

OLD ENGLISH SERIES • VOLUME 16

THE WEST SAXON GOSPELS

Euangelium secundum Mattheum Euangelium secundum Marcum

The West Saxon Gospels
Part One: Matthew and Mark

with a word-for-word interlinear English translation
preserving the original word order

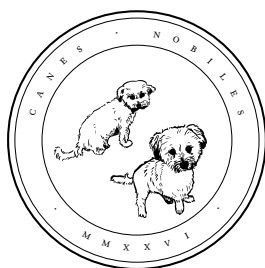


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The Old English text follows James Wilson Bright's text,
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1904 and 1905; Matthew in its second impression, corrected, 1910)

Set from page scans of those printings

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The text is Bright's, from the manuscript in Corpus Christi College,
Cambridge, CXL, with his marks of vowel length, his punctuation,
and his capitals; his italic emendations are set in roman, square brackets
enclose what he supplies, and a dagger marks where the manuscript omits
text. The lectionary rubrics he carries into the text from another manuscript
print as unnumbered paragraphs. The margin gives his verse numbers.

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Euangelium secundum Mattheum

The Gospel of Saint Matthew

Matthew's book of the generations of Christ runs from Abraham through David and the exile in Babylon to Joseph, fourteen generations in each of three spans. Mary, betrothed to Joseph, is found with child of the Holy Spirit. Joseph means to put her away quietly, but an angel tells him in a dream to take her as his wife and to name the child Jesus. He obeys, and she bears her firstborn son.

Æfter Matheus gerecednysse, hēr is on cnēorisse bōc 1

After of-Matthew narrative here is in generation book

Hælandes Cristes, Dauides suna, Abrahames suna.

of-Savior Christ of-David son of-Abraham son

Sōðlice Abraham gestrýnde Isaac; Isaac gestrýnde Iacob; 2

Truly Abraham begot Isaac Isaac begot Jacob

Iacob gestrýnde Iudam and his gebrōðra;

Jacob begot Judas and his brothers

Iudas gestrýnde Phares and Zaram of þām wífe þe wæs 3

Judas begot Phares and Zara of the woman who was

genemned Thamar; Phares gestrýnde Esrom; Esrom gestrýnde

named Thamar Phares begot Esrom Esrom begot

Aram;

Aram

Aram gestrýnde Aminadab; Aminadab gestrýnde Naason; 4

Aram begot Aminadab Aminadab begot Naasson

Naason gestrýnde Salmon;

Naasson begot Salmon

Salmon gestrýnde Booz of þām wífe Raab; Booz gestrýnde 5

Salmon begot Booz of the woman Rachab Booz begot

Obeth of þām wífe Ruth; Obeth gestrýnde Iesse;

Obed of the woman Ruth Obed begot Jesse

- 6 Iesse gestrȳnde þone cyning Daud; Daud cyning gestrȳnde
Jesse begot the king David David king begot
 Salomon of þām wife þe wæs Urias wif.
Solomon of the woman who was of-Urias wife
- 7 Salomon gestrȳnde Roboam; Roboas gestrȳnde Abiam; Abia
Solomon begot Roboam Roboam begot Abia Abia
 gestrȳnde Asa;
begot Asa
- 8 Asa gestrȳnde Iosaphath; Iosaphath gestrȳnde Ioram; Ioras
Asa begot Josaphat Josaphat begot Joram Joram
 gestrȳnde Oziam;
begot Ozias
- 9 Ozias gestrȳnde Ioatham; Ioatham gestrȳnde Achaz; Achaz
Ozias begot Joatham Joatham begot Achaz Achaz
 gestrȳnde Ezechiam;
begot Ezekias
- 10 Ezechias gestrȳnde Mannasen; Mannases gestrȳnde Amon;
Ezekias begot Manasses Manasses begot Amon
 Amon gestrȳnde Iosiam;
Amon begot Josias
- 11 Iosias gestrȳnde Iechoniam and his gebrōþru, on Babilonis
Josias begot Jechonias and his brothers in of-Babylon
 gelēorednysse.
migration
- 12 And æfter Babilons gelēorednysse, Iechonias gestrȳnde
And after of-Babylon migration Jechonias begot
 Salathiel; Salathiel gestrȳnde Zorobabel;
Salathiel Salathiel begot Zorobabel
- 13 Zorobabel gestrȳnde Abiud; Abiud gestrȳnde Eliachim;
Zorobabel begot Abiud Abiud begot Eliakim
 Eliachim gestrȳnde Azor;
Eliakim begot Azor

Azor gestrȳnde Sadoc; Sadoc gestrȳnde Achim; Achim 14

Azor begot Sadoc Sadoc begot Achim Achim

gestrȳnde Eliud;

begot Eliud

Eliud gestrȳnde Eleazar; Eleazar gestrȳnde Mathan; Mathan 15

Eliud begot Eleazar Eleazar begot Mattban Mattban

gestrȳnde Iacob;

begot Jacob

Iacob gestrȳnde Ioseph Marian wer, of þære wæs ācenned 16

Jacob begot Joseph of-Mary husband of whom was born

sē Hælend þe is genemned Crīst.

the Savior who is named Christ

Eornostlice ealle cnēoressa fram Abrahame oð Daud 17

Therefore all generations from Abraham until David

synd fēowertȳne cnēoressa; and fram Dauide oð Babilonis

are fourteen generations and from David until of-Babylon

gelēorednysse fēowertȳne cnēoressa; and fram Babilonis

migration fourteen generations and from of-Babylon

gelēorednesse oð Crīst fēowertȳne cnēoressa.

migration until Christ fourteen generations

Dys godspel gebyrað on mydewyntres mæsseæfen.

This gospel belongs on of-midwinter mass-eve

Sōðlice þus wæs Crīstes cnēores: Ðā þæs Hælendes mōdor 18

Truly thus was of-Christ generation When of-the Savior mother

Maria wæs Iosepe beweddod, ær hi tōsomne becōmun, hēo

Mary was to-Joseph betrothed before they together came she

wæs gemēt on innoðe hæbbende of þām Hālegan Gāste.

was found in womb having of the Holy Spirit

Sōðlice Iosep hyre wer, ðā hē wæs rihtwis and nolde 19

Truly Joseph her husband when he was righteous and would-not

hi gewīdmærsian, hē wolde hi dihlice forlætan.

her publish he would her secretly put-away

- 20 Him þā sōðlice ðās þing ðencendum Drihtnes engel on
Him then truly these things thinking of-Lord angel in
 swefnum ætȳwde, and him tō cwæð, Iosep, Dauides sunu,
dreams appeared and him to said Joseph of-David son
 nelle þū ondrādan Marian þine gemæccean tō onfōnne;
not-will thou fear Mary thy spouse to receive
 þæt on hire ācenned ys, hyt ys of þām Hālgan Gāste.
that in her born is it is of the Holy Spirit
- 21 Witodlice hēo cenð sunu, and þū nemst hys naman Hælend;
Certainly she bears son and thou namest his name Savior
 hē sōðlice hys folc hāl gedēð fram hyra synnum.
he truly his people whole makes from their sins
- 22 Sōþlice eal þys wæs geworden þæt gefylled wære þæt fram
Truly all this was done that fulfilled were that from
 Drihtne gecweden wæs þurh þone witegan,
Lord said was through the prophet
- 23 Sōðlice sēo fāmne hæfð on innoðe, and hēo cenð sunu,
Truly the virgin has in womb and she bears son
 and hī nemnað his naman Emanuhel, þæt ys gereht on
and they name his name Emmanuel that is interpreted in
 ūre gepēode, God mid ūs.
our language God with us
- 24 Ðā ārās Iosep of swefene, and dyde swā Drihtnes engel
Then arose Joseph from sleep and did as of-Lord angel
 him bebēad, and hē onfēng his gemæccean;
him bade and he received his spouse
- 25 and hē ne grētte hī. Hēo cende hyre frumcennedan sunu,
and he not touched her She bore her firstborn son
 and nemde hys naman Hælend.
and named his name Savior

Wise men from the east, who have seen his star, come to Jerusalem asking for the newborn king of the Jews. Herod learns from the priests and scribes that the child is to be born in Bethlehem and sends the wise men there. The star leads them to the house, where they find the child with Mary, worship him, bring gold, incense, and myrrh, and go home another way. Joseph flees with the child into Egypt, Herod slays the children of Bethlehem, and after Herod's death they settle in Nazareth.

Ðys [godspel] sceal on twelftandæg.

This gospel shall on Twelfth-day

Eornustlice þā sē Hælend ācenned wæs on Iudeiscre 1

Therefore when the Savior born was in Judean

Bethleem, on þæs cyninges dagum Herodes, þā cōmon þā

Bethlehem in of-the king days of-Herod then came the

tungolwitegan fram ēastdæle tō Hierusalem,

star-wise-men from east-part to Jerusalem

and cwædon, Hwær ys sē Iudea Cyning þe ācenned ys? 2

and said Where is the of-Jews King who born is

Sōðlice wē gesāwon hys steorran on ēastdæle, and wē

Truly we saw his star in east-part and we

cōmon ūs him tō geēadmēdenne.

came us him to worship

Ðā Herodes þæt gehȳrde, ðā wearð hē gedrēfed and eal 3

When Herod that heard then became he troubled and all

Hierosolimwaru mid him.

Jerusalem-dwellers with him

And þā gegaderode Herodes ealle ealdras þāra sācerda and 4

And then gathered Herod all elders of-the priests and

folces writeras, and āxode hwær Crist ācenned wære.

of-people writers and asked where Christ born were

- 5 Ðā sǣdon hī him, On Iudeiscere Bethlem; witodlice þus
Then said they to-him In Judean Bethlehem certainly thus
 ys āwriten þurh þone witegan,
is written through the prophet
- 6 And þū Bethleem, Iudea land, witodlice ne eart þū læst
And thou Bethlehem of-Jews land certainly not art thou least
 on Iuda ealdrum; of ðē forð gæð sē heretoga sē þe
among of-Juda princes from thee forth goes the leader he who
 recð mīn folc Israhel.
rules my people Israel
- 7 Herodes þā clypode on sunderspræce ðā tungelwitegan, and
Herod then called in private-speech the star-wise-men and
 befrān hī georne hwænne sē steorra him ætēowde.
asked them eagerly when the star to-them appeared
- 8 And hē āsende hī tō Bethlem, and ðus cwæð, Farað and
And he sent them to Bethlehem and thus said Go and
 āxiað geornlice be þām cilde; and þonne gē hyt gemētað,
ask eagerly about the child and when ye it find
 cýpað eft mē, þæt ic cume and mē tō him gebidde.
make-known again to-me that I come and myself to him pray
- 9 Ðā hī þæt gebod gehýrdon, þā fērdon hī; and sōþlice
When they that command heard then went they and truly
 sē steorra þe hī on ēastdæle gesāwon him beforan fērde,
the star that they in east-part saw them before went
 oð hē stōd ofer þær þæt cild wæs.
until it stood over where the child was
- 10 Sōþlice þā ðā tungelwitegan þone steorran gesāwon,
Truly when the star-wise-men the star saw
 fægenodon swýðe myclum gefēan.
rejoiced greatly with-great joy

And gangende intō þām hūse hī gemēttan þæt cild mid 11

And going into the house they found the child with

Marian hys mēder; and hī āðenedon hī, and hī tō

Mary his mother and they stretched-out themselves and they to

him gebædon; and hī untȳndon hyra goldhordas, and him

him prayed and they opened their boards and to-him

lāc brōhton, þæt wæs gold and rēcls and myrre.

gifts brought that was gold and incense and myrrh

And hī āfēngon andsware on swefnum þæt hī eft tō 12

And they received answer in dreams that they again to

Herode ne hwyrfdon; ac hī on ōðerne weg on hyra rice

Herod not turned but they by another way into their kingdom

fērdon.

went

Dys godspel sceal on cylda mæssedæg.

This gospel shall on of-children mass-day

Þā hī þā fērdon, þā ætȳwde Drihtnes engel Iosepe on 13

When they then went then appeared of-Lord angel to-Joseph in

swefnum, and þus cwæð, Āris and nim þæt cild and his mōdor,

dreams and thus said Arise and take the child and his mother

and flēoh on Egypta land, and bēo þær oð þæt ic ðē

and flee into of-Egyptians land and be there until that I to-thee

secge; tōweard ys þæt Herodes sēcð þæt cild tō forspillenne.

say coming is that Herod seeks the child to destroy

Hē ārās þā and nam þæt cild and his mōdor on niht, 14

He arose then and took the child and his mother by night

and fērde on Egyptum;

and went into Egypt

15 and wæs þær oð Herodes forðsið: þæt wære gefylled þæt
and was there until of-Herod death that were fulfilled that
 ðe fram Drihtne gecweden wæs þurh ðone witegan, Of
which from Lord said was through the prophet From
 Egyptum ic minne sunu geclypode.

Egypt I my son called

16 Ðā wæs Herodes swýðe gebolgen, for þām þe hē bepæht
Then was Herod greatly angered for that that he deceived
 wæs fram þām tungelwitegum, and hē āsende þā and ofslōh
was by the star-wise-men and he sent then and slew
 ealle þā cild þe on Bethleem wæron, and on eallum hire
all the children who in Bethlehem were and in all its
 gemærum, fram twýwintrum cilde and binnan þām, æfter
borders from two-winter child and within that after
 þære tide þe hē geāxode fram ðām tungelwitegum.

the time that he learned from the star-wise-men

17 Ðā wæs gefylled þæt gecweden wæs þurh Hieremiam þone
Then was fulfilled that said was through Jeremiah the
 witegan,

prophet

18 Stefn wæs on hēhnyssse gehýred, wōp and mycel þotorung;
Voice was on high heard weeping and great howling
 Rachel wēop hyre bearn, and hēo nolde bēon gefrēfred,
Rachel wept her children and she would-not be comforted
 for þām þe hi nāron.

for that that they not-were

Ðys [godspel] sceal on twelftanæfen.

This gospel shall on Twelfth-eve

19 Sōðlice þā Herodes wæs forð faren, witodlice on swefne
Truly when Herod was forth gone certainly in dream
 Drihtnes engel ætýwde Iosepe on Egyptum,
of-Lord angel appeared to-Joseph in Egypt

and þus cwæð, Āris and nim þæt cild and his mōdor, and far on 20

and thus said Arise and take the child and his mother and go into

Israhela land; nū synd forð farene þe ðæs cildes sāwle sōhton.

of-Israelites land now are forth gone who of-the child soul sought

Hē ārās ðā and onfēng þæt cild and his mōdor, and cōm 21

He arose then and received the child and his mother and came

on Israhela land.

into of-Israelites land

Ðā hē gehȳrde þæt Archelaus rixode on Iudea þēode for 22

When he heard that Archelaus reigned in of-Jews nation for

ðone [fæder] Herodem, hē ondrēd þyder tō faranne; and

the father Herod he dreaded thither to go and

on swefnum gemynegod hē fērde on Galileisce dālas,

in dreams warned he went into Galilean parts

and hē cōm þā and eardode on þære ceastre ðe is 23

and he came then and dwelt in the city which is

genemned Nazareth: þæt wære gefylled þæt gecweden wæs

named Nazareth that were fulfilled that said was

þurh ðone witegan, for þām ðe hē Nazarenisc byð genemned.

through the prophet for that that he Nazarene is named

III · JOHN THE BAPTIST

John the Baptist preaches penance in the desert of Judea, dressed in camel's hair and living on locusts and wild honey. Crowds come to be baptized in the Jordan, and he warns the Pharisees and Sadducees that the axe is laid to the root of the trees and that one stronger than he is coming. Jesus comes from Galilee to be baptized; the heavens open, the Spirit descends like a dove, and a voice names him the chosen Son.

Ðys [godspel] sceal on wōdnesdæg on þære þrýddan wucan
This gospel shall on Wednesday in the third week
æ̅r myddanwyntra.

before midwinter

1 On þām dagum cōm Iohannes sē fulluhtere, and bodude
In those days came John the baptist and preached
on þām wēstene Iudeę,

in the desert of-Judea

2 and cwæð, Dōþ dædbōte; sōðlice genēalæceð heofona rīce.
and said Do penance truly approaches of-heavens kingdom

3 Ðis ys sē be þām þe gecweden ys þurh Esaiað ðone
This is he about whom that said is through Isaiað the
witegan, Clypiendes stefn wæs on wēstene, Gegearwiað

prophet Of-crying voice was in desert Prepare

Drihtnes weg, dōþ his siðas rihte.

of-Lord way make his paths straight

4 Sē Iohannes witodlice hæfde rēaf of olfenda hārum, and
The John certainly had raiment of of-camels hairs and
fellenne gyrdel embe hys lendenu; and hys mete wæs

leathern girdle about his loins and his food was

gærstapan and wuduhunig.

locusts and wood-honey

Ðā fērde tō him Hierosolimwaru and eal Iudea ðeod, and 5
Then went to him Jerusalem-dwellers and all of-Jews nation and
 eal þæt rīce wiðgeondan Iordanen.

all the kingdom beyond Jordan

And hī wæron gefullode on Iordane fram him, and hī 6
And they were baptized in Jordan by him and they
 andettan hyra synna.

confessed their sins

Sōðlice þā hē gesch manega þāra sunderhālgena and þāra 7
Truly when he saw many of-the Pharisees and of-the
 rihtwisendra tō his fulluhte cumende, hē cwæð tō him,

Sadducees to his baptism coming he said to them

Lā, nāddrena cyn, hwā geswutelode ēow tō flēonne fram
O of-adders kin who showed you to flee from
 þām tōweardan yrre?

the coming wrath

Eornostlice dōþ medemne wæstm þære dædbōte; 8

Therefore do worthy fruit of-the penance

and ne cweþað betwux ēow, Wē habbað Abraham ūs tō 9
and not say among you We have Abraham to-us as
 fæder. Sōþlice ic secge ēow þæt God ys swā mihtig þæt

father Truly I say to-you that God is so mighty that

hē mæg of þysum stānum āweccean Abrahames bearn.

he can from these stones raise of-Abraham children

Eallunga ys sēo æx tō ðāra trēowa wurtrumum āsett. 10

Entirely is the axe to of-the trees roots set

Eornustlice ælc trēow þe gōdne wæstm ne bringð byð

Therefore each tree that good fruit not brings is

forcorfen, and on fȳr āworpen.

cut-down and into fire thrown

- 11 Witodlice ic ēow fullige on wātere tō dǣdbōte. Sē þe æfter mē
Certainly I you baptize in water to penance He who after me
 tōwerd ys, hē ys strengra þonne ic, ðæs gescy̅ neom ic wyrðe
coming is he is stronger than I whose shoes not-am I worthy
 tō berenne; hē ēow fullað on Hālgum Gāste and on fyre:
to bear he you baptizes in Holy Spirit and in fire
- 12 ðæs fann ys on his handa, and hē āfeormað his þyrscelflōre;
whose fan is in his hand and he cleanses his threshing-floor
 and hē gegaderað hys hwæte on his bern; þā ceafu hē
and he gathers his wheat into his barn the chaff he
 forbærnd on unād wæscendlicum fyre.
burns in unquenchable fire
- Ðys [godspel] sceal on wōdnesdæg ofer twelftandæg.
This gospel shall on Wednesday after Twelfth-day
- 13 Þā cōm sē Hǣlend fram Galilea tō Iordane tō Iohanne
Then came the Savior from Galilee to Jordan to John
 þæt hē hine fullode.
that he him baptized
- 14 Iohannes þā sōðlice forbēad him, and cwæð, Ic sceal fram
John then truly forbade him and said I shall by
 þē bēon gefullod, and cymst ðū tō mē?
thee be baptized and comest thou to me
- 15 Ðā andswarode sē Hǣlend him and cwæð, Læt nū; þus
Then answered the Savior him and said Let now thus
 unc gedafnað ealle rihtwīsnesse gefyllan. Þā forlēt hē
to-us-two befits all righteousness fulfill Then let he
 hine.
him
- 16 Sōþlice þā sē Hǣlend gefullod wæs, hrædlice hē āstāh of
Truly when the Savior baptized was quickly he ascended from
 ðām wātere; and him wurdon þærrihte heofenas ontýneðe,
the water and to-him were straightway heavens opened

and hē geseah Godes Gāst niþer stigende swā swā culfran,
and he saw of-God Spirit down stepping so as dove
 and wunigende ofer hine.

and dwelling over him

And sōðlice þā cōm stefn of heofenum, and þus cwæð, 17

And truly then came voice from heavens and thus said

Hēr is mīn gecorena Sunu on þām mē gelicode.

Here is my chosen Son in whom me pleased

IV · THE TEMPTATION AND THE FIRST DISCIPLES

Jesus fasts forty days in the desert and is tempted three times by the devil, to turn stones into bread, to throw himself from the temple, and to worship him for the kingdoms of the world, and answers each time from scripture. When he hears that John is betrayed, he settles in Capernaum and begins to preach. He calls Peter and Andrew, James and John from their nets, and heals every disease throughout Galilee as great crowds follow him.

Ðys godspel sceal on hālgandæg.

This gospel shall on holy-day

Ðā wæs sē Hælend gelæd fram Gāste on wēsten þæt hē 1

Then was the Savior led by Spirit into desert that he

wære fram dēofle costud.

were by devil tempted

And þā þā hē fæste fēowurtig daga and fēowurtig nihta, 2

And then when he fasted forty days and forty nights

þā ongan hyne syððan hingrian.

then began him afterward hunger

And þā genēalæhte sē costniend, and cwæð, Gyf þū Godes 3

And then approached the tempter and said If thou of-God

Sunu sý, cweð þæt þās stānas tō hlāfe gewurðon.

Son be say that these stones to loaf become

4 Ðā andswarode sē Hælend, Hit ys āwriten, Ne leofað sē
Then answered the Savior It is written Not lives the
 man be hlāfe ānum, ac be ælcon worde þe of Godes
man by loaf alone but by each word that from of-God
 mūðe gæð.
mouth goes

5 Pā gebrōhte sē dēofol hine on þā hālgan ceastre, and
Then brought the devil him into the holy city and
 āsette hine ofer þæs temples hēahnesse,
set him over of-the temple height

6 and cwæð tō him, Gyf þū Godes Sunu eart, āsend þē
and said to him If thou of-God Son art send thee
 þonne nyðer; sōþlice hit ys āwriten, Pæt hē his englum
then down truly it is written That he his angels
 bebēad be ðē, pæt hig þē on hyra handum beron, þē
commanded about thee that they thee in their hands bear the
 lās þe ðin fōt æt stāne ætsporne.
less that thy foot against stone strike

7 Ðā cwæð sē Hælend eft tō him, Hit ys āwriten, Ne
Then said the Savior again to him It is written Not
 costna þū Drihten þinne God.
tempt thou Lord thy God

8 Eft sē dēofol hine genam, and lādde hine on swiðe hēahne
Again the devil him took and led him onto very high
 munt, and ætēowde him ealle middaneardes rīcu and hyra
mountain and showed him all of-middle-earth kingdoms and their
 wuldor,
glory

9 and cwæp tō him, Ealle þās ic sylle þē, gyf þū feallende
and said to him All these I give to-thee if thou falling
 tō mē geēadmētst.
to me worshipst

Ðā cwæð sē Hælend tō him, Gang þū sceocca on bæc; 10

Then said the Savior to him Go thou devil to back

sōþlice hit ys āwriten, Tō Drihtne þinum Gode þū ðē

truly it is written To Lord thy God thou thee

geċaðmetsð, and him ānum þēowast.

worshipest and him alone servest

Ðā forlēt sē dēofol hine, and englas genēalāhton and him 11

Then left the devil him and angels approached and him

þenodon.

served

Dys [godspel] sceal on frigesdæg ofer twelftadæg.

This gospel shall on Friday after Twelfth-day

Sōðlice þā sē Hælend gehyrde þæt Iohannes belāwed wæs, 12

Truly when the Savior heard that John betrayed was

þā fērde hē tō Galileam;

then went he to Galilee

and forlætenre þære ceastre Nazareth, hē cōm and eardode 13

and having-left the city Nazareth he came and dwelt

on Capharnaum, on þām sægumærum, on endum Zabulon

in Capernaum in the sea-borders in ends of-Zabulon

and Neptalim:

and of-Nephthalim

þæt wære gefylled þæt ðe gecweden wæs þurh Esaia 14

that were fulfilled that which said was through Isaiah

þone witegan,

the prophet

Ðēoda folc ðe on þystrum sæt geseah mycel lēoht, and 16

Of-nations people that in darknesses sat saw great light and

sittendum on earde dēaþes sceade is lēoht ūp āsprungen.

to-sitting in land of-death shadow is light up sprung

17 Syððan ongan sē Hǣlend bodian and cweðan, Dōð dǣdbōte;
Afterward began the Savior preach and say Do penance
 sōðlice heofona rīce genēalǣcð.

truly of-heavens kingdom approaches

Dis godspel sceal on Andreas mæssedæg.

This gospel shall on of-Andrew mass-day

18 Pā sē Hǣlend ēode wið ðā Galileiscean sǣ, hē geseh
When the Savior went by the Galilean sea he saw
 twēgen gebrōðru, Symonem, sē wæs genemned Petrus, and
two brothers Simon who was named Peter and
 Andream his brōþor, sendende hyra nett on þā sǣ; sōðlice
Andrew his brother sending their net into the sea truly
 hi wǣron fisceras.

they were fishers

19 And hē sǣde him, Cumað æfter mē, and ic dō þæt gyt
And he said to-them Come after me and I make that ye-two
 bēoð manna fisceras.

are of-men fishers

20 And hī þǣrrihte forlēton hyra net, and him fyligdon.

And they straightway left their net and him followed

21 And pā hē þanon ēode, hē geseh twēgen oðre gebrōþru,

And when he thence went he saw two other brothers

Iacobum Zebedei and Iohannem his brōþur, on scype mid

James of-Zebedee and John his brother in ship with

hyra fæder Zebedeo, rēnigende hyra nett, and hē clypode hī.

their father Zebedee mending their nets and he called them

22 Hi ðā sōna forlēton hyra nett and hyra fæder, and him

They then at-once left their nets and their father and him

fylidon.

followed

Ðis [godspel] sceal on fridedæg on þære þryddan wucan
This gospel shall on Friday in the third week
 ofer twelftandæg.

after Twelfth-day

And þā befērde sē Hælend ealle Galileam, lærende on hyra 23
And then went-about the Savior all Galilee teaching in their
 gesomnungum; and hē wæs bodiende godspel þæs rīces, and
synagogues and he was preaching gospel of-the kingdom and
 hælende ælce ādle and ælce untrumnyse on þām folce.

healing each disease and each infirmity among the people

And ðā fērde hys hlisa intō ealle Syriam; and hī brōhton 24
And then went his fame into all Syria and they brought
 him ealle yfel hæbbende missenlicum ādlum and on
to-him all evil having with-various diseases and in
 tintregum gegripene, and þā ðe dēofelsēocnyssa hæfdon,

torments seized and those who devil-sicknesses had

and mōnoðsēoce, and laman, and hē þā gehælde.

and moon-sick and lame and he them healed

And him fyligdon mycele menigu fram Galilea, and fram 25
And him followed great multitudes from Galilee and from
 Decapoli, and fram Hierusalem, and fram Iudea, and fram
Decapolis and from Jerusalem and from Judea and from
 begeondan Iordanen.

beyond Jordan

On the mountain Jesus teaches his disciples the blessings of the poor in spirit, the meek, the mourners, the merciful, and the persecuted, and calls them the salt of the earth and the light of the world. He comes to fulfill the law, not to destroy it, and sharpens its commandments against anger, adultery, divorce, oaths, and revenge. His hearers are to love their enemies and be perfect as their heavenly Father is perfect.

Ðis godspel gebyrað tō ealra hālgena mæssan.

This gospel belongs to of-all saints mass

- 1 Soðlice þā sē Hǣlend geseh þā menigu, hē āstāh on þone
Truly when the Savior saw the multitude he ascended onto the
 munt; and þā hē sæt, þā genēalǣhton his leorningcnihtas
mountain and when he sat then approached his disciples
 tō him.

to him

- 2 And hē ontȳnde his mūð and lārde hi, and cwæð,

And he opened his mouth and taught them and said

- 3 Ēadige synt þā gāstlican þearfan, for þām hyra ys heofena
Blessed are the spiritual poor for that of-them is of-heavens
 rice.

kingdom

- 4 Ēadige synt þā liðan, for þām þe hi eorðan āgun.

Blessed are the gentle for that that they earth possess

- 5 Ēadige synt þā ðe nū wēpað, for þām þe hi bēoð

Blessed are those who now weep for that that they are

gefrēfrede.

comforted

- 6 Ēadige synt þā ðe rihtwisnesse hingriað and þyrstað, for

Blessed are those who righteousness hunger and thirst for

þām þe hi bēoð gefyllede.

that that they are filled

Ēadige synt þā mildheortan, for þām þe hi mildheortnysse 7
Blessed are the merciful for that that they mercy

begytað.

obtain

Ēadige synt þā clænheortan, for þām þe hi God gesēoð. 8
Blessed are the clean-hearted for that that they God see

Ēadige synt þā gesybsuman, for þām ðe hi bēoð Godes 9
Blessed are the peaceable for that that they are of-God

bearn genemneðe.

children named

Ēadige synt þā þe ēhtnysse þoliað for rihtwisnysse, for 10
Blessed are those who persecution suffer for righteousness for

þām þe hyra ys heofonan rīce.

that that of-them is of-heaven kingdom

Ēadige synt gē þonne hi wyriað ēow, and ēhtað ēow, and 11
Blessed are ye when they curse you and persecute you and
 secgeað ælc yfel ongēn ēow, lēogende for mē.

say each evil against you lying for me

Geblissiað and gefægnað, for þām þe ēower mēð ys mycel 12
Rejoice and be-glad for that that your reward is great

on heofonum; swā hi ēhton þā witegan þe beforan ēow
in heavens so they persecuted the prophets who before you
 wæron.

were

Gē synt eorþan sealt; gyf þæt sealt āwyrð on þām þe hit 13
Ye are of-earth salt if the salt spoils in what that it

[gesylt bið, hit] ne mæg syððan tō nāhte, būton þæt hit
salted is it not can afterward to aught but that it

sý ūt āworpen, and sý fram mannum fortreden.

be out thrown and be by men trodden-down

- 14 Gē synt middaneardes lēoht. Ne mæg sēo ceaster bēon
Ye are of-middle-earth light Not can the city be
 behȳd þe byð uppan munt āset.
hidden that is upon mountain set
- 15 Nē hi ne ālað hyra lēohtfæt, and hit under cȳfe settað,
Nor they — kindle their lamp and it under bushel set
 ac ofer candelstæf þæt hit onlihte eallum þe on þām hūse
but on candlestick that it shine to-all who in the house
 synt.
are
- 16 Swā onlihte ēower lēoht beforan mannum þæt hi gesēon
So let-shine your light before men that they see
 ēowre gōdan weorc, and wuldrian ēowerne Fæder þe on
your good works and glorify your Father who in
 heofenum ys.
heavens is
 Ðys godspel sceal on þone ððerne wōdnesdæg ofer
This gospel shall on the second Wednesday after
 pentecosten.
Pentecost
- 17 Nelle gē wēnan þæt ic cōme tōwurpan þā ā, oððe þā
Not-will ye think that I came destroy the law or the
 witegan; ne cōm ic nā tōwurpan, ac gefyllan.
prophets not came I — destroy but fulfill
- 18 Sōpes on eornost ic secge ēow, Ær þām gewite heofon
Of-truth in earnest I say to-you Before that pass-away heaven
 and eorðe, ān i oððe ān prica ne gewit fram þære ā,
and earth one i or one point not passes-away from the law
 ær þām ealle þing gewurðan.
before that all things come-to-pass

Eornostlice sē ðe tōwyrpð ān of þysum lǣstum bebodum, 19

Therefore he who destroys one of these least commandments

and þā men swā lǣrð, sē byð lǣst genemned on heofonan

and the men so teaches he is least named in of-heaven

rice; sōþlice sē ðe hit dēð and lǣrð, sē biþ mycel

kingdom truly he who it does and teaches he is great

genemned on heofonan rice.

named in of-heaven kingdom

Dis godspel sceal on þone fēorðan sunnandæg ofer

This gospel shall on the fourth Sunday after

pentecosten.

Pentecost

Sōðlice ic secge ēow, Būton ēower rihtwisnyss mære sý þonne 20

Truly I say to-you Unless your righteousness more be than

þāra writera and sundorhālgena, ne gā gē on heofonan

of-the writers and Pharisees not go ye into of-heaven

rice.

kingdom

Gē gehýrdon þæt gecweden wæs on ealdum tidum, Ne 21

Ye heard that said was in old times Not

ofsleh þū; sē þe ofslihð, sē byþ dōme scyldig.

slay thou he who slays he is to-judgment liable

Ic secge ēow sōþlice þæt ælc þe yrsað hys brēþer 22

I say to-you truly that each who is-angry-with his brother

byð dōme scyldig; sōþlice sē þe segð hys brēðer, Þū

is to-judgment liable truly he who says to-his brother Thou

āwordena, hē byð geþeahte scyldig; sē þe segð, Þū stunta,

worthless-one he is to-council liable he who says Thou fool

sē byþ scyldig helle fýres.

he is liable of-bell fire

- 23 Eornostlice gyf þū bringst þine lāc tō wēofode, and þū
Therefore if thou bringest thy gift to altar and thou
 þær gēþencst þæt ðīn brōðor hæfð ænig þing agēn ðē,
there rememberest that thy brother has any thing against thee
- 24 lāt þær þine lāc beforan þām altare, and gang ær and gesybsuma
leave there thy gift before the altar and go first and be-reconciled
 wið þinne brōðer, and þonne cum þū syððan and bring þine lāc.
with thy brother and then come thou afterward and bring thy gift
 Dis godspel sceal on wōdnesdæg on þære þryddan wucan
This gospel shall on Wednesday in the third week
 ofer pentecosten.
after Pentecost
- 25 Bēo þū onbūgende þinum wiðerwinnan hraðe, þā hwile þe
Be thou yielding to-thy adversary quickly the while that
 ðū eart on wege mid him; þē lās þe ðīn wiðerwinna
thou art on way with him the less that thy adversary
 þē sylle þām dēman, and sē dēma þē sylle ðām þēne,
thee give to-the judge and the judge thee give to-the servant
 and þū sý on cwertern send.
and thou be into prison sent
- 26 Sōþes ic secge þē, Ne gæst þū þanone, ær ðū āgylde
Of-truth I say to-thee Not goest thou thence before thou pay
 þone ytemestan fēorðling.
the last farthing
- 27 Gē gehýrdon þæt on ealdum cwydum gecweden wæs, Ne
Ye heard that in old sayings said was Not
 unrihtthāme ðū;
commit-adultery thou
- 28 sōðlice ic secge ēow þæt ælc þāra þe wif gesyhð and
truly I say to-you that each of-those who woman sees and
 hyre gewylnað eallunga, þæt sē gesyngað on hys heortan.
her desires entirely that he sins in his heart

Gyf þin swyðre ēage þē æswicie, āhola hit ūt, and āwurp 29

If thy right eye thee offend dig it out and cast
 hyt fram þē; sōðlice þē ys betere þæt ān þinra lima
it from thee truly to-thee is better that one of-thy limbs
 forwurpe, þonne eal þin lichama sī on helle āsend.

perish than all thy body be into hell sent

And gyf þin swiðre hand þē āswice, āceorf hī of, and 30

And if thy right hand thee offend cut it off and
 āwurp hī fram þē; witodlice þē ys betere þæt ān þinra
cast it from thee certainly to-thee is better that one of-thy
 lima forwurðe, þonne eal þin lichama fare tō helle.

limbs perish than all thy body go to hell

Dis [godspel] sceal on wōdnesdæg on þære xvi. wucan

This gospel shall on Wednesday in the sixteenth week

ofer pentecosten.

after Pentecost

Sōðlice hit ys gecweden, Swā hwylc swā his wif forlæt, hē 31

Truly it is said So whichever so his wife puts-away he
 sylle hyre hyra hīwgedāles bōc.

let-give to-her of-their divorce book

Ic secge ēow tō sōðum þæt ælc þe his wif forlæt būton 32

I say to-you in truth that each who his wife puts-away except
 forlegennyssse þingum, hē dēð þæt hēo unrihthæmð; and
of-fornication things he makes that she commits-adultery and
 sē unrihthæmð þe forlætene æfter him genimð.

he commits-adultery who the-put-away-one after him takes

Eft gē gehýrdon þæt gecweden wæs on ealdum cwydum, 33

Again ye heard that said was in old sayings

Ne forswere þū; sōðlice Drihtne þū āgyltst þine āðās.

Not forswear thou truly to-Lord thou payest thy oaths

- 34 Ic secge ēow sōþlice þæt gē eallunga ne swerion, nē þurh
I say to-you truly that ye entirely not swear nor by
 heofon, for þām þe hēo ys Godes þrymsetl;
heaven for that that it is of-God throne
- 35 nē þurh eorðan, for þām ðe hēo ys hys fōtscamul; nē þurh
nor by earth for that that it is his footstool nor by
 Hierusalem, for þām þe hēo ys māres cyninges ceaster.
Jerusalem for that that it is of-great king city
- 36 Nē ðū ne swere þurh þin hēafod, for þām þe þū ne miht
Nor thou — swear by thy head for that that thou not canst
 ænne locc gedōn hwitne oððe blacne.
one lock make white or black
- 37 Sōðlice sī ēower spræc, Hyt ys, hyt ys, Hyt nys, hyt
Truly let-be your speech It is it is It not-is it
 nys; sōðlice gyf þær mære byð, þæt bið of yfele.
not-is truly if there more is that is of evil
- 38 Gē gehýrdon þæt gecweden wæs, Ēage for ēage, and tōð
Ye heard that said was Eye for eye and tooth
 for tēð;
for tooth
- 39 sōþlice ic secge ēow, Ne winne gē ongēn þā ðe ēow yfel dōþ; ac
truly I say to-you Not strive ye against those who to-you evil do but
 gyf hwā þē slēa on þin swýþre wenge, gegearwa him þæt oðer.
if anyone thee strike on thy right cheek prepare to-him the other
- 40 And þām ðe wylle on dōme wið þē flitan, and niman
And to-him who will at law with thee contend and take
 þine tunecan, lāt him tō þinne wāfels.
thy tunic let to-him too thy cloak
- 41 And swā hwā swā þē genyt þūsend stapa, gā mid him
And so who so thee compels thousand paces go with him
 oðre twā þūsend.
other two thousand

Syle þām ðe þē bidde; and þām ðe [wylle] æt þē borgian, 42

Give to-him who thee ask and to-him who will from thee borrow

ne wyrn þū him.

not refuse thou him

Dis [godspel] sceal on wōdnesdæg on þære systeoðan wucan

This gospel shall on Wednesday in the seventeenth week

ofer pentecosten; and on frigedæg innan þære cýswucan.

after Pentecost and on Friday in the cheese-week

Gē gehýrdon þæt gecweden wæs, Lufa þinne nēxtan, and 43

Ye heard that said was Love thy neighbor and

hata þinne fēond.

hate thy enemy

Sōþlice ic secge ēow, Lufiað ēowre fýnd, and dōþ wel þām 44

Truly I say to-you Love your enemies and do well to-those

ðe ēow yfel dōð, and gebiddað for ēowre ēhteras and

who to-you evil do and pray for your persecutors and

tælendum ēow:

slandering you

þæt gē sin ēowres Fæder bearn þe on heofonum ys, sē þe dēð 45

that ye be of-your Father children who in heavens is he who makes

þæt hys sunne ūp āspringð ofer þā gōdan and ofer þā yfelan;

that his sun up springs over the good and over the evil

and hē læt rīnan ofer þā rihtwisan and ofer þā unrihtwisan.

and he lets rain over the righteous and over the unrighteous

Gyf gē sōðlice þā lufiað [þe ēow lufiað,] hwylce mēde 46

If ye truly those love who you love what reward

habbaþ gē? hū ne dōð mǣnfulle swā?

have ye how not do wicked-ones so

And gyf gē þæt ān dōð þæt gē ēowre gebrōðra wylcumiaþ, 47

And if ye that one do that ye your brothers welcome

hwæt dō gē mǣre? hū ne dōð hǣþene swā?

what do ye more how not do heathens so

- 48 Eornustlice bēoð fulfremede, swā ēower heofonlice Fæder is
Therefore be perfect as your heavenly Father is
 fullfremed.

perfect

VI • THE SERMON ON THE MOUNT: ALMS, PRAYER, AND FASTING

Alms, prayer, and fasting are to be done in secret, not to be seen by men as the hypocrites do, and the Father who sees in secret will repay. Jesus teaches the Lord's Prayer and bids his hearers forgive as they would be forgiven. They are to store their treasure in heaven, since no one can serve both God and wealth, and not to be anxious about food or clothing, like the birds and the lilies, but to seek first God's kingdom.

- 1 Begymað þæt gē ne dōn ēowre rihtwīsnesse beforan mannum
Take-beed that ye not do your righteousness before men
 þæt gē sīn geherede fram him; elles næbbe gē mēde mid
that ye be praised by them else have-not ye reward with
 ēowrum Fæder þe on heofenum ys.

your Father who in heavens is

- 2 Eornustlice þonne ðū þīne ælmeccan sylle, ne blāwe man
Therefore when thou thy alms givest not let-blow one
 bȳman beforan þē, swā liceteras dōð on gesomnungum and
trumpet before thee as hypocrites do in synagogues and
 on wicum þæt hī sīn geārwurpode fram mannum. Sōð
in streets that they be honored by men Truth
 ic secge ēow, Hi onfēgon hyra mēde.

I say to-you They received their reward

- 3 Sōþlice þonne þū þīne ælmeccan dō, nyte þīn wynstre
Truly when thou thy alms doest let-not-know thy left
 hwæt dō þīn swȳpre;

what do thy right

þæt þīn ælmesse sȳ on dīglum, and þīn Fæder hit āgylt 4
that thy alms be in secret and thy Father it repays
 þē sē þe gesyhb on dīglum.

to-thee he who sees in secret

And þonne gē ēow gebiddon, ne bēo gē swylce liceteras; þā 5

And when ye yourselves pray not be ye like hypocrites who

lufiað þæt hig gebiddon hī, standende on gesomnungum

love that they pray themselves standing in synagogues

and [on] strāta hyrnum þæt men hig gesēon. Sōþ ic secge

and in of-streets corners that men them see Truth I say

ēow, Hig onfēngon hyra mēde.

to-you They received their reward

Dū sōþlice, þonne þū ðē gebidde, gang intō þīnum 6

Thou truly when thou thee prayest go into thy

hēdclyfan, and þīnre dura belocenre, bide þīnne Fæder on

chamber and with-thy door locked pray-to thy Father in

dihlum; and þīn Fæder þe gesyhb on dihlum hyt āgylt þē.

secret and thy Father who sees in secret it repays to-thee

Sōðlice þonne gē ēow gebiddon, nelle gē spreca fela, 7

Truly when ye yourselves pray not-will ye speak much

swā swā hāðene; hig wēnað þæt hī sīn gehyrede on hyra

so as beathens they think that they be heard in their

menigfealdan spāce.

manifold speech

Nellen gē eornostlice him geefenlācan; sōðlice ēower Fæder 8

Not-will ye therefore them imitate truly your Father

wāt hwæt ēow þearf ys ær þām þe gē hyne biddað.

knows what to-you need is before that that ye him ask

Eornostlice gebiddað ēow ðus: Fæder ūre þū þe eart on 9

Therefore pray yourselves thus Father our thou who art in

heofonum, Sī þīn nama gehālgod.

heavens Let-be thy name hallowed

- 10 Tōbecume þīn rīce. Gewurþe ðīn willa on eorðan swā swā
Let-come thy kingdom Let-be-done thy will on earth so as
 on heofonum.
in heavens
- 11 Ūrne gedæghwāmlican hlāf syle ūs tō dæg.
Our daily loaf give to-us to day
- 12 And forgyf ūs ūrne gyltas, swā swā wē forgyfað ūrum
And forgive to-us our offenses so as we forgive to-our
 gyltendum.
offenders
- 13 And ne gelæd þū ūs on costnunge, ac ālȳs ūs of yfele.
And not lead thou us into temptation but deliver us from evil
 Sōþlice.
Truly
- 14 Witodlice gyf gē forgyfað mannum hyra synna, þonne
Certainly if ye forgive to-men their sins then
 forgyfþ ēower sē heofenlica Fæder ēow ēowre gyltas.
forgives your the heavenly Father to-you your offenses
- 15 Gyf gē sōðlice ne forgyfað mannum, nē ēower Fæder ne
If ye truly not forgive to-men nor your Father —
 forgyfð ēow ēowre synna.
forgives to-you your sins
- Ðys [godspel] gebyrað tō caput ieiunii on wōdnesdæg.
This gospel belongs to caput ieiunii on Wednesday
- 16 Sōðlice þonne gē fæston, nellon gē wesan swylce lēase
Truly when ye fast not-will ye be like false
 licceteras; hig fornymað hyra ansȳna þæt hig ætēowun mannum
hypocrites they destroy their faces that they appear to-men
 fæstende. Sōþlice ic secge ēow þæt hig onfēngon hyra mēde.
fasting Truly I say to-you that they received their reward

Ðū sōðlice, þonne ðū fæste, smyra þin hēafod, and þweah 17

Thou truly when thou fastest anoint thy head and wash

þine ansýne;

thy face

þæt þū ne sý gesewen fram mannum fæstende, ac þinum 18

that thou not be seen by men fasting but by-thy

Fæder þe ys on diglum; and þin Fæder þe gesyhð on

Father who is in secret and thy Father who sees in

dýglum hit āgylt þē.

secret it repays to-tee

Nellen gē goldhordian ēow goldhordas on eorþan, þær ōm 19

Not-will ye board-up for-you boards on earth where rust

and moððe hit fornimð, and þær ðeofas hit delfað and

and moth it consumes and where thieves it dig and

forstelap.

steal

Goldhordiað ēow sōðlice goldhordas on heofenan, þær nāðor 20

Hoard-up for-you truly boards in heaven where neither

ōm nē moþðe hit ne fornimð, and ðār þeofas hit ne delfað

rust nor moth it — consumes and where thieves it not dig

nē ne forstelap;

nor — steal

witodlice þær ðin goldhord is, þær is ðin heorte. 21

certainly where thy board is there is thy heart

Ðines lichaman lēohftæt is þin ēage; gyf þin ēage bið 22

Of-thy body lamp is thy eye if thy eye is

ānfeald, eall þin lichama bið beorht.

single all thy body is bright

- 23 Gif þin ēage sōþlice bið mǎnfull, eall þin lichama byþ
If thy eye truly is wicked all thy body is
 ðýsterfull. Eornustlice gyf þæt lēoht þe on ðē is synt
dark Therefore if the light that in thee is are
 þýstru, hū mycle bēoþ ðā þýstru!

darkness how great are the darkness

Ðys [godspel] sceal on þone syxtēoðan sunnandæg ofer
This gospel shall on the sixteenth Sunday after
 pentecosten.

