 wex in him by alle thingis, that is Crist oure heed; of whom alle the body set togidere, and boundun togidere bi ech ioynture of vnder seruyng, bi worching in to the mesure of ech membre, makith encreesynge of the body, in to edifica-
17 cioun of it sylf in charite. Therfor Ye seie and witnesse this thing in the Lord, that ye walke not now, as hethene men 18 walken, in the vanyte of her wit; that han vndurstonding derkned with derknessis, and ben alienyd fro the lijf of God, bi ignoraunce that is in hem, for the blyndenesse of her
herte. Which dispieringe bitoken hem sily to vnchastite, in
to the worchynge of al vnclennesse in coueitise. But 3e han
not so lerud Crist, if netheles 3e herden hym, and ben taught
in hym, as is treuthe in Jhesu. Do 3e awey bi the elde
lyuyng the elde man, that is corrupt bi the desiris of errorr;
and be 3e renewlid in the spirit of 3oure soule; and clothe
3e the newe man, which is maad aftir God in ri3twisnesse and
hoolynesse of treuthe. For which thing 3e putte awei
leesynge, and spake 3e treuthe ech man with his nei3bore, for
we ben membriis ech to othere. Be 3e wrooth, and nyle 3e
do synne; the sunne falle not dow on 3oure wraththe.
Nyle 3e 3yue stide to the deuel. He that stal, now stele
he not; but more trauele he in worchinge with hise hondis
that is good, that he haue whereof he schal 3yue to nedi.
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.
And nyle 3e make the Hooli Goost of God sori, in which 3e
ben markid in the dai of redempcioun. Al bitternesse, and
wraththe, and indignacioun, and cry, and blasfemye be takun
awey fro 3ou, with al malice; and be 3e togidere benygne,
merciful, for3yuyngge togidere, as also God for3af to 3ou in
Crist.

Cap. V.

Therfor be 3e foloweris of God, as moost dereworthe
sones; and walke 3e in loue, as Crist louyde vs, and 3af hym
sily for vs an offryng and a sacrifice to God, in to the odour
of swetnesse. And fornychacioun, and al vnclennesse, or
aueryce, be not named among 3ou, as it bicometh holi men;
ethir filthe, or foli speche, or harlatrye, that perteyneth not
to profit, but more doyng of thankyngis. For wite 3e this,
and vndurstonde, that ech lechour, or vnclene man, or
coueytouse, that serueth to mawmetis, hath not eritage in the
kingdom of Crist and of God. No man disseyue 3ou bi veyn wordis; for whi for these thingis the wraththe of God cam on the sones of vn bileue. Therfor nyle 3e be maad 8 parteneris of hem. For 3e weren sum tyme derknessis, but now 3e ben li3t in the Lord. Walke 3e as the sones of li3t. For the fruyt of li3t is in al goodnesse, and ri3t wisnesse, and treuth: And preue 3e what thing is wel plesynge to God. And nyle 3e comyne to vnfruytouse werkis of derknessis; but more repcreue 3e. For what thingis ben don of hem in priuy, it is foule, 3he, to speke. And alle thingis that ben repreuyd of the li3t, ben opynli schewid; for al thing that is schewid, is li3t. For which thing he seith, Rise thou that slepist, and rise vp fro deth, and Crist schal li3tne thee. Therfor, bri-theren, se 3e, hou warli 3e schulen go; not as vnwise men, but as wise men, a3enbiynge tyme, for the daies ben yuele. Therfor nyle 3e be maad vnwise, but vn durstondynge 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; and speke 3e to 3ou silf in salmes, and ymnes, and spiritual songis, syngynge and seiynge salm in 3oure hertis to the Lord; euermore doyngne thankynge for alle thingis in the name of oure Lord Jhesu Crist to God and to the fadir. Be 3e suget togidere in the drede of Crist. Wymmen, be 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 is sauyour of his bodi. But as the chirche is suget to Crist, so wymmen to her hosebondis in alle thingis. Men, loue 3e 3oure wyues, as Crist louyde the chirche, and 3af hym silf for it, to make it holi; and clenside it with the waisching of watir, in the word of lijs, to 3yue the chirche gloriusse to hym silf, that it hadde no wem, ne ryueling, or ony siche thing, but that it be hooli and vn defeouli. So and men schulen loue her wyues, as her owne bodies. He that loueth
his wijf, loueth hym silf; for no man hatide euere his owne fleisch, but nurischith and foseth it, as Crist doith the chirche. And we ben membris of his bodi, of his fleisch, and of his boonys. For this thing a man schal forsake his fadir and modir, and he schal drawe to his wijf; and thei schulen be twyne in o fleisch. This sacrament is greet; he, 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; for this thing is riȝtful. Onoure thou thi fadir and thi modir, that is the firste maundement in biheest; that it be wel to thee, and that thou be long lyuynghe on the erthe. And, fadris, nyle 3e terre 3oure sones to wraythe; but nurische 3e hem in the teching and chastising of the Lord. Seruauntis, obeische 3e to fleischli lوردis with drede and tremblinge, in simplesesse of 3oure herte, as to Crist; not seruynge at the iȝe, as plesinge to men, but as seruauntis of Crist; doynge the wille of God bi discrecioun, with good wiille seruynge as to the Lord, and not as to men; witinghe that ech man, what euere good thing he schal do, he schal resseyue this of the Lord, whether seruaunt, whether fre man. And, 3e lوردis, do the same thingis to hem, for3yuynghe manaasis; witinghe that bothe her Lord and 3oure is in heuenes, and the taking of persones is not anentis God. Her aftirward, britheren, be 3e coumfortid in the Lord, and in the miȝt of his vertu. Clothe 3ou with the armere of God, that 3e moun stonde aȝens aspiynges of the deuel. For whi struyynge is not to vs aȝens fleisch and bloode, but aȝens princis and potestatis, aȝens gouernours of the world of these derknessis, aȝens spiritual thingis of wickidnesse, in heuennli thingis. Therfor
take 3e the armere of God, that 3e moun a3enstonde in the 
14 yuel dai; and in alle thingis stonde perfit. Therfor stonde 
3e, and be gird aboute 3oure leendis in sothefastnesse, and 
15 clothid with the haburioun of ri3twisnesse, and 3oure 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 firy darts 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 
20 a3akinge in al bisynesse, and bisechyng for alle hooli men, 
and for me; that word be 3ouun to me in openyng of my 
mouth, with trist to make knowun the mysterie of the gospel, 
23 be hardi to speke, as it bihoueth me. And 3e wite, what 
thingis ben aboute me, what Y do, Titics, my moost deré 
brother, and trewe mynystre in the Lord, schal make alle 
thingis knowun to 3ou; whom Y sente to 3ou for this same 
thing, that 3e knowe what thingis ben aboute vs, and that he 
c23 cumforte 3oure 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 vnccorrup-

PHILIPPIANS.

CAP. I.

1 Poul and Tywothe, seruaiuntis of Jhesu Crist, to alle the 
hooli men in Crist Jhesu, that ben at Filippis, with bishopis 
and dekenes, grace and pees to 3ou of God oure fadir, and 
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 nowe; tristenynge
7 this ilke thing, that he that bigan in 3ou a good werk,
8 schal perfourme it til in to the dai of Jhesu Crist. As
9 it is just to me to feele this thing for alle 3ou, for that Y
10 haue 3ou in herte, and in my boondis, and in defending
11 and confermyng of the gospel, that alle 3e be felowis of my
12 ioye. For God is a witnesse to me, hou Y coueyte alle 3ou
13 in the bowelis of Jhesu Crist. And this thing Y preie, that
14 3oure charite be plenteuous more and more in kunynge, and
15 in al wit; that 3e preue the betere thingis, that 3e be clene
16 and without offence in the dai of Crist; fillid with the fruyt
17 of riȝtwysnesse bi Jhesu Crist, in to the glory and the heriynge
18 of God. For, britheren, Y wole that 3e wite, that the thingis
19 that ben aboute me han comun more to the profit of the
20 gospel, so that my boondis weren maad knowun in Crist,
21 in ech moot halle, and in alle other placis; that mo of
22 britheren tristinge in the Lord more plenteuously for my
23 boondis, dursten without drede speke the word of God.
24 But summe for enuye and strijf, summe for good wille, prechen
25 Crist; and summe of charite, witinge that Y am put in the
26 defense of the gospel. But summe of strijf schewen Crist
27 not cleneli, gessynge hem to reise tribulacioun to my boondis.
28 But what? the while on al maner, ethir bi occasiou, ethir
29 bi treuthe, Crist is schewid; and in this thing Y haue ioye,
30 but also Y schal haue ioye. And Y woot, that this thing
31 schal come to me in to heelthe bi 3oure preyer, and the
32 vndurmynystring of the spirit of Jhesu Crist, bi myn abidyng
33 and hope. For in no thing Y schal be schamed, but in al
34 trist as euere more and now, Crist schal be magnesied in my
35 bodi, ether bi lijf, ether bi deth. For me to lyue is Crist,
36 and to die is wynnyng. That if to lyue in fleisch, is fruyt of
23 werk to me, lo! what Y schal chese, Y knowe not. But
Y am constreyned of twel thingis, Y haue desire to be dis-
solued, and to be with Crist, if is myche more betere; but
to dwelle in fleisch, is nedeful for 3ou. And Y tristinge
this thing, woot that Y schal dwelle, and perfittly dwelle to
alle 3ou, to 3oure profit and ioye of feith, that 3oure thanking
abounde in Crist Jhesu in me, bi my comyng eftsoone to
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, travelinge togi-
dere to the feith of the gospel. And in no thing be 3e afard
of aduersaries, which is to hem cause of per dicioun, but to
3ou cause of heelthe. And this thing is of God. For it is
3ouun to 3ou for Crist, that not oneli 3e bileuen in hym, but
also that 3e suffren for hym; hauynge the same strij, which
3e saien in me, and now 3e han herd of me.

CAP. II.

1 Therfore if ony counfort is in Crist, if ony solace of
charite, if ony felouschipe of spirit, if ony inwardnesse of
merci doyng, fille 3e my ioye, that 3e vndurstonde the same
thing, and haue the same charite, of o wille, and feelen the
same thing; no thing bi strij, nether by veyn glorie, but in
mekenesse, demynghe eche othere to be heijer than hym sylf;
not biholdinge ech bi hym sylf what thingis ben his owne,
but tho thingis that ben of othere men. And fele 3e this
6thing in 3ou, which also in Crist Jhesu; that whanne he was
in the forme of God, demyde not rauelyn, that hym sylf were
7euene to God; but he lowide hym sylf, takinge the forme of
a seruaunt, and was maad in to the licknesse of men, and
8in abite was foundun as a man. He mekide hym sylf, and
was maad obedient to the deth, 3he, to the deth of the cross.
For which thing God enhaunside hym, and 3af to hym a
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;
and ech tunge knouleche, that the Lord Jhesu Crist is in
the glorie of God the fadir. Therfor, my most dereworth the
britheren, as euere more 3e han obeischid, not in my pre-
sence onely, but myche more now in myn absence, worche
3e with drede and trembling 3oure heeltbe. For it is God
that worchith in 3ou, bothe to wilne, and to performe, for
good wille. And do 3e alle thingis with out grutchingis and
doutyngis; that 3e be with out playnt, and symple as the
sones of God, with out repreef, in the myddil of a schrew
nacioun and a weiarid; among whiche 3e schynen as 3yueris
of liȝt in the world. And holde 3e togidere the word of liȝt
to my glorie in the day of Crist; for Y haue not runnen in
veyn, nether Y haue traveiled in veyn. But thou3 Y be offrid
or slayn on the sacrifice and seruyce of 3oure feith, Y haue
ioye, and Y thanke 3ou alle. And the same thing haue 3e
ioye, and thanke 3e me. And Y hope in the Lord Jhesu,
that Y schal sende 3ymothe 3oon to 3ou, that Y be of good
coumfort, whanne tho thingis ben knownun that ben aboute
3ou. For Y haue no man so of 0 wille, that is bisi for 3ou
with cleeve affecioun. For alle men seken tho thingis that
ben her owne, not tho that be of Crist Jhesu. But knowe
3e the asaie of hym, for as a sone to the fadir he hath seruyd
with me in the gospel. Therfor Y hope that Y schal sende
hym to 3ou, anoon as Y se what thingis ben aboute me. And
Y triste in the Lord, that also my sylf schal come to 3ou
soone. And Y gesside it nedeful to sende to 3ou 3pafradite,
my brother and euene worchere, and myn euene knyȝt, but
3oure apostle, and the mynystre of my nede. For he de-
siride 3ou alle, and he was soreful, therfor that 3e herden
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 me, lest Y hadde heuynesse on heuynesse. Therfor more hastili Y sente hym, that whanne 3e han seyn hym, 3e haue 29 ioye est, and Y be withouten heuynesse. Therfor resseyue 3e hym with al ioye in the Lord, and haue 3e suche with al onour. For the werk of Crist he wente to deth, 3yuynge 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 dyuysion. For we ben circumciisoun, which bi spirit seruen to God, and glorien in Crist Jhesu, and han not trist 4 in the fleisch, thou 3 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 eisde dai, of the kyn of Israel, of the lynage of Beniamyn, an Ebrew of Ebrewis, bi the 6 lawe a Farisee, bi loue pursuynge the chirche of God, bi riȝtwisnesse that is in the lawe lyuynge with out playnt. 7 But whiche thingis weren to me wynnyngis, Y haue demed 8 these aperryngis for Crist. Netheles 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 hauynge my riȝtwisnesse that is of the lawe, but that that is of the feith of Crist Jhesu, that is of God the riȝt-

10 wisnesse in feith, to knowe hym, and the vertu of his rysyng a3en, and the felouschipe of his passioun, and be maad lijk 11 to his deeth, 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
PHILIPPIANS, IV.

13 thing also Y am comprehendid of Crist Jhesu. Bretheren, Y deme me not that Y haue comprehendid; but o thing, Y forsete tho thingis that ben bihyndis, and stretche forth my silf to tho thingis that ben bifoire, and pursue to the ordeyned mede of the hiʒ clepyng of God in Crist Jhesu. Thersfor who euere we ben perfit, feele we this thing. And if ʒe vndurstonden in othere manere ony thing, this thing God schal schewe to ʒou. Nethelles to what thing we han comun, that we vndurstonden the same thing, and that we perfitli dwelle in the same reule. Britheren, be ʒe my foloweris, and weyte ʒe hem that walken so, as ʒe han oure fourme. For many walken, whiche Y haue seid ofte to ʒou, but now ʒe wepinge seie, the enemyes of Cristis cros, whos ende is deth, whos god is the wombe, and the glorie in confusioun of hem, that saueren ertheli thingis. But oure lyuyng is in heuenes; fro whennus also we abiden the sauyour oure Lord Jhesu Crist, which schal reforme the bodi of oure mekenesse, that is maad lijk to the bodi of his clerenesse, bi the worchinge bi which he mai also make alle thingis suget to hym.

CAP. IV.

1 Therfor, my britheren most dereworthie and most desirid, my ioye and my coroun, so stonde ʒe in the Lord, most dere britheren. Y preye Eucodiæm, and biseche Synticem, 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 myn helperis, whos names ben in the book of lijf. Ioye ʒe in the Lord euere more; eft Y seie, ioye ʒe. Be oure pacyence knownun to alle men; the Lord is niʒ. Be ʒe nothing bisi, but in al preyer and biseching, with doyng of thankyngis, be oure axyngis knownun at God. And the
pees of God, that passith al wit, kepe 3oure hertis and vndur-
8 stondingis 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 afterward 3e
floureden a3en to seele for me, as also 3e feeliden. But 3e
11 weren ocupied, Y seie not as for nede, for Y haue lerud
to be sufficient in whiche thingis Y am. And Y can also
be lowid, Y can also haue plente. Euyery where and in
alle thingis Y am tau3t to be fillid, and to hungur, and to
13 abolunde, and to suffre myseiste. Y may alle thingis in hym
14 that coumfortith me. Netheles 3e han doon wel, comynyghe
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 abolunde; Y am fillid with tho
thingis takun of Epafrodite, whiche 3e senten in to the odour
19 of sweetnesse, a couenable sacrifice, plesynge to God. And
my God fil alle 3oure desire, by hisse 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 every 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 grace 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 sou 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 preiynge for sou, herynge soure feith in Crist
5 Jhesu, and the loue that se han to alle hooli men, for the
hope that is kept to sou in heuenes. Which se herden
6 in the word of treuthe of the gospel, that cam to sou, as
also it is in al the world, and makith fruyt, and wexith, as in
7 sou, fro that dai in which se herden and knewen the grace
of God in treuthe. As se lerneden of Epafras, oure felawe
most dererworth, which is a trewe mynystre of Jhesu Crist
8 for sou; which also schewide to vs soure louyng in spirit.
9 Therfor we fro the dai in which we herden, ceessen not to
preye for sou, and to axe, that se be fillid with the knowing
10 of his wille in al wisdom and goostli vndurstondyng; that
se walke worthili to God plesynge bi alle thingis, and make
11 fruyt in al good werk, and whe in the science of God, and
ben coumfortid in al vertu bi the miist of his clerenesse, in al
12 pacience and long abiding with ioye, that se do thankyngis
to God and to the fadir, which made sou worthi in to the
13 part of eritage of hooli men in liist. Which deluyeride vs fro
the power of derknessis, and translatide in to the kyngdom
14 of the sone of his louyng, in whom we han azenbiyng
15 and remyssioun 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-
COLOSSIANS, II.

utosible, ether trones, ether dominaciouns, ether princehodes, ether poweris, alle thingis ben maad of nouȝt bi hym, and in hym, and he is bisor alle, and alle thingis ben in hym.

And he is heed of the bodi of the chirche; which is the bigynnyng and the firste bigetun of deede men, that he holde the firste dignyte in alle thingis. For in hym it pleside al plente to inhabite, and bi hym alle thingis to be recounselid in to hym, and madepees bi the blood of his cros, tho thingis that ben in erthis, ether that ben in heuenes. And whanne ye were sumtyme aliened, and enemyes bi wit in yuele werkis, now he hath recounselid you in the bodi of his fleisch bi deth, to haue you hooli, and ynwemmyd, and with out repreef bisor hym. If netheles ye dwellen in the feith, foundid, and stable, and vnmovable fro the hope of the gospel that ye han herd, which is prechid in al creature that is vnndor heuene. Of which Y Poul am maad mynstre, and now Y haue ioye in passioun for you, and Y fille tho thingis that failen of the passiouns of Crist in my fleisch, for his bodi, that is the chirche. Of which Y Poul am maad mynystre bi the dispensacioun of God, that is younne to me in you, that Y fille the word of God, the priuyte, that was hid fro worldis and generaciouns. But now it is schewid to his seyntis, to whiche God wold make knoun the richessis of the glorie of this sacrament in hethene men, which is Crist in you, the hope of glorie. Whom we schewen, repreuynge ech man, and techinge ech man in al wisdom, that we offre ech man perfit in Crist Jhesu. In which thing also Y trauele in struyynge bi the worching of hym, that he worchith in me in vertu.

CAP. II.

But Y wole that ye wite, what bisynesse Y haue for you, and for hem that ben at Laodice, and whiche euere saien d d

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not my face in fleisch, that her hertis ben coumfortid, and thei ben tau3t in charite, in to alle the richessis of the plente of the vndurstondyng, in to the knowyng of mysterie of God, the fadir of Jhesu Crist, in whom alle the tresouris of wisdom and of science ben hid. For this thing Y seie, that no man disseyue 3ou in heisthe of wordis. For thou3 Y be absent in bodi, bi spirit Y am with 3ou, ioiynge and seynge 3oure ordre and the sadnesse of 3oure billeue that is in Crist.

7 Therfor as 3e han takun Jhesu Crist oure Lord, walke 3e in hym, and be 3e rootid and bieldid aboue in hym, and consermyd in the bileue, as 3e han lerud, aboundinge in hym in doynge of thankyngis. Se 3e that no man disseyue 3ou bi filosofie and veyn fallace, aftir the tradicioun of men, aftir the elementis of the world, and not aftir Crist. For in hym dwellith bodilich al the fulnesse of the Godhed. And 3e ben fillid in hym, that is heed of al principat and power.

In whom also 3e ben circumcidid in circumciisiooun not maad with hoond, in dispoyling of the bodi of fleisch, but in circumciisiooun of Crist; and 3e ben biried togidere with hym in baptim, in whom also 3e han rise a3en bi feith of the worching of God, that reiside hym fro deth. And whanne 3e weren deed in gilitis, and in the prepucie of 3oure fleisch, 14 he quikenyde togidere 3ou with hym; for3yynge to 3ou alle gilitis, doynge awei that writing of decre that was a3ens vs, that was contrarie to vs; and he took awei that fro the myddil, pitchinge it on the cros; and he spuylide principatis and poweris, and ledde out tristili, opynli ouercomynge hem in hym silf. Therfor no man iuge 3ou 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 Crist. No man disseyue 3ou, willynge to teche in mekenesse, and religioune of aungelis, tho thingis whiche he hath not seyn, walkinge veynli, bolnyd with wit of his fleisch, and not
holdynge the heed, of which al the bodi, bi boondis and ioynyngis togidere vnndur mynystrid and maad, wexith in to encreessing of God. For if ze ben deed with Crist fro the elementis of this world, what zit as men lyuyenge to the world demen ze? That ze touche not, nether taaste, nether trete with hoondis tho thingis, whiche alle ben in to deth bi the ilke vss, aftir the comaundementis and the techingis 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 fullillyng of the fleisch.

 CAP. III.

1 Therfor if ze han risun togidere with Christ, seke ze tho thingis that ben aboue, where Crist is sittynge in the ri3thalf of God. Sauere ze tho thingis, that ben aboue, not tho that ben on the erthe. For ze ben deed, and soure lijf is hid with Crist in God. For whanne Crist schal appere, soure lijf, thanne also ze schulen appere with hym in glorie. Therfor sle ze soure membris, whiche ben on the erthe, foryncacioung, vnclennesse, letcherie, yuel coueitise, and aueryse, which is seruyse of mawmetis; for whiche thingis the wraththe of God cam on the sones of vnbleue; in whiche also ze walk-iden sum tyme, whanne ze lyuened in hem. But now putte ze awei alle thingis, wraththe, indignacioun, malice, blasfemye and foule word of soure mount. Nyle ze lie togidere; spuyle ze sou fro the elde man with his dedes, and clothe ze the newe man, that is maad newe azen in to the knowing of 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 alle thingis and in alle thingis Crist. Therfor ze, as the chosun of God, hooli and louyd, clothe sou with the entrailis
of merci, benygnite, and mekenesse, temperaunce, pacience; 13 and support ye echon other, and forgeyue to you silf, if ony man a3ens ony hath a querele; as the Lord forgafe to you, so 14 also ye. And vpon alle these thingis haue ye charite, that is 15 the boond of perfeccioun. And the pees of Crist enioye in 16 3oure hertis, in which ye ben clepid in o bodi, and be ye 3e kynde. The word of Crist dwelle in 3ou plenteuousli, in al 18 wisdom; and teche and moneste 3ou silf in salmes, and ympnes, and spiritual songis, in grace synginge in 3oure 19 hertis to the Lord. Al thing, what euere thing ye don, in 20 word or in dede, alle thingis in the name of oure Lord 21 Jhesu Crist, doyng thankynge to God and to the fadir bi 22 hym. Wymmen, be ye sugetis to 3oure hosebondis, as it 23 bihoueth in the Lord. Men, loue ye 3oure wyues, and nyle 24 ye be bittere to hem. Sones, obie ye to 3oure fadir and 25 modir bi alle thingis; for this is wel plesinge in the Lord. 26 Fadris, nyle ye terre 3oure sones to indignacioun, that thei be 27 not maad feble hertid. Seruautis, obie ye bi alle thingis to 28 fleischli lordis, not seruynge at yse, as plesyne to men, but 29 in symplenesse of herte, dredinge the Lord. What euere 30 doen, worche ye of wille, as to the Lord and not to men; 31 witinge that of the Lord ye schulen take yelding of eritage. 32 Serue ye to the Lord Crist. For he that doith injurie, schal 33 resseyue that that he dide yuele; and acceptacioun of per- 34 soones is not anentis God.

Cap. IV.

1 Lordis, yue ye to seruauntis that that is iust and euene, 2 witinge that also ye han a Lord in heuene. Be ye bisi in 3 preier, and wake in it, in doynge of thankyngis; and preie 4 ech for othere, and for vs, that God opene to vs the dore 4 of word, to speke the misterie of Crist; for which also Y am
boundun, that Y schewe it, so as it bihoueth me to speke. 5 Walke 3e in wisdom to hem that ben with outen forth, azen-6 biynge tyme. 3oure word be sauered in salt eueremore in grace; that 3e wite, hou it bihoueth 3ou to answere to ech 7 man. Titicus, most dere brother, and feithful mynyster, and my felowe in the Lord, schal make alle thingis knownun 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 coum-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, knownun 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. Epasras, that is of 3ou, the seruaunt of Jhesu Crist, gretith 3ou wel; euere bisi for 3ou in preyeris, that 3e stonde perfitt 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 Paul, and Silvan, and Tymothe, to the chirche of Tessa-
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
prayeris withouten cessayng; hauynge mynde of the werk
of 3oure feith, and trauel, and charite, and abyding of the
hope of oure Lord Jhesu Crist, biforn 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, resseyuynghe the word in
7 myche tribulacioun, with ioye of the Hooli Goost; so that 3e
ben maad ensaumple 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 ony thing. For thei schewen of 3ou, what
maner entre we hadden to 3ou, and hou 3e ben convertid to
God fro maumettis, to serue to the lyuynghe God and veri;
10 and to abide his sone fro heuenes, whom he reiside fro deth,
the Lord Jhesu, that delyuere de 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 suffrideren, and weren puny schid with
I. THESSALONIANS, II. 407

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 vnclenness, 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 plesynge to men, but to God that preueth oure hertis. For nether we weren ony tyme in word of glosing, as 3e witen, nether in occasioun of auerise; God is witnesse; nether sekinge glorie of men, nether of 3ou, nether of othere, whanne we, as Cristis apostlis, migtan haue be in charge to 3ou. But we weren maad litle in the myddl of 3ou, as if a nucleus fostre hir sones; so we desiringe 3ou with greet loue, wolden haue bitake to 3ou, not oneli the gospel of God, but also oure lyues, for 3e ben maad most derewortho to vs. For, britheren, 3e ben myndeful of oure trauel and werynesse; we worchiden ny3t and day, that we schulden not greue ony of 3ou, and prechiden to 3ou the euangelie of God. God and 3e ben witnesis, hou holili, and iustli, and with outen pleynt, we weren to 3ou that bileueden. As 3e witen, hou we preyeden 3ou, and coumfortiden ech of 3ou, as the fadir hise sones, and we han witnessid, that 3e schulden go worthili to 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 worthith in 3ou that han bileued. 14 For, britheren, 3e ben maad foloweris of the chichis of God, that ben in Jude, in Crist Jhesu, for 3e han suffrid the same thingis of 3oure euene lynagis, as thei of the Jewis. Whiche slowen bothe the Lord Jhesu and the profetis, and pursuened vs, and thei plesen not to God, and thei ben aduersaries to alle men; forbedinge vs to speke to hethene men, that thei be maad saaf, that thei fille her synnes euere more; for the
wraththe of God cam on hem in to the ende. And, britheren, we desolat fro you for a tyme, bi mouth and in biholding, but not in herte, han hizd more plenteuousli to se youre face with greet desir. For we wolden come to you, she, Y Poul, onys and eftsoone, but Sathanas lettide vs. For whi what is oure hope, or ioye, or coroun of glorie? Whether se ben not brefore oure Lord Jhesu Crist in his comyng? For se ben oure glorie and ioye.

