

# The Gospel According to Luke



# Contents



# The Gospel According to Luke

1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs, <sup>2</sup> as thei that seyn atte the bigynnyng, and weren ministris of the word, <sup>3</sup> bitaken, it is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, <sup>4</sup> thou best Theofile, that thou knowe the treuthe of tho wordis, of whiche thou art lerned. <sup>5</sup> In the daies of Eroude, kyng of Judee, ther was a prest, Sakarie bi name, of the sorte of Abia, and his wijf was of the douytris of Aaron, and hir name was Elizabeth. <sup>6</sup> And bothe weren iust bifor God, goynge in alle the maundementis and iustifyngis of the Lord, withouten pleynt. <sup>7</sup> And thei hadden no child, for Elizabeth was bareyn, and bothe weren of grete age in her daies. <sup>8</sup> And it bifel, that whanne Zacarie schulde do the office of preesthod, in the ordre of his cours tofor God, <sup>9</sup> aftir the custome of the preesthod, he wente forth bi lot, and entride in to the temple, to encense. <sup>10</sup> And al the multitude of the puple was with outforth, and preiede in the our of encensyng. <sup>11</sup> And an aungel of the Lord apperide to hym, and stood on the riythalf of the auter of encense. <sup>12</sup> And Zacarie seyng was afraied, and drede fel vpon hym. <sup>13</sup> And the aungel seide to hym, Zacarie, drede thou not; for thi preyer is herd, and Elizabeth, thi wijf, schal bere to thee a sone, and his name schal be clepid Joon. <sup>14</sup> And ioye and gladyng schal be to thee; and many schulen haue ioye in his natyuyte. <sup>15</sup> For he schal be greet bifor the Lord, and he schal not drynke wyn and sidir, and he schal be fulfillid with the Hooli Goost yit of his modir wombe. <sup>16</sup> And he schal conuerte many of the children of Israel to her Lord God; <sup>17</sup> and he schal go bifor hym in the spirit and the vertu of Helie; and he schal turne the hertis of the fadris in to the sones, and men out of bileue to the prudence of iust men, to make redi a perfit puple to the Lord. <sup>18</sup> And Zacarie seide to the aungel, Wherof schal Y wite this? for Y am eld, and my wijf hath gon fer in to hir daies. <sup>19</sup> And the aungel answeride, and seide to hym, For Y am Gabriel, that stonde niy bifor God; and Y am sent to thee to speke, and to euangelize to thee these thingis. <sup>20</sup> And lo! thou schalt be doumbe, and thou schalt not mow speke til in to the dai, in which these thingis schulen be don; for thou hast not bileued to my wordis, whiche schulen be fulfillid in her tyme. <sup>21</sup> And the puple was abidyng Zacarie, and thei wondriden, that he tariede in the temple. <sup>22</sup> And he yede out, and myyte not speke to hem, and thei knewen that he hadde seyn a visioun in the temple. And he bikenyde to hem, and he dwellide stille doumbe. <sup>23</sup> And it was don, whanne the daies of his office weren fulfillid, he wente in to his hous. <sup>24</sup> And aftir these daies Elizabeth, his wijf, conseyuede, and hidde hir fyue monethis, and seide, <sup>25</sup> For so the Lord dide to me in the daies, in whiche he bihelde, to take awei my reproof among men. <sup>26</sup> But in the sixte moneth the aungel Gabriel was sent fro God in to a citee of Galilee, whos name was Nazareth, <sup>27</sup> to a maidyn, weddid to a man, whos name was Joseph, of the hous of Daud; and the name of the maidun was Marie. <sup>28</sup>

And the aungel entride to hir, and seide, Heil, ful of grace; the Lord be with thee; blessid be thou among wymmen. <sup>29</sup> And whanne sche hadde herd, sche was troublid in his word, and thouyhte what maner salutacioun this was. <sup>30</sup> And the aungel seide to hir, Ne drede thou not, Marie, for thou hast foundun grace anentis God. <sup>31</sup> Lo! thou schalt conceyue in wombe, and schalt bere a sone, and thou schalt clepe his name Jhesus. <sup>32</sup> This schal be greet, and he schal be clepid the sone of the Hiyeste; and the Lord God schal yeue to hym the seete of Daudid, his fadir, and he schal regne in the hous of Jacob with outen ende, <sup>33</sup> and of his rewme schal be noon ende. <sup>34</sup> And Marie seide to the aungel, On what maner schal this thing be doon, for Y knowe not man? <sup>35</sup> And the aungel answeride, and seide to hir, The Hooly Goost schal come fro aboue in to thee, and the vertu of the Hiyeste schal ouerschadewe thee; and therfor that hooli thing that schal be borun of thee, schal be clepid the sone of God. <sup>36</sup> And lo! Elizabeth, thi cosyn, and sche also hath conceyued a sone in hir eelde, and this moneth is the sixte to hir that is clepid bareyn; <sup>37</sup> for euery word schal not be impossible anentis God. <sup>38</sup> And Marie seide, Lo! the handmaydyn of the Lord; be it don to me aftir thi word. And the aungel departide fro hir. <sup>39</sup> And Marie roos vp in tho daies, and wente with haaste in to the mounteyns, in to a citee of Judee. <sup>40</sup> And sche entride in to the hous of Zacarie, and grette Elizabeth. <sup>41</sup> And it was don, as Elizabeth herde the salutacioun of Marie, the yong child in hir wombe gladide. And Elizabeth was fulfillid with the Hooli Goost, <sup>42</sup> and criede with a greet vois, and seide, Blessid be thou among wymmen, and blessid be the fruyt of thi wombe. <sup>43</sup> And whereof is this thing to me, that the modir of my Lord come to me? <sup>44</sup> For lo! as the voice of thi salutacioun was maad in myn eeris, the yong child gladide in ioye in my wombe. <sup>45</sup> And blessid be thou, that hast bileued, for thilke thingis that ben seid of the Lord to thee, schulen be parfitli don. <sup>46</sup> And Marie seide, Mi soule magnyfieth the Lord, <sup>47</sup> and my spirit hath gladid in God, myn helthe. <sup>48</sup> For he hath biholdun the mekenesse of his handmaidun. <sup>49</sup> For lo! of this alle generaciouns schulen seie that Y am blessid. For he that is myyti hath don to me grete thingis, and his name is hooli. <sup>50</sup> And his mercy is fro kynrede in to kynredes, to men that dreden hym. <sup>51</sup> He made myyt in his arme, he scaterede proude men with the thouyhte of his herte. <sup>52</sup> He sette doun myyti men fro sete, and enhaunside meke men. <sup>53</sup> He hath fulfillid hungri men with goodis, and he hath left riche men voide. <sup>54</sup> He, hauynge mynde of his mercy, took Israel, his child; <sup>55</sup> as he hath spokun to oure fadris, to Abraham and to his seed, in to worldis. <sup>56</sup> And Marie dwellide with hir, as it were thre monethis, and turnede ayen in to hir hous. <sup>57</sup> But the tyme of beryng child was fulfillid to Elizabeth, and sche bare a sone. <sup>58</sup> And the neiyboris and cosyns of hir herden, that the Lord hadde magnyfieth his mercy with hir; and thei thankiden hym. <sup>59</sup> And it was don in the eiyte dai, thei camen to circumcide the child; and thei clepiden hym Zacarie, bi the name of his fadir. <sup>60</sup> And his moder answeride, and seide, Nay, but he schal be clepid Joon. <sup>61</sup> And thei seiden to hir, For no man is in thi kynrede, that is clepid this name. <sup>62</sup> And thei bikeneden to his fadir, what he wolde that he were clepid. <sup>63</sup>

And he axynge a poyntil, wroot, seiynge, Joon is his name. <sup>64</sup> And alle men wondriden. And anoon his mouth was openyd, and his tunge, and he spak, and blesside God. <sup>65</sup> And drede was maad on alle her neiyboris, and alle these wordis weren pupplischid on alle the mounteyns of Judee. <sup>66</sup> And alle men that herden puttiden in her herte, and seiden, What maner child schal this be? For the hoond of the Lord was with hym. <sup>67</sup> And Zacarie, his fadir, was fulfillid with the Hooli Goost, and prophesiede, <sup>68</sup> and seide, Blessid be the Lord God of Israel, for he hath visitid, and maad redempcioun of his puple. <sup>69</sup> And he hath rerid to vs an horn of heelthe in the hous of Daud, his child. <sup>70</sup> As he spak bi the mouth of hise hooli prophetis, that weren fro the world. <sup>71</sup> Helthe fro oure enemyes, and fro the hoond of alle men that hatiden vs. <sup>72</sup> To do merci with oure fadris, and to haue mynde of his hooli testament. <sup>73</sup> The greet ooth that he swoor to Abraham, oure fadir, to yyue hym silf to vs. <sup>74</sup> That we with out drede delyuered fro the hoond of oure enemyes, <sup>75</sup> serue to hym, in hoolynesse and riytwisnesse bifor hym in alle oure daies. <sup>76</sup> And thou, child, schalt be clepid the prophete of the Hiyest; for thou schalt go bifor the face of the Lord, to make redi hise weies. <sup>77</sup> To yyue scyence of helthe to his puple, in to remyssioun of her synnes; <sup>78</sup> bi the inwardnesse of the merci of oure God, in the whiche he spryngynge vp fro an hiy hath visitid vs. <sup>79</sup> To yyue liyt to hem that sitten in derknness and in schadewe of deeth; to dresse oure feet in to the weie of pees. <sup>80</sup> And the child wexide, and was coumfortid in spirit, and was in desert placis 'til to the dai of his schewing to Israel.

2And it was don in tho daies, a maundement wente out fro the emperour August, that al the world schulde be discryued. <sup>2</sup> This firste discryuyng was maad of Cyn, iustice of Sirie. <sup>3</sup> And alle men wenten to make professioun, ech in to his owne citee. <sup>4</sup> And Joseph wente vp fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Daud, that is clepid Bethleem, for that he was of the hous and of the meyne of Daud, <sup>5</sup> that he schulde knoueleche with Marie, his wijf, that was weddid to hym, and was greet with child. <sup>6</sup> And it was don, while thei weren there, the daies weren fulfillid, that sche schulde bere child. <sup>7</sup> And sche bare hir first borun sone, and wlappide hym in clothis, and leide hym in a cratche, for ther was no place to hym in no chaumbir. <sup>8</sup> And scheepherdis weren in the same cuntre, wakyng and keyng the watchis of the nytt on her flok. <sup>9</sup> And lo! the aungel of the Lord stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dreden with greet drede. <sup>10</sup> And the aungel seide to hem, Nyle ye drede; for lo! Y preche to you a greet ioye, that schal be to al puple. <sup>11</sup> For a sauoure is borun to dai to you, that is Crist the Lord, in the citee of Daud. <sup>12</sup> And this is a tokene to you; ye schulen fynde a yong child wlappid in clothis, and leid in a cratche. <sup>13</sup> And sudenli ther was maad with the aungel a multitude of heuenli knythyod, heriyng God, <sup>14</sup> and seiynge, Glorie be in the hiyeste thingis to God, and in erthe pees be to men of good wille. <sup>15</sup> And it was don, as the 'aungelis passiden awey fro hem in to heuene, the scheepherdis spaken

togider, and seiden, Go we ouer to Bethleem, and se we this word that is maad, which the Lord hath 'maad, and schewide to vs. <sup>16</sup> And thei hiynge camen, and founden Marie and Joseph, and the yong child leid in a cratche. <sup>17</sup> And thei seyng, knewen of the word that was seid to hem of this child. <sup>18</sup> And alle men that herden wondriden, and of these thingis that weren seid to hem of the scheepherdis. <sup>19</sup> But Marie kepte alle these wordis, berynge togider in hir herte. <sup>20</sup> And the scheepherdis turneden ayen, glorifynge and heriyng God in alle thingis that thei hadden herd and seyn, as it was seid to hem. <sup>21</sup> And aftir that the eyte daies weren endid, that the child schulde be circumcided, his name was clepid Jhesus, which was clepid of the aungel, bifor that he was conceyued in the wombe. <sup>22</sup> And aftir that the daies of the purgacioun of Marie weren fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to offre hym to the Lord, as it is writun in the lawe of the Lord, <sup>23</sup> For euery male kynde openyng the wombe, schal be clepid holi to the Lord; and that thei schulen yyue an offryng, <sup>24</sup> aftir that it is seid in the lawe of the Lord, A peire of turturis, or twei culuer briddis. <sup>25</sup> And lo! a man was in Jerusalem, whos name was Symeon; and this man was iust and vertuou, and aboode the coumfort of Israel; and the Hooli Goost was in hym. <sup>26</sup> And he hadde takun an answeere of the Hooli Goost, that he schulde not se deeth, but he sawy first the Crist of the Lord. <sup>27</sup> And he cam in spirit into the temple. And whanne his fadir and modir ledden the child Jhesu to do aftir the custom of the lawe for hym, <sup>28</sup> he took hym in to hise armes, and he blesside God, <sup>29</sup> and seide, Lord, now thou leuyt thi seruaunt aftir thi word in pees; <sup>30</sup> for myn iyen han seyn thin helthe, <sup>31</sup> which thou hast maad redi bifor the face of alle pupilis; <sup>32</sup> liyt to the schewyng of hethene men, and glorie of thi puple Israel. <sup>33</sup> And his fadir and his modir weren wondryng on these thingis, that weren seid of hym. <sup>34</sup> And Symeon blesside hem, and seide to Marie, his modir, Lo! this is set in to the fallyng doun and in to the risyng ayen of many men in Israel, and in to a tokene, to whom it schal be ayenseid. <sup>35</sup>

And a swerd schal passe thorou thin owne soule, that the thouytis ben schewid of many hertis. <sup>36</sup> And Anna was a prophetesse, the douytir of Fanuel, of the lynage of Aser. And sche hadde goon forth in many daies, and hadde lyued with hir hosebonde seuene yeer fro hir maydynhode. <sup>37</sup> And this was a widewe to foure scoor yeer and foure; and sche departide not fro the temple, but seruyde to God nytt and dai in fastyngis and preieris. <sup>38</sup> And this cam vpon hem in thilk our, and knoulechide to the Lord, and spak of hym to alle that abiden the redempcioun of Israel. <sup>39</sup> And as thei hadden ful don alle thingis, aftir the lawe of the Lord, thei turneden ayen in to Galilee, in to her citee Nazareth. <sup>40</sup> And the child wexe, and was coumfortid, ful of wisdom; and the grace of God was in hym. <sup>41</sup> And his fadir and modir wenten ech yeer in to Jerusalem, in the solempne dai of pask. <sup>42</sup> And whanne Jhesus was twelue yeer oold, thei wenten vp to Jerusalem, aftir the custom of the feeste dai. <sup>43</sup> And whanne the daies weren don, thei turneden ayen; and the child abood in Jerusalem, and his fadir and modir knewen it not. <sup>44</sup> For thei gessyng that he hadde be in the felowschip, camen a daies iourney, and souyten hym among hise cosyns and hise knouleche. <sup>45</sup> And

whanne thei founden hym not, thei turneden ayen in to Jerusalem, and souyten hym. <sup>46</sup> And it bifelle, that aftir the thridde dai thei founden hym in the temple, sittynge in the myddil of the doctours, herynge hem and axynge hem. <sup>47</sup> And alle men that herden hym, wondriden on the prudence and the answeris of hym. <sup>48</sup> And thei seyn, and wondriden. And his modir seide to hym, Sone, what hast thou do to vs thus? Lo! thi fadir and Y sorewyng han souyte thee. <sup>49</sup> And he seide to hem, What is it that ye souyten me? wisten ye not that in tho thingis that ben of my fadir, it behoueth me to be? <sup>50</sup> And thei vndurstoden not the word, which he spak to hem. <sup>51</sup> And he cam down with hem, and cam to Nazareth, and was suget to hem. And his moder kepte togidir alle these wordis, and bare hem in hir herte. <sup>52</sup> And Jhesus profitide in wisdom, age, and grace, anentis God and men.