Pentecost

- 24 Ne mæg nān man twām hlāfordum þēowian; oððe hē
Not can any man two lords serve either he
 sōðlice ænne hatað and oðerne lufað, oððe hē bið ānum
truly one hates and other loves or he is to-one
 gehýrsum and oðrum ungehýrsum. Ne magon gē Gode
obedient and to-other disobedient Not can ye to-God
 þēowian and woruldwelan.

serve and world-wealth

- 25 For þām ic secge ēow þæt gē ne sīn ymbhýdige ēowre
For that I say to-you that ye not be anxious for-your
 sǣwle hwæt gē eton, nē ēowrum lichaman mid hwām gē
soul what ye eat nor for-your body with what ye
 sýn ymbscrýdde. Hū nys sēo sǣwl sēlre þonne mete, and
be clothed How not-is the soul better than food and
 ēower lichama betera þonne þæt rēaf?

your body better than the raiment

- 26 Behealdað heofonan fuglas, for þām þe hig ne sǣwað, nē
Behold of-heaven birds for that that they not sow nor
 hig ne rīpað, nē hig ne gadriað on berne; and ēower
they — reap nor they — gather in barn and your
 heofonlica Fæder hig fēt. Hū ne synt gē sēlran þonne hig?
heavenly Father them feeds How not are ye better than they

Hwylc ēower mæg sōþlice gepencan þæt hē geēacnige āne 27

Which of-you can truly think that he increase one

elne tō hys anlicnesse?

ell to his likeness

And tō hwī synt gē ymbhȳdige be rēafe? Bescēawiað æcyres 28

And to why are ye anxious about raiment Consider of-field

lilian, hū hig weaxað; ne swincað hig, nē hig ne spinnað.

lilies how they grow not toil they nor they — spin

Ic secge ēow sōðlice þæt furðon Salomon on eallum hys 29

I say to-you truly that even Solomon in all his

wuldre næs oferwigen swā swā ān of ðyson.

glory not-was covered so as one of these

Sōþlice gyf æcyres wēod, þæt ðe tō dæg is and bið tō 30

Truly if of-field weed that which to day is and is to

morgen on ofen āsend, God [swā] scrȳt, Ēalā gē gehwādes

morrow into oven sent God so clothes O ye of-little

gelēafan! þām mycle mā hē scrȳt ēow.

faith by-that much more he clothes you

Nellen gē eornustlice bēon ymbhȳdige, þus cweþende, Hwæt 31

Not-will ye therefore be anxious thus saying What

ete wē? oððe, Hwæt drince wē? oþþe, Mid hwām bēo wē

eat we or What drink we or With what are we

oferwrogene?

covered

Sōþlice ealle þās þing þēoda sēceað; witodlice ēower Fæder 32

Truly all these things nations seek certainly your Father

wāt þæt gē eallra þyssa þinga beþurfon.

knows that ye all these things need

Eornustlice sēceað ærest Godes rice and hys rihtwisnesse, 33

Therefore seek first of-God kingdom and his righteousness

and ealle þās þing ēow bēoþ þær tō geēacnode.

and all these things to-you are there to added

- 34 Ne bēo gē nā hōgiende ymb þā morgenlican nēode; sōðlice
Not be ye — thinking about the morrow need truly
 sē morgenlica dæg carað ymb hyne sylfne. Æghwylc dæg
the morrow day cares about him self Each day
 hæfð genōh on hys āgenum ymbhogan.
has enough in his own care

VII · THE SERMON ON THE MOUNT: JUDGING AND DOING

Jesus warns against judging others while blind to one's own faults, and against casting what is holy to dogs. Whoever asks receives, and the Father gives good things to those who ask. The gate to life is narrow; false prophets are known by their fruits, and not everyone who says Lord enters the kingdom. The one who hears and does these words is like the wise man who built on stone, and the people wonder at his teaching, for he teaches as one who has power.

Ðys [godspel] sceal on þone fēorðan sunnandæg ofer
This gospel shall on the fourth Sunday after
 pentecosten.

Pentecost

- 1 Nellen gē dēman, þæt gē ne sȳn fordēmede.
Not-will ye judge that ye not be condemned
- 2 Witodlice ðām ylcan dōme þe gē dēmað, ēow byð
Certainly with-the same judgment that ye judge to-you is
 gedēmed; and on ðām ylcan gemete þe gē metaþ, ēow
judged and with the same measure that ye mete to-you
 byþ gemeten.
is measured
- 3 Tō hwī gesihst þū þæt mot on þines brōpor ēagan, and
To why seest thou the mote in of-thy brother eye and
 þū ne gesyhst þone bēam on þinum āgenum ēagan?
thou not seest the beam in thy own eye

Opþe hūmeta cwyst þū tō þinum brēþer, Brōþur, þafa þæt 4
Or how sayest thou to thy brother Brother allow that
 ic ūt ādō þæt mot of þinum ēagan, þonne sē bēam biþ
I out take the mote from thy eye when the beam is
 on þinum āgenum ēagan?

in thy own eye
 Lā þū licceterē, ādō ærest ūt þone bēam of þinum 5
O thou hypocrite take first out the beam from thy
 āgenum ēagan, and behāwa þonne þæt þū ūt ādō þæt mot
own eye and behold then that thou out take the mote
 of þines brōður ēagan.

from of-thy brother eye
 Nellen gē syllan þæt hālige hundum, nē gē ne wurpen ēowre 6
Not-will ye give the holy to-dogs nor ye — cast your
 meregrotu tōforan ēowrum swýnon, þē lās hig mid hyra fōtum
pearls before your swine the less they with their feet
 hig fortredon, and hig þonne ongēan gewende ēow tōslýton.
them trample and they then back turned you tear-apart
 Dys godspel sceal tō gangdagon.

This gospel shall at Rogation-days
 Biddaþ, and ēow bið geseald; sēceaþ, and gē hit findaþ; 7
Ask and to-you is given seek and ye it find
 cnuciað, and ēow biþ ontýned.

knock and to-you is opened
 Witodlice ælc þæra þe bit, hē onfēhþ; and sē þe sēcð, hē 8
Certainly each of-those who asks he receives and he who seeks he
 hyt fint; and þām cnuciendum bið ontýned.

it finds and to-the knocking is opened
 Hwylc man is of ēow, gyf his sunu hyne bit hlāfes, sylst 9
Which man is of you if his son him asks loaf givest
 þū him stān;

thou to-him stone

- 10 oððe gyf hē bytt fises, sylst þū him nāddran?
or if he asks fish givest thou to-him adder
- 11 Eornustlice nū gē þe yfle synt cunnun gōde sylena ēowrum
Therefore now ye who evil are can good gifts to-your
 bearnum syllan, mycle mā ēower Fæder þe on heofenum
children give much more your Father who in heavens
 ys syleþ gōd þām þe hyne biddað.
is gives good to-those who him ask
- 12 Eornustlice ealle þā þing ðe gē wyllen þæt men ēow dōn,
Therefore all the things that ye will that men to-you do
 dōþ gē him þæt sylfe; þæt ys sōþlice ā and witegena
do ye to-them that same that is truly law and of-prophets
 bebod.
command
- 13 Gangað inn þurh þæt nearwe geat; for þon þe þæt geat is
Go in through the narrow gate for that that the gate is
 swýþe wīd, and sē weg is swīþe rūm þe tō forspillednesse
very wide and the way is very broad that to perdition
 gelæt, and swýþe manega synt þe þurh þone weg farað.
leads and very many are who through the way go
- 14 Ēalā hū neara and hū angsum is þæt geat and sē weg þe
O how narrow and how strait is the gate and the way that
 tō life gelædt, and swýþe fēawa synt þe þone weg findon!
to life leads and very few are who the way find
 Ðys godspell gebyrað on þære nygoðan wucan ofer
This gospel belongs in the ninth week after
 pentecosten.
Pentecost
- 15 Warniað ēow fram lēasum witegum, þā cumað tō ēow on
Beware you from false prophets who come to you in
 scēapa gegyrelum, ac hig bēoð innane rēafigende wulfas.
of-sheep garments but they are within ravening wolves

Fram hyra wæstmun gē hī undergytað. Cwyst þū gaderað 16

From their fruits ye them perceive Sayest thou gathers

man winberian of þornum, oððe ficæppla of þyrncinum?

one grapes from thorns or figs from brambles

Swā ælc gōd trēow byrþ gōde wæstmas, and ælc yfel trēow 17

So each good tree bears good fruits and each evil tree

byrþ yfele wæstmas.

bears evil fruits

Ne mæg þæt gōde trēow beran yfle wæstmas, nē þæt yfele 18

Not can the good tree bear evil fruits nor the evil

trēow gōde wæstmas.

tree good fruits

Ælc trēow þe ne byrð gōdne wæstm sý hyt forcorfen, 19

Each tree that not bears good fruit let-be it cut-down

and on fȳr āworpen.

and into fire thrown

Witodlice be hyra wæstmum gē hig oncnāwað. 20

Certainly by their fruits ye them know

Ne gæð ælc þāra on heofena rice þe cwyþ tō mē, 21

Not goes each of-those into of-heavens kingdom who says to me

Drihten, Drihten; ac sē þe wyrçð mīnes Fæder willan þe

Lord Lord but he who works of-my Father will who

on heofenum is, sē gæð on heofena rice.

in heavens is he goes into of-heavens kingdom

Manega cwepað on þām dæge tō mē, Drihten, Drihten, hū ne 22

Many say on that day to me Lord Lord how not

witegode wē on þīnum naman, and on þīnum naman wē ūt

prophesied we in thy name and in thy name we out

āwurpon dēoflu, and on þīnum naman wē worhton mycle mihta?

cast devils and in thy name we wrought great powers

- 23 Þonne cweðe ic tō him, Ðæt ic ēow nǣfre ne cūðe; gewitað
Then say I to them That I you never — knew depart
 fram mē, gē þe worhton unrihtwýsnesse.

from me ye who wrought unrighteousness

- 24 Eornustlice ælc þāra þe ðās mine word gehýrð, and þā
Therefore each of-those who these my words hears and them
 wyrcð, byþ gelic þām wisan were sē hys hūs ofer stān
works is like to-the wise man who his house on stone
 getimbrode;

built

- 25 þā cōm þær rēn and mycele flōd, and þær blēowun windas,
then came there rain and great flood and there blew winds
 and āhruron on þæt hūs, and hyt nā ne fēoll; sōðlice hit
and fell on the house and it not — fell truly it
 wæs ofer stān getimbrod.

was on stone built

- 26 And ælc þāra þe gehýrþ ðās mine word, and þā ne
And each of-those who hears these my words and them not
 wyrcð, sē byþ gelic þām dysigan men þe getimbrode hys
works he is like to-the foolish man who built his
 hūs ofer sandceosel;

house on sand-gravel

- 27 þā rinde hit, and þær cōmun flōd, and blēowun windas,
then rained it and there came flood and blew winds
 and āhruron on þæt hūs, and þæt hūs fēoll, and hys hryre
and fell on the house and the house fell and its fall
 wæs mycel.

was great

Ðys [godspel] sceal on þone þryddan sunnandæg ofer
This gospel shall on the third Sunday after
 epiphaniam.

Epiphany

Þā wæs geworden, þā sē Hælend þās word geendode, þā 28
Then was done when the Savior these words ended then
 wundrode þæt folc his lāre.

wondered the people at-his teaching

Sōþlice hē lārde swylce hē anweald hæfde, and nā swā swā 29
Truly he taught as-if he power had and not so as
 hyra bōceras and sundorhālgan.

their scribes and Pharisees

VIII · THE LEPER, THE CENTURION, AND THE STORM

Coming down from the mountain, Jesus cleanses a leper and heals the servant of a centurion whose faith is greater than any he has found in Israel. He heals Peter's mother-in-law and many others. He tells a scribe that the Son of Man has nowhere to lay his head, calms a storm on the sea while his disciples fear for their lives, and drives devils from two men of the Gerasenes into a herd of swine that rushes into the sea.

Sōþlice þā sē Hælend of þām munte nyþer āstāh, þā 1
Truly when the Savior from the mountain down descended then
 fyligdon him mycle mænio.

followed him great multitudes

Þā genēalæhte ān hrēofla tō him, and hine tō him 2
Then approached a leper to him and himself to him
 geēaðmēdde, and þus cwæð, Drihten, gyf þu wylt, þū miht
worshiped and thus said Lord if thou wilt thou canst
 mē geclænsian.

me cleanse

- 3 Ðā āstrehte sē Hælend hys hand, and hrepode hyne, and
Then stretched-out the Savior his hand and touched him and
 þus cwæð, Ic wylle; bēo geclānsod. And hys hrēofla wæs
thus said I will be cleansed And his leprosy was
 hrædlice geclānsod.
quickly cleansed
- 4 Ðā cwæð sē Hælend tō him, Warna þē þæt þū hyt
Then said the Savior to him Beware thee that thou it
 nānegum men ne secge; ac gang, ætēowe þē þām sācerde,
to-no man — say but go show thee to-the priest
 and bring hym þā lāc þe Moyses bebēad, on hyra gecyðnesse.
and bring to-him the gift that Moses commanded for their witness
- 5 Sōþlice þā sē Hælend in ēode on Capharnaum, þā
Truly when the Savior in went into Capernaum then
 genēalāhte hym ān hundredes ealdor, hyne biddende,
approached him a of-hundred leader him asking
- 6 and þus cweðende, Drihten, mīn cnapa lið on mīnum hūse,
and thus saying Lord my servant lies in my house
 lama and mid yfle geðrēad.
lame and with evil afflicted
- 7 Ðā cwæð sē Hælend tō him, Ic cume and hyne gehæle.
Then said the Savior to him I come and him heal
- 8 Ðā andswarode sē hundredes ealdor and þus cwæð, Drihten,
Then answered the of-hundred leader and thus said Lord
 ne eom ic wyrðe þæt þū in gange under mīne þecene;
not am I worthy that thou in go under my roof
 ac cweð þīn ān word, and mīn cnapa biþ gehæled.
but say thy one word and my servant is healed
- 9 Sōðlice ic eom man under anwealde gesett, and ic hæbbe
Truly I am man under power set and I have
 þegnas under mē; and ic cweðe tō þysum, Gang, and
thanes under me and I say to this-one Go and

hē gæð; and ic cweðe tō oþrum, Cum, and he cymð; tō
he goes and I say to other Come and he comes to
 mīnum þēowe, Wyr̃c þis, and hē wyr̃cð.

my servant Do this and he does

Witodlice þā sē Hælend þis gehȳrde, þā wundrode hē, 10

Certainly when the Savior this heard then wondered he

and cwæð tō þām þe hym fyligdon, Sōþ ic secge ēow,

and said to those who him followed Truth I say to-you

ne gemette ic swā mycelne gelēafan on Israhel.

not found I so great faith in Israel

Tō sōþum ic secge ēow þæt manige cumað fram ēastdæle 11

In truth I say to-you that many come from east-part

and westdæle, and wuniað mid Abrahame, and Isahace, and

and west-part and dwell with Abraham and Isaac and

Iacobe on heofena rīce.

Jacob in of-heavens kingdom

Witodlice þises rīces bearn bēoð āworpenē on þā ȳtemestan 12

Certainly of-this kingdom children are cast into the outermost

þȳstro; þær bið wōp and tōþa gristbitung.

darkness where is weeping and of-teeth gnashing

And sē Hælend cwæð tō þām hundrydes ealdre, Gā, and 13

And the Savior said to the of-hundred leader Go and

gewurpe ðē swā swā þū gelyfdest. And sē cnapa wæs

let-be-done to-thee so as thou believedst And the servant was

gehæled on þære tide.

healed in that hour

Ðis [godspel] gebyrað on frīgedæg on þære twā and
This gospel belongs on Friday in the two and
 twēntugoðan wucan ofer pentecosten.

twentieth week after Pentecost

- 14 Ðā sē Hælend cōm on Petres hūse, þā geseah hē hys
When the Savior came into of-Peter house then saw he his
 swegre licgende, and hriþgende.

mother-in-law lying and fevering

- 15 And hē æthrān hyre hand, and sē fēfor hig forlēt; ðā ārās
And he touched her hand and the fever her left then arose
 hēo, and þēnode him.

she and served him

- 16 Sōþlice þā hyt æfen wæs, hig brōhton him manege
Truly when it evening was they brought to-him many
 deofolsēoce; and hē ūt ādrāfde þā unclānan gāstas mid
devil-sick and he out drove the unclean spirits with
 hys worde, and hē ealle gehælde þā yfel hæbbendan:

his word and he all bealed the evil having

- 17 þæt wære gefylled þæt gecweden is þurh Esaiam þone
that were fulfilled that said is through Isaiah the
 witegan, þus cweðende, Hē onfēng ūre untrumnessa, and hē
prophet thus saying He took our infirmities and he
 ābær ūre ādla.

bore our diseases

- 18 Ðā geseah sē Hælend mycle menigeo ymbūtan hyne, þā
Then saw the Savior great multitudes around him then
 hēt hē hig faran ofer þone mūþan.

commanded he them go over the mouth

Ðis [godspel] sceal on wōdnesdæg on þære fēorðan wucan
This gospel shall on Wednesday in the fourth week
 ofer twelftandæg.

after Twelfth-day

Ðā genēalæhte him ān bōcere, and cwæþ, Lārēow, ic fylige 19
Then approached him a scribe and said Teacher I follow
 þē swā hwæder swā þū færst.

thee so whither so thou goest

Ðā cwæð sē Hælend tō him, Foxas habbað holu, and 20
Then said the Savior to him Foxes have holes and
 heofenan fuglas nest; sōþlice mannes Sunu næfð hwær hē
of-heaven birds nest truly of-man Son has-not where he
 hys hēafod āhyldē.

his head lay

Ðā cwæð tō him oþer of hys leorningcnihtum, Drihten, 21
Then said to him other of his disciples Lord
 ālȳfe mē ārest tō farenne and bebyrigean mīnne fæder.

allow me first to go and bury my father

Ða cwæð sē Hælend tō him, Fylig mē, and læt dēade 22
Then said the Savior to him Follow me and let dead
 bebyrigean hyra dēadan.

bury their dead

Ðis [godspel] sceal on þone fēorðan sunnandæg ofer
This gospel shall on the fourth Sunday after
 twelftandæg.

Twelfth-day

And hē āstāh on scyp, and hys leorningcnyhtas hym 23
And he ascended into ship and his disciples him
 fyligdon.

followed

- 24 Ðā wearð mycel styrung geworden on þære sǣ, swā þæt
Then became great tumult done on the sea so that
 þæt scyp wearð ofergoten mid ȳpum; witodlice hē slēp.
the ship became overwhelmed with waves certainly he slept
- 25 And hig genēalæhton, and hȳ āwehton hyne, þus cweðende,
And they approached and they woke him thus saying
 Drihten, hǣle ūs; wē mōton forwurpan.
Lord save us we must perish
- 26 Ðā cwæð hē tō him, Tō hwī synt gē forhte, gē lýtles
Then said he to them To why are ye afraid ye of-little
 gelēafan? Ðā ārās hē, and bebēad þām winde and þære
faith Then arose he and commanded the wind and the
 sǣ; and þær wearð geworden mycel smyltness.
sea and there became done great calm
- 27 Gewisslice þā men wundrodun and þus cwædon, Hwæt is
Surely the men wondered and thus said What is
 ðēs þæt windas and sǣ him hȳrsumiað?
this-one that winds and sea him obey
- 28 Ðā sē Hǣlend cōm ofer þone mūþan on Geraseniscra rice,
When the Savior came over the mouth into of-Gerasenes kingdom
 þā urnon him tōgēnes twēgen þe hæfdon dēofolsēocnesse,
then ran him toward two who had devil-sickness
 of byrgenum ūt gangende; þā wæron swiðe rēþe, swā þæt
from tombs out going who were very fierce so that
 nān man ne mihte faran þurh þone weg.
no man — could go through the way
- 29 And hig hrȳmdon and cwædon, Lā Hǣlend, Godes Sunu,
And they cried and said O Savior of-God Son
 hwæt ys þē and ūs gemæne? cōme þū hider ær tide ūs
what is to-thee and us common camest thou hither before time us
 tō prēagenne?
to torment

Ðær wæs sōþlice unfeorr ān heord †manegra swýna læswiende. 30

There was truly not-far a herd of-many swine feeding

Þā dēofla sōðlice hyne bādon þus cweþende, Gyf þū ūs ūt 31

The devils truly him asked thus saying If thou us out

ādrifst, āsende ūs on þās swína heorde.

drivest send us into this of-swine herd

Ðā cwæð hē tō him, Farap. And hig þā ūt gangende fērdon 32

Then said he to them Go And they then out going went

on þā swin, and þærrihte fērde eall sēo heord myclum onrāse

into the swine and straightway went all the herd with-great rush

niwel on þā sǣ, and hig wurdon dēade on þām wætere.

down into the sea and they became dead in the water

Ðā hyrdas witodlice flugon, and comun on þā ceastre, and 33

The herdsmen certainly fled and came into the city and

cýddon ealle þās þing, and be þām þe ðā dēofulsēocnyssa

made-known all these things and about those who the devil-sicknesses

hæfdon.

had

Ðā ēode eall sēo ceasterwaru tōgēanes þām Hǣlende; and 34

Then went all the city-folk toward the Savior and

þā þā hig hyne gesāwun, þā bādon hig hyne þæt hē

then when they him saw then asked they him that he

fērde fram heora gemārum.

went from their borders

Jesus forgives and heals a paralyzed man, to the scandal of the scribes. He calls Matthew from the toll-bench and eats with sinners, since the sick need a physician. He answers a question about fasting with the bridegroom and the new wine. A woman is healed by touching his hem, and a ruler's dead daughter is raised. He opens the eyes of two blind men, gives speech to a dumb man, and pities the crowds as sheep without a shepherd.

Ðis godspel sceal on sunnandæg on þære twēntugoðan
This gospel shall on Sunday in the twentieth
 wucan ofer pentecosten.

week after Pentecost

- 1 Ðā āstāh hē on scyp, and oferseglode, and cōm on his
Then ascended he into ship and sailed-over and came into his
 ceastre.

city

- 2 Ðā brōhton hig hym ænne laman, on bedde licgende; þā
Then brought they to-him a lame-man on bed lying then
 geseah sē Hælend hyra gelēafan, and cwæð tō þām laman,
saw the Savior their faith and said to the lame-man
 Lā bearn, gelȳfe; þē bēoþ þine synna forgyfene.

O child believe to-thee are thy sins forgiven

- 3 Ðā cwædon hig sume þā bōceras him betwȳnan, Ðēs
Then said they some the scribes them among This-one
 spycð bysmorspræce.

speaks blasphemy

- 4 Þā sē Hælend geseah hyra geþanc, ðā cwæð hē, Tō hwī
When the Savior saw their thought then said he To why
 þence gē yfel on ēowrum heortum?

think ye evil in your hearts

Hwæt is ēapelicre tō cweðenne, Ðē bēoð forgyfene þine 5

What is easier to say To-thee are forgiven thy

synna, oððe tō cweþanne, Āris, and gā?

sins or to say Arise and go

Þæt gē sōþlice witon þæt mannes Sunu hæfð anweald 6

That ye truly know that of-man Son has power

on eorþan synna tō forgyfenne, — þā cwæð hē tō þām

on earth sins to forgive then said he to the

laman, — Āris, and nym þin bedd, and gang on þin hūs.

lame-man Arise and take thy bed and go into thy house

And hē ārās, and fērde tō hys hūse. 7

And he arose and went to his house

Sōðlice ðā þā sēo mænigeo þis gesāwon, þā ondrēdon 8

Truly then when the multitude this saw then dreaded

hig hym, and wuldrodon God þe sealde swylcne anweald

they themselves and glorified God who gave such power

mannum.

to-men

Dis godspel sceal on sancte Matheus mæsseæfen.

This gospel shall on of-saint Matthew mass-eve

Ðā se Hælend þanon fērde, hē geseah ænne man sittende 9

When the Savior thence went he saw a man sitting

æt tollsceamule, þæs nama wæs Matheus; and hē cwæð tō

at toll-bench whose name was Matthew and he said to

him, Fylig mē. And hē ārās, and fyligde him.

him Follow me And he arose and followed him

And hyt wæs geworden þā hē sæt innan hūse, þā cōmun 10

And it was done when he sat within house then came

manega mǣnfulle and synfulle and sǣton mid þām Hælende

many wicked and sinful and sat with the Savior

and hys leorningcnyhtum.

and his disciples

- 11 Ðā þā sundorhālgan þæt gesāwon, þā cwædon hig tō hys
When the Pharisees that saw then said they to his
 leorningcnyhtum, Hwī ytt ēower Lārēow mid mǎnfullum
disciples Why eats your Teacher with wicked
 and synfullum?
and sinful
- 12 And sē Hælend cwæð, þis gehyrende, Nys hālum lāces
And the Savior said this bearing Not-is to-whole of-physician
 nān þearf, ac sēocum.
any need but to-sick
- 13 Gāð sōðlice and leornigeaþ hwæt is, Ic wylle mildheortnesse,
Go truly and learn what is I will mercy
 næs onsægdnesse; sōþlice ne cōm ic rihtwise tō gecigeanne,
not-at-all sacrifice truly not came I righteous to call
 ac þa synnfullan.
but the sinful
 Ðis [godspel] sceal on frigedæg on þære oðre ēasterwucan.
This gospel shall on Friday in the second Easter-week
- 14 Ðā genēalæhton Iohannes leorningcnihtas tō hym, and þuss
Then approached of-John disciples to him and thus
 cwædon, Hwī fæste wē and þā sundorhālgan gelōmlīce?
said Why fast we and the Pharisees frequently
 sōþlice þine leorningcnihtas ne fæstað?
truly thy disciples not fast
- 15 And sē Hælend cwæð tō him, Cweþe ge sceolun þæs
And the Savior said to them Say ye must of-the
 brýdguman cnihtas wēpan, þā hwile þe sē brýdguma mid
bridegroom young-men weep the while that the bridegroom with
 hym byp? sōðlice þā dagas cumað þæt sē brydguma byð
them is truly the days come that the bridegroom is
 āfyrred fram him, and þonne on ðām dagum hig fæstað.
taken from them and then in those days they fast

Ne dēþ witodlice nān man nīwes clāðes scyp on eald rēaf; hē 16

Not puts certainly any man of-new cloth patch on old raiment he

tōbrycð hys stede on þām rēafe, and sē slite byþ þē wyrsa.

breaks his place on the raiment and the rent is the worse

Nē hig ne dōð nīwe wīn on ealde bytta; gyf hī dōð, þā bytta 17

Nor they — put new wine into old bottles if they put the bottles

bēoþ tōbrocene, and þæt wīn āgoten, and þā bytta forwurpað.

are broken and the wine poured-out and the bottles perish

Ac hig dōð nīwe wīn on nīwe bytta, and ægðer byþ gehealden.

But they put new wine into new bottles and each is kept

Dis [godspel] sceal on sunnandæg on þære fif and

This gospel shall on Sunday in the five and

twēntugoðan wucan ofer pentecosten.

twentieth week after Pentecost

Ðā [hē] þās þing tō him spræc, þā genēalæhte ān ealdor, and 18

When he these things to them spoke then approached a ruler and

geēaðmēdde hyne tō him, þus cweðende, Drihten, mīn dohtor

worshiped himself to him thus saying Lord my daughter

is deað; ac cum, and sete þīne hand uppan hig, and hēo lyfað.

is dead but come and set thy hand upon her and she lives

And sē Hælend ārās and fyligde hym, and hys leorningcnihtas. 19

And the Savior arose and followed him and his disciples

And þā ān wif þe þolode blōdryne twelf gēar genēalæhte 20

And then a woman who suffered blood-flow twelve years approached

wiðæftan, and æthrān hys rēafes fnæð;

behind and touched of-his raiment hem

hēo cwæð sōðlice on hyre mōde, For ān ic bēo hāl, gyf ic 21

she said truly in her mind For one I am whole if I

hys rēafes æthrine.

his raiment touch

- 22 And sē Hǣlend bewende hyne and hig geseah, and cwæð,
And the Savior turned him and her saw and said
 Gelyf, dohtor; þin gelēafa þē gehælde. And þæt wif wæs
Believe daughter thy faith thee healed And the woman was
 gehæled on þære tide.
healed in that hour
- 23 And þā sē Hǣlend cōm intō þæs ealdres healle, and geseah
And when the Savior came into of-the ruler hall and saw
 hwistleras, and hlȳdende menigeo,
whistlers and noisy multitude
- 24 hē cwæð, Gāð heonun; nys þys mǣden dēad sōðlice, ac
he said Go hence not-is this maiden dead truly but
 hēo slǣpð. And hig tældon hyne.
she sleeps And they mocked him
- 25 And þā hē þā menigeo ūt ādrāf, hē geēode in, and nam
And when he the multitude out drove he went in and took
 hyre hand; and þæt mǣden ārās.
her hand and the maiden arose
- 26 And þēs hlisa sprang ofer eall þæt land.
And this fame sprang over all the land
 Ðis [godspel] sceal on wōdnesdæg on þære xiii. wucan
This gospel shall on Wednesday in the thirteenth week
 ofer pentecosten.
after Pentecost
- 27 Þā sē Hǣlend þanun fōr, þā fyligdun hym twēgyn blinde,
When the Savior thence went then followed him two blind
 hrȳmynde and cweðende, Lā Dauides sunu, gemiltsa unc.
crying and saying O of-David son pity us-two

Sōðlice þā hē hām cōm, þā blindan genēalæhton tō him, 28

Truly when he home came the blind approached to him

and sē Hælend cwæð tō him, Gelyfe gyt þæt ic inc

and the Savior said to them Believe ye-two that I you-two

mæg gehælan? Hig cwædon tō hym, Witodlice, Drihten.

can heal They said to him Certainly Lord

Ðā æthrān hē hyra ēagena, cweðynde, Sý inc æftyr 29

Then touched he their eyes saying Let-be to-you-two after

incrun gelēafan.

your-two faith

And hyra ēagan wærun ontýnede. And sē Hælynd bebēad 30

And their eyes were opened And the Savior commanded

him, cweþende, Warniað þæt gē hyt nānum men ne secgeon.

them saying Beware that ye it to-no man — say

Hig sōðlice út gangynde gewidmārsudun hyne ofer eall þæt 31

They truly out going spread-abroad him over all the

land.

land

Ðā hig wæron sōðlice út āgāne, hig brōhton him dumbne 32

When they were truly out gone they brought to-him dumb

man, sē wæs dēofulsēoc.

man who was devil-sick

And út ādryfenum þām dēofle, sē dumba spræc; and þā 33

And out driven the devil the dumb spoke and the

menigeo wundredon, cweðende, Nāfre ætýwde swylc on

multitudes wondered saying Never appeared such in

Israhela folce.

of-Israel people

Sōþlice þā sundorhālgan cwædon, On dēofla ealdre hē drifð 34

Truly the Pharisees said In of-devils prince he drives

ūt dēoflu.

out devils

- 35 And sē Hælend ymbfōr ealle burga and ceastra, lærende
And the Savior went-about all boroughs and cities teaching
 on hyra gesomnungum, and bodiende rices godspell, and
in their synagogues and preaching of-kingdom gospel and
 hælende ælce ādle and ælce untrumnesse.
healing each disease and each infirmity
- 36 Hē gemiltsude sōðlice þære menigeo, þā hē hi geseah,
He pitied truly the multitude when he them saw
 for þan hig wærun gedrehte, and licgende swā swā scēap
for that they were troubled and lying so as sheep
 þe hyrde nabbað.
that shepherd have-not
- 37 Þā hē sāde hys leorningcnihtun, Witodlice micel rip ys,
Then he said to-his disciples Certainly great harvest is
 and fēawa wyrhtyna.
and few of-workers
- 38 Biddaþ ðæs ripes hlāford þæt hē sende wyrhtan tō his ripe.
Ask of-the harvest lord that he send workers to his harvest

X • THE SENDING OF THE TWELVE

Jesus gives the twelve apostles, named one by one, power over unclean spirits and sickness, and sends them to the lost sheep of Israel. He warns them that they go as sheep among wolves and will be hated for his name, but are not to fear those who kill only the body. Whoever receives them receives him.

- 1 And tōsomne gecigyðum hys twelf leorningcnihtun, hē
And together called his twelve disciples he
 sealde him unclænra gāsta anweald, þæt hig ādryfun hig
gave to-them of-unclean spirits power that they drove them
 ūt, and hældun ādle and ælce untrumnyse.
out and healed disease and each infirmity

Dis synt sōðlice þāra twelf apostola naman: Sē forma ys 2
These are truly of-the twelve apostles names The first is
 Simon þe ys genemned Petrus, and Andreas hys brōðor;
Simon who is named Peter and Andrew his brother
 Iacobus Zebedei, and Iohannes hys brōður.
James of-Zebedee and John his brother
 Philippus, and Bartholomeus; Thomas, and Matheus, 3
Philip and Bartholomew Thomas and Matthew
 publicanus; and Iacobus Alpei, and Taddeus.
publican and James of-Alphaeus and Thaddaeus
 Simon Chananeus, and Iudas Scarioth þe hyne belāwde. 4
Simon the-Canaanite and Judas Iscariot who him betrayed
 Dās twelf sē Hælynd sende, him bebēodende and cweþende, Ne 5
These twelve the Savior sent them commanding and saying Not
 fare gē on þēoda weg, and ne gā gē innan Samaritana ceastre;
go ye on of-nations way and not go ye into of-Samaritans city
 ac gāð mā tō þām scēapun þe forwurdun Israhela hīwrædene. 6
but go rather to the sheep who perished of-Israel household
 Sē Hælend cwæþ tō hys leorningcnihton, Gāð, and bodiaþ, 7
The Savior said to his disciples Go and preach
 cweþende þæt heofona rīce genēalæcþ.
saying that of-heavens kingdom approaches
 Hælað untrume, āwecceað dēade, clænsiað hrēofle, drifað üt 8
Heal sick raise dead cleanse lepers drive out
 dēoflu; gē onfēngun tō gyfe, syllað tō gyfe.
devils ye received as gift give as gift
 Næbbe gē gold, nē seolfer, nē feoh on ēowrum bigyrdlum; 9
Not-have ye gold nor silver nor money in your girdles
 nē codd on wege, nē twā tunecan, nē gescy, nē gyrde; 10
nor bag on way nor two tunics nor shoes nor rod
 sōþlice sē wyrhta ys wyrþe hys metys.
truly the worker is worthy of-his food

- 11 On swā hwylce burh oððe ceastre swā gē in gāð, āhsiað
Into so whichever borough or city so ye in go ask
 hwā sī wyrðe on þære; and wuniaþ ðær, oð gē üt gān.
who be worthy in it and dwell there until ye out go
- 12 Þonne gē in gān sōþlice on þæt hūs, grētað hit, cweðende,
When ye in go truly into the house greet it saying
 Sý syb þisun hūse.
Let-be peace to-this house
- 13 And gyf þæt hūs witodlice wyrpe byð, ēower syb cymð ofer hyt;
And if the house certainly worthy is your peace comes over it
 gyf hyt sōðlice wyrpe ne byð, ēowur syb byð tō ēow gecyrred.
if it truly worthy not is your peace is to you turned
- 14 And swā hwā swā ēow ne underfēhð, nē ēowre sprāca ne
And so who so you not receives nor your speeches —
 gehýrð, þonne gē üt gān of ðām hūse oððe of ðære
bears when ye out go from the house or from the
 ceastre, āsceacaþ þæt dūst of ēowrum fōtum.
city shake-off the dust from your feet
- 15 Sōþlice ic ēow secge, Ācumenlicre byð Sodoma lande and
Truly I to-you say More-tolerable is to-Sodom land and
 Gomorra on dōmes dæg, þonne ðære ceastre.
Gomorrab on of-doom day than to-the city
 Ðys godspel sceal tō manegra martyra mæssedæge.
This gospel shall to of-many martyrs mass-day
- 16 Nū ic ēow sende swā scēap gemang wulfas; bēoþ eornustlice
Now I you send as sheep among wolves be therefore
 glēawe swā nāddran, and bylwite swā culfran.
wise as adders and simple as doves
- 17 Warniað ēow sōþlice fram mannum; hig syllap ēow sōþlice
Beware you truly from men they give you truly
 on gemōtum, and swingað ēow on hyra gesomnungum.
into councils and scourge you in their synagogues

And gē bēoþ gelædde tō dēmun and tō cyningun for mē, 18

And ye are led to judges and to kings for me

tō hyra dōme and þēodun.

to their judgment and to-nations

Þonne belæwaþ [hig and] syllað ēow, ne þence gē hū oððe 19

When betray they and give you not think ye how or

hwæt gē sprecun; ēow byð geseald sōþlice on þære tide

what ye speak to-you is given truly in that hour

hwæt gē sprecun.

what ye speak

Ne synt gē nā þe þær sprecað, ac ēowres Fæder Gāst þe 20

Not are ye — who there speak but of-your Father Spirit who

sprycð on ēow.

speaks in you

Sōþlice brōþur sylþ hys brōður tō dēaðe, and fæder hys sunu; 21

Truly brother gives his brother to death and father his son

and bearn ārisaþ ongēn māgas, and tō dēaþe hi fordōþ.

and children rise against kinsmen and to death them destroy

And gē bēoþ on hatunge eallum mannum for mīnum 22

And ye are in hatred to-all men for my

naman; sōðlice sē [ðe] þurhwunaþ oð ende sē byþ hāl.

name truly he who endures until end he is whole

Ðonne hi ēow ēhtaþ on þysse byrig, flēoþ on oþre; and 23

When they you persecute in this city flee into other and

ðonne hi on þære ēow ēhtaþ, flēoþ on þā þryddan. Sōþlice

when they in that you persecute flee into the third Truly

ic ēow secge, Ne befarað gē Israhela burga, ær þan þe

I to-you say Not go-through ye of-Israel cities before that that

mannes Sunu cume.

of-man Son come

Nys sē leorningniht ofer hys lārēow, nē þēow ofer hys hlāford. 24

Not-is the disciple over his teacher nor servant over his lord

- 25 Genōh byþ sōþlice þām leorningcnihte þæt hē sý swylce hys
Enough is truly to-the disciple that he be like his
 lārēow, and þēow swylce hys hlāfurd. Gyf hī þæs hīredes
teacher and servant like his lord If they of-the household
 fæder Belzebub clypedon, mycle swýþur hig ēow clypiað.
father Beelzebub called much more they you call
 Dys godspel gebyrað tō ānes confessoras mæssedæge.
This gospel belongs to of-a confessor mass-day
- 26 Eornustlice ne ondræde gē hig; nys sōþlice nān þing dýhle þæt
Therefore not dread ye them not-is truly any thing hidden that
 ne wurðe geswutelod, nē nān dihle þing þæt ne wurðe geopenod.
not become revealed nor any hidden thing that not become opened
- 27 Ðæt ic ēow secge on þýstrum, secgað hyt on lēohte; and
What I to-you say in darkness say it in light and
 þæt gē on ēare gehýrað, bodiaþ uppan hrōfum.
what ye in ear hear preach upon roofs
- 28 And ne ondræde gē þā ðe ēowyrne lichaman ofslēaþ; ne
And not dread ye those who your body slay not
 magon hig sōþlice þā sāwle ofslēan; ac ondrædað mā þone
can they truly the soul slay but dread rather him
 þe mæg sāwle and lichaman fordōn on helle.
who can soul and body destroy in hell
- 29 Hū ne becýpað hig twēgen spearwan tō peninge? and ān
How not sell they two sparrows for penny and one
 of ðām ne befylð on eorðan būtan ēowrun Fæder.
of them not falls on earth without your Father
- 30 And sōþlice ealle ēowres hēafdes loccas synt getealde.
And truly all of-your head locks are counted
- 31 Ne ondræde gē; gē synt sēlran þonne manega spearuan.
Not dread ye ye are better than many sparrows

Ælcne eornustlice þe mē cȳþ beforan mannum, ic cȳþe 32

Each therefore who me confesses before men I confess

hyne beforan minun Fæder þe on heofenum ys.

him before my Father who in heavens is

Sē þe mē wiðsæcð beforan mannum, and ic wiþsace hyne 33

He who me denies before men and I deny him

beforan minum Fæder þe on heofenum ys.

before my Father who in heavens is

Ne wēne gē þæt ic cōme sybbe on eorþan tō sendanne; 34

Not think ye that I came peace on earth to send

ne cōm ic sybbe tō sendanne, ac swurd.

not came I peace to send but sword

Ic cōm sōþlice mann āsyndrian ongēn hys fæder, and dohtur 35

I came truly man separate against his father and daughter

ongēn hyre mōdur, and snore ongēn hyre swegre;

against her mother and daughter-in-law against her mother-in-law

and mannes fȳnd, hys gehūsan. 36

and of-man foes his household

Ðys godspel gebyrað tō ānes martyres mæssedæge.

This gospel belongs to of-a martyr mass-day

Sē Hælend cwæð tō hys leorningcnihtum, Sē þe lufað fæder 37

The Savior said to his disciples He who loves father

oððe mōdor mā þonne mē, nys hē mē wyrþe; and sē ðe

or mother more than me not-is he me worthy and he who

lufað sunu oððe dohtor swȳþur þonne mē, nys hē mē wyrþe.

loves son or daughter more than me not-is he me worthy

And sē þe ne nimþ hys cwymlinge, and fyligþ mē, nys 38

And he who not takes his torment and follows me not-is

hē mē wyrþe.

he me worthy

- 39 Sē þe gemēt hys sǣwle sē forspilþ hig; and sē þe forspilþ
He who finds his soul he loses it and he who loses
 hys sǣwle for mē, hē gemēt hī.
his soul for me he finds it
- 40 Sē þe ēow underfēhþ, hē underfēhð mē; and sē ðe mē
He who you receives he receives me and he who me
 underfēhþ, hē underfēhð þone þe mē sende.
receives he receives him who me sent
- 41 Sē þe underfēhð witegan on witegan naman, hē onfēhþ
He who receives prophet in of-prophet name he receives
 witygan mēde; and sē þe underfēhþ rihtwisne on rihtwises
of-prophet reward and he who receives righteous in of-righteous
 naman, hē onfēhþ rihtwises mēde.
name he receives of-righteous reward
- 42 And swā hwylc swā sylþ ānne drinc cealdes wāteres ānum
And so whichever so gives one drink of-cold water to-one
 þyssa lýtlyra manna on leorningcnihtes naman, sōþ ic secge
of-these little men in of-disciple name truth I say
 ēow, Ne āmyrð hē hys mēde.
to-you Not loses he his reward

John in bonds sends two disciples to ask whether Jesus is the one to come, and Jesus points to the blind seeing and the dead raised. He praises John as more than a prophet, the Elijah who was to come, and rebukes a generation that rejected both John and himself. He reproaches Chorazin, Bethsaida, and Capernaum for not repenting, thanks the Father for revealing these things to little ones, and invites the weary to take his light yoke.

And hyt wæs geworden, þā sē Hælynd þys geendude, hys 1

And it was done when the Savior this ended to-his

twelf leorningcnihtum bebēodende, hē fōr þanun þæt hē

twelve disciples commanding he went thence that he

lærde and bodude on hyra burgum.

taught and preached in their cities

Ðys [godspel] gebyrað on þære ærran wucan ær mydawyntra.

This gospel belongs in the earlier week before midwinter

Þā Iohannes on bendum gehyrde Cristes weorc, þā sende 2

When John in bonds heard of-Christ works then sent

hē tō him twēgen hys leorningcnihta,

he to him two of-his disciples

and cwæð, Eart þū þe tō cumenne eart, oððe wē oþres 3

and said Art thou who to come art or we other

sceolon ābidan?

must wait

Sē Hælend andswarude and cwæð tō him, Gāþ, and cýþaþ 4

The Savior answered and said to them Go and make-known

Iohanne þā ðing þe gē gehýrdon and gesawōn:

to-John the things that ye heard and saw

blinde gesēoþ, healte gāð, hrēofe synt āclānsude, dēafe 5

blind see halt go lepers are cleansed deaf

gehýraþ, dēade ārisað, þearfan bodiað.

hear dead arise poor preach

- 6 And ēadig ys sē þe ne swicað on mē.
And blessed is he who not offends in me
- 7 Ðā hi ūt ēodon, sōþlice þā ongan sē Hælynd secgan
When they out went truly then began the Savior speak
 be Iohanne and cwæþ tō þære menigeo, Hwī ēode gē
about John and said to the multitude Why went ye
 ūt on wēsten gesēon winde āwegyd hrēod?
out into desert to-see by-wind moved reed
- 8 Oððe hwī ēode gē ūt gesēon mann hnescum gyrlum
Or why went ye out to-see man in-soft garments
 gescrȳdne? Nū þā þe synt hnescum gyrlum gescrȳdde synt
clad Now those who are in-soft garments clad are
 on cyninga hūsum.
in of-kings houses
- 9 Ac hwæt ēode gē ūt witegan gesēon? Ic ēow secge, Ēac
But what went ye out prophet to-see I to-you say Even
 māran þonne witegan.
greater than prophet
- 10 Ðēs ys sōþlice be þām āwryten ys, Nū ic sende minne
This-one is truly about whom written is Now I send my
 engyl beforan þine ansȳne, sē gegearwað þinne weg beforan
angel before thy face who prepares thy way before
 þē.
thee
- 11 Sōþlice ic ēow secge, Ne ārās betwyx wifa bearnum māra
Truly I to-you say Not arose among of-women children greater
 Iohanne fulwihtere; sōðlice sē þe lāssa ys ys on heofena
than-John baptist truly he who less is is in of-heavens
 rīce him māra.
kingdom than-him greater

Sôþlice fram Iohannes dagum fulwihteres oð þis heofena 12

Truly from of-John days of-baptist until this of-heavens

rice þolað nēað, and strece nimað þæt.

kingdom suffers violence and strong-ones take it

Sôþlice ealle witegan and æ witegodun oð Iohannes. 13

Truly all prophets and law prophesied until John

And gyf gē wyllað gelyfan, hē ys Helias þe tō cumenne ys. 14

And if ye will believe he is Elijah who to come is

Sē ðe ēaran hæbbe tō gehȳrynne, gehȳre. 15

He who ears have to hear let-hear

Sôþlice hwām telle ic þās cnēorysse gelice? Hēo ys gelic 16

Truly to-what reckon I this generation like It is like

sittendum cnapun on foretīge; þā hrȳmað tō hyra efengelicon,

to-sitting boys in market-place who cry to their fellows

and cweþað, Wē sungun ēow, and gē ne fricudun; we 17

and say We sang to-you and ye not danced we

cwiþdun, and gē ne wēopun.

lamented and ye not wept

Sôþlice Iohannes cōm nē etende nē drincende, and hī 18

Truly John came neither eating nor drinking and they

cwædun, Hē hæfð dēofulsēocnyse.

said He has devil-sickness

Mannes Sunu cōm etende and dryncynde, and hī cweðað, 19

Of-man Son came eating and drinking and they say

Hēr ys ettul mann and windrincende, mǣnfulra and synfulra

Here is gluttonous man and wine-drinking of-wicked and of-sinful

frēond! And wīsdōm ys gerihtwīsud fram heora bearnum.

friend And wisdom is justified by their children

Ðys godspel gebyrað on frigedæg on þære þrýttēoðan wucan
This gospel belongs on Friday in the thirteenth week
 ofer pentecosten.

after Pentecost

- 20 Ðā ongan hē hyspan þā burga on þām wærun gedōne
Then began he reproach the cities in which were done
 manega hys mægena, for þām þe hi ne dydon dædbōte.
many of-his mighty-works for that that they not did penance
- 21 Wā þē, Corozaim! wā þē, Bethsaida! for þām gyf on
Woe to-thee Chorazin woe to-thee Bethsaida for that if in
 Tyro and Sydōne wærun gedōne þā mægnu þe gedōne synt
Tyre and Sidon were done the mighty-works that done are
 on ēow, gefyrn hi dydon dædbōte on hæran and on axan.
in you long-ago they did penance in haircloth and in ashes
- 22 Ðēah ic secge inc, Tyro and Sydōne byþ forgifenlicor
Yet I say to-you-two to-Tyre and Sidon is more-forgivable
 on dōmes dæg þonne ēow.
on of-doom day than to-you
- 23 And þū Capharnaum, cwyst þū byst þū ūp āhafen oþ
And thou Capernaum sayest thou art thou up raised to
 heofen? ac þū nyþer færst oþ helle; for þām gyf on
heaven but thou down goest to hell for that if in
 Sodomum wæron gedōne þā mægnu þe gedōne synt on
Sodom were done the mighty-works that done are in
 þē, witodlice hi wunedun oþ þysne dæg.
thee certainly they remained until this day
- 24 Ðēah hwæþere ic secge ēow þæt Sodomwara lande byð
Though however I say to-you that to-Sodomites land is
 forgyfenlicre on dōmes dæg þonne þē.
more-forgivable on of-doom day than to-thee

Dys [godspel] sceal on wōdnesdæg on þære syxtan wucan
This gospel shall on Wednesday in the sixth week
 ofer pentecosten.

after Pentecost

Sē Hælynd cwæð andswariende, Ic andytte þē, Drihten 25

The Savior said answering I confess to-thee Lord

heofenes and eorþan, þū þe behyddyst þās þing fram wīsun
of-heaven and of-earth thou who biddest these things from wise
 and glēawun, and onwruge þā lýtlingun;

and prudent and revealedst them to-little-ones

swā, Fæder, for þām hyt wæs swā gecwēme beforan þē. 26

so Father for that it was so pleasing before thee

Ealle þing mē synt gesealde fram mīnum Fædyr; and nān mann 27

All things to-me are given by my Father and no man

ne can þone Sunu, bütun Fædyr; nē nān mann ne can þone
— knows the Son except Father nor any man — knows the

Fædyr, bütun Sunu, and þām þe sē Sunu wyle onwrēon.