Cap. III.

For which thing we suffriden no lengere, and it pleside to vs to dwelle aloone at Atenys; and we senten Tymothe, oure brother, and mynystre of God in the euangelie of Crist, to you to be confermyd, and to be taunt for your feith, that no man be mouyd in these tribulaciouns. For se silf witen, that in this this thing we ben set. For whanne we weren at you, we bisorseiden to you, that we schulden suffre tribulaciouns; as it is don, and se witen. Therfor Y Poul, no lenger abidinge, sente to knowe your feith, lest perauenture he that temptith tempte you, and youre trauel be maad veyn.

But now, whanne Tymothe schal come to vs fro you, and telle to vs your feith and charite, and that se han good mynde of you, euere desyringe to se vs, as we also you; therfor, britheren, we ben comfortid in you, in al oure nede and tribulacioun, bi your feith. For now we lyuen, if se stonden in the Lord. For what doyng of thankings moun we zeide to God for you, in al ioye, in which we ioyen for you biforn oure Lord? nyzt and dai more plenteuousli preiyng, that we se your face, and fuifile tho thingis that failen to your feith. But God hym silf and oure fadir, and the Lord Jhesu Crist, dresse oure weye to you. And the Lord multiplie you, and make youre charite to be plenteouse of ech to othere, and in to alle men, as also we in you; that youre 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 Therfore, britheren, fro hennis forward we preien sou, and bisechen in the Lord Jhesu, that as se han resseyued of vs, hou it bhouseth sou to go and to plese God, so walke se, that se abounde the more. For se witen what comaunde-
3 mentis Y haue souen to sou bi the Lord Jhesu. For this is the wille of God, soure holynesse, that se absteyne sou fro fornycacioun. That ech of sou kunne welde his vessel in holynesse, and onour; not in passioun of lust, as hethene 6 men that knownet not God. And that no man ouergo, nethir disseuye his brothir in chaffaring. For the Lord is venger of alle these thingis, as we biformesiden to sou, 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 saf his holi spirit in vs. But of the charite of brithered we hadden no nede to write to sou; se 10 silf han lerud of God, that se loue togidere; for se don that in to alle britheren in al Macedonye. And, britheren, we preyen sou, that se abounde more; and taken kepe, that se 11 be quyet; and that se do soure nede, and se worche with soure hoondis, as we han comaundid to sou; and that se wandre onestli to hem that ben with outforth, and that of no 12 mannus se desir ony thing. For, britheren, we wolen not, that se vnknowe of men that dien, that se be not soreful, 13 as othere that han not hope. For if we bileuen, that Jhesu was dead, and roos azen, so God schal lede with hym hem that 14 ben deed bi Jhesu. And we seien this thing to sou 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 sylf schal come doun 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, schulen rise azen 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 the Lord. Therfor be 3e coumfortid togidere in these wordis.

CAP. V.

1 But, britheren, of tymes and momentis 3e neden not that 2 Y write to 3ou. For 3e sylf witen diligentli, that the dai of the 3 Lord schal come, as a theef in the niʒt. For whanne thei schulen seie pees iґ, and sikirnesse, thanne sudeyn deth schal come on hem, as sorewe to a womman that is with child, and thei schulen not scape. But, britheren, 3e ben not in derk-nessis, that the ilke dai as a theef catche 3ou. For alle 3e ben the sones of liʒt, and sones of dai; we ben not of niʒt, nether 6 of derknessis. Therfor slepe we not as othere; but wake we, 7 and be we sobre. For thei that slepe, slepen in the niʒt, 8 and thei that ben drunkun, ben drunkun in the niʒt. But we that ben of the dai, ben sobre, clothid in the haburioun of feith and of charite, and in the helme of hope of heelthe. 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 conforte 3e togidere, 12 and edesie 3e ech other, as 3e doon. And, britheren, we preien 3ou, that 3e knowen hem that trauelen among 3ou, and ben souereyns to 3ou in the Lord, and techen 3ou, that 13 3e han hem more aboundantli in charyte; and for the werk 14 of hem, haue 3e pees with hem. And, britheren, we preien 3ou, repreue 3e vnpesible men. Coumforte 3e men of litil
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 thankyngeis. For this is the wille of  
19 God in Crist Jhesu, in alle 3ou. Nyle 3e quenche the spirit;  
20, 21 nyle 3e dispise prophecyes. 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.

II. THESALONIANS.

CAP. I.

1 Poul, and Siluan, and Tymothe, to the chirche of Tessal-  
onicensis, 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 thankyngeis eueremore 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 persecucions and  
5 tribulacions. Whiche 3e susteynen in to the ensaumple of  
the iust dom of God, that 3e be had worthi in the kingdom.
6 of God, for which ye suffer. If not the, it is just to for
God to quite tribulacioun to hem that troblen you, and to
7 you that ben trobld, 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 zwyue 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
perischinge fro the face of the Lord, and fro the glorie of his
10 vertu, whanne he schal come to be glorified in hiseseyntis,
and to be maad wondurful in alle men that bileueden, for
11 oure witnessing is bileuyd on you, in that dai. In which
thing also we preien euere more for you, that oure God
make you 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 you, and ye in hym, bi
the grace of oure Lord Jhesu Crist.

Cap. II.

1 But, britheren, we preien you bi the comyng of oure Lord
Jhesu Crist, and of oure congregacioun in to the same
2 comyng, that ye be not moyd soone fro oure 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 you 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 worschipid, so that he sitte in the temple of
5 God, and schewe hym sylf as if he were God. Whether
3e holden not, that 3it whanne Y was at you, Y seide these
6 thingis to you? And now what withholdith, ye witen, that
7 he be schewid in his tyme. For the priuete of wickidnesse
worthith now; oneli that he that holdith now, holde, til he
II. THESSALONIANS, III.

8 be do awei. And thanne thilke wicked man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distrie with liȝtnyng of his comyng; hym, whos comyng is bi the worchynge 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 worchynge of errour, that thei bileue to leesing, that alle be demed, whiche bileueden not to treuthe, but consentiden to wickidnesse. But, britheren louyd of God, we owen to do thankyngis euermore to God for ȝou, that God chees vs the firste fruytis in to heelthe, in halewing of spirit and in feith of treuthe; in which also he clepide ȝou bi oure gospel, in to getynge of the glorie of oure Lord Jhesu Crist. Therfor, britheren, stonde ȝe, and holde ȝe the tradiciouns, that ȝe han lerud, ethir bi word, ethir bi oure pistle. And oure Lord Jhesu Crist him silf, and God oure fadir, which louyde vs, and ȝaf euerlastinge comfort and good hope in grace, stire ȝoure hertis, and confere in al good werke and word.

CAP. III.

1 Britheren, fro hennus forward preye ȝe for vs, that the word of God renne, and be clarifie, as it is anentis ȝou; and that we be delyeredyd fro noyous and yuyle men; for feith is not of alle men. But the Lord is trewe, that schal confere ȝou, and schal kepe fro yuel. And, britheren, we trusten of ȝou in the Lord, for what euere thingis we comaunden to ȝou, bothe ȝe don and schulen do. And the Lord dresse ȝoure hertis, in the charite of God, and in the pacience of Crist. But, britheren, we denouncen to ȝou in the name of oure Lord Jhesu Crist, that ȝe withdrawe ȝou
from ech brother that wandrith out of ordre, and not affir
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 ounge owne trauel we eeten
breed of ony man, but in trauel and werynesse worchiden
9 niȝt and dai, that we greuyden noon of 3ou. Not as we
hadden not power, but that we schulden ȝyue 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 owre 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 ȝyue 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 owre Lord
Jhesu Crist be with alle 3ou. Amen.

I. TIMOTHY.

CAP. I.

1 Poul, apostle of Jhesu Crist, bi the comaundement of God
2 owre sauyour, and of Jhesu Crist owre hope, to Tymothe,
bilouyd sone in the feith, grace and merci and pees, of God
the fadir, and of Jhesu Crist, owre Lord. As Y preyede
thee, that thou schuldist dwelle at Effesi, whanne Y wente into Macedonye, that thou schuldist denounce to summe men, that thei schulden not teche othere weie, nether yue tent to fablis and genologies that ben vncerteyyn, whiche yuen questiouns, more than edificacioun of God, that is in the feith. For the ende of comaundement is charite of clene herte, and good conscience, and of feith not feyned. Fro whiche thingis sum men han errid, and ben turned in to veyn speche; and willith to be techeris of the lawe, and vndurstonden not what thingis thei speken, nether of what thingis thei affermen. And we witen that the lawe is good, if ony man vse it lawefulli; and wighting 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 defoulid, to sleeris of fadir, and sleeris of modir, to men sleeris and lechouris, to hem that don letcherie with men, lesing-mongeris and forsworun, and if ony othere thing is contrarie to the hoolsum teching, that is aftar the euangelie of the glorie of bressid God, which is bitakun to me. Y do thankings to hym, that comfortide me in Crist Jhesu oure Lord, for he gesside me faithful, and putte me in mynystrie, that first was a blasfeme, and a pursuere, and ful of wrongful. But Y haue getun the merci of God, for Y vnknowinge dide in vnubleue. But the grace of oure Lord ouer aboundide, with feith and loue that is in Crist Jhesu. A trewe word and worthi al resseyuyng, for Crist Jhesu cam in to this world 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 schulen bileue to hym in to euerlastinge lijf. And to the king of worldis, vndeedli and vnvysible God aloone, be 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 trauel in hem a good trauel, hauynge feith and good conscience, which summen casten awei, and perischiden aboute the feith. 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 men, for kingis and alle that ben set in hiñnesse, that we leden a quyet and a pesible lijf, in al pite and chastite. For this thing is good and acceptid bifor God, oure sauyour, that wole that alle men ben maad saaf, and that thei come to the knowyng of treuthe. For o God and a mediatour is of God and of men, a man Crist Jhesus, that 3af him silf redempcioun for alle men. Whos witnessing is confermyd in his tyme; in which Y am set a prechour and an apostle. For Y seye treuthe, and Y lie not, that am a techere of hethene men in feith and in treuthe. Therfor Y wole, that men preye in al place, liftinge vp clene hondis with outen 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 preciouse cloth; but that that bicometh wymmen, biheetinge pite bi good werkis. A womman lerne in silence, with al subjec-cioun. But Y suffre not a womman to teche, nether to hau lordschip on the hosebonde, but to be in silence. For Adam was first formed, aftirward Eue; and Adam was not disseyued, but the womman was disseyued, in breking of the lawe. But sche schal be sauyd bi generacioun of children, if sche dwellith perfite in feith, and lowe, and hoolynesse, with sobrenesse.
A faithful word. If any man desirith a bishopriche, he

desirith a good werk. Thersfor it bihoueth a byschop to be
with out repreef, the hosebonde of o wijn, sobre, prudent,
chast, vertewous, holdinge hospitalte, a techere; not oun
myche to wyn, not a smyteere, but temperat, not ful of chid
ing, not coueitouse, wel reulinge his hous, and haue sones
suget with al chastite; for if any man kan not gouerne his
house, hou schal he haue diligence of the chirche of God?
not new converted to the feith, lest he be borun vp in to
pride, and falle in to doom of the deuel. For it bihoueth
hym to haue also good witnesing of hem that ben with out
forth, that he falle not in to repreef, and in to the snare of
the deuel. Also it bihoueth dekenes to be chast, not double
tungid, not oun myche to wyn, not suynge soul wynnyng;
that han the mysterie of feith in clene conscience. But be
thei peued first, and mynstre so, hauynge no cryme.
Also it bihoueth wymmen to be chast, not bacbitinge, sobre,
feithful in alle thingis. Dekenes be hosebondis of o wijn;
whiche gouerne wel her sones and her housis. For thei that
mynstren wel, schulen gete a good dege to hem sif, and
myche triste in the feith, that is in Crist Jhesu. Sone Timo
the, Y write to thee these thingis, hopinge that Y schal come
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 lyu
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 justified in spirit, it apperid to aungels, it is
prechid to hethene men, it is bileuyl in the world, it is takun
vp in glorie.
1 But the spirit seith opynli, that in the laste tymes sum-
men schulen departe fro the feith, ʒuyngene tent to spiritis
of errour, and to techingis of deuélis; that spéken leesing in
ipocrisie, and haue her conscience corrupt, forbedinge to be
weddid, to absteyne fro metis, whiche God made to take with
doyng of thankings, to feithful men, and hem that han
knowe the treuth. For ech creature of God is good, and
no thing is to be cast awei, which is takun with doyng of
thankyngis; for it is halewid bi the word of God, and bi
preyer. Thou puttynge forth these thingis to britheren,
schalt be a good wynystre of Crist Jhesu; nurshid with
wordis of feith and of good doctryne, which thou hast gete.
7 But eschewe thou vnconuenable fablis, and elde wymmenus
fablis; haunté thi silf to pitee. For bodili exercitation is
profitable to lilde 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 wehopen in lyuyng
God, that is sauyour of alle men, moost of feithful men.
11, 12 Comaunde thou this thing, and teche. No man dispise
thi ʒongthe, but be thou ensaumple of feithful men in word,
in lyuyng, in charite, in feith, in chastite. Tyl Y come, take
tent to redyng, to exortacioun and teching. Nyle thou litil
charge the grace which is in thee, that is ʒouun to thee bi
15 profecie, with putting on of the hondis of preesthod. Thenke
thou these thingis, in these be thou, that thi profiting be
schewid to alle men. Take tent to thi silf and to doctryn;
be bisi in hem. For thou doynge these thingis, schalt make
bothe thi silf saaf, and hem that heren thee.
1. Blame thou not an eldere man, but biseche as a fadir,
2. onge men as britheren; elde wymmen as modris, onge
3. wymmen 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 gourene 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. nizt and dai. For sche that is lyuynge in delicis, is
7. deed. And comaunde thou this thing, that thei be with-
8. outen repreef. For if ony man hath not cure of his owne,
and most of hise household men, he hath denied the
9. feith, and is worse than an vnfeithful man. A widewe be
chosun not lesse than sixti seeer, 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 mynystride to men
that suffrident tribulacioun, if sche solewide al good werk.
11. But eschewe thou ongere widewis; for whanne thei han do
lechterie, thei wolen be weddid in Crist, hauynge dampna-
12. 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, spekyynge thingis that bihoueth nct.
13. Therfor Y wole, that ongere widewis be weddid, and bringe
forth children, and ben hosewyues, to 3yue noon occasioun
14. to the aduersarie, bi cause of cursid thing. For now summe
15. ben turned abak aftir Sathanas. If ony feithful man hath
widewis, mynystre he to hem, that the chirche be not greuyd,
16. that it suffice to hem that ben very widewis. The prestis
that ben wel gouernoures, be thei had worthi to double
17. onour; moost thei that trauelen in word and teching. For
scripture seith, Thou schalt not bridel the mouth of the oxe
thereischinge, and, A werk man is worthi his hire. Nyle thou
resseyue accusyng a3ens a preest, but vndur tweyne or thre
witnessis. But reproue thou men that synnen bifo all
men, that also othere haue drede. Y preie bifo God, and
Jhesu Crist, and hisse choosun aungelis, that thou kepe these
thingis with oute preiidice, and do no thing in bowynge
in to the othere side. Put thou hondis to no man, nether
anoon comyne thou with othere mennus synnes. Kepe thi
silf chast. Nyle thou sui drinke watir, but vse a litil wyn, for
thi stomac, and for thin ofte fallynge infirmytees. Sum
mennus synnes ben opyn, bifo goynge to dom; but of
summen thei come aftr. 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 30k, deme thei her
lordis worthi al onour, lest the name of the Lord and the
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 man techith othere wise, and acordith not to the hool-
sum wordis of oure Lord Jhesu Crist, and to that teching that
is bi pitee, he is proud, and kan no thing, but langwischith
aboute questiouns and struyyng of wordis, of the whiche ben
brouȝt forth enuyes, stryues, blasfemyes, yuele suspiciouns,
5 fiȝtingis of men, that ben corrupt in soule, and that ben
6 pryued fro treuthe, that demen wynnyng to be pitee. But
7 a greet wynnyng is pitee, with sufficiency. For we brouȝten
in no thing in to this world, and no doute, that we moun not
8 bere awey ony thing. But we hauynge foodis, and with
what thingus we schulen be hilid, be we paied with these
ingis. For thei that wolen be maad riche, fallen in to
temptacioun, and in to snare of the deucl, and in to many
vnprofitable desiris and noyous, whiche drenchen men in to
deth and perdicion. For the rote of alle yuelis is coueytise,
whiche summen coueitins erriden fro the feith, and biset-
tiden hem with many sorewis. But, thou, man of God, fle
these thingis; but sue thou ri3twisnesse, pite, feith, charite,
pacience, myldenesse. Sryue thou a good striif of feith,
catche euerlastinge lijf, in to which thou art clepid, and
hast knoulechid a good knouleching bifor many witnessis.
I comaunde to thee bifor God, that quikeneth alle thingis,
and bifor Crist Jhesu, that 3eldide a witnessing vnnder Pilat of
Pounce, a good confessioun, that thou kepe the comaunde-
ment with out wem, with out repreef, in to the comyng of
oure Lord Jhesu Crist; whom the blessid and aloone mi3ti
king of kyngis and Lord of lordis schal schewe in his tymes.
Which aloone hath vn deedlynesse, and dwellith in l3t, to
which no man may come; whom no man say, nether may
se; to whom glorie, and honour, and empire be with out
ende. Amen. Comaunde thou to the riche men of this
world, that thei vn durstonde not hi3li, nether that thei hope
in vncerteynte of richessis, but in the lyuynge God, that
3yueth to vs alle thingis plenteuousely to vse; to do wel, to be
maad riche in good werkis, l33li to 3yue, to comyne, to tre-
soure to hem sifl a good foundement in to tyme to comyne,
that thei catche euerlastinge lijf. Thou Tymothe, kepe the
thing bitakun to thee, eschewynge cursid noueltees of voicis,
and opynyouns of fals name of kunnyng; which summen
bihetinge, aboute the feith fellen doun. The grace of God
be with thee. Amen.
II. TIMOTHY.

CAP. I.

1 Poul, apostle of Jhesu Crist, bi the wille of God, bi the biheest of lijf that is in Crist Jhesu, to Tymothe, his moost dereworthe sone, grace, merci, and pees of God the fadir, 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 preyeris, niȝt and dai, desiryng to se thee; hauynge mynde of thi teeris, that Y be fillid with ioye. And Y bithenke of 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 settyng on of myn hondis. For whi God ȝaf not to vs the spirit of drede, but of vertu, and of loue, and of sobre-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 bi fore worldli tymes; but now it is opyn bi the liȝtynyng of oure sauyour Jhesu Crist, which destriede deth, and liȝtnede lijf and vnccorrupcioun 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- 13 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 keping in to that dai. Haue thou the fourme of hoolsum wordis, whiche thou herdist of me in feith and loue in Crist 14 Jhesu. Kepe thou the good takun to thi kepyng bi the
Hooli Goost, that dwellith in vs. Thou wost this, that alle
that ben in Asie ben turnyd awey fro me, of whiche is Figelus
and Ermogenes. The Lord ȝyue merci to the hous of
Onesyforus, for ofte he refreschide me, and schamyde not
my chayne. But whanne he cam to Rome, he souȝte me
bisili, and foond. The Lord ȝyue to hym to fynde merci of
God in that dai. And hou grete thingis he mynystride to
me at Effezi, thou knowist betere.

Cap. II.

Therfor thou, my sone, be coumfortid in grace that is in
Crist Jhesu. And what thingis thou hast herd of me bi
many witnessis, bitake thou these to feithful men, whiche
schulen be also able to teche othere men. Trauele thou
as a good knyȝt of Crist Jhesu. No man holdinge knyȝtshod
to God, wĺappith hym siful with worldly nedis, that he plese
to hym, to whom he hath preuyd hym siful. For he that
fistith in a batel, schal not be corowed, but he fiste law-
fuli. It bihoueth an erheteliers to resseyue first of the
fruytis. Vndurstonde thou what thingis Y seie; For the
Lord schal ȝyue to thee vndurstonding in alle thingis.
Be thou myndeful that the Lord Jhesu Crist of the seed of
Dauid hath rise aȝen fro deth, aftir my gospel, in which
Y trauele til to boondis, as worching yuele, but the word of
God is not boundun. Therfor Y suffre alle thingis for the
chosun, that also thei gete the heelthe, that is in Crist Jhesu,
with heuenli glorie. A trewe word, that if we ben deed
togidere, also we schulen liue togidere; if we suffren, we
schulen regne togidere; if we denyen, he schal denye vs;
if we bileuen not, he dwellith feithful, he mai not denye hym
siful. Teche thou these thingis, witnessinge bifoire God.
Nyle thou stryue in wordis; for to no thing it is profitable,
but to the subuerthing of men that heren. Bisili kepe to 3ythe
thi silf a preued preisable werkman to God, with oute schame,
r13li tretinge the word of treuthe. But eschewe thou vnholi
and veyn spechis, for whi tho profiten myche to vnfeithful-
nesse, and the word of hem crepith as a canker. Of whiche
Filete is, and Ymeneus, whiche felden doun fro the treuth,
seiynge that the rising a3en is now doon, and thei subuertiden
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-
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.
Therfor if ony man clensith hym silf fro these, he schal be
a vessel halewid in to onour, and profitable to the Lord, redi
to al good werk. And fle thou desiris of 3ongthe, but sue
thou ri3twisnesse, feith, charite, pees, with hem that inwardli
clepen the Lord of a clene herte. And eschewe thou
foltische questiouns, and without kunnyng, wytynge that tho
gendren chidyngis. But it bihoueth the seruaunt of the
Lord to chide not; but to be mylde to alle men, able to
teche, paciente, with temperaunce repreynghe hem that a3en-
stonden the treuth, that sum tyme God 3yue to hem for-
thenkyng, that thei knowen the treuth, and that thei rise
a3en fro the snares of the deuel, of whom thei ben holdun
prisoneris at his wille.

CAP. III.

But wite thou this thing, that in the laste daies perelouse
tymes schulen ne1e, and men schulen be louynge hem silf,
coueitouse, hi3 of bering, proude, blasfemeris, not obedient
to fadir and modir, vnkynde, cursid, with outen affeccioun,
with out pees, false blameris, vncontynent, vnmylde, with out
4 benygnyte, traitouris, ouerhwert, bollun with proude thouȝtis,
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 caïtis chargid with synnes, whiche ben led
7 with dyuerse desiris, euere more lernynge, and neuere perfytti
8 comynge to the science of treuthe. And as Jannes and
Mambres æzenstoden Moises, so these æzenstonden treuthe,
men corrupt in vnnderstonding, repreuyd aboute the feith.
9 But ferthere thei schulen not proife, for the vnwisdom of
10 hem schal be knoun to alle men, as hern was. But thou
hast getun my teching, ordinaunce, purposing, feith, long
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 feithfulli in Crist
13 Jhesu, schulen suffre persecucioun. But yuie men and dis-
seyueris schulen encreese 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 knoun hooli lettris fro thi ȝouthe,
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 riȝtwisnes, that the man of
God be parfit, lerud to al good werk.

CAP. IV.
1 I WITNESSE biforn God and Crist Jhesu, that schal deme
the quike and the deed, and bi the comynge of hym, and the
 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 sifl maistris jitchinge to the 
4 eeries. And treuli thei schulen turne awei the heryng fro 
5 treuthe, but to fablis thei schulen turne. But wake thou, in 
alle thingis trauieile thou, do the werk of an euangelist, fulsfille 
6 thi seruyce, be thou sobre. For Y am sacrificisid now, and 
7 the tyme of my departying is ny3. Y haue stryuun a good 
8 strijf, Y haue endid the cours, Y haue kept the feith. In the 
totheir 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, louynge 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 brynge with thee; for he is profitabile 
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 mooost parche-
14 myne. Alisaundre, the tresorer, schewide to me myche yuele; 
15 the Lord schal ȝelde to hym aften his werkis. Whom also 
16 thou eschewe; for he aȝenstood ful greetli our wordis. 
17 In my firste defence no man helpide me, but alle forsoken 
18 me; be it not arettid to hem. But the Lord helpide me, and 
counfortide me, that the preching be fillid bi me, and that 
alle folksis here, that Y am delyueride fro the mouth of the 
19 lioun. And the Lord delyueride me fro al yuel werk, and 
schal make me saaf in to his heuenly kingdom, to whom be 
20 glorie in to worldis of worldis. Amen. Grete wel Prisca, 
20 and Aquila, and the hous of Oneseforus. Erastus lefte at 
21 Corynthi, and Y lefte Trofymus sijk at Mylete. Hiȝe thou 
to come biforn wyntir. Eubolus, and Prudent, and Lysnus, 
22 and Claudia, and alle britheren, greten thee wel. Oure Lord 
Jhesu Crist be with thi spirit. The grace of God be with you. 
Amen.
TITUS.

CAP. I.

Poul, the seruaunt of God, and apostle of Jhesu Crist, bi the feith of the chosun of God, and bi the knowing of the treuthe, whiche is aftir 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 his tymes his word in preching, that is bitakun to me bi the comaundement of God oure sauyour, to Tite, most derewther the sone bi the comyn feith, grace and pees of God the fadir, and of Crist Jhesu, oure sauyour. For cause of this thing Y lefte thee at Crete, that thou amende tho thingis that failen, and ordeyne preestis bi citees, as also Y disposide to thee. If ony man is withoute cryme, an hosebonde of o wijf, and hath feithful sones, not in accusacioun of letcherie, or not suget. For it bihoueth a bischop to be withoute cryme, a dispendour of God, not proud, not wrathful, not drunkelew, not smytene, not coueytouse of foul wynnyng; but holdinge hospitalite, benygne, prudent, sobre, iust, hooli, contynent, takinge that trewe word, that is aftir doctryn; that he be miȝti to amoneste in hoolsum techyng, and to repreue hem that aȝenseien. For ther ben many vnobedient, and veyn spekeris, and disseyueris, moost thei that ben of circumcisyon, whiche it bihoueth to be repreued; whiche subueren alle housis, techinge whiche thingis it bihoueth not, for the loue of foul wynnyng. And oon of hem, her propre profete, seide, Men of Crete ben euere more lyeris, yuele beestis, of slowe wombe. This witnessyng is trewe. For what cause blame hem sore, that thei be hool in feith, not yuynge tent to fables of Jewis, and to maundementis of 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
maad vnclene. Thei knoulechen that thei knowen God, but
bi dedis thei denyen; whanne thei ben abhominable, and vn-
bileueful, and repreue to al good werk.

Cap. II.