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

Therfor he seid to the puple, which wente out to be baptyd of hym, Kyndlyngis of eddris, who schewide to you to fle fro the wraththe to comynge? <sup>8</sup> Therfor do ye worthi fruytis of penaunce, and bigynne ye not to seie, We han a fadir Abraham; for Y seie to you, that God is myyti to reise of these stoonys the sones of Abraham. <sup>9</sup> And now an axe is sett to the roote of the tree; and therfor euery tre that makith no good fruyt, schal be kit down, and schal be cast in to the fier. <sup>10</sup> And the puple axide hym, and seiden, What thanne schulen we do? <sup>11</sup> He answeride, and seide to hem, He that hath twei cootis, yyue to hym that hath noon; and he that hath metis, do in lijk maner. <sup>12</sup> And pupplicans camen to be baptyd; and thei seiden to hym, Maister, what schulen we do? <sup>13</sup> And he seide to hem, Do ye no thing more, than that that is ordeyned to you. <sup>14</sup> And knyttis axiden hym, and seiden, What schulen also we do? And he seide to hem, Smyte ye wrongfuli no man, nethir make ye fals challenge, and be ye apayed with youre sowdis. <sup>15</sup> Whanne al the puple gesside, and alle men thouyten in her hertis of Joon, lest perauenture he were Crist, <sup>16</sup> Joon answeride, and seide to alle men, Y baptize you in watir; but a stronger than Y schal come aftir me, of whom Y am not worthi to vnbynde the lace of his schoon; he schal baptize you in the Hooli Goost and fier. <sup>17</sup> Whos wynewyng tool in his hond, and he schal purge his floor of corn, and schal gadere the whete in to his berne; but the chaffis he schal brenne with fier vnquencheable. <sup>18</sup> And many othere thingis

also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Joon for Erodias, <sup>19</sup> the wijf of his brother, and for alle the yuelis that Eroude dide, <sup>20</sup> encreside this ouer alle, and schitte Joon in prisoun. <sup>21</sup>

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

4And Jhesus ful of the Hooli Goost turnede ayen fro Jordan, and was led bi the spirit into desert fourti daies, <sup>2</sup> and was temptid of the deuel, and eet nothing in tho daies; and whanne tho daies weren endid, he hungride. <sup>3</sup> And the deuel seide to him, If thou art Goddis sone, seie to this stoon, that it be maad breed. <sup>4</sup> And Jhesus answeride to hym, It is writun, That a man lyueth not in breed aloone, but in euery word of God. <sup>5</sup> And the deuel ladde hym in to an hiy hil, and schewide to hym alle the rewmes of the world in a moment of tyme; <sup>6</sup> and seide to hym, Y schal yyue to thee al this power, and the glorie of hem, for to me thei ben youun, and to whom Y wole, Y yyue hem; <sup>7</sup> therfor if thou falle doun, and worschipe bifore me, alle thingis schulen be thine. <sup>8</sup> And Jhesus answeride, and seide to hym, It is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou schalt serue. <sup>9</sup>

And he ledde hym in to Jerusalem, and sette hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thi silf fro hennes doun; <sup>10</sup> for it is writun, For he hath comaundide to hise aungels of thee, that thei kepe thee in alle thi weies, <sup>11</sup> and that thei schulen take thee in

hondis, lest perauenture thou hirte thi foote at a stoon. <sup>12</sup> And Jhesus answeride, and seide to him, It is seid, Thou schalt not tempte thi Lord God. <sup>13</sup> And whanne euery temptacioun was endid, the feend wente a wei fro hym for a tyme. <sup>14</sup> And Jhesus turnede ayen in the vertu of the spirit in to Galilee, and the fame wente forth of hym thorou al the cuntre. <sup>15</sup> And he tauyte in the synagogis of hem, and was magnyfiyd of alle men. <sup>16</sup> And he cam to Nazareth, where he was norisschid, and entride aftir his custom in the sabat dai in to a synagoge, and roos to reed. <sup>17</sup> And the book of Ysaye, the prophete, was takun to hym; and as he turnede the book, he foond a place, where it was wrytun, <sup>18</sup> The Spirit of the Lord on me, for which thing he anyontide me; he sente me to preche to pore men, to hele contrite men in herte, <sup>19</sup> and to preche remyssion to prisoneris, and siyt to blynde men, and to delyuere brokun men in to remission; to preche the yeer of the Lord plesaunt, and the dai of yeldyng ayen. <sup>20</sup> And whanne he hadde closid the book, he yaf ayen to the mynystre, and sat; and the iyen of alle men in the synagoge were biholdyng in to hym. <sup>21</sup> And he bigan to seie to hem, For in this dai this scripture is fulfillid in youre eeris. <sup>22</sup> And alle men yauen witnessyng to hym, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Whether this is not the sone of Joseph? <sup>23</sup> And he seide to hem, Sotheli ye schulen seie to me this liknesse, Leech, heele thi silf. The Farisees seiden to Jhesu, Hou grete thingis han we herd don in Cafarnaum, do thou also here in thi cuntre. <sup>24</sup> And he seide, Treuli Y seie to you, that no profete is resseyued in his owne cuntre. <sup>25</sup> In treuthe Y seie to you, that many widowis weren in the daies of Elie, the prophete, in Israel, whanne heuene was closid thre yeer and sixe monethis, whanne greet hungur was maad in al the erthe; <sup>26</sup> and to noon of hem was Elye sent, but in to Sarepta of Sydon, to a widowe. <sup>27</sup> And many meseles weren in Israel, vndur Helisee, the prophete, and noon of hem was clensid, but Naaman of Sirye. <sup>28</sup> And alle in the synagoge herynge these thingis, weren fillid with wraththe. <sup>29</sup> And thei risen vp, and drouen hym out with out the citee, and ledden hym to the cop of the hil on which her citee was bildid, to caste hym down. <sup>30</sup> But Jhesus passide, and wente thorou the myddil of hem; and cam down in to Cafarnaum, <sup>31</sup> a citee of Galilee, and there he tauyte hem in sabotis. <sup>32</sup> And thei weren astonyed in his techyng, for his word was in power. <sup>33</sup> And in her synagoge was a man hauyng an vnclene feend, and he criede with greet vois, <sup>34</sup> and seide, Suffre, what to vs and to thee, Jhesu of Nazareth? art thou comun to leese vs? Y knowe, that thou art the hooli of God. <sup>35</sup> And Jhesus blamede hym, and seide, Wexe doumbe, and go out fro hym. And whanne the feend hadde cast hym forth in to the myddil, he wente a wei fro hym, and he noyede hym no thing. <sup>36</sup> And drede was maad in alle men, and thei spaken togider, and seiden, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out? <sup>37</sup> And the fame was pupplischid of him in to ech place of the cuntre. <sup>38</sup> And Jhesus roos vp fro the synagoge, and entride in to the hous of Symount; and the modir of Symountis wijf was holdun with grete fyueris, and thei preieden hym for hir. <sup>39</sup> And Jhesus stood ouer hir, and comaundide to the feuer, and it lefte hir;

and anon sche roos vp, and seruede hem. <sup>40</sup> 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. <sup>41</sup> And feendis wenten out fro manye, and crieden, and seiden, For thou art the sone of God. And he blamede, and suffride hem not to speke, for thei wisten hym, that he was Crist. <sup>42</sup> And whanne the dai was come, he yede out, and wente in to a desert place; and the puple souyten hym, and thei camen to hym, and thei helden hym, that he schulde not go a wei fro hem. <sup>43</sup> To whiche he seide, For also to othere citees it bihoueth me to preche the kyngdom of God, for therfor Y am sent. <sup>44</sup> And he prechide in the synagogis of Galilee.

5And it was don, whanne the puple cam fast to Jhesu, to here the word of God, he stood bisidis the pool of Genasereth, <sup>2</sup> and saiȳ two bootis stondyng bisidis the pool; and the fischeris weren go doun, and waischiden her nettis. <sup>3</sup> And he wente vp in to a boot, that was Symoundis, and preiede hym to lede it a litil fro the loond; and he seet, and tauyte the puple out of the boot. <sup>4</sup> And as he ceesside to speke, he seide to Symount, Lede thou in to the depthe, and slake youre nettis to take fisch. <sup>5</sup> And Symount answeride, and seide to hym, Comaundoure, we traueliden al the nyȳt, and token no thing, but in thi word Y schal leye out the net. <sup>6</sup> And whanne thei hadden do this thing, thei closiden togidir a greet multitude of fischis; and her net was brokun. <sup>7</sup> And thei bikenyden to felawis, that weren in anoȳir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe the bootis, so that thei weren almost drenchid. <sup>8</sup> And whanne Symount Petir saiȳ this thing, he felde doun to the knees of Jhesu, and seide, Lord, go fro me, for Y am a synful man. <sup>9</sup> For he was on ech side astonyed, and alle that weren with hym, in the takyng of fischis whiche thei token. <sup>10</sup> Sotheli in lijk maner James and Joon, the sones of Zebedee, that weren felowis of Symount Petre. And Jhesus seide to Symount, Nyle thou drede; now fro this tyme thou schalt take men. <sup>11</sup> And whanne the bootis weren led vp to the loond, thei leften alle thingis, and thei sueden hym. <sup>12</sup> And it was don, whanne he was in oon of the citees, lo! a man ful of lepre; and seyng Jhesu felle doun on his face, and preyede hym, and seide, Lord, if thou wolt, thou maist make me clene. <sup>13</sup> And Jhesus held forth his hoond, and touchide hym, and seide, Y wole, be thou maad cleene. And anon the lepre passide awei fro hym. <sup>14</sup> 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. <sup>15</sup> And the word walkide aboute the more of hym; and myche puple camen togidere, to here, and to be heelid of her siknessis. <sup>16</sup> And he wente in to desert, and preiede. <sup>17</sup> And it was don in oon of the daies, he sat, and tauyte; and there weren Farisees sittyng, and doctouris of the lawe, that camen of eche castel of Galilee, and of Judee, and of Jerusalem; and the vertu of the Lord was to heele sike men. <sup>18</sup> And lo! men beren in a bed a man that was sijk in the palsye, and thei souyten to bere hym in, and sette bifor hym. <sup>19</sup> And thei founden not in what partie thei schulden

bere hym in, for the puple, 'and thei wenten on the roof, and bi the sclattis  
 thei leeten hym down with the bed, in to the myddil, bifor Jhesus. <sup>20</sup> And  
 whanne Jhesu sai the feith of hem, he seide, Man, thi synnes ben foryouun  
 to thee. <sup>21</sup> And the scribis and Farisees bigunnen to thenke, seiynge, Who is  
 this, that spekith blasfemyes? who may foryyue synnes, but God aloone? <sup>22</sup>  
 And as Jhesus knewe the thouytis of hem, he answeride, and seide to hem,  
 What thenken ye yuele thingis in youre hertes? <sup>23</sup> What is liyter to seie,  
 Synnes ben foryouun to thee, or to seie, Rise vp, and walke? <sup>24</sup> But that ye  
 wite, that mannus sone hath power in erthe to foryyue synnes, he seide to the  
 sijk man in palesie, Y seie to thee, ryse vp, take thi bed, and go in to thin  
 hous. <sup>25</sup> And anon he roos vp bifor hem, and took the bed in which he lay,  
 and wente in to his hous, and magnyfiede God. <sup>26</sup> And greet wondur took  
 alle, and thei magnyfieden God; and thei weren fulfillid with greet drede, and  
 seiden, For we han seyn merueilouse thingis to dai. <sup>27</sup> And after these  
 thingis Jhesus wente out, and sai a puppican, Leuy bi name, sittynge at the  
 tolbothe. And he seide to hym, Sue thou me; <sup>28</sup> and whanne he hadde left  
 alle thingis, he roos vp, and suede hym. <sup>29</sup> And Leuy made to hym a greet  
 feeste in his hous; and ther was a greet cumpanye of puppicans, and of  
 othere that weren with hem, sittynge at the mete. <sup>30</sup> And Farisees and the  
 scribis of hem grutchiden, and seiden to hise disciplis, Whi eten ye and  
 drynken with puppicans and synful men? <sup>31</sup> And Jhesus answeride, and  
 seide to hem, Thei that ben hoole han no nede to a leche, but thei that ben  
 sijke; <sup>32</sup> for Y cam not to clepe iuste men, but synful men to penaunce. <sup>33</sup>  
 And thei seiden to hym, Whi the disciplis of Joon fasten ofte, and maken  
 preieris, also and of Farisees, but thine eten and drynken? <sup>34</sup> To whiche he  
 seide, Whether ye moun make the sones of the spouse to faste, while the  
 spouse is with hem? <sup>35</sup> But daies schulen come, whanne the spouse schal be  
 takun a wei fro hem, and thanne thei schulen faste in tho daies. <sup>36</sup> And he  
 seide to hem also a liknesse; For no man takith a pece fro a newe cloth, and  
 puttith it in to an oold clothing; ellis bothe he brekith the newe, and the pece  
 of the newe acordith not to the elde. <sup>37</sup> And no man puttith newe wyne in to  
 oolde botels; ellis the newe wyn schal breke the botels, and the wyn schal be  
 sched out, and the botels schulen perische. <sup>38</sup> But newe wyne owith to be  
 put in to newe botels, and bothe ben kept. <sup>39</sup> And no man drynkyng the  
 elde, wole anon the newe; for he seith, The olde is the betere.

6And it was don in the secounde firste sabat, whanne he passid bi cornes,  
 hise disciplis pluckiden eeris of corn; and thei frotyng with her hondis,  
 eeten. <sup>2</sup> And summe of the Farisees seiden to hem, What doon ye that, that  
 is not leeuful in the sabotis? <sup>3</sup> And Jhesus answeride, and seide to hem,  
 Han ye not redde, what Dauith dide, whanne he hungride, and thei that  
 weren with hym; <sup>4</sup> hou he entride in to the hous of God, and took looues of  
 proposicioun, and eet, and yaf to hem that weren with hem; whiche looues it  
 was not leeuful to eete, but oonli to prestis. <sup>5</sup> And he seide to hem, For  
 mannus sone is lord, yhe, of the sabat. <sup>6</sup> And it was don in another sabat,

that he entride in to a synagoge, and tauyte. And a man was there, and his riyt hoond was drie. <sup>7</sup> And the scribis and Farisees aspieden hym, if he wolde heele hym in the sabat, that thei schulden fynde cause, whereof thei schulden accuse hym. <sup>8</sup> And he wiste the thouytis of hem, and he seide to the man that hadde a drie hoond, Rise vp, and stonde in to the myddil. And he roos, and stood. <sup>9</sup> And Jhesus seide to hem, Y axe you, if it is leueful to do wel in the sabat, or yuel? to make a soule saaf, or to leese? <sup>10</sup> And whanne he hadde biholde alle men aboute, he seide to the man, Hold forth thin hoond. And he held forth, and his hond was restorid to helthe. <sup>11</sup> And thei weren fulfillid with vnwisdom, and spaken togidir, what thei schulden do of Jhesu. <sup>12</sup> And it was don in tho daies, he wente out in to an hil to preye; and he was al nytt dwellynge in the preier of God. <sup>13</sup> And whanne the day was come, he clepide hise disciplis, and chees twelue of hem, whiche he clepide also apostlis; <sup>14</sup> Symount, whom he clepide Petir, and Andrew, his brothir, James and Joon, <sup>15</sup> Filip and Bartholomew, Matheu and Thomas, James Alpei, and Symount, that is clepid Zelotes, <sup>16</sup> Judas of James, and Judas Scarioth, that was traytoure. <sup>17</sup> And Jhesus cam doun fro the hil with hem, and stood in a feeldi place; and the cumpeny of hise disciplis, and a gret multitude of puple, of al Judee, and Jerusalem, and of the see coastis, and of Tyre and Sidon, <sup>18</sup> that camen to here hym, and to be heelid of her siknessis; and thei that weren trauelid of vncleene spiritis, weren heelid. <sup>19</sup> And al puple souyte to touche hym, for vertu wente out of hym, and heelide alle. <sup>20</sup> And whanne hise iyen weren cast vp in to hise disciplis, he seide, Blessid be ye, 'pore men, for the kyngdom of God is youre. <sup>21</sup> Blessid be ye, that now hungren, for ye schulen be fulfillid. Blessid be ye, that now wepen, for ye schulen leiye. <sup>22</sup> Ye schulen be blessid, whanne men schulen hate you, and departe you awei, and putte schenschip to you, and cast out youre name as yuel, for mannus sone. <sup>23</sup> Joye ye in that dai, and be ye glad; for lo! youre meede is myche in heuene; for aftir these thingis the fadris of hem diden to prophetis. <sup>24</sup> Netheles wo to you, riche men, that han youre coumfort. <sup>25</sup> Wo to you that ben fulfillid, for ye schulen hungre. Wo to you that now leiyen, for ye schulen morne, and wepe. <sup>26</sup> Wo to you, whanne alle men schulen blesse you; aftir these thingis the fadris of hem diden to profetis. <sup>27</sup> But Y seie to you that heren, loue ye youre enemyes, do ye wel to hem that hatiden you; <sup>28</sup> blesse ye men that cursen you, preye ye for men that defamen you. <sup>29</sup> And to him that smytith thee on o cheeke, schewe also the tothir; and fro hym that takith awei fro thee a cloth, nyle thou forbede the coote. <sup>30</sup> And yyue to eche that axith thee, and if a man takith awei tho thingis that ben thine, axe thou not ayen. <sup>31</sup> And as ye wolen that men do to you, do ye also to hem in lijk maner. <sup>32</sup> And if ye louen hem that louen you, what thanke is to you? for synful men louen men that louen hem. <sup>33</sup> And if ye don wel to hem that don wel to you, what grace is to you? synful men don this thing. <sup>34</sup> And if ye leenen to hem of whiche ye hopen to take ayen, what thanke is to you? for synful men leenen to synful men, to take ayen as myche. <sup>35</sup> Netheles loue ye youre enemyes, and do ye wel, and leene ye, hopinge no thing therof, and youre meede schal be myche, and ye schulen be the sones of

the Heyest, for he is benygne on vnkynde men and yuele men. <sup>36</sup> Therfor be ye merciful, as youre fadir is merciful. <sup>37</sup> Nyle ye deme, and ye schulen not be demed. Nyle ye condempne, and ye schulen not be condempned; foryyue ye, and it schal be foryouun to you. <sup>38</sup> Yyue ye, and it schal be youun to you. Thei schulen yyue in to youre bosum a good mesure, and wel fillid, and schakun togidir, and ouerflowynge; for bi the same mesure, bi whiche ye meeten, it schal be metun 'ayen to you. <sup>39</sup> And he seide to hem a liknesse, Whether the blynde may leede the blynde? ne fallen thei not bothe 'in to the diche? <sup>40</sup> A disciple is not aboute the maistir; but eche schal be perfite, if he be as his maister. <sup>41</sup> And what seest thou in thi brotheris iye a moot, but thou biholdist not a beam, that is in thin owne iye? <sup>42</sup> Or hou maist thou seie to thi brother, Brothir, suffre, Y schal caste out the moot of thin iye, and thou biholdist not a beam in thin owne iye? Ipocrite, first take out the beam of thin iye, and thanne thou schalt se to take the moot of thi brotheris iye. <sup>43</sup> It is not a good tree, that makith yuel fruytis, nether an yuel tree, that makith good fruytis; <sup>44</sup> for euery tre is knowun of his fruyt. And men gaderen not figus of thornes, nethir men gaderen a grape of a buysche of breris. <sup>45</sup> A good man of the good tresoure of his herte bryngith forth good thingis, and an yuel man of the yuel tresoure bryngith forth yuel thingis; for of the plente of the herte the mouth spekith. <sup>46</sup> And what clepen ye me, Lord, Lord, and doon not tho thingis that Y seie. <sup>47</sup> Eche that cometh to me, and herith my wordis, and doith hem, Y schal schewe to you, to whom he is lijk. <sup>48</sup> He is lijk to a man that bildith an hous, that diggide deepe, and sette the foundement on a stoon. And whanne greet flood was maad, the flood was hurtlid to that hous, and it miyte not moue it, for it was foundid on a sad stoon. <sup>49</sup> But he that herith, and doith not, is lijk to a man bildynge his hous on erthe with outen foundement; in to which the flood was hurlid, and anoon it felle doun; and the fallyng doun of that hous was maad greet.