Father except Son and to-him to-whom the Son will reveal

Cumaþ tō mē, ealle þe swincað and gesýmede synt, and ic 28

Come to me all who toil and burdened are and I

ēow geblissige.

you gladden

Nimaþ mīn geoc ofer ēow, and leorniaþ æt mē; for þām 29

Take my yoke over you and learn from me for that

ic eom bilwite and ēadmōd on heortan; and gē gemētað

I am gentle and humble in heart and ye find

reste ēowrum sāwlum.

rest for-your souls

Sōþlice mīn geoc ys wynsum, and mīn byrþyn ys lēoht. 30

Truly my yoke is pleasant and my burden is light

The Pharisees object when the disciples pluck grain on the sabbath and when Jesus heals a withered hand; he answers that the Son of Man is lord of the sabbath, and they plot against him. He heals a blind and dumb man, and when the Pharisees say he casts out devils by Beelzebub he warns that blasphemy against the Holy Spirit is not forgiven. He offers only the sign of Jonah, and names as his family whoever does his Father's will.

Ðys [godspel] sceal on frýgedæg on þære eahtoðan wucan
This gospel shall on Friday in the eighth week
 ofer pentecosten.

after Pentecost

- 1 Sē Hælynd fōr on restedæge ofyr æcyras; sōþlice hys
The Savior went on sabbath over fields truly his
 leorningnihtas hingryde, and hig ongunnun pluccian þā ear,
disciples hungered and they began pluck the ears
 and ætan.

and eat

- 2 Sōþlice þā ðā sundorhālgan þæt gesāwon, hī cwædon tō
Truly when the Pharisees that saw they said to
 him, Nū þine leorningnihtas dōð þæt him ālyfyd nys
him Now thy disciples do what to-them allowed not-is
 restedagun tō dōnne.

on-sabbaths to do

- 3 And hē cwæp tō him, Ne rædde gē hwæt Daurid dyde, þā
And he said to them Not read ye what David did when
 hyne hingrede, and þā ðe mid hym wærun;
him hungered and those who with him were

hū hē in ēode on Godes hūs, and æt þā offringhlāfas 4
how he in went into of-God house and ate the offering-loaves

þe nārun him ālȳfede tō etynne nē þām þe mid him
that not-were to-him allowed to eat nor to-those who with him
 wærun, bütun þām sācerdum ānum?

were except to-the priests alone

Oððe ne rædde gē on þære æ þæt þā sācerdas on 5
Or not read ye in the law that the priests on
 restedagum on þām temple gewemmað þone restedæg, and
sabbaths in the temple defile the sabbath and
 synt bütan leahre?

are without sin

Ic secge sōðlice ēow þæt þēs ys mærra þonne þæt templ. 6
I say truly to-you that this-one is greater than the temple

Gyf gē sōðlice wistun hwæt ys, Ic wylle mildheortnesse and 7
If ye truly knew what is I will mercy and
 nā onsægdnyse, ne genyþrude gē æfre unscyldige.

not sacrifice — condemned ye ever guiltless

Sōðlice mannes Sunu ys ēac restedæges hlāfurd. 8

Truly of-man Son is also of-sabbath lord

Ðā sē Hælend þanun fōr, hē cōm intō hyra gesomnunge. 9

When the Savior thence went he came into their synagogue

Þā wæs þær ān man sē hæfde forscruncene hand. And 10

Then was there a man who had withered hand And

hī āhsudon hyne þus cweðende, Ys hyt ālȳfed tō hālenne

they asked him thus saying Is it allowed to heal

on restedagum? þæt hī wrēhton hyne.

on sabbaths that they accused him

- 11 Hē sǣde him sōþlice, Hwylc man ys of ēow þe hæbbe
He said to-them truly Which man is of you who have
 ān scēap, and gyf þæt āfylþ restedagum on pytt, hū ne
one sheep and if it falls on-sabbaths into pit how not
 nymþ hē þæt and hefþ hyt ūpp?
takes he it and lifts it up
- 12 Witodlice micle mā mann ys scēape betera! witodlice ys
Certainly much more man is than-sheep better certainly is
 ālyfed on restedagum wel tō dōnne.
allowed on sabbaths well to do
- 13 Ðā cwæð hē tō þām menn, Āþene þīne hand. And hē hi
Then said he to the man Stretch-out thy hand And he it
 āþenede; and hēo wæs hāl geworden swā sēo oþer.
stretched-out and it was whole become as the other
 Ðys [godspel] sceal on wōdnesdæg on þære xiiii. wucan
This gospel shall on Wednesday in the fourteenth week
 ofer pentecosten.
after Pentecost
- 14 Ðā sundorhālgan ēodun þā ūt sōþlice, and worhton geþeaht
The Pharisees went then out truly and wrought counsel
 ongēn hyne hū hi hyne forspildon.
against him how they him destroyed
- 15 Sē Hǣlend sōþlice þæt wiste, and fērde þanon, and him
The Savior truly that knew and went thence and him
 fyligdon mycel mænigeo; and hē hælde hig ealle;
followed great multitude and he healed them all
- 16 and bebēad him þæt hig hyt nānum men ne sǣdon:
and commanded them that they it to-no man — said
- 17 þæt wære gefylled þæt þe gecweden wæs þurh Isaiam
that were fulfilled that which said was through Isaiab
 þone witegan, þus cweþende,
the prophet thus saying

Hēr is mīn cnapa þone ic gecēas, mīn gecorena on þām 18

Here is my servant whom I chose my chosen in whom
 wel gelicode mīnre sāwle; ic āsette mīnne Gāst ofer hyne,
well pleased my soul I set my Spirit over him
 and dōm hē bodað þēodum.

and judgment he preaches to-nations

Ne flit hē, nē hē ne hrȳmð; nē nān man ne gehȳrþ hys 19

Not strives he nor he — cries nor any man — hears his
 stemne on stræton.

voice in streets

Tōcwȳsed hrēod hē ne forbrytt, and smēocende flex hē ne 20

Bruised reed he not breaks and smoking flax he not
 ādwāscþ, ār þām þe hē āworpe dōm tō sige.

quenches before that that he cast judgment to victory

And on hys naman þēoda gehyhtað. 21

And in his name nations hope

Ðys [godspel] sceal on þone þryddan sunnandæg innan

This gospel shall on the third Sunday in
 lencten.

Lent

Ðā wæs him brōht ān dēofolsēoc man sē wæs blind and 22

Then was to-him brought a devil-sick man who was blind and
 dumb; and hē hyne hælde, swā þæt hē spæc and geseah.

dumb and he him healed so that he spoke and saw

And þā menigeo ealle wundruden, and cwædon, Cweðe wē 23

And the multitudes all wondered and said Say we
 is þēs Dauides sunu?

is this-one of-David son

24 Sōþlice þā þā sundorhālgan þis gehȳrdon, þā cwædon hig,
Truly when the Pharisees this heard then said they
 Ne ādrifþ ðēs dēoflu ūt, būton þurh Belzebub dēofla
Not drives this-one devils out except through Beelzebub of-devils
 ealdre.

prince

25 Sē Hælend sōþlice wiste hyra geþancas, and cwæð tō him,
The Savior truly knew their thoughts and said to them
 Ælc rice þe byð twȳrāde on him sylfum byþ tōworpen;
Each kingdom that is divided in it self is destroyed
 and ælc ceaster oððe hūs þe byð wiferweard ongēn hyt
and each city or house that is contrary against it
 sylf, hyt ne stent.

self it not stands

26 And gyf sē deoful ādrifð ūt þone dēoful, hig bēoþ tōdælede;
And if the devil drives out the devil they are divided
 hū mæg þonne his rice standan?

how can then his kingdom stand

27 And gyf ic þurh Belzebub ādrife ūt dēofla, þurh hwæne
And if I through Beelzebub drive out devils through whom
 ādrifað ēowre bearn? for þām hig sylfe bēoð ēowre dēman.
drive your children for that they selves are your judges

28 Gyf ic sōþlice on Godes Gāste āwurpe dēoflu, witodlice on
If I truly in of-God Spirit cast-out devils certainly on
 ēow becymð Godes rice.

you comes of-God kingdom

29 Oþþe hū mæg man in gān on stranges hūs, and hys
Or how can one in go into of-strong-man house and his
 fata hyne berēafian, būton hē gebinde ærest þone strangan,
vessels him rob unless he bind first the strong-man
 and þonne hys hūs berēafige?

and then his house rob

Ðys [godspel] sceal on wōdnesdæg on þære twelftan wucan
This gospel shall on Wednesday in the twelfth week
 ofer pentecosten.

after Pentecost

Sē þe nys mid mē, hē is ongēn mē; and sē þe ne gaderað
He who not-is with me he is against me and he who not gathers
 mid mē, hē tōwyrpð.

with me he scatters

For þām ic secge ēow, Ælc synn and bysmurspæc byþ
For that I say to-you Each sin and blasphemy is
 forgyfen mannum; sōþlice þæs Hālgan Gāstes bysmurspæc
forgiven to-men truly of-the Holy Spirit blasphemy
 ne byð forgyfen.

not is forgiven

And swā hwylc swā cwyð word ongēn mannes Sunu, him byð
And so whichever so says word against of-man Son to-him is
 forgyfen; sē þe sōðlice cwyþ ongēn Hāligne Gāst, ne byð hyt
forgiven he who truly says against Holy Spirit not is it
 hym forgyfen, nē on þisse worulde nē on þære tōweardan.

to-him forgiven neither in this world nor in the coming

Oppe wyrceað gōd trēow, and hys wæstm gōdne, oððe
Either make good tree and its fruit good or
 wyrceað yfel trēow, and hys wæstm yfelne; witodlice be
make evil tree and its fruit evil certainly by
 þām wæstm byð þæt trēow oncnāwen.

the fruit is the tree known

Lā gē nāddrena cynryn, hū magon gē gōd sprecan, þonne
O ye of-adders kindred how can ye good speak when
 gē synt yfele? sōþlice of þære heortan willan sē mūþ spicþ.
ye are evil truly from of-the heart will the mouth speaks

- 35 Gōd mann sōþlice of gōdum goldhorde bringþ gōd forð;
Good man truly from good board brings good forth
 and yfel mann of yfelum goldhorde bringð yfel forð.
and evil man from evil board brings evil forth
- 36 Sōþlice ic secge ēow þæt ælc idel word þe menn specað,
Truly I say to-you that each idle word that men speak
 hi āgyldaþ gescēad be þām on dōmes dæge.
they render account about it on of-doom day
- 37 Sōþlice of þinum wordum þū byst gerihtwisod, and of
Truly by thy words thou art justified and by
 þinum wordum þū byst genyðerod.
thy words thou art condemned
 Dȳs [godspel] sceal on wōdnesdæg on þære forman
This gospel shall on Wednesday in the first
 lenctenwucan.
Lent-week
- 38 Þā andswarodun hym sume þā bōceras and þā sundorhālgan
Then answered him some the scribes and the Pharisees
 þus cweþende, Lārēow, wē willaþ sum tācn of þē gešēon.
thus saying Teacher we will some sign from thee see
- 39 Hē andswarode hym and cwæð, Yfel cnēorys and forliger
He answered them and said Evil generation and adulterous
 sēcð tācn; and hyre ne byð nān tācn geseald, būton Ionas
seeks sign and to-it not is any sign given except of-Jonah
 tācn þæs witegan.
sign of-the prophet
- 40 Witodlice swā swā Ionas wæs on þæs hwæles innoþe þrȳ
Certainly so as Jonah was in of-the whale belly three
 dāgas and þrēo niht, swā byþ mannes Sunu on eorþan
days and three nights so is of-man Son in of-earth
 heortan þrȳ dagas and þrēo niht.
heart three days and three nights

Niniuetisce weras ārisað on dōme mid þysse cnēorysse, and 41

Ninevite men arise at judgment with this generation and

hig genyperiað hig; for þām þe hig dydon dædbōte on

they condemn it for that that they did penance at

Ionas bodunge; and þēs ys māra þonne Ionas.

of-Jonah preaching and this-one is greater than Jonah

Sūpdæles cwēn ārist on dōme mid þysse cnēorysse, and 42

Of-south-part queen arises at judgment with this generation and

hēo genyperað hig; for þām ðe hēo cōm fram landes

she condemns it for that that she came from of-land

gemārum tō gehýranne Salomones wisdōm; and þēs is

borders to bear of-Solomon wisdom and this-one is

māra þonne Salomon.

greater than Solomon

Sōþlice þonne sē unclāna gāst út færp fram men, hē gāð 43

Truly when the unclean spirit out goes from man he goes

geond drige stōwa, sēcende rest, and hē ne gemēt.

through dry places seeking rest and he not finds

Þonne cwyþ hē, Ic gecyrrre on mīn hūs þanon ic út ēode; 44

Then says he I return into my house whence I out went

and cumende hē gemēt hyt āmtig, and geclānsod mid

and coming he finds it empty and cleansed with

besmum, and gefrætwood.

besoms and adorned

Ðonne gāþ hē, and him tō genymþ seofun oþre gāstas 45

Then goes he and him to takes seven other spirits

wyrsan þonne hē, and in gangende hig eardigeað þær;

worse than he and in going they dwell there

and þonne wurðað þæs mannes ytemestan wyrsan þonne

and then become of-the man last worse than

þā ārran. And swā byð þysse wyrrestan cnēorysse.

the former And so is to-this worst generation

- 46 Ðā hē þās þing þā gýt spæc tō þām mænegum, þā stōd
When he these things then yet spoke to the multitudes then stood
 hys mōdor and his gebrōðra þær ūte, sēcende spæcon tō
his mother and his brothers there outside seeking to-speak to
 him.

him

- 47 Sōþlice þā cwæþ sum tō him, Witodlice þīn mōdur and
Truly then said one to him Certainly thy mother and
 þīne gebrōþra standað hēr ūte, þē sēcende.
thy brothers stand here outside thee seeking

- 48 And hē andswarode hym secgendum and cwæð, Hwylc ys
And he answered him saying and said Which is
 mīn mōdur? and hwylce synt mīne gebrōþra?
my mother and which are my brothers

- 49 And hē āþenede hys hand on his leorningcnihtas, and
And he stretched-out his hand on his disciples and
 cwæð,

said

- 50 Witodlice swā hwylc swā wyrp mīnes Fæder willan þe on
Certainly so whichever so works of-my Father will who in
 heofenan is, hē is mīn brōþur, and mīn swustor, and mōdor.
heaven is he is my brother and my sister and mother

From a ship Jesus tells the crowds the parable of the sower, then explains to his disciples why he speaks in parables and what the sower's seed means. He adds the parables of the wheat and the cockle, the mustard seed, and the leaven, and in the house explains the cockle as the wicked children, gathered and burned at the world's end; then come the hidden treasure, the pearl, and the net. In his own country the people take offense at him, and he works few mighty works there.

On þām dæge þām Hǣlende ūt gangendum of hūse, hē 1
 On that day the Savior out going from house he
 sæt wiþ ðā sǣ.
 sat by the sea

And mycle mænigeo wǣron gesamnode tō hym, swā þæt 2
 And great multitudes were gathered to him so that
 hē ēode on scyp, and þær sæt; and eall sēo mænigeo stōd
 he went into ship and there sat and all the multitude stood
 on þām waroþe.
 on the shore

And hē spræc tō hym fela on bigspellum, cweþende, Sōþlice 3
 And he spoke to them much in parables saying Truly
 ūt ēode sē sǣdere hys sǣd tō sāwenne.
 out went the sower his seed to sow

And þā þā hē sēow, sume hig fēollon wiþ weg; and 4
 And then when he sowed some they fell by way and
 fuglas cōmun, and æton þā.
 birds came and ate them

Sōþlice sume fēollon on stānihte, þær hyt næfde mycle 5
 Truly some fell on stony-ground where it had-not much
 eorþan; and hrædlice ūp sprungon, for þām þe hig næfdon
 earth and quickly up sprang for that that they had-not
 þære eorþan dýpan.
 of-the earth depth

- 6 Sōþlice ūp sprungenre sunnan, hig ādrūwudon; and
Truly up sprung the-sun they withered and
 forscruncan, for þām þe hig næfdon wyrtrum.
shriveled for that that they had-not root
- 7 Sōþlice sume fēollon on þornas; and þā þornas wēoxon,
Truly some fell among thorns and the thorns grew
 and forþrysmudon þā.
and choked them
- 8 Sume sōþlice fēollon on gōde eorþan, and sealdon wæstm,
Some truly fell on good earth and gave fruit
 sum hundfealdne, sum sixtigfealdne, sum þrīttigfealdne.
some hundredfold some sixtyfold some thirtyfold
- 9 Sē þe hæbbe ēaran tō gehyrenne, gehyre.
He who have ears to hear let-hear
- 10 And þā genēalæhton his leorningcnihtas, and cwædon tō
And then approached his disciples and said to
 hym, For hwig spycst þū tō hym mid bigspellum?
him For why speakest thou to them with parables
- 11 Ðā andswarode hē hym, For þām þe ēow is geseald tō
Then answered he them For that that to-you is given to
 witanne heofena rices gerȳnu, and him nys nā geseald.
know of-heavens kingdom mysteries and to-them not-is — given
- 12 Sōþlice þām þe hæfþ, him byþ geseald, and hē hæfð;
Truly to-him who has to-him is given and he has
 sōþlice sē þe næfð, and þæt þe hē hæfð him bið
truly he who has-not and that which he has from-him is
 ætbrōden.
taken-away

For ðām ic spece tō him mid bigspellum; for þām þe 13
For that I speak to them with parables for that that
 lōciende hig ne gesēoþ, and gehyrende hig ne gehyraþ nē
looking they not see and bearing they not hear nor
 ne ongytaþ:

— understand

þæt on him si gefylled Esaias witegung, Of gehyrnysse gē 14
that in them be fulfilled of-Isaiab prophecy From hearing ye
 gehyraþ, and gē ne ongytaþ; and lōciende ge gesēoþ, and
hear and ye not understand and looking ye see and
 [gē] ne gesēoð.

ye not see

Sōþlice þises folces heorte is āhyrd, and hig hefelice mid 15
Truly of-this people heart is hardened and they heavily with
 ēarum gehyrdon, and hyra ēagan beclýsdon; þē lās hig
ears heard and their eyes closed the less they
 æfre mid ēagum gesēon, and mid ēarum gehyron, and mid
ever with eyes see and with ears hear and with
 heortan ongyton, and sin gecyrrede, and ic hig gehæle.

heart understand and be converted and I them heal

Sōþlice ēadige synt ēowre ēagan, for þām þe hig gesēoþ; 16
Truly blessed are your eyes for that that they see
 and ēowre ēaran, for þām þe hig gehyraþ.

and your ears for that that they hear

Sōþlice on eornust ic ēow secge þæt manega witegan and 17
Truly in earnest I to-you say that many prophets and
 rihtwīse gewilnodon þā þing tō gesēonne þe gē gesēoþ,
righteous desired the things to see that ye see
 and hig ne gesāwon; and gehýran þā þing þe gē gehýrað,
and they not saw and hear the things that ye hear
 and hig ne gehýrdon.

and they not heard

- 18 Gehyre gē sōþlice þæs sāwendan bigspell.
Hear ye truly of-the sower parable
- 19 Ælc þāra þe Godes word gehyrð and ne ongyt, þonne
Each of-those who of-God word hears and not understands then
 cymþ deōful and berēafað þæt on hys heortan āsawen is;
comes devil and robs what in his heart sown is
 þæt is sē þe wiþ ðone weg āsawen is.
that is he who by the way sown is
- 20 Sōþlice sē þe ofer þone stān āsawen is, þæt is sē þe þæt
Truly he who on the stone sown is that is he who the
 Godes word gehyrð, and hrædlice þæt mid blisse onfēhþ;
of-God word hears and quickly it with bliss receives
- 21 sōþlice hyt næfþ þone wyrtrum on him, ac is hwilwendlic;
truly it has-not the root in him but is transient
 gewordenre gedrēfednesse and ēhtnesse for þām worde,
become tribulation and persecution for the word
 hrædlice hig bēoð geuntrēowsode.
quickly they are offended
- 22 Sōþlice þæt þe āsawen is on þornum, þæt is sē þe
Truly that which sown is among thorns that is he who
 þæt word gehyrþ; and þonne geornfullnes þisse worulde and
the word hears and then care of-this world and
 lēasung þissa woruldwelena forþrysmiaþ þæt word, and hit
falsehood of-these world-riches choke the word and it
 is būtan wæstm geworden.
is without fruit become
- 23 Sōþlice þæt þe āsawen wæs on þæt gōde land, þæt is sē þe þæt
Truly that which sown was on the good land that is he who the
 word gehyrþ and ongyt; and þone wæstm bringð, and þonne
word hears and understands and the fruit brings and then
 dēþ sum hundfealdne, sum sixtigfealdne, sum þritigfealdne.
makes some hundredfold some sixtyfold some thirtyfold

Hē rehte him þā ōþer bigspel and þus cwæð, Heofona 24
He told them then other parable and thus said Of-heavens
 rice is geworden þām men gelic þe sēow gōd sǣd on
kingdom is become to-the man like who sowed good seed in
 his æcyre.

his field

Sōþlice þā þā men slēpon, þā cōm his fēonda sum, and 25
Truly then when men slept then came of-his foes one and
 ofersēow hit mid coccele on middan þām hwæte, and fērde
oversowed it with cockle in midst the wheat and went
 þanon.

thence

Sōþlice þā sēo wyrst wēox, and þone wæstm brōhte, þā 26
Truly when the plant grew and the fruit brought then
 ætēowde sē coccel hine.

showed the cockle itself

Þā ēodon þæs hlāfordes þēowas, and cwædon, Hlāford, hū 27
Then went of-the lord servants and said Lord how
 ne sēow þū gōd sǣd on þīnum æcere? hwanon hæfde hē
not sowedst thou good seed in thy field whence had it
 coccel?

cockle

Þā cwæþ hē, Ðæt dyde unhold mann. Ðā cwædon þā 28
Then said he That did hostile man Then said the
 þēowas, Wylt þū wē gāð and gadriað hig?

servants Wilt thou we go and gather them

Þā cwæð hē, Nese, þe lās gē þone hwæte āwurtwalion, 29
Then said he Nay the less ye the wheat uproot
 þonne gē þone coccel gadriað.

when ye the cockle gather

30 Lætað ægþer weaxan oð riptiman; and on þām riptiman ic
Let both grow until harvest-time and in the harvest-time I
 secge þām riperum, Gadriap ærest þone coccel, and bindap
say to-the reapers Gather first the cockle and bind
 scēafmælum tō forbærnenne; and gadriap ðone hwæte intō
in-sheaves to burn and gather the wheat into
 mīnum berne.

my barn

31 Hē rehte him þā gýt oþer bigspel þus cweþende, Heofena
He told them then yet other parable thus saying Of-heavens
 rice is geworden gelic senepes corne þæt sēow sē man
kingdom is become like to-mustard grain that sowed the man
 on hys æcre.

in his field

32 Þæt is ealra sēda læst; sōþlice þonne hit wyxþ, hit is ealra
That is of-all seeds least truly when it grows it is of-all
 wyrta mæst, and hit wyrþ trēow, swā þæt heofnan fuhlas
plants greatest and it becomes tree so that of-heaven birds
 cumap and eardiap on his bōgum.

come and dwell in its boughs

33 Hē spræc tō him oþer bigspel and þus cwæð, Heofena
He spoke to them other parable and thus said Of-heavens
 rice is gelic þām beorman þone þæt wif onfēng and
kingdom is like to-the leaven which the woman received and
 behyðde on þrim gemetum melwes, oð hē wæs eall āhafen.

bid in three measures of-meal until it was all raised

34 Ealle þās þing sē Hælend spræc mid bigspellum tō þām
All these things the Savior spoke with parables to the
 weredum, and nān þing ne spræc hē būtan bigspellum:
crowds and no thing — spoke he without parables

þæt wære gefylled þæs witegan cwyde, Ic atȳne minne mūþ 35
that were fulfilled of-the prophet saying I open my mouth
 mid bigspellum; ic bodige digelnesse fram middaneardes
with parables I preach secrecy from of-middle-earth
 gesetednesse.

foundation

Hē forlēt þā ðā mænegeo, and cōm tō his inne; and þā 36
He left then the multitudes and came to his dwelling and then
 genēalāhton tō him his leorningcnihtas, and cwādon, Ārece
approached to him his disciples and said Explain
 ūs þæt bigspell þæs hwātes and þæs coccles.

to-us the parable of-the wheat and of-the cockle

Þā andswarude hē him, Sē þe sēow þæt gōde sǣd sē is 37
Then answered he them He who sowed the good seed he is
 mannes Sunu.

of-man Son

Sōþlice sē æcyr is þēs middangeard; þæt gōde sǣd, þæt 38
Truly the field is this middle-earth the good seed that
 synt þæs heofonlican rices bearn; sē coccel synt sōþlice þā
are of-the heavenly kingdom children the cockle are truly the
 mǎnfullan bearn.

wicked children

Sē unholda man sē þe þone coccel sēow, þæt is dēoful; 39
The hostile man he who the cockle sowed that is devil
 sōðlice þæt rip is worulde endung; þā rīperas synt englas.

truly the harvest is of-world ending the reapers are angels

Eornustlice swā swā sē coccel byþ gegaderud and mid fȳre 40
Therefore so as the cockle is gathered and with fire
 forbærned, swā byð on worulde endunge.

burned so is at of-world ending

- 41 Mannes Sunu sent his englas, and hī gadriað of his rīce
Of-man Son sends his angels and they gather from his kingdom
 ealle gedrēfednesse, and þā þe unrihtwisnesse wyrceað,
all offense and those who unrighteousness work
- 42 and āsendað hig on fýres ofen; þær byþ wōp and tōþa
and send them into of-fire oven where is weeping and of-teeth
 gristbitung.
gnasbing
- 43 Þonne scinað ðā rihtwisan swā swā sunne on hyra Fæder
Then shine the righteous so as sun in of-their Father
 rice. [Gehýre, sē ðe ēaran tō gehýranne hæfð.]
kingdom Let-hear he who ears to hear has
 Dys godspel sceal tō sancta Agnan mæssan.
This gospel shall to of-saint Agnes mass
- 44 Heofona rīce is gelic gehýddum goldhorde on þām æcere;
Of-heavens kingdom is like to-hidden board in the field
 þone behýt sē man þe hyne fint; and for his blysse gæð
which hides the man who it finds and for his bliss goes
 and sylþ eall þæt hē āh, and gebigþ þone æcer.
and sells all that he owns and buys the field
- 45 Eft is heofena rīce gelic þām mangere þe sōhte þæt
Again is of-heavens kingdom like to-the merchant who sought the
 gōde meregrot;
good pearl
- 46 þā hē funde þæt ān dēorwyrðe meregrot, þā ēode hē and
when he found the one precious pearl then went he and
 sealde eall þæt hē āhte, and bohte þæt meregrot.
sold all that he owned and bought the pearl
- 47 Eft is heofena rīce gelic āsendum nette on þā sǣ, and
Again is of-heavens kingdom like to-sent net into the sea and
 of ælcum fiscsynne gadrigendum;
of each fish-kind gathering

þā hi þā þæt nett ūpp ātugon, and sæton be þām strande, þā 48
when they then the net up drew and sat by the strand then

gecuron hig þā gōdan on hyra fatu; þā yflan hig āwurpon ūt.
chose they the good into their vessels the evil they cast out

Swā byþ on þisse worulde endunge; þā englas farað and 49
So is at of-this world ending the angels go and

āsýndriað þā yfelan of þæra gōdra midlene,
separate the evil from of-the good midst

and āworpað hig on þæs fýres ofen; þær byð wōp and 50
and cast them into of-the fire oven where is weeping and
 tōða gristbitung.

of-teeth gnashing

Ongyte gē ealle þās þing? Þā cwædon hig, Witodlice wē 51
Understand ye all these things Then said they Certainly we
 hit ongytað.

it understand

Þā sæde hē him, For þām is ælc gelæred bōcere on 52
Then said he to-them For that is each learned scribe in

heofenan rice gelic þām hīredes ealdre þe forð bringð
of-heaven kingdom like to-the of-household elder who forth brings

of his goldhorde nīwe þing and ealde.

from his board new things and old

And hit wæs geworden, þā sē Hælend geendode þās 53
And it was done when the Savior ended these

bigspel, þā fērde hē þanone.

parables then went he thence

And þā hē cōm tō his earde, hē lārde hig on hyra 54
And when he came to his homeland he taught them in their

gesamnungum, swā þæt hig wundredon and cwædon,
synagogues so that they wondered and said

Hwanon ys þysum þēs wīsdōm and þis mægen?

Whence is to-this-one this wisdom and this power

- 55 Witodlice þēs ys smiþes sunu; hū ne hātte hys mōdor
Certainly this-one is of-smith son how not is-called his mother
 Maria, and hys brōþru Iacob, and Ioseph, and Simon, and
Mary and his brothers James and Joseph and Simon and
 Iudas?

Judas

- 56 And hū ne synt ealle hys swustra mid ūs? Hwanon synt
And how not are all his sisters with us Whence are
 þisum ealle þās þing?

to-this-one all these things

- 57 And hig wæron geuntrȳwsode on him. Ðā sōþlice sǣde
And they were offended in him Then truly said
 sē Hǣlend hym, Nys nān witega būtan wurþscype, būton
the Savior to-them Not-is any prophet without honor except
 on hys earde and on hys hūse.

in his homeland and in his house

- 58 And hē ne worhte þār manega mægena, for hyra
And he not wrought there many mighty-works for their
 ungelēafulnysse.

unbelief

Herod, who had beheaded John the Baptist at the demand of Herodias's daughter after her dance, hears of Jesus and thinks John risen. Jesus withdraws to a desert place and feeds five thousand men with five loaves and two fishes, twelve baskets left over. That night he comes to the disciples walking on the sea; Peter walks toward him, sinks in fear, and is caught. At Gennesaret all who touch his hem are healed.

On þære tide gehyrde Herodes sē feorðan dæles rīca þæs 1
At that time heard Herod the of-fourth part ruler of-the
 Hælandes hlisan.

Savior fame
 And þā sǣde hē his cnihtum, þēs is Iohannes sē 2
And then said he to-his servants This-one is John the
 fulluhtere þe ic behēafdode; hē ārās of dēape; and for
baptist whom I beheaded he arose from death and for
 þan synd þās wundru gefremode on him.
that are these wonders wrought in him

Sōðlice Herodes nam Iohannem, and geband hyne, and sette 3
Truly Herod took John and bound him and set
 on cwertern for þām wīfe Herodiaden, Philippes hys brōþer.
in prison for the woman Herodias of-Philip his brother
 Iohannes him sǣde, Nys þē ālȳfed hī tō wīfe tō 4
John to-him said Not-is to-thee allowed her to wife to
 hæbbenne.

have
 And þā hē hyne ofslēan wolde, hē ādrēd him þæt folc, 5
And when he him slay would he dreaded himself the people
 for þām þe hig hæfdon hyne for ænne witegan.
for that that they held him for a prophet

- 6 Ðā on Herodes gebyrddæge tumbude þære Herodiadiscean
Then on of-Herod birthday danced the of-Herodias
 dohtur beforan him; and hit licode Herode.
daughter before him and it pleased Herod
- 7 Þā behēt hē mid āpe hyre tō sylenne swā hwæt swā hēo
Then promised he with oath her to give so what so she
 hyne bāde.
him asked
- 8 Ðā cwæð hēo, fram hyre mēder gemyngod, Syle mē on
Then said she by her mother reminded Give to-me on
 ānum disce Iohannes hēafod þæs fulluhteres.
a dish of-John head of-the baptist
- 9 Ðā wæs sē cyning geunrēt for þām āðe, and for þām þe
Then was the king saddened for the oath and for those who
 him sǣton mid.
him sat with
- 10 And hē āsende þā, and behēafdode Iohannem on þām
And he sent then and beheaded John in the
 cwerterne.
prison
- 11 And man brōhte þā his hēafod on ānum disce, and sealde
And one brought then his head on a dish and gave
 þām mǣdene, and þæt mǣden hyre mēder.
to-the maiden and the maiden to-her mother
- 12 And þā genēalǣhton his leorningcnihtas, and nāmon hys
And then approached his disciples and took his
 lichaman, and bebyrgdon hyne, and cōmon and cȳddon
body and buried him and came and made-known
 hyt þām Hǣlende.
it to-the Savior

Ðā sē Hælend þæt gehyrde, þā fērde hē þanon onsundron 13

When the Savior that heard then went he thence apart

on ānum scype; and þā þā gangendan mænigeo þæt

in a ship and when the walking multitude that

gehýrdon, hig fyligdon him of þām burgum.

heard they followed him from the cities

And þā hē þanon fērde, hē gesēh mycele mænigu; and hē 14

And when he thence went he saw great multitude and he

him gemiltsode, and gehælde þā untruman.

them pitied and healed the sick

Sōðlice þā hyt wæs æfen geworden, him tō genēalæhton 15

Truly when it was evening become him to approached

hys leorningcnihtas, and him tō cwædon, Ðeos stōw ys

his disciples and him to said This place is

wēste, and tīma is forð āgān; forlæt þās mænigeo þæt hī

waste and time is forth gone let-go this multitude that they

faron intō þās burga and him mete bicgean.

go into these cities and for-themselves food buy

Ðā cwæð sē Hælend tō him, Nabbað hī nēode tō farenne; 16

Then said the Savior to them Have-not they need to go

syllē gē him etan.

give ye to-them to-eat

Ðā andswarodun hig, Wē nabbað hēr bütun fif hlāfas and 17

Then answered they We have-not here but five loaves and

twēgen fixas.

two fishes

Ðā cwæð sē Hælend, Bringað mē hider þā. 18

Then said the Savior Bring to-me hither them

And þā hē hēt þā menegu ofer þæt gærs hī sittan; 19

And then he commanded the multitude on the grass them sit

and hē nam þā fif hlāfas and twēgen fixas, and beseah

and he took the five loaves and two fishes and looked

on þone heofon, and blētsiende bræc þā hlāfas, and sealde
to the heaven and blessing broke the loaves and gave
 his leorningcnihtum, and hī þām folce.

to-his disciples and they to-the people

- 20 And hī æton ealle and wæron gefyllede; and hī nāmon þā
And they ate all and were filled and they took the
 lāfa, twelf wylian fulle þāra gebrytsena.

leavings twelve baskets full of-the fragments

- 21 Sōþlice þāra etendra getæl wæs fif þūsenda weras, būtan
Truly of-the eaters number was five thousand men without
 wifum and cildum.

women and children

Dys godspel sceal in octabas Petri et Pauli.

This gospel shall in octabas Petri et Pauli

- 22 And þā sōna hēt sē Hælend his leorningcnihtas on
And then at-once commanded the Savior his disciples into
 scyp āstigan, and tōforan him faran ofer þone mūþan, oð
ship ascend and before him go over the mouth until
 þæt hē þā menegu forlēte.

that he the multitude let-go

- 23 And þā hē hig forlæten hæfde, hē ēode on þone munt,
And when he them let-go had he went onto the mountain
 and hyne þær āna gebæd; sōþlice þā hyt æfen wæs, hē
and himself there alone prayed truly when it evening was he
 wæs āna þær.

was alone there

- 24 Witodlice wæs þæt scyp of þām yþum tōtorfod; for þām
Certainly was the ship by the waves tossed for that
 þe hyt wæs strang wind.

that it was strong wind

Ƣā cōm sē Hǣlend embe þone fēorþan hancrēd tō him, 25
Then came the Savior about the fourth cock-crow to them
 ofer Ƣā sǣ gangende.

over the sea walking

Ðā hī gesāwon þæt, hī wurdon Ƣā gedrēfede, and for 26
When they saw that they became then troubled and for
 Ƣām ege clypodon and cwædon þus, Sōþlice hyt ys scinlāc.

the fear cried and said thus Truly it is phantom

Ðā spræc sē Hǣlend and cwæþ, Habbāþ gelēafan; ic hyt 27
Then spoke the Savior and said Have faith I it
 eom; nellen gē ēow ondrādan.

am not-will ye yourselves dread

Ðā andswarode him Petrus and cwæð, Drihten, gyf þū 28
Then answered him Peter and said Lord if thou
 hyt eart, hāt mē cuman tō þē ofer Ƣās wāteru.

it art command me come to thee over these waters

Ðā cwæð hē, Cum tō mē. Ðā ēode Petrus of Ƣām scype 29
Then said he Come to me Then went Peter from the ship
 ofer Ƣæt wāter Ƣæt hē tō Ƣām Hǣlende cōme.

over the water that he to the Savior came

Ƣā hē geseh þone strangan wind, hē him ondrēd; ðā hē 30
When he saw the strong wind he himself dreaded when he
 wearð gedofen, hē cwæð, Drihten, gedō mē hālne.

became sunk he said Lord make me whole

And Ƣā hrædllice hē gefēng hyne, and þus cwæð, Lā lýtles 31
And then quickly he seized him and thus said O of-little
 gelēafan, hwī twýnedest þū?

faith why doubtedst thou

And Ƣā hī wǣron on Ƣām scype, geswāc sē wind. 32

And when they were in the ship ceased the wind

33 Sōþlice þā þe on þām scype wāron cōmon, and tō him
Truly those who in the ship were came and to him
 gebædon, and þus cwædon, Sōþlice þū eart Godes Sunu.

prayed and thus said Truly thou art of-God Son

34 And þā hig ofer segelodon, hī cōmon on þæt land
And when they over sailed they came into the land
 Genesareth.

Gennesaret

35 And þā þæt folc hyne gecnēow, hī sendon geond eall
And when the people him knew they sent through all
 þæt land, and brōhton tō him ealle untrume;

the land and brought to him all sick

36 and hyne bædon þæt hig huruþinga his rēafes fnæd
and him asked that they at-least of-his raiment hem
 æthrinon; and swā hwylce his æthrinon wurdon hāle.

touched and so whichever it touched became whole

Scribes and Pharisees complain that the disciples eat with unwashed hands, against the elders' law, and Jesus answers that what defiles a man is what comes out of the mouth, not what goes in. A Canaanite woman's faith wins her daughter's healing. By the sea of Galilee he heals the lame and blind and feeds four thousand men with seven loaves.

Ðys godspel gebyrað on þone þryddan wōdnesdæg innan
This gospel belongs on the third Wednesday in
 lenctene.

Lent

Ðā cōmon tō him fram Hierusalem þā bōceras and 1
Then came to him from Jerusalem the scribes and
 Fariseisce, and cwædon,

Pharisees and said

Hwi forgymað þine leorningcnihtas ūre yldrena lage? ne 2
Why neglect thy disciples of-our elders law not
 þwēað hī hyra handa, þonne hig mete þicgeað.

wash they their hands when they food take

Ðā andsworode hē him, And hwi forgyme gē Godes bebod 3
Then answered he them And why neglect ye of-God command
 for ēowre lage?

for your law

Witodlice God cwæþ, Wurpa þinne fæder and mōdor; and, 4
Certainly God said Honor thy father and mother and
 Sē þe wyrgeð hys fæder and mōdor, swelte sē dēaþe.

He who curses his father and mother let-die he by-death

Sōþlice gē cweðaþ, Swā hwylc swā segð hys fæder and 5
Truly ye say So whichever so says to-his father and
 mēder, Swā hwylc lāc swā of mē is fremap þē;

mother So whichever gift so from me is profits thee

6 and ne wurðiaþ fæder and mōdor. And gē for nāht dydon
and not honors father and mother And ye for naught made
 Godes bebod for ēowre lage.

of-God command for your law

7 La licceteras, wel be ēow witegode Isaias sē witega, þā
O hypocrites well about you prophesied Isaiah the prophet when
 hē cwæð,

he said

8 Þis folc mē mid welerum wurþað, and hyra heorte ys feorr
This people me with lips honors and their heart is far
 fram mē;

from me

9 būtan intingan hig mē wurþiaþ, and lārað manna lāra.

without cause they me honor and teach of-men teachings

10 And hē þā, ðām menegum tōgædere geclypedum, þus cwæð,
And he then the multitudes together called thus said
 Gehýrað and ongytaþ:

Hear and understand

11 ne besmīt þone mann þæt on hys mūþ gæð; ac hyne
not defiles the man what into his mouth goes but him
 besmīt þæt of hys mūþe gæþ.

defiles what from his mouth goes

12 Þā genēalæhton hys leorningcnihtas, and cwædon, Wāst þū
Then approached his disciples and said Knowest thou
 þæt þā Fariseiscan synt gedrēfede, þisum worde gehýredum?

that the Pharisees are troubled by-this word heard

13 Þā andswarode hē him, Ælc plantung þe mīn heofenlica
Then answered he them Each planting that my heavenly
 Fæder ne plantode byþ āwyrwalod.

Father not planted is uprooted

Lætað hī; hig synt blinde and blindra lāttēowas. Sē blinda 14

Let them they are blind and of-blind leaders The blind

gyf hē blindne lāt, hig feallað bēgen on ænne pytt.

if he blind leads they fall both into a pit

Ðā andswarode him Petrus, Ārece ūs þis bigspell. 15

Then answered him Peter Explain to-us this parable

Ðā andswarode hē him, And synt gē gýt būtan andgyte? 16

Then answered he them And are ye yet without understanding

Ne ongyte gē þæt eall þæt on þone mūþ gāþ gāþ on þā 17

Not understand ye that all that into the mouth goes goes into the

wambe, and byþ on forþgang āsend?

belly and is into privy sent

Sōþlice þā þing þe of þām mūðe gāþ cumað of þære 18

Truly the things that from the mouth go come from the

heortan, and þā smītaþ þone mann.

heart and they defile the man

Of þære heortan cumaþ yfle geþancas, mannslyhtas, 19

From the heart come evil thoughts manslaughters

unrihtthāmedu, forligru, stale, lēase gewitnyssa, tāllice word:

adulteries fornications thefts false witnesses slanderous words

þis synt þā ðing þe þone mann besmītað; ne besmīt þone 20

these are the things that the man defile not defiles the

mann, þēah hē unþwogenum handum etc.

man though he with-unwashed hands eat

Ðys godspel gebyrað on þone forman þunresdæg innan

This gospel belongs on the first Thursday in

lenctene.

Lent

And þā fērde sē Hælend þanon on Tyrisce and Sydonisce 21

And then went the Savior thence into Tyrian and Sidonian

endas.

parts

- 22 And efne þā of þām Chananeiscum gemærum clypode
And even then from the Canaanite borders cried
 sum wif and cwæð, Drihten, Dauides sunu, gemiltsa
a-certain woman and said Lord of-David son pity
 mē; mīn dohtor ys yfle mid dēofle gedreht.
me my daughter is evilly by devil afflicted
- 23 Þā ne geandswarode hē hyre. Þā genēalæhton hys
Then not answered he her Then approached his
 leorningcnihtas, and him tō cwædon, Forlæt hig; for þām
disciples and him to said Let-go her for that
 hēo clypað æfter ūs.
she cries after us
- 24 Ðā andswarode hē, Ne eom ic āsend, būton tō þām
Then answered he Not am I sent except to the
 scēapum þe forwurdon of Israhela hūse.
sheep who perished of of-Israel house
- 25 Ðā cōm hēo, and hig tō him gebæd and þus cwæð,
Then came she and herself to him prayed and thus said
 Drihten, gefylst mē.
Lord help me
- 26 Ðā cwæð hē, Nys hit nā gōd þæt man nime bearna hlāf
Then said he Not-is it — good that one take of-children loaf
 and hundum wurpe.
and to-dogs cast
- 27 Þā cwæþ hēo, Drihten, þæt ys sōð; witodlice þā hwelpas
Then said she Lord that is true certainly the whelps
 etað of þām crumum þe of hyra hlāforda bēodum feallaþ.
eat of the crumbs that from of-their lords tables fall

Ƣā andswarode Drihten hyre, Ēalā Ƣū wif, mycel ys Ƣin 28

Then answered Lord her O thou woman great is thy
 gelēafa; gewurƢe Ƣē eal swā Ƣū wylle. And Ƣā of Ƣære
faith let-be-done to-thee all as thou will And then from that
 tide wæs hyre dohtor hāl geworden.

hour was her daughter whole become

Ðā sē Hælend Ƣanon fērde, eft hē cōm wiƢ ðā Galileiscean 29

When the Savior thence went again he came by the Galilean
 sǣ; and āstāh on Ƣone munt, and Ƣær sæt.

sea and ascended onto the mountain and there sat

Ƣā genēalǣhton him tō mycele menegu, mid him hæbbende 30

Then approached him to great multitudes with them having
 manega healte, and blinde, and wanhāle, and manega oƢre,
many halt and blind and infirm and many others
 and ālēdon tō hys fōtum; and hē gehǣlde Ƣā:

and laid-down at his feet and he healed them

swā Ƣæt Ƣā mǣnegu wundredon, gesēonde dumbe specende, 31

so that the multitudes wondered seeing dumb speaking
 healte gangende, blinde gesēonde; and hig mǣrsodon Israhela
halt walking blind seeing and they glorified of-Israel
 God.