But speke thou tho thingis that bisemen hoolsum teching;
that elde men be sobre, chast, prudent, hool in feith, in loue,
and pacience; also olde wymmen in hooli abite, not sclau-
dereris, not seruynge myche to wyn, wel techynge, that thei
techoe prudence. Moneste thou 3onge wymmen, that thei loue
here hosebondis, that thei loue her children; and that thei be
prudent, chast, sobre, hauyne cure of the hous, benygne,
suget to her hosebondis, that the word of God be not blas-
semyd. Also moneste thou 3onge men, that thei be sobre.
In alle thingis 3yue thi silf ensaumple of good werkis, in
techeing, in hoolnesse, in sadnesse. An hoolsum word, and
vnrepreueable; that he that is of the contrarie side, be
aschamed, hauyne noon yuel thing to seie of you. Moneste
thou seruauntis to be suget to her lordis; in alle thingis
plesing, not a3enseiynge, not defraudynge, but in alle thingis
schewinge good feith, that thei onoure in alle thingis the
doctoryn of God, oure sauyour. For the grace of God, oure
sauyour, hath apperid to alle men, and tauce vs, that we
forsake wickidnesse, and worldli desyris, lyue sobreli, and
iustli, and piteousli in this world, abidinge the blessid hope
and the comynig of the glorie of the greet God, and of oure
sauyour Jhesu Crist; that 3af hym silf for vs, to a3enbie vs fro
al wickidnesse, and make clene to hym silf a puple acep-
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.

1 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, vn bileueful, 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 riȝtwisnesse that we diden, but bi his merci he made vs saaf, bi waischyng of aȝen bigetyng, and aȝen newyng of the Hooi Goost, whom he schedde into vs plen-

7 teuousli 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 foltsche questiouns, and genologies, and stryues, and fiȝtyngis of the lawe; for tho ben vnprofitable and veyn. Eschewe thou a man eretik, aftir oon and the secound correccioun; witinge that he that is siche a maner man is subuertid, and trespasstid, and is dampped bi his owne dom. Whanne Y sende to thee Arte-

10 man, or Titicus, hiȝ thou to come to me to Nycopolis; for Y haue purposid to dwelle in wyntir there. Bisili byfor sende Zenam, a wise man of lawe, and Apollo, that no thing faile to hem. Thei that ben of ours, lerne to be gouern-

14 ousris in good werkis, to necessarie vsis, that thei be not with out fruyt. Alle men that ben with me greeten thee wel. Grete thou wel hem, that louen vs in feith. The grace of God be with you alle. Amen.
PHILEMON.

1 Poul, the boundun of Crist Jhesu, and Timothe, brother,  
2 to Filemon, bilouyd, and oure helpere, and to Appia, most  
3 dere sister, and to Archip, oure euene kniþ, and to the  
4 chirche that is in thin hous, grace be to sou, and pees of God  
5 oure fader, and of the Lord Jhesu Crist. I do thankingis to  
6 my God, euere more makinge mynde of thee in my preieris,  
7 heringe thi charite and feith, that thou hast in the Lord  
8 Jhesu, and to alle hooli men, that the comynyng of thi feith  
9 be maad opyn, in knowing of al good thing in Crist Jhesu.  
10 And Y hadde greet ioye and coumfort in thi charite, for the  
11 entrailis of hooli men restiden bi thee, brother. For which  
12 thing Y hauynge myche trist in Crist Jhesu, to commaunde to  
13 thee that that perteyneth to profyit; but Y biseche more for  
14 charite, sithen thou art siche as the elde Poul, and now the  
15 boundun of Jhesu Crist. Y biseche thee for my sone One-  
16 syme, whom Y in boondis bigat, which sumtyme was vnpro-  
17 fitable to thee, but now profitable bothe to thee and to me;  
18 whom Y sente a3en to thee. And resseyue thou hym as  
19 myn entrailis; whom Y wolde withholde with me, that he  
20 schulde serue for thee to me in boondis of the gospel; but  
21 with out thi counseil Y wolde not do ony thing, that thi good  
22 schulde not be as of nede, but wilful. For peraurenture  
23 therfor he departide fro thee for a tyme, that thou schuldist  
24 resseyue hym with outen ende; now not as a seruaunt, but  
25 for a seruaunt a most dere brother, most to me; and how  
26 myche more to thee, bothe in fleisch and in the Lord?  
27 Therfor if thou hast me a felowe, resseyue hym as me;  
28 for if he hath ony thing anoied thee, ethir owith, arette thou  
29 this thing to me. Y Poul wroot with myn hoond, Y schal
HEBREWS.

Cap. I.

1. God, that spak sum tyme bi prophetis in many maneris to oure fadris, at the laste in these daies he hath spoke to vs bi the sone; whom he hath ordeyned eir of alle thingis, and bi whom he made the worldis. Which whanne also he is the briytnesse of glorie, and figure of his substauence, and berith alle thingis bi word of his vertu, he makith purgacioun of synnes, and syttith on the rijthalf of the maiste in heuenes; and so myche is maad betere than aungels, bi hou myche he hath enerid a more dyuerse name bifor hem. For to whiche of the aungels seide God ony tyme, Thou art my sone, 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 in to the world, he seith, And alle the aungels of God wor- schipe hym. But he seith to aungels, He that makith hise aungels spiritis, and hise mynystris flawme of fier. But to the sone he seith, God, thi trone is in to the world of world; a
9 serde of equite is the serde of thi rewme; thou hast louyd ristwisnesse, and hatidist wickidnesse; therfor the God, thi God, anoyntide thee with oile of ioye, more than thi felowis. 
10 And, Thou, Lord, in the bigynnynyg foundidist the erthe, and heuenes ben werkis of thin hondis; thei schulen persische, but thou schalt perfitli dwelle; and alle schulen wexe elde as 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 ony tyme, Sitte thou on my rithhalf, till Y putte thin 14 enemyes a stool of thi feet? Whether thei alle ben not seruynge spiritis, sente to seruen for hem that taken the eritage of heelthe?

CAP. II.

1 Therfor more plenteuouisli it bihoueth vs to kepe tho thingis, that we han herd, lest peraunture we fleten awei. 2 For if the ilke word that was seid bi aungels, was maad sad, and ech brekyng of the lawe and vnobedienece took iust 3 retribucion of meede, hou schulen we ascape, if we despisen so greet an heelthe? Which, whanne it hadde takun bigynnynyg to be teld out by the Lord, of hem that herden is con-
4 fermyd in to vs. For God witnesside togidere bi myraclis, and wondris, and grete merueillis, and dyuere 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 spoken. 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 vndur hise feet. And in that that he sugetide alle thingis to hym,
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he lefte no thing vnsuget to hym. But now we seen not 3it 9 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 thoroū grace of God schulde taste deth for alle men. For it bisemede hym, for whom alle thingis, and bi whom alle thingis woren maad, which hadde brouȝt many sones into glorie, and was auctour of the heelthe 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, seiynge, Y schal telle thi name to my britheren; in the myddil of the chirche Y schal herie thee. And eftsoone, Y schal be tristnynge in to hym; and eftsoone, Lo! Y and my children, whiche God 3af to me. Therfor for children comynened 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 wenien boundun to seruage. And he took neuerere aungelis, but he took the seed of Abraham. Wherfor he ouȝte to be likned to britheren bi alle thingis, that he schulde be maad merciful and a feithful bischop to God, that he schulde be merciful to the trespassis of the puple. For in that thing in which he suffride, and was temptid, he is miȝti to helpe also hem that ben temptid.

Cap. III.

Therfor, hooli britheren, and parceneris of heuenli cleping, biholde ȝe the apostle and the bischop of oure confessioun, Jhesu, which is trewe to hym that made hym, as also 3 Moises in al the hous of hym. But this byschop is had worthi of more glorie than Moises, bi as myche as he hath more 4 honour of the hous, that made the hous. For ech hous is
maad of sum man; he that made alle thingis of nouȝt 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 ȝe han herd his vois, nyle
9 ȝe hardne ȝoure hertis, as in wraththing, lijk the dai of
temptacioun in desert; where ȝoure fadris temptiden me,
10 and preueden, and siʒen my werkis fourti ȝeeres. Wherfor Y
was wrooth to this generacioun, and Y seide, Euer 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 ȝe, lest peraunture in ony of ȝou be an
13 yuel herte of vnbleue, to departe fro the lyuynge God. But
moneste ȝou sylf bi alle daies, the while to dai is named, that
14 noon of ȝou 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 ȝe han herd the vois of hym, nyle ȝe hardne ȝoure
16 hertis, as in that wraththing. For summen heringe wraththi-
den, but not alle thei that wenoten out of Egipt bi Moises.
17 But to whiche was he wraththid fourti ȝeeres? Whether not
to hem that synned, whos careyns weren cast doun in
desert? And to whiche swoor he, that thei schulden not
entre in to the reste of hym, not but to hem that weren
19 vnbleueful? And we seen, that thei myȝten not entre in to
the reste of hym for vnbleueue.

Cap. IV.

1 Therfor drede we, lest peraunture while the biheest of
entryng in to his reste is left, that ony of vs be gessid to be
2 awei. 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 swoof 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 estsoone, 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 vn bileue.
7 Estsoone he termyneth sum dai, and seith in Dauith, To dai,
aftir so myche tymne of tymne, as it is biforseid, To dai if 3e
8 han herd his vois, nyle 3e hardne 3oure hertis. For if Jhesus
haddede 3ouun reste to hem, he schulde neuere speke of othere
9 aftir this dai. Therfor the sabat is left to the puple of God.
10 For he that is entrid in to hise reste, restide of hise werkis, as
11 also God of hise. Therfor haste we to entre in to that reste,
12 that no man falle in to the same ensample of vn bileue. 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 departynge of the soule and of the spirit, and of
the ioyntruis and merewis, and demere of thouitlis, and of
13 intentis and hertis. And no creature is vnvisible in the sigt
of God. For alle thingis ben nakid and opyn to hise igen, to
14 whom a word to vs. Therfor we that han a greet bishop,
that perside heuenes, Jhesu, the sone of God, holde we the
15 knoulechyng of oure hope. For we han not a bishop, that
may not haue compassioun on oure infirmytees, but was
16 temptid bi alle thingis bi lyncnesse, with oute synne. Therfor
go we with trist to the trone of his grace, that we gete merci,
and fynnde grace in couenable help.
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CAP. V.

1 For ech bishop takun of men, is ordeyned for men in these thingis that ben to God, that he offre Jiftis and sacrifices for synnes. Which may togidere sorewe with hem, that beth vnkunnynge and errren; for also he is enuyrounned with infirmyte. And therfor he owith, as for the puple, so also for hym silf, to offre for synnes. Nethir ony man taketh to hym onour, but he that is clepid of God, as Aaron was. So Crist clarifie the not hym silf, that he were bishop, but he that 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 bisechingsis to hym that myȝt make hym saaf fro deth, and was herd for his reuerence. And whanne he was Goddis sone, he lernye obedience of these thingis that be suffride; and he brouȝt to the ende is maad cause of euerlastinghe heelthe to alle that obeischhen to hym, and is clepid of God a bishop, bi the ordre of Melchisedech. Of whom ther is to vs a greet word for to seie, and able to be expowned, for ȝe ben maad feble to here. For whanne ȝe ouȝten to be maistris for tyme, eftsoone ȝe neden that ȝe be tauȝt, whiche ben the lettris of the bigynnyng of Goddis wordis. And ȝe ben maad thilke, to whiche is nede of mylk, and not sad mete. For ech that is parcenere of mylk, is with out part of the word of riȝtwifesnesse, 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 eftsoone leggynge
the foundement of penance fro deed werkis, and of the feith
to God, and of teching of baptimys, and of leiynge on of
hondis, and of risyng azen of deed men, and of the euerlast-
inge doom. And this thing we schulen do, if God schal
suffre. But it is impossible, that thei that ben onys li3tned,
and han tastid also an heuenly 3ifte, and ben maad par-
ceneris of the Hooli Goost, and netheles han tastid the good
word of God, and the vertues of the world to comynge, and
ben slidun fer awei, that thei be renewid eftsoone to pen-
aunce. Whiche eftsones crucifien to hem sifl 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 tild, takith blessing of God. But that that is
bringinge forth thornes and breris, is repreuable, and next to
curs, whos endyng schal be in to brennyng. But, 3e moost
dereworthe, we tristen of 3ou betere thingis, and neer to
helthe, thou3 we speken so. For God is not vniust, that he
forzete 3oure werk and loue, whiche 3e han schewid in his
name; for 3e han mynystrid to seyntis, and mynistren. And
we coueiten that ech of 3ou schewe the same bisynesse to the
fillyng of hope in to the ende; that 3e 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, swoor bi
hym silf, and seide, Y blessinge schal blesse thee, and Y mul-
tiplyng 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
which thing God willynge to schewe plenteuoslier to the
eiris of his biheest the sadnesse of his counsel, puttiide bitwixe
an ooth, that bi twey thingis vnmeuable, bi whiche it is im-
possible that God lie, we han a strengeste solace, we that
fleenn 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,
and goynge in to the yynere thingis of hiding; where the
bysore goere, Jhesus, that is maad bishop with outen ende bi
the ordre of Melchisedech, entride for vs.

CAP. VII.

1 And this Melchisedech, king of Salem, and preest of the
higheste God, which mette with Abraham, as he turnede azen
afro the sleyng of kyngis, and blesside hym; to whom also
Abraham departide tithis of alle thingis; first he is seid king
of riȝtwisnesse, and aifterward kyng of Salem, that is to seie,
king of pees, with out fadir, with out modir, with out gene-
alogie, nether hauynge bigynnynge of daies, nether ende of
lijf; and he is lickened to the sone of God, and dwellith
preest with outen ende. But biholde ȝe how greet is this, to
whom Abraham the patriarch ȝaf tithis of the beste thingis.
5 For men of the sones of Leuy takinge presthod han maundem-
ent 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
Abraham. But he whos generacioun is not noumbrid in
hem, took tithis to Abraham; and he blesside this Abraham,
7 which hadde repromyssiouns. With outen ony aȝenseiynge,
8 that that is lesse, is blessid of the betere. And heere deelde
men taken tithis; but there he berith witnessynge, that he
9 lyueth. And that it be seid so, bi Abraham also Leuy, that
took tithis, was tithid; and ȝit he was in his fadiris leendis,
whanne Melchisedech mette with hym. Thersfor 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
the ordre of Aaron? For whi whanne the preesthod is trans-
latid, it is neded that also translacioun of the lawe be maad.
But he in whom these thingis ben seid, is of another lynage, 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 no thing of preestis. And more 3it it is knowun, if bi the ordre of Melchisedech another preest is risun vp; which is not maad bi the lawe of fleischli maundement, but bi vertu of lijf that may not be vndon. For he witnessith, That thou art a preest with outen ende, bi the ordre of Melchisedech; that repreuynge of the maundement bifor goynge is maad, for the vnsadnesse and vnprofit of it. For whi the lawe brouȝt no thing to perfeccioun, but there is a bringing in of a betere hope, bi which we neizên 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 Melchisedech; 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 nyȝ bi hym silf to God, and euermore lyueth to preye for vs. For it bisemyde that siche a man were a bischop to vs, hooli, innocent, vndefould, clene, departid fro synful men, and maad biʒere than heuenes; which hath not nede ech dai, as prestis, first for his owne giltis to ofre sacrifices, and aftarward for the puple; for, he dide this thing in offringe hym silf onys. And the lawe ordeynede men prestis hauynge sijnnesse; but the word of swering, which is after the lawe, ordeynede the sone perfit with outen ende.
But a capitile on tho thingis that ben seid. We han siche a bischop, that sat in the rísthalf of the seete of greetnesse in heuenes, the mynstre of seyntis, and of the veri tabernacle, that God made, and not man. For ech bischop is ordeyned to offre ūfis and sacrificis; wherfor it is nede, that also this bischop haue sum thing that he schal offre. Therfor if he were on erthe, he were no preest, whanne ther weren that schulden offre ūfis bi the lawe, whiche seruen to the saumper 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 saumper, that is schewed to thee in the mount. But now he hath getun a betere mynystrie, bi so myche as he is a mediatour of a betere testament, which is confermyd with betere biheestis. For if the ilke firste hadde lackid blame, the place of the secounde schulde not haue be souȝt. For he repreuynge hem seith, Lo! daies comen, seith the Lord, and Y schal make perfit a newe testa-
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 caȝte her hond, that Y schulde lede hem out of the loond of Egipt; for thei dwelliden not perfitli in my testa-
tement, 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 yuyngé 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 schulen be to me in to a pulple. And ech man schal not teche his neiȝebore, and ech man his brother, seiynge, Knowe thou the Lord; for alle men schulen knowe me, fro the lesse to the more of hem. For Y schal be merciful to the wikkid-
nesse of hem, and now Y schal not bithenke on the synnes of
hem. But in seiynge a newe, the formere wexeide eeld; and that that is of many daies, and wexith eeld, is nyȝ the deeth.

CAP. IX.

1 And the former testament hadde iustesiyngis of worshich, and hooli thinge duriinge for a tymne. For the tabernacle was maad first, in which weren candilstikis, and boord, and setting forth of louues, which is seid hooli. And after the veil, the secounde tabernacle, that is seid sancta sanctorum, that is, hooli of hooli thingis; hauyne a goldun censer, and the arke of the testament, keuered aboute on ech side with gold, in which was a pot of gold hauyne manna, and the zerde of 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 bi alle. But whanne these weren maad thus toigidere, preestis entriden eueremore in the formere tabernacle, doynge the offices of sacrifices; but in the secounde tabernacle, the bischop entride onys in the 3eer, not without blood, which he offride for his ignoraunce and the puplis. For the Hooli Goost signesiede this thing, that not ȝit the weie of seyntis was openyd, while the formere tabernacle hadde staat.

9 Which parable is of this present tymne, bi which also ȝisís and sacrifices ben offrid, whiche moun not make a man seruynge perfit bi conscience, oneli in metis, and drynkis, and dyuerse waischingis, and riȝtwisnessis of fleisch, that weren sett to the tymne of correccioun. But Crist beynge a bischop of goodis to comyng, entride bi a largere and perfitere tabernacle, not maad bi hoond, that is to seye, not of this makyng, 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 euerlastinge redempcioun. For if the blood of gootbuckis,
and of booles, and the aische of a cow calf spreyn, halewith
vnclene men to the clensing of flesch, hou myche more the
blood of Crist, which bi the Hooli Goost offride hym sifl
vnwemmyd to God, schal clenseoure conscience fro deed
werkis, to serue God that luyeth? And therfor he is a
mediatour of the newe testament, that bi deth fallinge bitwixe,
in to redempcioun of tho trespassyngis that weren yndur the
formere testament, thei that ben clepid take the biheest of
16 euerlastinge eritage. For where a testament is, it is nede,
that the deth of the testament makere come bitwixe. For
a testament is confermed in deed men; ellis it is not worthe,
while he luyeth, that made the testament. Wherfor nether
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 ysoppe, and bispreynde bothe
thilke book and al the puple, and seide, This is the blood of
the testament, that God comaundide to 3ou. And he spreynede
with blood the tabernacle, and alle the vessels of the seruyce
in lijk maner. And almost alle thingis ben clensid in blood
bi the lawe; and without scheding of blood remyssioun of
synnes is not maad. Therfor it is nede, that the saumpleris
of heuenli thingis be clensid with these thingis; but thilke
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 sifl, that he
appere now to the cheer of God for vs; nether that he offre
him sifl ofte, as the bishcop entride in to hooli thingis bi alle
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 seconde *tyne* he schal appere with outen synne to men that abiden him in to heelse.

**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 neijinge perfit by the ilke same sacrifices, which thei offren without ceessing bi alle 3eris; ellis thei schulden haue ceessid to be offrid, for as myche as the worschiperis clensid onys, hadden not ferthermore conscience of synne. But in hem mynde of synnes is maad bi alle 3eris. For it is impossible that synnes be doon awei bi blood of boolis, and of buckis of geet. Therfor he entrynge in to the world, seith, Thou woldi:t not sacrifice and offryng; but thou hast schapun a bodi to me; brent sacrificis also for synne plesiden not to 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 seiynge bisor, 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 secounde. In which wille we ben halewidy the offring of the bodi of Crist Jhesu onys. And ech prest is redi mynystrynge ech dai, and ofte tymes offringe the same sacrificis, 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 his enemies ben put a stool of hise feet. For bi oon offring he made perfit for euere halewidy men. And the Hooli Goost witnessith to vs; for aftir that he seide, This is the testament, which Y schal witnesse to hem after tho daies, the Lord seith, in 3yuynge my lawes
in the hertis of hem, and in the soulis of hem Y schal aboue
def 17 write hem; and now Y schal no more thenke on the synnes
18 and the wickidnessis of hem. And where remyssioun of
19 these is, now is ther noon offring for synne. Therfor, bri-
they, 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, nei3e 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
24 to no side; for he is trewe that hath made the biheeste.
25 And biholde we togidere in the stiring of charite and of good
26 werkis; not forsakinge oure gadering togidere, as it is of
27 custom to sum men, but coumfortinge, and bi so myche the
28 more, bi hou myche 3e seen the dai nei3ynge. For whi now
29 a sacrifice for synnes is not left to vs, that synnen wilfuli, aftir
30 that we han take the knowyng of treuth. For whi sum
31 abiding of the dom is dreedful, and the suyng of fier, which
32 schal waste aduersaries. Who that brekith Moises lawe,
33 dieth withouten ony merci, bi tweine or threre witnesssis; hou
34 myche more gessen 3e, that he disserueth worse turmentis,
35 which defouleth the sone of God, and holdith the blood of
36 the testament pollut, in which he is halewid, and doith dispit
37 to the spirit of grace? For we knowen him that seide, To
38 me veniaunce, and Y schal zelde. And eft, For the Lord
39 schal deme his puple. It is ferdful to falle in to the hondis
40 of God lyuynge. And haue 3e mynde on the formere daies,
in which 3e weren li3tned, and suffriden greet strijof pas-
41 siouns. And in the tothir 3e weren maad a specctacle bi
42 schenschepis and tribulaciouns; in an othir 3e weren maad
43 felowis of men lyuynge so. For also to boundun men 3e
44 hadden compassioun, and 3e resseyueden with ioye the rob-
byng of ȝoure goodis, knowinge that ȝe han a betere and
a dwellinge substaunce. Therfor nyle ȝe leese ȝoure trist,
which hath greef rewarding. For pacience is nedeful to ȝou,
that ȝe do the wille of God, and bringe ȝen the biheest.
For ȝit a lilit, and he that is to comynge schal come, and
he schal not tarie. For my just man lyueth of feith; that
if he withdraw with hym silf, he schal not plese 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.

1 But feith is the substaunce of thingis that ben to be hopid,
2 and an argument of thingis not apperynge. And in this
3 feith elde men han gete witnessyng. Bi feith we vndur-
stonden that the worldis were maad bi Goddis word, that
4 visible thingis were 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
5 to hise ȝiftis; and bi that feith he deed spekith ȝit. Bi feith
Ennok was translatid, that he schulde not se deth; and he
was not foundun, for the Lord translatide him. For bifoire
6 translacioun he hadde witnessing that he pleside God. And
it is impossible to plese God without feith. For it bihoueth
that a man comynge to God, bileue that he is, and that he
7 is rewardere to men that seken hym. Bi feith Noe dreدة,
thorouȝ answer was takun of these thingis that ȝit were not
seyn, and schapide a schip in to the helthe of his hous; bi
which he damptime the world, and is ordeyned eir of riȝt-
8 wisnesse, which is bi feith. By feith he that is clepid Abra-
ham, obeiede to go out in to a place, whiche he schulde take
in to eritage; and he wente out, not witinge whidur he
9 schulde go. Bi feith he dwelte in the loond of biheest, as
in an alien loud, dwellynge in litle housis with Ysaac and
Jacob, euene heirs of the same biheest. For he abood
a citee hauynge foundementis, who3a crafti man and maker
is God. Bi feith also the ike Sara bareyn, took vertu in
conseceuyng of seed, she, a3en the tyme of age; for sche
bileuede hym trewe, that hadde biihte. For which thing of
oon, and zit ny3 deed, ther ben borun as sterris of heuene
in multitude, and as grauel that is at the see side out of
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
herboryd men on the erthe. And thei that sayn these thingis,
signifien that thei sechen a cuntre. If thei hadden hadde
mynde of the ilke, of which thei wenten out, thei hadden
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.
Bi feith Abraham offride Ysaac, whanne he was temptid;
and he offride the oon bigetun, whych had takun the bi-
heestis; to whom it was seid, For in Ysaac the seed schal
be clepid to thee. For he demyde, that God is my3ti to
reise hym, she, fro deth; wherfor he took hym also in to
a parable. Bi feith also of thingis to comynge, Ysaac bles-
side Jacob and Esau. Bi feith Jacob diynghe blesside alle the
sones of Joseph, and onouride the h3nesse of his 3erde.
Bi feith Joseph diynghe hadde mynde of the passyng forth of
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 sei3en the 3onge child fair; and thei
dreedden not the maundement of the king. Bi feith Moises
was maad greet, and denyede that he was the sone of Faraos
dou3ir, and chees more to be turmentid with the pule of
God, than to haue myrthe of temporal synne; demynge the
reproef of Crist more richessis than the tresours of Egipcians;
27 for he biehelde in to thè rewarding. Bi feith he forsook
Egypt, and dredde not the hardynesse of the king; for he
28 abood, as seinge hym that was vnuyssible. Bi feith he halew-
ide pask, and the scheding out of blood, that he that dis-
tribe 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 doun, bi cumpassyng of seuene daies. Bi
feith Raab hooor resseuyede the asperis with pees, and
32 perischide not with vnbleueful men. And what 3it schal
Y see? For tyme schal faile to me tellynge of Gedeon,
Barak, Sampson, Jepte, Daudi, and Samuel, and of othere
33 prophetis; whiche bi feith ouercamen rewmes, wroughten riȝt-
wisnesse, gaten repromyssiouns; thei stoppiden the mouthis
34 of liouns, thei quenchiden the feersnesse of fier, thei dryueden
awei the egge of swerd, thei coueriden of sijknesse, 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 holdyn forth, not takinge redempcioun, that
36 thei schulden synde a betere ȝenrising. And othere asaieden
scornyngis 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,
token not repromyssioun; for God purueiede sum betere
thing for vs, that thei schulden not be maad perfitt with
outen us.
CAP. XII.