7And whanne he hadde fulfillid alle hise wordis in to the eeris of the puple, he entride in to Cafarnaum. <sup>2</sup> But a seruaunt of a centurien, that was precious to hym, was sijk, and drawynge to the deeth. <sup>3</sup> And whanne he hadde herd of Jhesu, he sente to hym the eldere men of Jewis, and preiede hym, that he wolde come, and heele his seruaunt. <sup>4</sup> And whanne thei camen to Jhesu, thei preieden hym bisili, and seiden to hym, For he is worthi, that thou graunte to hym this thing; <sup>5</sup> for he loueth oure folk, and he bildide to vs a synagoge. <sup>6</sup> And Jhesus wente with hem. And whanne he was not fer fro the hous, the centurien sente to hym freendis, and seide, Lord, nyle thou be trauelid, for Y am not worthi, that thou entre vnder my roof; <sup>7</sup> for which thing and Y demede not my silf worthi, that Y come to thee; but seie thou bi word, and my child schal be helid. <sup>8</sup> For Y am a man ordeyned vndur power, and haue knytytis vndur me; and Y seie to this, Go, and he goith, and to anothis, Come, and he cometh, and to my seruaunt, Do this thing, and he doith. <sup>9</sup> And whanne this thing was herd, Jhesus wondride; and seide to the puple suyng hym, Treuli Y seie to you, nether in Israel Y found so greet feith.

<sup>10</sup> And thei that weren sent, turneden ayen home, and founden the seruaunt hool, which was sijk. <sup>11</sup> And it was don aftirward, Jhesus wente in to a citee, that is clepid Naym, and hise disciplis; and ful greet puple wente with hym. <sup>12</sup> And whanne he cam nyy to the yate of the citee, lo! the sone of a womman that hadde no mo children, was borun out deed; and this was a widowe; and myche puple of the citee with hir. <sup>13</sup> And whanne the Lord Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to hir, Nyle thou wepe. <sup>14</sup> And he cam nyy, and touchide the beere; and thei that baren stoden. And he seide, Yonge man, Y seie to thee, rise vp. <sup>15</sup> And he that was deed sat vp ayen, and bigan to speke; and he yaf hym to his modir. <sup>16</sup> And drede took alle men, and thei magnyfieden God, and seiden, For a grete profete is rysun among vs, and, For God hath visitid his puple. <sup>17</sup> And this word wente out of hym in to al Judee, and in to al the cuntre aboute. <sup>18</sup> And Joones disciplis toolden hym of alle these thingis. <sup>19</sup> And Joon clepide tweyn of hise disciplis, and sente hem to Jhesu, and seide, Art thou he that is to come, or abiden we anothis? <sup>20</sup> And whanne the men cam to hym, thei seiden, Joon Baptist sente vs to thee, and seide, Art thou he that is to come, or we abiden anothis? <sup>21</sup> And in that our he heelide many men of her sijknessis, and woundis, and yuel spiritis; and he yaf siyt to many blynde men. <sup>22</sup> And Jhesus answerde, and seide to hem, Go ye ayen, and telle ye to Joon tho thingis that ye han herd and seyn; blynde men seyn, crokid men goen, mesels ben maad cleene, deaf men heren, deed men risen ayen, pore men ben takun to prechyng of the gospel. <sup>23</sup> And he that schal not be sclaudrid in me, is blessid. <sup>24</sup> And whanne the messangeris of Joon weren go forth, he bigan to seie of Joon to the puple, <sup>25</sup> What wenten ye out in to desert to se? a reed waggid with the wynd? <sup>26</sup> But what wenten ye out to se? a man clothid with softe clothis? Lo! thei that ben in precious cloth and in delicis, ben in kyngis housis. But what wenten ye out to se? a profete? Yhe, Y seie to you, and more than a profete. <sup>27</sup> This is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, which schal make 'thi weie redi bifor thee. <sup>28</sup> Certis Y seie to you, there is no man more prophete among children of wymmen, than is Joon; but he that is lesse in the kyngdom of heuenes, is more than he. <sup>29</sup> And al the puple herynge, and pupplicans, that hadden be baptisid with baptyng of Joon, iustifieden God; <sup>30</sup> but the Farisees and the wise men of the lawe, that weren not baptisid of hym, dispisiden the counsel of God ayens hem silf. <sup>31</sup> And the Lord seide, Therfor to whom schal Y seie 'men of this generacioun lijk, and to whom ben thei lijk? <sup>32</sup> Thei ben lijk to children sittyng in chepyng, and spekyng togider, and seiyng, We han sungun to you with pipis, and ye han not daunsid; we han maad mornyng, and ye han not wept. <sup>33</sup> For Joon Baptist cam, nethir etyng breed, ne drynkynge wyne, and ye seyen, He hath a feend. <sup>34</sup> Mannus sone cam etyng and drynkynge, and ye seien, Lo! a man a deuourer, and drynkynge wyne, a frend of pupplicans and of synful men. <sup>35</sup> And wisdom is iustified of her sones. <sup>36</sup> But oon of the Farisees preiede Jhesu, that he schulde ete with hym. And he entride in to the hous of the Farise, and sat at the mete. <sup>37</sup> And lo! a synful womman, that was in the citee, as sche knewe, that Jhesu sat at the mete in the hous of the Farisee,

sche brouyte an alabaustre box of oynement; <sup>38</sup> and sche stood bihynde bysidis hise feet, and bigan to moiste hise feet with teeris, and wipide with the heeris of hir heed, and kiste hise feet, and anyntide with oynement. <sup>39</sup>

And the Farise seyng, that hadde clepide hym, seide within hym silf, seiynge, If this were a prophete, he schulde wite, who and what maner womman it were that touchith hym, for sche is a synful womman. <sup>40</sup> And Jhesus answeride, and seide to hym, Symount, Y haue sumthing to seie to thee. And he seide, Maistir, seie thou. <sup>41</sup> And he answeride, Twei dettouris weren to o lener; and oon auyt fyue hundrid pans, and 'the other fifti; <sup>42</sup> but whanne thei hadden not wherof 'thei schulden yeelde, he foryaf to bothe. Who thanne loueth hym more? <sup>43</sup> Symount answeride, and seide, Y gesse, that he to whom he foryaf more. And he answeride to hym, Thou hast demyd riytli. <sup>44</sup> And he turnede to the womman, and seide to Symount, Seest thou this womman? I entride into thin hous, thou yaf no watir to my feet; but this hath moistid my feet with teeris, and wipide with hir heeris. <sup>45</sup> Thou hast not youun to me a cosse; but this, sithen sche entride, ceesside not to kisse my feet. <sup>46</sup> Thou anyntidist not myn heed with oile; but this anyntide my feet with oynement. <sup>47</sup> For the which thing Y seie to thee, many synnes ben foryouun to hir, for sche hath loued myche; and to whom is lesse foryouun, he loueth lesse. <sup>48</sup> And Jhesus seide to hir, Thi synnes ben foryouun to thee. <sup>49</sup> And thei that saten to gider at the mete, bigunnen to seie with ynne hem silf, Who is this that foryueeth synnes. <sup>50</sup> But he seide to the womman, Thi feith hath maad thee saaf; go thou in pees.

8And it was don aftirward, and Jhesus made iourney bi citees and castels, prechynge and euangelisynge the rewme of God, and twelue with hym; <sup>2</sup> and sum wymmen that weren heelid of wickid spiritis and sijknessis, Marie, that is clepid Maudeleyn, of whom seune deuelis wenten out, <sup>3</sup> and Joone, the wijf of Chuse, the procuratoure of Eroude, and Susanne, and many othir, that mynystriden to hym of her ritchesse. <sup>4</sup> And whanne myche puple was come togidir, and men hiyeden to hym fro the citees, he seide bi a symylitude, <sup>5</sup> He that sowith, yede out to sowe his seed. And while he sowith, sum fel bisidis the weie, and was defoulid, and briddis of the eir eten it. <sup>6</sup> And othir fel on a stoon, and it sprunge vp, and driede, for it hadde not moysture. <sup>7</sup> And othir fel among thornes, and the thornes sprongen vp togider, and strangliden it. <sup>8</sup> And othir fel in to good erthe, and it sprungun made an hundrid foold fruyt. He seide these thingis, and criede, He that hath eeris of heryng, here he. <sup>9</sup> But hise disciplis axiden him, what this parable was. <sup>10</sup> And he seide to hem, To you it is grauntid to knowe the pryete of the kyngdom of God; but to othir men in parablis, that thei seyng se not, and thei herynge vndurstonde not. <sup>11</sup> And this is the parable. <sup>12</sup> The seed is Goddis word; and thei that ben bisidis the weie, ben these that heren; and aftirward the feend cometh, and takith awei the word fro her herte, lest thei bileuyng be maad saaf. <sup>13</sup> But thei that fel on a stoon, ben these that whanne thei han herd, resseyuen the word with ioye. And these han not

rootis; for at a tyme thei bileuen, and in tyme of temptacioun thei goen awei. <sup>14</sup> But that that fel among thornes, ben these that herden, and of bisynnessis, and ritchessis, and lustis of lijf thei gon forth, and ben stranglid, and bryngen forth no fruyt. <sup>15</sup> But that that fel in to good erthe, ben these that, in a good herte, and best heren the word, and holdun, and brenge forth fruyt in pacience. <sup>16</sup> No man lityneth a lanterne, and hilith it with a vessel, or puttith it vndur a bed, but on a candilstike, that men that entren seen liyt. <sup>17</sup> For ther is no priuei thing, which schal not be openyd, nether hid thing, which schal not be knowun, and come in to open. <sup>18</sup> Therfor se ye, hou ye heren; for it schal be youun to hym that hath, and who euer hath not, also that that he weneth that he haue, schal be takun awei fro hym. <sup>19</sup> And his modir and britheren camen to hym; and thei myyten not come to hym for the puple. <sup>20</sup> And it was teeld to hym, Thi modir and thi britheren stonden with outforth, willynge to se thee. <sup>21</sup> And he answeride, and seide to hem, My modir and my britheren ben these, that heren the word of God, and doon it. <sup>22</sup> And it was don in oon of daies, he wente vp in to a boot, and hise disciplis. And he seide to hem, Passe we ouer the see. And thei wenten vp. <sup>23</sup> And while thei rowiden, he slepte. And a tempest of wynde cam down in to the watir, and thei weren dryuun hidur and thidur with wawis, and weren in perel. <sup>24</sup> And thei camen nyy, and reisien hym, and seiden, Comaundoure, we perischen. And he roos, and blamyde the wynde, and the tempest of the watir; and it ceesside, and pesibilte was maad. <sup>25</sup> And he seide to hem, Where is youre feith? Which dredynge wondriden, and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeien to hym. <sup>26</sup> And thei rowiden to the cuntree of Gerasenus, that is ayens Galilee. <sup>27</sup> And whanne he wente out to the loond, a man ran to hym, that hadde a deuel long tyme, and he was not clothid with cloth, nether dwellide in hous, but in sepulcris. <sup>28</sup> This, whanne he saiy Jhesu, fel doun bifor hym, and he crynge with a greet vois seide, What to me and to thee, Jhesu, the sone of the hiyest God? Y biseche thee, that thou turmente ‘not me. <sup>29</sup> For he comaundide the vncleene spirit, that he schulde go out fro the man. For he took hym ofte tymes, and he was boundun with cheynes, and kept in stockis, and, whanne the boondis weren brokun, he was lad of deuelis in to desert. <sup>30</sup> And Jhesus axide hym, and seide, What name is to thee? And he seide, A legioun <sup>1</sup> ; for many deuelis weren entrid in to hym. <sup>31</sup> And thei preyden hym, that he schulde not comaunde hem, that thei schulden go in to helle. <sup>32</sup> And there was a flok of many swyne lesewynge in an hil, and thei preieden hym, that he schulde suffre hem to entre in to hem. And he suffride hem. <sup>33</sup> And so the deuelis wenten out fro the man, and entriden in to the swyne; and with a birre the flok wente heedlyng in to the pool, and was drenchid. <sup>34</sup> And whanne the hirdis sayn this thing don, thei flowen, and tolden in to the cite, and in to the townes. <sup>35</sup> And thei yeden out to se that thing that was don. And thei camen to Jhesu, and thei founden the man sittynge clothid, fro whom the deuelis wenten out, and in hool mynde at hise

<sup>1</sup> + 8:30 A legioun is a thousand, sixte hundrid, sixti and sixe.

feet; and thei dredden. <sup>36</sup> And thei that sayn tolden to hem, hou he was maad hool of the legioun. <sup>37</sup> And al the multitude of the cuntre of Gerasenus preiede hym, that he schulde go fro hem, for thei werun holdun with greet drede. He wente vp in to a boot, and turnede ayen. <sup>38</sup> And the man of whom the deuelis weren gon out, preide hym, that he schulde be with hym. Jhesus lefte hym, <sup>39</sup> and seide, Go ayen in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorow al the cite, and prechide, hou grete thingis Jhesus hadde don to hym. <sup>40</sup> And it was don, whanne Jhesus was gon ayen, the puple resseyuede hym; for alle weren abidyng hym. <sup>41</sup> And lo! a man, to whom the name was Jayrus, and he was prynce of a synagoge; and he fel down at the feet of Jhesu, and preiede hym, that he schulde entre in to his hous, <sup>42</sup> for he hadde but o douyter 'almost of twelue yeer eelde, and sche was deed. And it bifel, the while he wente, he was thrungun of the puple. <sup>43</sup> And a womman that hadde a flux of blood twelue yeer, and hadde spendid al hir catel in leechis, and sche miyte not be curid of ony, <sup>44</sup> and sche cam nyy bihynde, and touchide the hem of his cloth, and anoon the fluxe of hir blood ceesside. <sup>45</sup> And Jhesus seide, Who is that touchide me? And whanne alle men denyeden, Petre seide, and thei that weren with hym, Comaundour, the puple thristen, and disesen thee, and thou seist, Who touchide me? <sup>46</sup> And Jhesus seide, Summan hath touchid me, for that vertu yede out of me. <sup>47</sup> And the womman seyng, that it was not hid fro hym, cam tremblyng, and fel down at hise feet, and for what cause sche hadde touchid hym sche schewide bifor al the puple, and hou anoon sche was helid. <sup>48</sup> And he seide to hir, Douytir, thi feith hath maad thee saaf; go thou in pees. <sup>49</sup> And yit while he spak, a man cam fro the prince of the synagoge, and seide to hym, Thi douytir is deed, nyle thou trauel the maister. <sup>50</sup> And whanne this word was herd, Jhesus answeride to the fadir of the damysel, Nyle thou drede, but bileue thou oonli, and sche schal be saaf. <sup>51</sup> And whanne he cam to the hous, he suffride no man to entre with hym, but Petir and Joon and James, and the fadir and the modir of the damysel. <sup>52</sup> And alle wepten, and biweileden hir. And he seide, Nyle ye wepe, for the damysel is not deed, but slepith. <sup>53</sup> And thei scorneden hym, and wisten that sche was deed. <sup>54</sup> But he helde hir hoond, and criede, and seide, Damysel, rise vp. <sup>55</sup> And hir spirit turnede ayen, and sche roos anoon. And he comaundide to yyue to hir to ete. <sup>56</sup> And hir fadir and modir wondriden greetli; and he comaundide hem, that thei schulden not seie to ony that thing that was don.

9And whanne the twelue apostlis weren clepid togidir, Jhesus yaf to hem vertu and power on alle deuelis, and that thei schulden heele sijknessis. <sup>2</sup> And he sente hem for to preche the kyngdom of God, and to heele sijk men. <sup>3</sup> And he seide to hem, No thing take ye in the weie, nether yerde, ne scrippe, nether breed, ne money, and nether haue ye two cootis. <sup>4</sup> And in to what hous that ye entren, dwelle ye there, and go ye not out fro thennus. <sup>5</sup> And who euer resseyuen not you, go ye out of that citee, and schake ye of the poudir of youre feet in to witnessyng on hem. <sup>6</sup> And thei yeden forth, and

wenten aboute bi castels, prechyng and helyng euey where. <sup>7</sup> And Eroude tetrak herde alle thingis that weren don of hym, and he doutide, <sup>8</sup> for that it was seide of sum men, that Joon was risen fro deth; and of summen, that Elie hadde apperid; but of othere, that oon of the elde prophetis was risun. <sup>9</sup> And Eroude seide, Y haue biheedid Joon; and who is this, of whom Y here siche thingis? And he souyte to se hym. <sup>10</sup> And the apostlis turneden ayen, and tolden to hym alle thingis that thei hadden don. And he took hem, and wente bisidis in to a desert place, that is Bethsada. <sup>11</sup> And whanne the puple knewen this, thei folewiden hym. And he resseyuede hem, and spak to hem of the kyngdom of God; and he heelide hem that hadden neede of cure. <sup>12</sup> And the dai bigan to bowe doun, and the twelue camen, and seiden to hym, Leeue the puple, that thei go, and turne in to castels and townes, that ben aboute, that thei fynde mete, for we ben here in a desert place. <sup>13</sup> And he seide to hem, Yue ye to hem to ete. And thei seiden, Ther ben not to vs mo than fyue looues and twei fischis, but perauenture that we go, and bie meetis to al this puple. <sup>14</sup> And the men weren almost fyue thousynde. And he seide to hise disciplis, Make ye hem sitte to mete bi cumpanyes, a fifti to gidir. <sup>15</sup> And thei diden so, and thei maden alle men sitte to mete. <sup>16</sup> And whanne he hadde take the fyue looues and twei fischis, he biheeld in to heuene, and blesside hem, and brak, and delide to hise disciplis, that thei schulden sette forth bifor the cumpanyes. <sup>17</sup> And alle men eeten, and weren fulfillid; and that that lefte to hem of brokun metis was takun vp, twelue cofyns. <sup>18</sup> And it was don, whanne he was aloone preiyng, hise disciplis weren with hym, and he axide hem, and seide, Whom seien the puple that Y am? <sup>19</sup> And thei answeriden, and seiden, Joon Baptist, othir seien Elie, and othir seien, o profete of the formere is risun. <sup>20</sup> And he seide to hem, But who seien ye that Y am? Symount Petir answeride, and seide, The Crist of God. <sup>21</sup> And he blamyng hem comaundide that thei schulden seie to no man, <sup>22</sup> and seide these thingis, For it bihoueth mannus sone to suffre many thingis, and to be repreued of the elder men, and of the princis of prestis, and of scribis, and to be slayn, and the thridde dai to rise ayen. <sup>23</sup> And he seide to alle, If ony wole come aftir me, denye he hym silf, and take he his cross euey dai, and sue he me. <sup>24</sup> For he that wole make his lijf saaf schal leese it; and he that leesith his lijf for me, schal make it saaf. <sup>25</sup> And what profitith it to a man, if he wynne al the world, and leese hymself, and do peiryng of him silf. <sup>26</sup> For who so schameth me and my wordis, mannus sone schal schame hym, whanne he cometh in his maieste, and of the fadris, and of the hooli aungels. <sup>27</sup> And Y seie to you, verily ther ben summe stondyng here, whiche schulen not taste deeth, til thei seen the rewme of God. <sup>28</sup> And it was don aftir these wordis almost eihte daies, and he took Petre and James and Joon, and he stiede in to an hil, to preye. <sup>29</sup> And while he preiede, the licnesse of his cheer was chaungid, and his clothing was whit schynyng. <sup>30</sup> And lo! two men spaken with hym, <sup>31</sup> and Moises and Helie weren seen in maieste; and thei sayn his goyng out, which he schulde fulfille in Jerusalem. <sup>32</sup> And Petre, and thei that weren with hym, weren heuy of sleep, and thei wakyng saien his majeste, and the twey men that stoden with