God

Ðys godspel gebyrað on Ƣære eahtoðan wucan ofer

This gospel belongs in the eighth week after
 pentecosten.

Pentecost

Ƣā cwæƢ sē Hælend, tōgædere geclypedum his leorningcnihtum, 32

Then said the Savior together called his disciples

Ðisse menegu ic gemiltsige, for Ƣām hig Ƣrȳ dagas mid

This multitude I pity for that they three days with

mē wunodon, and hig nabbað hwæt hig eton; and ic hig
me dwelt and they have-not what they eat and I them
 nelle fæstende forlætan, þē lās hig on wege getēorian.

will-not fasting let-go the less they on way faint

- 33 Ðā cwædon hys leorningcnihtas, Hwār nime wē swa fela
Then said his disciples Where take we so many
 hlāfa on þis wēstene, þæt wē gefyllan swā mycele mænegu?

loaves in this desert that we fill so great multitude

- 34 Þā cwæð hē, Hū fela hlāfa hæbbe gē? Þā cwædon hig,
Then said he How many loaves have ye Then said they
 Seofon, and fēawa fixa.

Seven and few fishes

- 35 And hē bebēad þā þæt sēo menegu sǣte ofer þære eorþan;

And he commanded then that the multitude sat on the earth

- 36 and hē nam þā þā seofon hlāfas and þā fixas, and bræc,
and he took then the seven loaves and the fishes and broke
 and sealde hys leorningcnihtum, and hig sealdon þām folce.

and gave to-his disciples and they gave to-the people

- 37 And hig æton ealle and wæron gefyllede; and þæt tō lāfe
And they ate all and were filled and what to remnant
 wæs of þām gebrote hig nāmon, seofon wilian fulle.

was of the fragments they took seven baskets full

- 38 Witodlice þā [þe] þær æton wæron fēower þusend manna,
Certainly those who there ate were four thousand men
 būtan cildum and wifum.

without children and women

- 39 And hē forlēt þā þā menegu, and ēode on scyp, and cōm
And he let-go then the multitude and went into ship and came
 on þā endas Magedan.

into the parts of-Magadan

The Pharisees and Sadducees ask for a sign and are given only the sign of Jonah, and Jesus warns the disciples against their leaven, meaning their teaching. At Caesarea Philippi Peter confesses him the Son of the living God, and Jesus names him Peter, the stone on which he will build his church, and gives him the keys. He foretells his suffering and death, rebukes Peter for resisting it, and bids his followers take up their rood.

Ðys [godspel] sceal on wōdnesdæg on þære eahtoðan wucan
This gospel shall on Wednesday in the eighth week
 ofer pentecosten.

after Pentecost

And þā genēalæhton him tō Farisei and Saducei, and hyne 1
And then approached him to Pharisees and Sadducees and him
 costodon and bādon þæt hē him sum tācen of heofone
tempted and asked that he them some sign from heaven
 ætȳwde.

showed

Þā andswarode hē him and cwæð, On æfen gē cweðað, 2

Then answered he them and said In evening ye say

Tō morgen hyt byþ smylte weder; þēs heofon ys rēad.

To morrow it is calm weather this heaven is red

And on morgen gē cweþað, Tō dæg hyt byþ hrēoh weder; 3

And in morning ye say To day it is rough weather

þeos lyft scinð unwederlice. Nū cunne gē tōcnāwan heofones

this sky shines stormily Now can ye discern of-heaven

hiw; witodlice gē ne magon witan þāra tida tācnu.

hwe certainly ye not can know of-the times signs

4 Sēo yfele cnēoryss and unrihtthæmende tācen sēcþ; and hyre
The evil generation and adulterous sign seeks and to-it
 ne byð geseald būton Ionas tācen þæs witegan. And him
not is given except of-Jonah sign of-the prophet And them
 forlætenum, hē fērde.

left he went

5 And þā his leorningcnihtas cōmon ofer þone mūþan, hig
And when his disciples came over the mouth they
 forgēton þæt hig hlāfas nāmon.

forgot that they loaves took

6 And þā sǣde hē, Gȳmað and warniað fram beorman
And then said he Heed and beware from leaven
 Fariseorum and Saduceorum.

of-Pharisees and of-Sadducees

7 Ðā ðohton hig betwux him and cwædon, [Ne] nāmon wē
Then thought they among them and said Not took we
 hlāfas mid ūs.

loaves with us

8 Ðā sē Hælend wiste hyra geþancas, hē cwæþ tō him,
When the Savior knew their thoughts he said to them
 Hwæt þence gē betwux ēow, lȳtles gelēafan, þæt gē hlāfas
What think ye among you of-little faith that ye loaves
 nabbað?

have-not

9 Ne understande gē gȳt, nē gē ne geþenceað þāra fif hlāfa
Not understand ye yet nor ye — remember of-the five loaves
 and fif þūsend manna, and hū fela wyligena gē nāmon?

and five thousand men and how many baskets ye took

10 Nē þāra seofon hlāfa and fēower þūsend manna, and hū
Nor of-the seven loaves and four thousand men and how
 fela wyligena gē nāman?

many baskets ye took

Hwī ne ongyte gē gýt þæt ic ne sǣde be hlāfe, Warniað 11

Why not understand ye yet that I not said about loaf Beware

fram ðām beorman Fariseorum and Saduceorum?

from the leaven of-Pharisees and of-Sadducees

Þā ongēton hig þæt hē ne sǣde, Warniað fram hlāfa 12

Then understood they that he not said Beware from of-loaves

beorman, ac fram lāre Fariseorum and Saduceorum.

leaven but from teaching of-Pharisees and of-Sadducees

Dys godspel gebyrað on Petres mæssedæg.

This gospel belongs on of-Peter mass-day

Witodlice þā cōm sē Hǣlend on þā dǣles Cesareæ Philippi, 13

Certainly then came the Savior into the parts of-Caesarea of-Philip

and āhsode hys leorningcnihtas, Hwæne secgeað menn þæt

and asked his disciples Whom say men that

sȳ mannes Sunu?

be of-man Son

Ðā cwādon hig, Sume, Iohannem þone fulluhtere; sume, 14

Then said they Some John the baptist some

Heliam; sume, Hieremiam, oðþe ān þāra witegyna.

Elijah some Jeremiah or one of-the prophets

Ðā sǣde hē, Hwæt secge gē þæt ic si? 15

Then said he What say ye that I be

Ðā andswarode him Petrus, Ðū eart þæs lyfigendes Godes 16

Then answered him Peter Thou art of-the living God

Sunu.

Son

Þā andswarode him sē Hǣlend, Ēadig eart þū, Simon, 17

Then answered him the Savior Blessed art thou Simon

culfran bearn; for þām hit þē ne onwreāh flāsc nē blōd,

of-dove child for that it to-thee not revealed flesh nor blood

ac mīn Fæder þe on heofenum ys.

but my Father who in heavens is

18 And ic secge þē þæt þū eart Petrus, and ofer þisne stān
And I say to-thee that thou art Peter and on this stone
 ic timbrige mine cyricean; and helle gatu ne magon ongēn
I build my church and of-bell gates not can against
 þā.

it

19 And þē ic sylle heofona rices cāgia: and swā hwæt swā
And to-thee I give of-heavens kingdom keys and so what so
 þū ofer eorþan gebindst, þæt byþ on heofonum gebunden;
thou on earth bindest that is in heavens bound
 and swā hwæt swā þū unbindst ofer eorþan, þæt byð
and so what so thou unbindest on earth that is
 unbunden on heofonum.

unbound in heavens

20 Ðā bebēad sē Hælend hys leorningnihtum þæt hig nānum
Then commanded the Savior his disciples that they to-no
 menn ne sǣdon þæt hē wære Hælend Crist.

man — said that he were Savior Christ

21 Syððan hē ongan swutelian hys leorningnihtum þæt hē
Afterward he began show to-bis disciples that he
 wolde faran tō Hierusalem, and fela þinga þolian fram
would go to Jerusalem and many things suffer from
 yldrum, and bōcerum, and ealdormannum þāra sǣcerda, and
elders and scribes and chiefs of-the priests and
 bēon ofslegen, and þȳ þryddan dæge ārisan.

be slain and on-the third day arise

22 And þā genam Petrus hyne onsundron, and cwæð tō him,
And then took Peter him apart and said to him
 Drihten, ne gewurpe þæt.

Lord not let-befall that

Ɔā beseah hē hyne, and cwæð tō Petre, Gang bæftan mē, 23

Then looked-at he him and said to Peter Go behind me

Satanas; wiperræde þū eart mē, for þām þū nāst þā

Satan contrary thou art to-me for that thou knowest-not the

þing þe synd Godes, ac þā þe synt manna.

things that are of-God but those that are of-men

Ɔys godspel sceal on sancte Laurentius mæssedæg.

This gospel shall on of-saint Lawrence mass-day

Ɔā sæde sē Hælend hys leorningcnihtum, Gyf hwā wylle 24

Then said the Savior to-his disciples If anyone will

fyligean mē, wipsace hyne sylfne, and nyme hys rōde, and

follow me let-deny him self and let-take his rood and

mē fylige.

me let-follow

Sōþlice sē þe wyle hys sāwle hāle gedōn, hē hig forspilþ; 25

Truly he who will his soul whole make he it loses

and sē þe wyle hig for mē forspyllan sē hig fint.

and he who will it for me lose he it finds

Hwæt fremað ænegum menn, þēah hē ealne middaneard 26

What profits to-any man though he all middle-earth

gestrýne, gyf hē hys sāwle forwyrd þolað? Oððe hwylc

gain if he of-his soul destruction suffers Or what

gewrixl sylþ sē mann for hys sāwle?

exchange gives the man for his soul

Witodlice mannes Sunu ys tō cumenne on hys Fæder 27

Certainly of-man Son is to come in of-his Father

wuldre mid hys englum; and þonne āgylt æghwylcum be

glory with his angels and then renders to-each by

hys āgenum weorce.

his own work

Ðys [godspel] sceal on sæternesdæg on þære forman
This gospel shall on Saturday in the first
 lenctenwucan.

Lent-week

- 28 Sōðlice ic secge ēow, Sume synt hēr standende þe dēaþ ne
Truly I say to-you Some are here standing who death not
 onbyrigeað, ær hig gesēon mannes Sunu cumende on hys
taste before they see of-man Son coming in of-bis
 Fæder rice.
Father kingdom

XVII · THE TRANSFIGURATION

On a high mountain Jesus is transfigured before Peter, James, and John, Moses and Elijah appear with him, and a voice from a bright cloud names him the beloved Son. He tells the disciples that Elijah has come already, and they understand he means John the Baptist. He heals a boy the disciples could not cure and tells them that faith like a grain of mustard could move this mountain. He foretells his death again and sends Peter to pay the tribute with a coin found in a fish.

- 1 And æfter six dagum nam sē Hælend Petrum, and Iacobum,
And after six days took the Savior Peter and James
 and Iohannem hys brōþor, and lādde hig onsundron on
and John his brother and led them apart onto
 ænne hēahne munt.
a high mountain
- 2 And hē wæs gehiwod beforan him; and his ansȳn scēan
And he was transfigured before them and his face shone
 swā swā sunne, and hys rēaf wæron swā hwite swā snāw.
so as sun and his raiment were as white as snow
- 3 And efne þā ætȳwde Moyses and Helias mid him sprecende.
And even then appeared Moses and Elijah with him speaking

Þā cwæð Petrus tō him, Drihten, gōd ys ūs hēr tō 4

Then said Peter to him Lord good is to-us here to

bēonne; gyf þū wylt, uton wyrcean hēr þrēo eardungstōwa,

be if thou wilt let-us make here three dwelling-places

þē āne, Moyse āne, and Helie āne.

for-thee one for-Moses one and for-Elijah one

Him þā gýt sprecendum, and sōplice þā beorht wolcn hig 5

Him then yet speaking and truly then bright cloud them

oferscēan; and þā efne cōm stefn of þām wolcne and cwæþ,

overshone and then even came voice from the cloud and said

Hēr ys mīn lēofa Sunu on þām mē wel gelicap; gehyrað hyne.

Here is my beloved Son in whom me well pleases hear him

And þā hig þis gehyrdon hys leorningcnihtas, hig fēollon 6

And when they this heard his disciples they fell

on hyra ansýne, and hym swýþe ādrēdon.

on their face and themselves greatly dreaded

Hē genēalæhte þā and hig æthrān, and him tō cwæþ, 7

He approached then and them touched and them to said

Ārisað, and ne ondrædaþ ēow.

Arise and not dread yourselves

Ðā hig hyra ēagan ūpp hōfon, ne gesāwon hig nāne 8

When they their eyes up raised not saw they any

būton þone Hælend sylfne.

except the Savior self

And þā hig of ðām munte ēodon, sē Hælend hym 9

And when they from the mountain went the Savior them

bebēad and þus cwæþ, Nānum menn ne secgean gē þis,

commanded and thus said To-no man — say ye this

ær mannes Sunu of dēaþe ārise.

before of-man Son from death arise

Ðys [godspel] sceal on frīgedæg on þære fiftan wucan ofer
This gospel shall on Friday in the fifth week after
 pentecosten.

Pentecost

- 10 And þā āxodon hys leorningcnihtas hyne, Hwæt secgeað þā
And then asked his disciples him What say the
 bōceras þæt gebyrige ærest cuman Heliam?

scribes that behooves first come Elijah

- 11 Ðā andswarode hē hym, Witodlice Helias ys tōweard, and
Then answered he them Certainly Elijah is coming and
 hē geedniwað ealle þing.

he renews all things

- 12 Sōþlice ic ēow secge þæt Helias cōm, and hig hyne ne
Truly I to-you say that Elijah came and they him not
 gecnēowon; ac hig dydon ymbe hyne swā hwæt swā hig
knew but they did about him so what so they
 woldon. And swā ys mannes Sunu ēac fram him tō þrowigenne.

would And so is of-man Son also by them to suffer

- 13 Ðā ongēton hys leorningcnihtas þæt hē hyt sæde be
Then understood his disciples that he it said about
 Iohanne þām fulluhtere.

John the baptist

Ðys [godspel] sceal on wōdnesdæg tō þām fæstene ær
This gospel shall on Wednesday at the fast before
 hærfestes emnyhte.

of-harvest equinox

- 14 And þā hē cōm tō þære menegu, him tō genēalæhte
And when he came to the multitude him to approached
 sum mann, gebīgedum cnēowum tōforan him, and cwæþ,
a-certain man with-bent knees before him and said

Drihten, gemiltsa mīnum suna, for þām þe hē ys fyllesēoc, 15

Lord pity my son for that that he is falling-sick

and yfel þolað; oft hē fylþ on fȳr, and gelōmlice on wæter.

and evil suffers often he falls into fire and frequently into water

And ic brōhte hyne tō þinum leorningcnihtum, and hig ne 16

And I brought him to thy disciples and they not

mihton hyne gehælan.

could him heal

Ðā andswarode hē him, Ēalā gē ungelēaffulle and þwȳre 17

Then answered he them O ye unbelieving and perverse

cnēores, hū lange bēo ic mid ēow? hū lange forbere ic

generation how long am I with you how long bear I

ēow? bringað hyne tō mē hider.

you bring him to me hither

And þā præade sē Hælend hyne, and sē dēofol hyne forlēt; 18

And then rebuked the Savior him and the devil him left

and sē cnapa wæs of þære tide gehæled.

and the boy was from that hour healed

Ðā genēalæhton hys leorningcnihtas him tō, and him tō 19

Then approached his disciples him to and him to

cwædon diglice, Hwī ne mihte wē hyne ūt ādrifan?

said secretly Why not could we him out drive

Þā cwæð hē for hyra ungelēafnesse, Sōþlice on eornost 20

Then said he for their unbelief Truly in earnest

ic ēow secge, Gyf gē hæfdon gelēafan swā senepes corn,

I to-you say If ye had faith as of-mustard grain

and gē cwædon tō þissum munte, Far heonone, þonne

and ye said to this mountain Go hence then

fērde hē; and ēow ne byð ænig þing unmihtelic.

went it and to-you not is any thing impossible

- 21 Sōþlice þis cynn ne byþ ūt ādryfen, būton þurh gebed and
Truly this kind not is out driven except through prayer and
 fæsten.

fast

- 22 Ðā hig wunedon on Galilea, þā cwæð sē Hælend, Mannes
When they dwelt in Galilee then said the Savior Of-man
 Sunu ys tō syl lenne on manna handa;

Son is to give into of-men hands

- 23 and hig ofslēað hyne, and hē ārist on þām þriddan dæge.
and they slay him and he arises on the third day
 Ðā wurdon hig þearle geunrōtsode.

Then became they exceedingly saddened

- 24 And þā hē cōm tō Cafarnaum, þā genēalæhton tō Petre
And when he came to Capernaum then approached to Peter
 þā þe gafol nāmon, and þus cwædon, Eower lārēow ne
those who tribute took and thus said Your teacher not
 gylt hē gafol?

pays he tribute

- 25 Ðā cwæð hē, Gyse, hē dēð. And þā hē cōm intō þām
Then said he Yēs he does And when he came into the
 hūse, þā cwæð sē Hælend, Hwæt þincð þē, Symon? æt
house then said the Savior What seems to-thee Simon from
 hwām nimað cyningas gafol oððe toll? of hyra bearnum,
whom take kings tribute or toll from their children
 hwæðer ðe of fremedum?

whether or from strangers

- 26 Ðā cwæþ hē, Of fremedum. Ðā cwæð hē, Eornostlice þā
Then said he From strangers Then said he Therefore the
 bearn synt frige.

children are free

Ðeah hwæpere þæt wē hī ne geunrōtsigeon, gang tō þære 27
Though however that we them not sadden go to the
 sǣ, and wurp þinne angel ūt, and nim þone ærestan fisc,
sea and cast thy book out and take the first fish
 and hys mūþ geopena; þū fintst ænne wecg on him; nim
and its mouth open thou findest a coin in it take
 þone, and syle for mē and for þē.
it and give for me and for thee

XVIII · THE LITTLE ONES AND FORGIVENESS

Jesus sets a child among the disciples and teaches that whoever humbles himself like a child is the greater in the kingdom, and warns against causing the little ones to stumble. In a parable a man leaves the ninety-nine sheep to seek the one that is lost. He teaches how to correct a brother who sins, and tells Peter to forgive not seven times but seventy-seven, with the parable of the servant forgiven a great debt who would not forgive a small one.

Ðys [godspel] sceal on sancte Michaelæs mæssedæg.

This gospel shall on of-saint Michael mass-day

On þære tide genēalæhton hys leorningnihtas tō þām 1

At that time approached his disciples to the

Hǣlende, and cwædon, Hwā wēnst þū ys yldra on heofena

Savior and said Who thinkest thou is greater in of-heavens

rice?

kingdom

And ða clypode sē Hǣlend ænne lýtling, and gesette on 2

And then called the Savior a little-one and set in

hyra midlen,

their midst

3 and cwæþ, Soðlice ic secge ēow, Būton gē bēon gecyrrede,
and said Truly I say to-you Unless ye be converted
 and gewordene swā swā lýtlingas, ne gā gē on heofena
and become so as little-ones not go ye into of-heavens
 rice.

kingdom

4 Swā hwylc swā hyne geēapmēt swā þēs lýtling, sē ys māra
So whichever so him humbles as this little-one he is greater
 on heofena rice.

in of-heavens kingdom

5 And swā hwylc swā ānne þilicne lýtling on mīnum naman
And so whichever so one such little-one in my name
 onfēhþ, sē onfēhþ mē.

receives he receives me

6 Soþlice sē þe beswicð ænne of ðyssum lýtlingum þe on
Truly he who offends one of these little-ones who in
 mē gelyfað, betere him ys þæt ān cwyrnstān sī tō hys
me believe better to-him is that a millstone be to his
 swýran gecnytt, and sī besenced on sæs grund.

neck knotted and be sunk in of-sea ground

7 Wā þysum middangearde þurh swicdōmas! Nēod ys þæt
Woe to-this middle-earth through offenses Need is that
 swycdōmas cumon; þeah hwæðere wā þām menn þe swycdōm
offenses come though however woe to-the man that offense
 þurh hyne cymð!

through him comes

8 Gyf þīn hand oððe þīn fōt þē swicað, āceorf hyne of, and
If thy hand or thy foot thee offends cut it off and
 āwurp fram þē; betere þē ys þæt þū gā wanhāl oþþe
cast from thee better to-thee is that thou go maimed or

healt tō life, þonne þū hæbbe twā handa and twēgen fēt
halt to life than thou have two hands and two feet
 and sý on ēce fýr āsend.

and be into eternal fire sent

And gyf þín ēage þē swicað, āhola hyt ūt, and āwurp 9

And if thy eye thee offends dig it out and cast

hyt fram þē; betere þē ys mid ānum ēagan on life tō
it from thee better to-thee is with one eye into life to
 gāne, þonne þū sī mid twām āsend on helle fýr.

go than thou be with two sent into of-hell fire

Warniað þæt gē ne oferhogian ænne of þysum lýtlingum 10

Beware that ye not despise one of these little-ones

þe gelýfað on mē.

who believe in me

Sōðlice mannes Sunu cōm tō gehælenne þæt forwearð. 11

Truly of-man Son came to heal what perished

Hwæt ys ēow geþūht? gyf hwylc mann hæfð hund scēapa, 12

What is to-you thought if any man has hundred sheep

and him losað ān of þām, hū ne forlæt hē þā nigon and
and to-him is-lost one of them how not leaves he the nine and
 hundnigontig on þām muntum, and gæð and sēcþ þæt ān
ninety on the mountains and goes and seeks the one
 þe forwearð?

that perished

And gyf hyt gelimpp þæt hē hyt fint, sōðlice ic ēow secge 13

And if it happens that he it finds truly I to-you say

þæt hē swýðor geblissap for þām ānum, þonne ofer þā
that he more rejoices for the one than over the
 nigon and hundnigontig þe nā ne losedon.

nine and ninety that not — were-lost

- 14 Swā nys willa beforan ēowrum Fæder þe on heofenum ys,
So not-is will before your Father who in heavens is
 þæt ān forwurpe of þisum lýtlingum.

that one perish of these little-ones

Dis [godspel] sceal on tīwesdæg on þære þryddan
This gospel shall on Tuesday in the third
 lenctenwucan.

Lent-week

- 15 Sōþlice gyf þin brōþor syngað wið þē, gā and stȳr
Truly if thy brother sins against thee go and rebuke
 him betwux þē and him sylfum; gyf hē þē gehȳrð, þū
him between thee and him self if he thee hears thou
 gestabelast þinne brōþor.

establishes thy brother

- 16 Gyf hē þē ne gehȳrþ, nim þonne gýt ænne oððe twēgen tō
If he thee not hears take then yet one or two to
 þē, þæt ælc word stande on twēgra oððe þrēora gewittnesse.
thee that each word stand on of-two or of-three witness

- 17 Gyf hē hig ne gehȳrþ, sege hyt gefērrāddene; gyf hē hig
If he them not hears say it to-the-fellowship if he it
 ne gehȳrð, sī hē þē swā swā hāþen and mǣnfull.

not hears let-be he to-thee so as beaten and wicked

- 18 Sōþlice ic secge ēow, Swā hwylce swā gē gebindað ofer eorþan,
Truly I say to-you So whichever so ye bind on earth
 þā bēoþ gebundene on heofonum; and swā hwylce swā gē
they are bound in heavens and so whichever so ye
 ofer eorþan unbindaþ, þā bēoþ on heofonum unbundene.

on earth unbind they are in heavens unbound

Eft ic ēow secge, Gyf twēgen of ēow gepwǣriað ofer 19

Again I to-you say If two of you agree on
 eorþan be ælcum þinge þe hig biddað, hit gewurð him
earth about each thing that they ask it befalls to-them
 of minum Fæder þe on heofonum ys.

from my Father who in heavens is

Ðær twēgen oððe þrȳ synt on minum naman gegaderode, 20

Where two or three are in my name gathered

þær ic eom on hyra midlene.

there I am in their midst

Ðā genēalǣhte Petrus tō him, and cwæð, Drihten, gyf min 21

Then approached Peter to him and said Lord if my
 brōþor syngaþ wið mē, mōt ic him forgyfan oð seofon
brother sins against me may I to-him forgive until seven
 sīpas?

times

Ðā cwæþ sē Hǣlend, Ne secge ic þē, Oð seofon sīpas; 22

Then said the Savior Not say I to-thee Until seven times

ac, Oð seofon hundseofontigon sīþon.

but Until seven seventy times

Ðys [godspel] sceal on þære xxiii. wucan ofer pentecosten.

This gospel shall in the twenty-third week after Pentecost

For þām ys heofena rīce anlic þām cyninge þe hys 23

For that is of-heavens kingdom like to-the king who his

þēowas gerādegode.

servants reckoned-with

And þā hē þæt gerād sette, him wæs ān brōht sē him 24

And when he the reckoning set to-him was one brought who to-him

sceolde tȳn þūsend punda.

owed ten thousand pounds

- 25 And þā hē næfde hwanon hē hyt āgulde, hyne hēt
And when he had-not whence he it repaid him commanded
 hys Hlāford gesyllan, and hys wif, and hys cild, and eall
his Lord sell and his wife and his children and all
 þæt hē āhte.
that he owned
- 26 Þā āstrehte sē þēow hyne, and cwæð, Hlāford, gehafa
Then prostrated the servant him and said Lord have
 gepyld on mē, and ic hyt þē eall āgyld.
patience with me and I it to-thee all repay
- 27 Þā gemiltsode sē hlāford him, and forgeaf him þone gylt.
Then pitied the lord him and forgave to-him the offense
- 28 Þā sē þēowa ūt ēode, hē gemētte hys efenþēowan sē
When the servant out went he found his fellow-servant who
 him sceolde ān hund penega; and hē nam hyne þā and
to-him owed one hundred pennies and he took him then and
 forþrýsmede hyne, and cwæð, Āgyf þæt þū mē scealt.
throttled him and said Repay what thou to-me owest
- 29 And þā āstrehte hys efenþēowa hyne, and bād hyne and
And then prostrated his fellow-servant him and asked him and
 þus cwæð, Gepyldega, and ic hyt þē eall āgyfe.
thus said Be-patient and I it to-thee all repay
- 30 Hē ðā nolde; ac fērde and wearp hyne on cweartern, oð
He then would-not but went and cast him into prison until
 ðæt hē him eall āgēfe.
that he to-him all repaid
- 31 Ðā gesāwon hys efenþēowas þæt, ðā wurdon hig swýðe
When saw his fellow-servants that then became they greatly
 geunrōtsode, and cōmon and sǣdon hyra hlāforde ealle þā
saddened and came and said to-their lord all the
 dǣde.
deeds

Ðā clypode hys hlāford hyne, and cwæþ tō him, Ēalā þū 32

Then called his lord him and said to him O thou

lȳþra þēowa, eallne þinne gylt ic ðē forgeaf, for þām

wicked servant all thy debt I to-thee forgave for that

þe ðū mē bāde;

that thou me askedst

hū ne gebyrede þē gemiltsian þinum efendēowan, swā swā 33

how not behooved thee pity thy fellow-servant so as

ic þē gemiltsode?

I thee pitied

Ðā wæs sē hlāford yrre, and sealde hyne þām wītnerum, 34

Then was the lord angry and gave him to-the tormentors

oð þæt hē eall āgulde.

until that he all repaid

Swā dēþ mīn sē heofonlica Fæder, gyf gē of ēowrum 35

So does my the heavenly Father if ye from your

heortum ēowrum brōðrum ne forgyfaþ.

hearts to-your brothers not forgive

XIX • MARRIAGE AND THE RICH YOUNG MAN

The Pharisees test Jesus about divorce, and he answers that no man may part what God has joined. He blesses the little children. A rich young man goes away sad when told to sell all he has, and Jesus says a camel passes a needle's eye more easily than a rich man enters the kingdom. He promises the disciples twelve seats judging Israel's tribes, and a hundredfold to all who leave home for his name.

And þā sē Hǣlend geendode þās sprāca, hē fērde fram 1

And when the Savior ended these speeches he went from

Galilea and cōm on Iudeisce endas begeondan Iordanen.

Galilee and came into Judean parts beyond Jordan

2 And hym fyligdon mycele mænegu, and hē hig gehælde þær.

And him followed great multitudes and he them healed there

3 Ðā genēalæhton him tō Farisei, hyne costnigende, and

Then approached him to Pharisees him tempting and

cwædon, Is ālyfed ænegum menn hys wif tō forlætenne for
said Is allowed to-any man his wife to put-away for
ænegum þinge?

any thing

4 Ðā andswarode hē him, Ne rædde gē, Sē þe on fruman

Then answered he them Not read ye He who in beginning

worhte, hē worhte wæpman and wifman,

made he made male and female

5 and cwæþ, For þām sē mann forlætt fæder and mōdor, and

and said For that the man leaves father and mother and

hyne tō his wife geþeot; and bēoð twēgen on ānum flæsce?

him to his wife joins and are two in one flesh

6 Witodlice ne synt hig twēgen, ac ān flæsc. Ne getwāme

Certainly not are they two but one flesh Not let-separate

nān mann þā ðe God gesomnode.

any man those whom God joined

7 Ðā cwædon hig, Hwī hēt Moyses syllan hīwgedāles

Then said they Why commanded Moses give of-divorce

bōc, and hig forlæton?

book and her put-away

8 Ðā cwæð hē, Moyses for ēower heortan heardnesse lȳfde

Then said he Moses for of-your heart hardness allowed

ēow ēower wif tō forlætenne; [sōðlice næs hyt on frymðe

you your wives to put-away truly not-was it in beginning

swā.]

so

Sôþlice ic secge ēow, Swā hwā swā forlætt hys wif, būton 9

Truly I say to-you So who so puts-away his wife except
for forligere, and oþer fetað, sē unrihtthæmð; and sē ðe
for fornication and another fetches he commits-adultery and he who
forlætene æfter him nymð sē unrihtthæmð.

the-put-away-one after him takes he commits-adultery

Ðā cwædon hys leorningcnihtas, Gyf hyt swā ys þām menn 10

Then said his disciples If it so is to-the man
mid hys wife, ne fremað nānum menn tō wifienne.

with his wife not profits to-any man to marry

Ðā cwæp hē, Ne underfōð ealle menn þis word, ac þām 11

Then said he Not receive all men this word but those
þe hyt geseald ys.

to-whom it given is

Sôþlice synd belistnode þe of hyra mōdor innoþum cumað; 12

Truly are eunuchs who from of-their mother wombs come

and eft synd belistnode [þā men þe man belistenað; and

and again are eunuchs the men whom one castrates and

eft synd belistnode] þe hig sylfe belistnodon for heofena

again are eunuchs who them selves castrated for of-heavens

rice. Undernyme, sē þe undernyman mæge.

kingdom Let-receive he who receive can

Ðā wæron him gebrōhte lýtlingas tō þæt hē hys hand on 13

Then were to-him brought little-ones to that he his hand on

hig āsette and hig geblētsode; þā þræadon hys leorningcnihtas

them set and them blessed then rebuked his disciples

hig.

them

Ðā cwæð sē Hælend, Lætað þā lýtlingas, and nelle gē hig 14

Then said the Savior Let the little-ones and not-will ye them

forbēodan cuman tō me; swylcra ys heofena rice.

forbid come to me of-such is of-heavens kingdom

15 And þā hē him hys handa on āsette, þā fērde hē þanon.

And when he them his hands on set then went he thence

16 And þā genēalāhte him ān mann tō, and cwæþ, Lā gōda

And then approached him a man to and said O good

Lārēow, hwæt gōdes dō ic þæt ic ēce lif hæbbe?

Teacher what of-good do I that I eternal life have

17 Ðā cwæþ hē, Hwæt āxast þū mē be gōde; ān God

Then said he What askest thou me about good one God

ys gōd; sōþlice gyf þū wylt on lif becuman, heald þā

is good truly if thou wilt into life come keep the

beboda.

commandments

18 Ðā cwæþ hē, Hwylce? Ðā cwæð sē Hælend, Ne dō þū

Then said he Which Then said the Savior Not do thou

mannslyht; Ne dō þū unrihtthæmed; Ne stel þū; Ne sege

manslaughter Not do thou adultery Not steal thou Not say

þū lēase gewittnysse;

thou false witness

19 Wurða þinne fæder and mōdor; and, Lufa þinne nēhstan

Honor thy father and mother and Love thy neighbor

swā þē sylfne.

as thee self

20 Ðā cwæð sē geonga, Eall þiss ic gehēold; hwæt ys mē

Then said the young-man All this I kept what is to-me

gýt wana?

yet lacking

21 Ðā cwæð sē Hælend, Gyf þū wylt bēon fullfremed, gā and

Then said the Savior If thou wilt be perfect go and

becȳp eall þæt þū āhst, and syle hyt þearfum, and þonne

sell all that thou ownest and give it to-poor and then

hæfst þū goldhord on heofone; and cum and folga mē.

hast thou board in heaven and come and follow me

Ðā sē geonga mann gehyrde þis word, þā ēode hē aweg 22

When the young man heard this word then went he away

unrōt; sōþlice hē hæfde mycele æhta.

sad truly he had great possessions

Witodlice sē Hælend cwæð tō hys leorningcnihtum, Sōþlice 23

Certainly the Savior said to his disciples Truly

ic ēow secge, Ðæt earfoðlice sē welega gæð on Godes rice.

I to-you say That with-difficulty the rich goes into of-God kingdom

And eft ic ēow secge, Ðæt eaðelicre byð þām olfende tō 24

And again I to-you say That easier is to-the camel to

gānne þurh nædle ēage, þonne sē welega on heofona rice

go through of-needle eye than the rich into of-heavens kingdom

gā.

go

Ðā hys leorningcnihtas þis gehyrdon, hig wundrodun and 25

When his disciples this heard they wondered and

cwædon, Hwā mæg þis gehealdan?

said Who can this keep

Ðā cwæð sē Hælend, Unēaþelic þæt ys mid mannum; ac 26

Then said the Savior Not-easy that is with men but

ealle þing synt mid Gode eaþelice.

all things are with God easy

Ðys [godspel] sceal tō sancte Paulus mæssedæge, and tō

This gospel shall to of-saint Paul mass-day and to

sancte Benedictus.

saint Benedict

Ðā andswarode Petrus and cwæð, Nū wē forlēton ealle 27

Then answered Peter and said Now we left all

þing, and folgodon þē; hwæt byð ūs tō mēde?

things and followed thee what is to-us for reward

- 28 Ðā cwæþ sē Hǣlend, Sōþ ic ēow secge þæt gē þe mē folgodon,
Then said the Savior Truth I to-you say that ye who me followed
 on edcenninge þonne mannes Sunu sitt on hys mægenþrymme,
in regeneration when of-man Son sits in his majesty
 þæt gē sittað ofer twelf setl, dēmente twelf mægða Israhel.
that ye sit over twelve seats judging twelve tribes of-Israel
- 29 And ælc þe forlæt for minum naman hys hūs, oððe hys
And each who leaves for my name his house or his
 gebrōþru, oððe swustra, oþþe fæder, oþþe mōdor, oððe wif,
brothers or sisters or father or mother or wife
 oþþe bearn, oððe land, be hundfealdon hē onfēhþ lēan, and
or children or land by hundredfold he receives reward and
 hæfð ēce lif.
has eternal life
- 30 Sōþlice manega fyrmeste bēoð ytemeste, and ytemeste
Truly many first are last and last
 fyrmeste.
first

A householder hires laborers and pays each a penny. To those hired first, who grumble, he answers that he may do what he wills; so the first are last and the last first. Jesus foretells his passion again. The mother of Zebedee's sons asks that they sit at his right and left, and he teaches that the greatest must be a servant, as the Son of Man came to serve. He warns guests not to take the foremost seats at a feast. Leaving Jericho he opens the eyes of two blind men.

Ðys [godspel] sceal on þone sunnandæg þe man belȳcð

This gospel shall on the Sunday that one locks

alleluia.

alleluia

Sôþlice heofona rice ys gelic þām hīredes ealdre þe on 1

Truly of-heavens kingdom is like to-the of-household elder who in

ǣrne mergen ūt ēode āhȳrian wyrhtan on hys wīngeard.

early morning out went hire workers into his vineyard

Gewordenre gecwydrǣdene þām wyrhtum [þæt] hē sealde 2

Made agreement with-the workers that he gave

ǣlcon ǣnne penig wiþ hys dāges worce, hē āsende hig on

to-each a penny for of-his day work he sent them into

hys wīngeard.

his vineyard

And þā hē ūt ēode embe underntīde, hē geseah oþre on 3

And when he out went about the-third-hour he saw others in

strǣte idele standan.

street idle stand

Ðā cwæð hē, gā gē on minne wīngeard, and ic sylle ēow 4

Then said he go ye into my vineyard and I give to-you

þæt riht byþ; and hig þā fērdon.

what right is and they then went

- 5 Eft hē ūt ēode embe þā sixtan and [þā] nigopan tīde,
Again he out went about the sixth and the ninth hour
 and dyde þām swā gelice.
and did to-them so likewise
- 6 Þā embe þā endlyftan tīde hē ūt ēode, and funde oþre
Then about the eleventh hour he out went and found others
 standende; and þā sǣde hē, Hwī stande gē hēr eallne dæg
standing and then said he Why stand ye here all day
 idele?
idle
- 7 Þā cwædon hig, For þām þe ūs nān mann ne hýrode.
Then said they For that that us no man — hired
 Ðā cwæð hē, And gā gē on minne wíngearð.
Then said he And go ye into my vineyard
- 8 Sōþlice þā hyt wæs æfen geworden, þā sǣde sē wíngearðes
Truly when it was evening become then said the of-vineyard
 hlāford hys gerēfan, Clypa þā wyrhtan, and āgyf him
lord to-his steward Call the workers and pay to-them
 heora mēde; āgygnn fram þām ytemestan oþ þone fyrmestan.
their reward begin from the last until the first
- 9 Eornostlice þā ðā gecōmon þe embe þā endlyftan tīde
Therefore when those came who about the eleventh hour
 cōmon, þā onfēngon hig ælc his pening.
came then received they each his penny
- 10 And þā þe þær ārest cōmon wēndon þæt hig sceoldon
And those who there first came thought that they should
 mære onfōn; þā onfēngon hig syndrige penegas.
more receive then received they separate pennies
- 11 Ðā ongunnon hig murcnian ongēn þone hīredes ealdor,
Then began they murmur against the of-household elder

and þus cwædon, Þās ytemestan worhton āne tide, and þū 12
and thus said These last worked one hour and thou
 dydest hig gelice ūs þe bāron byrþena on þises dāges
madest them like to-us who bore burdens in of-this day
 hātan.

beat

Ðā cwæð hē andswarigende hyra ānum, Ēalā þū frēond, 13
Then said he answering of-them to-one O thou friend
 ne dō ic þē nānne tēonan; hū ne cōme þū tō mē tō
not do I to-thee no wrong how not camest thou to me to
 wyrceanne wið ānum penige?

work for one penny

Nim þæt þīn ys, and gā; ic wylle þysum ytemestan syllan 14
Take what thine is and go I will to-these last give
 eal swā mycel swā þē.

all as much as to-thee

Oppe ne mōt ic dōn þæt ic wylle? hwæþer þe þīn ēage 15
Or not may I do what I will whether or thy eye
 mǎnful ys, for þām þe ic gōd eom?

evil is for that that I good am

Swā bēoð þā fyrmestan ytemeste, and þā ytemestan fyrmeste; 16
So are the first last and the last first
 sōþlice manega synt geclypede, and fēawa gecorene.

truly many are called and few chosen

Ðys godspel gebyrað on wōdnesdæg on þære oðre
This gospel belongs on Wednesday in the second
 lenctenwucan.

Lent-week

Ðā fērde sē Hǣlend tō Hierusalem, and nam hys 17
Then went the Savior to Jerusalem and took his
 leorningnihtas onsundron, and þus cwæð,

disciples apart and thus said

- 18 Nū wē farað tō Hierusalem; and mannes Sunu byþ geseald
Now we go to Jerusalem and of-man Son is given
 þæra sācerda ealdrum and bōcerum, and hig genyþeriað hyne
of-the priests to-chiefs and to-scribes and they condemn him
 tō dēaþe,
to death
- 19 þeodum tō bysmrigenne, and tō swingenne, and tō āhōnne;
to-nations to mock and to scourge and to hang
 and þām þryddan dæge hē ārist.
and on-the third day he arises
- 20 Ðā cōm tō him Zebedeis bearna mōdor mid hyre bearnum,
Then came to him of-Zebedee children mother with her children
 hig geēadmēdende and sum þing fram him biddende.
herself worshipping and some thing from him asking
- 21 Ðā cwæð hē, Hwæt wylt tū? Ðā cwæð hēo, Sege þæt
Then said he What wilt thou Then said she Say that
 þās mine twēgen suna sittan, ān on þine swiþran healfe
these my two sons sit one on thy right side
 and ān on þine wynstran, on þinum rice.
and one on thy left in thy kingdom
- 22 Ðā andswarode him sē Hælend, Gyt nyton hwæt gyt
Then answered them the Savior Ye-two know-not what ye-two
 biddaþ. Mage gyt drincan þone calic ðe ic tō drincenne
ask Can ye-two drink the cup that I to drink
 hæbbe? Ðā cwædon hig, Wyt magon.
have Then said they We-two can
- 23 Ðā cwæð hē, Witodlice gyt minne calic drincaþ; tō sittanne
Then said he Certainly ye-two my cup drink to sit
 on mine swiþran healfe, oððe on wynstran, nys mē inc tō
on my right side or on left not-is to-me for-you-two to
 syllanne, ac þām þe hyt fram minum Fæder gegearwod ys.
give but to-those for-whom it by my Father prepared is

And þā ðā tȳn leorningnihtas gebulgon wiþ ðā twēgen 24

And when the ten disciples were-angered against the two

gebrōðru.

brothers

Þā clypode sē Hǣlend hig tō him, and cwæð, Wite 25

Then called the Savior them to him and said Know

gē þæt ealdormenn wealdað hyra þēoda, and þā ðe synt

ye that aldermen rule their nations and those who are

yldran habbað anweald on him.

elders have power over them

Ne byþ swā betweox ēow; ac swā hwylc swā wyle betweox 26

Not is so among you but so whichever so will among

ēow bēon yldra, sȳ hē ēower þēn;

you be elder let-be he your servant

and sē þe wyle betweox ēow bēon fyrmest, sȳ hē ēower 27

and he who will among you be first let-be he your

þēow:

slave

swā mannes Sunu ne cōm þæt him man þēnode, ac þæt hē 28

as of-man Son not came that to-him one served but that he

þēnode, and sealde his sǣwle lif tō ālȳsednesse for manegum.

served and gave his soul life to redemption for many

Gē wilniað tō geþēonne on gehwædum þinge, and bēon

Ye desire to thrive in small thing and be

gewanod on þām mǣstan þinge. Witodlice þonne gē tō gerēorde

diminished in the greatest thing Certainly when ye to feast

gelapode bēoð, ne sitte gē on þām fyrmestan setlum, þē læs

invited are not sit ye in the foremost seats the less

þe ārwurðra wer æfter þē cume, and sē hūsbonða hāte þē

that worthier man after thee come and the householder command thee

ārisan and rȳman þām oðron, and þū bēo gescynd; gyf þū

arise and make-room for-the other and thou be shamed if thou

sitst on gerēorde on þām ytemestan setle, and æfter þē cymþ
sittest at feast in the last seat and after thee comes
 oþer gebēor, and sē laþigenda cweþe tō þe, Site innor, lēoþ,
other guest and the inviter say to thee Sit further-in dear-one
 þonne byþ ðē ārwurðlicor þonne þē man ūttor scufe.
then is to-thee more-honorable than thee one further-out shove
 Ðys [godspel] sceal on sæternesdæg on þære pentecostenes
This gospel shall on Saturday in the of-Pentecost
 wucan tō þām ymbrene.

week at the Ember-days

- 29 And þā hig fērdon fram Hiericho, him fyligde mycel
And when they went from Jericho him followed great
 menegu.

multitude

- 30 And þā sǣton twēgen blinde wiþ ðone weg, and gehyrdon
And then sat two blind by the way and heard
 þæt sē Hǣlend fērde; and þā clypodon hig tō him and
that the Savior went and then cried they to him and
 cwædon, Drihten, gemiltsa unc, Dauides sunu.

said Lord pity us-two of-David son

- 31 Ðā bēad sēo menegu him þæt hig suwodon; þā clypodon
Then bade the multitude them that they were-silent then cried
 hig þæs ðē mā, Drihten, gemiltsa unc, Dauides sunu.

they by-that the more Lord pity us-two of-David son

- 32 Þā stōd sē Hǣlend, and clypode hig tō him, and cwæð,
Then stood the Savior and called them to him and said
 Hwæt wylle gyt þæt ic inc dō?

What will ye-two that I to-you-two do

- 33 Ðā cwædon hig, Drihten, þæt uncre ēagan sīn geopenode.

Then said they Lord that our-two eyes be opened

Ðā gemiltsode hē him, and hyra ēagan æthrān; and hig 34
Then pitied he them and their eyes touched and they
 sōna gesāwon, and fyligdon him.
at-once saw and followed him

XXI · THE ENTRY INTO JERUSALEM

Jesus rides into Jerusalem on an ass as the crowds spread their garments and hail him as the son of David. He drives the traders from the temple and heals the blind and lame there. He withers a barren fig tree, questions the priests about John's baptism when they challenge his authority, and tells the parables of the two sons and of the wicked husbandmen who kill the owner's son, which the chief priests and Pharisees understand to be about them.