1 Therefore we that have so greet a cloud of witnesses put to, do we awei al charge, and synne stondinge aboue vs, and bi pacience renne we to the batel purpoyd to vs, biholdinge in to the makere of feith, and the perfit endere, Jhesu; which whanne ioye was purpoyd to hym, he suffrde the cros, and dispiside confusioun, and sittith on the riȝthalf of the seet of God. And bithenke ye on hym that suffrde siche aȝen seiyng of synful men aȝens hym sylf, that ye be not maad wery, failinge in ȝoure soulis. For aȝenstoden not ȝit til to blood, fiȝtyng aȝens synne. And ye han forget the comfort that spekith to you as to sones, and seith, My sone, nyle thou dispise the teching of the Lord, nether be thou maad weri, the while thou art chastisid of hym. For the Lord chastisith hym that he loueth; he betith every sone that he resseyueth. Abide ye stille in chastising; God proferith hym to you as to sones. For what sone is it, whom the fadir chastisith not? That if ye ben out of chastising, whos parteneris ben ye alle maad, thanne ye ben auowteris, and not sones. And afterward we hadden fadris of ȝoure fleisch, techeris, and we with reuerence dredden hem. Whethir not myche more we schulen obeische to the fadir of spiritis, and we schulen lyue? And thei in tyme of fewe dayes tauȝten vs bi her wille; but this fadir techith to that thing that is profitable, in resseyuynge the helewing of hym. And ech chastising in present lyme semeth to be not of ioye, but of sorewe; but afterward it schal selde fruyft of riȝtwisnesse moost pesible to men exercisid bi it. For whiche thing reise ye slowe hondis, and knees vnboundun, and make ye riȝiful steppis to ȝoure feet; that no man haltinge erre, but more be healid. Sue ye pees with alle men, and holynesse, with out which no man schal se God. Biholde ye, 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 
17 o mete seelde hise firste thingis. For wite 3e, that afterward 
he coueitinge to enherite blessing, was repueued. For he 
foond not place of penaunce, thounds he souste it with teeris. 
18 But 3e han not come to the fier able to be touchid, and able 
to come to, and to the whirleynd, and myst, and tempest, 
19 and soun of trumpe, and vois of wordis; which thei that 
herden, excusiden hem, that the word schulde not bę maad 
to hem. For thei beren not that that was seid, And if a 
21 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 lyuynge, the heuenli Jerusalem, and to the 
23 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 perfitt 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, aschapidie 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. 
27 And that he seith, 3it onys, he declarith the translacioun of 
movable thingis, as of maad thingis, that tho thingis dwelle, 
28 that ben vnmovuable. Therfor we resseyuynge the kingdom 
vnmovuable, haue we grace, bi which serue we plesyynge to 
29 God with drede and reuereence. For our God is fier that 
wastith.
The charite of brotherhood dwelle in sou, and nyle se forȝete hospitale; for bi this summen plesiden to aungels, that weren resseyued to herborewe. Thenke se on boundun men, as se weren togidere boundun, and of travelinge men, as se sylf dwellinge in the body. Wedding is in alle thingis onourable, and bed vnwemmed; for God schal deme forni-5 catouris and auouteris. Be soure maneres without coueitise, apaied with present thingis; for he seide, Y schal not leue 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 me. Haue se mynde of soure souereyns, that han spokun to sou the word of God; of whiche biholde se the goynge 8 out of lyuynge, and sue se the feith of hem, Jhesu Crist, istirdai, and to dai, he is also into worldis. Nyle se be led awei with dyuere techingis, and straunge. For it is best to stable the herte with grace, not with metis, whiche profitiden 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 bishop, the bodies of hem ben brent with out the castels. For which thing Jhesu, that he schulde halewe the puple bi his blood, suffrife with out the gate. 13 Therfor go we out to hym with out the castels, berynge his 14 repreef. For we han not here a citee dwellynge, but we seken a citee to comynge. Therfor bi hym offre we a sacrific of heriynge euere more to God, that is to seye, the fruyt of lippis knoulechinge to his name. And nyle se forȝete wel doynge, and comynynge; for bi siche sacrifices God is dis- 17 serued. Obeie se to soure souereyns, and be se suget to hem; for thei perfitti waken, as to yeldinge resoun for soure soulis, that thei do this thing with ioie, and not sorewinge;
for this thing spedith not to sou. Preie ze for vs, and we
tristen that we han good conscience in alle thingis, willynge
to lyue wel. More ouer Y biseche sou to do, that Y be
restorid the sunnere to sou. And God of pees, that ladde
out fro deth the greet scheepherd of scheep, in the blood of
euerlastinge testament, oure Lord Jhesu Crist, schape sou in
al good thing, that ze do the wille of hym; and he do in sou
that thing that schal plese bisfor hym, bi Jhesu Crist, to whom
be glorie in to worldis of worldis. Amen. And, britheren,
Y preie sou, that ze suffre a word of solace; for bi ful fewe
thingis Y haue writuin to sou. Knowe ze oure brother
Tymothe, that is sent forth, with whom if he schal come
more hastili, Y schal se sou. Grete ze wel alle souereyns, and alle hooli men. The britheren of Italie greten
sou wel. The grace of God be with sou alle. Amen.

JAMES, I.

Cap. I.

1 James, the seruaunt of God, and of oure Lord Jhesu Crist,
to the twelue kinredis, that ben in scatering abrood, helthe.
2 My britheren, deme ze al ioye, whanne ze fallen in to di-
uerse temptaciouns, witynge, that the preuyng of soure feith
worchith pacience; and pacience hath a perfit werk, that ze
be perfit and hole, and faile in no thing. And if ony of sou
nedith wisdom, axe he of God, which soueth to alle men
largeli, and vpbreidith not; and it schal be souun 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 mouded and borun
aboute 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 bihe3te 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 yucl thingis, for
14 he temptith no man. But ech man is temptid, drawun and
15 stirid of his owne coueiting. Afirward coueityng, whanne
it hath conseuyed, bringith forth synne; but synne, whanne
16 it is fillid, gendrith deth. Therfor, my most dereworte
17 britheren, nyle 3e erre. Ech good 3ifte, and ech perfif
3ifte is from aboue, and cometh doun fro the fadir of lijtis,
anentis whom is noon other chaungyng, ne ouerschadew-
yng of reward. For wilsulli 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
of man worchith not the ri3twisnesse of God. For which
thing caste 3e awei al vnclenesse, and plente of malice, and
in myldennesse 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, disseiuynge you sifl. For if ony man is an
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 sifl, and wente awei, and anoon he for3at
25 which he was. But he that biholdith in the lawe of perfif
fredom, and dwellith in it, and is not maad a for3etful 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 is veyn. A clene religioun, and an vnweemmed 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 My britheren, nyle 3e haue the feith of oure Lord Jhesu Crist of glorie, in accepcioun of persoones. For if a man that hath a goldun ring, and in a feire clothing, cometh in soure cumpany, and a pore man entrith in a foul clothing, 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 vnndur the stool of my feet; whether 3e demen not anentis 3ou silf, and ben maad domesmen of wickid thouxtis? Heere 3e, my moost derewrthe britheren, whethir God chees not pore men in this world, riche in feith, and eiris of the kyngdom, that God bihiȝte to men that lounen him? But 3e han dis-pisid the pore man. Whether riche men oppressen not 3ou bi power, and thei drawen 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 schalt loue thi neigbour as thi silf, 3e don wel. But if 3e taken persones, 3e worchen synne, and ben repreued of the lawe, as trespasseris. And who euere kepith al the lawe, but offendith in oon, he is maad gitti 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 maad trespassour of the lawe. Thus speke 3e, and thus do 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
merci aboue reisith dom. Mi britheren, what schal it profite, if ony man seie that he hath feith, but he hath not the werkis? whether feith schal mowe saue hym? And if a brother ethir sister be nakid, and han nede of ech daies lyuelode, and if ony of you seie to hem, Go 3e in pees, be 3e maad hoot, and be 3e fillid; but if 3e 3yuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? So 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 thee my feith of werkis. Thou bileuest, that o God is; thou doist wel; and deuelis bileuen, and tremblen. But wolt thou wite, thou veyn man, that feith with out werkis is idul? Whether Abraham, oure fadir, was not justified of werkis, offringe Ysaac, his sone, on the auter? Therfor thou seest, that feith wrouȝte with his werkis, and his feith was fillid of werkis. And the scripture was fillid, seiynge, Abraham bileued to God, and it was arettid to hym to rijtwisnesse, and he was clepid the freend of God. 3e seen that a man is justified of werkis, and not of feith oneli. In lijk maner, and whether also Raab, the hoore, was not justified of werkis, and resseyued the messangeris, and sente hem out bi anothir weie? For as the bodi with out spirit is deed, so also feith with out werkis is deed.

Cap. III.

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

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 uni-uersite of wickidnesse. The tunge is ordeyned in oure membris, which desoulieth 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 8 othere is chastisid, and tho ben maad tame of mannus kinde; 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 swete and salt watir? My britheren, whether a fige tre may make grapis, ethir a vyne figus? So nethir salt water mai 12 make swete watir. Who is wijs, and taust among you? schewe he of good lyuyng his worching, in myldenesse of his 13 wisdom. That if 3e hañ bitter enuyye, and struyngis ben in 3oure hertis, nyle 3e haue glorye, and be lyeris ægens the 14 treuthe. For this wisdom is not fro aboue comynge doun, 15 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, afterward 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 rightwisnesse is sowun in pees, to men that maken pees.
James, IV.

Cap. IV.

1 Whereof ben batelis and cheestis among 3ou? Whether not of 3oure coueitisis, that fisiten in 3oure membris? 3e coueititen, 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 resseyuuen not; for that 3e axen yuele, as 3e schewen opynli in 3oure coueitisis.

4 Auowtneris, witen not 3e, that the frenschip of this world is enemye to God? Therfor who euere wole be frend of this world, is maad the enemye of God. Whether 3e gessen, that the scripture seith veynli, The spirit that dwellith in 3ou, coueitith to enuye? But he 3yueth the more grace; for which thing he seith, God withstonith proude men, but to 7 meke men he 3yueth grace. Therfor be 3e suget to God; but withstonde 3e the deuel, and he schal sle fro 3ou. Nei3e 3e to God, and he schal nei3e to 3ou. 3e synneris, clense 3e hondis, and 3e double in soule, purge 3e-the hertis. Be 3e wretchis, and weile 3e; 3oure leisyng be turned in to weping, and ioye in to sorewe of herte. Be 3e mekid in the siȝt of 10 the Lord, and he schal enhausen 3ou. My britheren, nyle 3e bacbite ech 3othere. 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 iuge, that may lese, and delyuere. And who art thou, that demest thi neiȝbore? 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 marchaundise, 14 and we schulen make wynning; whiche witen not, what is to 15 3ou in the morewe. For what is 3oure lijf? A smoke apperinge at a litil, and aftirward 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 se maken fyl out ioye
17 in 3oure pridis; eueri siche ioye is wickyd. Thesfor it is
synne to hym, that kan do good, and doith not.

CAP. V.

1 Do now, se riche men, wepe se, sellyng in 3oure wretchid-
ness, that schulen come to 3ou. 3oure richessis ben rotun,
and 3oure clothis ben etun of mou3tis. 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. se han tresourid
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 eeres of
the Lord of oostis. Se han ete on the erthe, and in 3oure
lecheries se han nurschid 3oure hertis. In the dai of sleynge
se brou3ten, and slowen the iust man, and he azenstood not
3ou. Therfor, britheren, be se pacient, til to the comyng of
the Lord. Lo! an erhetilier abidith preciouse fruyl of the
erthe, paciently suffrynge, til he resseyue tymeful and lateful
fruyl. And be se pacient, and conferme se 3oure hertis, for
the comyng of the Lord schal ne3e. Britheren, nyle se be
soreful ech to other, that se be not demed. Lo! the iuge
stondith niʒ biforn the gate. Britheren, take se ensaumple of
yuel goynge out, and of long abidyng, and trauel, and of
pacience, the prophetics, that spaken to 3ou in the name of
the Lord. Lo! we blesen hem that suffriden. Se herden
the suffring, ethir pacience, of Joob, and se sayn the ende of
the Lord, for the Lord is merciful, and doynge merci. Bifor
alle thingis, my britheren, nyle se swere, nether bi heuene,
nether bi erthe, nethir bi what euere oother ooth. But be
3oure word 3he, 3he, Nay, nay, that se fallen not vndir doom.
13 And if ony of 3ou is soreful, preye he with pacient soule,
I. PETER.

Cap. I.

1 Petre, apostle of Jhesu Crist, to the chosun men, to the comelingis of scateryng abroad, of Ponte, of Galathie, of 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 multiplied to 3ou. Blessid be God, and the fadir of oure Lord Jhesu Crist, which bi his greet merci bigat vs azen in to lyuynge hope, bi the azen risyng of Jhesu Crist fro deth, in to eritage vn防腐ruptible, and vndefoolid, and that schal not fade, that is kept in heuenes for 3ou, that in the
vertu of God ben kept bi the feith in to heeltthe, 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 preciouse 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 seynge, 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 pro-
fetis 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 passiouens, 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 angelis desiren to biholde. For which thing be 3e
gird the leendis of 3oure soule, sobre, perfitt, and hope 3e in
to the ilke grace that is profriad to 3ou bi the schewyng of
14 Jhesu Crist, as sones of obedience, not made lijk to the
15 formere desiris of 3oure vnkunnyngnesse, 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-
ceptcioun 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 agen of 3oure
19 veyn liuynge 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 euerlastynge glorie, that
22 3oure feith and hope were in God. And make 3e chast 3oure
souls in obedience of charite, in loue of britherod; of simple
23 herte loue 3e togidre more bisili. And be 3e borun azen, not
of corruptible seed, but vnкорruptible, bi the word of luyynge
24 God, and dwellynge 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 doun; 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 feynyngis,
2 and enuyes, and alle bacbityngis; as now borun zonge 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 neige 3e to hym, that is a luyung stoon, and
5 repreuyd of men, but chosun of God, and onourid; and 3e
silf as quyk stooyns be 3e aboue bildo 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 preciouse; and he that schal believe in hym, schal not
7 be confoundid. Therfor onour to 3ou that bileuen; but to
men that bileuen not, the stoon whom thebilderis repreuydien,
8 this is maad in to the heed of the corner; and the stoon of
hirtyng, and stoon of sclaundre, 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
derknessis in to his wonderful list. 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,
I. PETER, III.

Y biseche you, as comelyngis and pilgrymys, to absteine 30u fro fleischli desiris, that fiȝten aȝens the soule; and haue ȝe ȝoure conuersacioun good among hethene men, that in that thing that thei bacbite of ȝou, as of mysdoeris, thei biholden ȝou of good werkis, and glorifie God in the dai of visitacioun. 13 Be ȝe suget to ech creature, for God; ethir to the kyng, as to hym that is hiȝer in state, ethir to duykis, as to thilke that ben sent of hym to the veniaunce of mysdoers, and to the preis-
yng of good men. For so is the wil of God, that ȝe do wel, and make the vnkunnyngnesse of vnprudent men to be dowmb. As fre men, and not as hauynge freedom the keuer-
ing of malice, but as the seruauntis of God. Onoure ȝe alle men, loye ȝe brithirhod, drede ȝe God, onoure ȝe the king. 18 Seruauntis, be ȝe sugetis in al drede to lordis, not oneli to good and to mylde, but also to tyrantis. For this is grace, if for conscience of God ony man suffrith heuynessis, and suffrith vniustli. For what grace is it, if ȝe synnen, and ben buffatid, and suffren? But if ȝe don wel, and suffren pa-
cientli, this is grace anentis God. For to this thing ȝe ben clepid. For also Crist suffrife for vs, and lefte ensaumple to 30u, that ȝe folowe the steppis of hym. Which dice not synne, nethir gile was foundun in his mouth. And whanne he was cursid, he curside not; whanne he suffrife, he manasside not; but he bitook hym sif to hym, that demyde hym vniustli. And he hym sif bar oure synnes in his bodi on a tre, that we be deed to synnes, and lyue to riȝtwisnesse, bi whos wan wounde ȝe ben heelid. For ȝe weren as scheep errynge, but ȝe ben now turned to the schipherde, and bischop of ȝoure 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
wymmen thei be wonnun with out word. And biholde ye in
drede 3oure hooli conversacioun. Of whiche ther be not
with outforth curious ournyng of heer, ether doyng aboute of
gold, ethir ournyng of clothing; but thilke that is the hid
man of herte, in vnccorruptioun, and of mylde spirit, which is
riche in the si3t of God. For so sumtyme hooli wymmen
hopinge in God ourneden hem silf, and weren suget to her
owne hosebondis. As Sara obeied to Abraham, and clepide
hym lord; of whom ye ben dou3tris wel doyng, and not
dredynge ony perturbacioun. Also men dwelle togidre, and
bi kunnyng 3yue ye onoure to the wommanus freeltee, as to
the more feble, and as to euen eiris of grace and of lijf, that
3oure preieris be not lettid. And in feith alle of oon wille in
preier be ye eche suffringle with othere, loueris of britherhod,
merciful, mylde, meke; not yeldinge yuel for yuel, nether
cursing for cursing, but a3enward blessinge; for in this thing
3e ben clepid, that ye welde blessinge bi eritage. For he that
wole loue lijf, and se goode daies, constreyne his tunge from
yuel, and hise lippis, that thei speke not gile. And bowe he
from yuel, and do good; seke he pees, and perfili sue it.
For the i3en 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
yuels. And who is it that schal anoye 3ou, if ye ben sueris
and loueris of goodnesse? But also if ye sufferen ony thing
for ri3twisnesse, ye ben blessid; but dred ye not the dred of
hem, that ye be not disturblid. But halewe ye the Lord Crist
in 3oure hertis, and euemore be ye redi to satisfaccioun
to ech man axynge 3ou resoun of that feith and hope that is
in 3ou, but with myldenesse and dred, hauynge good con-
science; that in that thing that thei bacbiten of 3ou, thei
ben confoundid, whiche chalengan falsly 3oure good conuer-
sacioun in Crist. For it is betere that ye do wel, and suffre,
if the wille of God wole, than doyng yuele. For also Crist
onys diede for ounge synnes, he iust for vniust, that he schulde
offre to God vs, maad deed in fleisch, but maad quik in
spirit. For which thing he cam in spirit, and also to hem
that weren closid togidre in prisoun prechide; whiche weren
sum tyme vnbleueful, 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, eisfe soulis weren maad saaf bi
water. And so baptym of lijk forme makith vs saaf; not
the puttyng awei of the filthis of fleisch, but the axyng of
a good conscience in God, bi the ajenrysyng of ounge Lord
Jhesu Crist, that is in the ri3t half of God, and swoleth
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 Therfore for Crist suffried in fleisch, be 3e also armed bi
the same thenkynge; for he that suffried in fleisch ceesside fro
synnes, that that is left now in fleisch lyue not now to the
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 drynyngis, and vnbleue-
ful worschiping of mawmetis. In whiche now thei ben as-
tonyed, in which thing thei wondren, for 3e rennen not togidere
in to the same confusioun of letcherie, and blasfemen. And
thei schulen yue resoun to hym, that is redi to deme the
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
thei lyue bi God in spirit. For the ende of alle thingis schal
ne3e. Therfor be 3e prudent, and wake 3e in preyeris;
8 bifie al thingis haue 3e charite ech to other in 3ou silf
algatis lastynge; for charite couerith the multitude of synnes.
9. 10 Holde ze hospitalite togidere with out grutching; ech man as he hath reseyued grace, mynystringe it in to ech othere. as good dispenderis of the manyfold grace of God. If ony man spekith, speke he as the wordis of God; if ony man mynystrith, as of the vertu which God mynystrith; 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 ze go in pilgrymage in seruour, that is maad to 3ou to temptacioun, as if ony newe thing bifalle to 3ou; but comyne ze with the passiouns of Crist, and haue ze ioye, that also ze be glad, and haue ioye in the reue-lacioun of his glorie. If ze ben dispisid for the name of Crist, ze 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, schal reste on 3ou. But no man of 3ou suffre as a mansleere, ethir a theef, ether cursere, ethir a disire of othere mennus goodis; but if as a cristen man, schame he not, but glorise 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 of hem, that bileuen not to the gospel? And if a iust man vnnen the schal be sauid, where schulen the vnfeithful man and the synnere appere? Therfor and thei that suffren bi the wille of God, bitaken her soulis in good dedis to the feithful makere of nouȝt.

CAP. V.

1 Therfor Y, an euene eldre man, and a witnesse of Cristis passiouns, which also am a comynere of that glorie, that schal be schewid in tyme to comynge; byseche ze the eldre men, that ben among 3ou, fede ze the flok of God, that is among 3ou, and puruey ze, not as constrey ned, but wilfulli, bi God; not for loue of foule wynnyng, but wilfulli, nether as hauynge lordschip in the clergie, but that ze ben maad ensaumple of
II. PETER, I.

4 the flock, of wille. And whanne the prince of scheepeherdis schal appere, 3e schulen resseyue the coroun of glorie, that may neuere fade. Also, 3e 3onge men, be 3e suget to eldre men, and alle schewe 3e togidere mekenesse; for the Lord withstoodith proude men, but he 3yueth grace to meke men.

6 Therfor be 3e mekiid 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 aQRSTUVWXYZersarie, the deuel, as a roynyng 9 lioun goith abouthe, sechinge whom he schal deuoure. Whom azenstonde 3e, stronge in the feith, witynge that the same pas-

10 And God of al grace, that clepide 3ou in to his euerlastinge glorie, 3ou suffrynge a litil, he schal perfoarme, and schal con-

11 ferme, and schal make sad. To hym be glorie and lordschip, in to worldis of worldis. Amen. Bi Siluan, feithful brother to 3ou, as Y deme, Y wrooth schortli; bisechinge, and witnes-

13 The chirche that is gaderid in Babiloyne, and Marcus, my sone, gretith 3ou wel. Grete 3e wel togidere in hooli cos. Grace be to 3ou alle that ben in Crist. Amen.

II. PETER.

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 sauyour 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 liff and pitee, ben

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30oun to vs, bi the knowynge of hym, that clepide vs for hise owne glorie and vertu. Bi whom he 3af to vs moost preciouse biheestis; that bi these thingis 3e schulen be maad felows of Goddis kynde, and file the corrupsicioun of that coueutyse, that is in the world. And bringe 3e in alle bisynesse, and mynystre 3e in 3oure feith vertu, and in vertu kunnyng; in kunnyng abstinence, in abstynence pacience, in pacience pitee; in pitee, love of britherhod, and in loue of britherhod charite. For if these ben with 3ou, and oyercomen, thei schulen not make 3ou voide, nethir with out fruyt, in the knowynge of oure Lord Jhesu Crist. But to whom these ben not redi, he is bylynd, and groepith with his hoond, and forseteth the purgyng of his elde trespassis.

10 Wherfor, britheren, be 3e more bisi, that by goode werkis 3e make 3oure clepyng and chesyng certeyn; for 3e doynge these thingis schulen not do synne ony tyme. For thus the entrynge in to euerlastyng kynngdom of oure Lord and sauyour Jhesu Crist, schal be mynystrid to 3ou plenteuousli. For which thing Y schal bigynne to moneste 3ou euere more of these thingis; and Y wole that 3e be kunnynge, and con-

15 fermyd in this present treuth. Forsothe Y deme iustli, as long as Y am in this tabernacle, to reise 3ou in monestion; and Y am certeyn, that the putting awei of my tabernacle is swift, bi this that oure Lord Jhesu Crist hath schewid to me. But Y schal 3yue bisynesse, and ofte after my deth 3e haue mynde of these thingis. For we not suynge vnwise talis, han maad knowun to 3ou the vertu and the biforknowyng of oure Lord Jhesu Crist; but we weren maad biholderis of his greetnesse. For he took of God the sadir onour and glorie, bi siche maner vois slidun doun to hym fro the greet glorie, This is my loued sone, in whom Y haue plesid to me; here 3e hym. And we herden this vois broust from heuene, whanne we weren with hym in the hooli hil. And we han a
sadder word of prophecie, to which ye yuynge tent don wel, 
as to a lanterne that yueth liȝt in a derk place, til the dai 
bigynne to yuynge liȝt, and the dai sterre spreng in soure 
hertis. And firste vnurstonde ye this thing, that ech pro-
phesie of scripture is not maad bi propre interpretacioun;
for prophesie was not brouȝt ony tyme bi mannis wille,
but the hooli men of God inspirid with the Hooli Goost 
spaken.

CAP. II.

But also false prophetis weren in the puple, as in sou schulen 
be maistris lieris, that schulen bringe in sectis of per dicioun; 
and thei denyen thilke Lord that bouȝte hem, and bringen on 
hem sylf hasti per dicioun. And many schulen sue her letcheries, 
bi whiche the weie of treuthe schal be blasfemyd; and thei 
schulen make marchaundie of sou in coueytise bi feyned 
wordis. To whiche doom now a while ago ceessith not, and 
the per dicioun of hem nappith not. For if God sparide not 
aungels synnynge, but bitook hem to be turmentid, and to be 
drawun doun with boondis of helle in to helle, to be kept in 
to dom; and sparide not the firste world, but kept Noe, the 
eiȝthe man, the biforgoere of riȝtwisnesse, and brouȝte in the 
greet 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 dampnde bi turnynge vp sedoun, and putte hem the 
ensample of hem that weren to doynge yuele; and delyuerid 
the iust Loth, oppressid of the wrong, and of the letcherouse 
conuersacioun of cursid men; for in siȝt and hering he was 
iust, and dwellide amongst hem that fro dai in to dai tur-
mentiden with wickid werkis a iust soule. For the Lord kan 
delyuere piteuouse men fro temptacioun, and kepe wickid 
men in to the dai of dom to be turmentid; but more hem 
that walken aftir the fleisch, in coueytinge of vnclennesse, and

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dispisen lordschiping, and ben boold, plesynge hem silf, and
dreden not to bringe in sectis, blasphemynge; where aungels,
whanne thei ben more in strengthe and vertu, beren not that
was the execrable doom azen hem. But these ben as vnreson-
able beestis, kyndli in to takyng, and in to deth, blasphemyne
in these thingis that thei knowen not, and schulen perische in
her corruptcioun, and resseyue the hire of vnriȝtwisnesse.
And thei gessen delicis of defouling and of wemme, to be
lykyngis of dai, flowynege in her feestis with delicis, doynege
lechterie with ʒou, and han iazen ful of auowtrie, and vnceess-
ynge trespas, disseyuyng vnstidfast soulis, and han the herte
excercisid to coueitise; the sones of cursyng, that forsaken
the riȝt weie, and erriden, suynghe the weie of Balaam of
Bosor, which louyde the hire of wickidnesse. But he hadde
repreuyng of his woodnesse; a doumb beest vndur ʒokk, that
spak with vois of man, that forbede the vnwisdom of the
profete. These ben wellis with out watir, and mystis dryuyn
with whirlinge wyndys, to whiche the thicke mijst of derky-
nessis is reseruyd. And thei speken in pryde of vanye, and
disseuyuen in desiris of fleisch of lechterie hem, that scapen a
lil. Whiche lyuen in errour, and biheten freedom to hem,
whanne thei ben seruauntis of corruptcioun. For of whom
ony man is ouercomun, of hym also he is seruaunt. For if
men forsaken the vnclennessis of the world, bi the knowyng of
oure Lord, and sauyour Jhesu Crist, and eftsone ben wlappid
in these, and ben ouercomun, the latter thingis ben maad to
hem worse than the formere. For it was betere to hem to
not knowe the weie of riȝtwisnesse, than to turne azen aftir
the knowyng, fro that hooli maundement that was bitakun to
hem. For thilke very prouerbe bisefelde to hem, The hound
turnede azen to his castying, and a sowe is waischun in walw-
yng in fenne,
Cap. III.

1. Lo! ye moost dereworth britheren, ye write to you this secounde epistle, in which ye stire youre clere soule bi mone-
esting togidere, that ye be myndeful of tho wordis, that ye biforseide of the hooli prophetis, and of the maundementis of the hooli apostlis of the Lord and sauyour. First wite ye this thing, that in the laste daies disseyueris schulen come in disseit, goyng aftir her owne coueityngis, seiyng, Where is the biheest, or the comynge of hym? for sithen the fadris dieden, alle thingis lasten fro the bigynnyng of creature. But it is hid fro hem willynge this thing, that heuenes were bifoere, and the erthe of water was stondynge biwartir, of Goddis word; bi which that ilke world clensid, thanne bi wartir perischide. But the heuenes that now ben, and the erthe, ben kept bi the same word, and ben reseruyd to fier in to the dai of doom and per dicioun of wickid men. But, ye moost dere, this o thing be not hid to you, that o dai anentis God is as a thousynde yeeris, and a thousynde yeeris ben as o dai. The Lord tarieth not his biheest, as summe gessen, but he doith pacientli for you, and wole not that ony men perische, but that alle turne azen 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 be brent. Therfor whanne alle these thingis schulen be dissolued, what manner men bihoueth it you to be in hooli lyuyngeis and pitees, abidinge and hisynge in to the comynge of the dai of oure Lord Jhesu Crist, bi whom heuenes brennyng schulen be dissoluyd, and elementis schulen faile bi brennyng of fier. Also we abiden bi his biheestis newe heuenes and newe erthe, in which riȝtwisnesse dwellith. For which thing, ye moost dere, abidyng these thingis, be ye bisye to be
15 foundun to hym in pees vnspottid and vndefoulid. And deme 3e long abiding of oure Lord Jhesu Crist 3oure heelthe, 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 vnunder- 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 errour 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.