hym. <sup>33</sup> And it was don, whanne thei departiden fro hym, Petir seide to Jhesu, Comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee, and oon to Moises, and oon to Elie. And he wiste not what he schulde seie. <sup>34</sup> But while he spak these thingis, a cloude was maad, and ouerschadewide hem; and thei dredden, whanne thei entriden in to the cloude. <sup>35</sup> And a vois was maad out of the cloude, and seide, This is my derworth sone, here ye hym. <sup>36</sup> And while the vois was maad, Jhesu was foundun aloone. And thei weren stille, and to no man seiden in tho daies out of tho thingis, that thei hadden seyn. <sup>37</sup> But it was doon in the dai suynge, whanne thei camen doun of the hil, myche puple mette hem. <sup>38</sup> And lo! a man of the cumpany criede, and seide, Maister, Y biseche thee, biholde my sone, for Y haue no mo; and lo! <sup>39</sup> a spirit takith hym, and sudenli he crieth, and hurtlith doun, and to-drawith hym with fome, and vnneth he goith awei al to-drawynge hym. <sup>40</sup> And Y preiede thi disciplis, that thei schulden caste hym out, and thei myyten not. <sup>41</sup> And Jhesus answerde and seide to hem, A! vnfeithful generacioun and weiward, hou long schal Y be at you, and suffre you? brynge hidur thi sone. <sup>42</sup> And whanne he cam nyy, the deuel hurtlide hym doun, and to-braidide hym. And Jhesus blamyde 'the vnclene spirit, and heelide the child, and yeldide him to his fadir. <sup>43</sup> And alle men wondriden greetli in the gretnesse of God. And whanne alle men wondriden in alle thingis that he dide, he seide to hise disciplis, <sup>44</sup> Putte ye these wordis in youre hertis, for it is to come, that mannus sone be bitrayed in to the hondis of men. <sup>45</sup> And thei knewen not this word, and it was hid bifor hem, that thei feeliden it not; and thei dredden to axe hym of this word. <sup>46</sup> But a thouyt entride in to hem, who of hem schulde be grettest. <sup>47</sup> And Jhesu, seyng the thouytis of the herte of hem, took a child, and settide hym bisidis hym; <sup>48</sup> and seide to hem, Who euer resseyueth this child in my name, resseyueth me; and who euer resseyueth me, resseyueth him that sente me; for he that is leest among you alle, is the grettest. <sup>49</sup> And Joon answeride and seide, Comaundoure, we sayn a man castynge out feendis in thi name, and we han forbedun hym, for he sueth not thee with vs. <sup>50</sup> And Jhesus seide to hym, Nyle ye forbede, for he that is not ayens vs, is for vs. <sup>51</sup> And it was don, whanne the daies of his takyng vp weren fulfillid, he settide faste his face, to go to Jerusalem, <sup>52</sup> and sente messangeris bifor his siyt. And thei yeden, and entriden in to a citee of Samaritans, to make redi to hym. <sup>53</sup> And thei resseyueden not hym, for the face 'was of hym goynge in to Jerusalem. <sup>54</sup> And whanne James and Joon, hise disciplis, seyn, thei seiden, Lord, wolt thou that we seien, that fier come doun fro heuene, and waste hem? <sup>55</sup> And he turnede, and blamyde hem, and seide, Ye witen not, whos spiritis ye ben; <sup>56</sup> for mannus sone cam not to leese mennus soulis, but to saue. And thei wenten in to another castel. <sup>57</sup> And it was don, whanne thei walkeden in the weie, a man seide to hym, Y schal sue thee, whidur euer thou go. <sup>58</sup> And Jhesus seide to hym, Foxis han dennes, and briddis of the eir han nestis, but mannus sone hath not where he reste his heed. <sup>59</sup> And he seide to another, Sue thou me. And he seide, Lord, suffre me first to go, and birie my fadir. <sup>60</sup> And Jhesus seide to hym, Suffre that deede men birie hir deede

men; but go thou, and telle the kyngdom of God. <sup>61</sup> And another seide, Lord, Y schal sue thee, but first suffre me to leeu 'alle thingis that ben at hoom. <sup>62</sup> And Jhesus seide to hym, No man that puttith his hoond to the plouy, and biholdynge bacward, is able to the rewme of God.

10And aftir these thingis the Lord Jhesu ordeynede also othir seuenti and tweyn, and sente hem bi tweyn and tweyn bifor his face in to euery citee and place, whidir he was to come. <sup>2</sup> And he seide to hem, There is myche ripe corn, and fewe werke men; therfor preie ye the lord of the ripe corn, that he sende werke men in to his ripe corn. <sup>3</sup> Go ye, lo! Y sende you as lambren among wolues. <sup>4</sup> Therfor nyle ye bere a sachel, nethir scrippe, nethir schoon, and greete ye no man bi the weie. <sup>5</sup> In to what hous that ye entren, first seie ye, Pees to this hous. <sup>6</sup> And if a sone of pees be there, youre pees schal reste on hym; but if noon, it schal turne ayen to you. <sup>7</sup> And dwelle ye in the same hous, etynge and drynkynge tho thingis that ben at hem; for a werk man is worthi his hire. Nyle ye passe from hous in to hous. <sup>8</sup> And in to what euer citee ye entren, and thei resseyuen you, ete ye tho thingis that ben set to you; <sup>9</sup> and heele ye the sijke men that ben in that citee. And seie ye to hem, The kyngdom of God schal neiye in to you. <sup>10</sup> In to what citee ye entren, and thei resseyuen you not, go ye out in to the streetis of it, <sup>11</sup> and seie ye, We wipen of ayens you the poudir that cleued to vs of youre citee; netheles wite ye this thing, that the rewme of God schal come nyy. <sup>12</sup> Y seie to you, that to Sodom it schal be esiere than to that citee in that dai. <sup>13</sup> Wo to thee, Corosayn; wo to thee, Bethsaida; for if in Tyre and Sidon the vertues hadden be don, whiche han be don in you, sum tyme thei wolden haue sete in heyre and asches, and haue don penaunce. <sup>14</sup> Netheles to Tire and Sidon it schal be esiere in the doom than to you. <sup>15</sup> And thou, Cafarnaum, art enhaunsid 'til to heuene; thou schalt be drenchid 'til in to helle. <sup>16</sup> He that herith you, herith me; and he that dispisith you, dispisith me; and he that dispisith me, dispisith hym that sente me. <sup>17</sup> And the two and seuenti disciplis turneden ayen with ioye, and seiden, Lord, also deuelis ben suget to vs in thi name. <sup>18</sup> And he seide to hem, Y sai y Sathnas fallynge down fro heuene, as leit. <sup>19</sup> And lo! Y haue youun to you power to trede on serpentis, and on scorryouns, and on al the vertu of the enemy, and nothing schal anoye you. <sup>20</sup> Netheles nyle ye ioye on this thing, that spiritis ben suget to you; but ioye ye, that youre names ben writun in heuenes. <sup>21</sup> In thilk our he gladide in the Hooli Goost, and seide, Y 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. Yhe, fadir, for so it pleside bifor thee. <sup>22</sup> Alle thingis ben youun to me of my fadir, and no man woot, who is the sone, but the fadir; and who is the fadir, but the sone, and to whom the sone wole schewe. <sup>23</sup> And he turnede to hise disciplis, and seide, Blessid ben the iyen, that seen tho thingis that ye seen. <sup>24</sup> For Y seie to you, that many prophetis and kyngis wolden haue seie tho thingis, that ye seen, and thei sayn not; and here tho thingis, that ye heren, and thei herden not.

<sup>25</sup> And lo! a wise man of the lawe ros vp, temptynge hym, and seiyng, Maister, what thing schal Y do to haue euerlastyng lijf? <sup>26</sup> And he seide to hym, What is writun in the lawe? hou redist thou? <sup>27</sup> He answeride, and seide, Thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of alle thi strengthis, and of al thi mynde; and thi neiybore as thi silf. <sup>28</sup> And Jhesus seide to hym, Thou hast answerid riytli; do this thing, and thou schalt lyue. <sup>29</sup> But he willynge to iustifie hym silf, seide to Jhesu, And who is my neiybore? <sup>30</sup> And Jhesu biheld, and seide, A man cam doun fro Jerusalem in to Jerico, and fel among theues, and thei robbiden hym, and woundiden hym, and wente awei, and leften the man half alyue. <sup>31</sup> And it bifel, that a prest cam doun the same weie, and passide forth, whanne he hadde seyn hym. <sup>32</sup> Also a dekene, whanne he was bisidis the place, and saiy him, passide forth. <sup>33</sup> But a Samaritan, goyng the weie, cam bisidis hym; and he siy hym, and hadde reuthe on hym; <sup>34</sup> and cam to hym, and boond togidir hise woundis, and helde in oyle and wynne; and leide hym on his beest, and ledde in to an ostri, and dide the cure of hym. <sup>35</sup> And another dai he brouyte forth twey pans, and yaf to the ostiler, and seide, Haue the cure of hym; and what euer thou schalt yyue ouer, Y schal yelde to thee, whanne Y come ayen. <sup>36</sup> Who of these thre, semeth to thee, was neiybore to hym, that fel among theues? <sup>37</sup> And he seide, He that dide merci in to hym. And Jhesus seide to hym, Go thou, and do thou on lijk maner. <sup>38</sup> And it was don, while thei wenten, he entride in to a castel; and a womman, Martha bi name, resseyuede hym in to hir hous. <sup>39</sup> And to this was a sistir, Marie bi name, which also sat bisidis the feet of the Lord, and herde his word. <sup>40</sup> But Martha bisiede aboute the ofte seruyce. And sche stood, and seide, Lord, takist thou no kepe, that my sistir hath left me aloone to serue? therfor seie thou to hir, that sche helpe me. <sup>41</sup> And the Lord answerde, and seide to hir, Martha, Martha, thou art bysi, and art troublid aboute ful many thingis; <sup>42</sup> but o thing is necessarie. Marie hath chosun the best part, which schal not be takun awei fro hir.

11And it was don, whanne he was preiyng in a place, as he ceesside, oon of hise disciplis seide to hym, Lord, teche vs to preye, as Joon tauyte hise disciplis. <sup>2</sup> And he seide to hem, Whanne ye preien, seie ye, Fadir, halewid be thi name. Thi kyngdom come to. <sup>3</sup> Yyue 'to vs to dai oure ech daies breed. <sup>4</sup> And foryyue to vs oure synnes, as we foryyuen to ech man that owith to vs. And lede vs not in to temptacioun. <sup>5</sup> And he seide to hem, Who of you schal haue a freend, and schal go to hym at mydnyyt, and schal seie to hym, Freend, leene to me thre looues; <sup>6</sup> for my freend cometh to me fro the weie, and Y haue not what Y schal sette bifor hym. <sup>7</sup> And he with ynforth answerde and seie, Nyle thou be heuy to me; the dore is now schit, and my children ben with me in bed; Y may not rise, and yyue to thee. <sup>8</sup> And if he schal dwelle stil knockyng, Y seie to you, thouy he schal not rise, and yyue to him, for that that he is his freend, netheles for his contynuel axyng he schal ryse, and yyue to hym, as many as he hath nede to. <sup>9</sup> And Y seie to you, axe ye, and it schal be youun to you; seke ye, and ye schulen fynde; knocke ye,

and it schal be openyd to you. <sup>10</sup> For ech that axith, takith, and he that sekith, fyndith; and to a man that knockith, it schal be openyd. <sup>11</sup> Therfor who of you axith his fadir breed, whether he schal yyue hym a stoon? or if he axith fisch, whether he schal yyue hym a serpent for the fisch? <sup>12</sup> or if he axe an eye, whether he schal a reche hym a scorioun? <sup>13</sup> Therfor if ye, whanne ye ben yuel, kunnen yyue good yiftis to youre children, hou myche more youre fadir of heuene schal yyue a good spirit to men that axith him. <sup>14</sup> And Jhesus was castynge out a feend, and he was doumbe. And whanne he hadde cast out the feend, the doumbe man spak; and the puple wondride. <sup>15</sup> And sum of hem seiden, In Belsabub, prince of deuelis, he castith out deuelis. <sup>16</sup> And othir temptinge axiden of hym a tokene fro heuene. <sup>17</sup> And as he saiye the thouytis of hem, he seide to hem, Euery rewme departid ayens it silf, schal be desolat, and an hous schal falle on an hous. <sup>18</sup> And if Sathanas be departid ayens hym silf, hou schal his rewme stonde? For ye seien, that Y caste out feendis in Belsabub. <sup>19</sup> And if Y in Belsabub caste out fendis, in whom casten out youre sones? Therfor thei schulen be youre domesmen. <sup>20</sup> But if Y caste out fendis in the fyngir of God, thanne the rewme of God is comun among you. <sup>21</sup> Whanne a strong armed man kepith his hous, alle thingis that he weldith ben in pees. <sup>22</sup> But if a stronger than he come vpon hym, and ouercome hym, he schal take awei al his armere, in which he tristide, and schal dele abroad his robries. <sup>23</sup> He that is not with me, is ayens me; and he that gederith not togidir with me, scaterith abroad. <sup>24</sup> Whanne an vnclene spirit goith out of a man, he wandrith bi drie placis, and sekith reste; and he fyndynge not, seith, Y schal turne ayen in to myn hous, fro whannes Y cam out. <sup>25</sup> And whanne he cometh, he fyndith it clansid with besyms, and fayre arayed. <sup>26</sup> Thanne he goith, and takith with hym seune othere spirits worse than hym silf, and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. <sup>27</sup> And it was don, whanne he hadde seid these thingis, a womman of the cumpanye reride hir vois, and seide to hym, Blessid be the wombe that bare thee, and blessid be the tetis that thou hast soken. <sup>28</sup> And he seide, But yhe blessid be thei, that heren the word of God, and kepen it. <sup>29</sup> And whanne the puple runnen togidere, he bigan to seie, This generacioun is a weiward generacioun; it sekith a token, and a tokene schal not be youun to it, but the tokene of Jonas, the profete. <sup>30</sup> For as Jonas was a tokene to men of Nynyue, so manns sone schal be to this generacioun. <sup>31</sup> The queen of the south schal rise in doom with men of this generacioun, and schal condempne hem; for sche cam fro the endis of the erthe, for to here the wisdom of Salomon, and lo! here is a gretter than Salomon. <sup>32</sup> Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of Jonas, and lo! here is a gretter than Jonas. <sup>33</sup> No man tendith a lanterne, and puttith in hidils, nether vndur a buyschel, but on a candilstike, that thei that goen in, se liyt. <sup>34</sup> The lanterne of thi bodi is thin iye; if thin iye be symple, al thi bodi schal be liyti; but if it be weyward, al thi bodi schal be derkful. <sup>35</sup> Therfor se thou, lest the liyt that is in thee, be derknessis. <sup>36</sup> Therfor if al thi bodi be briyt, and haue no part of derknessis,

it schal be al briyt, and as a lanterne of briytneſſe it ſchal yyue liyt to thee.

<sup>37</sup> And whanne he ſpak, a Farisee preiede him, that he ſchulde ete with hym. And he entride, and ſat to the meete. <sup>38</sup> And the Farisee bigan to ſeie, gessynge with ynne hym ſilf, whi he was not waschen bifor mete. <sup>39</sup> And the Lord ſeide to hym, Now ye Farisees clenſen that that is with outenforth of the cuppe and the plater; but that thing that is with ynne of you, is ful of rauelyn and wickidneſſe. <sup>40</sup> Foolis, whether he that made that that is withoutenforth, made not also that that is with ynne? <sup>41</sup> Netheles that that is ouer plus, yyue ye almes, and lo! alle thingis ben cleene to you. <sup>42</sup> But wo to you, Farisees, that tithen mynte, and rue, and ech eerbe, and leeuē doom and the charite of God. For it bihofte to do these thingis, and not leeuē tho.

<sup>43</sup> Wo to you, Farisees, that louen the firste chaieris in ſynagogis, and ſalutaciounis in chepyng. <sup>44</sup> Wo to you, that ben as ſepulcris, that ben not ſeyn, and men walkynge aboue witen not. <sup>45</sup> But oon of the wiſe men of the lawe answeride, and ſeide to hym, Mayſtir, thou ſeiynge these thingis, also to vs doist diſpit. <sup>46</sup> And he ſeide, Also wo to you, wiſe men of lawe, for ye chargen men with birthuns which thei moun not bere, and ye you ſilf with youre o fyngur touchen not the heuynneſſis. <sup>47</sup> Wo to you, that bilden toumbis of profetis; and youre fadris ſlowen hem. <sup>48</sup> Treuli ye witnessen, that ye conſenten to the werkis of youre fadris; for thei ſlowen hem, but ye bilden her ſepulcris. <sup>49</sup> Therfor the wiſdom of God ſeide, Y ſchal ſende to hem profetis and apoſtliſ, and of hem thei ſchulen ſle and purſue, <sup>50</sup> that the blood of alle prophetis, that was ſched fro the making of the world, be souyt of this generacioun; <sup>51</sup> fro the blood of the iuſt Abel to the blood of Zacharie, that was ſlayn bitwixe the auter and the hous. So Y ſeie to you, it ſchal be souyt of this generacioun. <sup>52</sup> Wo to you, wiſe men of the lawe, for ye han takun awei the keye of kunnyng; and ye yow ſilf entriden not, and ye han forbeden hem that entriden. <sup>53</sup> And whanne he ſeide these thingis to hem, the Farisees and wiſe men of lawe bigunnen greuouſli to ayenſtonde, and ſtoppe his mouth of many thingis, <sup>54</sup> aſpiynge hym, and ſekynge to take ſum thing of his mouth, to accuſe hym.