Dys [godspel] sceal on þære fēorðan wucan ær myddawyntra.
This gospel shall in the fourth week before midwinter
 And þā hē genēalæhte Hierusalem, and cōm tō Bethfage, 1
And when he approached Jerusalem and came to Bethphage
 tō Oliuetes dūne, þā sende hē hys twēgen leorningcnihtas,
to of-Olivet hill then sent he his two disciples
 And sæde him, Farað on þæt castel þæt foran ongēn ēow 2
And said to-them Go into the village that before against you
 ys, and þonne sōna finde gyt āne assene getiggede and
is and then at-once find ye-two a she-ass tied and
 hyre folan mid hyre; untigeað hig, and lādað tō mē.
her foal with her untie them and lead to me
 And gyf hwā ēow ænig þing tō cwyð, secgeað þæt Drihten 3
And if anyone to-you any thing to says say that Lord
 hæfð þyses nēode; and þonne forlæt hē ēow hrædllice.
has of-this need and then lets be you quickly

- 4 Eall þis wæs geworden þæt wære gefylled þæt þurh Esaia
All this was done that were fulfilled what through Isaiah
 þone witegan gecweden wæs,
the prophet said was
- 5 Secgeað hēahnesse dehter, Nū þin Cyning þē cymð tō,
Say of-height to-daughter Now thy King thee comes to
 gedæfte, and rīt uppan tamre assene, and hyre folan.
meek and rides upon tame she-ass and her foal
- 6 Þā fērdon hys leorningcnihtas and dydon swā hē him
Then went his disciples and did as he them
 bebēad,
commanded
- 7 and lāddon þā assene tō him and hyre folan, and lēdon
and led the she-ass to him and her foal and laid
 hyra rēaf uppan hig, and setton hyne anuppan.
their raiment upon them and set him thereupon
- 8 Witodlice þæt folc strehton hyra rēaf on þone weg; sume
Certainly the people spread their raiment on the way some
 hēowun þāra trēowa bōgas, and strewodun on þone weg.
bowed of-the trees boughs and strewed on the way
- 9 Ðæt folc þæt þār beforan fērde and þæt þār æfter fērde clypodon
The people that there before went and that there after went cried
 and cwædon, Hāl sý þū, Dauides sunu; sý geblētsod sē
and said Hail let-be thou of-David son let-be blessed be
 þe cōm on Drihtenes naman; sý him hæl on hēhnessum!
who came in of-Lord name let-be to-him salvation in heights
- 10 Ðā hē fērde tō Ierusalem, þā wearð eall sēo burhwaru
When he went to Jerusalem then became all the city-folk
 onstýred, and cwædon, Hwæt is þēs?
stirred and said What is this-one

Ɔā cwæð þæt folc, Ɔis ys sē Hǣlend, witega, of Nazareth 11
Then said the people This is the Savior prophet from Nazareth
 on Galilea.

in Galilee

Ɔā sē Hǣlend intō þām temple ēode, hē ādrāf ūt ealle 12
When the Savior into the temple went he drove out all
 þā þe cēapodun innan þām temple, and þāra mynetera
those who traded within the temple and of-the money-changers
 sceamelas and hyra setlu þāra þe culfran sealdon hē tōbræc;
tables and their seats of-those who doves sold he broke
 and cwæþ tō him, Hyt ys āwriten, Min hūs ys gebedhūs; 13
and said to them It is written My house is prayer-house
 witodlice gē worhtun þæt tō þēofa cote.
certainly ye made it to of-thieves den

Ðā ēodan tō him þā blindan and þā healtan; and hē hi 14
Then went to him the blind and the halt and he them
 gehǣlde.

healed

Witodlice þā ðāra sācerda ealdras and þā bōceras gesāwun 15
Certainly when of-the priests chiefs and the scribes saw
 þā wundru þe sē Hǣlend worhte, and gehýrdon hū þā
the wonders that the Savior wrought and heard how the
 cild clypodun on þām temple and cwædon, Sý Dauides
children cried in the temple and said Let-be of-David
 sunu hāl! ðā wāron hig yrre,

son hail then were they angry

and cwædon, Gehýrst þū hwæt þās cweðað? Ɔā cwæð hē, 16
and said Hearst thou what these say Then said he
 Witodlice; ne ræddon gē nǣfre, Þū fulfremedest lof of
Certainly not read ye ever Thou perfectedst praise from
 cilda and of sūcendra mūþe?

of-children and from of-sucklings mouth

- 17 And hē forlēt hī þā, and fērde of þære byrig tō Bethania,
And he left them then and went from the city to Bethany
 and lārde hī þār be Godes rīce.
and taught them there about of-God kingdom
- 18 On morgen þā hē eft tō þære byrig fōr, þā hingrede
In morning when he again to the city went then hungered
 hyne.
him
- 19 And hē geseh ān fictrēow wið þone weg; þā ēode hē tō him,
And he saw a fig-tree by the way then went he to it
 and ne funde on him būton þā lēaf āne; ðā cwæð hē, Ne wurpe
and not found on it except the leaves alone then said he Not let-be
 nāfre wæstm of þē ācenned. Ðā sōna forscranc þæt fictrēow.
ever fruit from thee brought-forth Then at-once withered the fig-tree
- 20 And his leorningcnihtas wundrodon and cwædon, Lōca, nū
And his disciples wondered and said Look now
 hū hrædlice þæt fictrēow forscranc!
how quickly the fig-tree withered
- 21 Ðā andswarode hē him and cwæð, Sōþ ic ēow secge,
Then answered he them and said Truth I to-you say
 Gyf gē habbað gelēafan and ne twȳniað, ne dō gē nā þæt
If ye have faith and not doubt not do ye — that
 ān be þām fictrēowe, ac ēac þēh gē cweþan tō þisum
one about the fig-tree but also though ye say to this
 munte, Āhefe þē ūpp and feall innan þā sǣ,
mountain Lift thee up and fall into the sea
- 22 and ealles þæs þe gē biddaþ gē bēoð tīpa, gyf gē gelȳfað.
and of-all that that ye ask ye are granted if ye believe

Ðys [godspel] sceal on wōdnesdæg on þære fiftan wucan
This gospel shall on Wednesday in the fifth week
 ofer pentecosten.

after Pentecost

Ðā hē cōm intō þām temple, þā cōmon þāra sācerda 23

When he came into the temple then came of-the priests

ealdras him tō, and cwædon, On hwylcre mihte wyrscð

chiefs him to and said By what might workest

þū þās þing? and hwā sealde þē þisne anweald?

thou these things and who gave to-thee this power

Þā andswarode sē Hælend him and cwæð, And ic āhsige 24

Then answered the Savior them and said And I ask

ēow ānre spræce; gyf gē mē þā spræce secgeað, þonne

you one speech if ye to-me the speech say then

secge ic ēow on hwylcum anwealde ic þās þing wyrce.

say I to-you by what power I these things work

Hwæðer wæs Iohannes fulluht? þe of heofonum, þe of 25

Whether was of-John baptism or from heavens or from

mannum? Ðā cwædon hig betwux him, Gyf wē secgaþ, Of

men Then said they among them If we say From

heofone, þonne cwyð hē, For hwām ne gelyfde ge him?

heaven then says he For what not believed ye him

Gyf wē secgað, Of mannum, wē ondrædað þis folc; ealle 26

If we say From men we dread this people all

hig hæfdon Iohannem for ānne witegan.

they held John for a prophet

Ðā andswaredon hig and cwædon, Wē nyton. Þā cwæð 27

Then answered they and said We know-not Then said

hē, Nē ic ēow ne secge of hwylcum anwealde ic þās þing

he Nor I to-you — say from what power I these things

wyrce.

work

- 28 Hū þincð ēow? Ān mann hæfde twēgen suna; þā cwæð
How seems to-you A man had two sons then said
 hē tō þām ylðran suna, Gā and wyrce tō dæg on minum
he to the elder son Go and work to day in my
 wīngearde.
vineyard
- 29 Ðā cwæð hē, Ic nelle; ēode þēh syðþan tō þām wīngearde.
Then said he I will-not went though afterward to the vineyard
- 30 Þā cwæð hē eal swā tō þām oðrum. Ðā andswarode sē
Then said he all so to the other Then answered he
 him and cwæð, Hlāford ic gā; and ne ēode swā þēah.
him and said Lord I go and not went so though
- 31 Hwæðer þāra twēgra dyde þæs fæder willan? Þā cwædon hig,
Which of-the two did of-the father will Then said they
 Sē æftera. Þā cwæð sē Hælend tō him, Sōð ic ēow secge
The latter Then said the Savior to them Truth I to-you say
 þæt mǎnfulle and myltystran gāð beforan ēow on Godes rice.
that wicked-ones and harlots go before you into of-God kingdom
- 32 Iohannes cōm on rihtwisnesse wege, and gē ne gelyfdon him;
John came in of-righteousness way and ye not believed him
 witodlice mǎnfulle and myltystran gelyfdon; and gē gesāwon,
certainly wicked-ones and harlots believed and ye saw
 and ne dydon syðþan nāne dædbōte þæt gē gelyfdon on him.
and not did afterward any penance that ye believed in him
 Ðys [godspel] sceal on þære oðre wucan innan lenctene on
This gospel shall in the second week in Lent on
 frigedæg.
Friday
- 33 Gehyrað nū oþer bigspel: Sum hires ealdor wæs sē
Hear now other parable A-certain of-household elder was who
 plantode wīngearð, and betynde hyne, and sette þær on
planted vineyard and fenced it and set there in

winwringan, and getimbrode ānne stȳpel, and gesette þone
wine-press and built a tower and set it

mid eorþtylion; and fērde on elpēodignysse.

with husbandmen and went into foreign-land

Þā ðāra wæstma tid genēalǣhte, þā sende hē hys þēowas 34

When of-the fruits time approached then sent he his servants

tō þām eorðtylion þæt hig onfēgon his wæstmas.

to the husbandmen that they received his fruits

Ðā nāmon hig hys þēowas, and swungon sumne, sumne 35

Then took they his servants and scourged one one

hig ofslōgun, sumne hig oftorfodun.

they slew one they stoned

Ðā sende hē eft oðre þēowas sēlran þonne þā ærran 36

Then sent he again other servants better than the former

wæron; ðā dydon hig þām gelice.

were then did they to-them likewise

Æt nēhstan hē sende hys sunu him tō, and cwæð, Hig 37

At last he sent his son them to and said They

forwandiað þæt hig ne dōn mīnum suna swā.

scruple that they not do to-my son so

Witodlice þā ðā tylian þone sunu gesāwun, þā cwædon 38

Certainly when the tillers the son saw then said

hig betwyx him, Ðēs ys yrfenuma; uton gān and ofslēan

they among them This-one is heir let-us go and slay

hyne, and habban ūs hys æhta.

him and have for-us his possessions

Ðā nāmon hig and ofslōgon hyne, and āwurpon wiðūtan 39

Then took they and slew him and cast outside

þone wīngeard.

the vineyard

40 Hwæt dēþ ðēs wingeardes hlāford þām eorþtylion, þonne hē
What does this of-vineyard lord to-the husbandmen when he
 cymð?

comes

41 Ðā cwædon hig, Hē fordēð þā yfelan mid yfele, and gesett
Then said they He destroys the evil with evil and sets
 hys wingeard myd oþrum tilion þe him hys wæstm hyra
his vineyard with other tillers who to-him his fruit at-their
 tidon āgyfon.

times give

42 Ðā cwæð sē Hælynd, Ne rādde gē nāfre on gewritum,
Then said the Savior Not read ye ever in scriptures
 Sē stān þe ðā timbriendan āwurpon ys geworden tō þære
The stone that the builders cast-away is become to of-the
 hyrnan hēafde; ðys ys fram Drihtne gewordyn, and hyt
corner head this is from Lord done and it
 ys wundorlic on ūrum ēagum.

is wondrous in our eyes

43 For þām ic secge ēow þæt ēow byð ætbrōden Godes
For that I say to-you that from-you is taken-away of-God
 rice, and byð geseald þære þeode þe hys earnað.

kingdom and is given to-the nation that it earns

44 And sē þe fylþ uppan þysne stān, hē byð tobrȳsed; and
And he who falls upon this stone he is shattered and
 hē tōbrȳsð þone ðe hē onuppan fylð.

he shatters him whom he upon falls

45 Ðā þæra sācerda ealdras and þā Pharisei hys bigspel
When of-the priests chiefs and the Pharisees his parable
 gehȳrdon, þā ongēton hig þæt hē hit sāde be him.

heard then understood they that he it said about them

Hī sōhton hyne, and ondredon þæt folc, for þām þe hī 46
They sought him and dreaded the people for that that they
 hæfdon hyne for ænne witegan.
held him for a prophet

XXII • THE WEDDING FEAST AND THE QUESTIONS

The kingdom is like a king's wedding feast whose invited guests refuse to come, so that the servants gather in all they find, and one without a wedding garment is cast out. The Pharisees ask about tribute to Caesar and are told to render to Caesar what is Caesar's and to God what is God's. The Sadducees ask about the resurrection. Jesus names love of God the greatest commandment and love of one's neighbor the second, like it, and asks whose son Christ is.

Ðā sæde hē hym eft oðer bigspel and þus cwæð, 1
Then said he to-them again other parable and thus said
 Heofona rice ys gelic geworden þām cyninge þe macude 2
Of-heavens kingdom is like become to-the king who made
 hys suna gyfta,
for-his son nuptials
 and sende his þēowas and clypode þā gelaðodan tō þām 3
and sent his servants and called the invited to the
 gyftum; þā noldon hī cuman.
nuptials then would-not they come
 Ðā sende hē eft oðere þēowas, and sæde þām gelaþedon, 4
Then sent he again other servants and said to-the invited
 Nū ic gegearwode mine feorme; mine fearras and mine
Now I prepared my feast my bulls and my
 fugelas synt ofslegene, and ealle mine þing synt gearwe;
fowls are slain and all my things are ready
 cumað tō þām gyftum.
come to the nuptials

- 5 Ðā forgȳmdon hig þæt, and fērdun, sum tō his tūne, sum
Then neglected they that and went one to his farm one
 tō hys mangunge.
to his trading
- 6 And þā ȝpre nāmon hys þēowas, and mid tēonan geswencton,
And the others took his servants and with insult afflicted
 and ofslōgon.
and slew
- 7 Ðā sē cyning þæt gehȳrde, þā wæs hē yrrē; and sende
When the king that heard then was he angry and sent
 hys here tō, and fordyde þā manslagan, and hyra burh
his army thither and destroyed the manslayers and their city
 forbærnde.
burned
- 8 Þā cwæð hē tō hys þēowum, Witodlice þās gyfta synt
Then said he to his servants Certainly these nuptials are
 gearwe, ac þā ðe gelapode wæron ne synt wyrþe.
ready but those who invited were not are worthy
- 9 Gāð nū witodlice tō wega gelætum, and clypiað tō þisum
Go now certainly to of-ways meetings and call to these
 gyftum swā hwylce swā gē gemēton.
nuptials so whichever so ye find
- 10 Ðā ēodon þā þēowas ūt on þā wegas, and gegaderedon
Then went the servants out onto the ways and gathered
 ealle ðā þe hig gemētton, gōde and yfele; þā wærun
all those whom they found good and evil then were
 þā gyfthūs mid sittyndum mannum gefyllede.
the wedding-house with sitting men filled

Ðā ēode sē cyning in þæt hē wolde gesēon þā ðe 11

Then went the king in that he would see those who

þær sæton, þā geseah hē þær ænne mann þe næs mid

there sat then saw he there a man who not-was with

gyftlicum rēafe gescrȳd;

wedding raiment clad

þā cwæð hē, Lā frēond, hūmeta ēodest þū in, and næfdest 12

then said he O friend how wentest thou in and badst-not

gyftlic rēaf? Ðā gesuwode hē.

wedding raiment Then was-silent he

And sē cyning cwæþ tō hys þēnon, Gebindað hys handa 13

And the king said to his servants Bind his hands

and hys fēt, and wurpaþ hyne on þā ūttran þȳstro; þær

and his feet and cast him into the outer darkness where

byþ wōp and tōþa gristbitung.

is weeping and of-teeth gnashing

Witodlice manega synt gelapode, and fēawa gecorene. 14

Certainly many are invited and few chosen

Ðys godspel sceal on xxiii. wucan ofer pentecosten.

This gospel shall in twenty-third week after Pentecost

Ðā ongunnon þā Pharisei rādan þæt hig woldon þone 15

Then began the Pharisees counsel that they would the

Hælend on hys spræce befōn.

Savior in his speech catch

Þā sendon hi him hyra leorningcnihtas tō mid þām 16

Then sent they him their disciples to with the

Herodianiscum, and þus cwædon, Lārēow, wē witon þæt þū

Herodians and thus said Teacher we know that thou

eart sōðfæst, and þū lārst Godes weg mid sōðfæstnysse,

art truthful and thou teachest of-God way with truth

and ðū ne wandest for nānon menn, nē þū ne bescēawast
and thou not hesitate for any man nor thou — regardest
 nānes mannes hād.

of-any man person

- 17 Sege ūs, Hwæt þincð þē? ys hyt ālyfed þæt man Cāsere
Say to-us What seems to-thee is it allowed that one to-Caesar
 gaful sylle, þe nā?

tribute give or not

- 18 Þā sē Hælend hyra fācn gehyrde, þā cwæð hē, Lā
When the Savior their deceit heard then said he O
 licceteras, hwi fandige gē min?

hypocrites why tempt ye me

- 19 Ætýwað mē þæs gafoles mynyt. Ðā brōhton hi him ānne
Show me of-the tribute coin Then brought they to-him a
 pening.

penny

- 20 Ðā cwæð sē Hælend tō him, Hwæs anlicnys ys þis and
Then said the Savior to them Whose likeness is this and
 ðis ofergewrit?

this superscription

- 21 Hig cwædon, Þæs Cāsyres. Ðā cwæð hē, Āgyfað þām
They said Of-the Caesar Then said he Render to-the
 Cāsere þā þing þe ðæs Cāsyres synt, and Gode þā ðing
Caesar the things that of-the Caesar are and to-God the things
 þe Godes synt.

that of-God are

- 22 Þā hig þæt gehýrdon, þā wundrodon hig, and forlēton
When they that heard then wondered they and left
 hyne, and fērdon on weg.

him and went on way

On þām dæge cōmon tō him Saducei, þā secgeað þæt nān 23

On that day came to him Sadducees who say that no

ǣryst ne sȳ, and hig āxodon hyne,

resurrection — be and they asked him

and cwædon, Lārēow, Moyses sǣde gif hwā dēad syg, and 24

and said Teacher Moses said if anyone dead be and

bearn nǣbbe, þæt his brōðor nyme hys wif, and strȳne

children have-not that his brother take his wife and beget

him bearn.

to-him children

Witodlice mid ūs wærun seofun gebrōþru; and sē forma 25

Certainly with us were seven brothers and the first

fette wif, and forð fērde, and lǣfde hys brēþer his wif

fetched wife and forth went and left to-his brother his wife

būtan bearne;

without child

and sē oðer eal swā, and sē þrydda, oþ ðone seofþan. 26

and the second all so and the third until the seventh

Þā æt siþemestan forþ fērde þæt wif. 27

Then at last forth went the woman

Hwylces þāra seofona byð þæt wif on þām ǣriste? ealle 28

Of-which of-the seven is the woman in the resurrection all

hig hæfdon hig.

they had her

Ðā andswarode sē Hælend hym and cwæð, Gē dweliað, 29

Then answered the Savior them and said Ye err

and ne cunnon hālige gewritu, nē Godes mægen.

and not know holy scriptures nor of-God power

Witodlice ne wifiað hig, nē hig ne ceorliað on þām ǣryste, 30

Certainly not marry they nor they — are-married in the resurrection

ac hig synt swylce Godes englas on heofone.

but they are like of-God angels in heaven

- 31 Ne rǣdde gē be dēadra manna æryste þæt ēow fram
Not read ye about of-dead men resurrection what to-you by
 Gode gesæd wæs,
God said was
- 32 Ic eom Abrahames God, and Isaaces God, and Iacobes God?
I am of-Abraham God and of-Isaac God and of-Jacob God
 Nys God nā dēadra, ac lybbyndra.
Not-is God — of-dead but of-living
- 33 Pā þæt folc þæt gehȳrde, pā wundruden hig hys lāre.
When the people that heard then wondered they at-his teaching
 Ðys [godspel] sceal on þære wucan ofer pentecosten.
This gospel shall in the week after Pentecost
- 34 Pā pā Phariseiscean gehȳrdon þæt hē hēt pā Saduceiscan
When the Pharisees heard that he commanded the Sadducees
 stylelle bēon, pā ēodon hig tōgædere.
still be then went they together
- 35 And ān þe wæs þære æ lārēow āxode hyne, and fandode
And one who was of-the law teacher asked him and tested
 hys, þus cweðende,
him thus saying
- 36 Lā Lārēow, hwæt ys þæt mæste bebod on þære æ?
O Teacher what is the greatest commandment in the law
- 37 Ðā cwæð sē Hælend, Lufa Drihten þinne God on ealre
Then said the Savior Love Lord thy God with all
 þinre heortan, and on ealre þinre sāwle, and on eallum
thy heart and with all thy soul and with all
 þinum mōde.
thy mind
- 38 Þis ys þæt mæste and þæt fyrmyste bebod.
This is the greatest and the first commandment

Ōþyr ys þysum gelic, Lufa þinne nehstan swā swā þē 39
Other is to-this like Love thy neighbor so as thee
 sylfne.

self

On þysum twām bebodum byþ gefylled eall sēo ā. 40
In these two commandments is fulfilled all the law

Þā þā Phariseiscan gegaderude wærun, þā cwæð sē Hælynd, 41
When the Pharisees gathered were then said the Savior

Hwæt þincð ēow be Criste? hwæs sunu ys hē? Hig 42
What seems to-you about Christ whose son is he They
 cwæðun, Dauides.

said Of-David

Ðā cwæð sē Hælend, Hwī clypað Daid hyne on Gāste 43
Then said the Savior Why calls David him in Spirit
 Drihtyn, and cwyð,

Lord and says

Drihten cwæð tō minum Drihtne, Site on mine swyþran 44
Lord said to my Lord Sit on my right

healfe, oð þæt ic gesette þine fýnd þē tō fōtscamole.

side until that I set thy foes to-thee to footstool

Gyf Daid hyne on Gāste Dryhten clypað, hū ys hē hys 45
If David him in Spirit Lord calls how is he his
 sunu?

son

Ðā ne mihton hig him nān word andswarian, nē nān ne 46
Then not could they him any word answer nor any —
 dorste of ðām dæge hyne nān þing mære āxigan.

dared from that day him any thing more ask

Jesus tells the crowds to do what the scribes and Pharisees teach but not what they do, for they lay heavy burdens on others and do their works to be seen. He pronounces woes on them as hypocrites and blind guides, who tithe mint and neglect judgment, mercy, and faith, cleanse the outside of the cup, and build the tombs of the prophets their fathers killed. He laments over Jerusalem, which would not be gathered as chickens under a hen.

- 1 **Pā spræc sē Hælynd tō þām folce and tō hys leorningcnyhton,**
Then spoke the Savior to the people and to his disciples
- 2 **and cwæð, Bōceras and Pharisei sātun ofer Moyses lārēowsetl:**
and said Scribes and Pharisees sat on of-Moses teacher-seat
- 3 **healdap and wyrceað swā hwæt swā hig secgeap; and ne**
keep and do so what so they say and not
dō gē nā æfter heora worcum: hig secgeað, and ne dōð.
do ye — after their works they say and not do
- 4 **Hig bindað hefige byrþyna þe man āberan ne mæg, and**
They bind heavy burdens that one bear not can and
lecgeað þā uppan manna exla; and nellað hig þā mid
lay them upon of-men shoulders and will-not they them with
heora fingre æthrinan.
their finger touch
- 5 **Ealle heora worc hig dōð þæt menn hī gesēon; hig**
All their works they do that men them see they
tōbrædaþ hyra healsbēc, and mærsiað heora rēafa fnadu;
broaden their phylacteries and magnify of-their garments hems
- 6 **hig lufigeað þā fyrmystan setl on gebēorscypum, and þā**
they love the foremost seats at feasts and the
fyrmystan lārēowsetl on gesomnungum,
foremost teacher-seats in synagogues

and þæt hig man grēte on strætum, and þæt menn hig 7
and that them one greet in streets and that men them
 lārēowas nemnon.

teachers name

Ne gyrne gē þæt ēow man lārēowas nemne; ān ys ēower 8
Not desire ye that you one teachers name one is your
 lārēow; gē synt ealle gebrōþru.

teacher ye are all brothers

And ne nemne gē ēow fædyr ofer eorþan; ān ys ēower 9
And not name ye to-you father on earth one is your
 Fædyr, sē þe on heofonum ys.

Father he who in heavens is

Nē ēow man ne nemne lārēowas; for þām ān, Crist, is 10
Nor you one — let-name teachers for that one Christ is
 ēower Lārēow.

your Teacher

Sē þe ēower yltst sȳ, bēo sē ēower þēn. 11

He who of-you eldest be let-be he your servant

Witodlice sē þe hyne ūpp āhefð sē byþ genyþerud; and sē 12
Certainly he who him up raises he is humbled and he
 þe hyne sylfne geēaðmēt sē byð ūpp āhafyn.

who him self humbles he is up raised

Ðys [godspel] sceal on frīgedæg on þære nygeðan wucan
This gospel shall on Friday in the ninth week
 ofer pentecosten.

after Pentecost

Wā ēow, bōcyras and Pharisei, liccetteras! for þām gē 13
Woe to-you scribes and Pharisees hypocrites for that ye
 belūcað heofona rīce beforan mannum; nē gē in ne
shut of-heavens kingdom before men neither ye in not
 gāþ, nē gē ne geþafiað þæt oðre in gān.

go nor ye — permit that others in go

- 15 Wā ēow, bōcyras and Pharisei, liccetteras! for þām gē befarað
Woe to-you scribes and Pharisees hypocrites for that ye traverse
 sǣ and eorþan þæt gē dōn ānne elþēodigne; and þonne
sea and earth that ye make one stranger and when
 hē gewordyn byð, gē gedōð hyne helle bearn twyfealdlicor
he become is ye make him of-bell child twofold-more
 þonne ēow.
than you
- 16 Wā ēow blindan lāttēowas! gē secgeað swā hwylc swā
Woe to-you blind leaders ye say so whichever so
 swereþ on temple, þæt hē ys nāht; swā hwā swā swereð
swears by temple that he is naught so who so swears
 on þæs temples golde, sē ys scyldig.
by of-the temple gold he is guilty
- 17 Ēalā gē dyseگان and blindan! hwæþer ys mære, ðe þæt gold,
O ye foolish and blind whether is greater or the gold
 þe þæt templ ðe þæt gold gehālgað?
or the temple that the gold hallows
- 18 And swā hwā swā swereþ on þām wēofode, þæt ys nāht;
And so who so swears by the altar that is naught
 swā hwylc swā swereþ on þære offrunge þe ofer þæt
so whichever so swears by the offering that on the
 wēofud ys, sē ys gyltig.
altar is he is guilty
- 19 Ēalā gē blindan! hwæþer ys mære, þe offrung, þe þæt
O ye blind whether is greater or offering or the
 wēofud þe gehālgað þā offrunge?
altar that hallows the offering
- 20 Witodlice sē þe swereþ on wēofude, hē swereð on him
Certainly he who swears by altar he swears by it
 and on eallum þām þe him ofer synt.
and by all that which it over are

And sē þe swereð on temple, hē swereð on him and on 21
And he who swears by temple he swears by it and by
 þām þe him on eardiað.

those who it in dwell

And sē ðe swerað on heofonan, hē sweryð on Godes 22
And he who swears by heaven he swears by of-God
 þrymsetle and on þām þe ofer þæt sitt.

throne and by him who on it sits

Wā ēow, bōceras and Pharisei, liccetteras! gē þe tēoðiað 23
Woe to-you scribes and Pharisees hypocrites ye who tithe
 mintan, and dile, and cymen, and gē forlēton þā þing þe synt

mint and dill and cumin and ye left the things that are

hefegran þære æ, dōm, and mildheortnysse, and gelēafan; þās 24
weightier of-the law judgment and mercy and faith these
 þing hyt gebyrede þæt gē dydon, and þā oðre ne forlētun.

things it behooved that ye did and the others not left

Lā blindan lāttēowas, gē drehnigeað þone gnætt aweg, and 24
O blind leaders ye strain the gnat away and
 drincað þone olfynd.

drink the camel

Wā ēow, bōceras and Pharisei, liccetteras! for þām gē 25
Woe to-you scribes and Pharisees hypocrites for that ye
 clānsiað þæt wiðūtan ys caliceas and dexas, and gē synt

cleanse what outside is of-cup and of-dish and ye are

innan fulle rēaflāces and unclānnysse.

within full of-robbery and of-uncleanness

Ēalā þū blinda Phariseus, clānsa æryst þæt wiðinnan ys 26
O thou blind Pharisee cleanse first what within is
 calicys and discys, þæt hyt sī clāne þæt wiðūtan ys.

of-cup and of-dish that it be clean what outside is

- 27 Wā ēow, bōcyras and Pharisei, liccetteras! for þām gē synt
Woe to-you scribes and Pharisees hypocrites for that ye are
 gelice hwitum byrgenum, þā þinceað mannum utan wlitige,
like to-white tombs which seem to-men outside beautiful
 and hig synt innan fulle dēadra bāna and ealra fylþe.
and they are within full of-dead bones and of-all filth
- 28 And swā gē ætýwað mannum utan rihtwise, innan gē synt
And so ye appear to-men outside righteous within ye are
 fulle liccettunge and unrihtwisnesse.
full of-hypocrisy and of-unrighteousness
- 29 Wā ēow, bōcyras and Pharisei, licetteras! gē þe timbriað
Woe to-you scribes and Pharisees hypocrites ye who build
 witegena byrgene, and glengað rihtwisra gemyndstōwa,
of-prophets tombs and adorn of-righteous memorials
- 30 and gē cweþað, Gyf wē wærun on ūre fædera dagum,
and ye say If we were in of-our fathers days
 nāre wē heora gefēran on þāra witegena blōdes gyte.
not-were we their companions in of-the prophets of-blood shedding
- 31 Witodlice gē synt ēow sylfum tō gewittnysse þæt gē synt
Certainly ye are to-you selves for witness that ye are
 þāra bearn ðe ofslōgon þā witegan.
of-those children who slew the prophets
- 32 And gefylle gē þæt gemet ēowra fædera.
And fill ye the measure of-your fathers
- 33 Ēalā gē nāddran and nāddrena cynn, hū flēo gē fram helle
O ye adders and of-adders kin how flee ye from of-hell
 dōme?
judgment

Ðys godspel sceal on sancte Stefanæs mæssedæg.

This gospel shall on of-saint Stephen mass-day

Ic sende tō ēow witegan and wise bōcyras; and gē hig 34

I send to you prophets and wise scribes and ye them

ofslēað, and hōð, and swingað on ēowrum gesomnungum,

slay and bang and scourge in your synagogues

and gē hig ēhtað of byrig on byrig:

and ye them persecute from city to city

þæt ofer ēow cume ælc rihtwis blōd þe wæs āgoten ofer eorþan, 35

that on you come each righteous blood that was shed on earth

fram Abelys blōde þæs rihtwisan oð Zacharias blōd, Barachias

from of-Abel blood the righteous until of-Zacharias blood of-Barachias

suna, þone gē ofslōgon betwyx þām temple and þām wēofode.

son whom ye slew between the temple and the altar

Sōþ ic ēow secge, Ealle þās þing cumað ofer þās cnēorisse. 36

Truth I to-you say All these things come upon this generation

Ēalā Ierusalem, ēalā Ierusalem, þū þe witegan ofslihst, and 37

O Jerusalem O Jerusalem thou who prophets slayest and

mid stānum oftorfast þā ðe tō þē āsende synt! swiðe oft

with stones stonest those who to thee sent are very often

ic wolde þīne bearn gegaderigan, swā sēo henn hyre cīcenu

I would thy children gather as the hen her chickens

under hyre fyþeru gegaderað, and þū noldest!

under her feathers gathers and thou wouldst-not

Witodlice nū byþ ēower hūs ēow wēste forlāten. 38

Certainly now is your house to-you waste left

Sōð ic secge ēow, Ne gesēoþ gē mē heonon forð, ār þām 39

Truth I say to-you Not see ye me hence forth before that

þe gē secgeon, Sý geblētsod sē þe cōm on Drihtnes

that ye say Let-be blessed be who came in of-Lord

naman.

name

Leaving the temple, Jesus foretells that not one stone will be left on another, and on Olivet tells his disciples of the signs of the end: false Christs, wars, famines, persecution, and the abomination of the destruction, after which the sun will darken and the Son of Man come on the clouds. No one knows the day or the hour, so they must watch like the faithful servant whom his lord finds at work.

- 1 And þā sē Hælend ūt ēode of þām temple; him tō
And when the Savior out went from the temple him to
 gēneālæhton hys leorningcnihtas þæt hi him ætȳwdon þæs
approached his disciples that they to-him showed of-the
 temples getimbrunge.

temple building

- 2 Þā andswarode hē him and cwæð, Gesēoþ gē eall þis?
Then answered he them and said See ye all this
 sōð ic secge ēow, Ne bið hēr lāfed stān uppān stāne þe
truth I say to-you Not is here left stone upon stone that
 ne bēo tōworpen.

not be destroyed

- 3 Ðā hē sæt uppān Oliuetes dūne, þā comun hys leorningcnihtas
When he sat upon of-Olivet hill then came his disciples
 dihlīce, and cwædon, Sege ūs hwænne þās ðing gewurþun?
secretly and said Say to-us when these things come-to-pass
 and hwilc tācn sī þīnes tōcymys, and worulde geendunge?

and what sign be of-thy coming and of-world ending

- 4 Ðā andswarode hē him and cwæð, Wærniað þæt ēow nān
Then answered he them and said Beware that you no
 man ne beswice.

man — deceive

Manega cumaþ on minum naman, and cweðað, Ic eom 5
Many come in my name and say I am

Crist; and beswicaþ manega.

Christ and deceive many

Witodlice gē gehȳrað gefeoht and gefeohta hlisan; warnigeað 6

Certainly ye hear battles and of-battles rumors beware

þæt gē ne bēon gedrēfede; ðās þing sceolun gewurpan, ac

that ye not be troubled these things must come-to-pass but

nys þonne gýt sē ende.

not-is then yet the end

Þeod winð ongēn þeode, and rice ongēn rice; and 7

Nation strives against nation and kingdom against kingdom and

manncwealmas bēoð, and hungras wide geond land, and

pestilences are and famines widely throughout land and

eorþan styrunga.

of-earth stirrings

Ealle þās þing synt þæra sāra anginnu. 8

All these things are of-the sorrows beginnings

Ðonne syllað hi ēow on gedrēfednysse, and ofslēað ēow; 9

Then give they you into tribulation and slay you

and ealle menn ēow hatigeað for minum naman.

and all men you hate for my name

And þonne bēoð manega ungetrȳwsode, and belāwað betwȳx 10

And then are many offended and betray among

him, and hatigað him betwȳnan.

them and hate them among

And manega lēase witegan cumað, and beswicað manega. 11

And many false prophets come and deceive many

And for þām þe unryhtwisnys rīxað, manegra lufu ācōlaþ. 12

And for that that unrighteousness reigns of-many love cools

Witodlice sē þe þurhwunað oð ende sē byþ hāl. 13

Certainly he who endures until end he is whole

- 14 And þis godspel byþ bodod ofer ealle eorþan on gewittnyssse
And this gospel is preached over all earth for witness
 eallum þeodum; and þonne cymð sēo geendung.
to-all nations and then comes the ending
- 15 Ðonne gē gesēoð þā onsceonunge þære tōworpennessse þe
When ye see the abomination of-the destruction that
 sē witega gecwæð, Daniel, þā hē stōd on hāligre stōwe,
the prophet spoke Daniel when he stood in holy place
 — ongyte sē ðe hit ræt, —
let-understand he who it reads
- 16 Flēon þonne tō muntum, þā þe on Iudea lande synt.
Let-flee then to mountains those who in Judea land are
- 17 And sē þe ys uppan hys hūse, ne gā hē nyþyr þæt hē
And he who is upon his house not let-go he down that he
 ænig þing on his hūse fecce.
any thing in his house fetch
- 18 And sē þe is on æcyre, ne cyrre hē þæt he hys tunecan
And he who is in field not let-return he that he his tunic
 nyme.
take
- 19 Wā ēacniendum and fēdendum on þām dagum!
Woe to-pregnant and to-nursing in those days
- 20 Biddað þæt ēower flēam on wintra oððe on restedæge ne
Pray that your flight in winter or on sabbath not
 gewurpe.
befall
- 21 Witodlice þonne byð swā mycel gedeorf, swā næs of
Certainly then is so great tribulation as not-was from
 middangeardes fruman oþ þis, nē nū ne gewurð.
of-middle-earth beginning until this nor now — befalls

And būton þā dagas gescyrte wærun, nāre nān mann hāl 22

And unless the days shortened were not-were any man whole

gewordyn; ac for þām gecorenum þe hē gecēas þā dagas

become but for the chosen whom he chose the days

bēoð gescyrte.

are shortened

Ðonne gyf ēow hwā segð, Nū Crist ys hēr, oþþe ðær; ne 23

Then if to-you anyone says Now Christ is here or there not

gelýfe gē him.

believe ye him

Ðonne cumað lēase Cristas and lēase witegan, and dōð 24

Then come false Christs and false prophets and do

mycle tǣcn and forebēacn, þæt ðā bēoþ on gedwolan

great signs and portents that those are into error

gelædde, gyf hyt bēon mæg, þe gecorene wærun.

led if it be can who chosen were

Witodlice ic hyt ēow foresæde. 25

Certainly I it to-you foretold

Gyf hig ēow secgeað, Hēr hē ys on wēstene; ne fare gē 26

If they to-you say Here he is in desert not go ye

ūt: gyf hig secgeað, Hēr hē is on þurhfērun; ne gelýfe gē.

out if they say Here he is in inner-rooms not believe ye

Witodlice swā swā ligyt færd fram ēastdæle and ætýwð 27

Certainly so as lightning goes from east-part and appears

oþ westdæl, swā byð mannes Suna tōcyme.

until west-part so is of-man Son coming

Swā hwær swā hold byþ, þader bēoð earnas gegaderude. 28

So where so carcass is thither are eagles gathered

- 29 Sōna æfter þāra daga gedrēfydnesse, sēo sunne byð forsworcen,
At-once after of-the days tribulation the sun is darkened
 and sē mōna hys lēoht ne sylð, and steorran feallap of
and the moon his light not gives and stars fall from
 þære heofenan, and þære heofenan mægenu bēoþ āstyrede:
the heaven and of-the heaven powers are stirred
- 30 and þonne ætȳwð mannes Suna tācn on heofonan; and þonne
and then appears of-man Son sign in heaven and then
 wēpað ealle eorþan mægþa, and gesēoð mannes Sunu cumende
weep all of-earth tribes and see of-man Son coming
 on heofonan, genipum mid myclum mægene and mægenþrymme.
in of-heaven clouds with great power and majesty
- 31 And hē āsent hys englas mid bȳman and mycelre stefne,
And he sends his angels with trumpet and great voice
 and hī gegaderigað hys gecorenan of fēower middaneardes
and they gather his chosen from four of-middle-earth
 endum, of heofona hēahnyssum oð hyra gemāru.
ends from of-heavens heights to their borders
- 32 Leornigeað bigspell be þām fictrēowe: þonne hys twig byþ
Learn parable about the fig-tree when its twig is
 hnesce, and lēaf ācennede, gē witun þæt sumor ys gehende;
soft and leaves brought-forth ye know that summer is near
- 33 and wite gē swā, þonne gē þās þing gesēoð, þæt hē ys on
and know ye so when ye these things see that he is at
 durum gehende.
doors near
- 34 Sōð ic secge ēow þæt ðeos cnēorys ne gewīt, ār þām
Truth I say to-you that this generation not passes-away before that
 þe ealle þās þing gewurðon.
that all these things come-to-pass
- 35 Heofone and eorþe gewītað; witodlice mine word ne gewītað.
Heaven and earth pass-away certainly my words not pass-away

Nāt nān mann be þām dæge nē be þære tide, nē 36

Knows-not any man about the day nor about the hour nor

furðun englas, būton Fæder āna.

even angels except Father alone

Witodlice swā swā on Noes dagum wæs, swā byð mannes 37

Certainly so as in of-Noah days was so is of-man

Suna tōcyme.

Son coming

Swā hi wærun on þām dagum ær þām flōde, etende, 38

As they were in the days before the flood eating

and drincynde, and wifigende, and gyfta syllende, oð

and drinking and marrying and in-marriage giving until

þone dæg þe Noe on þā earce eode,

the day that Noah into the ark went

and hi nyston ær þæt flōd cōm, and nam hig ealle; swā 39

and they knew-not before the flood came and took them all so

byð mannes Suna tōcyme.

is of-man Son coming

Ðonne bēoð twēgen on æcyre; ān byð genumen, and oðer 40

Then are two in field one is taken and other

byþ lāfyd.

is left

Twā bēoð æt cwyrne grindende; ān byð genumen, and oðer 41

Two are at mill grinding one is taken and other

byþ lāfed. Twēgen bēoþ on bedde; ān byð genumen, and

is left Two are in bed one is taken and

oþer byð lāfed.

other is left

Dys godspel sceal tō mænies confessoras mæssedæge.

This gospel shall to of-many-a confessor mass-day

- 42 Wacigeað witodlice, for þām þe gē nyton on hwylcýre tide
Watch certainly for that that ye know-not in which hour
 ēower Hlāford cuman wyle.

your Lord come will

- 43 Witað þæt gyf sē hiredes ealdor wiste on hwylcere tide sē
Know that if the of-household elder knew in which hour the
 þeof tōwerd wære, witodlice hē wolde wacigean, and nolde
thief coming were certainly he would watch and would-not
 gepafigan þæt man hys hūs underdulfe.

permit that one his house dug-under

- 44 And for þām bēo gē gearwe; for þām ðe mannes Sunu
And for that be ye ready for that that of-man Son
 wyle cuman on þære tide þe gē nyton.

will come in the hour that ye know-not

- 45 Wēnst þū hwā sý getrýwe and glēaw þēow, þone geset hys
Thinkest thou who be faithful and prudent servant whom sets his
 hlāfurd ofer his hired þæt hē him on tide mete sylle?

lord over his household that he to-them in time food give

- 46 Ēadig ys sē þēow þe hys hlāfurd hyne gemēt þus dōndne,
Blessed is the servant whom his lord him finds thus doing
 þonne hē cymð.

when he comes

- 47 Sōþ ic ēow secge þæt ofer eall þæt hē āh hē hyne gesett.

Truth I to-you say that over all that he owns he him sets

- 48 Gyf sē yfela þēowa ðencþ on hys heortan and cwyþ, Mīn
If the evil servant thinks in his heart and says My
 hlāfurd uferað hys cyme;

lord delays his coming

and āgynð bēatan hys efenþēowas, and yt and drincþ mid 49
and begins beat his fellow-servants and eats and drinks with
 druncenum;

drunken

þonne cymþ ðæs wēales hlāford on þām dæge ðe hē nā 50
then comes of-the servant lord on the day that he not
 ne wēnþ, and on ðære tide þe hē nāt,

— *expects and in the hour that he knows-not*

and tōdælþ hyne, and āsett hys dæl mid liccetterum; þær 51
and divides him and sets his part with hypocrites where
 byþ wōp and tōþa gristbitung.

is weeping and of-teeth gnashing

XXV · THE VIRGINS, THE TALENTS, AND THE JUDGMENT

The kingdom is like ten virgins, five of whom bring no oil and are shut out of the wedding. A lord's servants who trade with their master's pounds are rewarded, and the one who buried his is cast into outer darkness. When the Son of Man comes in majesty he will separate the nations as sheep from kids, and what was done or refused to the least of his brothers was done or refused to him.

Ðys [godspel] sceal tō hāligra fāmnenā mæssedæge.

This gospel shall to of-holy virgins mass-day

Þonne byþ heofena rice gelic þām tȳn fāmnum þe ðā 1

Then is of-heavens kingdom like to-the ten maidens who the
 lēohtfatu nāmon, and fērdon ongēn þone brȳdguman and
lamps took and went toward the bridegroom and

þā brȳde.

the bride

Hyra fif wæron dysige, and fif glēawe. 2

Of-them five were foolish and five wise

- 3 Ac þā fif dyseگان nāmon lēohtfatu, and ne nāmon nānne
But the five foolish took lamps and not took any
 ele mid hym;
oil with them
- 4 Ðā glēawan nāmon ele on hyra fatum mid þām lēohtfatum.
the wise took oil in their vessels with the lamps
- 5 Ðā sē brýdguma ylde, þā hnappudon hig ealle and slēpun.
When the bridegroom delayed then napped they all and slept
- 6 Witodlice tō middyre nihte man hrýmde and cwæþ, Nū sē
Certainly at middle night one cried and said Now the
 brýdguma cymð; farað him tōgēnys.
bridegroom comes go him toward
- 7 Þā āryson ealle þā fæmnan, and glengdon heora lēohtfatu.
Then arose all the maidens and adorned their lamps
- 8 Ðā cwædon þā dyseگان tō þām wīsum, Syllaþ ūs of
Then said the foolish to the wise Give to-us of
 ēowrum ele; for þām ūre lēohtfatu synt ācwencte.
your oil for that our lamps are quenched
- 9 Ðā andswarudun þā glēawan and cwædon, Nese, þē lās
Then answered the wise and said Nay the less
 þe wē and gē nabbon genōh; gāþ tō þām cýpendum, and
that we and ye have-not enough go to the sellers and
 bycgað ēow ele.
buy for-you oil
- 10 Witodlice þā hig fērdun and woldon bycgean, þā cōm
Certainly when they went and would buy then came
 sē brýdguma; and þā ðe gearwe wærun ēodun in mid
the bridegroom and those who ready were went in with
 him tō þām gyftum; and sēo duru wæs belocyn.
him to the nuptials and the door was locked

Ðā æt nēhstan cōmon þā ōðre fāmnan, and cwæðun, 11
Then at last came the other maidens and said

Dryhtyn, Dryhtyn, læt ūs in.