I. J O H N.

Cap. I.

1 That thing that was fro the bigynnyng, which we herden, which we sayn with oure i3en, which we bihelden, and oure hondis touchiden, of the word of lijf; and the lijf is schewid. 2 And we sayn, and we witnesseen, and tellen to 3ou the euer- lastynge 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 lijt, 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 treuth. But if we walken in lijt, as also he is in light, we han felowschip
tōgiderē; and the blood of Jhesu Crist, his sone, clesith vs 8 fro al synne. If we seien, that we han no synne, we dis-
seyuen vs silf, and treuthē is not in vs. If we knowlechen
oure synnes, he is faithfūl and iust, that he forȝuye to vs oun
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. My litle sones, Y write to 3ou these thingis, that 3e synnen
not. But if ony man synneth, we han an aduocat anentis the
badir, Jhesu Crist, and he is the forȝyuenes for oun synnes;
and not onelī for oun synnes, but also for the synnes of al the
world. And in this thing we witen, that we knowen hym, if
we kepēn his comaundementis. He that seith that he
knowith God, and kepith not his comaundementis, is a
liere, and treuthē is not in hym. But the charite of God is
perfit verilī in hym, that kepith his word. In this thing we
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
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,
and veri list schynenth now. He that seith, that he is in list,
and hatith his brother, is in derknesse 3it. He that loueth
his brothir, dwellith in list, and sclauandre 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
han blindid his list. My litle sones, Y write to 3ou, that 3oure
synnes ben forȝouun to 3ou for his name. Fadris, Y write to
3ou, for 3e han knowun hym, that is fro the bigynnyng.
Jonge men, Y write to you, for ye han overcomun the wickid.  
14 Y write to you, Jonge children, for ye han knowe the fadir.  
Y write to you, brotheren, for ye han knowen hym, that is fro  
the bigynnyng. Y write to you, Jonge men, for ye ben  
stronge, and the word of God dwellith in you, and ye han  
ouercomun the wickid. Nyle ye loue the world, ne tho  
thingis that ben in the world. If ony man loueth the world,  
the charite of the fader is not in hym. For al thing that is in  
the world, is coueitise of fleisch, and coueitise of i3en, and  
pride of lijñ, 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  
that doith the wille of God, dwellith with outen ende. My  
little sones, the laste our is; and as ye han herd, that antecrist  
cometh, now many antecristis ben maad; wherfor we witen,  
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 ye han anointyng of the Hooli Goost, and knowen  
alle thingis. Y wroote not to you, as to men that knowen not  
treuthe, but as to men that knowen it, and for ech leessing is  
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 ye herden at the bigynnyng, dwelle it in  
you; for if that thing dwellith in you, which ye herden at the  
bigynnyng, ye schulen dwelle in the sone and in the fadir.  
25 And this is the biheeste, that he bihiȝte to vs euerlastinge  
lijñ. Y wroote these thingis to you, of hem that disseyuen  
27 you, and that the anoyntyng which ye resseyueden of hym,  
dwelle in you. And ye han not nede, that ony man teche  
you, but as his anoyntyng techith you of alle thingis, and it is  
trewe, and it is not leesynge; and as he tauge you, dwelle ye
in hym. And now, 3e litle sones, dwelle 3e in hym, that
whanne he schal appere, we haue a trist, and be not con-
foundid of hym in his comyng. If 3e witen that he is iust,
weise 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
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
he is. And ech man that hath this hope in hym, makith
hym silf hooli, as he is hooli. Ech man that doith synne,
doith also wickidnesse, and synne is wickidnesse. And 3e
witen, that he apperide to do awei synnes, and synne is not
in hym. Ech man that dwellith in hym, synneth not; and
ech that synneth, seeth not hym, nether knew hym. Litle
sones, no man disseyue ȝou; he that doith riȝtwysnesse, is
iust, as also he is iust. He that doith synne, is of the deveel;
for the deveel synneth fro the bigynnyng. In this thing the
sone of God apperide, that he vndo the werkis of the deveel.
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
borun of God. In this thing the sones of God ben knowun,
and the sones of the seend. Ech man that is not iust, is not
of God, and he that loueth not his brothir. For this is the
tellyng, that 3e herden at the bigynnyng, that 3e loue ech
othere; not as Caym, that was of the yuele, and slouȝ his
brother. And for what thing slouȝ he him? for his werkis
weren yuele, and his brothiris iust. Britheren, nyle 3e
wondere, if the world hatith ȝou. We witen, that we ben
translatid fro deeth to lijf, for we louen britheren. He that
loueth not, dwellith in deth. Ech man that hatith his brother,
is a man sleere; and se witen, that ech mansleere hath not
euerlastinge lijf dwellinge in hym. In this thing we han
knowe the charite of God, for he puttide his lijf for vs, and
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
charite of God in hym? Mi litle sones, loue we not in
word, nethir in tunge, but in werk and treuth. In this thing
we knowen, that we ben of treuth, and in his sijt we mo-
nesten oure hertis. For if oure herte repreueth vs, God is
more than oure hert, and knowith alle thingis. Moost dere
britheren, if oure herte repreueth not vs, we han trust to God;
and what euer we schulen axe, we schulen resseyue of hym,
for we kepen hise comaundementis, and we don tho thingis
that ben plesaunt bifor hym. And this is the comaundement
of God, that we bileue in the name of his sone Jhesu Crist,
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.

C A P . I V .

1 Moost dere britheren, nyle 3e bileue to ech spirit, but
preue 3e spiritis, if thei ben of God; for many false pro-
phetis wenten out in to the world. In this thing the spirit
of God is knowun; ech spirit that knowlechith that Jhesu
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 riwt now he is in the
world. 3e, litle sones, ben of God, and 3e han overcome
hym; for he that is in you is more, than he that is in the
5 world. Thei ben of the world, therfor thei spoken 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 knownen the spirit of treuthe, and the spirit
7 of error. 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 his 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 his
sone forcyuenesse for oure synnes. 3e moost dere *britheren*,
12 if God louede vs, we owen to loue ech other. No man say
éuer God; if we louen togidre, God dwellith in vs, and the
13 charite of hym is perfite in vs. In this thing we knownen, that
we dwellen in hym, and he. in vs; for of his spirit he 3af to
14 vs. And we sayen, and witnesen, that the fadir sente his
15 sone sauyour of the world. Who éuer knowlechith, that
Jhesu is the sone of God, God dwellith in him, and he in
16 God. And we han knownun, 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 perfite 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 perfite charite puttith out drede; for drede
hath peyne. But he that dredeith, is not perfite in charite.
19,20 Therfor loue we God, for he louede vs biforn. If ony
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
commaundement of God, that he that loueth God, loue also his
brothir.
ECH man that bileueth that Jhesus is Crist, is borun of God; and ech man that loueth hym that gendride, loueth hym that is borun of hym. In this thing we knowen, that we louen the children of God, whanne we louen God, and don his maundementis. For this is the charite of God, that we kepe hise maundementis; and his maundementis ben not heuy. For al thing that is borun of God, overcometh the world; and this is the victorie that overcometh the world, our feith. And who is he that overcometh the world, but he that bileueth that Jhesus is the sone of God? This is Jhesus Crist, that cam bi watir and blood; not in water oonli, but in watir and blood. And the spirit is he that witnessith, that Crist is treuthe. For thre ben, that 3yuen witnessing in heue, the Fadir, the Sone, and the Hooli Goost; and these thre ben oon. And thre ben, that 3yuen witnessing in erthe, 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 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 lier; for he bileueth not in the witnessing, that God witnesside of his sone. And this is the witnessyng, for God 3af to 3ou euerlastinge lijf, and this lijf is in his sone. He that hath the sone of God, hath also lijf; he that hath not the sone of God, hath not lijf. I write to 3ou these thingis, that 3e wite, that 3e han euerlastynge lijf, which bileuend in the name of Goddis sone. And this is the trist which we han to God, that what euer thing we axen aftir his wille, he schal here vs. And we witen, that he herith vs, what euer thing we axen; we witen, that we han the axyngis, which we axen of hym. He that woot that his
II. JOHN.

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 
17deth; not for it Y seie, that ony man preie. Ech wicked-
18nesse is synne, 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. 
19We witen, that we ben of God, and al the world is set in 
20yuel. 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 
21sone of hym. This is veri God, and euerlastynge lijf. My 
litle sones, kepe 3e 3ou fro maumetis.

II. J O H N.

1 The elder man, to the chosun ladi, and to her children, 
whiche Y loue in treuthe; and not Y aloone, but also alle 
2men that knowen treuthe; for the treuthe that dwellith in 
33ou, and with 3ou schal be with outen ende. Grace be with 
3ou, merci, and pees of. God the fadir, and of Jhesu Crist, 
4the sone of the fadir, in treuthe and charite. I ioiede ful 
myche, for Y foond of thi sones goynge in treuthe, as we 
5resseyueden maundement of the fadir. And now Y greye 
thee, ladi, not as writinge a newe maundement to thee, but 
that that we hadden fro the bigynnynge, that we loue ech 
6other. And this is charite, that we walke after his maundem-
entsis. For this is the comauandement, that as 3e herden at 
7the bigynnynge, walke 3e in hym. For many disseyueris 
wenten out in to the world, which knoulechen not that Jhesu 
Crist hath come in fleisch; this is a disseyuere and antecrist. 
8Se 3e 3ou silf, lest 3e lesen the thingis that 3e han wrou3t,
III. JOHN.

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

III. JOHN.

1 The eldere man to Gayus, most dere brother, whom Y loue in trethe. Most dere brothir, of alle thingis Y make preyer, that thou entre, and fare welefully, as thi soule doith welefuli. Y ioyede greetli, for britheren camen, and baren witnessing to thi trethe, as thou walkist in trethe. Y haue not more grace of these thingis, than that Y here that my sones walke in trethe. Most dere brother, thou doist feithfully, what euer thou worchist in britheren, and that in to pilgrymys, which yeldiden witnessing to thi charite, in the si of the chirche; which thou leddist forth, and doist wel worthili to God. For thei wenten forth for his name, and token no thing of hethene men. Therfor we owen to resseyue siche, that we be euon worcheris of trethe. I hadde write peraunenture to the chirche, but this Diotrepes, that loueth to bere primacie
in hemi, resseyueth not vs. For this thing, if Y schal come, Y schal moneste his werkis, whiche he doith, chidinge a3ens vs with yuel wordis. And as if these thingis suffisen not to hym, nether he resseyueth britheren, and forbedith hem that 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 God. Witnessing is soldun to Demetrie of alle men, and of treuthe it silf; but also we beren witnessing, and thou knowist, that oure witnessing is trewe. Y hadde many thingis to wryte to thee, but Y wolde not write to thee bi enke and penne. For Y hope soone to se thee, and we schulen speke mouth to mouth. Pees be to thee. Frendis greten thee wel. Greete thou wel frendis bi name.

J U D E.

1 Judas, the seruaunt of Jhesu Crist, and brother of James, to these that ben louyd, that ben in God the sadir, and to hem that ben clepid and kept of Jhesu Crist, mercy, and pees, and charite be fillid to 3ou. Moost dere britheren, Y doynge al bisynesse to write to 3ou of 3oure comyn helthe, hadde nede to write to 3ou, and preye to striue strongli for the feith that is onys takun to seyntis. For summe vnfeithful men prueli entriden, that sum tyme weren before writun in to this dom, and ouerturnnen the grace of oure God in to letcherie, and denyen hym that is oneli a Lord, oure Lord Jhesu Crist. But Y wolde moneste 3ou onys, that witen alle thingis, that Jhesus sauyde his puple fro the lond of Egipt,
6 and the seconde tyme loste hem that bileueden not. And he
reseruede vn德ur derknesse auengels, that kep|ten not her prinshod, but forsoken her hous, in to the dom of the greet God,
7 in to euerlastynge bondis. As Sodom, and Gomorre, and
the ny3 coostid citees, that in lijk maner diden fornycacioun,
and 3eden awei aftir othir fleisch, and ben maad ensaumple,
8 suffrynge peyne of euerelastinge fier. In lijk maner also these
that desoulen the fleisch, and dispisen lordschip, and blas-
9femen mageste. Whanne My3hel, arkaungel, disputide with
the deuel, and stroof of Moises bodi, he was not hardi to
brynge 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
doumbe beestis, in these thei ben corupt. Wo to hem
that wenten the weie of Caym, and that ben sched out
bi erour of Balaam for mede, and perischiden in the
12 a3enseiynge of Chore. These ben in her metis, feestynge
togidere to filthe, with out drede fedinge hemisilf. 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, fomynge out her confusionis;
errynge sterris, to whiche the tempest of derknessis is kept
14 with outen ende. But Enoch, the seuenthe fro Adam, profec-
ciede of these, and seide, Lo! the Lord cometh with his
15 hooli thousandis, to do dom a3ens 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 a3ens God. These
ben grutcheris ful of pleyntis, wandrynge aftir her desiris;
and the mouth of hem spekith pride, worshipinge persoones,
17 bi cause of wynnyng. And 3e, moost dere britheren, be
myndeful of the wordis, whiche ben bifo r seid of apostlis of
18 oure Lord Jhesu Crist; whiche seiden to you, that in the
laste tymes ther schulen come gilours, wandringe after her owne desiris, not in pitee. These ben, whiche departen hemself, beastli men, not hauynge spirit. But ye, moost dere britheren, abowe bilde you silf on youre moost hooki feith, and preye ye in the Hooli Goost, and kepe you silf in the loue of God, and abide ye the mercy of oure Lord Jhesu Crist in to lijf euerlastynge. And repreue ye these men that ben demed, but saue ye hem, and take ye hem fro the fier. And do ye mercy to othere men, in the drede of God, and hate ye also thilke defoulid coote, which is fleischli. But to him that is misti to kepe you with out synne, and to ordeyne bifeore the siagt of his glorie you vnveenmed in ful out ioye, in the comynge of oure Lord Jhesu Crist, to God aloone oure sauyour, bi Jhesu Crist oure Lord, be glorie, and magnesiynge, empire, and power, bifeore 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 signyfide, sending bi his aungel to his seruaunt Joon, whiche bar witnesing to the word of God, and witnesing of Jhesu Crist, in these thingis, what euer thingis he say. Blessid is he that redith, and he that herith the wordis of this propheseie, and kepith tho thingis that ben writun in it; for the tyne is niȝ. Joon to seuene 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 seuen spiritis, that ben in the siȝt of his trone; and of Jhesu
Crist, that is a feithful witnesse, 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 iȝe schal se hym, and
thei that prickiden hym; and alle the kynredis of the erthe
8 schulen beweile hem sif 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, almyȝti.
9 I, Joon, ȝoure 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, seiynge 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
Smyrma, and to Pergamus, and to Tiatira, and to Sardis,
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 iȝen of hym
15 as flawme of fier, and hise feet lijk to latoun, as in a
brennynge chymney; and the vois of hym as the vois of
16 many watris. And he hadde in his riȝt hoond seuene sterris,
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 doun at hise feet,
APOCALYPSE, II.

as deed. And he puttide his rīʒt hond on me, and seide;
Nylë thou drede; Y am the firste and the laste; and Y am
18 aluye, and Y was deed; and lo! Y am luyynge 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 aftir these thingis. The
sacrament of the seuene sterris, which thou seiʒest in my rīʒt
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
rīʒt hond, which walkith in the middil of the seuene goldun
2 candelstikis. Y woot thi werkis, and traul, and thi pacience,
and that thou maist not suffre yuеle 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
aʒens thee a fewe thingis, that thou hast left thi firste charite.
5 Therfor be thou myndeful fro whennus thou hast falle, and do
penaunсe, 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 penaunсe. But thou hast this good thing, that thou
hatidist the dedis of Nyχθaiiis, the whiche also Y hate.
7 He that hath eeris, here he, what the spirit seith to the
chirchis. To hym that overcometh Y schal ʒyue 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
ben not, but ben the synagoge of Sathanas. Drede thou no
thing of these thingis, whiche thou schalt suffer. Lo! the
deuil schal sende summe of sou in to prisoun, that se be
temptid; and se schulen haue tribulacioun ten daies. Be
thou feithful to the deth, and Y schal 3yue to thee a coroun
of lijf. He that hath eeris, here he, what the spirit seith to
the chirchis. He that ouercometh, schal not be hirte of the
secounde deth. And to the aungel of the chirche of Per-
gamus write thou, These thingis seith he, that hath the sword
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 witnesse, that was slayn at sou, where Sathanas dwell-
ith. But Y haue a3ens thee a fewe thingis; for thou hast
there men holdinge the teching of Balaam, which tauyte
Balaac for to sende sclaundre bifor the sones of Israel, to ete
of sacrificis of ydols, and to do fornaciouen; so also thou
hast men holdinge the teching of Nycholaitis. Also do thou
paunance; 3if ony thing lesse, Y schal come soone to thee,
and Y schal fiste with hem with the sword 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 w rift, which no man knowith, but he that
takith. And to the aungel of the chirche of Tiatira write
thou, These thingis seith the sone of God, that hath i3en
as lawme of fier, and his feet lijk latoun. Y knowe thii
werkis, and feith, and charite, and thi servyce, and thi pa-
cience, 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
disseuye my seruauntis, to do letcherie, and to ete of thingis
offrid to idols. And Y sylf to hir time, that schel schulde do penance, and schel wolde not do penance of hir fornacication. And lo! Y senede hir in to a bed, and thei that doen lechterie with hir schulen be in moost tribulacioun, but thei don penance of hir werkis. And Y schal slee hir sones in to deth, and alle chyrchis schulen wite, that Y am serchinge reynes and hertis; and Y schal ȝyue to ech man of ȝou after his werkis. And Y seie to ȝou, and to othere that ben at Tiatire, who euer han not this teching, and that knewen not the hiynesse of Sathanas, hou thei seien, Y schal not senede on ȝou another charge; netheles holde ȝe that that ȝe han, til Y come. And to hym that schal overcome, and that schal kepe til in to the ende my werkis, Y schal ȝyue power on folkis, and he schal gouerne hem in an ȝrun ȝerde; and thei schulen be brokun to gidre, as a vessel of a pottere, as also Y resseyuede of my fadir; and Y schal ȝyue to hym a morewe sterre. He that hath eeris, here he, what the spirit seith to the chyrchis.

CAP. III.

And to the angel of the chirche of Sardis write thou, These thingis seith he, that hath the sevene spiritis of God, and the sevene sterris. Y woot thi werkis, for thou hast a name, that thou lyuest, and thou art deed. Be thou wakynge, and conferme thou othere thingis, that weren to diynge; for Y fynde not thi werkis fulle bifoire my God. Therfor havue thou in mynde, hou thou resseyuedist, and herdist; and kepe, and do penaunce. Therfor if thou wake not, Y schal come as a nyȝt theef to thee, and thou schalt not wite in what our Y schal come to thee. But thou hast a fewe names in Sardis, whiche 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 biforn my fadir, and biforn his eaugels. 6 He that hath eears, here he, what the spirit seeith to the 7 chirchis. And to the aungel of the chirche of Filadelfie write thou, These thingis seeith the hooi and trewe, that hath the keye of Davuid; which openeth, and no man closith, he 8 closith, and no man openith. I woot thi werkis, and lo! Y 9af before thee a dore openeth, 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 10 lyen. Lo! Y schal make them, that thei come, and worshipe byfor thi feet; and thei schulen wite, that Y louyde thee, for thou keipt the word of my pacience. And Y schal kepe thee fro the our of temptacioun, that is to comynge in to al the world, to tempete 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 overcome, 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 citem of my God, of the newe Jerusalem, that cometh 13 doun fro heuene of my God, and my newe name. He that 14 hath eears, here he, what the spirit seeith to the chirchis. And to the aungel of the chirche of Laodice write thou, These thingis seeith Amen, the feithful witnesse 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 anoynte thin ij’en with a collerie, that thou se. Y repreue, and chastise whom Y loue; therfor sue thou goode men, and do pennaunce. Lo! Y stonde at the dore, and knocke; if ony man herith my voys, and openith the gate to me, Y schal entre to hym, and soupe with hym, and he with me. And Y schal syue to hym that schal ouercome, to sitte with me in my trone, as also Y ouercam, and sat with my fadir in his trone. He that hath eerris, here he, what the spirit seith to the chirchis.

CAP. IV.

1. After these things 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 aftir these thingus. Anoon Y was in spirit, and lo! a seete was sett in heuene, and upon the seete oon sittynge. 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 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 aboue with whijt clothis, and in the heedis of hem goldun corouns. And leitis, and voices, and thundringis camen out of the trone; and seuene laumpis brennynghe bfore the trone, whiche ben the seuene spiritis of 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, foure beestis ful of ij’en bfore and bihynde. And the firste beeste lijk a lyoun; and the secounde beeste lijk a calf; and the thridde beeste hauynge a face as of a man; and the fourthe beeste lijk an egle fleynge. And the foure beestis
hadden ever y of hern sixe wyngis; and al aboute and with
ynne thei weren ful of izen; and thei hadden not reste dai
and ny3t, seynge, Hoo, hoo, hoo, hoo, the Lord God almy3ti,
that was, and that is, and that is to comynge. And whanne
the foure beestis zauen glorie, and honour, and blessing
to hym that sat on the trone, that lyueth in to worldis of worldis,
the foure and twenti eldre men fallen down biforn hym that sat
on the trone, and worshippeden hym that lyueth in to worldis
of worldis. And thei casten her coroun3s biforn the trone, and
seiden, Thou, Lord oure God, art worthi to take glorie, and
honour, and vertu; for thou madist of nou3t alle thingis, and
for thi wille tho weren, and ben maad of nou3t.

CAP. V.

1 And Y say in the righthond of the sittere on the trone,
a book writen with ynne and with out, and seeled with seuene
seelis. And Y say a strong aungel, prechynge 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, my3te opene the book, nether bigholde it. And
5 Y wepte myche, for noon was founde worthi to opene
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
roote of Dauud, hath overcomun 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 i3en, whiche ben seuene
7 spiritis of God, sent in to al the erthe. And he cam, and
ook of the righthond 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 fallen down biforn the lomb;
and hadden ech of hem harpis, and goldun violis ful of
godours, whiche ben the preyeris of seynis. 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 segenbonytist vs to God in thi blood, of ech lynage,
and tunge, and puple, and nacioun; and madist vs a kyngr
dom, and prestis to oure God; and we schulen regne on
erthe. And Y say, and herde the vois of many angels
al aboute the trone, and of the beestis, and of the eldre men.
And the noumbre of hem was thousyndis of thousyndis,
seiynghe with a greet vois, The lamb that was slayn, is
worthi to take vertu, and godhed, and wisdom, and strengthe,
and onour, and glorie, and blessing. And ech creature that
is in heuene, and that is on erthe, and undar erthe, and the
see, and whiche thingis ben in it, Y herde alle seiynghe, To
hym that sat in the trone, and to the lamb, blesseyng, and
onour, and glorie, and power, in to worldis of worldis. And
the foure beestis seiden, Amen. And the foure and twenti
eldre men fellon doun on her faces, and worchipiden hym
that lyueth in to worldis of worldis.

Cap. VI.

1 And Y sai, that the lamb hadde openyd oon of the seuen
seelis. And Y herde oon of the foure beestis seiynghe, as a
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 jouun to hym. And he wente out overcomynghe, that he
schulde overcome. And whanne he hadde openyd the se-
counde seel, I herde the seconde beest seiynghe, Come thou,
and se. And another reed hors wente out; and it was
jouun 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
swerd was 3ouun to hym. And whanne he hadde openyd
the thridde seel, Y herde the thridde beest seyynge, Come
thou, and se. And lo ! a blak hors ; and he that sat on
hym hadde a balaunce in his hond. And Y herde, as a vois in
the myddil of the foure beestis, seyynge, A bilibre of wheete
for a peny, and thre bilibris of barli for a peny ; and hirte
thou not wyn, ne oile. And whanne he hadde openyd the
fourthe seel, Y herde a vois of the foure beestis, seyynge,
Come thou, and se. And lo ! a pale hors ; and the name
was Deth to hym that sat on hym, and helle suede hym.
And power was 3ouun to hym on foure partis of the erthe, for
to sle with swerd, and with hungur, and with deth, and with
beestis of the erthe." And whanne he hadde opened the
fyuethe seel, Y say vndur the auter the soulis of men slayn
for the word of God, and for the witnessing that thei hadden.
And thei crieden with a greet vois, and seiden, Hou long
thou, Lord, that art hooli and trewe, demest not, and vengest
notoure blood of these that dwellen in the erthe? And
white stoolis, for ech soule a stoole, weren 3ouun to hem ;
and it was seide to hem, that thei schulden reste 3it a litil
tyme, til the noumber of her felowis and of her britheren ben
fulfillid, that ben to be slayn, as -also thei. And Y say,
whanne he hadde openyd the sixte seel, and lo ! a greet
erthe moyng was maad ; and the sunne was maad blak, as
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 unripe figis, whanne it is moyyd of a greet wynd.
And heuene wente awei, as a book wlappid in ; and alle
munteyns and ilis weren moyyd fro her placis. And kingis
of the erthe, and princis, and tribunys, and riche, and stronge,
and ech bonde man, and freman, hidden hem in dennys and
stoonyis of hillis. And thei seien to hillis and to stoonys, Falle
3e on vs, and hide 3e vs fro the face of hym that sittith on the
17 throne, and from the wrath of the lamb; for the great day of her wrath the cometh, and who shall stand?

CAP. VII.

1. After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they might not blow on the earth, nor on the sea, nor on any tree. And I saw another angel coming down from heaven with a great banner in his hand, and he cried with a loud voice to the four angels, who were to control the winds, that they should not blow on the earth, and on the sea, and on any tree, until we have marked the servants of our God in the foreheads of them.

4 And I heard the number of men that were marked, an hundred thousand thousand, and four thousand thousand, and the number of the Mark.

5 Every land of the sons of Israel; of the land of Judah, twelve thousand, and of the land of Ruben, twelve thousand; of the land of Gad, twelve thousand; of the land of Asher, twelve thousand; of the land of Naphtali, twelve thousand; of the land of Manasseh, twelve thousand; of the land of Zebulon, twelve thousand; of the land of Issachar, twelve thousand; of the land of Joseph, twelve thousand; of the land of Benjamin, twelve thousand; of the land, and of the number of the Mark.