12And whanne myche puple ſtood aboute, ſo that thei treden ech on othir, he bigan to ſeie to hiſe diſciplis, Be ye war of the ſourdouy of the Farisees, that is ypocriſie. <sup>2</sup> For no thing is hilid, that ſchal not be ſchewid; nether hid, that ſchal not be wiſt. <sup>3</sup> For whi tho thingis that ye han ſeid in derkneſſis, ſchulen be ſeid in liyt; and that that ye han spokun in eere in the couchis, ſchal be prechid in roofes. <sup>4</sup> And Y ſeie to you, my freendis, be ye not a ferd of hem that ſleen the bodie, and aftir these thingis han no more what thei ſchulen do. <sup>5</sup> But Y ſchal ſchewe to you, whom ye ſchulen drede; drede ye hym, that aftir he hath ſlayn, he hath power to ſende in to helle. And ſo Y ſeie to you, drede ye hym. <sup>6</sup> Whether fyue ſparowis ben not ſeld for twei halpens; and oon of hem is not in foryetyng bifor God? <sup>7</sup> But also alle the heeris of youre heed ben noumbrid. Therfor nyle ye drede; ye ben of more prijs than many ſparowis. <sup>8</sup> Treuli Y ſeie to you, ech man that

knoulechith me bifor men, mannus sone schal knouleche hym bifor the aungels of God. <sup>9</sup> But he that denyeth me bifor men, schal be denyed bifor the aungels of God. <sup>10</sup> And ech that seith a word ayens mannus sone, it schal be foryouun to hym; but it schal not be foryouun to hym, that blasfemeth ayens the Hooli Goost. <sup>11</sup> And whanne thei leden you in to synagogis, and to magistratis, and potestatis, nyle ye 'be bisie, hou or what ye schulen answer, or what ye schulen seie. <sup>12</sup> For the Hooli Goost schal teche you in that our, what it bihoueth you to seie. <sup>13</sup> And oon of the puple seide to hym, Maystir, seie to my brothir, that he departe with me the eritage. <sup>14</sup> And he seyde to hym, Man, who ordeynede me a domesman, or a departere, on you? <sup>15</sup> And he seide to hem, Se ye, and be ye war of al coueytice; for the lijf of a man is not in the abundaunce of tho thingis, whiche he weldith. <sup>16</sup> And he tolde to hem a liknesse, and seide, The feeld of a riche man brouyte forth plenteuouse fruytis. <sup>17</sup> And he thouyete with ynne hym silf, and seide, What schal Y do, for Y haue not whidur Y schal gadere my fruytis? <sup>18</sup> And he seith, This thing Y schal do; Y schal throwe doun my bernes, and Y schal make gretter, and thidir Y schal gadir alle thingis that growen to me, and my goodis. <sup>19</sup> And Y schal seie to my soule, Soule, thou hast many goodis kept in to ful many yeeris; rest thou, ete, drynke, and make feeste. <sup>20</sup> And God seide to hym, Fool, in this nytt thei schulen take thi lijf fro thee. And whos schulen tho thingis be, that thou hast arayed? <sup>21</sup> So is he that tresourith to hym silf, and is not riche in God. <sup>22</sup> And he seide to hise disciplis, Therfor Y seie to you, nyle ye be bisy to youre lijf, what ye schulen ete, nether to youre bodi, with what ye schulen be clothid. <sup>23</sup> The lijf is more than mete, and the body more than clothing. <sup>24</sup> Biholde ye crowis, for thei sowen not, nethir repen, to whiche is no celer, ne berne, and God fedith hem. Hou myche more ye ben of more prijs than thei. <sup>25</sup> And who of you bithenkynge may put to o cubit to his stature? <sup>26</sup> Therfor if ye moun not that that is leest, what ben ye bisie of othere thingis? <sup>27</sup> Biholde ye the lilies of the feeld, hou thei wexen; thei trauelen not, nethir spynnen. And Y seie to you, that nethir Salomon in al his glorie was clothid as oon of these. <sup>28</sup> And if God clothith thus the hey, that to dai is in the feeld, and to morewe is cast in to an ouen; hou myche more you of litil feith. <sup>29</sup> And nyle ye seke, what ye schulen ete, or what ye schulen drynke; and nyle ye be reisid an hiy. <sup>30</sup> For folkis of the world seken alle these thingis; 'and your fadir woot, that ye neden alle these thingis. <sup>31</sup> Nethes seke ye first the kyngdom of God, and alle these thingis schulen be caste to you. <sup>32</sup> Nyle ye, litil flok, drede, for it pleside to youre fadir to yyue you a kyngdom. <sup>33</sup> Selle ye tho thingis that ye han in possessioun, and yyue ye almes. And make to you sachels that wexen not oolde, tresoure that failith not in heuenes, whidir a thief neiyith not, nether mouyt destruyeth. <sup>34</sup> For where is thi tresoure, there thin herte schal be. <sup>35</sup> Be youre leendis gird aboue, and lanternes brennynge in youre hoondis; <sup>36</sup> and be ye lijk to men that abiden her lord, whanne he schal turne ayen fro the weddyngis, that whanne he schal come, and knocke, anoon thei openen to hym. <sup>37</sup> Blessid be tho seruauntis, that whanne the lord schal come, he schal fynde wakyng. Treuli Y seie to you, that he schal girde hym silf, and make hem sitte to mete,

and he schal go, and serue hem. <sup>38</sup> And if he come in the secounde wakyng, and if he come in the thridde wakyng, and fynde so, tho seruauntis ben blessid. <sup>39</sup> And wite ye this thing, for if an hosebonde man wiste, in what our theef wolde come, sotheli he schulde wake, and not suffre his hous to be myned. <sup>40</sup> And be ye redi, for in what our ye gessen not, manns sone schal come. <sup>41</sup> And Petre seide to hym, Lord, seist thou this parable to vs, or to alle? <sup>42</sup> And the Lord seide, Who, gessist thou, is a trewe dispendere, and a prudent, whom the lord hath ordeyned on his meyne, to yyue hem in tyme mesure of whete? <sup>43</sup> Blessid is that seruaunt, that the lord whanne he cometh, schal fynde so doynge. <sup>44</sup> Verili Y seie to you, that on alle thingis that he weldith, he schal ordeyne hym. <sup>45</sup> 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, <sup>46</sup> 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. <sup>47</sup> 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. <sup>48</sup> But he that knew not, and dide worthi thingis of strokis, schal be betun with fewe. For to eche man to whom myche is youun, myche schal be axid of hym; and thei schulen axe more of hym, to whom thei bitoken myche. <sup>49</sup> Y cam to sende fier 'in to the erthe, and what wole Y, but that it be kyndlid? <sup>50</sup> And Y haue to be baptisid with a baptyism, and hou am Y constreyned, til that it be perfitli don? <sup>51</sup> Wene ye, that Y cam to yyue pees in to erthe? Nay, Y say to you, but departyng. <sup>52</sup> For fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid ayens tweyne, and tweyne schulen be departid ayens thre; <sup>53</sup> the fadir ayens the sone, and the sone ayens the fadir; the modir ayens the douytir, and the douytir ayens the modir; the hosebondis modir ayens the sones wijf, and and the sones wijf ayens hir hosebondis modir. <sup>54</sup> And he seide also to the puple, Whanne ye seen a cloude risynge fro the sunne goynge down, anoon ye seien, Reyn cometh; and so it is don. <sup>55</sup> And whanne ye seen the south blowynge, ye seien, That heete schal be; and it is don. <sup>56</sup> Ypocritis, ye kunnen preue the face of heuene and of erthe, but hou preuen ye not this tyme. <sup>57</sup> But what and of you silf ye demen not that that is iust? <sup>58</sup> But whanne thou goist with thin aduersarie in the weie to the prince, do bisynesse to be delyuerid fro hym; lest perauenture he take thee to the domesman, and the domesman bitake thee to the maistirful axer, and the maistirful axer sende thee in to prisoun. <sup>59</sup> Y seie to thee, thou schalt not go fro thennus, til thou yelde the laste ferthing.

13And sum men weren present in that tyme, that telden to hym of the Galileis, whos blood Pilat myngide with the sacrificis of hem. <sup>2</sup> And he answeride, and seide to hem, Wenen ye, that these men of Galile weren synneris more than alle Galilees, for thei suffriden siche thingis? <sup>3</sup> Y seie to you, nay; alle ye schulen perische in lijk manere, but ye han penaunce. <sup>4</sup> And as tho eiytetene, on which the toure in Siloa fel down, and slowe hem,

gessen ye, for thei weren dettouris more than alle men that dwellen in Jerusalem? <sup>5</sup> Y seie to you, nai; but also 'ye alle schulen perische, if ye doon not penaunce. <sup>6</sup> And he seide this liknesse, A man hadde a fige tre plauntid in his vnyerd, and he cam sekyng fruyt in it, and foond noon. <sup>7</sup> And he seide to the tilier of the vnyerd, Lo! thre yeeris ben, sithen Y come sekyng fruyt in this fige tre, and Y fynde noon; therfor kitte it doun, whereto ocupieth it the erthe? <sup>8</sup> And he answeyng seide to hym, Lord, suffre it also this yeer, the while Y delue aboute it, and Y schal donge it; <sup>9</sup> if it schal make fruyt, if nay, in tyme comyng thou schalt kitte it doun. <sup>10</sup> And he was techinge in her synagoge in the sabatis. <sup>11</sup> And lo! a womman, that hadde a spirit of sijknesse eiytene yeeris, and was crokid, and 'nethir ony maner myyte loke vpward. <sup>12</sup> Whom whanne Jhesus hadde seyn, he clepide to hym, and seide to hir, Womman, thou art delyuerid of thi sijknesse. <sup>13</sup> And he settide on hir his hoondis, and anon sche stood upriyt, and glorifiede God. <sup>14</sup> And the prince of the synagoge answerde, hauyng dedeyn for Jhesus hadde heelid in the sabat; and he seide to the puple, Ther ben sixe dayes, in whiche it bihoueth to worche; therfor come ye in these, and 'be ye heelid, and not in the daie of sabat. <sup>15</sup> But the Lord answeride to hym, and seide, Ypocrite, whether ech of you vntieth not in the sabat his ox, or asse, fro the cratche, and ledith to watir? <sup>16</sup> Bihofte it not this douytir of Abraham, whom Satanas hath boundun, lo! eiytetene yeeris, to be vnboundun of this boond in the daie of the sabat? <sup>17</sup> And whanne he seide these thingis, alle hise aduersaries weren aschamed, and al the puple ioiede in alle thingis, that weren gloriousli don of hym. <sup>18</sup> Therfor he seide, To what thing is the kyngdom of God lijk? and to what thing schal Y gesse it to be lijk? <sup>19</sup> It is lijk to a corn of seneuey, which a man took, and cast in to his yerd; and it wax, and was maad in to a greet tree, and foulis of the eire restiden in the braunchis therof. <sup>20</sup> And eft soone he seide, To what thing schal Y gesse the kyngdom of God lijk? <sup>21</sup> It is lijk to sourdoy, that a womman took, and hidde it 'in to thre mesuris of mele, til al were sourid. <sup>22</sup> And he wente bi citees and castels, techyng and makyng a iourney in to Jerusalem. <sup>23</sup> And a man seide to hym, Lord, if there ben fewe, that ben saued? And he seide to hem, <sup>24</sup> Stryue ye to entre bi the streite yate; for Y seie to you, many seken to entre, and thei schulen not mowe. <sup>25</sup> For whanne the hosebonde man is entrid, and the dore is closid, ye schulen bigynne to stonde with out forth, and knocke at the dore, and seie, Lord, opyn to vs. And he schal answere, and seie to you, Y knowe you not, of whennus ye ben. <sup>26</sup> Thanne ye schulen bigynne to seye, We han etun bifor thee and drunkun, and in oure streetis thou hast tauyt. <sup>27</sup> And he schal seie to you, Y know you not, of whennus ye ben; go awei fro me, alle ye worcheris of wickidnesse. <sup>28</sup> There schal be wepyng and gruntyng of teeth, whanne ye schulen se Abraham, and Isaac, and Jacob, and alle the prophetis in the kyngdom of God; and you to be put out. <sup>29</sup> And thei schulen come fro the eest and west, and fro the north and south, and schulen sitte 'at the mete in the rewme of God. <sup>30</sup> And lo! thei that weren the firste, ben the laste; and thei that weren the laste, ben the firste. <sup>31</sup> In that day sum of the Farisees camen nyy, and seiden to hym, Go out, and go fro hennus, for Eroude wole sle

thee. <sup>32</sup> And he seide to hem, Go ye, and seie to that foxe, Lo! Y caste out feendis, and Y make perfitli heelthis, to dai and to morew, and the thridde dai Y am endid. <sup>33</sup> Netheles it bihoueth me to dai, and to morewe, and the dai that sueth, to walke; for it fallith not a profete to perische out of Jerusalem. <sup>34</sup> Jerusalem, Jerusalem, that sleest profetis, and stonest hem that ben sent to thee, hou ofte wolde Y gadre togider thi sones, as a brid gaderith his nest vndur fethris, and thou woldist not. <sup>35</sup> Lo! youre hous schal be left to you desert. And Y seie to you, that ye schulen not se me, til it come, whanne ye schulen seie, Blessid is he, that cometh in the name of the Lord.

14And it was don, whanne he hadde entrid in to the hous of a prince of Farisees, in the sabat, to ete breed, thei aspieden hym. <sup>2</sup> And lo! a man sijk in the dropesie was bifor hym. <sup>3</sup> And Jhesus answeyringe spak to the wise men of lawe, and to the Farisees, and seide, Whethir it is leueful to heele in the sabat? <sup>4</sup> And thei helden pees. And Jhesus took, and heelide hym, and let hym go. <sup>5</sup> And he answeride to hem, and seide, Whos asse or oxe of you schal falle in to a pit, and 'he schal not anon drawe hym out in the dai of the sabat? <sup>6</sup> And thei myyten not answer to hym to these thingis. <sup>7</sup> He seide also a parable to men bodun to a feeste, and biheld hou thei chesen the first sittynge placis, and seide to hem, <sup>8</sup> Whanne thou art bodun to bridalis, sitte not 'at the mete in the firste place; lest perauenture a worthier than thou be bodun of hym, <sup>9</sup> and lest he come that clepide thee and hym, and seie to thee, Yyue place to this, and thanne thou schalt bigynne with schame to holde the lowest place. <sup>10</sup> But whanne thou art bedun to a feste, go, and sitte down in the laste place, that whanne he cometh, that bad thee to the feeste, he seie to thee, Friend, come hiey. Thanne worschip schal be to thee, bifor men that sitten at the mete. <sup>11</sup> For ech that enhaunsith hym, schal be lowid; and he that meketh hym, schal be hiey. <sup>12</sup> And he seide to hym, that hadde bodun hym to the feeste, Whanne thou makist a mete, or a soper, nyle thou clepe thi freendis, nether thi britheren, nethir cosyns, nethir neiyboris, ne riche men; lest perauenture thei bidde thee ayen to the feeste, and it be yolde ayen to thee. <sup>13</sup> But whanne thou makist a feeste, clepe pore men, <sup>14</sup> feble, crokid, and blynde, and thou schalt be blessid; for thei han not wherof to yelde thee, for it schal be yoldun to thee in the risynge ayen of iust men. <sup>15</sup> And whanne oon of hem that saten togider at the mete hadde herd these thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God. <sup>16</sup> And he seide to hym, A man made a greet soper, and clepide many. <sup>17</sup> And he sent his seruaunt in the our of soper, to seie to men that weren bodun to the feeste, that thei schulden come, for now alle thingis ben redi. <sup>18</sup> And alle bigunnen togidir to excusen hem. The firste seide, Y haue bouyt a toun, and Y haue nede to go out, and se it; Y preye thee, haue me excusid. <sup>19</sup> And the tother seide, Y haue bouyt fyue yockis of oxun, and Y go to preue hem; Y preye thee, haue me excusid. <sup>20</sup> And an othir seide, Y haue weddid a wijf; and therfor Y may not come. <sup>21</sup> And the seruaunt turnede ayen, and tolde these thingis to his lord. Thanne the hosebonde man was wrooth, and seide to his seruaunt,

Go out swithe in to the grete stretis and smal stretis of the citee, and brynge ynne hidir pore men, and feble, blynde, and crokid. <sup>22</sup> And the seruaunt seide, Lord, it is don, as thou hast comaundid, and yit there is a void place. <sup>23</sup> And the lord seide to the seruaunt, Go out in to weies and heggis, and constreine men to entre, that myn hous be fulfillid. <sup>24</sup> For Y seie to you, that noon of tho men that ben clepid, schal taaste my soper. <sup>25</sup> And myche puple wenten with hym; and he turnede, and seide to hem, <sup>26</sup> If ony man cometh to me, and hatith <sup>2</sup> not his fadir, and modir, and wijf, and sones, and britheren, and sistris, and yit his owne lijf, he may not be my disciple. <sup>27</sup> And he that berith not his cross, and cometh aftir me, may not be my disciple. <sup>28</sup> For who of you willynge to bilde a toure, whether he 'first sitte not, and countith the spensis that ben nedeful, if he haue to perfourme? <sup>29</sup> Lest aftir that he hath set the foundement, and mowe not perfourme, alle that seen, bigynnen to scorne hym, and seie, For this man bigan to bilde, <sup>30</sup> and myyte not make an ende. <sup>31</sup> Or what kyng that wole go to do a bataile ayens another kyng, whether he sittith not first, and bithenkith, if he may with ten thousande go ayens hym that cometh ayens hym with twenti thousande? <sup>32</sup> Ellis yit while he is afer, he sendynge a messanger, preieth tho thingis that ben of pees. <sup>33</sup> So therfor ech of you, that forsakith not alle thingis that he hath, may not be my disciple. <sup>34</sup> Salt is good; but if salt vanysche, in what thing schal it be sauerid? <sup>35</sup> Nethir in erthe, nethir in donghille it is profitable, but it schal be cast out. He that hath eeris of herynge, here he.