Lord Lord let us in

Ðā andswarode hē heom and cwæð, Sōþ ic ēow secge, ne 12
Then answered he them and said Truth I to-you say not
 cann ic ēow.

know I you

Witodlice waciað, for þam ðe gē nyton nē þone dæg nē 13
Certainly watch for that that ye know-not neither the day nor
 þā tide.

the hour

Dys godspel gebyrað on sancte Syluestres mæssedæge, and
This gospel belongs on of-saint Sylvester mass-day and
 tō ōðra confessorum.

to of-other confessors

Sum mann fērde on elþeodignesse, and clypode hys þēowas, 14
A-certain man went into foreign-land and called his servants
 and betæhte hym hys æhta.

and entrusted to-them his possessions

And ānum hē sealde fīf pund, sumum twā, sumum ān; 15
And to-one he gave five pounds to-one two to-one one
 æghwylcum be hys āgenum mægene; and fērde sōna.

to-each by his own ability and went at-once

Ðā fērde sē þe ðā fīf pund underfēng, and gestrýnde ōþre 16
Then went he who the five pounds received and gained other
 fīfe.

five

And eal swā sē ðe þā twā underfēng gestrýnde ōðre twā. 17
And all so he who the two received gained other two

- 18 Witodlice sē þe þæt ān underfēng fērde and bedēalf hyt
Certainly he who the one received went and dug it
 on eorðan, and behyðde hys hlāfurdes feoh.
in earth and bid of-his lord money
- 19 Witodlice æfter miclum fyrste cōm þāra þēowa hlāfurd, and
Certainly after much time came of-the servants lord and
 dyhte hym gerād.
held with-them reckoning
- 20 Ðā cōm sē þe ðā fif pund underfēng, and brōhte oþre
Then came he who the five pounds received and brought other
 fife, and cwæð, Hlāfurd, fif pund þū sealdest mē; nū ic
five and said Lord five pounds thou gavest to-me now I
 gestrynde oðre fife.
gained other five
- 21 Ðā cwæþ hys hlāford tō hym, Bēo bliþe, þū gōda þēow
Then said his lord to him Be glad thou good servant
 and getrywa; for þām ðe þū wære getrywe ofer lýtle þing,
and faithful for that that thou wert faithful over little things
 ic gesette þē ofer mycle; gā intō þīnes hlāfordes blisse.
I set thee over much go into of-thy lord bliss
- 22 Ðā cōm sē þe þā twā pund underfēng, and cwæð, Hlāford,
Then came he who the two pounds received and said Lord
 twā pund þū mē sealdest; nū ic hæbbe gestrynyd oðre twā.
two pounds thou to-me gavest now I have gained other two
- 23 Ðā cwæð hys hlāford tō hym, Geblissa, þū gōda þēowa
Then said his lord to him Rejoice thou good servant
 and getrywa; for þām ðe þū wære getrywe ofer fēawa,
and faithful for that that thou wert faithful over few
 ofer fela ic ðē gesette; gā on þīnes hlāfordes gefēan.
over many I thee set go into of-thy lord joy

Ðā cōm sē þe þæt ān pund underfēng, and cwæð, Hlāford, 24

Then came he who the one pound received and said Lord

ic wāt þæt ðū eart heard mann; þū ripst þær ðū ne

I know that thou art hard man thou reapest where thou not

sēowe, and gaderast þær ðū ne sprengdest:

sowedst and gatherest where thou not scatteredst

and ic fērde ofdræd, and behyðde þin pund on eorþan; hēr 25

and I went afraid and bid thy pound in earth here

þū hæfst þæt ðin ys.

thou hast what thine is

Ðā andswarode hys hlāford him and cwæp, Þū yfela ðeow 26

Then answered his lord him and said Thou evil servant

and slāwa, ðū wistest þæt ic rype þær ic ne sāwe, and

and slow thou knewest that I reap where I not sowed and

ic gaderige þær ic ne strēdde;

I gather where I not strewed

hyt gebyrede þæt þū befæstest min feoh mynyterum; and 27

it behooved that thou committedst my money to-money-changers and

ic nāme, þænne ic cōme, þæt min ys mid þām gafole.

I took when I came what mine is with the interest

Ānymaþ þæt pund æt hym, and syllað þām þe mē ðā 28

Take the pound from him and give to-him who me the

tȳn pund brōhte.

ten pounds brought

Witodlice ælcon þæra þe hæfð man sylp, and hē hæfð 29

Certainly to-each of-those who has one gives and he has

genōh; ðām þe næfð, þæt hym þincð þæt hē hæbbe,

enough from-him who has-not what to-him seems that he have

þæt hym byð ætbrōdyn.

that from-him is taken-away

- 30 And wurpað þone unnyttan þēowan on þā ūttran þýstru;
And cast the useless servant into the outer darkness
 þær byð wōp and tōþa gristbitung.
where is weeping and of-teeth gnashing
 Dys [godspel] sceal on mōnandæg on forman fæstendæg.
This gospel shall on Monday on first fast-day
- 31 Witudlice þonne mannes Sunu cymð on hys mægenþrymme,
Certainly when of-man Son comes in his majesty
 and ealle englas mid him, þonne sitt hē ofer hys
and all angels with him then sits he on of-his
 mægenþrymmes setl.
majesty seat
- 32 And ealle þēoda bēoþ tōforan hym gegaderude; and hē
And all nations are before him gathered and he
 āsyndrað hī hym betwȳnan, swā swā sē hyrde āsyndraþ ðā
separates them them among so as the shepherd separates the
 scēp fram tyccenum;
sheep from kids
- 33 and hē gesett þā scēp on hys swiðran healfe, and þā
and he sets the sheep on his right side and the
 tyccenu on hys wynsteran healfe.
kids on his left side
- 34 [Ðonne cwið sē Cyning tō ðām þe on his swiðran healfe
Then says the King to those who on his right side
 bēoð,] Cumað gē geblētsode mines Fæder, and onfōð þæt
are Come ye blessed of-my Father and receive the
 rice þæt ēow gegearwod ys of middaneardes frympe.
kingdom that for-you prepared is from of-middle-earth beginning
- 35 Mē hingrode, and gē mē sealdon etan; mē þyrste, and gē
Me hungered and ye to-me gave to-eat me thirsted and ye
 mē sealdun drincan; ic wæs cuma, and gē mē in laþodon;
to-me gave to-drink I was stranger and ye me in invited

ic wæs nacud, and gē mē scrȳddon; ic wæs untrum, and gē 36

I was naked and ye me clothed I was sick and ye
 ēodun tō mē; ic wæs on cwearterne, and gē cōmon tō mē.

went to me I was in prison and ye came to me

Þonne andswariað þā rihtwisan and cweþað, Drihten, hwænne 37

Then answer the righteous and say Lord when
 gesāwe wē ðē hingrigendne, and wē ðē fēddon? þyrstendne,

saw we thee hungering and we thee fed thirsting

and wē ðē drinc sealdon?

and we to-thee drink gave

Hwænne gesāwe wē þæt ðū cuma wære, and þē in laþodon? 38

When saw we that thou stranger wert and thee in invited

oððe nacodne, and wē þē scrȳddon?

or naked and we thee clothed

[oððe hwænne gesāwon wē ðē untrumne,] oððe on cwearterne, 39

or when saw we thee sick or in prison

and cōmon tō þē?

and came to thee

Ðonne andswarað sē Cyning hym and cwyþ tō heom, Sōþ 40

Then answers the King them and says to them Truth

ic ēow secge, Swā lange swā gē dydon ānum of ðysum

I to-you say So long as ye did to-one of these

mīnum lāestum gebrōðrum, swā lange gē hyt dydon mē.

my least brothers so long ye it did to-me

Þonne segþ hē þām þe bēoð on hys wynstran healfe, 41

Then says he to-those who are on his left side

Gewitað, āwyrge, fram mē on þæt ēce fȳr þe ys dēofle

Depart cursed from me into the eternal fire that is for-devil

and hys englum gegearwud.

and his angels prepared

- 42 Witodlice mē hingryde, and gē ne sealdon mē etan; mē
Certainly me hungered and ye not gave to-me to-eat me
 þyrste, and gē mē drincan ne sealdun;
thirsted and ye to-me to-drink not gave
- 43 ic wæs cuma, and gē mē †in ne gelapodun; ic wæs nacod,
I was stranger and ye me in not invited I was naked
 and gē ne scrýddon mē; ic wæs untrum and on cwearterne,
and ye not clothed me I was sick and in prison
 and gē ne cōmon æt mē.
and ye not came to me
- 44 Ðonne andswarigeaþ hym þā and cweðaþ, Dryhtyn, hwænne
Then answer him they and say Lord when
 gesāwe wē þē hingrigendne, oððe þyrstendne, oðþe cuman,
saw we thee hungering or thirsting or stranger
 oððe untrumne, oþþe on cwearterne, and wē ne þenedon þē?
or sick or in prison and we not served thee
- 45 Ðonne andswarað sē Cyning heom and cwyð, Sōþ ic ēow
Then answers the King them and says Truth I to-you
 secge, Swā lange swā gē ne dydon ānum of þysum læstum,
say So long as ye not did to-one of these least
 ne dyde gē hyt mē.
not did ye it to-me
- 46 And þonne farað hig on ēce sūsle; and þā rihtwisan on
And then go they into eternal torment and the righteous into
 þæt ēce lif.
the eternal life

The priests plot Jesus' death, a woman anoints him at Bethany, and Judas agrees to betray him for thirty shillings. At the Easter supper he foretells the betrayal and gives the bread and the cup as his body and blood. In Gethsemane he prays that the cup may pass while the disciples sleep; Judas betrays him with a kiss. Before Caiaphas he is condemned for blasphemy, and Peter three times denies him before the cock crows.

Witodlice þā sē Hǣlend hæfde ealle þās spræca geendud, 1

Certainly when the Savior had all these speeches ended

þā cwæð hē tō hys leorningcnihtum,

then said he to his disciples

Wite gē þæt æfter twām dagum bēoð ēastro, and mannes 2

Know ye that after two days are Easter and of-man

Bearn byþ geseald þæt hē si on rōde āhangen.

Son is given that he be on rood banged

Ðā wæron gesamnode þā ealdras þāra sǣcerda, and hlāfordas 3

Then were gathered the chiefs of-the priests and lords

þæs folces, tō ðāra sǣcerda ealdres botle þe wæs genemned

of-the people to of-the priests chief dwelling who was named

Kaiphās;

Caiaphas

and hig hæfdon mycel gemōt þæt hig woldon þone Hǣlend 4

and they had great council that they would the Savior

mid fācne besyrwan, and ofslēan.

with guile ensnare and slay

Hig cwædon witodlice sume þæt hyt ne mihte bēon on þām 5

They said certainly some that it not could be on the

frēolsdæge, þē lās tō mycel styrung wurde on þām folce.

feast-day the less too great stir became among the people

- 6 Ðā sē Hælynd wæs on Bethania, on Symones hūse þæs
When the Savior was in Bethany in of-Simon house the
 hrēoflan,
leper
- 7 ðā genēalæhte him tō sum wif, sēo hæfde box mid
then approached him to a-certain woman who had box with
 deorwyrðre sealfe, and āgēat uppān hys hēafud þær hē sæt.
precious salve and poured upon his head where he sat
- 8 Þā gesāwun hys leorningcnihtas þæt, and wurdon gebolgene,
Then saw his disciples that and became angered
 and cwædon, Tō hwan ys þiss forspilled?
and said To what is this wasted
- 9 Þis mihte bēon geseald tō myclum wurpe, and þearfum
This could be sold for great price and to-poor
 gedæled.
distributed
- 10 Þā sē Hælend hyt wiste, þā cwæð hē tō heom, Hwī synt
When the Savior it knew then said he to them Why are
 gē grame þysum wīfe? witodlice gōd weorc hēo worhte on
ye angry with-this woman certainly good work she wrought on
 me.
me
- 11 Symle gē habbað þearfan mid ēow; ac gē nabbað mē symle.
Ever ye have poor with you but ye have-not me ever
- 12 Hēo dyde þās sealfe on mīnne lichaman þæt ic wære
She put this salve on my body that I were
 gesmyryd tō bebyrgynne.
anointed to bury

Sōð ic secge ēow, Swā hwær swā þys godspel byð gebodud 13
Truth I say to-you So where so this gospel is preached
 on eallum middanearde, byð gesæd on hyre gemynd þæt
in all middle-earth is said in her memory that
 hēo ðiss dyde.

she this did

Ðā fērde ān of þām twelfum, þe wæs genemned Iudas, sē 14
Then went one of the twelve who was named Judas the
 wipersaca, tō þāra sācerda ealdrum,

adversary to of-the priests chiefs

and cwæð tō heom, Hwæt wylle gē mē syllan, and ic 15
and said to them What will ye to-me give and I
 hyne belāwe ēow? Ðā behēton hig hym þritig scyllinga.

him betray to-you Then promised they him thirty shillings

And syþþan hē smēade geornlice þæt hē hyne wolde 16
And afterward he considered eagerly that he him would
 belāwan.

betray

Ðā on þām forman gearcungdæge genēalæhton ðā 17
Then on the first preparation-day approached the
 leorningcnihtas tō þām Hælende, and þus cwædon, Hwær
disciples to the Savior and thus said Where
 wylt ðū þæt wē gegearwion þē þīne ðēnunga tō ēastron?

wilt thou that we prepare for-thee thy service to Easter

Ðā cwæð sē Hælynd, Farað on þās ceastre tō sumum menn, 18

Then said the Savior Go into this city to a-certain man

and secgeað him, Sē Lārēow segð, Mīn tīma ys gehende þæt

and say to-him The Teacher says My time is near that

ic mid þē wyrce mīne ēastro mid mīnum leorningcnihtum.

I with thee make my Easter with my disciples

- 19 And þā leorningnihtas dydon swā sē Hælynd heom bebēad;
And the disciples did as the Savior them commanded
 and hig gegearwodon him ēasterþēnunga.
and they prepared for-him Easter-service
- 20 On þām æfene sæt sē Hælynd mid hys twelf leorningnihtum
In the evening sat the Savior with his twelve disciples
 æt gereorde.
at meal
- 21 And þā hi ætun, hē cwæð tō him, Witodlice ic secge
And when they ate he said to them Certainly I say
 ēow þæt ān ēower belæwð mē.
to-you that one of-you betrays me
- 22 Ðā wurdon hig swiþe geunrōtsode, and ongann ānra
Then became they very saddened and began of-them
 gehwylc cweðan, Drihtyn, cwyst þū eom ic hyt?
each say Lord sayest thou am I it
- 23 And hē andswarode and þus cwæð, Sē þe bedȳpð on disce
And he answered and thus said He who dips in dish
 mid mē hys hand sē mē belæwð.
with me his hand he me betrays
- 24 Witodlice mannes Sunu færþ, swā hit āwriten ys be him;
Certainly of-man Son goes as it written is about him
 wā þām menn þurh þone þe byþ mannes Sunu belæwed!
woe to-the man through him whom is of-man Son betrayed
 betere wære þām menn þæt hē nāfre nāre ācenned.
better were to-the man that he never were born
- 25 Þā cwæð Iudas þe hyne belæwde, Cwyst þū, Lārēow,
Then said Judas who him betrayed Sayest thou Teacher
 hwæðer ic hyt si? Ðā cwæð sē Hælend, Þū hyt sædest.
whether I it be Then said the Savior Thou it saidst

Witodlice þā hig ætun, sē Hælend nam hlāf, and hyne 26

Certainly when they ate the Savior took loaf and it

geblētsode, and bræc, and sealde hys leorningcnihtum, and

blessed and broke and gave to-his disciples and

cwæð, Onfōþ, and etað; þis ys mīn lichama.

said Receive and eat this is my body

And hē genam þone calic, þanciende, and sealde hym, þus 27

And he took the cup thanking and gave to-them thus

cweþende, Drincað ealle of þisum;

saying Drink all of this

þis is witodlice mīnes blōdes calic niwre æ, þæt byð for 28

this is certainly of-my blood cup of-new law which is for

manegum āgoten on synna forgyfenysse.

many shed for of-sins forgiveness

Witodlice ic secge ēow þæt ic ne drince heonun forð of 29

Certainly I say to-you that I not drink hence forth of

þysum eorðlican wīne, ær þām dæge þe ic drince þæt

this earthly wine before that day that I drink it

niwe mid ēow on mīnes Fæder rice.

new with you in of-my Father kingdom

Ðā hig hæfdon heora lofsang gesungene, þā fērdon hig 30

When they had their hymn sung then went they

uppan Oliuetes dūne.

upon of-Olivet hill

Ðā sæde sē Hælend heom, Ealle gē wurpað geuntrēowsode 31

Then said the Savior to-them All ye become offended

on mē on þysse nihte: hyt ys āwriten, Ðurh þæs hyrdes

in me in this night it is written Through of-the shepherd

slege byð sēo heord tōdræfed.

slaying is the herd scattered

- 32 Witodlice æfter þām þe ic of dēaþe ārise, ic cume tō
Certainly after that that I from death arise I come to
 ēow on Galilea.
you in Galilee
- 33 Ðā andwyrde Petrus him and þus cwæð, Ðēah þe hig
Then answered Peter him and thus said Though that they
 ealle geuntrēowsion on þē, ic nāfre ne geuntrēowsige.
all be-offended in thee I never — am-offended
- 34 Þā cwæð sē Hælend, Sōð ic secge þē þæt on þissere
Then said the Savior Truth I say to-thee that in this
 nihte, ær þām þe cocc crāwe þriwa, þū wiðsæcst mīn.
night before that that cock crow thrice thou deniest me
- 35 Ðā sǣde Petrus him, Witodlice þēah þe ic scyle sweltan
Then said Peter to-him Certainly though that I must die
 mid þē, ne wiþsace ic þīn. Gelice þām cwædon ealle ðā
with thee not deny I thee Likewise to-that said all the
 oþre leorningcnihtas.
other disciples
- 36 Ðā cōm sē Hælynd mid him on þone tūn þe is genemned
Then came the Savior with them into the farm that is named
 Gezemani, and sǣde hys leorningcnihtum, Sittað hēr, oð
Getsemane and said to-his disciples Sit here until
 þæt ic gā hider geond and mē gebidde.
that I go hither yonder and myself pray
- 37 And hē genam Petrum and Zebedeus twēgen suna, and
And he took Peter and of-Zebedee two sons and
 ongann unrōtsian and bēon unrōt.
began be-sad and be sad
- 38 Ðā sǣde sē Hælynd heom, Unrōt ys mīn sāwl oþ dēað;
Then said the Savior to-them Sad is my soul until death
 gebīdað hēr, and waciað mid mē.
abide here and watch with me

And þā hē wæs lȳthwōn þanon āgān, hē āfēoll on hys 39

*And when he was a-little thence gone he fell on his
ansȳne, and hyne gebæd and þus cwæð, Fæder mīn, gyf
face and himself prayed and thus said Father my if
hyt bēon mæge, gewīte þēs calic fram mē; þēah hwæpere
it be can let-pass this cup from me though however
nā swā swā ic wylle, ac swā swā þū wylt.*

not so as I will but so as thou wilt

And hē cōm tō hys leorningcnihtum, and hē gemētte hig 40

*And he came to his disciples and he found them
slæpende; and hē sǣde Petre, Swā, ne mihton gē nū wacian
sleeping and he said to-Peter So not could ye now watch
āne tid mid mē?*

one hour with me

Waciap and gebiddað ēow þæt gē in ne gān on costunge; 41

*Watch and pray yourselves that ye in not go into temptation
witudlice sē gāst is hræd, and þæt flāsc ys untrum.*

certainly the spirit is ready and the flesh is weak

Eft oþre siðe hē fērde, and hyne gebæd and cwæþ, Mīn 42

*Again oþer time he went and himself prayed and said My
Fæder, gyf þēs calic ne mæge gewitan būton ic hyne drince,
Father if this cup not can pass-away unless I it drink
gewurþe þīn willa.*

let-be-done thy will

And hē cōm eft, and gemētte hig slæpende; sōðlice heora 43

*And he came again and found them sleeping truly their
ēagan wæron gehefegode.*

eyes were weighed-down

And hē forlēt hig eft and fērde, and hyne gebæd þryddan 44

*And he left them again and went and himself prayed third
siðe, cwēpende þæt ylce gebed.*

time saying the same prayer

- 45 Ðā cōm hē tō hys leorningcnihtum, and sǣde heom, Slāpað
Then came he to his disciples and said to-them Sleep
 eallunga, and restað ēow; nū genēalǣcþ sēo tid, and mannes
entirely and rest you now approaches the hour and of-man
 Sunu byð geseald on synfulra hand.
Son is given into of-sinful hand
- 46 Ārisað, uton faran; nū genēalǣcð sē þe mē belǣwð.
Arise let-us go now approaches he who me betrays
- 47 Ðā hē þās þing spræc, þā cōm Iudas, ān of þām twelfum,
When he these things spoke then came Judas one of the twelve
 and micel folc mid hym mid swurdum and sāhlum, āsende
and great people with him with swords and clubs sent
 fram þāra sācerda ealdrum and þæs folces ealdrum.
from of-the priests chiefs and of-the people elders
- 48 Sē þe hyne belǣwde sealde heom tǣcn and cwæð, Swā
He who him betrayed gave to-them sign and said So
 hwæne swā ic cysse, sē hyt is; nimaþ hyne.
whomever so I kiss he it is take him
- 49 And hē genēalǣhte hrædlice tō þām Hǣlende, and cwæð,
And he approached quickly to the Savior and said
 Hāl bēo þū, Lārēow; and he cyste hyne.
Hail be thou Teacher and he kissed him
- 50 Ðā cwæð sē Hǣlend tō him, Ēalā frēond, tō hwan becōm
Then said the Savior to him O friend to what comest
 þū? Ðā genēalǣhton hig, and þone Hǣlend genāmon.
thou Then approached they and the Savior seized
- 51 Witudlice ān þāra þe mid þām Hǣlende wæs ābræd hys
Certainly one of-those who with the Savior was drew his
 swurd, and āslōh of ānys þāra sācerda ealdres þēowan ēare.
sword and struck off of-one of-the priests chief servant ear

Ðā cwæð sē Hælend tō hym, Dō þin swurd on hys 52

*Then said the Savior to him Put thy sword in its
scæþe; witodlice ealle þā ðe swurd nymað, mid swurde
sheath certainly all those who sword take with sword
hig forwurpað.*

they perish

Wēnst þū þæt ic ne myhte biddan minne Fæder þæt hē 53

*Thinkest thou that I not could ask my Father that he
sende mē nū mā þonne twelf ēorydu engla?*

send me now more than twelve legions of-angels

Hū magon bēon gefyllede þā hālgan gewritu þe be mē 54

*How can be fulfilled the holy scriptures that about me
āwritene synt, for þām þus hyt gebyrað tō bēonne?*

written are for that thus it behooves to be

On þære tide cwæð sē Hælend tō þām folce, Eall swā 55

*In that hour said the Savior to the people All so
tō þeofe gē synt cumene mid swurdum and mid sāhlum*

to thief ye are come with swords and with clubs

mē tō nymenne; dæghwāmlice ic sæt mid ēow on þām

me to take daily I sat with you in the

temple and lārde ēow, and gē mē ne nāmon.

temple and taught you and ye me not took

Dis eall ys geworden þæt ðāra witegena hālgan gewritu sȳn 56

*This all is done that of-the prophets holy scriptures be
gefyllede. Ðā flugon ealle þā leorningcnihtas, and forlēton*

fulfilled Then fled all the disciples and left

hyne.

him

57 And hig genāmon þone Hælend, and læddon hyne tō
And they seized the Savior and led him to
 Caiphan þāra sācerda ealdre þær ðā bōceras and þā ealdras
Caiaphas of-the priests chief where the scribes and the elders
 gesamnod wæron.

gathered were

58 Petrus hym fylide feorrane oð hē cōm tō þāra sācerda
Peter him followed from-afar until he came to of-the priests
 ealdres botle; and hē in ēode, and sæt mid þām þēnum
chief dwelling and he in went and sat with the servants
 þæt hē gesāwe þone ende.

that he saw the end

59 Witodlice þāra sācerda ealdras and eall þæt gemōt sōhton
Certainly of-the priests chiefs and all the council sought
 lēase saga ongēn þone Hælend ðæt hig hyne tō dēaþe
false witness against the Savior that they him to death
 sealdon;

gave

60 and hig ne mihton nāne findan. Ðā þā manega mid
and they not could any find When the many with
 lēasum onsagum genēalæhton, þā æt nēhstan cōmon twēgen
false accusations approached then at last came two
 þāra lēogera, and cwædon,

of-the liars and said

61 Ðēs sǣde, Ic mæg tōwurpan Godes templ, and æfter þrȳm
This-one said I can destroy of-God temple and after three
 dagum hyt eft getimbrigan.

days it again build

62 Ðā ārās ealdor þāra sācerda, and cwæð, Ne andwyrstst þū
Then arose chief of-the priests and said Not answerest thou
 nān þing ongēn þā ðe þiss ðē onsecgeað?

any thing against those who this thee accuse

Sē Hælend suwode. Ðā sē ealdor þāra sācerda cwæð, Ic 63

The Savior was-silent Then the chief of-the priests said I

hālsige þē ðurh þone lyfendan God þæt ðu secge ūs

adore thee through the living God that thou say to-us

gyf þu sý Crist, Godes Sunu.

if thou be Christ of-God Son

Ðā cwæð sē Hælynd him tō, Ðæt ðu sǣdest. Sōð ic ēow 64

Then said the Savior him to That thou saidst Truth I to-you

secge, Æfter þyson gē gesēoð mannes Bearn sittende on

say After this ye see of-man Son sitting on

þā swiðran healfe Godes mægenþrymmes, and cumendne on

the right side of-God majesty and coming in

heofones wolcnum.

of-heaven clouds

Ðā þāra sācerda ealdor slāt hys āgyn rēaf, and cwæð, 65

Then of-the priests chief tore his own raiment and said

Þis ys bysmorspræc; tō hwi wilnige wē ænigre oþre sage?

This is blasphemy to why desire we any other witness

nū gē gehýrdon of hym gyltlice spræc;

now ye heard from him guilty speech

hwæt ys ēow nū geþūht? Hig andwyrdon ealle and cwædon, 66

what is to-you now thought They answered all and said

Hē is dēaþes scyldig.

He is of-death guilty

Ðā spætton hig on hys ansýne, and beoton hyne mid 67

Then spat they on his face and beat him with

heora fýstum; sume hyne slōgon on his ansýne mid hyra

their fists some him struck on his face with their

brāðum handum,

broad hands

and cwædon, Sege ūs, Crīst, hwæt is sē þe ðē slōh? 68

and said Say to-us Christ what is he who thee struck

- 69 Petrus sōðlice sāt ūte on þām cafertūne; þā cōm tō hym
Peter truly sat outside in the courtyard then came to him
 ān þēowyn, and cwæð, And þū wære mid þām Galileiscean
a maidservant and said And thou wert with the Galilean
 Hælynde.

Savior

- 70 And hē wiðsōc beforan eallum and cwæð, Nāt ic hwæt
And he denied before all and said Know-not I what
 þū segst.
thou sayest

- 71 Ðā hē ūt ēode of þære dura, ðā ge-seah hýne oþer
When he out went from the door then saw him other
 wýln, and sāde þām ðe þær wæron, And þēs wæs
maidservant and said to-those who there were And this-one was
 mid þām Nazareniscean Hæ-lende.
with the Nazarene Savior

- 72 And hē wiðsōc eft mid aþe þæt hē hys nān þing ne
And he denied again with oath that he of-him no thing —
 cūðe.
knew

- 73 Ðā æfter lýt-lum fyrste genēalæhton þā ðe þær stōdun,
Then after little time approached those who there stood
 and cwædon tō Petre, Sōþlice þū eart of hym, and þin
and said to Peter Truly thou art of them and thy
 spræc þē geswutelad.
speech thee reveals

- 74 Ðā ætsōc hē and swerede þæt hē nāfre þone man ne
Then denied he and swore that he never the man —
 cūþe. And hræðlice þā crēow sē cocc.
knew And quickly then crew the cock

Þā gemunde Petrus þæs Hælendes word þe hē cwæð, *Ær* 75
Then remembered Peter of-the Savior word that he said Before
 ðām þe sē cocc crāwe, þriwa ðū mē wiðsæcst. And hē
that that the cock crow thrice thou me deniest And he
 ēode ūt, and wēop bityrlice.
went out and wept bitterly

XXVII · THE CRUCIFIXION

Jesus is handed over to Pilate, and Judas, repenting, hangs himself. Pilate offers to release Jesus, but the crowd demands Barabbas and that Jesus be hanged on the rood, and Pilate washes his hands. The soldiers mock Jesus with a crown of thorns. He is hanged at Golgotha between two robbers, cries out at the ninth hour, and dies; the temple veil is torn and the earth quakes. Joseph of Arimathea buries him, and the tomb is sealed and guarded.

Witodlice þā hyt morgen wæs, ðā worhton ealle þāra 1
Certainly when it morning was then wrought all of-the
 sācerda ealdras gemōt and þæs folces ealdras ongēn þone
priests chiefs council and of-the people elders against the
 Hælend þæt hig hyne dēaþe belæwdon;
Savior that they him to-death betrayed
 and hig læddon hyne gebundenne, and sealdon hyne þām 2
and they led him bound and gave him to-the
 Pontiscean Pilate þām dēman.
Pontian Pilate the judge
 Ðā geseah Iudas þe hyne belæwde þæt hē fordēmed wæs, 3
Then saw Judas who him betrayed that he condemned was
 þā ongann hē hrēowsian, and brōhte þā þrittig scyllingas
then began he repent and brought the thirty shillings
 tō þāra sācerda ealdrum, and cwæð,
to of-the priests chiefs and said

- 4 Ic syngode, þā ic sealde þæt rihtwīse blōd. Ðā cwædon
I sinned when I gave the righteous blood Then said
 hig, Hwæt spycst þū þæt tō ūs?
they What speakest thou that to us
- 5 And hē āwearp þā scyllingas in on þæt templ, and fērde
And he cast the shillings in into the temple and went
 and mid grȳne hyne sylfne āhēng.
and with snare him self hanged
- 6 Ðā sōðlice þāra sācerda ealdras onfēgon þæs seolfres, and
Then truly of-the priests chiefs received the silver and
 cwædon, Nys hyt nā ālȳfed þæt wē āsendon hyt on ūre
said Not-is it — allowed that we put it into our
 maðmcyste, for þām hyt is blōdes wurð.
treasure-chest for that it is of-blood price
- 7 Hig worhton þā gemōt, and smēadon hū hig sceoldon þæs
They wrought then council and considered how they should of-the
 Hāelendes wurð ātēon; þā gebohton hig ænne æcyr mid
Savior price dispose then bought they a field with
 þām fēo tigylwyrhtena on tō bebyrgenne elpēodisce menn.
the money of-tile-makers in to bury foreign men
- 8 For þām is sē æcer gehāten Acheldemagh, þæt is on ūre
For that is the field called Aceldama that is in our
 geþēode, blōdes æcyr; and swā hē is gehāten oð þisne dæg.
language of-blood field and so it is called until this day
- 9 Ðā wæs gefylled þæt gecweden is þurh Hieremiam þone
Then was fulfilled what said is through Jeremiah the
 witegan, þus cweþende, And þā hig onfēgon þritig
prophet thus saying And then they received thirty
 scyllinga, þæs gebohtan wurð þone ðe wæs ær gewurpod
shillings of-the bought-one price whom that was before valued
 fram Israhela bearnum;
by of-Israel children

and hig sealdon þæt on tigelwyrhtena æcyr, swā swā Drihten 10
and they gave it for of-tile-makers field so as Lord
 mē gesette.

me appointed

Þā stōd sē Hælend beforan þām dēman, and sē dēma hyne 11
Then stood the Savior before the judge and the judge him
 āxode þus cweðende, Eart þū Iudea Cyning? Þā cwæð sē
asked thus saying Art thou of-Jews King Then said the
 Hælend, Þæt ðū segst.

Savior That thou sayest

And mid þȳ ðe hyne wrēgdon þæra sācerda ealdras and þā 12
And with that that him accused of-the priests chiefs and the
 hlāfordas, nān þing hē ne andswarode.

lords no thing he — answered

Ðā cwæð Pilatus tō him, Ne gehȳrst þū hū fela sagena 13
Then said Pilate to him Not hearest thou how many of-testimonies
 hig ongēn þē secgeað?

they against thee say

And hē nē andwyrde mid nānum worde; swā þæt sē dēma 14
And he not answered with any word so that the judge
 wundrode swiþlice.

wondered greatly

Hig hæfdon heom tō gewunan tō heora symbeldæge þæt sē 15
They had for-them for custom at their feast-day that the
 dēma sceolde forgyfan þām folce ænne forwyrhtne mann,
judge should release to-the people one condemned man
 swylcne hig habban woldon.

such-as they have would

Hē hæfde þā sōðlice ænne strangne þeofmann gehæftne, sē 16
He had then truly a strong thief-man captive who
 wæs genemned Barrabbas.

was named Barabbas

- 17 Ðā þæt folc gesamnod wæs, þā cwæð Pilatus, Hwæþer
When the people gathered was then said Pilate Whether
 wylle gē þæt ic ēow āgyfe? þe Barrabban, ðe þone Hælynd
will ye that I to-you give or Barabbas or the Savior
 ðe is Crīst gehāten?
who is Christ called
- 18 Hē wiste sōðlice þæt hig hýne for andan him sealdon.
He knew truly that they him for envy to-him gave
- 19 Hē sæt þā Pilatus on his dōmsetle; þā sende his wif tō
He sat then Pilate on his judgment-seat then sent his wife to
 hym, and cwæð, Ne bēo þē nān þing gemæne ongēn
him and said Not let-be to-thee no thing common against
 þisne rihtwisan; sōðlice fela ic hæbbe geþolod tō dæg þurh
this righteous-one truly much I have suffered to day through
 gesyhðe for hym.
vision for him
- 20 Ðā lærdon þāra sācerda ealdras and þā hlāfordas þæt folc
Then persuaded of-the priests chiefs and the lords the people
 þæt hig bædon Barrabban, and þone Hælend fordydon.
that they asked-for Barabbas and the Savior destroyed
- 21 Ðā andwyrde sē dēma and sāde heom, Hwæþerne wylle
Then answered the judge and said to-them Which will
 gē þæt ic forgyfe ēow of þisum twām? Ðā cwædon hig,
ye that I release to-you of these two Then said they
 Barrabban.
Barabbas
- 22 Ðā cwæð Pilatus tō heom, Witodlice hwæt dō ic be þām
Then said Pilate to them Certainly what do I about the
 Hælende þe is Crīst genemned? Ðā cwædon hig ealle, Sý
Savior who is Christ named Then said they all Let-be
 hē on rōde āhangen.
he on rood hanged

Ðā cwæð sē dēma tō heom, Witodlice hwæt yfeles dyde 23
Then said the judge to them Certainly what of-evil did
 þēs? Hī ðā swiþor clypodon þus cweðende, Sý hē
this-one They then more cried thus saying Let-be he
 āhangen.

hanged

Ðā geseah Pilatus þæt hyt nāht ne fremode, ac gewurde 24
Then saw Pilate that it naught — profited but became
 mære gehlȳd, þā genam hē wæter and þwōh hys handa
greater uproar then took he water and washed his hands
 beforan þām folce, and cwæð, Unscyldig ic eom fram þyses
before the people and said Guiltless I am of of-this
 rihtwisan blōde; gē gesēoð.

righteous-one blood ye see

Ðā andswarode eall þæt folc and cwæð, Sý hys blōd ofer 25
Then answered all the people and said Let-be his blood over
 ūs and ofer ūre bearn.

us and over our children

Ðā forgeaf hē hym Barrabban; and þone Hælynd hē lēt 26
Then released he to-them Barabbas and the Savior he let
 swingan, and sealde heom tō āhōnne.

scourge and gave to-them to hang

Þā underfēngon þæs dēman cempaþone Hælynd on ðām 27
Then took of-the judge soldiers the Savior into the
 dōmerne, and gegaderodon ealne þone ðrēat tō heom;

judgment-hall and gathered all the troop to them

and unscrȳddon hyne hys āgenum rēafe, and scrȳddon hyne 28
and unclothed him of-his own raiment and clothed him
 mid weolcenrēadum scyccelse;

with purple mantle

- 29 and wundon cynehelm of þornum, and āsetton ofer hys
and wound crown of thorns and set over his
 hēafod, and hrēod on hys swiðran; and bigdon heora cnēow
head and reed in his right and bent their knees
 beforan him, and bysmorudun hyne þuss cweþende,
before him and mocked him thus saying
- 30 Hāl wes þū, Iudea Cyning! and spætton on hyne, and
Hail be thou of-Jews King and spat on him and
 nāmon hrēod and bēotun hys hēafod.
took reed and beat his head
- 31 And æfter þām þe hig hyne þus bysmerodon, hig unscrýddon
And after that that they him thus mocked they unclothed
 hyne þām scyccelse, and scrýddon hyne mid hys āgenum
him of-the mantle and clothed him with his own
 rēafe, and lāddon hyne tō āhōnne.
raiment and led him to hang
- 32 Sōþlice ðā hig ūt fērdon, þā gemētton hig ænne Cyreniscne
Truly when they out went then found they a Cyrenian
 mann cumende heom tōgēnes, þæs nama wæs Symon; þone
man coming them toward whose name was Simon whom
 hig nýddon þæt hē bære hys rōde.
they compelled that he bore his rood
- 33 Ðā cōmon hig on þā stōwe þe ys genemned Golgotha,
Then came they to the place that is named Golgotha
 þæt is, hēafodpannan stōw.
that is of-skull place
- 34 And hig sealdon hym wīn drincan, wið geallan gemenged;
And they gave to-him wine to-drink with gall mingled
 and þā hē hys onbyrigde, þā nolde hē hyt drincan.
and when he it tasted then would-not be it drink

Sôþlice æfter þām þe hig hyne on rōde āhēngon, hig tōdǣldon 35

Truly after that that they him on rood hanged they divided

hys rēaf, and wurpon hlot þær ofer: þæt wære gefylled þæt ðe
his raiment and cast lot there over that were fulfilled that which
gecweden wæs þurh ðone witegan, and þus cwæð, Hig tōdǣldon
said was through the prophet and thus said They divided
heom mīne rēaf, and ofer mīne rēaf hig wurpon hlot.

for-them my raiment and over my raiment they cast lot

And hig behēoldon hyne, sittende. 36

And they watched him sitting

And hig āsetton ofer hys hēafod hys gylt þuss āwritenne, 37

And they set over his head his guilt thus written

Dis ys sē Hælynd, Iudea Cyning

This is the Savior of-Jews King

Ðā wæron āhangen mid hym twēgen sceapan, ān on þā 38

*Then were hanged with him two robbers one on the
swiðran healfē, and oðer on þā wynstran.*

right side and other on the left

Witodlice þā wegferendan hyne bysmeredon, and cwehton 39

Certainly the wayfarers him mocked and wagged

heora hēafod,

their head

And cwædon, Wā þæt ðēs tōwyrpð Godes templ, and 40

And said Woe that this-one destroys of-God temple and

on þrīm dagum hyt eft getimbrað; gehæl nū þē sylfne;

in three days it again builds heal now thee self

gyf þū sý Godes Sunu, gā nyþer of þære rōde.

if thou be of-God Son go down from the rood

Ēac þæra sǣcerda ealdras hyne bysmeredon mid þām bōcerum 41

Also of-the priests chiefs him mocked with the scribes

and mid þam ealdrum, and cwædon,

and with the elders and said

42 *Ō*pere hē gehæalde, and hyne sylfne gehælan ne mæg. Gyf
Others he healed and him self heal not can If
 hē Israhela Cyning sȳ, gā nū nyȝer of ȝære rōde,
he of-Israel King he let-him-go now down from the rood
 and wē gelyfað hym.

and we believe him

43 Hē gelyfð on God; ālyse hē hyne nū, gyf hē wylle:
He believes in God let-deliver he him now if he will
 witodlice hē sǣde, Godes Sunu ic eom.

certainly he said of-God Son I am

44 Gelice ȝā sceaðan ȝe mid him āhangene wæron hyne
Likewise the robbers who with him hanged were him
 hyspdun.

reviled

45 Witodlice fram ȝære sixtan tide wæron geworden ȝȳstru
Certainly from the sixth hour were become darkness
 ofer ealle eorðan oȝ ȝā nigōpan tid.

over all earth until the ninth hour

46 And ymbe ȝā nygoðan tid clypode sē Hælend mycelre
And about the ninth hour cried the Savior with-great
 stefne and ȝuss cwæð, Heli, Heli, lema zabdani? ȝæt ys
voice and thus said Eli Eli lama sabachthani that is
 on englisc, Mīn God, mīn God, tō hwī forlēte ȝū me?

in English My God my God to why forsookest thou me

47 Sōplice sume ȝā ðe ȝær stōdon and ȝis gehȳrdon cwædon,
Truly some of-those who there stood and this heard said
 Nū hē clypað Heliam.

Now he calls Elijah

Ðā hrædlice arn ān heora and genam āne spongean, and 48
Then quickly ran one of-them and took a sponge and
 fylde hig mid ecede, and āsette ān hrēod þār on, and
filled it with vinegar and set a reed there on and
 sealde hym drincan.

gave to-him to-drink

Witodlice þā oðre cwædon, Læt; utun gesēon hwæþer Helias 49
Certainly the others said Let let-us see whether Elijah
 cume, and wylle hyne ālȳsan.

come and will him deliver

Þā clypode sē Hælynd eft mycelre stefne, and āsende hys 50
Then cried the Savior again with-great voice and sent-forth his
 gāst.

spirit

And þærrihte ðæs temples wāhryft wearð tōsliten on twēgen 51
And straightway of-the temple veil became torn in two
 dēlas fram ufweardon oð nyþeward; and sēo eorðe bifode;
parts from top until bottom and the earth shook
 and stanas tōburston;

and stones burst

and byrgena wurdun geopenode; and manige hālige lichaman 52
and tombs became opened and many holy bodies
 ðe ær slēpon āryson;

who before slept arose

and þā hig ūt ēodon of þām byrgenum æfter hys 53
and when they out went from the tombs after his
 æryste, hig cōmun on þā hāligan ceastre, and ætēowdon
resurrection they came into the holy city and appeared
 hig manegum.

they to-many

- 54 Witodlice þæs hundredes ealdor, and ðā þe mid him wæron
Certainly of-the hundred leader and those who with him were
 healdende þone Hælynd, þā hig gesāwon þā eorðbifunge
guarding the Savior when they saw the earthquake
 and þā ðing ðe þær gewurdon, hig ondrēdon heom ðearle,
and the things that there came-to-pass they dreaded themselves exceedingly
 and cwædon, Sōðlice Godes Sunu wæs þēs.
and said Truly of-God Son was this-one
- 55 Witodlice þær wæron manega wif feorran, þā ðe fyligdon
Certainly there were many women from-afar those who followed
 þām Hælande fram Galilea, him ðēnigende.
the Savior from Galilee him serving
- 56 Betwuh þām wæs sēo Magdalenisce Maria, and Maria Iacobes
Among them was the Magdalene Mary and Mary of-James
 mōder and Iosephes mōdur, and Zebedeis sunena mōdor.
mother and of-Joseph mother and of-Zebedee sons mother
- 57 Sōðlice þā hyt æfen wæs, cōm sum welig mann of
Truly when it evening was came a-certain rich man from
 Arimathia, þæs nama wæs Iosep, sē sylfa wæs þæs Hælyndes
Arimathea whose name was Joseph who self was of-the Savior
 leorningcniht.
disciple
- 58 Hē genēalæhte tō Pilate, and bæd þæs Hælyndes lichaman.
He approached to Pilate and asked-for of-the Savior body
 Ðā hēt Pilatus āgyfan him þone lichaman.
Then commanded Pilate give to-him the body
- 59 And Iosep genam þone lichaman, and bewand hyne mid
And Joseph took the body and wound him with
 clænre scýtan,
clean sheet

and lēde hyne on hys niwan byrgene, ðā hē āhēow on 60
and laid him in his new tomb that he hewed in
 stāne; and hē tō āwylte mycelne stān tō hlide þære byrgene,
stone and he to rolled great stone for lid of-the tomb
 and fērde sybþan.

and went afterward

Ðær wæs sōðlice sēo Magdalenisce Maria and sēo oðer 61
There was truly the Magdalene Mary and the other
 Maria, sittende æt þære byrgene.

Mary sitting at the tomb

Witodlice oðrum dæge þe wæs gearcungdæg, cōmon tōgædere 62
Certainly on-other day that was preparation-day came together
 þæra sācerda ealdras and þā sundorhālgan tō Pilate,

of-the priests chiefs and the Pharisees to Pilate

and cwædon, Hlāford, wē gemunon þæt sē swica sǣde, þā 63
and said Lord we remember that the deceiver said when
 hē on life wæs, Æfter þrȳm dagon ic ārise.

he in life was After three days I arise

Hāt nū healdan þā byrgene oð þone þryddan dæg, 64
Command now guard the tomb until the third day

þē lās hys leorningcnihtas cumon and forstelon hyne, and
the less his disciples come and steal him and

secgeon þām folce þæt hē āryse of dēaþe; þonne byð þæt
say to-the people that he arose from death then is the
 æftre gedwyld wyrse þonne þæt ærre.

latter error worse than the former

Ðā cwæð Pilatus, Gē habbað heordrædenne; farað, and 65
Then said Pilate Ye have guard go and
 healdað swā swā gē witon.

guard so as ye know

- 66 Sōþlice hig fērdon, and ymbetrymedon þā byrgene, and
Truly they went and fortified the tomb and
 innseglodon þone stān, mid þām weardum.
sealed the stone with the guards

XXVIII · THE RESURRECTION

At dawn after the sabbath Mary Magdalene and the other Mary come to the tomb; an angel rolls back the stone and tells them that Jesus is risen and goes before them into Galilee. Jesus meets them on the way. The elders bribe the soldiers to say that the disciples stole the body. On the mountain he had appointed he sends the eleven to teach and baptize all nations, and promises to be with them always.

Ðys [godspel] sceal on ēasteræfen.

This gospel shall on Easter-eve

- 1 Sōðlice þām restedæges æfene, sē þe onlihte on þām
Truly on-the of-sabbath evening which that dawned on the
 forman restedæge, cōm sēo Magdalenisce Maria and sēo
first sabbath came the Magdalene Mary and the
 oðer Maria þæt hig woldon gesēon þā byrgene.
other Mary that they would see the tomb
- 2 And þær wearð geworden micel eorþbifung; witodlice
And there became done great earthquake certainly
 Drihtenes engel āstāh of heofenan, and genēalæhte and
of-Lord angel descended from heaven and approached and
 āwylte þone stān, and sæt þær onuppan.
rolled the stone and sat there upon
- 3 Hys ansyn wæs swylce ligyt, and hys reaf swā hwite
His countenance was like lightning and his raiment as white
 swā snāw.
as snow

Witodlice þā weardas wæron āfyrhte, and wæron gewordene 4
Certainly the guards were afraid and were become
 swylce hig dēade wæron.

as-if they dead were

Ðā andswarode sē engel and sǣde þām wifon, Ne ondræde 5
Then answered the angel and said to-the women Not dread
 gē ēow; ic wāt witodlice þæt gē sēceað þone Hǣlynd

ye yourselves I know certainly that ye seek the Savior

þone þe on rōde āhangen wæs.

him who on rood hanged was

Nys hē hēr; hē ārās sōðlice, swā swā hē sǣde. Cumað, 6

Not-is he here he arose truly so as he said Come

and gesēoþ þā stōwe þe sē Hǣlynd wæs on ālēd.

and see the place that the Savior was in laid

And farað hrædlice, and secgeað hys leorningcnihtum þæt 7

And go quickly and say to-bis disciples that

hē ārās; and sōðlice hē cymð beforan ēow on Galileam;

he arose and truly he comes before you into Galilee

þær gē hyne gesēoþ: nū ic secge ēow.

there ye him see now I say to-you

Ðys [godspel] sceal on frigedæg on ðære oðre ēasterwucan.

This gospel shall on Friday in the second Easter-week

Ðā fērdon hig hrædlice fram þære byrgene mid ege and 8

Then went they quickly from the tomb with fear and

mid myclum gefēan, and urnon and cȳðdon hyt hys

with great joy and ran and made-known it to-bis

leorningcnihton.

disciples

- 9 And efne þā cōm sē Hælynd ongēan hig, and cwæð, Hāle
And even then came the Savior toward them and said Hail
 wese gē. Hig genēalæhton, and genāmon hys fēt and tō
be ye They approached and took his feet and to
 him geēaðmēddon.

him worshiped

- 10 Ðā cwæð sē Hælynd tō heom, Ne ondræde gē ēow;
Then said the Savior to them Not dread ye yourselves
 farað, and cýpað mīnum gebrōþrum þæt hig faron on
go and make-known to-my brothers that they go into
 Galileam, þær hig gesēoþ mē.