9 After these things I saw an angel come down from heaven, with a banner in his hand, saying to the four winds of the earth, that they should not blow on the earth, nor on the sea, nor on any tree, until we have marked the servants of our God in the forehead of them. And he cried with a loud voice, that they should not make war on the earth, nor on the sea, nor on any tree, until we have marked the servants of our God in the forehead of them.
troone, and to the lombe. And alle angels stoden al aboute 
the trone, and the eldre men, and the foure beestis. And 
thei fellen doun in the siȝt of the trone, on her faces, and 
worshipiden God, and seiden, Amen! bessyng, and clere-
nesse, and wisdom, and doynge of thankings, and honour, 
and vertu, and strengthe to oure God, in to worldis of worldis. 
Amen. And oon of the senyours answerde, and seide to 
me, Who ben these, that ben clothid with white stoolis? and 
frō whennus came thei? And Y seide to hym, My lord, 
thou woost. And he seide to me, These ben thei, that camen 
frō greet tribulacioun, and waischiden her stoolis, and maden 
hem white in the blood of the lomb. Therfore thei ben bisfor 
the trone of God, and seruen to hym dai and siȝt, in his 
temple. And he that sittith in the trone, dwellith on hem. 
Thei schulen no more hungur, nether thriste, nether sunne 
schal falle on hem, ne ony heete. For the lomb, that is in 
the myddil of the trone, schal governe hem, and schal lede 
forth hem to the wellis of watris of līf; and God schal wipe 
awei ech teer fro the ȝen of hem.

CAP. VIII.

And whanne he hadde openyd the seuenthe seel, a silence 
was maad in heuene, as half an our. And Y say seuen 
angels stondinge in the siȝt of God, and seuen trumps 
weren ȝoung to hem. And another angel cam, and stood 
bisfor the auter, and hadde a golde censer; and many en-
cencis weren ȝoung to hym, that he schulde ȝyue of the 
preiers of alle seyntis on the golde auter, that is bisfor the 
trone of God. And the smoke of encencis of the preiers of 
the hooli men stiede vp fro the angels hoond bisfor God. 
And the angel 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
trumpide; and hail was maad, and fier-meynd togidere in
blood; and it was sent in to the erthe. And the thriddle
part of the erthe was bren, and the thriddle part of trees
8 was bren, and al the green gras was bren. And the secunde
aungel trumpide; and as a greet hil brennynge with fier was
9 cast in to the see; and the thriddle part of the see was maad
blood, and the thriddle part of creature was deed, that hadde
lyues in the see, and the thriddle part of schippis perischide.
10 And the thriddle aungel trumpide; and a greet sterre bren-
nyng as a litil brond, felle fro heuene; and it felle in to the
11 thriddle part of floodis, and in to the wellis of watris. And
the name of the sterre is seid Wormod. And the thriddle
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 trumpide; and the thriddle part of the
sunne was smytun, and the thriddle part of the moone, and
the thriddle part of sterris, so that the thriddle part of hem
was derkid, and the thriddle part of the dai schynede not, and
13 also of the ny3t. And Y say, and herde the vois of an egle
fleynge bi the myddil of heuene, and seiyngle with a greet
vois, Wo! wo! wo! to men that dwellen in erthe, of the
othir voices of thre aungels, that schulen trumpe aftir.

CAP. IX.

1 And the fyuete aungel trumpide; and Y say, that a sterre
hadde falle doun fro heuene in to erthe; and the keye of the
2 pit of depnesse was 30uum to it. And it openede the pit of
depnesse, and a smoke of the pit stiede vp, as the smoke of
a greet furheis; 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-
piouns 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
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
turmentyng of a scorpion, whanne he Smytith 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
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
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
of liouns. And thei hadden haburiouns, as yren haburiouns,
and the vois of her wengis as the vois of charis of many horsis
rennyng in to batel. And thei hadden tailis lijk scorpionouns,
and prickis weren in the tailis of hem; and the myst of hem
was to noye men fyue monethis. And thei hadden on hem
a kyng, the aungel of deppesse, to whom the name bi Ebrew
is Laabadon, but bi Greek Appollion, and bi Latyn he hath
a name Extermynans, that is, a distriere. O wo is passid,
and lo ! sit comen twei woes. Aftir these thingis also the
sixte aungel trumipide; and Y herde a vois fro foure corneris
of the goldun auter, that is before the i3en of God, and seide
to the sixte aungel that hadde a trumpe, Vnbynde thou foure
aungels, that ben boundun in the gret 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
of men. And the noumbre of the oost of horse men was
twenti thousynde sithis ten thousynde. Y herde the noumbre
of hem. And so Y say horsis in visioun; and thei that saten
on hem hadden firy haburiouns, and of iacynt, and of brym-
Apostrophe, X.

And the heedis of the horsis weren as heedis of liouns; and fier, and smoke, and brymston, cometh forth of 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 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 serpents, hauynge 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 worshipeden not deuélis, and simylacris of gold, and of siluer, and of bras, and of stoon, and of tre, whiche nethir mown se, nether heere, 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 as a piler of fier. And he hadde in his hoon d a litil book openyd; and he sette his riȝt foot on the see, and the left foot on the erthe. And he criede with a greet vois, as a lioun whanne he roreth; and whanne he hadde cried, the seuen thundris spaken her voicis. And whanne the seuen thundris hadden spoken her voicis, Y was to writynge. And Y herde a vois fro heuene, seiynge, Marke thou what thingis the seune thundris spaken, and nyle thou write hem. And the aungel whom Y say stondinge aboue the see, and aboue the erthe, 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 suanteis prophetis. And Y herde a vois fro heuene eftsoone 
spekyng with me, and sefyng, Go thou, and take the book, 
that is openyd, fro the hoond of the aungel, that stondith 
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 yerde was 3youun to me, and it was seid 
to me, Rise thou, and mete the temple of God, and the 
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 
3youun to hethene men, and thei schulen defoule the hooli 
citee bi fourti monethis and tweyne. And Y schal 3yue to 
my twey witnessis, and thei schulen prophesie a thousynd 
daies two hundrid and sixti, and schulen be clothid with 
sackis. These ben tweyne olyues, and twei candilstikis, and 
5 thei stonden in the si3t 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 
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 watris, to turne hem in to blood; and to smyte the erthe with euerly plague, and as ofte 7 as thei wolen. And whanne thei schulen ende her wit- nesses, the bee the that stieth vp fro depnesse, schal make batel agens hem, and schal overcome hem, and schal sle hem. 8 And the bodies of hem schulen ligge in the streitis of the greet citee, that is clepid goostli Sodom, and Egipt, where the Lord of hem was crucified. And summe of lynagis, and of puplicis, and of langagis, and of hethene men, schulen se the bodies of hem bi thre daies and an half; and thei schulen not suffre the bodies of hem to be put in birels. And men enhabitynge the erthe schulen haue ioye on hem; and thei schulen make myrie, and schulen sende 3iftis togidere, for these twei prophetis turmentiden hem that dwellen on the erthe. 11 And afer thre daies and an half, the spirit of lijf of God entride in to hem; and thei stoden on her feet, and greet 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 sayn hem. And in that our a greet erthe mouyng was maad, and the tenthe part of the citee felle doun; and the names of men seuene thousynde weren slayn in the erthe mouyng; and the tother weren sent in to drede, and 3auen glorie to 14 God of heuene. The secounde wo is gon, and lo! the thridde wo schal come soone. And the seuenth the augel trumpide, and grete voicsis 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. 16 And the foure and twenti eldre men, that saten in her seetis in the si3t of the Lord, fallen on her faces, and worschipiden God, and seiden, We don thankyngis to thee, Lord God almy3ti, which art, and which were, and which art to com- ynge; which hast takun thi greet vertu, and hast regned.
And folkis ben wrooth, and thi wraththe cam, and tyme of
dede men to be demyd, and to yelde mede to thi seruauntis,
and prophetis, and halewis, and dreynghe thi name, to smale
and to grete, and to distrie hem that corrupiden the erthe.

Cap. XII.

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 mouying,
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 diademis. And the tail of hym drow the thridde
part of sterris of heuene, and sente hem in to the erthe.
And the dragoun stood before the womman, that was to
berynghe child, that whanne sche hadde borun child, he
schulde deouere hir sone. And sche bar a knaue child, that
was to reulinge alle folkis in an yrur 3erde; and hir sone was
rauyschid to God, and to his trone. And the womman feli
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 Myȝhel
and hisangels souȝten with the dragoun. And the dragoun
faȝt, and hisangels; and thei hadden not myȝt, 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 hisangels weren
sent with hym. And Y herde a greet vois in heuene, seiynge, 
Now is maad helthe, and vertu, and kyngdom of our God, 
and the power of his Crist ; for the accuser of our britheren 
is cast doun, which accuside hem bifor the si3te of our 
God dai and nyʒt. And thei ouercamen hym for the blood 
of the lomb, and for the word of his witnessing ; and thei 
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 ʒou, and hath greet 
wraththe, witynge that he hath litil tyme. And after that the 
dragoun sai, that he was cast doun to the erthe, he pursuede 
the womman, that bare the knaue child. And twei wengis 
of a greet egle weren ʒouun 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 
serpent. And the serpent sente out of his mouth aftir the 
womman watir as a flood, that he Schulde make hir to be 
drawun of the flood. And the erthe helpide the womman, 
and the erthe openyde his mouth, and soop up the flood, 
that the dragoun sente of his mouth. And the dragoun was 
wrooth ægens the womman, and he wente to make batel with 
othere of hir seed, that kepen the maundementis of God, 
and han the witnessing of Jhesu Crist. And he stood on the 
grauel of the see.

CAP. XIII.

1 And Y sai a beeste stiynge vp of the see, hauynge seuene 
heedis, and ten hornses ; and on hise hornses ten diademes, 
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 
dragoun ʃaf 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 wonдрide after the beeste.

4 And thei worchipiden the dragoun, that ȝaf power to the beeste; and thei worchipiden the beeste, and seiden, Who is lijk the beeste, and who schal mowe fȝste with it? And a mouth spekyngre grete thingis, and blasfemyes, was ȝouun to it; and power was ȝouun to it, to do two and fourti monethis. And it openyde his mouth in to blasfemyes to God, to blasfeme his name, and his tabernacle, and hem that dwellen in heuene. And it was ȝouun to hym to make batel with seyntis, and to overcome hem; and power was ȝouun to hym in to ech lynage, and puple, and langage, and folk. And alle men worchipiden it, that dwellen in erthe, whos names ben not writun in the book of liȝf of the lomb, that was slayn fro the bigynnynyg 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. This is the pacience and the feith of seyntis. And Y sai another beeste stiynge vp fro the erthe, and it hadde two hornes, lijk the lomb; and it spak as the dragoun, and did the power of the formere beeste, in his siȝt. And it made the erthe, and men dwellinge in it, to worschip the firste beeste, whos wounde of deth was curid. And it did grete signes, that also it made fier to come doun fro heuene in to the erthe, in the siȝt of alle men. And it disseyueth men, that dwellen in erthe, for signes whiche ben ȝouun to it to do in the siȝt of the beeste; seiynge to men dwellinge in erthe, that thei make an ymage of the beeste, that hath the wounde of swerd, and lyuede. And it was ȝouun to hym, that he schulde ȝyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. And he schal make, that who euere honoure not the ymage of the beeste, be slayn.

16 And he schal make alle, smale and grete, and riche and
pore, and fren men and bonde men, to haue a carecter in her
ri3thoond, ethir in her forheedis; that no man may bie, ethir
sille, but thei han the caracter, ether the name of the beeste,
ethir the noumbr of his name. Here is wisdom; he that
hath vndurstonding, acounte the noumbr of the beeste; for
it is the noumbr of man, and his noumbr is sixe hundrid
sixti and sixe.

**Cap. XIV.**

1. And Y. sai, and lo! a lamb stood on the mount of Sion,
and with hym an hundrid thousynde and foure and fourti
thousynde, hauyne 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 wistris, 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 misete seie the song, but thei an hundrid thou-
synde and foure and fourti thousynde, that ben bouȝt fro the
4. erthe. These it ben, that ben not defoulid with wymmen;
for thei ben virgyns. These suen the lamb, whidir euer he
schal go; these ben bouȝt of alle men, the firste fruytis to
5. God, and to the lamb; and in the mouth of hem lesyng is
not foundun; for thei ben with out wom bifor the trone
6. of God. And Y say another aungel, fliynge bi the myddil of
heuene, hauyne an euerlastinge gospel, that he schulde
preche to men sittynge on erthe, and on ech folk, and
7. lynage, and langage, and. puple; and seide with a greet vois,
Drede ȝe the Lord, and yue ȝe to hym onour, for the our
of his dom cometh; and worschip ȝe hym, that made
heuene and erthe, the see, and alle thingis that ben in hem,
8. and the wellis of wattris. And anothir aungel suede, seiynge,
Thilke greet Babiloyne fel doun, fel doun, which ȝaf drinke
to alle folkis of the wyn of wraththe of her fornyacioun.
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,
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 siȝt of hooi
aungels, and biforn the siȝt of the lomb. And the smoke
of her turmentis schal stie vp in to the worldis of worldis;
nether thei han reste dai and niȝt, whiche worschipiden the
beeste and his ymage, and yf ony man take the carect of
his name. Here is the pacience of seyntis, whiche kepeth
the maundementis of God, and the feith of Jhesu. And
Y herde a vois fro heuene, seiynghe 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 trauelis; for the werkis
of hem suen hem. And Y say, and lo! a white cloude, and
aboue the cloude a sittere, lījk 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
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 vynȝerd 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 vynȝerd of the erthe, and sente into the greet lake of
20 Goddis wraththe. And the lake was troddun without the
citiæ, 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 wondurful; 
seuene aungels hauynge seuene the laste veniauncis, for the 
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 
aboue 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 wondurful ben thi werkis, 
Lord God almyȝti; thi weies ben iust and trewe, Lord, kyng 
of worldis. Lord, who schal not drede thee, and magnynfe 
thi name? for thou aloone art merciful; for alle folkis schulen 
come, and worschipe in thi siȝt, for thi domes ben open. 
5 And aftir these thingis Y say, and lo! the temple of the 
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 
gird with goldun girdlis about the brestis. And oon of the 
foure beestis ȝaf 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 myȝte 
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, seiynghe to the 
seuene aungels, Go þ, and schede out the seuene viols
of Goddis wrath the in to erte the. And the firste aungel wente, and schedde out his viol in to the erte the; and a wounde fers and werst was maad on alle that hadden the carect of the beeste, and on hem that worshipiden the beeste, and his ymage. And the seconde aungel schedde out his viol in to the see, and the blood was maad, as of a deed thing; and ech man lyuynge was deed in the see. And the thriddle aungel schedde out his viol on the floodis, and on the wellis of watris, and seide, Just art thou, Lord, that art, and that were hooli, that demest these thingis; for thei schedden out the blood of halewes and prophetis, and thou hast jouun to hem blood to drinke; for thei ben worthi. And I herde anothir seiynge, 3he! Lord God almiȝti, trewe and just ben thi domes.

And the fourthe aungel schedde out his viol in to the sunne, and it was jouun to hym to turmente men with heete and fier. And men swaliden with greet heete, and blasfemyden the name of God hauynge power on these plagis, nether thei diden penauncc, that thei schulden yue glorie to hym. And the fifte aungel schedde out his viol on the seete of the beeste, and his kyngdom was maad derk; and thei eten togidere her tungis for sorewe, and thei blasfemyden God of heuene, for sorewis of her woundis; and thei diden not penauncc of her werkis. And the sixte aungel schedde out his viol in that ilke greet flood Eufratis, and driede the watir of it, that weie were maad redi to kingis fro the sunne rysyng. And Y say thre unclene spiritis bi the manner of foggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the fals prophete. For thei ben spiritis of deuels, makynge signes, and thei gon forth to kingis of al erte the, to gadere hem in to batel, to the greet dai of almiȝti God. Lo! Y come, as a niȝt thee the. Blessid is he that wakith, and kepith hise clothis, that he wandre not nakid, and that thei se not the filthhed of hym. And he schal gadre hem in to a place, that is clepid
17 in Ebreu Hermagedon. And the seuenthe angel schedde
out his vol in to the ayr, and a greet vois wente out of
18 heuene fro the trone, and seide, It is don. And leityngis
werten maad, and voices, and thundris; and a greet erthe
mouyng was maad, which manere neuere was, sithen men
19 werten on erthe, siche erthe mouyng so greet. And the
greet ciete was maad in to thre parties, and the citees of
hethene men felden doun; 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 doun
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 damnpacioun of the greet hoore, that
2 sittith on many watris, with which kyngis of erthe diden
fornicacioun; and thei that dwelven 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,
4 and ten hornes. And the womman was enuyround with
purpur, and reed, and ouergild with gold, and preciouse
stoon, and peerls, hauynge a goldun cuppe in hir hoond,
ful of abhomynaciouns and vnclennesse of her fornycacioun.
5 And a name writun in the forheed of hir, Mysterie, Babiloyn
the greet, modir of fornycaciouns, and of abhomynaciouns
6 of erthe. And Y say a womman drunkun of the blood
of seyntis, and of the blood of martris of Jhesu. And
7 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 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 periisching. And men dwellinge in erthe schulen wondere, whos names ben not writun in the book of lijf fro the makinge of the world, seynge the beeste, that was, and is not. And this is the witt, who that hath wisdom. The seuene heedis ben seuene hillis, on 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 bhoueth hym to dwelle a schort tyme. And the beeste that was, and is not, and sche is the eiȝtthe, and is of the seuene, and schal go in to periischyng. And the ten hornes whiche thou hast seyn, ben ten kyngis, that 3it han not take kyngdom; but thei schulen take power as kingis, oon our after the beeste. These han a counsel, and schulen bitake her vertu and power to the beeste. These schulen fiȝte with the lomb, and the lomb schal overcome hem; for he is Lord of lordis, and kyng of kyngis; and thei that ben with hym, ben clepid, chosun, and feithful. And he seide to me, The warthriss whiche thou hast seyn, where the hoore sittith, ben pupilis, 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 of hir, and schulen brenne togidere hir with fier. For God 3af in to the hertis of hem, that thei do that that is pleaasunt to hym, that thei 3yue her kyngdom to the beeste, til the 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 after these thingis Y siȝ another angel comynge doun fro heuene, hauynge greet power; and the erthe was liȝtned of his glorie. And he criede with strong vois, and seide, Greet Babiloyn felde doun, felde doun, and is maad the habitiacioun of deuélis, and the kepynge of ech vnclene spirit, and the kepynge of ech vnclene foul, and hateful. For alle folkis drunkun of the wraththe of fornycaioun of hir, and kingis of the erthe, and marchauntsis of the erthe, diden fornycaioun with hir; and thei ben maad riche of the vertu 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 wounds of it. For the synnes of it camen til to heuene, and the Lord hadde mynde of the wickidnesse of it. ȝe ȝelde ȝe to it, as sche ȝeldide to ȝou; and double ȝe double thingis, after her werkis; in the drynke that she meddlid to ȝou, mynge ȝe double to hir. As myche as sche glorysde hir sylf, and was in deliciis, so myche turment ȝyue to hir, and weyling; for in hir herte sche seith, Y sitte a queen, and ȝ Y am not a widewe, and Y schal not se weiling. And therfor in o day hir wounds schulen come, deth, and mornyng, and hungur; and sche schal be bren in fier, for God is strong, that schal deme hir. And the kingis of the erthe schulen biwepe, and biweile hem sylf on hir, whiche diden fornicacioun with hir, and lyuened in deliciis, whanne thei 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 in oon our thi dom cometh. And marchauntsis of the erthe schulen wepe on it, and morne, for no man schal bie more the marchaundise of hem; the marchaundies of gold, and of
siluer, and of preciouse 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 preciouse stoon, and of bras, and of yrun, and of marbil, and canel, and amonye, and of swete smellinge 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 seruauntis, and other lyues of men. And thin applis of the desire of thi lijf wenten awei fro thee, and alle fatte thingis, 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-mentis of it, wepynge, and mornynge, and seyynge, Wo! wo! thilke greet citeit, that was clothid with bijs, and purpur, and reed scarlet, and was ouergild with gold, and precious stoon, and margaritis, for in oon our so many richess ben destitute. And ech gouernour, and alle that saylen bi schip in to place, and maryneris, and that worchen in the see, stoden fer, and crieden, seyynge the place of the brennyng of it, seyynge, What is lijk this greet citeit? And thei casten poudre on her heedis, and crieden, wepynge, and mornynge, and seyynge, Wo! wo! thilke greet citeit, in which alle that han schippis in the see ben maad riche of pricus of it; for in oon our it is desolat. Heuene, and hooli apostlis, and prophetis, make ye ful out ioye on it, for God hath demed youre dom of it. And o stronge aungel took vp a stoon, as a greet myyne stoon, and keste in to the see, and seide, In this bire thilke greet citeit Babiloyn schal be sent, and 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 myyne stoon schal no more be herde in thee, and the liht
of lanterne 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 Aftir these thingis Y herde as a greet vois of many trumpis in heuene, seiynge, Alleluya; heriynge, and glorie, and vertu is to oure God; for trewe and just ben the domes of hym, whiche demede of the greet hoore, that desfouilde the erthe in her letcherye, and vengide the blood of hise seruauntis, of the hondis of hir. And eft thei seiden, Alleluya. And the smoke of it stieth vp, in to worldis of worldis. And the foure and twenti senyouris and foure beestis felden doun, and worshipiden 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 heriynge 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 sylf. And it is souun to hir, that sche kyuere hir with white bissyn schynge; for whi bissyn is iustifiyngis 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 doun before 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
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 Faithful and sothefast; and with ri3twis-
nessse he demeth, and fì3tith. And the i3en of hym weren as flawme of fier, and in his heed many diademys; and he hadde a name writun, which no man knew, but he. And he was clothid in a cloth spreynyt with blood; and the name of hym was clepid The sone of God. And the oostis that ben in heuene, sueden hym on white horsis, clothid with bissyn, 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 3erde. And he tredith the pressour of wyn of stronge veniaunce of the wraththe of almy3ti God. And he hath writun in his cloth, and in the hemme, Kyng of 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 3e, and be 3e gaderid to the greet soper of God, that 3e 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. 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 hors, and with his oost. And the beeste was caust, and with hir the false prophete, that made signes bifo r hir; in whiche he disseyued 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, brennynge with brymstoon. 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 the keie of depnesse, and a greet chayne in his hoond. And he cautte the dragoun, the elde serpent, that is the deuel and 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 litil tyme.

2 And Y say seetis, and thei saten on hem, and doom was 3ouun to hem. And the soulis of men biheedid for the witnessyng of Jhesu, and for the word of God, and hem that worshipiden 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.

3 Othere of deed men lyueden not, til a thousynde 3eeris ben endid. This is the first ægen risynge. Blessid and hooli is he, that hath part in the firste ægenrysynge. In these men the secunde deth hath not power; but thei schulen be prestis of God, and of Crist, and thei schulen règne with hym a thou-

4 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 noombre is as the grauel of the see.

5 And thei stieden vp on the broodnesse of erthe, and enuy-

6 roune 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 and of brymston, where bothe the beeste and fals prophetis schulen be turmentid dai and ni3t, in to worldis of worldis.

7 Amen. And Y say a greet white trone, and oon sittynge on it, fro whos si3t erthe fled and heuene; and the place is not
foundun of hem. And Y sai deed men, grete and smale, stondynge in the siʒt of the trone; and bookis weren opened, and deed men weren demed of these thingis that weren writun in the bookis, aﬅir the werkis of hem. And the see 3af his deed men, that weren in it; and deth and helle ʒauən her deed men, that weren in hem. And it was demed of ech, aﬅir the werkis of hem. And helle and deth weren sente in 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 now. And Y Joon say the hooli citee Jerusalem, newe, comyngle doun fro heuene, maad redi of God, as a wijfourned to hir hosebonde. And Y herde a greet vois fro the trone, seiyng, Lo! the tabernacle of God is with men, and he schal dwelle with hem; and thei schulen be his puple, and he God with hem schal be her God. And God schal wipe awei ech teer fro the iʒen of hem; and deth schal no more be, nether mornyng, nether cryng, nether sorewe schal be 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 and trewe. And he seide to me, It is don; I am alpha and oo, the bigynyng and ende. Y schal ʒyue freli of the welle of quic watir to hym that thirsteth. He that schal overcome, schal welde these thingis; and Y schal be God to hym, and he schal be sone to me. But to ferdful men, and vnbleueful, 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 brennynghe with fier and brym-
stoone, that is the secounde deth. And oon cam of the seueene
augels, hauynge violis fulle of seueene the laste veniauncis.
And he spak with me, and seide, Come thou, and Y schal
scheue to thee the spousses, the wijd of the lomb. And he
took me vp in spirit in to a greet hille and hiʒ; and he
schewide to me the hooli citee Jerusalem, comynge doun fro
heuene of God, hauynge the clerete of God; and the liȝt of
it liȝk a preciouse stoon, as the stoon iaspis, as cristal. And
it hadde a walle greet and hiʒ, hauynge twelue ʒatis, and in
the ʒatis of it twelue augels, and names writun in, that ben
the names of twelue lynagis of the sones of Israel; fro the
east thre ʒatis, and fro the north thre ʒatis, and fro the south
thre ʒatis, and fro the west thre ʒatis. And the wal of the
citee hadde twelue foundementis, and in hem the twelue
names of twelue apostlis, and of the lomb. And he that
spak with me, hadde a goldun mesure of a rehed, that he
schulde mete the citee, and the ʒatis of it, and the wal. And
the citee was set in square; and the lenghte of it is so miche,
as miche as iȝ the breede. And he mat the citee with the
rehed, bi furlongis twelue thouysyndis. And the heigȝthe,
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
mesure of man, that is, of an augel. And the bildyng of
the wal therof was of the stoon iaspis. And the citee it sylf
was clene gold, liȝk clene glas. And the foundementis of
the wal of the citee weren ouden with al preciouse stoon.
The firste foundement, iaspis; the secounde, safiris; the
thridde, calcedonyus; the fourthe, smaragdus; the fyueth, sardony;
the sixte, sardius; the seuenthe, crisolitus; the eiȝtthe, berillus; the nynte, topacius; the tenthe, crisopassus;
the eleuente, iacinctus; the tweluete, ametistus.
And twelue ʒatis ben twelue margaritis, bi ech; and ech ʒate
was of ech margarete. And the stretis of the citee weren
L.1
clene gold, as of glas ful schynyngge. And Y say no temple
in it, for the Lord God almysti and the lomb, is temple of it.
And the citee hath no nede of sunne, nethir moone, that thei
schyne in it; for the clerete of God schal liȝtne it; and the
lomb is the lanterne of it. And folkis schullen walke in liȝt
of it; and the kyngis of the erthe schulen brynghe her glorie
and onour in to it. And the ȝatis of it schulen not be closid
bi dai; and niȝt schal not be there. And thei schulen
brynghe the glorie and onour of folkis in to it. Nether ony
man defoulid, and doynge abhominacioun and leesyng, schal
entre in to it; but thei that ben writun in the book of liȝf and
of the lomb.

Cap. XXII.