15And pupplicans and synful men weren neiyynge to him, to here hym. <sup>2</sup> And the Farisees and scribis grutchiden, seiynge, For this resseyueth synful men, and etith with hem. <sup>3</sup> And he spak to hem this parable, <sup>4</sup> and seide, What man of you that hath an hundrith scheep, and if he hath lost oon of hem, whethir he leeueth not nynti and nyne in desert, and goith to it that perischide, til he fynde it? <sup>5</sup> And whanne he hath foundun it, he ioieth, and leyith it on hise schuldris; and he cometh hoom, <sup>6</sup> and clepith togidir hise freendis and neiyboris, and seith to hem, Be ye glad with me, for Y haue founde my scheep, that hadde perischid. <sup>7</sup> And Y seie to you, so ioie schal be in heuene on o synful man doynge penaunce, more than on nynti and nyne iuste, that han no nede to penaunce. <sup>8</sup> Or what womman hauynge ten besauntis, and if sche hath lost oo besaunt, whether sche teendith not a lanterne, and turneth vpsodoun the hows, and sekith diligentli, til that sche fynde it? <sup>9</sup> And whanne sche hath foundun, sche clepith togidir freendis and neiyboris, and seith, Be ye glad with me, for Y haue founde the besaunt, that Y hadde lost. <sup>10</sup> So Y seie to you, ioie schal be bifor aungels of God on o synful man doynge penaunce. <sup>11</sup> And he seide, A man hadde twei sones; <sup>12</sup> and the yonger of hem seide to the fadir, Fadir, yyue me the porcioun of catel, that fallith to me. And he departide to hem the catel. <sup>13</sup> And not aftir many daies, whanne alle thingis weren gederid togider, the yonger sone wente forth in pilgrymage in to a fer cuntre; and there he wastide hise goodis in lyuynge

<sup>2</sup>+ 14:26 that is, lesse loueth hem than God.

lecherously. <sup>14</sup> And aftir that he hadde endid alle thingis, a strong hungre was maad in that cuntre, and he bigan to haue nede. <sup>15</sup> And he wente, and drouy hym to oon of the citeseyns of that cuntre. And he sente hym in to his toun, to fede swyn. <sup>16</sup> And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man yaf hym. <sup>17</sup> And he turnede ayen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looues; and Y perische here thorouy hungir. <sup>18</sup> Y schal rise vp, and go to my fadir, and Y schal seie to hym, Fadir, Y haue synned in to heuene, and bifor thee; <sup>19</sup> and now Y am not worthi to be clepid thi sone, make me as oon of thin hirid men. <sup>20</sup> And he roos vp, and cam to his fadir. And whanne he was yit afer, his fadir sai y hym, and was stirrid bi mercy. And he ran, and fel on his necke, and kisside hym. <sup>21</sup> And the sone seide to hym, Fadir, Y haue synned in to heuene, and bifor thee; and now Y am not worthi to be clepid thi sone. <sup>22</sup> And the fadir seide to hise seruauntis, Swithe brynge ye forth the firste stoole, and clothe ye hym, and yyue ye a ryng in his hoond, <sup>23</sup> and schoon on hise feet; and brynge ye a fat calf, and sle ye, and ete we, and make we feeste. <sup>24</sup> For this my sone was deed, and hath lyued ayen; he perischid, and is foundun. And alle men bigunnen to ete. <sup>25</sup> But his eldere sone was in the feeld; and whanne he cam, and neiyede to the hous, he herde a symfonye and a croude. <sup>26</sup> And he clepide oon of the seruauntis, and axide, what these thingis weren. <sup>27</sup> And he seide to hym, Thi brother is comun, and thi fadir slewe a fat calf, for he resseyuede hym saaf. <sup>28</sup> And he was wrooth, and wolde not come in. Therfor his fadir wente out, and bigan to preye hym. <sup>29</sup> And he answerde to his fadir, and seide, Lo! so many yeeris Y serue thee, and Y neuer brak thi comaundement; and thou neuer yaf to me a kidde, that Y with my freendis schulde haue ete. <sup>30</sup> But aftir that this thi sone, that hath deuourid his substaunce with horis, cam, thou hast slayn to hym a fat calf. <sup>31</sup> And he seide to hym, Sone, thou art euer more with me, and alle my thingis ben thine. <sup>32</sup> But it bihofte for to make feeste, and to haue ioye; for this thi brother was deed, and lyuede ayen; he perischide, and is foundun.

16He seide also to hise disciplis, Ther was a riche man, that hadde a baili; and this was defamed to him, as he hadde wastid his goodis. <sup>2</sup> And he clepide hym, and seide to hym, What here Y this thing of thee? yelde reckynyng of thi baili, for thou miyte not now be baili. <sup>3</sup> And the baili seide with ynne him silf, What schal Y do, for my lord takith awei fro me the baili? delfe mai Y not, I schame to begge. <sup>4</sup> Y woot what Y schal do, that whanne Y am remeued fro the baili, thei resseyue me in to her hous. <sup>5</sup> Therfor whanne alle the dettours of his lord weren clepid togider, he seide to the firste, Hou myche owist thou to my lord? <sup>6</sup> And he seide, An hundrid barelis of oyle. And he seide to hym, Take thi caucioun, and sitte soone, and write fifti. <sup>7</sup> Aftirward he seide to another, And hou myche owist thou? Which answerde, An hundrid coris of whete. And he seide to hym, Take thi lettris, and write foure scoore. <sup>8</sup> And the lord preiside the baili of wickydnese, for he hadde do prudentli; for the sones of this world ben more prudent in her generacioun

than the sones of liyt. <sup>9</sup> And Y seie to you, make ye to you freendis of the ritchesse of wickidnesse, that whanne ye schulen fayle, thei resseyue you in to euerlastynge tabernaclis. <sup>10</sup> He that is trewe in the leeste thing, is trewe also in the more; and he that is wickid in a litil thing, is wickid also in the more. <sup>11</sup> Therfor if ye weren not trewe in the wickid thing of ritchesse, who schal bitake to you that that is verry? <sup>12</sup> And if ye weren not trewe in othere mennus thing, who schal yyue to you that that is youre? <sup>13</sup> 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. <sup>14</sup> But the Farisees, that weren coueytous, herden alle these thingis, and thei scorneden hym. <sup>15</sup> And he seide to hem, Ye it ben, that iustificien you bifor men; but God hath knowun youre hertis, for that that is hiy to men, is abhomynacioun bifor God. <sup>16</sup> The lawe and prophetis til to Joon; fro that tyme the rewme of God is euangelisid, and ech man doith violence in to it. <sup>17</sup> Forsothe it is liyter heuene and erthe to passe, than that o titil falle fro the lawe. <sup>18</sup> Euery man that forsakith his wijf, and weddith an other, doith letcherie; and he that weddith the wijf forsakun of the hosebonde, doith auowtrie. <sup>19</sup> There was a riche man, and was clothid in purpur, and whit silk, and eete euery dai schynyngli. <sup>20</sup> And there was a begger, Lazarus bi name, that lai at his yate ful of bilis, <sup>21</sup> and coueitide to be fulfillid of the crummes, that fellen down fro the riche mannus boord, and no man yaf to hym; but houndis camen, and lickiden hise bilis. <sup>22</sup> And it was don, that the begger diede, and was borun of aungels in to Abrahams bosum. <sup>23</sup> And the riche man was deed also, and was biried in helle. And he reiseid hise iyen, whanne he was in turmentis, and say Abraham afer, and Lazarus in his bosum. <sup>24</sup> 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. <sup>25</sup> 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 coumfortid, and thou art turmentid. <sup>26</sup> And in alle these thingis a greet derk place is stablischid betwixe vs and you; that thei that wolen fro hennus passe to you, moun not, nethir fro thennus passe ouer hidur. <sup>27</sup> And he seide, Thanne Y preie thee, fadir, that thou sende hym in to the hous of my fadir. <sup>28</sup> For Y haue fyue britheren, that he witnesse to hem, lest also thei come in to this place of turmentis. <sup>29</sup> And Abraham seide to him, Thei han Moyses and the prophetis; here thei hem. <sup>30</sup> And he seide, Nay, fadir Abraham, but if ony of deed men go to hem, thei schulen do penaunce. <sup>31</sup> And he seide to hym, If thei heren not Moyses and prophetis, nethir if ony of deed men rise ayen, thei schulen bileue to hym.

17And Jhesu seide to hise disciplis, It is impossible that sclaudris come not; but wo to that man, bi whom thei comen. <sup>2</sup> It is more profitable to him, if a mylne stoon be put aboute his necke, and he be cast in to the see, than that he sclaudre oon of these litle. <sup>3</sup> Take ye hede you silf; if thi brothir hath synned ayens thee, blame hym; and if he do penaunce, foryyue hym. <sup>4</sup>

And if seueue sithis in the dai he do synne ayens thee, and seueue sithis in the dai he be conuertid to thee, and seie, It forthenkith me, foryyue thou hym. <sup>5</sup>

And the apostlis seiden to the Lord, Encrese to vs feith. <sup>6</sup> And the Lord seide, If ye han feith as the corn of seneuei, ye schulen seie to this more tre, Be thou drawun vp bi the rote, and be ouerplauntid in to the see, and it schal obeie to you. <sup>7</sup> But who of you hath a seruaunt erynge, or lesewynge oxis, which seith to hym, whanne he turneth ayen fro the feeld, Anoon go, and sitte to mete; <sup>8</sup> and seith not to hym, Make redi, that Y soupe, and girde thee, and serue me, while Y ete and drynke, and aftir this thou schalt ete and drynke; <sup>9</sup> whether he hath grace to that seruaunt, for he dide that that he comaundide hym? <sup>10</sup> Nay, Y gesse. So ye, whanne ye han don alle thingis that ben comaundid to you, seie ye, We ben vnprofitable seruauntis, we han do that that we ouyten to do. <sup>11</sup> And it was do, the while Jhesus wente in to Jerusalem, he passide thorou the myddis of Samarie, and Galilee. <sup>12</sup> And whanne he entride in to a castel, ten leprouse men camen ayens hym, whiche stoden afer, <sup>13</sup> and reiseden her voys, and seiden, Jhesu, comaundoure, haue merci on vs. <sup>14</sup> And as he say hem, he seide, Go ye, 'schewe ye you to the prestis. And it was don, the while thei wenten, thei weren clensid. <sup>15</sup> And oon of hem, as he saiy that he was clensid, wente ayen, magnifynge God with grete vois. <sup>16</sup> And he fel down on the face bifore hise feet, and dide thankyngis; and this was a Samaritan. <sup>17</sup> And Jhesus answerde, and seide, Whether ten ben not clensid, and where ben the nyne? <sup>18</sup> There is noon foundun, that turnede ayen, and yaf glorie to God, but this alien. <sup>19</sup> And he seide to hym, Rise vp, go thou; for thi feith hath maad thee saaf. <sup>20</sup> And he was axid of Farisees, whanne the rewme of God cometh. And he answerde to hem, and seide, The rewme of God cometh not with aspiyng, <sup>21</sup> nether thei schulen seie, Lo! here, or lo there; for lo! the rewme of God is with ynne you. <sup>22</sup> And he seide to hise disciplis, Daies schulen come, whanne ye schulen desire to se o dai of mannus sone, and ye schulen not se. <sup>23</sup> And thei schulen seie to you, Lo! here, and lo there. Nyle ye go, nether sue ye; <sup>24</sup> for as leyt schynynge from vndur heuene schyneth in to tho thingis that ben vndur heuene, so schal mannus sone be in his dai. <sup>25</sup> But first it bihoueth hym to suffre many thingis, and to be repreued of this generacioun. <sup>26</sup> And as it was doon in the daies of Noe, so it schal be in the daies of mannys sone. <sup>27</sup> Thei eeten and drunkun, weddiden wyues, and weren youun to weddyngis, til in to the dai in the whych Noe entride in to the schip; and the greet flood cam, and loste alle. <sup>28</sup> Also as it was don in the daies of Loth, thei eeten and drunkun, bouyten and seelden, plauntiden and bildiden; but the dai that Loth wente out of Sodome, <sup>29</sup> the Lord reynede fier and brymstoon fro heuene, and loste alle. <sup>30</sup> Lijk this thing it schal be, in what dai mannys sone schal be schewid. <sup>31</sup> In that our he that is in the roof, and his vessels in the hous, come he not down to take hem awei; and he that schal be in the feeld, also turne not ayen bihynde. <sup>32</sup> Be ye myndeful of the wijf of Loth. <sup>33</sup> Who euer seketh to make his lijf saaf, schal leese it; and who euer leesith it, schal quykene it. <sup>34</sup> But Y seie to you, in that nytt twei schulen be in o bed, oon schal be takun, and the tothir forsakun; <sup>35</sup> twei wymmen schulen be gryndynge togidir, 'the

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

18And he seide to hem also a parable, that it bihoueth to preye euer more, and not faile; <sup>2</sup> and seide, There was a iuge in a citee, that dredde not God, nether schamede of men. <sup>3</sup> And a widowe was in that citee, and sche cam to hym, and seide, Venge me of myn aduersarie; <sup>4</sup> and he wolde not longe tyme. But aftir these thingis he seide with ynne hym silf, Thouy Y drede not God, and schame not of man, <sup>5</sup> netheles for this widewe is heuy to me, Y schal venge hir; lest at the laste sche comynge condempne me. <sup>6</sup> And the Lord seide, Here ye, what the domesman of wickidnesse seith; <sup>7</sup> and whether God schal not do veniaunce of hise chosun, crynge to hym dai and nytt, and schal haue pacience in hem? <sup>8</sup> Sotheli Y seie to you, for soone he schal do veniaunce of hem. Netheles gessist thou, that mannus sone comynge schal fynde feith in erthe? <sup>9</sup> And he seide also to sum men, that tristiden in hem silf, as thei weren riytful, and dispiseden othere, this parable, <sup>10</sup> seiynge, Twei men wenten vp in to the temple to preye; the toon a Farisee, and the tother a pupplian. <sup>11</sup> And the Farisee stood, and preiede bi hym silf these thingis, and seide, God, Y do thankyngis to thee, for Y am not as other men, raueinouris, vniust, auoutreris, as also this pupplian; <sup>12</sup> Y faste twies in the woke, Y yyue tithis of alle thingis that Y haue in possessioun. <sup>13</sup> And the pupplian stood afer, and wolde nether reise hise iyen to heuene, but smoot his brest, and seide, God be merciful to me, synnere. <sup>14</sup> Treuli Y seie to you, this yede down in to his hous, and was iustified fro the other. For ech that enhaunsith hym, schal be maad low, and he that mekith hym, schal be enhaunsid. <sup>15</sup> And thei brouyten to hym yonge children, that he schulde touche hem; and whanne the disciplis saien this thing, thei blameden hem. <sup>16</sup> But Jhesus clepide togider hem, and seide, Suffre ye children to come to me, and nyle ye forbede hem, for of sicke is the kyngdom of heuenes. <sup>17</sup> Treuli Y seie to you, who euer schal not take the kyngdom of God as a child, he schal not entre in to it. <sup>18</sup> And a prince axide hym, and seide, Goode maister, in what thing doynge schal Y weilde euerlastyng lijf? <sup>19</sup> And Jhesus seide to hym, What seist thou me good? No man is good, but God aloone. <sup>20</sup> Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do letcherie, Thou schalt not do theft, Thou schalt not seie fals witnessyng, Worschepe thi fadir and thi modir. <sup>21</sup> Which seide, Y haue kept alle these thingis fro my yongthe. <sup>22</sup> And whanne this thing was herd, Jhesus seide to hym, Yit o thing failith 'to thee; sille thou alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresour in heuene; and come, and sue thou me. <sup>23</sup> Whanne these thingis weren herd, he was soreful, for he was ful ryche. <sup>24</sup> And Jhesus seyng hym maad sorie, seide, How hard thei that han money schulen entre in to the kyngdom of God; <sup>25</sup> for it is liyter a camel to passe thorou a nedlis iye, than a riche man to entre

in to the kyngdom of God. <sup>26</sup> And thei that herden these thingis seiden, Who may be maad saaf? <sup>27</sup> And he seide to hem, Tho thingis that ben impossible anentis men, ben possible anentis God. <sup>28</sup> But Petir seide, Lo! we han left alle thingis, and han sued thee. <sup>29</sup> And he seide to hym, Treuli Y seie to you, there is no man that schal forsake hous, or fadir, modir, or britheren, or wijf, or children, or feeldis, for the rewme of God, <sup>30</sup> and schal not resseyue many mo thingis in this tyme, and in the world to comynge euerlastynge lijf. <sup>31</sup> And Jhesus took hise twelue disciplis, and seide to hem, Lo! we gon vp to Jerusalem, and alle thingis schulen be endid, that ben writun bi the prophetis of mannus sone. <sup>32</sup> For he schal be bitraied to hethen men, and he schal be scorned, and scourgid, and bispat; <sup>33</sup> and aftir that thei han scourgid, thei schulen sle hym, and the thridde dai he schal rise ayen. <sup>34</sup> And thei vndurstoden no thing of these; and this word was hid fro hem, and thei vndurstoden not tho thingis that weren seid. <sup>35</sup> But it was don, whanne Jhesus cam nyy to Jerico, a blynde man sat bisidis the weie, and beggide. <sup>36</sup> And whanne he herde the puple passynge, he axide, what this was. <sup>37</sup> And thei seiden to hym, that Jhesus of Nazareth passide. <sup>38</sup> And he criede, and seide, Jhesu, the sone of Dauyd, haue mercy on me. <sup>39</sup> And thei that wenten bifor blamyden hym, that he schulde be stille; but he criede myche the more, Thou sone of Dauid, haue mercy on me. <sup>40</sup> And Jhesus stood, and comaundide hym to be brouyt forth to hym. And whanne he cam nyy, he axide hym, <sup>41</sup> and seide, What wolt thou that Y schal do to thee? And he seide, Lord, that Y se. <sup>42</sup> And Jhesus seide to hym, Biholde; thi feith hath maad thee saaf. <sup>43</sup> And anoon he say, and suede hym, and magnyfiede God. And al the puple, as it say, yaf heriyng to God.