Galilee there they see me

- 11 Þā þā hig fērdon, þā cōmon sume þā weardas on þā
Then when they went then came some of-the guards into the
 ceastre, and cýðdon þāra sācerda ealdrum ealle þā ðing
city and made-known of-the priests to-chiefs all the things
 þe ðær gewordene wāron.

that there come-to-pass were

- 12 Ðā gesamnudon þā ealdras hig, and worhtun gemōt, and
Then gathered the elders them and wrought council and
 sealdon þām ðegenum micyl feoh, and cwædon,
gave to-the soldiers great money and said

- 13 Secgeað þæt hys leorningcnihtas cōmon nihtes, and forstælan
Say that his disciples came by-night and stole
 hyne ðā wē slēpun.

him when we slept

- 14 And gyf sē dēma þiss geāxað, wē lārað hyne, and gedōð
And if the judge this learns we persuade him and make
 ēow sorhlēase.

you free-from-care

Ðā onfēngon hig þæs fēos, and dydon eall swā hig gelærede 15

Then received they the money and did all as they taught

wæron; and þis word wæs gewidmærsod mid Iudeum oð

were and this word was spread-abroad among Jews until

þisne andweardan dæg.

this present day

Ðis [godspel] sceal on frīgedæg innan þære ēasterwucan.

This gospel shall on Friday in the Easter-week

Ðā fērdon þā endlufun leorningcnihtas on þone munt þær 16

Then went the eleven disciples to the mountain where

sē Hælynd heom dihte,

the Savior them appointed

and hyne þær gesāwun, and hig tō him geēaðmēddun; 17

and him there saw and they to him worshiped

witodlice sume hig twēonedon.

certainly some they doubted

Ðā genēalæhte sē Hælynd, and spræc tō heom þās þing 18

Then approached the Savior and spoke to them these things

and þuss cwæð, Mē is geseald ælc anweald on heofonan

and thus said To-me is given each power in heaven

and on eorðan.

and on earth

Farað witodlice and lārað ealle þēoda, and fulligeað hig 19

Go certainly and teach all nations and baptize them

on naman Fæder, and Suna, and þæs Hālgan Gāstes;

in name of-Father and of-Son and of-the Holy Spirit

and lārað þæt hig healdon ealle þā ðing þe ic ēow bebēad. And 20

and teach that they keep all the things that I you commanded And

ic bēo mid ēow ealle dagas oð worulde geendunge. †Amen.

I am with you all days until of-world ending Amen

Euangelium secundum Marcum

The Gospel of Saint Mark

John baptizes in the desert and foretells one mightier than he; Jesus is baptized, the Spirit descends, and he is tempted forty days among wild beasts. He calls Simon, Andrew, James, and John, teaches with authority in the synagogue at Capernaum, and drives out an unclean spirit. He heals Simon's mother-in-law and many others, preaches throughout Galilee, and cleanses a leper, who spreads the news so widely that Jesus can no longer enter a city openly.

Hēr ys godspellys angyn Hælyndes Cristes, Godes Suna. 1

Here is of-gospel beginning of-Savior Christ of-God Son

Swā āwriten is on þæs witegan bēc Isaia, Nū ic āsende 2

As written is in of-the prophet book Isaiah Now I send

mīnne engel beforan þīnre ansýne, sē gegearwað þīnne weg
my angel before thy face who prepares thy way
beforan ðē;

before thee

clypiendes stefn on þām wēstene, Gegearwiað Drihtnes weg, 3

of-crying voice in the desert Prepare of-Lord way

dōð rihte his siðas.

make straight his paths

Iohannes wæs on wēstene fulligende, and bodiende dādbōte 4

John was in desert baptizing and preaching of-penance

fulwiht on synna forgyfenesse.

baptism for of-sins forgiveness

And tō him fērde eall Iudeisc rice, and ealle Hierosolima 5

And to him went all Judean kingdom and all Jerusalem

ware, and wæron fram him gefullode on Iordanes flōde,

dwellers and were by him baptized in of-Jordan flood

hyra synna andettende.

their sins confessing

6 And Iohannes wæs gescrȳd mid oluendes hārum, and fellen
And John was clothed with of-camel hairs and leathern
 gyrdel wæs ymbe his lendenu, and gærstapan and wudu
girdle was about his loins and locusts and wood
 hunig hē æt.

honey he ate

7 And hē bodude and cwæð, Strengra cymð æfter mē, þæs
And he preached and said Stronger-one comes after me of-whom
 ne eom ic wyrðe þæt ic his scēona þwanga būgende
not am I worthy that I of-his shoes thongs stooping
 uncnytte.

untie

8 Ic fullige ēow on wætere; hē ēow fullað on Hālgum Gāste.

I baptize you in water he you baptizes in Holy Spirit

9 And on ðām dagum cōm sē Hælend fram Nazareth Galileæ,
And in those days came the Savior from Nazareth of-Galilee
 and wæs gefullod on Iordane fram Iohanne.

and was baptized in Jordan by John

10 And sōna of ðām wætere hē geseah opene heofonas, and
And at-once from the water he saw open heavens and
 Hāligne Gāst swā culfran āstigende and on him wunigende;

Holy Spirit as dove descending and on him dwelling

11 and þā wæs stefn of heofenum geworden, Þū eart mīn
and then was voice from heavens come Thou art my
 gelufoda Sunu, on þē ic gelicode.

beloved Son in thee I was-pleased

12 And sōna Gāst hine on wēsten genȳdde.

And at-once Spirit him into desert drove

And hē on wēstene wæs fēowertig daga and fēowertig 13

And he in desert was forty days and forty

nihta; and hē wæs fram Satane gecostnod; and hē mid

nights and he was by Satan tempted and he with

wilddēorum wæs; and him englas þēnodon.

wild-beasts was and him angels served

Syððan Iohannes geseald wæs, cōm sē Hælend on Galileam, 14

After John given-up was came the Savior into Galilee

Godes rices godspell bodigende,

of-God kingdom gospel preaching

and þus cweðende, Witodlice tid is gefylled, and heofena 15

and thus saying Certainly time is fulfilled and of-heavens

rice genēalæcð; dōð dādbōte, and gelyfað þām godspelle.

kingdom approaches do penance and believe the gospel

And þā hē fērde wið þā Galileiscan sǣ, hē geseah Simonem 16

And when he went by the Galilean sea he saw Simon

and Andream his brōðor hyra nett on þā sǣ lǣtende;

and Andrew his brother their net into the sea letting

sōðlice hi wǣron fisceras.

truly they were fishers

And þā cwæð sē Hælend, Cumað æfter mē, and ic dō 17

And then said the Savior Come after me and I make

inc þæt gyt bēoð sǣwla onfōnde.

you-two that ye-two are of-souls receivers

And hi þā hrædlice him fyligdon, and forlēton heora net. 18

And they then quickly him followed and left their net

And ðanon hwōn āgān hē geseah Iacobum †Zebedei, and 19

And thence a-little gone he saw James of-Zebedee and

Iohannes his brōðor, and hi on heora scype heora nett

John his brother and they in their ship their nets

lōgodon.

arranged

- 20 And hē hi sōna clypode; and hi heora fæder Zebedeo on
And he them at-once called and they their father Zebedee in
 scipe forlēton mid hýrlingum,
ship left with hirelings
- 21 and fērdon tō Cafarnaum. And sōna restedagum hē lārde
and went to Capernaum And at-once on-sabbaths he taught
 hi, on gesamnunge in gangende.
them in synagogue in going
- 22 And hi wundredon be his lāre; sōðlice hē wæs hi
And they wondered at his teaching truly he was them
 lārende swā sē þe anweald hæfð, næs swā bōceras.
teaching as he who power has not-at-all as scribes
- 23 And on heora gesamnunge wæs sum man on unclānum
And in their synagogue was a-certain man in unclean
 gāste; and hē hrýmde,
spirit and he cried
- 24 and cwæð, Ēalā Nazarenisca Hælend, hwæt is ūs and þē?
and said O Nazarene Savior what is to-us and thee
 cōm ðū ūs tō forspillanne? Ic wāt þū eart Godes Hālga.
camest thou us to destroy I know thou art of-God Holy-one
- 25 Ðā cidde sē Hælend him, and cwæð, Ādumba, and gā of
Then chid the Savior him and said Be-dumb and go from
 þisum men.
this man
- 26 And sē unclāna gāst, hine slitende and mycelre stefne
And the unclean spirit him tearing and with-great voice
 clypiende, him of ēode.
crying him from went

Þā wundredon hī ealle swā þæt hī betwux him cwædon, 27
Then wondered they all so that they among them said

Hwæt ys þis? hwæt is þeos niwe lār, þæt hē on anwealde
What is this what is this new teaching that he in power
 unclānum gāstum bebýt, and hī hýrsumiað him?
to-unclean spirits commands and they obey him

And sōna fērde his hlisa tō Galilea rice. 28
And at-once went his fame to of-Galilee kingdom

Hrædlice of hyra gesamnunge hī cōmon on Simonis and 29
Quickly from their synagogue they came into of-Simon and
 Andreas hūs, mid Iacobe and Iohanne.
of-Andrew house with James and John

Sōðlice þā sæt Simonis swegr hriðigende; and hī him 30
Truly then sat of-Simon mother-in-law fevering and they to-him
 be hyre sædon.
about her said

And genēalæcende hē hī ūp āhōf, hyre handa gegripenre; 31
And approaching he her up raised her hand grasped
 and hrædlice sē fēfor hī forlēt, and hēo þēnode him.
and quickly the fever her left and she served him

Sōðlice þā hit wæs æfen geworden, þā sunne tō setle 32
Truly when it was evening become when sun to setting
 ēode, hī brōhton tō him ealle þā unhālan and þā ðe
went they brought to him all the unhealthy and those who
 wōde wæron;
mad were

and eall sēo burhwaru wæs gegaderod tō þære dura. 33
and all the city-folk was gathered to the door

- 34 And hē manega gehælde þe missenlicum ādlum gedrehte
And he many healed who with-various diseases afflicted
 wæron, and manega dēofolsēcnyssa hē ūt ādrāf, and hī
were and many devil-sicknesses he out drove and them
 sprecaþ ne lēt, for þām hī wiston þæt hē Crist wæs.
speak not let for that they knew that he Christ was
- 35 And swiðe ær ārisende, hē fērde on wēste stōwe, and hine
And very early arising he went into waste place and himself
 þār gebæd.
there prayed
- 36 And him fyligde Simon, and þā ðe mid him wæron.
And him followed Simon and those who with him were
- 37 And þā hī hine gemētton, hī sædon him, Eall þis folc
And when they him found they said to-him All this people
 ðe sēcð.
thee seeks
- 38 Þā cwæð hē, Fare wē on gehende tūnas and ceastra þæt
Then said he Let-go we into near towns and cities that
 ic ðār bodige; witodlice tō ðām ic cōm.
I there preach certainly to that I came
- 39 And hē wæs bodigende on heora gesamnungum and ealre
And he was preaching in their synagogues and all
 Galilea, and dēofolsēcnessa ūt ādrifende.
Galilee and devil-sicknesses out driving

Ðys [godspel] sceal on wōdnesdæg on þære fiftēoðan wucan
This gospel shall on Wednesday in the fifteenth week
 ofer pentecosten.

after Pentecost

And tō him cōm sum hrēofla, hine biddende, and 40
And to him came a-certain leper him asking and
 gebigedum cnēowum, him tō cwæþ, Drihten, gif þū wilt,
with-bent knees him to said Lord if thou wilt
 ðū miht geclānsian mē.

thou canst cleanse me

Sōðlice sē Hælend him gemiltsode, and his hand āþenode, 41
Truly the Savior him pitied and his hand stretched-out
 and hine æthrinende †þus cwæð, Ic wylle; bēo ðū geclānsod.

and him touching thus said I will be thou cleansed

And þā hē ðus cwæð, sōna sēo hrēofnys him fram gewāt, 42
And when he thus said at-once the leprosy him from departed
 and hē wæs geclānsod.

and he was cleansed

And sōna hē bēad him, 43

And at-once he bade him

and cwæð, Warn a þæt ðū hit nānum men ne secge; ac 44
and said Beware that thou it to-no man — say but
 gā, and ætyw ðē þāra sācerda ealdre, and bring for ðinre
go and show thee of-the priests to-chief and bring for thy
 clānsunga þæt Moyse bebēad, him on gewitnesse.

cleansing what Moses commanded to-them for witness

And hē þā út gangende ongan bodian and widmārsian þā 45
And he then out going began preach and spread-abroad the
 spræce, swā þæt hē ne mihte openlice on þā ceastre gān, ac bēon
speech so that he not could openly into the city go but be
 ute on wēstum stōwum; and hi āghwanon tō him cōmon.

outside in waste places and they from-everywhere to him came

At Capernaum four men let a lame man down through the roof, and Jesus forgives his sins and heals him. He calls Levi, son of Alphaeus, and eats with sinners, answers a question about fasting with the bridegroom, the new patch, and the new wine, and defends his disciples for plucking grain on the sabbath: the sabbath was made for man, and the Son of Man is lord of it.

- 1 And eft æfter dagum hē ēode intō Cafarnaum; and hit
And again after days he went into Capernaum and it
 wæs gehýred þæt hē wæs on hūse.
was heard that he was in house
- 2 And manega tōgædere cōmon; and hē tō heom spræc.
And many together came and he to them spoke
- 3 And hī cōmon ānne laman tō him berende, þone fēower
And they came a lame-man to him bearing whom four
 men bæron.
men bore
- 4 And þā hī ne mihton hine in bringan for þære mænigu,
And when they not could him in bring for the multitude
 hī openodon þone hrōf þār sē Hælend wæs; and hī þā
they opened the roof where the Savior was and they then
 in āsendan þæt bed þe sē lama on læg.
in sent the bed that the lame-man on lay
- 5 Sōðlice ðā sē Hælend geseah heora gelēafan, hē cwæð tō
Truly when the Savior saw their faith he said to
 þām laman, Sunu, þē synt þine synna forgyfene.
the lame-man Son to-thee are thy sins forgiven
- 6 Þār wæron sume of ðām bōcerum sittende, and on heora
There were some of the scribes sitting and in their
 heortum þencende,
hearts thinking

Hwī spycð þēs þus? hē dysegað; hwā mæg synna forgyfan 7

Why speaks this-one thus he raves who can sins forgive

būton God āna?

except God alone

Ðā sē Hælend þæt on his gāste oncnēow, þæt hi swā 8

When the Savior that in his spirit knew that they so

betwux him þohton, hē cwæð tō him, Hwī ðence gē þās

among them thought he said to them Why think ye these

ðing on ēowrum heortan?

things in your hearts

Hwæðer is ēðre tō secgenne tō þām laman, Ðē synd 9

Whether is easier to say to the lame-man To-thee are

ðine synna forgyfene; hwæðer þe cweðan, Āris, nim ðin

thy sins forgiven whether or say Arise take thy

bed, and gā?

bed and go

Þæt gē sōðlice witon þæt mannes Sunu hæfð anweald on 10

That ye truly know that of-man Son has power on

eorðan synna tō forgyfanne, — hē cwæð tō þām laman, —

earth sins to forgive he said to the lame-man

Ðē ic secge, Āris, nim þin bed, and gā tō þinum hūse. 11

To-thee I say Arise take thy bed and go to thy house

And hē sōna ārās, and beforan him eallum ēode, swā þæt 12

And he at-once arose and before them all went so that

ealle wundredon, and þus cwædon, Næfre wē ær þyllic ne

all wondered and thus said Never we before such —

gesāwon.

saw

Eft hē ūt ēode tō ðære sǣ; and eall sēo menigeo him tō 13

Again he out went to the sea and all the multitude him to

cōm, and hē hi lārde.

came and he them taught

- 14 And þā hē forð ēode, hē geseah Leuin Alpheī sittende
And when he forth went he saw Levi of-Alphaeus sitting
æt his cēpsetle, and hē cwæð tō him, Folga mē. Þā ārās
at his toll-seat and he said to him Follow me Then arose
hē, and folgode him.
he and followed him
- 15 And hit gewearð, þā hē sæt on his hūse, þæt manega
And it befell when he sat in his house that many
mānfulle sæton mid þām Hælande and his leorningcnihtum;
wicked sat with the Savior and his disciples
sōðlice manega þā ðe him fyligdon wæron
truly many those who him followed were
- 16 bōceras and Farisei; and cwædon, Witodlice hē ytt
scribes and Pharisees and said Certainly he eats
mid mānfullum and synfullum. And hī cwædon tō his
with wicked and sinful And they said to his
leorningcnihtum, Hwī ytt ēower Lārēow and drincð mid
disciples Why eats your Teacher and drinks with
mānfullum and synfullum?
wicked and sinful
- 17 Þā sē Hælend þis gehyrde, hē sāde him, Ne beþurfon
When the Savior this heard he said to-them Not need
nā ðā hālan lāces, ac ðā þe untrume synt; ne cōm ic
— the whole physician but those who sick are not came I
nā þæt ic clypode rihtwise, ac synfulle.
— that I called righteous but sinful
- 18 And þā wæron Iohannes leorningcnihtas and Pharisei
And then were of-John disciples and Pharisees
fæstende; and þā cōmon hī and sædon him, Hwī fæstað
fasting and then came they and said to-him Why fast
Iohannes leorningcnihtas and Phariseorum, and þīne ne fæstað?
of-John disciples and of-Pharisees and thine not fast

Ðā cwæð sē Hælend, Cweþe gē sceolan þæs brýdguman cnihtas 19

Then said the Savior Say ye must of-the bridegroom young-men

fæstan swā lange swā sē brýdguma mid him is? ne magon hī

fast so long as the bridegroom with them is not can they

fæstan swā lange tide swā hī ðone brýdguman mid him habbað.

fast so long time as they the bridegroom with them have

Sōðlice þā dagas cumað þonne sē brýdguma him bið fram 20

Truly the days come when the bridegroom them is from

ācyrred, and þonne hī fæstað on þām dagum.

turned and then they fast in those days

Nān man ne siwaþ niwne scyp tō ealdum rēafe; elles hē 21

No man — sews new patch on old raiment else he

āfyrd þone niwan scyp of þām ealdan rēafe, and biþ

takes-away the new patch from the old raiment and is

māre slite.

greater rent

And nān man ne dēð niwe win on ealde bytta; elles þæt 22

And no man — puts new wine into old bottles else the

win tōbrycð þā bytta, and þæt win bið āgoten, and þā

wine breaks the bottles and the wine is poured-out and the

bytta forwurðað. Ac niwe win sceal bēon gedōn on niwe

bottles perish But new wine must be put into new

bytta; þonne bēoð bütū gehealden.

bottles then are both kept

Eft wæs geworden, þā hē restedagum þurh æceras ēode, 23

Again was done when he on-sabbaths through fields went

his leorningcnihtas ongunnon þā ear pluccigean.

his disciples began the ears pluck

Ðā cwædon Pharisei tō him, Lōca nū hwæt þīne 24

Then said Pharisees to him Look now what thy

leorningcnihtas dōð þæt him ālyfed næs on restedagum.

disciples do what to-them allowed not-was on sabbaths

- 25 Þā sǣde hē him, Ne rǣdde gē nǣfre hwæt dyde Daud,
Then said he to-them Not read ye ever what did David
 þā hine hingrode, and þā ðe mid him wǣron?
when him hungered and those who with him were
- 26 hū hē in Godes hūse ēode, under Abiathar þāra sācerda ealdre,
how he into of-God house went under Abiathar of-the priests chief
 and hē ǣt þā ofrunghlāfas þe him ne ǣlyfede nǣron tō etanne,
and he ate the offering-loaves that to-him not allowed were to eat
 būton sācerdon ānum, and hē sealde þām ðe mid him wǣron?
except to-priests alone and he gave to-those who with him were
- 27 And hē sǣde him, Restedæg wæs geworht for þām men,
And he said to-them Sabbath was made for the man
 næs sē man for ðām restedæge.
not-at-all the man for the sabbath
- 28 Witodlice drihten is mannes Sunu ēac swylce restedæges.
Certainly lord is of-man Son also likewise of-sabbath

III · THE TWELVE AND THE CHARGE OF BEELZEBUB

Jesus heals a withered hand on the sabbath, and the Pharisees plot with the Herodians against him. Crowds follow him from Galilee, Judea, Jerusalem, and as far as Tyre and Sidon, and unclean spirits cry out that he is the Son of God. On a mountain he appoints the twelve, naming each. When the scribes say he casts out devils by Beelzebub, he answers that a divided house cannot stand and that blasphemy against the Holy Spirit is never forgiven, and names as his family those who do God's will.

- 1 And eft hē ēode on gesamnunge, and þār wæs ān man
And again he went into synagogue and there was a man
 forscruncene hand hæbbende.
withered hand having

And hi gȳmdon hwæper hē on restedagum gehælde, þæt 2

And they heeded whether he on sabbaths healed that

hi hine gewrēgdon.

they him accused

Ðā cwæð hē tō ðām men þe forscruncene hand hæfde, 3

Then said he to the man who withered hand had

Āris gemang him.

Arise among them

Þā cwæð hē, Ālyfð restedagum wel tō dōnne, hweper ðe 4

Then said he Is-it-allowed on-sabbaths well to do whether or

yfele? sāwla gehēlan, hweper ðe forspillan? And hi suwodon.

evil souls heal whether or destroy And they were-silent

And hi bescēawiende mid yrre, ofer hyra heortan blindnesse 5

And them looking-at with anger over of-their heart blindness

geunrēt, cwæð tō þām men, Āþene þine hand. And hē

saddened said to the man Stretch-out thy hand And he

āþenede hi; þā wearð his hand gehæled sōna.

stretched-out it then became his hand healed at-once

Þā Pharisei mid Herodianiscum ūt gangende þeahtedon 6

Then Pharisees with Herodians out going took-counsel

ongēn hine hū hi hine fordōn mihton.

against him how they him destroy could

And þā fērde sē Hælend tō þære sǣ mid his leorningcnihton; 7

And then went the Savior to the sea with his disciples

and mycel menigeo him fyligde fram Galilea, and Iudea,

and great multitude him followed from Galilee and Judea

and Hierusalem, and fram Idumea, and begeondan Iordane; 8

and Jerusalem and from Idumea and beyond Jordan

and tō him cōm mycel menegeo ymbe Tirum and Sidone,

and to him came great multitude about Tyre and Sidon

gehȳrende þā ðing þe hē worhte.

bearing the things that he wrought

- 9 And hē cwæð tō his cnihtum þæt hī him on scipe
And he said to his disciples that they him in ship
 þēnodon for þære menigu, þæt hī hine ne ofþrungon.
served for the multitude that they him not thronged
- 10 Sōþlice manega hē gehælde, swā þæt hī æthrinon his; and
Truly many he healed so that they touched him and
 swā fela swā untrumnessa
so many as infirmities
- 11 and unclæne gāstas hæfdon, þā hī hine gesāwon, hī
and unclean spirits had when they him saw they
 tōforan him āstrehton, and þus cweðende clypedon, Þū eart
before him prostrated and thus saying cried Thou art
 Godes Sunu.
of-God Son
- 12 And hē him swyðe forbēad þæt hī hine ne geswutelodon.
And he them greatly forbade that they him not revealed
- 13 And on ānne munt hē fērde, and tō him geclypode þā
And onto a mountain he went and to him called those
 ðe hē wolde; and hī tō him cōmon.
whom he would and they to him came
- 14 And hē dyde þæt hī twelfe mid him wæron, and hē hī
And he made that they twelve with him were and he them
 āsende godspell tō bodigenne.
sent gospel to preach
- 15 And hē him anweald sealde untrumnessa tō hālanne, and
And he to-them power gave infirmities to heal and
 dēofolsēocnessa ūt tō ādrifanne.
devil-sicknesses out to drive
- 16 And hē nemde Simon Petrum;
And he named Simon Peter

and Iacobum Zebedei, and Iohannem his brōðor, and him 17
and James of-Zebedee and John his brother and to-them
 naman onrette Boaneries, þæt is, ðunres bearn;

name set-on Boanerges that is of-thunder children

and Andream, and Philippum, and Bartholomeum, [and 18
and Andrew and Philip and Bartholomew and
 Matheum,] and Thomam, and Iacobum Alpei, and Taddeum,

Matthew and Thomas and James of-Alphaeus and Thaddaeus

and Simonem Chananeum,

and Simon the-Canaanite

and Iudam Scarioth, sē hine sealde. 19

and Judas Iscariot who him gave-up

And eft him tō cōm swā micel menigu þæt hi næfdon 20
And again him to came so great multitude that they had-not
 hlāf tō etanne.

loaf to eat

And þā hi hine gehȳrdon, hi fērdon þæt hi hine nāmon, 21

And when they him heard they went that they him took

and þus cwædon, Sōðlice hē is on hātheortnesse gewend.

and thus said Truly he is into frenzy turned

And þā bōceras þe wendon fram Hierusalem cwædon, 22

And the scribes who went from Jerusalem said

Sōþlice hē hæfð Beelzebub, and on dēofla ealdre hē

Truly he has Beelzebub and through of-devils prince he

dēofulsēocnessa üt ādrifð.

devil-sicknesses out drives

And hē hi tōgædere geclypode, and on bigspellum him tō 23

And he them together called and in parables them to

cwæð, Hū mæg Satanas Satanan üt ādrifan?

said How can Satan Satan out drive

- 24 And gif his rīce on him sylfum bið tōdǣled, hū mæg
And if his kingdom in it self is divided how can
 hit standan?
it stand
- 25 And gif þæt hūs ofer hit sylf ys tōdǣled, hū mæg hit
And if the house against it self is divided how can it
 standan?
stand
- 26 And gif Satanas winð ongēn hine sylfne, hē bið tōdǣled,
And if Satan strives against him self he is divided
 and hē standan ne mæg, ac hæfð ende.
and he stand not can but has end
- 27 Ne mæg man þone strangan his ǣhta and his fatu
Not can one the strong-man his possessions and his vessels
 berēafian, and on his hūs gān, būton man þone strangan
rob and into his house go unless one the strong-man
 ǣrest gebinde, and þonne his hūs rēafige.
first bind and then his house rob
- 28 Sōðlice ic ēow secge þæt ealle synna synd manna bearnum
Truly I to-you say that all sins are of-men to-children
 forgyfene, and bysmorunga þām ðe hī bysmeriað;
forgiven and blasphemies wherewith that they blaspheme
- 29 sōþlice ic ēow secge, Sē þe ðone Hālgan Gāst bysmerað, sē
truly I to-you say He who the Holy Spirit blasphemes he
 næfð on ēcnysse forgyfenesse, ac bið ēces gyltes scyldig:
has-not in eternity forgiveness but is of-eternal guilt guilty
- 30 for þām þe hī cwædon, Hē hæfð unclænne gāst.
for that that they said He has unclean spirit
- 31 Þā cōm tō him his mōdor and his gebrōðra, and þār ūte
Then came to him his mother and his brothers and there outside
 stōdon, and tō him sendon, and tō him clypedon.
stood and to him sent and to him called

And mycel menigu ymb hine sæt, and tō him cwædon, 32

And great multitude about him sat and to him said

Hēr is þin mōdor and þine gebrōðra ūte, and sēcaþ þē.

Here is thy mother and thy brothers outside and seek thee

Hē þā him andswarode and cwæð, Hwylc is mīn mōdor 33

He then them answered and said Which is my mother

and mīne gebrōþru?

and my brothers

And hē cwæþ, ðā behealdende þe him abūton sǣton, Hēr 34

And he said those beholding who him about sat Here

is mīn mōdor and mīne gebrōðru.

is my mother and my brothers

Sōðlice sē ðe dēþ Godes willan, sē is mīn mōdor, and 35

Truly he who does of-God will he is my mother and

mīn brōðor, and swustor.

my brother and sister

IV · THE SOWER AND THE STORM

From a ship Jesus tells the crowds the parable of the sower and explains it to the twelve: the seed is the word, heard with different results in different hearts. The lamp is not hidden under a bushel. The kingdom is like seed that grows while the sower sleeps, and like the mustard seed. Crossing the sea at evening, he sleeps in the storm, is woken by his frightened disciples, and stills the wind and the waves.

And eft hē ongan hī æt þære sǣ lǣran; and him wæs mycel 1

And again he began them by the sea teach and him was great

menegu tō gegaderod, swā þæt hē on scip ēode, and on þære

multitude to gathered so that he into ship went and on the

sǣ wæs; and eall sēo menegu ymbe þā [sǣ] wæs on lande.

sea was and all the multitude about the sea was on land

2 And hē hi fela on bigspellum lārde, and him tō cwæð
And he them much in parables taught and them to said
 on his lāre,

in his teaching

3 Gehȳrað:

Hear

Ðis [godspell] sceal on þære wucan æfter þām þe man
This gospel shall in the week after that that one
 belȳcð alleluia.

locks alleluia

Ūt ēode sē sādere his sād tō sāwenne.

Out went the sower his seed to sow

4 And þā hē sēow, sum fēoll wið þone weg, and fugelas
And when he sowed some fell by the way and birds
 cōmon and hit fræton.

came and it devoured

5 Sum fēoll ofer stānscyligean þār hit næfde mycele eorðan,
Some fell on stony-ground where it had-not much earth
 and sōna ūp ēode; and for þām hit næfde eorðan þiccnese,
and at-once up went and for that it had-not of-earth thickness

6 þā hit ūp ēode, sēo sunne hit forswælde, and hit forscranc,
when it up went the sun it scorched and it shriveled
 for þām hit wyrtruman næfde.

for that it root had-not

7 And sum fēoll on þornas; þā stigon ðā þornas, and
And some fell among thorns then rose the thorns and
 forðrysmodon þæt, and hit wæstm ne bær.

choked it and it fruit not bore

And sum fēoll on gōd land, and hit sealde ūpp stigende 8

And some fell on good land and it gave up rising
and wexende wæstm; and ān brōhte þritigfealdne, sum
and growing fruit and one brought thirtyfold some
syxtigfealdne, sum hundfealdne.

sixtyfold some hundredfold

And hē cwæð, Gehyre sē ðe ēaran hæbbe tō gehýranne. 9

And he said Let-hear he who ears have to hear

And þā hē āna wæs, hine āxodon þæt bigspell þā twelfe 10

And when he alone was him asked the parable the twelve

þe mid him wæron.

who with him were

And hē sǣde him, Ēow is geseald tō witanne Godes 11

And he said to-them To-you is given to know of-God

rīces gerýnu; þām þe ūte synt ealle þing on bigspellum

kingdom mysteries to-those who outside are all things in parables

gewurþað:

come-to-pass

þæt hī gesēonde gesēon, and nā ne geseon; and gehýrende 12

that they seeing see and not — see and hearing

gehýren, and ne ongyten, þē lās hī hwænne sýn gecyrrede,

hear and not understand the less they ever be converted

and him sin hyra synna forgyfene.

and to-them be their sins forgiven

Ðā sǣde hē him, Gē nyton þis bigspell? and hū mage gē 13

Then said he to-them Ye know-not this parable and how can ye

ealle bigspell witan?

all parables know

Sē þe sǣwð, word hē sǣwð. 14

He who sows word he sows

- 15 Soðlice þā synt wið þone weg þār þæt word is gesāwen;
Truly those are by the way where the word is sown
 and þonne hi hit gehyrað, sōna cymð Satanas, and āfyrð
and when they it hear at-once comes Satan and takes-away
 þæt word þe on heora heortan āsāwen ys.
the word that in their heart sown is
- 16 And þā synt gelice þe synt ofer þā stānscyligean gesāwen;
And those are like who are on the stony-ground sown
 sōna þænne hi þæt word gehyrað, and þæt mid blisse
at-once when they the word hear and it with bliss
 onfōð;
receive
- 17 and hi nabbað wyrtruman on him, ac bēoð unstaðolfæste;
and they have-not root in them but are unsteadfast
 and syþþan ūp cymð dēofles costnung and his ēhtnys for
and afterward up comes of-devil temptation and his persecution for
 þām worde.
the word
- 18 Hi synd on þorum gesāwen, þæt synd þā ðe þæt word
They are among thorns sown that are those who the word
 gehyrað;
hear
- 19 and of yrmðe and swicdōme woroldwelena and ōðra
and from misery and deceit of-world-riches and of-other
 gewilnunga, þæt word ofþrysmiað, and synt būton wæstmte
desires the word choke and are without fruit
 gewordene.
become

And þā ðe gesāwene synt ofer þæt gōde land, þā synd 20

*And those who sown are on the good land those are
þe þæt word gehyrað and onfōð, and wæstm bringað, sum
who the word hear and receive and fruit bring some
þritigfealdne, sum syxtigfealdne, and sum hundfealdne.
thirtyfold some sixtyfold and some hundredfold*

Hē sǣde him, Cwyst þū cymð þæt lēhtfæt þæt hit bēo 21

*He said to-them Sayest thou comes the lamp that it be
under bydene āsett, oððe under bedde? wite geara þæt hit
under bushel set or under bed know well that it
sȳ ofer candelstæf āsett.
be on candlestick set*

Sōðlice nis nān ðing behyðd þe ne sȳ geswutelod; nē nis 22

*Truly not-is any thing hidden that not be revealed nor is
digle geworden, ac þæt hit openlice cume.
secret become but that it openly come*

Gehyre, gif hwā ēaran hæbbe tō gehýranne. 23

Let-hear if anyone ears have to hear

And hē cwæð tō him, Warniað hwæt gē gehýran; and on 24

*And he said to them Beware what ye hear and in
þām gemete þe gē metað, ēow bið gemeten; and ēow bið
the measure that ye mete to-you is measured and to-you is
geīct.
increased*

Þām bið geseald þe hæfð; and þām ðe næfð, ēac þæt 25

*To-him is given who has and from-him who has-not also what
hē hæfð him bið ætbrōden.
he has from-him is taken-away*

And hē cwæð, Godes rīce ys swylce man wurpe gōd sǣd 26

*And he said Of-God kingdom is as-if man cast good seed
on his land;
on his land*

- 27 and slāpe, and ārise dāges and nihtes, and þæt sād grōwe
and sleep and arise by-day and by-night and the seed grow
 and wexe þonne hē nāt.
and wax when he knows-not
- 28 Sōðlice sylfwilles sēo eorðe wæstm bereð; ærest gærs, syððan
Truly of-its-own-will the earth fruit bears first grass afterward
 ēar, sybþan fullne hwæte on þām ēare.
ear afterward full wheat in the ear
- 29 And þonne sē wæstm hine forð bringð, sōna hē sent his
And when the fruit itself forth brings at-once he sends his
 sicol, for þām þæt rip æt is.
sickle for that the harvest at-hand is
- 30 And eft hē cwæð, For hwām geanlicie wē heofena rīce?
And again he said To what liken we of-heavens kingdom
 oððe hwylcum bigspelle wiðmete wē hit?
or to-which parable compare we it
- 31 Swā swā senepes sād, þonne hit bið on eorðan gesāwen,
So as of-mustard seed when it is in earth sown
 hit is ealra sāda læst þe on eorðan synt;
it is of-all seeds least that on earth are
- 32 and þonne hit āsāwen bið, hit āstihþ, and bið ealra wyrta
and when it sown is it rises and is of-all plants
 mæst, and hæfð swā mycele bōgas þæt heofenes fugelas
greatest and has so great boughs that of-heaven birds
 eardian magon under his sceade.
 dwell can under its shade
- 33 And manegum swylcum bigspellum hē spræc tō him þæt
And with-many such parables he spoke to them that
 hī mihton gehýran.
they could hear

Ne spæc hē nā būtan bigspelle; eall hē his leorningcnihtum 34

Not spoke he — without parable all he to-his disciples

asundron rehte;

apart explained

and sǣde him, Ponne æfen bið, uton faran agēn. 35

and said to-them When evening is let-us go back

And þā menigu forlætende, hī onfēgon hine swā hē on 36

And the multitude leaving they received him as he in

scipe wæs. And oþre scipu wæron mid him.

ship was And other ships were with him

And þā wæs mycel ŷst windes geworden, and ŷþa hē 37

And then was great storm of-wind become and waves it

āwearp on þæt scyp þæt hit gefylled wæs.

cast into the ship that it filled was

And hē wæs on scipe, ofer bolster slāpende; and hī āwehton 38

And he was in ship on bolster sleeping and they woke

hine, and cwædon, Ne belimpð tō þē þæt wē forwurpað?

him and said Not concerns to thee that we perish

And hē ārās, and þām winde bebēad, and cwæð tō ðære 39

And he arose and the wind commanded and said to the

sǣ, Suwa and gestille. And sē wind geswāc þā, and wearð

sea Be-silent and be-still And the wind ceased then and became

mycel smyltnes.

great calm

And hē sǣde him, Hwī synt gē forhte? gýt gē nabbað 40

And he said to-them Why are ye afraid yet ye have-not

gelēafan?

faith

- 41 And hī micclum ege him ondrēdon, and cwædon ælc tō
And they with-great fear themselves dreaded and said each to
 oðrum, Hwæt wēnst þū hwæt is ðēs, þæt him [windas
other What thinkest thou what is this-one that him winds
 and] sǣ hȳrsumiað?
and sea obey

V · THE GERASENE, JAIRUS'S DAUGHTER, AND THE WOMAN HEALED

In the country of the Gerasenes Jesus drives a legion of unclean spirits out of a man who lived among the tombs and into a herd of swine, which drown in the sea, and the healed man proclaims it in the Decapolis. Jairus, a ruler of the synagogue, begs him to heal his dying daughter. On the way a woman is healed of a flow of blood by touching his garment, and Jesus raises the girl, saying Talitha cumi.

Ðis [godspel] sceal on frigedæg on þære seofeðan wucan
This gospel shall on Friday in the seventh week
 ofer pentecosten.

after Pentecost

- 1 Ðā cōmon hī ofer þære sǣs mūðan, on þæt rīce
Then came they over of-the sea mouth into the kingdom
 Gerasenorum.

of-Gerasenes

- 2 And him of scipe gangendum, him sōna agēn arn ān
And to-him from ship going to-him at-once toward ran a
 man of þām byrgenum on unclǣnum gāste,
man from the tombs in unclean spirit
 3 sē hǣfde on byrgenum scræf; and hine nān man mid
who had among tombs den and him no man with
 racentēagum ne mihte gebindan;
chains — could bind

for þām hē oft mid fōtcoþsum and racentēagum gebunden 4

for that he often with fetters and chains bound

tōslāt þā racentēaga, and þā fōtcoþsas tōbræc; and hine

tore the chains and the fetters broke and him

nān man gewyldan ne mihte.

no man subdue — could

And symle dæges and nihtes hē wæs on byrgenum and on 5

And ever by-day and by-night he was among tombs and on

muntum, hrȳmende, and hine sylfne mid stānum ceorfende.

mountains crying and him self with stones cutting

Sōðlice ðā hē þone Hælend feorran geseah, hē arn, and 6

Truly when he the Savior from-afar saw he ran and

hine gebæd,

him worshiped

and mycelre stemne hrȳmende, t̃þus cwæð, Ēalā mǣra 7

and with-great voice crying thus said O great

Hælend, Godes Sunu, hwæt is mē and þē? ic hālsige þē

Savior of-God Son what is to-me and thee I adjure thee

ðurh God þæt ðū mē ne þrēage.

by God that thou me not torment

Þā cwæð sē Hælend, Ēalā unclǣna gāst, gā of ðysum 8

Then said the Savior O unclean spirit go from this

men.

man

Ðā āhsode hē hine, Hwæt is þin nama? Þā cwæð hē, 9

Then asked he him What is thy name Then said he

Mīn nama is Legio; for þām wē manega synt.

My name is Legion for that we many are

And hē hine swyðe bād þæt hē hine of þām rīce ne 10

And he him greatly asked that he him from the kingdom not

dyde.

put

- 11 Þār wæs embe þone munt mycel swýna heord læsgende.
There was about the mountain great of-swine herd feeding
- 12 And þā unclānan gāstas hine bādon and cwædon, Send ūs
And the unclean spirits him asked and said Send us
 on þās swýn þæt wē [on] hi gegān.
into these swine that we into them go
- 13 And þā lýfde sē Hælend sōna. And ðā ēodon þā unclānan
And then allowed the Savior at-once And then went the unclean
 gāstas on þā swýn; and on myclum hryre sēo heord wearð on
spirits into the swine and with great rush the herd became into
 sǣ besceofen, twā þūsendo, and wurdon ādruncene on ðære sǣ.
sea shoved two thousand and became drowned in the sea
- 14 Sōþlice þā ðe hi hēoldon flugon, and cýddon on þære
Truly those who them kept fled and made-known in the
 ceastre and on lande. And hi ūt ēodon þæt hi gesāwon
city and in land And they out went that they saw
 hwæt þār gedōn wære.
what there done were
- 15 And hi cōmon tō þām Hælende, and hi gesāwon þone
And they came to the Savior and they saw him
 ðe mid dēofle gedreht wæs, gescrýdne sittan, [and] hāles
who with devil afflicted was clothed sit and of-whole
 mōdes; and hi him ondrēdon.
mind and they themselves dreaded
- 16 And hi rehton him, þā ðe hit gesāwon, hū hit gedōn wæs
And they told them those who it saw how it done was
 be þām ðe dēofolsēocnesse hæfde and be þām swýnum.
about him who devil-sickness had and about the swine
- 17 And hi bādon [hine] þæt hē of hyra gemārum fōre.
And they asked him that he from their borders went

Ʒā hē on scip ēode, hine ongan biddan sē ðe ær mid 18

When he into ship went him began ask he who before with

dēofle gedreht wæs Ʒæt hē mid him wære.

devil afflicted was that he with him were

Him Ʒā sē Hǣlend ne getiðode, ac hē sǣde him, Gā tō 19

Him then the Savior not granted but he said to-him Go to

Ʒinum hūse tō Ʒinum hīwum, and cȳð him hū mycel

thy house to thy household and make-known to-them how much

Drihten gedyde, and hē gemiltsode Ʒē.

Lord did and he pitied thee

And hē ðā fērde, and ongan bodigean on Decapolim hū 20

And he then went and began preach in Decapolis how

fela sē Hǣlend him dyde; and hig ealle Ʒæs wundredon.

much the Savior to-him did and they all at-that wondered

And Ʒā sē Hǣlend eft on scype fērde ofer Ʒone mūƷan, 21

And when the Savior again in ship went over the mouth

him cōm tō mycel menigu, and wæs ymbe Ʒā sǣ.

him came to great multitude and was about the sea

And ðā cōm sum of hēahgesamnungum, lairus hātte; and 22

And then came one of high-synagogues Jairus called and

Ʒā hē hine geseah, hē āstrehte hine tō his fōtum,

when he him saw he prostrated him to his feet

and hine swȳðe bæd, and hē cwæð, Mīn dohtor is on ȳtemestum 23

and him greatly asked and he said My daughter is at last

sīðe; cum, and sete Ʒīne hand ofer hī Ʒæt hēo hāl sȳ, and lybbe.

time come and set thy hand over her that she whole be and live

Ðā fērde hē mid him, and him fyligde mycel menigeo, 24

Then went he with him and him followed great multitude

and Ʒrungon hine.

and thronged him

And Ʒā Ʒæt wīf ðe on blōdryne twelf winter wæs, 25

And then the woman who in blood-flow twelve winters was

- 26 and fram manegum lācum fela þinga þolode, and dælde eall
and from many physicians many things suffered and spent all
 þæt hēo āhte, and hit nāht ne fremode, ac wæs þē wyrse,
that she owned and it naught — profited but was the worse
- 27 þā hēo be ðām Hælende gehȳrde, hēo cōm wiðæftan þā
when she about the Savior heard she came behind the
 menigu, and his rēaf æthrān;
multitude and his raiment touched
- 28 sōðlice hēo cwæð, Gif ic furþon his rēafes æthrīne, ic bēo
truly she said If I even his raiment touch I am
 hāl.
whole
- 29 And þā sōna wearð hyre blōdes ryne ādrūwod; and hēo
And then at-once became of-her blood flow dried-up and she
 on hire gefrēdde þæt hēo of þām wite gehæled wæs.
in her felt that she from the torment healed was
- 30 And þā sē Hælend oncnēow on him sylfum þæt him
And then the Savior knew in him self that from-him
 mægen of ēode, hē cwæð, bewend tō þære menigu, Hwā
power out went he said turned to the multitude Who
 æthrān mīnes rēafes?
touched my raiment
- 31 Þā cwædon his leorningcnihtas, Ðū gesyhst þās menigu
Then said his disciples Thou seest this multitude
 þē ðringende, and þū cwyst, Hwā æthrān mē?
thee thronging and thou sayest Who touched me
- 32 And þā beseah hē hine þæt hē gesāwe þā ðe þæt dyde.
And then looked-about he him that he saw her who that did
- 33 Ðæt wif þā, ondrædende and forhtigende, cōm and āstrehte
The woman then dreading and trembling came and prostrated
 hī beforan him, and sæde him eall þæt riht.
herself before him and said to-him all the truth

Ƣā cwæð sē Hǣlend, Dohtor, þin gelēafa þē hāle gedyde; 34

Then said the Savior Daughter thy faith thee whole made

gā þē on sibbe, and bēo of ðisum hāl.

go thee in peace and be from this whole

Him þā gýt sprecendum, hī cōmon fram þām 35

Him then yet speaking they came from the

hēahgesamnungum, and cwædon, Ðin dohtor is dēad; hwī

synagogue-chiefs and said Thy daughter is dead why

drecst þū leng þone Lārēow?

troublest thou longer the Teacher

Ƣā hē gehýrde þæt word, þā cwæð sē Hǣlend, Ne ondræd 36

When he heard the word then said the Savior Not dread

þū ðē, gelyf for ān.

thou thee believe for one

And hē ne lēt him ænigne fyligean, būton Petrum, and 37

And he not let him any follow except Peter and

Iacobum, and Iohannem Iacobes brōðor.

James and John of-James brother

And hī cōmon on þæs hēahealdres hūs, and hē geseah 38

And they came into of-the high-elder house and he saw

mycel gehlȳd, wēpende and gēomriende.

great tumult weeping and lamenting

And þā hē in ēode, hē cwæð, Hwī synd gē gedrēfede, 39

And when he in went he said Why are ye troubled

and wēpað? nis þis mæden nā dēad, ac hēo slǣpð.

and weep not-is this maiden — dead but she sleeps

Ðā tældon hī hine. Hē þā, eallum ūt ādrifenum, nam [þæs 40

Then mocked they him He then all out driven took of-the

mādenes] fæder, and þæs mædenes mōdor, and þā ðe mid

maiden father and of-the maiden mother and those who with

him wæron, and inn ēodon suwiende þār þæt mæden wæs;

him were and in went silent where the maiden was

- 41 and hire hand nam, and cwæð, Thalitha cumi; þæt is on
and her hand took and said Talitha cumi that is in
 ūre geþēode gereht, Mæden, þē ic secge, Āris.
our language interpreted Maiden to-thee I say Arise
- 42 And hēo sōna ārās, and ēode; sōðlice hēo wæs twelfwintre.
And she at-once arose and went truly she was twelve-winters-old
 And ealle hī wundredon mycelre wundrunge.
And all they wondered with-great wonder
- 43 And hē him þearle bebēad þæt hī hyt nānum men ne
And he them strictly commanded that they it to-no man —
 sædon; and hē hēt hire etan syllan.
said and he commanded to-her to-eat give

VI • THE REJECTION AT NAZARETH AND THE FIVE THOUSAND

In his homeland the people are troubled at the smith, Mary's son, and he can work no mighty work there beyond healing a few sick. He sends out the twelve two by two. Herod, hearing of him, thinks him John risen, and the story is told of John's beheading at the demand of Herodias's daughter. Jesus feeds five thousand with five loaves and two fishes, walks on the sea to his disciples, and heals the sick of Gennesaret who touch his hem.