1 And he schewide to me a flood of quic watir, schynyngge as
cristal, comynge forth of the seete of God, and of the lomb,
in the myddil of the street of it. And on ech side of the
flood, the tree of liȝf, bryngynge forth twelue fruytis, yeldinge
his fruit bi ech monethe; and the leues of the tree ben to
helothe of folkis. And ech cursid thing schal no more be;
but the seetis of God and of the lomb schulen be in it. And
the seruauntis of hym schulen serue to hym. And thei
schulen see his face, and his name in her forheedis. And
niȝt schal no more be, and thei schulen not haue nede to the
liȝt of lanterne, nethir to liȝt of sunne; for the Lord God
schal lyȝtne hem, and thei schulen regne in to worldis of
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 thingis
it bihoueth to be don soone. And lo! Y come swiftli.
Blessid is he, that kepith the wordis of prophesie of this
book. And Y am Joon, that herde and say these thingis.
And afterward that Y hadde herd and seyn, Y felde doun, to
worshipe bishor the feet of the aungel, that schewide to me
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 kepem the wordis of prophesie of
this book; worschipe thou God. And he seide to me, Signe,
ether seele, thou not the wordis of prophesie of this book; for
the tyme is ni3. He that noyeth, noye he 3it; and he that is
in filthis, wexe foul 3it; and a iust man, be iustified 3it; and
the hooli, be halewid 3it. Lo! Y come soone, and my mede
with me, to selde to ech man after his werkis. Y am alpha
and oo, the firste and the laste, bigynnyng and ende. Blessid
be thei, that wasichen her stoolis, that the power of hem be in
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 seruynge to idols, and ech that loueth and
makith leesynge. I Jhesus sente myn aungel, to witnesse to
3ou these thingis in chirchis. Y am the roote and kyn of
Dauid, and the schynyngge morewe sterre. And the spirit
and the spousesse seien, Come thou. And he that herith,
seie, Come thou; and he that thirstith, come; and he that
wole, take he freli the watir of lijf. And I witnesse 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
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,
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, backwády, Joh. vi. 67.
Abaischid, p. p. made afraid, faint, abashed, Mk. v. 42.
Abiden, abiddiden, p. t. pl. waited, dwelt, Lk. ii. 38; Joh. viii. 7; 1 Pet. iii. 20; p. t. aboode, Lk. ii. 25; p. p. abidden, abidun, Mt. xv. 32; Deeds xviii. 18.
Abite, s. habit, dress, 1 Tim. ii. 9.
Abredgide, abreggide, p. p. made short, Mt. xxiv. 22; Mk. xiii. 20; p. p. abreggynge, Rom. ix. 28. See Breggid.
Accepoioun, s. regard, Jam. ii. 1.
Acceptid, p. p. accepted, Rom. xv. 16; 1 Tim. v. 4.
Acoordith, pr. t. is fit, agrees, Lk. v. 36; p. p. acoordid, Mt. xx. 13; Deeds xxiii. 20; p. t. acoordide, set at one, reconciled, Deeds vii. 26.
Afer, adv. afar, Lk. xiv. 32; Mk. xv. 40.
Aferde, afered, afrayed, p. p. afraid, Mt. xiv. 30; xxvii. 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.
Aisohe, 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.
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, chas- tise, mend, Lk. xxiii. 16; pr. p. amendynge, Mt. iv. 21.
Amomye, s. cinnamon, Apoc. xviii. 13.
Amorewé, adv. in the morning, Deeds iv. 5.
An hí, adv. on high, Mt. ii. 18.
Anentis, prep. with, at, Mt. xix. 26; Lk. i. 30.
Anevo, s. anise, Mt. xxiii. 23.
Añoide, p. t. grieved, troubled, 2 Cor. i. 8; p. p. annoyed, Mk. xiv. 33. See Noye.
Anoon, adv. anon, forthwith, Mt. xv. 31, &c.
Apeved, aphaed, paled, p. p. contented, satisfied, Lk. iii. 14; Tim. vi. 8; Heb. xiii. 5.
Apeýrith, apeirith, pr. t. impairs, 1 Cor. v. 6; Gal. v. 9.
Apeýryngis, s. injuries, Phil. iii. 7.
Aposthled, aposthled, s. office of apostle, 1 Cor. ix. 2; 2 Cor. xii. 12.
Araieden, p. t. pl. prepared, Mt. xxv. 7; p. p. aroved, Mk. xiv. 15.
Architriolyon, s. master of the feast (Lat. architriclinus), Joh. ii. 8.
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.
Areid, p. t. raised up, Mk. i. 31; Joh. iii. 14; p. p. areid, Mt. xii. 23.
Arette, imp. reckon, charge, Phil. 18; p. t. arettide, Rom. iv. 8; p. p. arettid, Lk. xxii. 37. See Retlid.
Armeris, armuris, s. pl. weapons, arms, Joh. xviii. 3; Rom. vi. 13.
Ascain, s. a trial, Phil. ii. 22.
Aseeth, s. satisfaction, Mk. xv. 15.
Aspliden, p. t. pl. laid wait, watched privily, Mk. iii. 2; Lk. vi. 7; p. p. asplynge, Lk. xi. 54.
Aspiereis, s. pl. spies, beholders, Lk. xx. 20; Heb. xi. 31.
Aspies, s. wait, ambush, treason, Mk. vi. 19; Deeds xxiii. 16.
Aspyning, s. wait, ambush, treason, Lk. xvii. 20; p. p. aspynges, aspyngis, Deeds xx. 19; Eph. vi. 11.
Astoned, p. p. astonished, Mk. ix. 14; Deeds ii. 6.
Astomyne, astomyens, s. pl. diviners by stars, Mt. ii. i, 16.
Atwynne, a twynny, adv. in two, apart, Mt. xxv. 33; Deeds xv. 39.
Auerouse, adj. avaricious, 1 Cor. vi. 10.
Ausiell, adv. advisedly, Deeds xxv. 4.
Aungel, s. messenger, Mt. xi. 10; Mk. i. 2; Lk. vii. 27.
Auido, aooyde, v. to make void, do away, 1 Cor. xv. 24; pr. subj. 1 Cor. ix. 15; p. p. auido, Rom. iii. 3.
Anoutreris, s. pl. adulterers, Lk. xviii. 11.
Anoutressse, s. adulteress, Rom. vii. 3.
Anowis, s. pl. vows, Deeds xxiv. 17.
Anowtrie, anowtrye, anoutrie, s. adultery, Mt. v. 32; Lk. xvi. 18; 2 Cor. ii. 17; p. pl. anowtries, Mt. xv. 19.
Aunter, s. altar, Mt. v. 23.
Aust, p. t. owed, Lk. vii. 41.
Axe, imp. pl. ask, Matt. ii. 8; x. 11; pr. t. axeth, Mt. v. 42; pr. t. pl. axe, 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. xiv. 7; pr. p. axynge, Lk. i. 63.
Axe, s. asker, Lk. xii. 58.
Axngis, s. pl. petitions, 1 Joh. v. 15.
Azen, adv. again, Mt. ii. 12.
Azen, azen, prep. against, Mt. v.
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11; vii. 27; viii. 34; x. 35; xii. 30. See Form-a-sens.

Aženbiere, s. redeemer, Deeds vii. 35.

Aženbiyng, s. redemption, Mk. x. 45; Rom. viii. 23.

Aženbouzt, aženbouste, p. p. redeemed, Lk. xxiv. 21; Gal. iii. 13.

Ažencolepe, v. to recall, Rom. x. 7.

Aženfištinge, pr. p. fighting against, Rom. vii. 23.

Ažensele, v. to contradict, reply, Lk. xxi. 15; p. p. aženseid, Lk. ii. 34.

Aženseiynge, s. contradiction, Heb. vii. 7.

Aženstonde, v. to withstand, resist, Lk. xi. 53; xxi. 15; imp. pl. Mt. v. 39.

Aženward, 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.

Barberyne, 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, beastly, 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. baer, Mk. x. 14.

Bern, s. a barn, Mt. iii. 12; pl. bernes, Mt. vi. 26.

Besaut, 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. biolipid, 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.

Bilhedide, p. t. beheaded, Mt. xiv. 10; p. p. bilhedid, Lk. ix. 9.

Biheest, s. a promise, command, Lk. xxiv. 49; Rom. iv. 13; pl. biheestis, Heb. xi. 13.

Biheestere, s. a promiser, Heb. vii. 22.

Biheethi, pr. t. promises, Heb. xii. 26; pl. biheeten, 2 Pet. ii. 19; p. t. bihijste, Mt. xiv. 7; Lk. xxii. 6; pl. bihijten, Mk. xiv. 11; pr. p. biheetinge, 1 Tim. ii. 10.

Bilhoft, p. t. behoved, Rom. i. 27.

Bikeinede, p. t. beckoned, made signs, Deeds xxii. 40; pl. bikeaineden, 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.

Biriel, s. tomb, burying-place, Mt. xxvii. 60; pl. birielis, Mt. xxiii. 29.

Birthin, s. weight, burden, 2 Cor. iv. 17.

Bischofia, s. pl. chief priests, Mk. xv. 11.

Bise, imp. see, look, Mt. xxvii. 5.


Bisettiden, p. t. pl. engrafted, 1 Tim. vii. 10.

Bisidis, prep. beside, Mt. xiii. 1.
Bisiede, p. t. was busy, Lk. x. 40.
Bislii, 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.
Bitaak, 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, re-
collects, Lk. xiv. 31; 2 p. bi-
thenkist, Mt. v. 23; pr. p. bi-
thenkynge, Lk. xii. 25.
Biweileden, p. t. pl. wailed over,
Lk. viii. 52.
Biwepyngge, pr. p. mourning, weep-
ing over, Mt. ii. 18.
Bisende, bisendis, prep. beyond,
Mt. iv. 25; 2 Cor. x. 16.
Blasfeme, s. a blasphemer, 1 Tim. i.
13; pl. blasfemeries, 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, in-
vited, Mt. xxii. 3; Lk. xiv. 7.
Bolis, bolisa, s. pl. bulls, Mt. xxii.
4; Deeds xiv. 12.
Bolyned, bollun, p. p. puffed up,
swollen, 1 Cor. v. 2; Col. ii. 18;
2 Tim. iii. 4.
Bolyninga, s. pl. swellings, 2 Cor.
xxii. 20.
Bolisa, s. pl. bulls, Deeds xiv. 12.
See Bolis.
Bonunis, s. pl. bones, Mt. xxiii. 27;
boonys, Lk. xxiv. 39.
Boord, bord, s. a table, Lk. xix.
23; Deeds xvi. 34; pl. bordis,
boordsis, Mt. xxii. 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.
28. See Abredgide.
Brenke, s. brine, rim, Mt. xiii. 48.
Brenne, v. to burn, Mt. iii. 12; pl.
brenneden, Rom. i. 27; p. p.
brent, Mt. xiii. 30; pr. p. bren-
nynge, Lk. xii. 35.
Breris, s. pl. briars, Mt. vii. 16.
Brest, v. to burst, Mk. ii. 22.
Brid, s. a bird, young of a bird,
Lk. xiii. 34; pl. briddis, Mt.
viii. 20; xxii. 33.
Bridale, s. nuptials, Mt. xxii. 10;
pl. bridalia, Lk. xiv. 8.
Brisid, p. p. bruised, Mt. xii. 20.
Brotherhed, brotherhood, 1 Thess.
v. 9; 2 Pet. i. 6.
Britil, adj. brittle, fictile, 2 Cor.
iv. 7.
Broc skynnes, s. pl. badger-skins,
Heb. xi. 37.
Bromdis, s. pl. brands, torches, Joh.
xviii. 3.
Buffat, s. buffet, blow, Joh. xviii.
22; pl. buffetis, buffetis, Mt.
xxvi. 67; Mk. xiv. 65; Joh.
xix. 3.
Burioynynge, pr. p. producing,
germinating, Heb. xii. 15.
Busch, bysch, 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. boustin,
Mt. xxi. 12; pr. p. bynge, Lk.
xix. 45.
Bymornened, p. t. pl. bewailed,
Lk. xxii. 27.
Bynethen, adv. beneath, Mk. xiv.
66.
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C.

Caitif, s. a captive, Rom. vii. 23.
Caitiffe, 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, character, carcter, 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, castiend, Mt. xiii. 48; Mk. vi. 13; Lk. xxi. 1; xxiii. 35.
Castel, s. a town, village, Mt. x. 11; pl. castela, Mt. ix. 35.
Castyng, s. a vomiting, 2 Pet. ii. 22.
Catehepollis, s. pl. constables, Deeds xvi. 35.
Catel, s. substance, goods, Lk. viii. 43; xv. 12.
Caufoloun, s. a bond, Lk. xvi. 6.
Chaffare, imp. pl. trade, Lk. xix. 13.
Chaffaring, chaffaryng, s. trading, dealing, Lk. xix. 15; 1 Thess. iv. 6.
Chaffe, s. straw, Mt. iii. 12.
Challengen, 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, burdensome, 2 Cor. xi. 9.
Chargist, pr. t. 2 p. carest for, regardest, Mt. xxii. 16.
Chaueris, 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, chesynge, s. choice, election, Rom. xi. 5; 1 Thess. i. 4.
Chidden, p. t. pl. wrangled, Joh. vi. 53.
Chymne, s. furnace, Mt. xiii. 42.
Circumcidid, p. p. circumcised, Gal. v. 2.
Clarifled, 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. clepida, Mt. iv. 21; pl. clepen, clepidon, 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.
Clerote, s. clearness, brightness, Deeds xxii. 11.
Cloue, p. p. cloven, rent, Mt. xxvii. 51.
Clout, s. a patch, Mt. ix. 16.
Cootyn, red, scarlet, Apoc. xviii. 12. [Better spelt coooyyn.]
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, comalyng, s. a stranger, Deeds vi. 5; vii. 6; pl. comlingis, Deeds ii. 10; 1 Pet. i. 1.
Compunct, p. p. filled with compunction, 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.
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Comynyng, s. communication, communion, 1 Cor. x. 16; 2 Cor. viii. 4.

Conjure, v. to adjure, Mt. xxvi. 63.

Coolis, s. pl. coals, Joh. xviii. 18; xxi. 9.

Coot, s. a coat, Mt. v. 40; pl. cootis, Lk. iii. 11.

Cop, s. top, Lk. iv. 29.

Corts, s. pl. measures, Lk. xvi. 7.

Cornes, s. pl. corn, Lk. vi. 1.

Cos, coos, s. a kiss, Lk. vii. 45; xxii. 48; Rom. xvi. 16; 2 Cor. xiii. 12.

Cousyns, s. pl. kinsmen, Rom. ix. 3. See Cousyns.

Couche, s. chamber, Mt. vi. 6.

Coustitias, s. pl. lusts, covetousness, Jam. iv. 1.

Couenable, adj. suitable, Mk. xiv. 56.

Couenabli, adv. suitably, Mk. xiv. 11.

Couerin, p. t. pl. recovered, Heb. xi. 34. See Kyuere.

Cousyns, s. pl. relatives, Deeds x. 24. See Cosyns.

Craft 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.

Curior, oorior, s. a currier, Deeds ix. 43; x. 6; xxiv. 32.

Curteisli, adv. courteously, Deeds xxvii. 3.

D.

Dalf, dalf. See Delue.

Dampne, v. to condemn, Mk. x. 33; Deeds xxv. 16; p. p. damped, Mt. xii. 37; Joh. viii. 10.

Debreindyng, to-breindyng, 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.

Delicios, s. delights, luxuries, Lk. vii. 26.

Delue, v. to dig, Lk. xiii. 8; p. t. dalf, dalf, Mt. xxii. 33; xxv. 18.

Deme, v. to judge, suppose, Mt. vii. 1; p. t. pl. demeden, Mt. xx. 13; p. t. pl. 2 p. demen, Col. ii. 20; p. p. demed, Mt. vii. 1; Joh. iii. 18; pr. p. demylene, Mt. xix. 28.

Dennes, s. pl. dens, Mt. vii. 20.

Denounce, pr. t. pl. command, 2 Thess. iii. 6.

Departe, v. to divide, Mt. x. 35; imp. pl. Mt. vii. 23; p. t. deparide, Joh. vi. 11; pl. deparitude, Mt. xxvii. 35; Lk. xxiii. 35; p. p. deparidit, Mt. xii. 26; Rom. i. 1.

Departere, s. a divider, discerner, Lk. xii. 14.

Departyng, departynge, 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. distryede, 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.
GLOSSARY.

Dischargiden, a. t. pl. unburdened, unladen, Deeds xxvii. 38.

Disciplesse, s. a woman disciple, Deeds ix. 36.

Discomfort, s. distress, Mt. xxiv. 15.

Disoryued, p. p. written, described, Lk. ii. 1.

Disoryuyng, s. a describing, Lk. ii. 2.

Disease, disease, s. trouble, Mk. iv. 19; 2 Cor. i. 4.


Disparplith, pr. t. disperses, tears asunder, Joh. x. 12; p. p. dispersplid, dispersplit, Joh. xvi. 32; Deeds v. 36; Mk. iii. 25.

Dispendere, dispendour, s. a steward, Lk. xii. 42; Tit. i. 7; pl. dispenderials, 1 Cor. iv. 1.

Dispending, s. a dispensation, 1 Cor. ix. 17.

Dispit, s. contempt, Rom. ix. 21.

Disserved, p. p. well served, Heb. xiii. 16.

Distried. See Destrre.

Distrier, s. destroyer, 1 Cor. x. 10.


Disturblyng, s. a disturbance, Lk. xxiii. 19.

Do, don, doon, p. p. done, Mt. v. 28; vi. 10; it was done, 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. 1 p. p. dare, are bold, 2 Cor. x. 12.

Doun, adv. down, Mt. iii. 10; Mk. xv. 36.

Dowues, 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. drenohid, 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.

Drooff, p. t. drove, 2 Pet. ii. 6.

Drove, drowe, p. t. drew, Mk. xiv. 47; Deeds viii. 3; drou3 hym to, approached, went to, Lk. xv. 15; pl. drowen, Deeds xvii. 6.

Drunkelow, adj. given to drink, Tit. i. 7.

Dyrk, s. a leader, prince, Mt. ii. 6.

Dyersith, pr. t. differs, 1 Cor. xv. 41; p. t. diuerside, made difference, Deeds xv. 9.

E.

Ehe, 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.

Egge, s. edge, Heb. xi. 34.

Eire, s. air, sky, Mt. vi. 26.

Eire, s. an heir, Mt. xxi. 38; pl. eiris, Gal. iii. 29.

Elde, adj. old, Mt. v. 21; comp. eldre, Apoc. iv. 4.

Ellia, 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. enforoeden, Lk. i. i.

Enhaunse, v. to exalt, Jam. iv. 10; p. t. enhaunside, Lk. i. 52; p. p. enhaunsid, Mt. xxiii. 12.
GLOSSARY.

Enke, s. ink, 2 Joh. 12.
Enleuen, enleuene, adj. eleven, Mt. xxviii. 16; Lk. xxiv. 33.
Ensampl, s. example, 1 Thess. i. 7.
Enserechiden, 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. erynge, 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.
Erthemoungis, s. pl. earthquakes, Mt. xxiv. 7.
Ertheschakyng, s. earthquake, Mt. xxvii. 2.
Erthetiliere, s. a tiller of land, 2 Tim. ii. 6; pl. erthetilieris, Mt. xxi. 34.
Erthetiliyng, s. husbandry, tillage, 1 Cor. iii. 9.
Eschewe, imp. avoid, 1 Tim. v. 11; pr. p. eschewynge, 2 Cor. viii. 20; 1 Tim. vi. 20.
Ethir, adv. either, Mt. vi. 14; 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 disolplis, s. pl. fellow-disciples, Joh. xi. 16.
Euen eiris, s. pl. fellow-heirs, Eph. iii. 6.
Euenoldis, s. pl. persons of the same age, Gal. ii. 14.
Euen eldre, s. fellow-elder, of the same age, 1 Pet. v. 1.
Euene knynt, s. fellow-soldier, Phil. ii. 25; Phil. 2.
Euene lynagis, s. pl. persons of the same tribe, 1 Thess. ii. 14.
Euen seraunt, s. fellow-servant,

Mt. xviii. 20; pl. euene serauntis, Mt. xviii. 28.
Huene worchere, s. fellow-worker, Phil. ii. 25.
Expownyng, s. an interpretation, 1 Cor. xii. 10.
Eye, s. an egg, Lk. xi. 12.

F.

Fadir, 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. felden, 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.
Feendil, adj. devilish, Jam. iii. 15.
Feernesse, s. fierceness, Heb. xi. 34.
Fol, adj. crafty, 1 Cor. iii. 19.
Feld, p. p. fallen, 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. xxii. 8.
Fere, v. to make afraid, 2 Cor. x. 9.
Feyneden, p. t. pl. pretended, Lk. xx. 20.
Feynyng, s. a feigning, pretending, Rom. xii. 9.
Filarteries, s. pl. phylacteries, Mt. xxiii. 5.
Filliche, p. t. fulfilled, Deeds xiii. 25; pl. fillicden, Deeds xiii. 27.
Filttheh, s. dirtiness, shamefulness, Rom. i. 27.
Fisscheris, fischeris, s. pl. fishermen, Mt. iv. 18, 19.
Fitchinge, s. a fixing, Joh. xx. 25.
Fleisch, s. flesh, Apoc. xix. 18.
Fleisi, flei, p. t. fled, shunned, Mk. xiv. 52; Deeds xx. 27.
Fleten, pr. t. t. pl. flow, float, Heb. ii. 1.
Glossary.

Flom, s. stream, river, Mk. i. 5.
Flood, s. a river, Apoc. ix. 14.
Foldden, p. t. pl. bent, bowed, folded, Mt. xxvii. 29.
Follili, adv. foolishly, Deeds xix. 36.
Foltische, adj. foolish, 2 Tim. ii. 23; Tit. iii. 9.
Fonned, adj. foolish, 1 Cor. i. 26, 29.
Foond, p. t. found, provided for, Deeds xxviii. 7.
For, prep. in place of, Phil. i. 16.
For, conj. that, Mt. xix. 4; Gal. iii. 11; because, Heb. ii. 14.
Forbes, v. to forbid, Lk. ix. 50; p. t., Mt. iii. 14; p. p. forbedun, Lk. ix. 49; Deeds, xvi. 6.
Fordoith, pr. s. destroys, undoeth, 1 Joh. iv. 3.
For-najens, prep. over against, Mk. xvii. 39.
Forth dates, adv. far advanced in the day, Mk. vi. 35.
Forthenkith, pr. t. repeats, Lk. xvii. 4; p. t. forthouste, Mt. xxi. 29.
For whi, because, Mt. vii. 9.
Forsaf, p. t. forgave, Mt. xviii. 27; p. p. forhoum, Mt. ix. 2; Lk. v. 20.
Forgaten, p. t. pl. forgot, Mt. xvi. 5.
Forseerd, s. court, hall, Apoc. xi. 2.
Foundent, s. foundation, 1 Tim. vi. 19; pl. foundementsis, Heb. xi. 10.
Foundun, p. p. founded, Mt. vii. 25.
Foursa, 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.
Fulfille, v. to fill, Mt. xv. 33.
Fy, interj. fic, Mt. v. 22.
Fyueris, s. pl. fevers, Mk. i. 30; Lk. iv. 38.

G.

Galoun, s. a vessel, pitcher, Mk. xiv. 13.

Geldingsis, geldyngsis, s. pl. eunuchs, Mt. xix. 12.
Genologie, s. genealogy, Heb. vii. 3; pl. genealogies, 1 Tim. i. 4.
Gessen, pr. t. pl. suppose, Mt. vi. 7.
Gile, s. guile, Mt. xxvi. 4; Mk. vii. 22.
Gilefull, 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.
Gnaatiden, p. t. pl. gnashed, Deeds iv. 25.
Gobet, s. lump, heap, piece, Rom. ix. 21; Gal. v. 9; pl. gobetis, Mt. xiv. 20.
Gogil ised, adj. squint-eyed, one-eyed, Mt. ix. 46.
Goon, pr. t. pl. go, Mt. xi. 5; p. t. ʒede, Mt. xiii. 1; pl. ʒeden, Mt. viii. 32; imp. 3 p. pl. gon, let them go, Lk. xxii. 41.
Gournalle, s. governance, rudder, Jam. iii. 4; pl. gournalles, Deeds xxvii. 40; 1 Cor. xii. 28.
Gournour, s. a steersman, Deeds xxviii. 11; Jam. iii. 4.
Gracias, s. pl. thanks, Lk. xxii. 17.
Grasel, s. sand, Mt. vii. 26.
Greens, s. pl. steps, Deeds xxi. 35.
Grennden, p. t. pl. gnashed, Deeds vii. 54.
Grentyn, 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.
Groynden, p. t. pl. murmured, muttered, Mk. xiv. 5.
Gruchoe, v. to murmur, gnash, Joh. vi. 43; p. t. pl. grutchiden, Mt. xx. 11; Lk. xv. 2; Joh. vi. 41; 1 Cor. x. 10.
Grutohong, s. a murmuring, Joh. 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 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.
Hariatye, 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. hearis, Mt. iii. 4.
Heestis, s. pl. commands, Mk. vii. 7.
Hei, s. grass, Mt. vi. 30; hey, Lk. xii. 28; heye, Mk. vi. 39.
Hede, v. to pour, Deeds ii. 17; p. t. Mk. xiv. 3; Lk. x. 34.
Hello, 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.
Hemsilz, 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,
theirs, of them, Mt. v. 3, 10; 2 Tim. iii. 9.
Her-to, adv. for this cause, Mk. i. 38.
Her bore, herborewe, s. lodging, inn, 1 Tim. v. 10; Heb. xiii. 2.
Her bo reles, adj. homeless, Mt. xxv. 36.
Her boriden, 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. herlyngye, Lk. ii. 13.
Herlyng, s. praise, Heb. xiii. 15; pl. herlyngus, Apoc. xix. 5.
Herrestrees, s. pl. fruit-trees, Jude 12.
Hethenlich, adv. after the manner of the heathen, Gal. ii. 14.
Heuy, adj. troublesome, Lk. xi. 7; xvii. 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, hiddila, hiddlia, s. pl. secret places, Mt. vi. 4; Joh. xviii. 20.
Hieth, hieth, pr. t. exalts, honours, Mt. xxiii. 12; 2 Cor. x. 5; p. p. hiised, Lk. xiv. 11.
Hile, v. to cover, Mk. xiv. 63; pr. t. hilith, Lk. vii. 16; pl. hiliden, Mt. xxv. 36; p. p. hilid, Mt. vii. 24.
Hilling, s. a covering, tent, Heb. x. 20.
Hipis, s. pl. the hips, Joh. xix. 31.
Hirdia, s. pl. shepherds, Mt. viii. 33; Lk. viii. 34.
Hirtath, pr. t. stumbles, strikes against, Joh. xi. 9.
Hirtynge, s. stumbling, Deeds xxiv. 16.
Hise, poss. pron. his, Mt. v. 1, &c.
GLOSSARY.

Hi3, s. a high place, height, Mt. ii. 18; Eph. iv. 8.
Hi3, adj. high, Mt. iv. 8; xxvi. 9.
Hysness, s. height, top, Heb. xi. 21.
Hysyngli, 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.
Honysoukia, 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.
Hurldien, p. t. pl. thrust against, threw down, Mt. vii. 27.
Hurligt, pr. t. hurles, dashes down, Mk. ix. 17; Lk. ix. 39; p. t. hurldis, Lk. ix. 42; pl. hurldiden, Deeds xxvii. 41; p. p. hurltid, Lk. vi. 48.
Hyne, s. a labourer, Joh. x. 12.
Hyso, imp. hasten, 2 Tim. iv. 8; p. p. hised, 1 Thess. ii. 17; pr. p. hisynge, Lk. ii. 16; xix. 6.

I.
Idul, adj. vain, void, Jam. ii. 20.
Impugned, p. t. fought against, opposed, Deeds ix. 21.
Inobedience, inobeishanoe, s. disobedience, Rom. v. 19.
Inwardness, s. pl. entrails, 2 Cor. vi. 12.
Ioynours, ioynuris, s. pl. junctures, joinings, Deeds xxvii. 40; Heb. iv. 12.
I3e, s. an eye, Mt. v. 29; vi. 22; Lk. vi. 42; pl. i3en, Mt. ix. 28; Lk. ii. 30.