19And Jhesus 'goynge yn, walkide thorou Jericho. <sup>2</sup> And lo! a man, Sache bi name, and this was a prince of pupplicans, and he was riche. <sup>3</sup> And he souyte to se Jhesu, who he was, and he myyte not, for the puple, for he was litil in stature. <sup>4</sup> And he ran bifore, and stiyede in to a sicomoure tree, to se hym; for he was to passe fro thennus. <sup>5</sup> And Jhesus biheld vp, whanne he cam to the place, and sai y hym, and seide to hym, Sache, haste thee, and come down, for to dai Y mot dwelle in thin hous. <sup>6</sup> And he hiyyng cam doun, and ioiynge resseyuede hym. <sup>7</sup> And whanne alle men sayn, thei grutchiden seiynge, For he hadde turned to a synful man. <sup>8</sup> But Sache stood, and seide to the Lord, Lo! Lord, Y yyue the half of my good to pore men; and if Y haue ony thing defraudid ony man, Y yelde foure so myche. <sup>9</sup> Jhesus seith to hym, For to dai heelthe is maad to this hous, for that he is Abrahams sone; <sup>10</sup> for mannus sone cam to seke, and make saaf that thing that perischide. <sup>11</sup> Whanne thei herden these thingis, he addide, and seide a parable, for that he was nyy Jerusalem, 'and for thei gessiden, that anoon the kyngdom of God schulde be schewid. <sup>12</sup> Therfor he seide, A worthi man wente in to a fer cuntre, to take to hym a kyngdom, and to turne ayen. <sup>13</sup> And whanne hise ten seruauntis weren clepid, he yaf to hem ten besauntis; and seide to hem, Chaffare ye, til Y come. <sup>14</sup> But hise citeseyns hatiden hym,

and senten a messenger aftir hym, and seiden, We wolen not, that he regne on vs. <sup>15</sup> And it was don, that he turnede ayen, whan he hadde take the kyngdom; and he comaundide hise seruauntis to be clepid, to whiche he hadde yyue monei, to wite, hou myche ech hadde wonne bi chaffaryng. <sup>16</sup> And the firste cam, and seide, Lord, thi besaunt hath wonne ten besauntis. <sup>17</sup> He seide to hym, Wel be, thou good seruaunt; for in litil thing thou hast be trewe, thou schalt be hauynge power on ten citees. <sup>18</sup> And the tother cam, and seide, Lord, thi besaunt hath maad fyue besauntis. <sup>19</sup> And to this he seide, And be thou on fyue citees. <sup>20</sup> And the thridde cam, and seide, Lord, lo! thi besaunt, that Y hadde, put vp in a sudarie. <sup>21</sup> For Y dredde thee, for thou art 'a sterne man; thou takist away that that thou settidist not, and thou repist that that thou hast not sowun. <sup>22</sup> He seith to hym, Wickid seruaunt, of thi mouth Y deme thee. Wistist thou, that Y am 'a sterne man, takynge awei that thing that Y settide not, and repyng ethat thing that Y sewe not? <sup>23</sup> and whi hast thou not youun my money to the bord, and Y comynge schulde haue axid it with vsuris? <sup>24</sup> And he seide to men stondynge nyy, Take ye awei fro hym the besaunt, and yyue ye to hym that hath ten beyauntis: <sup>25</sup> And thei seiden to hym, Lord, he hath ten besauntis. <sup>26</sup> And Y seie to you, to ech man that hath, it schal be youun, and he schal encrease; but fro him that hath not, also that thing that he hath, schal be takun of hym. <sup>27</sup> Netheles brynge ye hidur tho myn enemyes, that wolden not that Y regnede on hem, and sle ye bifor me. <sup>28</sup> And whanne these thingis weren seid, he wente bifore, and yede vp to Jerusalem. <sup>29</sup> And it was don, whanne Jhesus cam nyy to Bethfage and Betanye, at the mount, that is clepid of Olyuete, he sente hise twei disciplis, and seide, <sup>30</sup> Go ye in to the castel, that is ayens you; in to which as ye entren, ye schulen fynde a colt of an asse tied, on which neuer man sat; vntye ye hym, and brynge ye to me. <sup>31</sup> And if ony man axe you, whi ye vntien, thus ye schulen seie to hym, For the Lord desirith his werk. <sup>32</sup> And thei that weren sent, wenten forth, and fonden as he seide to hem, a colt stondynge. <sup>33</sup> And whanne thei vntieden the colt, the lordis of hym seiden to hem, What vntien ye the colt? <sup>34</sup> And thei seiden, For the Lord hath nede to hym. <sup>35</sup> And thei ledden hym to Jhesu; and thei castynge her clothis on the colt, setten Jhesu on hym. <sup>36</sup> And whanne he wente, thei strowiden her clothis in the weie. <sup>37</sup> And whanne he cam nyy to the comyng doun of the mount of Olyuete, al the puple that cam doun bygunnen to ioie, and to herie God with greet vois on alle the vertues, that thei hadden sayn, <sup>38</sup> and seiden, Blessid be the king, that cometh in the name of the Lord; pees in heuene, and glorie in hiye thingis. <sup>39</sup> And sum of the Farisees of the puple seiden to hym, Maister, blame thi disciplis. <sup>40</sup> And he seide to hem, Y seie to you, for if these ben stille, stoonus schulen crye. <sup>41</sup> And whanne he neiyede, 'he seiy the citee, <sup>42</sup> and wepte on it, and seide, For if thou haddist knowun, thou schuldist wepe also; for in this dai the thingis ben in pees to thee, but now thei ben hid fro thin iyen. <sup>43</sup> But daies schulen come in thee, and thin enemyes schulen enuyroun thee with a pale, and thei schulen go aboute thee, and make thee streit on alle sidis, <sup>44</sup> and caste thee doun to the erthe, and thi sones that ben in thee; and thei schulen not leue in thee a stoon on a

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

20 And it was don in oon of the daies, whanne he tauyte the puple in the temple, and prechide the gospel, the princis of preestis and scribis camen togidere with the elder men; <sup>2</sup> and thei seiden to hym, Seie to vs, in what power thou doist these thingis, or who is he that yaf to thee this power? <sup>3</sup> And Jhesus answeride, and seide to hem, And Y schal axe you o word; answere ye to me. <sup>4</sup> Was the baptyng of Joon of heuene, or of men? <sup>5</sup> And thei thouyten with ynne hem silf, seiyng, For if we seien, Of heuene, he schal seie, Whi thanne bileuen ye not to hym? <sup>6</sup> and if we seien, Of men, al the puple schal stooone vs; for thei ben certeyn, that Joon is a prophete. <sup>7</sup> And thei answeriden, that thei knewen not, of whennus it was. <sup>8</sup> And Jhesus seide to hem, Nether Y seie to you, in what power Y do these thingis. <sup>9</sup> And he bigan to seie to the puple this parable. A man plauntide a vnynerd, and hiride it to tilieris; and he was in pilgrymage longe tyme. <sup>10</sup> And in the tyme of gaderynge of grapis, he sente a seruaunt to the tilieris, that thei schulden yyue to hym of the fruyt of the vnynerd; whiche beten hym, and leten hym go voide. <sup>11</sup> And he thouyhte yit to sende another seruaunt; and thei beten this, and turmentiden hym sore, and leten hym go. <sup>12</sup> And he thouyhte yit to sende the thridde, and hym also thei woundiden, and castiden out. <sup>13</sup> And the lord of the vnynerd seide, What schal Y do? Y schal sende my dereworthe sone; perauenture, whanne thei seen hym, thei schulen drede. <sup>14</sup> And whanne the tilieris sayn hym, thei thouyten with ynne hem silf, and seiden, This is the eire, sle we hym, that the eritage be oure. <sup>15</sup> And thei castiden hym out of the vnynerd, and killiden hym. What schal thanne the lord of the vnynerd do to hem? <sup>16</sup> He schal come, and distruye these tilieris, and yyue the vnynerd to othere. And whanne this thing was herd, thei seiden to hym, God forbede. <sup>17</sup> 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? <sup>18</sup> Ech that schal falle on that stoon, schal be to-brisid, but on whom it schal falle, it schal al to-breke him. <sup>19</sup> And the princis of prestis, and scribis, souyten to leye on hym hoondis in that our, and thei dredden the puple; for thei knewen that to hem he seide this liknesse. <sup>20</sup> And thei aspieden, and senten aspieris, that feyneden hem iust, that thei schulden take hym in word, and bitaak hym to the 'power of the prince, and to the power of the iustice. <sup>21</sup> And thei axiden hym, and seiden, Maister, we witen, that riytli thou seist and techist; and thou takist not the persone of man, but thou techist in treuthe the weie of God. <sup>22</sup> Is it leueful to vs to yyue tribute to the emperoure, or nay? <sup>23</sup> And he biheld the disseit

of hem, and seide to hem, What tempten ye me? <sup>24</sup> Shewe ye to me a peny; whos ymage and superscripcioun hath it? Thei answerden, and seiden to hym, The emperouris. <sup>25</sup> And he seide to hem, Yelde ye therfor to the emperoure tho thingis that ben the emperours, and tho thingis that ben of God, to God. <sup>26</sup> And thei myyten not repreue his word bifor the puple; and thei wondriden in his answeere, and heelden pees. <sup>27</sup> Summe of the Saduceis, that denyeden the ayenrisyng fro deeth to lijf, camen, and axiden hym, <sup>28</sup> and seiden, Maister, Moises wroot to vs, if the brother of ony man haue a wijf, and be deed, and he was with outen eiris, that his brothir take his wijf, and reise seed to his brother. <sup>29</sup> And so there weren seuen britheren. The firste took a wijf, and is deed with outen eiris; <sup>30</sup> and the brothir suyng took hir, and he is deed with outen sone; <sup>31</sup> and the thridde took hir; also and alle seuen, and leften not seed, but ben deed; <sup>32</sup> and the laste of alle the womman is deed. <sup>33</sup> Therfor in the 'risyng ayen, whos wijf of hem schal sche be? for seuen hadden hir to wijf. <sup>34</sup> And Jhesus seide to hem, Sones of this world wedden, and ben youun to weddyngis; <sup>35</sup> but thei that schulen be had worthi of that world, and of the 'risyng ayen fro deeth, nethir ben wedded, <sup>36</sup> nethir wedden wyues, nethir schulen mowe die more; for thei ben euen with aungels, and ben the sones of God, sithen thei ben the sones of 'risyng ayen fro deeth. <sup>37</sup> And that deed men risen ayen, also Moises schewide bisidis the busch, as he seith, The Lord God of Abraham, and God of Ysaac, and God of Jacob. <sup>38</sup> And God is not of deed men, but of lyuyng men; for alle men lyuen to hym. <sup>39</sup> And summe of scribis answeringe, seiden, Maistir, thou hast wel seid. <sup>40</sup> And thei dursten no more axe hym ony thing. <sup>41</sup> But he seide to hem, How seien men, Crist to be the sone of Daud, <sup>42</sup> and Daud hym silf seith in the book of Salmes, The Lord seide to my lord, Sitte thou on my riythalf, <sup>43</sup> til that Y putte thin enemyes a stool of thi feet? <sup>44</sup> Therfor Daud clepith hym lord, and hou is he his sone? <sup>45</sup> And in heryng of al the puple, he seide to hise disciplis, <sup>46</sup> Be ye war of scribis, that wolen wandre in stolis, and louen salutaciouns in chepyng, and the firste chaiseris in synagogis, and the firste sittyng placis in feestis; <sup>47</sup> that deuouren the housis of widewis, and feynen long preiyng; these schulen take the more dampnacioun.

21 And he biheeld, and saye tho riche men, that casten her yiftis in to the treserie; <sup>2</sup> but he saye also a litil pore widewe castyng twei ferthingis. <sup>3</sup> And he seide, Treuli Y seie to you, that this pore widewe keste more than alle men. <sup>4</sup> For whi alle these of thing that was plenteuouse to hem casten in to the yiftis of God; but this widewe of that thing that failide to hir, caste al hir liflode, that sche hadde. <sup>5</sup> And whanne sum men seiden of the temple, that it was apparailid with gode stoonus and yiftis, <sup>6</sup> he seide, These thingis that ye seen, daies schulen come, in whiche a stoon schal not be left on a stoon, which schal not be destried. <sup>7</sup> And thei axiden hym, and seiden, Comaundour, whanne schulen these thingis be? and what tokne schal be, whanne thei schulen bigynne to be don? <sup>8</sup> And he seide, Se ye, that ye be

not disseyued; for many schulen come in my name, seiynge, For Y am, and the tyme schal neiy; therfor nyle ye go aftir hem. <sup>9</sup> And whanne ye schulen here batailis and stryues with ynne, nyle ye be aferd; it bihoueth first these thingis to be don, but not yit anoon is an ende. <sup>10</sup> Thanne he seide to hem, Folk schal rise ayens folk, and rewme ayens rewme; <sup>11</sup> grete mouyngis of erthe schulen be bi placis, and pestilencis, and hungris, and dredis fro heuene, and grete tokenes schulen be. <sup>12</sup> But bifore alle these thingis thei schulen sette her hoondis on you, and schulen pursue, bitakynge in to synagogis and keypyngis, drawynge to kyngis and to iusticis, for my name; <sup>13</sup> but it schal falle to you in to witnessyng. <sup>14</sup> Therfor putte ye in youre hertis, not to thenke bifore, hou ye schulen answer; for Y schal yyue to you mouth and wisdom, <sup>15</sup> to whiche alle youre aduersaries schulen not mowe ayenstonde, and ayenseie. <sup>16</sup> And ye schulen be takun of fadir, and modir, and britheren, and cosyns, and freendis, and bi deeth thei schulen turmente of you; <sup>17</sup> and ye schulen be in haate to alle men for my name. <sup>18</sup> And an heere of youre heed schal not perische; <sup>19</sup> in youre pacience ye schulen welde youre soulis. <sup>20</sup> But whanne ye schulen se Jerusalem ben enuyround with an oost, thanne wite ye, that the desolacioun of it schal neiy. <sup>21</sup> Thanne thei that ben in Judee, fle to the mountans; and thei that ben in the mydil of it, gon awe; and thei that ben in the cuntreis, entre not in to it. <sup>22</sup> For these ben daies of veniaunce, that alle thingis that ben writun, be fulfillid. <sup>23</sup> And wo to hem, that ben with child, and norischen in tho daies; for a greet diseese schal be on the erthe, and wraththe to this puple. <sup>24</sup> And thei schulen falle bi the scharpnesse of swerd, and thei schulen be led prisoneris in to alle folkis; and Jerusalem schal be defoulid of hethene men, til the tymes of naciouns be fulfillid. <sup>25</sup> And tokenes schulen be in the sunne, and the mone, and in the sterris; and in the erthe ouerleiyng of folkis, for confusioun of sown of the see and of floodis; <sup>26</sup> for men schulen wexe drye for drede and abidyng that schulen come to al the world; for vertues of heuenes schulen be mouyd. <sup>27</sup> And thanne thei schulen se mannys sone comynge in a cloude, with greet power and maieste. <sup>28</sup> And whanne these thingis bigynnen to be maad, biholde ye, and reise ye youre heedis, for youre redempcioun neiyeth. <sup>29</sup> And he seide to hem a liknesse, Se ye the fige tre, and alle trees, <sup>30</sup> whanne thei bryngen forth now of hem silf fruyt, ye witen that somer is nyy; <sup>31</sup> so ye, whanne ye seen these thingis to be don, wite ye, that the kyngdom of God is nyy. <sup>32</sup> Treuli Y seie to you, that this generacioun schal not passe, til alle thingis be don. <sup>33</sup> Heuene and erthe schulen passe, but my wordis schulen not passe. <sup>34</sup> But take ye heede to you silf, lest perauenture youre hertis be greuyd with glotony, and drunkenesse, and bisynnessis of this lijf, and thilke dai come sodein on you; for as a snare it schal come on alle men, <sup>35</sup> that sitten on the face of al erthe. <sup>36</sup> Therfor wake ye, preiyng in ech tyme, that ye be hadde worthi to fle alle these thingis that ben to come, and to stonde bifor mannus sone. <sup>37</sup> And in daies he was techynge in the temple, but in nyytis he yede out, and dwellide in the mount, that is clepid of Olyuet. <sup>38</sup> And al the puple roos eerli, to come to hym in the temple, and to here hym.

22 And the halidai of therf looues, that is seid pask, neiyede. <sup>2</sup> And the princis of preestis and the scribis souyten, hou thei schulden sle Jhesu, but thei dredden the puple. <sup>3</sup> And Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue. <sup>4</sup> And he wente, and spak with the princis of preestis, and with the magistratis, hou he schulde bitray hym to hem. <sup>5</sup> And thei ioyeden, and maden couenaunt to yyue hym money. <sup>6</sup> And he bihiyte, and he souyte oportunyte, to bitraye hym, with outen puple. <sup>7</sup> But the daies of therf looues camen, in whiche it was neede, that the sacrifice of pask were slayn. <sup>8</sup> And he sente Petre and Joon, and seide, Go ye, and make ye redi to vs the pask, that we ete. <sup>9</sup> And thei seiden, Where wolt thou, that we make redi? <sup>10</sup> And he seide to hem, Lo! whanne ye schulen entre in to the citee, a man berynge a vessel of watir schal meete you; sue ye hym in to the hous, in to which he entrith. <sup>11</sup> And ye schulen seie to the hosebonde man of the hous, The maister seith to thee, Where is a chaumbre, where Y schal ete the pask with my disciplis? <sup>12</sup> And he schal schewe to you a greet soupyng place strewid, and there make ye redi. <sup>13</sup> And thei yeden, and founden as he seide to hem, and thei maden redi the pask. <sup>14</sup> And whanne the our was come, he sat to the mete, and the twelue apostlis with hym. <sup>15</sup> And he seide to hem, With desier Y haue desirid to ete with you this pask, bifor that Y suffre; <sup>16</sup> for Y seie to you, that fro this tyme Y schal not ete it, til it be fulfillid in the rewme of God. <sup>17</sup> And whanne he hadde take the cuppe, he dide gracis, and seide, Take ye, and departe ye among you; <sup>18</sup> for Y seie to you, that Y schal not drynke of the kynde of this vyne, til the rewme of God come. <sup>19</sup> And whanne he hadde take breed, he dide thankyngis, and brak, and yaf to hem, and seide, This is my bodi, that schal be youun for you; do ye this thing in mynde of me. <sup>20</sup> He took also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament in my blood, that schal be sched for you. <sup>21</sup> Nethes lo! the hoond of hym that bitraieith me, is with me at the table. <sup>22</sup> And mannus sone goith, 'aftir that it is determyned; nethes wo to that man, bi whom he schal be bitraied. <sup>23</sup> And thei bigunnen to seke among hem, who it was of hem, that was to do this thing. <sup>24</sup> And strijf was maad among hem, which of hem schulde be seyn to be grettest. <sup>25</sup> But he seide to hem, Kyngis of hethen men ben lordis of hem, and thei that han power on hem ben clepid good doeris, but ye not so; <sup>26</sup> but he that is grettest among you, be maad as yongere, and he that is bifor goere, as a seruaunt. <sup>27</sup> For who is gretter, he that sittith at the mete, or he that mynystrith? whether not he that sittith at the mete? And Y am in the myddil of you, as he that mynystrith. <sup>28</sup> And ye ben, that han dwellid with me in my temptaciouns; and Y dispose to you, <sup>29</sup> as my fadir hath disposid to me, <sup>30</sup> a rewme, that ye ete and drynke on my boord in my rewme, and sitte on trones, and deme the twelue kynredis of Israel. <sup>31</sup> And the Lord seide to Symount, Symount, lo, Satanas hath axid you, that he schulde ridile as whete; but Y haue preyede for thee, <sup>32</sup> that thi feith faile not; and thou sum tyme conuertid, conferme thi britheren. <sup>33</sup> Which seide to hym, Lord, Y am redi to go in to prisoun and in to deeth with thee. <sup>34</sup> And he seide, Y seie to thee, Petir, the cok schal not crowe to dai, til thou thries forsake that thou knowist me. <sup>35</sup> And he seide to

hem, Whanne Y sente you with outhen sachel, and scrippe, and schone, whether ony thing failide to you? <sup>36</sup> And thei seiden, No thing. Therfor he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath noon, selle his coote, and bigge a swerd. <sup>37</sup> For Y seie to you, that yit it bihoueth that thing that is writun to be fulfillid in me, And he is arettid with wickid men; for tho thingis that ben of me han ende. <sup>38</sup> And thei seiden, Lord, lo! twei swerdis here. And he seide to hem, It is ynowy. <sup>39</sup> And he yede out, and wente aftir the custom in to the hille of Olyues; and the disciplis sueden hym. <sup>40</sup> And whanne he cam to the place, he seide to hem, Preye ye, lest ye entren in to temptacioun. <sup>41</sup> And he was taken awei fro hem, so myche as is a stonys cast; and he knelide, <sup>42</sup> and preyede, and seide, Fadir, if thou wolt, do awei this cuppe fro me; netheles not my wille be don, but thin. <sup>43</sup> And an aungel apperide to hym fro heuene, and coumfortide hym. And he was maad in agonye, and preyede the lenger; <sup>44</sup> and his swot was maad as dropis of blood rennyng down in to the erthe. <sup>45</sup> And whanne he was rysun fro preier, and was comun to hise disciplis, he foond hem slepyng for heuynesse. <sup>46</sup> And he seide to hem, What slepen ye? Rise ye, and preye ye, that ye entre not in to temptacioun. <sup>47</sup> Yit while he spak, lo! a company, and he that was clepid Judas, oon of the twelue, wente bifor hem; and he cam to Jhesu, to kisse hym. <sup>48</sup> And Jhesus seide to hym, Judas, 'with a coss 'thou bytrayest 'mannys sone. <sup>49</sup> And thei that weren aboute hym, and sayn that that was to come, seiden to hym, Lord, whether we smyten with swerd? <sup>50</sup> And oon of hem smoot the seruaunt of the prince of preestis, and kittide of his riyt eere. <sup>51</sup> But Jhesus answerde, and seide, Suffre ye til hidir. And whanne he hadde touchid his eere, he heelide hym. <sup>52</sup> And Jhesus seide to hem, that camen to hym, the princis of preestis, and maiestratis of the temple, and eldre men, As to a theef ye han gon out with swerdis and staues? <sup>53</sup> Whanne Y was ech dai with you in the temple, ye streiyten not out hondis in to me; but this is youre our, and the power of derknessis. <sup>54</sup> And thei token him, and ledden to the hous of the prince of prestis; and Petir suede hym afer. <sup>55</sup> And whanne a fier was kyndelid in the myddil of the greet hous, and thei saten aboute, Petir was in the myddil of hem. <sup>56</sup> Whom whanne a damysel hadde seyn sittynge 'at the liyt, and hadde biholdun hym, sche seide, And this was with hym. <sup>57</sup> And he denyede hym, and seide, Womman, Y knowe hym not. <sup>58</sup> And aftir a litil another man siy hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not. <sup>59</sup> And whanne a space was maad as of on our, another affermyd, and seide, Treuli this was with hym; for also he is of Galilee. <sup>60</sup> And Petir seide, Man, Y noot what thou seist. And anoon yit while he spak, the cok crewe. <sup>61</sup> And the Lord turnede ayen, and bihelde Petre; and Petre hadde mynde on the word of Jhesu, as he hadde seid, For bifor that the cok crowe, thries thou schalt denye me. <sup>62</sup> And Petre yede out, and wepte bittirli. <sup>63</sup> And the men that helden hym scorneden hym, and smyten hym. <sup>64</sup> And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou Crist, to vs, who is he that smoot thee? <sup>65</sup> Also thei blasfemyng seiden ayens hym many other thingis. <sup>66</sup> And as the day was come, the eldre men of the puple,

and the princis of prestis, and the scribis camen togidir, and ledden hym in to her councel, <sup>67</sup> and seiden, If thou art Crist, seie to vs. <sup>68</sup> And he seide to hem, If Y seie to you, ye schulen not bileue to me; and if Y axe, ye schulen not answeere to me, nethir ye schulen delyuere me. <sup>69</sup> But aftir this tyme mannys sone schal be sittynge on the riyt half of the vertu of God. <sup>70</sup> Therfor alle seiden, Thanne art thou the sone of God? And he seide, Ye seien that Y am. <sup>71</sup> And thei seiden, What yit desiren we witnessyng? for we vs silf han herd of his mouth.

23 And al the multitude of hem aysen, and ledden hym to Pilat. <sup>2</sup> And thei bigunnen to accuse hym, and seiden, We han foundun this turnynge vpsodoun oure folk, and forbedyng tributis to be youun to the emperour, and seiyng that hym silf is Crist and kyng. <sup>3</sup> And Pilat axide hym, and seide, Art thou kyng of Jewis? And he answeride, and seide, Thou seist. <sup>4</sup> And Pilat seide to the princis of prestis, and to the puple, Y fynde no thing of cause in this man. <sup>5</sup> And thei woxen stronger, and seiden, He moueth the puple, techynge thorou al Judee, bigynnyng fro Galile til hidir. <sup>6</sup> And Pilat heryng Galile axide, if he were a man of Galile. <sup>7</sup> And whanne he knewe that he was of the powere of Eroude, he sente hym to Eroude; which was at Jerusalem in tho daies. <sup>8</sup> And whanne Eroude siy Jhesu, he ioyede ful myche; for long tyme he coueitide to se hym, for he herde many thingis of hym, and hopide to see sum tokene to be don of hym. <sup>9</sup> And he axide hym in many wordis; and he answeride no thing to hym. <sup>10</sup> And the princis of preestis and the scribis stoden, stidfastli accusyng hym. <sup>11</sup> But Eroude with his oost dispiside hym, and scornede hym, and clothide with a white cloth, and sente hym ayen to Pilat. <sup>12</sup> And Eroude and Pilat weren maad freendis fro that dai; for bifor thei weren enemyes togidre. <sup>13</sup> And Pilat clepide togider the princis of prestis and the maiestratis of the puple, and seide to hem, <sup>14</sup> Ye han brouyt to me this man, as turnynge away the puple, and lo! Y axynge bifor you fynde no cause in this man of these thingis, in whiche ye accusen hym; <sup>15</sup> nether Eroude, for he hath sent hym ayen to vs, and lo! no thing worthi of deth is don to hym. <sup>16</sup> And therfor Y schal amende hym, and delyuere hym. <sup>17</sup> But he moste nede delyuer to hem oon bi the feest dai. <sup>18</sup> And al the puple criede togidir, and seide, Do 'awei hym, and delyuer to vs Barabas; <sup>19</sup> which was sent 'in to prisoun for disturblyng maad in the cite, and for mansleyng. <sup>20</sup> And eftsoone Pilat spak to hem, and wolde delyuer Jhesu. <sup>21</sup> And thei vndurcrieden, and seiden, Crucifie, crucifie hym. <sup>22</sup> And the thridde tyme he seide to hem, For what yuel hath this don? Y fynde no cause of deeth in hym; therfor Y schal chastise hym, and Y schal delyuer. <sup>23</sup> And thei contynueden with greet voicis axynge, that he schulde be crucified; and the voicis of hem woxen stronge. <sup>24</sup> And Pilat demyde her axynge to be don. <sup>25</sup> And he delyueride to hem hym, that for mansleyng and sedicioun was sent in to prisoun, whom thei axiden; but he bitook Jhesu to her wille. <sup>26</sup> And whanne thei ledden hym, thei token a man, Symon of Syrenen, comynge fro the toun, and thei leiden on hym the cross to bere aftir Jhesu.

<sup>27</sup> And there sude hym myche puple, and wymmen that weiliden, and bymorneden hym. <sup>28</sup> And Jhesus turnede to hem, and seide, Douytris of Jerusalem, nyle ye wepe on me, but wepe ye on youre silf and on youre sones. <sup>29</sup> For lo! daies schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not borun children, and the tetis that han not youun souke. <sup>30</sup> Thanne thei schulen bigynne to seie to mounteyns, Falle ye doun on vs, and to smale hillis, Keuere ye vs. <sup>31</sup> For if in a greene tre thei don these thingis, what schal be don in a drie? <sup>32</sup> Also othere twei wickid men weren led with hym, to be slayn. <sup>33</sup> And ‘aftir that thei camen in to a place, that is clepid of Caluerie, there thei crucifieden hym, and the theues, oon on the riyt half, and ‘the tother on the left half. <sup>34</sup> But Jhesus seide, Fadir, foryue hem, for thei witen not what thei doon. <sup>35</sup> And thei departiden his clothis, and kesten lottis. And the puple stood abidyng; and the princis scorneden hym with hem, and seiden, Othere men he maad saaf; make he hym silf saaf, if this be Crist, the chosun of God. <sup>36</sup> And the knyytis neiyeden, and scorneden hym, and profreden vynegre to hym, <sup>37</sup> and seiden, If thou art king of Jewis, make thee saaf. <sup>38</sup> And the superscripcioun was writun ouer hym with Greke lettris, and of Latyn, and of Ebreu, This is the kyng of Jewis. <sup>39</sup> And oon of these theues that hangiden, blasfemyde hym, and seide, If thou art Crist, make thi silf saaf and vs. <sup>40</sup> But ‘the tothir answerynge, blamyde hym, and seide, Nether thou dredist God, that art in the same dampnacioun? <sup>41</sup> And treuli we iustli, for we han resseiued worthi thingis to werkis; but this dide no thing of yuel. <sup>42</sup> And he seide to Jhesu, Lord, haue mynde of me, whanne thou comest ‘in to thi kyngdom. <sup>43</sup> And Jhesus seide to hym, Treuli Y seie to thee, this dai thou schalt be with me in paradise. <sup>44</sup> And it was almost the sixte our, and derknessis weren maad in al the erthe ‘in to the nynthe our. <sup>45</sup> And the sun was maad derk, and the veile of the temple was to-rent atwo. <sup>46</sup> And Jhesus crynge with a greet vois, seide, Fadir, in to thin hoondis Y bitake my spirit. And he seiyng these thingis, yaf vp the goost. <sup>47</sup> And the centurien seyng that thing that was don, glorifiede God, and seide, Verili this man was iust. <sup>48</sup> And al the puple of hem that weren there togidir at this spectacle, and sayn tho thingis that weren don, smyten her brestis, and turneden ayen. <sup>49</sup> But alle his knowun stoden afer, and wymmen that sueden hym fro Galile, seyng these thingis. <sup>50</sup> And lo! a man, Joseph bi name, of Aramathie, a cite of Judee, that was a decurien, a good man and a iust, <sup>51</sup> this man concentide not to the counseil and to the dedis of hem; and he abood the kyngdom of God. <sup>52</sup> This Joseph cam to Pilat, and axide the bodi of Jhesu, <sup>53</sup> and took it doun, and wlapide it in a cleene lynen cloth, and leide hym in a graue hewun, in which not yit ony man hadde be leid. <sup>54</sup> And the dai was the euen of the halidai, and the sabat bigan to schyne. <sup>55</sup> And the wymmen suyng, that camen with hym fro Galile, sayn the graue, and hou his bodi was leid. <sup>56</sup> And thei turneden ayen, and maden redi swete smellynge spicis, and oynementis; but in the sabat thei restiden, aftir the comaundement.

24 But in o dai of the woke ful eerli thei camen to the graue, and brouyten swete smellynge spices, that thei hadden arayed. <sup>2</sup> And thei founden the stoon turned awei fro the graue. <sup>3</sup> And thei yeden in, and founden not the bodi of the Lord Jhesu. <sup>4</sup> And it was don, the while thei weren astonyed in thouyt of this thing, lo! twei men stoden bisidis hem in schynynge cloth. <sup>5</sup> And whanne thei dredden, and boweden her semblaunt in to the erthe, thei seiden to hem, What seken ye hym that lyueth with deed men? <sup>6</sup> He is not here, but is risun. Haue ye mynde, hou he spak to you, whanne he was yit in Galile, <sup>7</sup> and seide, For it bihoueth mannys sone to be bitakun in to the hondis of synful men, and to be crucified, and the thridde dai to rise ayen. <sup>8</sup> And thei bithouyten on hise wordis. <sup>9</sup> And thei yeden ayen fro the graue, and telden alle these thingis to the enleuene, and to alle othir. <sup>10</sup> And ther was Marie Mawdeleyn, and Joone, and Marie of James, and other wymmen that weren with hem, that seiden to apostlis these thingis. <sup>11</sup> And these wordis weren seyn bifor hem as madnesse, and thei bileueden not to hem. <sup>12</sup> But Petir roos vp, and ran to the graue; and he bowide doun, and say the lynen clothis liynge aloone. And he wente bi him silf, wondrynge on that that was don. <sup>13</sup> And lo! tweyne of hem wenten in that dai in to a castel, that was fro Jerusalem the space of sixti furlongis, bi name Emaws. <sup>14</sup> And thei spaken togidir of alle these thingis that haddun bifallun. <sup>15</sup> And it was don, the while thei talkiden, and souyten bi hem silf, Jhesus hym silf neiyede, and wente with hem. <sup>16</sup> But her iyen weren holdun, that thei knewen him not. <sup>17</sup> And he seide to hem, What ben these wordis, that ye speken togidir wandrynge, and ye ben soreful? <sup>18</sup> And oon, whos name was Cleofas, answerde, and seide, Thou thi silf art a pilgrym in Jerusalem, and hast thou not knowun, what thingis ben don in it in these daies? <sup>19</sup> To whom he seide, What thingis? And thei seiden to hym, Of Jhesu of Nazareth, that was a man prophete, myyti in werk and word bifor God and al the puple; <sup>20</sup> and hou the heiyest preestis of oure princis bitoken hym in to dampnacioun of deeth, and crucifieden hym. <sup>21</sup> But we hopiden, that he schulde haue ayenbouyt Israel. And now on alle these thingis the thridde dai is to dai, that these thingis weren don. <sup>22</sup> But also summe wymmen of ouris maden vs afered, whiche bifor dai weren at the graue; and whanne his bodi was not foundun, <sup>23</sup> thei camen, and seiden, that thei syen also a siyt of aungels, whiche seien, that he lyueth. <sup>24</sup> And summe of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not hym. <sup>25</sup> And he seide to hem, A! foolis, and slowe of herte to bileue in alle thingis that the prophetis han spokun. <sup>26</sup> Whethir it bihofte not Crist to suffre these thingis, and so to entre in to his glorie? <sup>27</sup> And he bigan at Moises and at alle the prophetis, and declaride to hem in alle scripturis, that weren of hym. <sup>28</sup> And thei camen nyy the castel, whidur thei wenten. And he made countenance that he wolde go ferthere. <sup>29</sup> And thei constreyneden hym, and seiden, Dwelle with vs, for it drawith to nytt, and the dai is now bowid doun. <sup>30</sup> And he entride with hem. And it was don, while he sat at the mete with hem, he took breed, and blesside, and brak, and took to hem. <sup>31</sup> And the iyen of hem weren openyd, and thei knewen hym; and he vanyschide fro her iyen. <sup>32</sup>

And thei seiden togidir, Whether oure herte was not brennyng in vs, while he spak in the weie, and openyde to vs scripturis? <sup>33</sup> And thei risen vp in the same our, and wenten ayen in to Jerusalem, and founden the enleuene gaderid togidir, and hem that weren with hem, <sup>34</sup> seiynge, That the Lord is risun verrili, and apperide to Symount. <sup>35</sup> And thei tolden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed. <sup>36</sup> And the while thei spaken these thingis, Jhesus stood in the myddil of hem, and seide to hem, Pees to you; Y am, nyle ye drede. <sup>37</sup> But thei weren affraied and agast, and gessiden hem to se a spirit. <sup>38</sup> And he seide to hem, What ben ye troblid, and thouytis comen vp in to youre hertis? <sup>39</sup> Se ye my hoondis and my feet, for Y my silf am. Fele ye, and se ye; for a spirit hath not fleisch and boonys, as ye seen that Y haue. <sup>40</sup> And whanne he hadde seid this thing, he schewide hoondis and feet to hem. <sup>41</sup> And yit while thei bileueden not, and wondriden for ioye, he seide, Han ye here ony thing that schal be etun? <sup>42</sup> And thei proferden hym a part of a fisch rostid, and an hony combe. <sup>43</sup> And whanne he hadde etun bifore hem, he took that that lefte, and yaf to hem; <sup>44</sup> and seide to hem, These ben the wordis that Y spak to you, whanne Y was yit with you; for it is nede that alle thingis ben fulfillid, that ben writun in the lawe of Moises, and in prophetis, and in salmes, of me. <sup>45</sup> Thanne he openyde to hem wit, that thei schulden vnderstonde scripturis. <sup>46</sup> And he seide to hem, For thus it is writun, and thus it bihofte Crist to suffre, and ryse ayen fro deeth in the thridde dai; <sup>47</sup> and penaunce and remyssion of synnes to be prechid in his name 'in to alle folkis, bigynnyng at Jerusalem. <sup>48</sup> And ye ben witnessis of these thingis. <sup>49</sup> And Y schal sende the biheest of my fadir in to you; but sitte ye in the citee, til that ye be clothid with vertu from an hiy. <sup>50</sup> And he ledde hem forth in to Betanye, and whanne his hondis weren lift vp, he blesside hem. <sup>51</sup> And it was don, the while he blesside hem, he departide fro hem, and was borun in to heuene. <sup>52</sup> And thei worschipiden, and wenten ayen in to Jerusalem with greet ioye, <sup>53</sup> and weren euermore in the temple, heriyng and blessyng God.