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.
Keuering, 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. xxiii. 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.
Knytchis, s. pl. little bundles, Mt. xiii. 30.
Knystis, s. pl. soldiers, Mt. viii. 9.
Knythod, s. warfare, 2 Cor. x. 4; army, host, Deeds vii. 42.
Kunne, v. to know, 1 Cor. viii. 2; pr. t. oan, kan, Joh. vii. 15; 1 Cor. vii. 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.
GLOSSARY.

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.
Kyure, pr. subj. cover, recover, Apoc. xix. 8; p. t. pl. coueriden, Heb. xi. 34; p. p. keuered, keuered, kyuerid, Mt. vi. 29; 1 Cor. xi. 6; 2 Cor. iv. 3.

L.
Languor, s. disease, sickness, Mt. iv. 23; pl. languores, languours, 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.
Leeche, leeche, s. a physician, Mt. ix. 12; Lk. iv. 23; Col. iv. 14; pl. leechis, leechis, Mt. v. 26; Lk. viii. 43.
Leendis, s. pl. the loins, Mt. iii. 4; Lk. xii. 35; Eph. vi. 14.
Leenem, pr. t. 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. leath, Mt. x. 39; p. t. loste, Lk. xvii. 27.
Lesing, lesyng, s. a lie, falsehood, 2 Thess. ii. 10.
Leese, v. to leave, deliver, dismiss, omit, Mk. xv. 11; p. t. lefte, Mk. xv. 15.
Leit, s. lightning, Mt. xxiv. 27; pl. leitis, leityngis, Apoc. iv. 5; xvi. 18.
Leisen, 2 p. pl. laugh, Lk. vi. 25.
Lelyng, s. laugher, Jam. iv. 9.
Leuer, 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.
Lettyn, s. a hindrance, 1 Cor. vii. 35.
Leuseful, leeseufal, 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, lijo, like, adj. like, Mt. vi. 8; vii. 26; vi. 16; xiii. 24; xx. i.; Lk. iii. 11; vi. 47; x. 37.
Lioned, pr. p. likened, Jam. i. 23.
Liifode, s. livelihood, Lk. xxi. 4.
Liggyng, s. lying down, Rom. ix. 10.
Lijth, pr. t. lies down, Mt. viii. 6; pr. p. liggygne, liynges, Mt. viii. 14; ix. 2; Joh. v. 6; xx. 5; p. p. lefe, 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.

Liister, liistere, adj. comp. easier, more easily, Mt. ix. 5; xix. 24; Mk. x. 25; Lk. v. 23.

Liisti, adj. bright, shining, Lk. xi. 34.

Liistne, v. to enlighten, to shine, to dawn, 1 Cor. iv. 5; pr. t. liistneth, Lk. viii. 16; p. t. liistnede, 2 Tim. i. 10.

Liistnyng, s. illumination, 2 Tim. i. 10.

Lokyng, 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.

Luxitis, s. pl. pleasures, Lk. viii. 14; 2 Tim. iii. 4.

Lynage, s. family, tribe, Apoc. v. 5, 9.

Lyuelode, s. livelihood, Mk. xii. 44. See Lisflode.

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.

Magniflen, 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.

Malioe, s. evil, Mt. vi. 34.

Man, s. husband, 1 Cor. vii. 16.

Manasaiss, manasaiss, 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.

Manquallere, s. a murderer, executioner, Mk. vi. 27; Deeds xxviii. 4; pl. manqualleris, Apoc. xxi. 8.

Marchaundise, marchaundle, s. merchandise, traffic, Mt. xxiii. 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. maundemtis, 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 sing. verb), Mt. v. 15.

Meddlid, p.t. mixed, Apoc. xviii. 6; p. p. Mk. xv. 23; medlid, 1 Cor. v. 9.

Meddyng, s. mixture, joining, Joh. xix. 39.

Meede, s. reward, Mt. v. 12.

Mekith, pr. t. humblyth, Mt. xviii. 4; p.p. mekid, Mt. xiii. 12.

Mesela, mazeles, 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.

Meyria, 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.

Moretwid, morowtild, s. morning, morrow, Mt. xvi. 3; xxvii. 1.

Morter, s. mortar (for walls), Eph. ii. 14.

Moste, 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.

Mouse, mouse, s. a moth, Mt. vi. 10; Lk. xiii. 33; pl. moustis, 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.

Myddill, myddiss, s. midst, Mt. x. 16; xiii. 25; Lk. xvii. 11.

Mylinstone, 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. mynd, 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.

Myssese, mysselfe, 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. xxiv. 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, adv. necessary, Lk. xxiv. 44; neede, Lk. xxii. 7.

Nedelich, adv. necessarily, 1 Cor. ix. 16.

Nedis, adv. necessarily, Deeds iv. 20.

Neer, comp. nearer, Heb. vi. 9.

Neige, v. to approach, Mt. iii. 2; x. 7; p. t. neijede, Mt. viii. 5; 19; pr. p. neijynge, Lk. xv. 1.

Neomenye, s. feast of new moon, Col. ii. 16.

Nere, adv. never, Joh. ix. 21.

Nethales, adv. nevertheless, Lk. xii. 31.

Nethir, adv. not, Lk. xiii. 11.

Nill, Mat. v. 17. See Nyle.

No but, comp. 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.

Noue, s. nothing, Gal. vi. 3.

Noye, v. to hurt, trouble, Mk. xvi. 18; Apoc. vii. 3; pr. t. pl. noyen, Deeds vii. 26; p. t. noyede, Lk. iv. 35.
GLOSSARY.

Noyous, adj. hurtful, annoying, 2 Thess. iii. 2; 1 Tim. vi. 9.

Noxt, s. nothing, Mt. ii. 18.

Nurischenn, 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. 20; 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. obeyled, Deeds vi. 7.

Obeisachen, pr. t. pl. obey, Mt. viii. 27; pr. p. obeschynge, Rom. i. 30.


Of, prep. from, 1 Pet. iv. 19; by, Mt. vii. 15, &c.

Offencioun, 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.

Onourynge, pr. p. worshipping, Mt. xx. 29.

Ony, any, Mt. xxii. 24.

Oo, oon, one, a, Mt. v. 18, 29; Deeds xii. 12; 1 Tim. iii. 2.

Oonli, only, Mt. v. 47, &c.

Oost, s. an army, Deeds xxiii. 27; pl. oostis, Apoc. xix. 14.

Oypyn, adj. known, manifest, Mk. vi. 14.

Oynyouns, s. pl. rumours, Mk. xiii. 7.

Ostiler, s. innkeeper, Lk. x. 35.

Ostrle, s. an inn, Lk. x. 34.

Ouer, 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.

Ouerleiynge, s. overthrow, trouble, Lk. xxi. 25.

Ouerrhwort, adj. perverse, froward, 2 Tim. iii. 4.

Ouer trowynge, pr. p. supposing, suspecting, conscious, 1 Cor. iv. 4.

Oure, ourun, g. pl. ours, Mk. xii. 7; Lk. xxiv. 24.

Ourned, p. t. pl. adomed, 1 Pet. iii. 5; p. p. ourned, Apoc. xxii. 19.

Ournynge, s. an adorning, 1 Pet. iii. 3.

Outtakun, except, Mt. v. 32.

Ou3t, s. aught, anything, Lk. ix. 36; Gal. vi. 3.

Owe, pr. t. 1 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. ou3te, Mt. xviii. 24; ou3t, Lk. vii. 41; pl. ou3ten, 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.

Parabilia, s. pl. parables, Mk. xii. 1.

Parchemyn, s. parchment, 2 Joh. iii. 2.

Pard, s. a leopard, Apoc. xiii. 2.

Parfit, perfitt, 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. parteneris, parteneris, partyneris, 1 Cor. ix. 12, 13; Apoc. xviii. 4.

Parti, s. a part, Rom. xv. 15; pl. partes, Mt. ii. 23.
Parting, s. a participation, division, 2 Cor. vi. 14.
Partide, p. t. departed, Mk. i. 42; pl. partiden, divided, Mt. xxvii. 35.
Paek, paseke, s. passover, Mt. xxvi. 17; Lk. ii. 41.
Passioun, s. suffering, disease, Heb. ii. 9; pl. passiounes, 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.
Pelrynge, s. damage, destruction, Mt. xvi. 26; Lk. ix. 25.
Penaunco, s. repentance, Mt. iii. 2.
Pena, pans, s. pl. pennies, pence, Mt. xxvi. 15; Mk. vi. 37; Lk. vii. 41.
Perauenture, 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.
Pesiiblenesse, pesibilmesse, s. a calm, calmness, Mt. viii. 26; Mk. iv. 39.
Pesibilte, s. a peace, calm, Lk. viii. 24.
Peye, 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.
Pistale, s. epistle, Deeds xxiii. 33; pl. pistalis, Deeds xxii. 5.
Pite, pitee, s. piety, mercy, 1 Tim. ii. 2; Jude 18; pl. pitees, 2 Pet. iii. 11.
Plage, s. plague, Apoc. xi. 6; pl. plagis, Apoc. ix. 18.
Ple, s. plea, debate, Heb. vi. 16.
Plenteous, adj. plenteous, Mt. v. 12.
Plenteousler, adv. comp. more plenteously, Heb. vi. 19.
Plesynge, pr. p. pleasing, Mt. xi. 26.
Pleyn, playnt, s. complaint, quarrel, Lk. i. 5; Phil. ii. 15; pl. pleynitis, Jude 16.
Pollid, p. p. cropped, clipped, 1 Cor. xi. 5.
Possessouris, s. pl. possessors, Deeds iv. 34.
Poteestat, 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. vii. 2; Apoc. ii. 9.
Poynitil, s. a style to write with, Lk. i. 63.
Prele, imp. pl. pray, Mk. xiv. 38.
Preisened, p. t. pl. valued, Mt. xxvii. 9; p. p. preysid, Mt. xxvii. 9.
Prepuce, s. foreskin, Rom. ii. 25.
Pressour, pressour, s. a wine press, Mt. xxi. 33; Apoc. xix. 15.
Preue, v. to prove, Lk. xii. 56; pr. t. 1 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. x. 42; Jude 6.
Priuyte, adj. secret, Joh. vii. 10.
Privytees, s. pl. mysteries, Mt. xiii. 11.
Procuratione, s. a steward, Mt. xx. 8.
Profittide, p. t. grew, Lk. ii. 52.
Profreden, p. t. pl. offered, Lk. xxiii. 36.
GLOSSARY.

Propiciatorie, s. mercy-seat, Heb. ix. 5.
Pryte, s. an impress, Mt. xxii. 19.
Pryued, p. p. deprived, 1 Tim. vi. 5.
Purgacloun, s. a purifying, Lk. ii. 22.
Purge, v. to purify, clear, cleanse, Lk. iii. 17.
Purpur, purple, Mk. xv. 17; Lk. xvi. 19.
Purpurese, 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; put
ten 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. xvii. 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.
Rauenouris, s. pl. robbers, Lk. xviii. 11.
Rauyn, 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.
Recounselynge, 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.
Reken, reken, v. to reckon, Mt. xviii. 24.
Relifes, relife, s. pl. that which remains over, fragments, Mt. xiv. 20; xv. 37; Mk. viii. 8; Joh. vii. 12; Rom. ix. 27.
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. reprovable, 2 Cor. xiii. 6.
Repromyssioun, s. promise, Heb. xi. 39; pl. promyssiouns, Heb. xi. 33.
Rettid, p. p. reckoned, Gal. iii. 6; pr. p. rettynge, 2 Cor. v. 19. See Arette.
Reutsche, 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.
Biosoressa, rinsehese, rinschessis, rinschoessis, s. riches, Mt. vi. 24; Mk. x. 23; Lk. xvi. 9; Rom. ix. 23.
Ridile, v. to sift, Lk. xxii. 31.
Rist, adj. rightful, Lk. iii. 4.
Ristful, adj. just, right, straight, Mt. i. 19; Lk. xviii. 9.
Ristfulness, s. righteousness, Mt. iii. 15.
Glossary.

比利时，s. righteousness, Mt. vi. 1; Lk. i. 75.
Bodi, 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.
Russobidden, 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. 1; Lk. iv. 31.
Sachel, s. wallet, Lk. x. 4; pl. sachels, Lk. xii. 33.
Sacrament, s. mystery, hidden thing, 1 Tim. iii. 16.
Sacrilgeie, s. sacrilege, Rom. ii. 22.
Sad, adj. heavy, firm, solid, Lk. vi. 48; 2 Cor. i. 7; Heb. ii. 2; v. 12; comp. sadder, 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. saueren, Phil. iii. 19.
Saumpler, s. pattern, example, Heb. viii. 5; pl. saumplereis, Heb. ix. 23.
Saye, p. t. pl. saw, Mt. iv. 16; p. p. say, seen, Mt. ix. 33. See Be.
Soapell, pr. t. pl. escape, 2 Pet. ii. 18.
Scarsell, 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, schenschippe, 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.
Schoed, p. p. shod, Mk. vi. 9.
Schone, schoon, schoon, s. pl. shoes, Mt. iii. 11; x. 10; Lk. iii. 16; xxii. 35.
Sohrewid, 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.
Schynynigli, adv. splendidly, Lk. xvi. 19.
Scatatts, 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, sale, saye, sal3, saw3, si3, Mt. iii. 16; iv. 16; ix. 23, 36; Lk. ii. 26; v. 2; Deeds vii. 24; pl. saien, sayn, seien, seen, seizen, sien, seyen, 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. si3, say, seyn, Mt. ii. 2; ix. 33, 36.
Seduciona, 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. xii. 46; Heb. xii. 16; pl. seelden, Lk. xvii. 28; p. p. seelid, seild, Mt. x. 29; Rom. vii. 14.
Glossary

Semblaunt, s. features, Lk. xxiv. 5.
Sendel, s. linen, cloth, Mt. xxvii. 59.
Seneuey, seneueye, seneuei, 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.
Silkinesse, s. security, 1 Thess. v. 3.
Silf, self, Mt. xii. 45.
Simylariss, 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.
Sithia, s. pl. times, turns, Mt. xviii. 22; Lk. xvii. 4; Apoc. ix. 16.
Sijen. See Se.
Skile, s. reason, Rom. iii. 9.
Skippide, p. t. leaped, Mk. x. 50; pl. skipsten, 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. alewe, alowe, Mt. ii. 16; Lk. xv. 27; pl. alowen, Mt. xxiii. 31.
Silij, 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.
Sothell, adv. truly, Mk. iii. 6.
Souereynes, s. pl. persons set others, Heb. xiii. 7, 24.
Soukynge, pr. p. sucking, Mt. xxvii. 16.
Soukynge 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 dou3, sourdow, sourdow, s. leaven, Mt. xiii. 33; 1 Cor. v. 6, 8.
Sowde, s. wages, 2 Cor. xi. 8; pl. sowdis, Lk. iii. 14.
Sowdrid, 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. 13.
Spedith, pr. t. is expedient, profits, Mt. xix. 10.
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.
Sposalis, s. pl. weddings, Mk. ii. 19.
Spotil, s. spittle, Joh. ix. 6.
Spouse, s. bridegroom, Joh. ii. 9; iii. 29.
Spouse brekke, s. adulterer, Mt. xii. 39.
Spousid, p. p. espoused, Mt. i. 18.
Spreinge, imp. pl. sprinkle, Mt. x. 14; p. p. spreneded, spreyned, spreynent, Heb. ix. 13; x. 22; Apoc. xix. 13; pr. p. spreynyng, spreyning, 1 Cor. v. 7; Heb. xii. 24.
Sprengyn, pr. subj. arise, 2 Pet. i. 19.
Springyn, s. an aspersian, 1 Pet. i. 2.
Spyle, 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.
Stabill, adv. steadfastly, Deeds ii. 42.
Stabilscheyn, pr. t. 1 p. pl. establish, Rom. iii. 31; p. p. stabilschid, 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. 1 p. go, go up, Joh. xx. 17; pr. t. stieth, Joh. x. 1; Apoc. xix. 3; p. t. stidete, Lk. xix. 4; p. p. stied, Joh. xx. 17.
String, 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.
Stonying, stonyynge, 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.
Stretoke, imp. stretch, Mt. xii. 13; p. t. straushte, streihte, Mt. xii. 13; Rom. x. 21; pl. streitsten, Lk. xxii. 53.

Strewiden, p. t. pl. laid along, spread, Mt. xxii. 8.
Streynde, p. t. drew tight, bound, fixed, Deeds xvi. 24.
Sturyng, pr. p. stirring, 1 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. 7; xvi. 58; Mk. iii. 7; pl. sueden, swedten, Mt. iv. 20; viii. 10; ix. 19; Mk. i. 20; Lk. v. 11; pr. p. suynge, 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; 1 Cor. xv. 27.
Sum, adj. a certain, Mt. xxvi. 18.
Summen, adj. some, 1 Cor. viii. 7.
Suteli, adv. subtly, 1 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.
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.
Teld, p. t. told, Deeds ix. 27; pl. telden, Lk. xxiv. 9; p. p. teld out, uttered, 1 Pet. i. 8.
Tendith, pr. t. kindles, lights, Lk. xi. 33; teendith, Mt. v. 15.
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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. tests, Apoc. i. 13.

Thanne, then, Mt. vii. 23, &c.

Thennus, adv. thence, Mt. ix. 27.

Ther, there, Mt. iv. 25, &c.

Thurf, adj. unleavened, 1 Cor. v. 9.

Thurf loothes, 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. threatened, Mk. x. 13.

Threttyngis, s. pl. threatenings, threats, Deeds iv. 29.

Thristen, pr. t. pl. thirst, Mt. v. 6; p. t. thirstide, Mt. xxv. 35.

Thristen, pr. t. pl. thirst, squeeze, Lk. viii. 45; p. t. thirsted, Mk. v. 24.

Thrungun, p. p. thronged, Lk. viii. 42.

Thwong, s. thong, Joh. i. 27.

Tiller, s. a tiller, dresser (of a vineyard), Lk. xiii. 7; pl. tilleris, husbandmen, Lk. xx. 9.

To, conj. until, Gal. iii. 19.

To-braidide, p. t. tore, bruised, Lk. ix. 42; pr. p. debreidyngye, to-breadyngye, Mk. i. 26; ix. 25.

To-brast, p. t. broke in pieces, burst in sunder, Deeds i. 18.

To-breake, v. to break in pieces, tear in pieces, Lk. xx. 18; p. p. to-broke, Mt. ix. 17. See Al to-broke.

To-brisid, p. p. broken to pieces, Lk. xx. 18. See to Al tobris.

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.

Toholthe, s. a place to receive toll, Mt. ix. 9; Lk. v. 27.

Toon, adj. one, Mt. vi. 24. [The toon = the oon, that one, the one.]

To-rente, p. t. tore in pieces, Mt. xxvi. 65; p. p. to-rent, Mt. xxvii. 51.

Tother, totthir, adj. other, Mt. v. 39; vi. 24. [The totthir = the othir, that other, the other.]

Toun, s. a farm, Lk. xiv. 18.

Trauel, s. labour, toil, 1 Cor. xv. 58; pl. travaels, 2 Cor. vi. 5.

Trauelen, traueilen, pr. t. pl. labour, toil, oppress, trouble, Mt. vi. 28; xi. 28; Lk. xii. 27; p. t. traueliden, Lk. v. 5; p. p. travaulid, 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. xiii. 1.

Tremblynge, pr. p. fearing, trembling, Deeds vii. 32.

Trote, pr. subj. pl. handle, entertain, treat, Col. ii. 21; p. t. pl. 2 p. tretiden, Mk. ix. 32.

Tret tymus, s. (Lat. thyina) thyme trees, Apoc. xviii. 12.

Trist, s. trust, Mt. ix. 2.

Tristenyng, trystyng, 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,
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Apoc. viii. 6; p. t. trupmide, Apoc. viii. 7, 8.
Turrturs, 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.
Tymaful, adj. seasonable, early, Jam. v. 7.
Tynkynge, 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.
Veniance, s. vengeance, Lk. xviii. 7; xxi. 22; pl. venianceoys, Apoc. xv. 1.
Vertu, s. power, Mt. xxii. 29;
ability, Mt. xxv. 15; pl. vertues, powers, miracles, Mt. xii. 20; xxiv. 30; Lk. xxi. 26.
Very, adj. true, Joh. i. 9.
Vnbileue, s. disbelief, unbelief, Mk. ix. 23; xvi. 14.
Vnbileuful, adj. unbelieving, incredible, Joh. xx. 27; 1 Pet. iii. 20.
Vnchargid, p. p. unladen, Deeds xxi. 3.
Vncoorruptoun, s. incorruption, 1 Pet. iii. 4.
Vndeedli, adj. immortal, 1 Tim. i. 17.
Vndeedlyness, 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.
Vndiraeliden, 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.
Vndurorleden, p. t. pl. called out, cried out, Lk. xxiii. 21.
Vndurdoluun, p. p. dug under, Rom. xi. 3.
Vndurfonce, pr. t. pl. t p. receive, take, Gal. iii. 14; p. p. Gal. iii. 2; vndurfongun, Gal. i. 9.
Vndurmaistir, s. schoolmaster, Gal. iii. 25; pl. undur maistris, 1 Cor. iv. 15.
Vnfrytouse, adj. unfruitful, Eph. v. 11.

Onhted, p. t. pl. uncovered, Mk. ii. 4.
Vnhoonourid, p. p. dishonoured, Joh. viii. 49.
Vniuersite, s. multitude, universe, aggregate, Jam. iii. 6.
Vnknownith, pr. t. knows not, is ignorant, 1 Cor. xiv. 38; pr. p. vndnownyng, Rom. x. 3.
Vnkunynge, s. ignorance, Deeds xvii. 30.
Vnkunynge, pr. t. not knowing, ignorant, Heb. v. 2.
Vnkunyngenesse, s. ignorance, 1 Pet. i. 14.

Vnlaac, vii unbind, Mk. i. 7.
Vnelleuful, adj. unlawful, 1 Pet. iv. 3.
Vnmesurables, adj. immoderate, Gal. v. 21.
Vnmesurable, adj. immoveable, Heb. vi. 18.
Vnmylde, adj. cruel, 2 Tim. iii. 3.
Vnnethe, vnnethis, adv. scarcely, Deeds xiv. 17; xxvii. 7.
Vnnobiel, s. ignobleness, 1 Cor. xv. 43; 2 Cor. vi. 8; xi. 21.
Vnobedience, s. disobedience, Heb. ii. 2.

Vnonest, adj. dishonest, dishonourable, base, 1 Cor. xii. 23.

Vnpeasible, adj. unquiet, restless, 1 Thess. v. 14; Jam. iii. 8.

Vnpitie, s. impity, want of feeling, Rom. i. 18.

Vnprofit, s. unprofitableness, Heb. vii. 18.

Vnredi, adj. not prepared, 2 Cor. ix. 4.

Vnrepreuenauble, adj. not to be condemned, Tit. ii. 8.

Vnrietviasnessse, s. unrighteousness, Joh. vii. 18.

Vnsadnessse, s. instability, Heb. vii. 18.


Vntrist, s. disbelief, Rom. iv. 20.

Vnuyssible, adj. invisible, Col. i. 16; 1 Tim. i. 17.

Vnwemomyd, p. p. without blemish, Col. i. 22; Heb. ix. 14.

Vnwisdom, s. ignorance, folly, Lk. vi. 11; 2 Cor. xii. 21.

Vnwitti, adj. unwise, foolish, 2 Cor. xii. 11; Gal. iii. 1.

Vnuytynge, s. ignorance, Deeds iii. 17.

Vnworshipist, pr. t. 2 p. dishonourest, Rom. ii. 23.

Vnvoidid, p. p. made void, 1 Cor. i. 17.

Volutilia, s. pl. birds, Mt. xxii. 4.

Vupreсидiden, p. t. pl. upbraided, Mt. xxvii. 44.

Vpsodoun, upsedoun, upside-down, Mt. xxi. 12; Lk. xv. 8.

Vsdiden, p. t. pl. dealt with, Joh. iv. 9.

Vs silf, pron. pl. ourselves, Rom. viii. 23; 1 Joh. i. 8.

Vsauria, s. pl. interest of money, Mt. xxv. 27; Lk. xix. 23.

Vtmer, adj. comp. outer, utter, Mt. viii. 12; xxii. 13.

Vynejerd, vynyerd, s. a vineyard, Mt. xx. 1; Lk. xiii. 6.

W.


Waischide, p. t. washed, Mt. xxvii. 4; p. p. waischun, Mt. iii. 6; Joh. xiii. 12; 1 Tim. v. 10.

Wakyng, 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.


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. weilliden, Lk. xxiii. 27.

Weilyng, s. lamentation, Mt. ii. 17; 1 Cor. v. 2.

Weide, weilide, v. to have power over, to possess, to have, Mt. v. 4; Lk. xviii. 18; Apoc. xxi. 7; pr. t. weldith, Lk. xi. 31; pr. p. weldynge, 2 Cor. vi. 10.

Weelefully, 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, Lk. viii. 15; pl. wenen, Lk. xiii. 2.

Weneth, pr. t. supposeth, guesseseth, 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.
Whaune, when, Mt. vi. 2.
What, adv. wherefore, Lk. xix. 33; xx. 24; Joh. xx. 15.
Whennys, whence, Mt. xxi. 25.
Where to, adv. wherefore, Mt. ix. 4.
Wherof, adv. whence, from what source, Mt. xv. 33.
Which, who, Mt. iv. 4.
Whos, whose, Mt. iii. 11.
Whirling wyndys, s. pl. whirlwinds, 2 Pet. iii. 17.
Willful, adj. willing, 2 Cor. viii. 3.
Willfully, adv. willingly, gladly, Deeds xxi. 17.
Wilne, v. to desire, 2 Cor. xii. 6; pr. t. woole, 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.
Wlt, 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. wist, Mt. xvi. 26; pl. wisten, Lk. ii. 49; viii. 53; p. p. wist, Mt. x. 26; Lk. xii. 2; pr. p. wittinge, wittinge, Mt. xii. 25; Deeds v. 2.
With out forth, with out forth, adv. outwardly, without, Mt. xii. 47; 2 Cor. vii. 5.
With outen, prep. without, Heb. xi. 40.
With withstandeth, pr. t. resists, Rom. ix. 19.
Withynneth, adv. within, Mt. vii. 15.
Wlappith, pr. t. wrappeth, 2 Tim. ii. 4; p. t. wlappe, 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 xxvi. 24.
Woot, pr. t. knows, Mt. vi. 8. See Wite.
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.
Wratthid, p. t. pl. were angry, Heb. iii. 16; p. p. wrathhid, Heb. iii. 17.
Wratthing, s. provocation, Heb. iii. 15.
Writhe, pr. t. wrested, twisted, wrung, Mk. xv. 17; Joh. xix. 2; p. p. writhe, 1 Tim. ii. 9.
Wroten, p. t. p. wrote, Deeds xv. 23.
Wynnewing, pr. p. winnowing, Mt. iii. 12.
Wynnyng, s. gain, lucre, Phil. i. 21; 1 Tim. iii. 8.

Y.

Ydlof, s. unlearned person, 1 Cor. xiv. 16.
Ympne, s. hymn, Mt. xxvi. 30.
Ynow, ynows, 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. evil, Mt. viii. 6; xxi. 41.
Yuer, s. ivory, Apoc. xviii. 12.
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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.
3eldyn, 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. yes, yes, Mt. v. 37; xvii. 23; Jam. v. 12.
3it, yct, 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 sylf, 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.