- 1 And þā hē ðanon ēode, hē fērde on his ēðel; and him
And when he thence went he went into his homeland and him
 folgodon his leorningcnihtas.
followed his disciples
- 2 And gewordenum restedæge, hē ongann on gesamnunge
And come sabbath he began in synagogue
 lāran; and manege gehyrdon and wundrodon on his lāre,
teach and many heard and wondered at his teaching
 and cwædon, Hwanon synd þyssum ealle þās ðing? and
and said Whence are to-this-one all these tthings and

hwæt is sē wiſdōm þe him geſeald is, and swylce mihta
what is the wisdom that to-him given is and such powers
 þe ðurh his handa gewordene synd?

that through his hands done are

Hū nys [ðis] sē smið, Marian sunu, Iacobes brōðor, and 3

How not-is this the smith of-Mary son of-James brother and

Iosepes, and Iude, [and] Simonis? hū ne synt his swuſtra

of-Joseph and of-Judas and of-Simon how not are his sisters

hēr mid ūs? And þā wurdon hī gedrēfed.

here with us And then became they troubled

Þā cwæð sē Hælend, Sōðlice nis nān witega būton 4

Then said the Savior Truly not-is any prophet without

wurðſcipe, būton on his ēðele, and on his mægðe, and on

honor except in his homeland and in his kindred and in

his hūse.

his house

And hē ne mihte þār ænig mægen wyrcan, būton fēawa 5

And he not could there any mighty-work work except few

untrume, on āsettum his handum, hē gehælde.

sick with set-on his hands he healed

And hē wundrode for heora ungelēafan. Hē ðā lārende þā 6

And he wondered for their unbelief He then teaching the

caſtel befērde.

villages went-about

And him twelf tō geclypode, and agan hī ſendan twām 7

And him twelve to called and began them send by-two

and twām; and him anweald ſealde unclænra gāſta;

and by-two and to-them power gave of-unclean spirits

and him bebēad þæt hī nāht on wege ne nāmon, būton 8

and them commanded that they naught on way — took except

gyrde āne; ne codd, ne hlāf, nē feoh on heora gyrdlum;

rod alone not bag nor loaf nor money in their girdles

9 ac gescēode mid calcum; and þæt hī mid twām tunecum
but shod with sandals and that they with two tunics
 gescrýdde nāron.

clothed not-were

10 And hē cwæð tō him, Swā hwylc hūs swā gē in gāð,
And he said to them So whichever house so ye in go
 wuniað þār oð þæt gē út gān.

dwelt there until that ye out go

11 And swā hwylce swā ēow ne gehýrað, þonne gē þanon
And so whichever so you not hear when ye thence
 út gāð, āsceaða þæt dūst of ēowrum fōtum, him on
out go shake-off the dust from your feet to-them for
 gewitnesse.

witness

12 And út gangende hī bodedon þæt hī dādbōte dydon.

And out going they preached that they penance did

13 And hī manega deōfolsēocnessa út ādrifon, and manega
And they many devil-sicknesses out drove and many
 untrume mid ele smyredon and gehældon.

sick with oil anointed and healed

14 And þā gehýrde Herodes sē cyng þæt, — sōþlice his
And then heard Herod the king that truly his
 nama wæs swutol geworden, — and hē cwæð, Witodlice
name was manifest become and he said Certainly
 Iohannes sē fulluhtere of dēaðe ārās, and on him synd
John the baptist from death arose and in him are
 for þām mæghenu geworht.

for that mighty-works wrought

15 Sume cwædon, Hē is Elias. Sume cwædon, Hē is witega,
Some said He is Elijah Some said He is prophet
 swylce ān of þām witegum.

like one of the prophets

Ðā Herodes þæt gehyrde, hē cwæð, Sē Iohannes þe ic 16
When Herod that heard he said The John whom I
 behēafdode, sē ārās of dēaðe.

bebeaded he arose from death

Ðys godspel sceal innan hærefeste tō sancte Iohannes
This gospel shall in harvest to of-saint John
 mæssan.

mass

Sōðlice Herodes sende, and hēt Iohannem gebindan 17
Truly Herod sent and commanded John bind
 on cwerterne, for þære Herodiadiscan, his brōðor lāfe
in prison for the Herodian of-his brother widow
 Philippus; for þām ðe hē nam hi.

of-Philip for that that he took her

Þā sǣde Iohannes Herode, Nys þē ālyfed tō hæbbenne 18
Then said John to-Herod Not-is to-thee allowed to have
 þines brōðer wif.

of-thy brother wife

Ðā syrwe Herodias ymbe hine and wolde hine ofslēan, 19
Then plotted Herodias about him and would him slay
 and hēo ne mihte.

and she not could

Sōðlice Herodes ondrēd Iohannem, and wiste þæt hē wæs 20
Truly Herod dreaded John and knew that he was
 rihtwīs and hālig, and hē hēold hine on cwerterne; and hē
righteous and holy and he held him in prison and he
 gehyrde þæt hē fela wundra worhte, and hē luflice him hȳrde.

heard that he many wonders wrought and he gladly him heard

Þā sē dæg cōm Herodes gebyrtdide, hē gegearwode mycele 21
When the day came of-Herod birthday he prepared great
 feorme his ealdormannum, and þām fyrmestum on Galilea.

feast for-his aldermen and for-the foremost in Galilee

- 22 And þā ðā þære Herodiadiscan dohtor inn ēode, and
And then when of-the Herodian daughter in went and
 tumbode, hit licode Herode and eallum þām ðe him mid
danced it pleased Herod and all those who him with
 sǣton; sē cing cwæð þā tō ðām mǣdene, Bide mē swā
sat the king said then to the maiden Ask me so
 hwæt swā þū wylle, and ic þē sylle.
what so thou will and I to-tee give
- 23 And hē swōr hire, Sōðes ic þē sylle swā hwæt swā þū
And he swore to-her Of-truth I to-tee give so what so thou
 mē bitst, þēah þū wylle healf mīn rice.
me asked though thou will half my kingdom
- 24 Ðā hēo ūt ēode, hēo cwæð tō hyre mēder, Hwæs bidde
When she out went she said to her mother Of-what ask
 ic? Ðā cwæp hēo, Iohannes hēafod þæs fulluhteres.
I Then said she of-John head of-the baptist
- 25 Sōna þā hēo mid ofste inn tō þām cyninge ēode, hēo
At-once then she with haste in to the king went she
 bæd and þus cwæð, Ic wylle þæt ðū mē hrædllice on
asked and thus said I will that thou me quickly on
 ānum disce sylle Iohannes hēafod.
a dish give of-John head
- 26 Ðā wearð sē cyning geunrēt; for þām āðe, and for þām
Then became the king saddened for the oath and for those
 ðe him mid sǣton, nolde þēah hī geunrētan;
who him with sat would-not though her sadden
- 27 ac sende ænne cwellere, and bebēad þæt man his hēafod
but sent an executioner and commanded that one his head
 on ānum disce brōhte. And hē hine þā on cwerterne
on a dish brought And he him then in prison
 behēafdode,
beheaded

and his hēafod on disce brōhte, and hit sealde þām mǣdene, 28

and his head on dish brought and it gave to-the maiden

and þæt mǣden hit sealde hire mēder.

and the maiden it gave to-her mother

Ðā his cnihtas þæt gehȳrdon, hī cōmon and his lichaman 29

When his young-men that heard they came and his body

nāmon, and hine on byrgene lēdon.

took and him in tomb laid

Sōðlice þā ðā apostolas tōgædere cōmon, hī cȳddon þām 30

Truly when the apostles together came they made-known to-the

Hǣlende eall þæt hī dydon and hī lǣrdon.

Savior all that they did and they taught

And hē sǣde him, Cumað, and uton gān onsundron on 31

And he said to-them Come and let-us go apart into

wēste stōwe, and ūs hwōn restan; sōðlice manega wǣron þe

waste place and us a-little rest truly many were who

cōmon and agēn hwyrfdon, and fyrst næfdon þæt hī æton.

came and back turned and time had-not that they ate

And on scyp stigende hī fōron onsundran on wēste stōwe. 32

And into ship stepping they went apart into waste place

And gesāwon hī farende, and hī gecnēowon manega, and 33

And saw them going and them knew many and

gangende of þām burgum þyder urnon, and him beforan

walking from the cities thither ran and them before

cōmon.

came

And þā sē Hǣlend ðanon ēode, hē geseah mycele menegu; 34

And when the Savior thence went he saw great multitude

and hē gemiltsode him, for þām þe hī wǣron swā swā

and he pitied them for that that they were so as

scēp þe nānne hyrde nabbað; and hē ongan hī fela lǣran.

sheep that no shepherd have and he began them much teach

35 And þā hit mycel ylding wæs, his leorningcnihtas him tō
And when it great delay was his disciples him to
 cōmon, and cwædon, Ðeos stōw is wēste, and tima is forð
came and said This place is waste and time is forth
 āgān;

gone

36 forlæt þās menegu þæt hi faran on gehende tūnas, and
let-go this multitude that they go into near towns and
 him mete bicgan þæt hi eton.

for-themselves food buy that they eat

37 Ðā cwæð hē, Sylle gē him etan. Ðā cwædon hi, Uton
Then said he Give ye to-them to-eat Then said they Let-us
 gān, and mid twām hundred penegon hlāfas bicgan, and
go and with two hundred pennies loaves buy and
 wē him etan syllað?

we to-them to-eat give

38 Ðā cwæð hē, Hū fela hlāfa hæbbe gē? gāð and lōciað. And
Then said he How many loaves have ye go and look And
 þā hi wiston, hi cwædon, Fīf hlāfas, and twēgen fixas.

when they knew they said Five loaves and two fishes

39 And þā bebēad sē Hælend þæt ðæt folc sāte ofer þæt
And then commanded the Savior that the people sat on the
 grēne hig.

green bay

40 And hi þā sæton hundredon and fiftigon.

And they then sat by-hundreds and by-fifties

41 And fīf hlāfum and twām fixum onfangenum, hē on heofon
And five loaves and two fishes received he to heaven
 lōcode, and hi blētsode, and þā hlāfas bræc and sealde
looked and them blessed and the loaves broke and gave

his leorningcnihtum þæt hi tōforan him āsetton; and

to-his disciples that they before them set and

twēgen fixas him eallon dælde.

two fishes to-them all divided

And hi æton þā ealle, and gefyllede wurdon.

42

And they ate then all and filled became

And hi nāmon þāra hlāfa and fixa lāfe twelf wilian fulle.

43

And they took of-the loaves and of-fishes leavings twelve baskets full

Sōðlice fif þūsend manna þāra etendra wæron.

44

Truly five thousand men of-the eaters were

Dis [godspel] sceal on sæternesdæg ær hālgandæge.

This gospel shall on Saturday before holy-day

Ðā sōna hē nýdde his leorningcnihtas on scyp stigan þæt

45

Then at-once he compelled his disciples into ship step that

hi him beforan fōron ofer þone mūpan tō Bethsaida, oþ

they him before went over the mouth to Bethsaida until

hē þæt folc forlēte.

he the people let-go

And þā hē hi forlēt, hē fērde on þone munt, and hine

46

And when he them let-go he went onto the mountain and himself

āna þār gebæd.

alone there prayed

And þā æfen wæs, þæt scyp wæs on middre sǣ, and hē

47

And when evening was the ship was in mid sea and he

āna wæs on lande.

alone was on land

And hē geseah hi on rēwette swincende; him wæs

48

And he saw them in rowing toiling to-them was

wiðerweard wind. And on niht embe þā fēorþan wæccan hē

contrary wind And in night about the fourth watch he

cōm tō him, ofer þā sǣ gangende, and wolde hi forbūgan.

came to them over the sea walking and would them pass-by

- 49 *Þā* *hī* *hine* *gesāwon* *ofer* *þā* *sā* *gangende*, *hī* *wēndon*
When they him saw over the sea walking they thought
þæt *hit* *unfæle* *gāst* *wære*, *and* *hī* *clypedon*.
that it foul spirit were and they cried
- 50 *Hī* *ealle* *hine* *gesāwon*, *and* *wurdon* *gedrēfede*. *And* *sōna*
They all him saw and became troubled And at-once
hē *spræc* *tō* *him* *and* *cwæð*, *Gelyfaþ*, *ic* *hit* *eom*; *ne* *þurfon*
he spoke to them and said Believe I it am not need
gē *ēow* *ondrædan*.
ye yourselves dread
- 51 *And* *hē* *on* *scyp* *tō* *him* *ēode*; *and* *sē* *wind* *geswāc*; *and*
And he into ship to them went and the wind ceased and
hī *þæs* *þē* *mā* *betwux* *him* *wundredon*.
they by-that the more among them wondered
- 52 *Ne* *ongēton* *hī* *be* *þām* *hlāfon*; *sōðlice* *heora* *heorte* *wæs*
Not understood they about the loaves truly their heart was
āblend.
blinded
- 53 *And* *þā* *hī* *ofer* *segledon*, *hī* *cōmon* *tō* *Genesar*, *and* *þār*
And when they over sailed they came to Gennesaret and there
wicedon.
encamped
- 54 *And* *þā* *hī* *of* *scipe* *ēodon*, *sōna* *hī* *hine* *gecnēowon*;
And when they from ship went at-once they him knew
- 55 *and* *eall* *þæt* *rīce* *befarende*, *hī* *on* *sæccingum* *bāron* *þā*
and all the kingdom going-about they on beds bore the
untruman *þār* *hī* *hine* *gehýrdon*.
sick where they him heard
- 56 *And* *swā* *hwār* *swā* *hē* *on* *wīc* *oþþe* *on* *tūnas* *ēode*, *on*
And so where so he into dwelling or into towns went in
stræton *hī* *þā* *untruman* *lēdon*, *and* *hine* *bādon* *þæt* *hī*
streets they the sick laid and him asked that they

hūru his rēafes fnæd æthrinon; and swā fela swā hine
at-least of-his raiment hem touched and so many as him
 æthrinon, hī wurdon hāle.
touched they became whole

VII • TRADITION AND THE SYROPHOENICIAN WOMAN

Pharisees and scribes from Jerusalem ask why the disciples eat with unwashed hands, and Jesus answers that they forsake God's command to keep the laws of men, as with Corban, and that what defiles a man comes out of his heart. In the region of Tyre a Syrophoenician woman begs him to drive a devil from her daughter, and her answer about the crumbs wins the healing. In the Decapolis he heals a deaf and dumb man, saying Ephphatha.

Ðys [godspel] sceal on wōdnesdæg on þære þryddan
This gospel shall on Wednesday in the third
 lenctenwucan.

Lent-week

Þā cōmon tō him Pharisei and sume bōceras, cumende 1
Then came to him Pharisees and some scribes coming
 fram Hierusalem.

from Jerusalem

And þā hī gesāwon sume of his leorningcnihton besmitenum 2
And when they saw some of his disciples with-defiled
 handum, þæt is, unþwogenum handum, etan, hī tældon hī
hands that is with-unwashed hands eat they blamed them
 and cwædon,

and said

Pharisei and ealle Iudeas ne etað, būton hī hyra handa 3
Pharisees and all Jews not eat unless they their hands
 gelōmlice þwēan, healdende hyra yldrena gesetnessa;
frequently wash holding of-their elders ordinances

4 and on strāte hī ne etað, būton hī geþwegene bēon; and
and in street they not eat unless they washed be and
 manega ðpre synd þe him gesette synt, þæt is, calicea
many others are that to-them appointed are that is of-cups
 fyrmða, and cēaca, and ārfata, and mæstlinga.

washings and of-jugs and of-brazen-vessels and of-brass-vessels

5 And þā āxodon hine Pharisei and þā boceras, Hwī ne
And then asked him Pharisees and the scribes Why not
 gāð þine leorningnihtas æfter ūre yldrena gesetnysse, ac
go thy disciples after of-our elders ordinance but
 besmitenum handum hyra hlāf þicgað?

with-defiled hands their loaf take

6 Dā andswarode hē him, Wel witegode Isaias be ēow
Then answered he them Well prophesied Isaiah about you
 licceterum, swā hit āwriten is, Þis folc mē mid welerum
hypocrites as it written is This people me with lips
 wurðað; sōðlice hyra heorte is feor fram mē.

honors truly their heart is far from me

7 On idel hī mē wurðiað, and manna lāre and bebodu
In vain they me honor and of-men teaching and commandments
 lārað.

teach

8 Sōþlice gē forlætað Godes bebod, and healdað manna laga,
Truly ye forsake of-God command and keep of-men laws
 þwēala cēaca and calica; and manega ðpre þylce ðing gē dōð.

washings of-jugs and of-cups and many other such things ye do

9 Dā sæde hē him, Wel gē on idel dydon Godes bebod,
Then said he to-them Well ye in vain made of-God command
 þæt gē ēower laga healdon.

that ye your laws keep

Moyses cwæð, Wurða þinne fæder and þine mōdor; and, Sē 10

Moses said Honor thy father and thy mother and He

ðe wyrigþ his fæder and his mōdor, swelte sē dēaþe.

who curses his father and his mother let-die he by-death

Sōðlice gē cweþað, Gif hwā segð his fæder and mēder, Corban, 11

Truly ye say If anyone says to-his father and mother Corban

þæt is on ūre geðēode, gyfu, gif hwylc is of mē, þē fremað;

that is in our language gift if any is from me thee profits

and ofer þæt gē ne lātað hine ænig þing dōn his fæder 12

and over that ye not let him any thing do for-his father

oððe mēder,

or mother

tōslitende Godes bebod for ēower stuntan lage þe gē 13

rending of-God command for your foolish law which ye

gesetton; and manega ōþre þing ðysum gelice gē dōð.

appointed and many other things to-these like ye do

And eft þā menegu hē him tō clypode, and cwæð, Gehyrað 14

And again the multitude he him to called and said Hear

mē ealle, and ongytað.

me all and understand

Nis nān þing of þām men on hine gangende þæt hine 15

Not-is any thing from the man into him going that him

besmītan mæge; ac þā ðing þe of ðām men forð gāð,

defile can but the things that from the man forth go

þā hine besmītað.

they him defile

Gif hwā ēaran hæbbe, gehlyste mē. 16

If anyone ears have let-listen-to me

And þā sē Hælend fram þære menegu ēode, his 17

And when the Savior from the multitude went his

leorningcnihtas hine ān bigspell āhsodon.

disciples him a parable asked

- 18 Ðā cwæð hē, And synt gē þus unglēawe? Ne ongyte gē
Then said he And are ye thus unwise Not understand ye
 þæt eall þæt ūtan cymð on þone man gangende ne
that all that from-outside comes into the man going not
 mæg hine besmītan;
can him defile
- 19 for þām hit ne gæð on his heortan, ac on his innoð, and
for that it not goes into his heart but into his belly and
 on forðgang gewiteð, ealle mettas clænsigende?
into privy departs all meats cleansing
- 20 Ðā sǣde hē him, Ðæt ðā þing ðe of þām men gāð, þā
Then said he to-them That the things that from the man go they
 hine besmītað.
him defile
- 21 Innan of manna heortan yfele geþancas cumað, unrihthǣmedu,
Within from of-men hearts evil thoughts come adulteries
 and forligeru, manslihtas,
and fornications manslaughters
- 22 [stala,] gýtsung, mǣn, fācnu, sceamlēast, yfel gesihð,
thefts greed crime deceits shamelessness evil sight
 dysignessa, ofermōdignessa, stuntscipe;
follies pride foolishness
- 23 ƿealle þās yfelu of þam innoðe cumað, and þone man
all these evils from the belly come and the man
 besmītað.
defile
- 24 Ðā fērde hē þanon on þā endas Tiri and Sidonis. And
Then went he thence into the parts of-Tyre and of-Sidon And
 hē in āgān on þæt hūs, hē nolde þæt hit ānig wiste;
he in gone into the house he would-not that it anyone knew
 and hē ne mihte hit bemiðan.
and he not could it hide

Sōna þā ān wif be him gehyrde þære dohtor hæfde 25

At-once then a woman about him heard whose daughter had

unclāne gāst, hēo in ēode and tō his fōtum hī āstrehte; —

unclean spirit she in went and to his feet herself prostrated

sōðlice þæt wif wæs hāðen, Sirofenisces cynnes; — and 26

truly the woman was heathen of-Syrophoenician kin and

bæd hine þæt hē ðone dēofol of hyre dehter ādrife.

asked him that he the devil from her daughter drove

Þā sǣde hē hire, Læt ærust þā bearn bēon gefylled; nis 27

Then said he to-her Let first the children be filled not-is

nā gōd þæt man nime þāra bearna hlāf and hundum worpe.

— good that one take of-the children loaf and to-dogs cast

Ðā andswarode hēo and cwæþ, Drihten, þæt is sōð; witodlice 28

Then answered she and said Lord that is true certainly

þā hwelpas etað under þære mýsan of ðāra cilda cruman.

the whelps eat under the table from of-the children crumbs

Þā sǣde hē hyre, For þære spræce, gā nū; sē dēofol of 29

Then said he to-her For the speech go now the devil from

ðinre dehter gewit.

thy daughter departs

And þā hēo on hyre hūs ēode, hēo gemette þæt mǣden 30

And when she to her house went she found the maiden

on hyre bedde licgende, and þone dēofol ūt gān.

on her bed lying and the devil out go

Ðis godspel sceal on þære þryttēoðan wucan ofer pentecosten.

This gospel shall in the thirteenth week after Pentecost

And eft hē ēode of Tira gemærum, and cōm þurh 31

And again he went from of-Tyre borders and came through

Sidonem tō þære Galileiscan sǣ, betwux midde endas

Sidon to the Galilean sea between mid parts

Decapoleos.

of-Decapolis

- 32 And hī læddon him ænne dēafne and dumbne, and hine
And they led to-him a deaf and dumb and him
 bædon þæt hē his hand him on sette.
asked that he his hand him on set
- 33 Ðā nam hē hine onsundran of þære menigu, and his
Then took he him apart from the multitude and his
 fingras on his ēaran dyde, and spætende his tungan onhrān;
fingers into his ears put and spitting his tongue touched
- 34 and on þone heofon behealdende gēomrode, and cwæð,
and to the heaven looking sighed and said
 Effeta, þæt is on ūre geþeode, sý þū ontýned.
Ephphatha that is in our language be thou opened
- 35 And sōna wurdon his ēaran geopenode, and his tungan
And at-once became his ears opened and of-his tongue
 bend wearð unslýped, and hē rihte spræc.
bond became loosed and he rightly spoke
- 36 And hē bēad him þæt hī hit nānum men ne sǣdon;
And he bade them that they it to-no man — said
 sōþlice swā hē him swīþor bebēad, swā hī swiðor bodedon,
truly as he them more commanded so they more preached
- 37 and þæs þē mā wundredon, and cwædon, Ealle þing hē
and by-that the more wondered and said All things he
 wel dyde; and hē dyde þæt dēafe gehýrdon, and dumbe
well did and he made that deaf heard and dumb
 spræcon.
spoke

Jesus feeds the multitude with seven loaves and a few fishes, refuses the Pharisees a sign, and warns the disciples against their leaven and Herod's. At Bethsaida he heals a blind man in two stages. On the way to Caesarea Philippi Peter confesses him the Christ. Jesus begins to teach that the Son of Man must suffer, be slain, and rise, rebukes Peter as Satan for resisting it, and calls his followers to take up their torment and follow him.

Dis godspel gebyrað on þære ehtoðan wucan ofer pentecosten.

This gospel belongs in the eighth week after Pentecost

Eft on þām dagum him wæs mid micel menigu, and 1

Again in those days him was with great multitude and

næfdon hwæt hi æton; þā cwæþ hē, tōsomne geclypedum

had-not what they ate then said he together called

his leorningcnihtum,

his disciples

Ic gemiltsige þysse menegu, for þām hi þrȳ dagas mē 2

I pity this multitude for that they three days me

geanbidiað, and nabbað hwæt hi eton.

await and have-not what they eat

Gif ic hi fæstende tō hyra hūsum lāte, be wege hi 3

If I them fasting to their houses let-go by way they

getēorigeað; sume hi cōmon feorran.

faint some they came from-afar

And þā andswarodan him his leorningcnihtas, Hwanon mæg 4

And then answered him his disciples Whence can

ænig man þās mid hlāfum on þisum wēstene gefyllan?

any man these with loaves in this desert fill

Þā āxode hē hi, Hū fela hlāfa hæbbe gē? Hi cwædon, 5

Then asked he them How many loaves have ye They said

Seofan.

Seven

- 6 Ðā hēt hē sittan þā menegu ofer þā eorþan; and nam þā
Then commanded he sit the multitude on the earth and took the
 seofon hlāfas, and Gode þancode, and hī bræc, and sealde his
seven loaves and to-God thanked and them broke and gave to-his
 leorningcnihtum þæt hī tōforan him āsetton; and hī swā dydon.
disciples that they before them set and they so did
- 7 And hī næfdon būton fēawa fixa; and hē þā blētsode,
And they had-not but few fishes and he them blessed
 and hēt beforan him settan.
and commanded before them set
- 8 And hī æton and wurdon gefyllede; and hī nāmon þæt of
And they ate and became filled and they took what of
 þām brytsenum belāf, seofon wilian full.
the fragments remained seven baskets full
- 9 Sōðlice þā ðe þār æton wæron fif þūsend; and hē hī þā
Truly those who there ate were five thousand and he them then
 forlēt.
let-go
- 10 And sōna hē on scyp mid his leorningcnihtum āstāh, and
And at-once he into ship with his disciples ascended and
 cōm on þā dēlas Dalmanuða.
came into the parts of-Dalmanutha
- 11 And þā fērdon ðā Pharisei, and ongunnon mid him
And then went the Pharisees and began with him
 smēagean, and tācen of heofone sōhton, and his fandedon.
dispute and sign from heaven sought and him tested
- 12 Þā cwæð hē, gēomriende on his gāste, Hwī sēcð þeos
Then said he sigbing in his spirit Why seeks this
 cnēoris tācen? sōþlice ic ēow secge, Ne bið þisse cnēorisse
generation sign truly I to-you say Not is to-this generation
 tācen geseald.
sign given

And hi þā forlætende, eft on scyp āstāh, and fērde ofer 13
And them then leaving again into ship ascended and went over
 þone mūðan.

the mouth

And hi oferġeton þæt hi hlāfas ne nāmon; and hi næfdon 14
And they forgot that they loaves not took and they had-not
 on scype mid him būton ænne hlāf.

in ship with them but one loaf

And hē him bēad and cwæð, Lōciað, and warniað fram 15
And he them bade and said Look and beware from
 Pharisea and Herodes hæfe.

of-Pharisees and of-Herod leaven

Þā þōhton hi betwux him and cwædon, Næbbe wē nāne 16
Then thought they among them and said Have-not we any
 hlāfas.

loaves

Þā sē Hælend þæt wiste, hē cwæð, Hwæt þence gē, for 17
When the Savior that knew he said What think ye for
 þām gē hlāfas nabbað? gýt gē ne oncnāwað, nē ne ongytað?
that ye loaves have-not yet ye not know nor — understand
 gýt gē habbað ēowre heortan geblende?

yet ye have your heart blinded

Ēagan gē habbað, and ne gesēoð? and ēaran, and ne 18
Eyes ye have and not see and ears and not
 gehýrað? nē gē ne þencap

hear nor ye — remember

hwænne ic bræc fif hlāfas and twēgen fixas, and hū fela 19
when I broke five loaves and two fishes and how many
 wyligena gē nāmon fulle? Hi cwædon þā, Twelfe.

baskets ye took full They said then Twelve

- 20 And hwænne seofon hlāfas fēower þusendum, and hū fela
And when seven loaves for-four thousand and how many
 wyligena brytsyna gē nāmon? Hī sǣdon, Seofon.
baskets of-fragments ye took They said Seven
- 21 Ðā sǣde hē him, Hwī ne ongyte gē gýt?
Then said he to-them Why not understand ye yet
- 22 And hī cōmon þā tō Bedzaida; and hī brōhton him þā
And they came then to Bethsaida and they brought to-him then
 ænne blindne, and hine bǣdon þæt hē hine æthrine.
a blind-man and him asked that he him touched
- 23 And þā æthrān hē þæs blindan hand, and lǣdde hine
And then touched he of-the blind-man hand and led him
 būtan þā wic; and spǣtte on his ēagan, and his hand on
outside the village and spat on his eyes and his hand on
 āsette, and hine āxode hwæþer hē āht gesāwe.
set and him asked whether he aught saw
- 24 Ðā cwæð hē þā, ðā hē hine beseah, Ic gesēo men swylce
Then said he then when he him looked-up I see men like
 trēow gangende.
trees walking
- 25 Eft hē āsette his handa ofer his ēagan, and hē geseah þā,
Again he set his hands over his eyes and he saw then
 and wearð geedniwod swā þæt hē beorhtlice eall geseah.
and became restored so that he brightly all saw
- 26 Ðā sende hē hine tō his hūse, and cwæð, Gā tō þinum
Then sent he him to his house and said Go to thy
 hūse; and ðeah þū on tūn gā, nānegum þū hit ne sege.
house and though thou into town go to-no-one thou it — say

Dys godspel sceal on sancte Petres mæssedæg.

This gospel shall on of-saint Peter mass-day

Ðā ēode hē and his leorningcnihtas on þæt castel Cesareꝥ 27

Then went he and his disciples into the village of-Caesarea

Philippi; and hē on wege his leorningcnihtas āhsode, Hwæt

Philippi and he on way his disciples asked What

secgað men þæt ic sý?

say men that I be

Þā andswarodon hī, Sume, Iohannem þone fulluhtere; sume, 28

Then answered they Some John the baptist some

Heliam; sume, sumne of þām witegum.

Elijah some one of the prophets

Ðā cwæð hē, Hwæt secge gē þæt ic sý? Þā andswarude 29

Then said he What say ye that I be Then answered

Petrus him and cwæð, Ðū eart Crist.

Peter him and said Thou art Christ

And ðā bēad hē him þæt hī nānegum be him ne sādon. 30

And then bade he them that they to-no-one about him — said

Ðā ongan hē hī lēran þæt mannes Sunu gebyreð fela 31

Then began he them teach that of-man Son behooves many

þinga þolian, and bēon āworpen fram ealdormannum, and

things suffer and be rejected by aldermen and

hēahsācerdum, and bōcerum, and bēon ofslegen, and æfter

high-priests and scribes and be slain and after

þrim dagum ārisan.

three days arise

And spræc þā openlice. And þā nam Petrus hine, and 32

And spoke then openly And then took Peter him and

ongan hine þrēagean.

began him rebuke

33 *Þā bewende hē hine, and cidde Petre and cwæð, Gā on*
Then turned he him and chid Peter and said Go on
bæc, Satanas; for þām þū nāst þā ðing þe synd Godes,
back Satan for that thou knowest-not the things that are of-God
ac þā ðing þe synd manna.

but the things that are of-men

34 *Þā cwæð hē, tōgædere geclypedre menegu mid his*
Then said he together called multitude with his
leorningcnihtum, Gif hwā wyle mē fyligean, wiðsace hine
disciples If anyone will me follow let-deny him
sylfne, and nime his cwylminge, and folgige mē.

self and let-take his torment and let-follow me

35 *Sē ðe wyle his sāwle hāle gedōn, sē hī forspilð; sē ðe*
He who will his soul whole make he it loses he who
forspilð his sāwle for mē and for þām godspelle, sē hī gehæłð.

loses his soul for me and for the gospel he it saves

36 *Hwæt fremað men, ðeah hē eallne middaneard gestryne,*
What profits to-man though he all middle-earth gain
and dō his sāwle forwyrd?

and do of-his soul destruction

37 *Oppe hwylc gewryxl sylð sē man for his sāwle?*

Or what exchange gives the man for his soul

38 *Sōðlice sē þe mē forsyhð and mīne word on þisre*
Truly he who me despises and my words in this
unrihtthæmedan and synfulran cnēorisse, ðone mannes Sunu
adulterous and more-sinful generation him of-man Son
forsyhþ, ðonne hē cymð on his Fæder wuldre mid hālgum
despises when he comes in of-his Father glory with holy
englum.

angels

Jesus is transfigured before Peter, James, and John, with Elijah and Moses, and a voice from the air names him the dearest Son. He heals a boy with a dumb spirit after the father cries that he believes and asks help for his unbelief. He foretells his death and rising, teaches that the first must be the humblest and servant of all, and that whoever receives a boy in his name receives him. He tells John not to forbid a stranger who casts out devils in his name.

Ƣā sǣde hē him, Sōðlice ic secge ēow þæt sume synt 1
Then said he to-them Truly I say to-you that some are
 hēr wuniende þe dēað ne onbyrigeað, ær hī gesēon Godes
here dwelling who death not taste before they see of-God
 rice on mægne cuman.

kingdom in power come

Dis [godspel] sceal on sæterndæg on þære forman fæstenwucan.

This gospel shall on Saturday in the first fast-week

Ðā æfter syx dagum nam sē Hǣlend Petrum, and Iacobum, 2

Then after six days took the Savior Peter and James

and Iohannem, and lǣdde hī sylfe onsundran on sumne

and John and led them selves apart onto a-certain

hēahne munt, and wearð beforan him oferhiwud.

high mountain and became before them transfigured

And his rēaf wurdon glitiniende, swā hwīte swā snāw; 3

And his raiment became glistening as white as snow

swā nān fullere ofer eorðan ne mæg swā hwīte gedōn.

as no fuller on earth — can so white make

Ƣā ætȳwde him Helias mid Moyse, and tō him spræcon. 4

Then appeared to-them Elijah with Moses and to him spoke

- 5 Ðā andswarode Petrus him and cwæð, Lārēow, gōd is
Then answered Peter him and said Teacher good is
 þæt wē hēr bēon; and uton wyrcean hēr þrēo eardungstōwa,
that we here be and let-us make here three dwelling-places
 þē āne, and Moyse āne, and Helie āne.
for-thee one and for-Moses one and for-Elijah one
- 6 Sōðlice hē nyste hwæt hē cwæð; hē wæs āfæred mid ege.
Truly he knew-not what he said he was frightened with fear
- 7 And sēo lyft hī ofersceadewude; and stefn cōm of þære
And the air them overshadowed and voice came from the
 lyfte and cwæð, Ðēs is mīn leofesta Sunu; gehyrað hine.
air and said This is my dearest Son hear him
- 8 And sōna ðā hī besāwon hī, nānne hī mid him ne
And at-once when they looked-about them none they with them —
 gesāwon, būton þone Hælend sylfne mid him.
saw except the Savior self with them
- 9 And þā hī of þām munte āstigon, hē bēad him þæt
And when they from the mountain descended he bade them that
 hī nānum ne sādon þā ðing þe hī gesāwon, būton þonne
they to-none — said the things that they saw except when
 mannes Sunu of dēaðe arise.
of-man Son from death arise
- 10 Hī þā ðæt word gehēoldon betwux him, and smēadon
They then the word kept among them and considered
 hwæt þæt wære, þonne hē of dēaðe arise.
what that were When he from death arise
- 11 And hī hine āhsodon þā, Hwæt secgað Pharisei and þā
And they him asked then What say Pharisees and the
 bōceras þæt gebyrað ārest Helias cume?
scribes that behooves first Elijah come

Ðā sǣde hē him andswariende, Helias ealle þing geedniwað, 12

Then said he to-them answering Elijah all things renews

þonne hē cymð; swā be mannes Suna āwriten is þæt hē

when he comes as about of-man Son written is that he

fela ðolige, and sī oferhogod.

many suffer and he despised

Ac ic secge ēow þæt Helias cōm, and hī dydon him swā 13

But I say to-you that Elijah came and they did to-him so

hwæt swā hī woldon, swā be him āwriten is.

what so they would as about him written is

And þā hē cōm tō his leorningcnihtum, hē geseah mycele 14

And when he came to his disciples he saw great

menegu abūtan hī, and bōceras mid him sprecende.

multitude about them and scribes with them speaking

And sōna eall folc, þone Hǣlend gesēonde, wearð āfǣryd 15

And at-once all people the Savior seeing became frightened

and forht, and hine grētende him tō urnon.

and afraid and him greeting him to ran

Ðā āhsode hē hī, Hwæt smēage gē betwux ēow? 16

Then asked he them What dispute ye among you

Ðis [godspel] sceal tō þām ymbrene innan hārefeste on

This gospel shall at the Ember-days in harvest on

wōdnesdæg.

Wednesday

Him andswarode ān of þære menigu, Lārēow, ic brōhte 17

Him answered one of the multitude Teacher I brought

minne sunu, dumbne gāst hæbbende;

my son dumb spirit having

- 18 *sē, swā hwær swā hē hine gelæcð, forgnit hine, and tōðum*
which so where so he him seizes dashes him and with-teeth
gristbitað and forscrinçþ; and ic sæde þinum leorningcnihtum
gnashes and withers and I said to-thy disciples
þæt hī hine ūt ādrifon, and hī ne mihton.
that they him out drove and they not could
- 19 *Ðā andswarode hē him, Ēalā ungelēaffulle cnēorys, swā*
Then answered he them O unbelieving generation so
lange swā ic mid ēow bēo! swā lange ic ēow þolige! bringað
long as I with you am so long I you suffer bring
hine tō mē.
him to me
- 20 *Ðā brōhton hī hine. And þā hē hine geseah, sōna sē*
Then brought they him And when he him saw at-once the
gāst hine gedrēfde; and on eorðan forgniden, fæmende hē
spirit him troubled and on earth dashed foaming he
tearflode.
wallowed
- 21 *And þā āhsode hē his fæder, Hū lang tid is syððan him*
And then asked he his father How long time is since to-him
þis gebyrede? Ðā cwæð hē, Of cildhāde.
this befell Then said he From childhood
- 22 *Hē hine gelōmlice on fȳr and on wæter sende þæt hē hine*
He him frequently into fire and into water sent that he him
forspilde; ac gif þū hwæt miht, gefylst ūs, ūre gemiltsud.
destroyed but if thou aught canst help us on-us pity
- 23 *Ðā cwæð sē Hælend, Gif þū gelyfan miht, ealle þing synd*
Then said the Savior If thou believe canst all things are
gelyfedum mihtlice.
to-believing possible

Ðā sōna hrȳmde þæs cildes fæder, and wēpende cwæð, 24

Then at-once cried of-the child father and weeping said

Drihten, ic gelyfe; gefylst minre ungelēaffulnysse.

Lord I believe help my unbelief

And þā sē Hælend geseah þā tō yrnendan menegu, hē bebēad 25

And when the Savior saw the to running multitude he commanded

þām unclānan gāste, þus cweðende, Ēalā dēafa and dumba

the unclean spirit thus saying O deaf and dumb

gāst, ic bēode þē, gā of him, and ne gā þū leng on hine.

spirit I bid thee go from him and not go thou longer into him

Hē ðā hrȳmende, and hine swȳpe slitende, ēode of him; 26

He then crying and him greatly tearing went from him

and hē wæs swylce hē dēad wære, swā þæt manega cwædon,

and he was as-if he dead were so that many said

Sōðlice hē is dēad.

Truly he is dead

Þā nam sē Hælend his hand, and hine ūp āhōf; and hē 27

Then took the Savior his hand and him up raised and he

ārās þā.

arose then

And þā hē intō þām hūse ēode, his leorningcnihtas hine 28

And when he into the house went his disciples him

digollice āhsodon, Hwī ne mihton wē hine ūt ādrifan?

secretly asked Why not could we him out drive

Ðā sæde hē, Þis cynn ne mæg of nānum men ūt gān, 29

Then said he This kind not can from any man out go

būton þurh gebedu and on fæstene.

except through prayers and in fasting

Þā hī þanon fērdon, hī forbugon Galileam; hē nolde 30

When they thence went they passed-by Galilee he would-not

þæt hit ænig man wiste.

that it any man knew

- 31 Soðlice hē lārde his leorningcnihtas and sǣde, Sōþlice
Truly he taught his disciples and said Truly
 mannes Sunu bið geseald on synfulra handa þæt hī hine
of-man Son is given into of-sinful hands that they him
 ofslēan; and ofslagen þām ðriddan dæge hē ārist.
slay and slain on-the third day he arises
- 32 Ðā nyston hī þæt word, and hī ādrēdon hine āhsiende.
Then knew-not they the word and they dreaded him asking
- 33 Þā cōmon hī tō Capernaum; and þā hī æt hām wǣron,
Then came they to Capernaum and when they at home were
 hē āhsode hī, Hwæt smēade gē be wege?
he asked them What disputed ye by way
- 34 And hī suwodon; witodlice hī on wege smēadon hwylc
And they were-silent certainly they on way disputed which
 hyra yldost wære.
of-them greatest were
- 35 Þā hē sæt, hē clypode hī twelfe, and sǣde him, Gif
When he sat he called them twelve and said to-them If
 ēower hwylc wyle bēon fyrrest, bēo sē ēaðmōdust, and
of-you any will be first let-be he humblest and
 ēower ealra þēn.
of-you all servant
- 36 Þā nam hē ānne cnapan, and gesette on hyra middele;
Then took he a boy and set in their midst
 þā hē hine beclypte, hē sǣde him,
when he him embraced he said to-them
- 37 Swā hwylc swā ānne of þus gerādum cnapum on mīnum
So whichever so one of thus disposed boys in my
 naman onfēhð, sē onfēhþ mē; and sē þe mē onfēhð, hē
name receives he receives me and he who me receives he
 ne onfēhþ mē, ac þone þe mē sende.
not receives me but him who me sent

Ðis [godspel] sceal on wōdnesdæg on þære nygōðan wucan
This gospel shall on Wednesday in the ninth week
 ofer pentecosten.

after Pentecost

Ðā andswarode Iohannes and cwæð, Lārēow, sumne wē 38

Then answered John and said Teacher one we
 gesāwon on þinum naman deofolsēcnessa út ādrifende, sē
saw in thy name devil-sicknesses out driving who
 ne fyligð ūs, and wē him forbudon.

not follows us and we him forbade

Þā cwæð hē, Ne forbēode gē him; nis nān þe on mīnum 39

Then said he Not forbid ye him not-is any who in my
 naman mægen wyrce, and mæge raðe be mē yfele specan.
name mighty-work work and can quickly about me evilly speak

Sē þe nis agēn ēow, sē is for ēow. 40

He who not-is against you he is for you

Sōðlice sē ðe sylð drinc ēow calic fulne wāteres on mīnum 41

Truly he who gives drink to-you cup full of-water in my
 naman, for þām gē Cristes synt, ic ēow sōþ secge, ne
name for that ye of-Christ are I to-you truth say not
 forlȳst hē his mēde.

loses he his reward

And swā hwā swā gedrēfð ænne of þyssum lȳtlingum on 42

And so who so troubles one of these little-ones in
 mē gelyfendum, betere him wære þæt ān cweornstān wære
me believing better to-him were that a millstone were
 tō his swūran gecnyt, and wære on sǣ beworpen.

to his neck knotted and were into sea thrown

- 43 And gif þīn hand þē swicað, ceorf hī of; betere þē is
And if thy hand thee offends cut it off better to-thee is
 þæt þū wanhāl tō life gā, þonne þū twā handa hæbbe,
that thou maimed to life go than thou two hands have
 and fare on helle and on unācwencedlic fȳr;
and go into hell and into unquenchable fire
- 44 þār hyra wyrm ne swylt, and fȳr ne bið ācwenced.
where their worm not dies and fire not is quenched
- 45 And gif ðīn fōt swicað þē, ceorf hine of; betere þē is
And if thy foot offends thee cut it off better to-thee is
 þæt þū healt gā on ēce lif, þonne þū hæbbe twēgen
that thou halt go into eternal life than thou have two
 fēt, and sī āworpen on helle unācwencedlices fȳres;
feet and be cast into hell of-unquenchable fire
- 46 þār hyra wyrm ne swylt, nē fȳr ne bið ādwāsced.
where their worm not dies nor fire — is extinguished
- 47 Gif þīn ēage þē swicað, weorp hit ūt; betere þē is
If thy eye thee offends cast it out better to-thee is
 mid ānum ēagan gān on Godes rice, þonne twā ēagan
with one eye go into of-God kingdom than two eyes
 hæbbende sȳ āworpen on helle fȳr;
having be cast into of-hell fire
- 48 þār hyra wyrm ne swylt, nē fȳr ne bið ācwenced.
where their worm not dies nor fire — is quenched
- 49 Sōðlice ælc man bið mid fȳre gesylt, and ælc offrung bið
Truly each man is with fire salted and each offering is
 mid sealte gesylt.
with salt salted

Gōd is sealt; gif þæt sealt unsealt biþ, on þām þe gē hit 50
Good is salt if the salt unsalted is with what that ye it
 syltað... Habbað sealt on ēow, and habbað sibbe betwux
salt Have salt in you and have peace among
 ēow.
you

X · DIVORCE, THE RICH MAN, AND BLIND BARTIMAEUS

In Judea Jesus answers the Pharisees that what God has joined no man may separate, and blesses the little children. A rich man who has kept the commandments goes away sad when told to sell all he has. Jesus foretells his passion a third time, refuses James and John the seats beside him, and teaches that the Son of Man came to serve. Leaving Jericho he heals blind Bartimaeus.

And þanon hē cōm on Iudeisce endas of Iordane; þā 1
And thence he came into Judean parts of Jordan then
 cōmon eft menigu tō him; and swā swā hē gewunode,
came again multitude to him and so as he was-wont
 hē hi lārde eft sōna.
he them taught again at-once
 Ðā genēalæhton him Pharisei, and hine āxodon hwæper 2
Then approached him Pharisees and him asked whether
 ālyfð ænegum men his wif forlætan, his þus fandigende.
is-allowed to-any man his wife put-away him thus testing
 Þā andswarode hē him, Hwæt bēad Moyses ēow? 3
Then answered he them What bade Moses you
 Hi sædon, Moyses lȳfde þæt man write hiwgedāles bōc, 4
They said Moses allowed that one write of-divorce book
 and hi forlēte.
and her put-away

- 5 Ðā cwæð sē Hælend, For ēower heortan heardnesse hē ēow
Then said the Savior For of-your heart hardness he to-you
 wrāt þis bebod.
wrote this command
- 6 Fram fruman gesceafte God hī geworhte wāpnedman and
From beginning of-creation God them made male and
 wimman;
woman
- 7 and cwæð, For þām sē mann forlæt his fæder and mōdor,
and said For that the man leaves his father and mother
 and hine his wīfe geþēot,
and him to-his wife joins
- 8 and bēoð twēgen on ānum flāsc; witodlice ne synt nā
and are two in one flesh certainly not are —
 twēgen, ac ān flāsc.
two but one flesh
- 9 Ðæt God gesamnode, ne syndrige þæt nān man.
What God joined not let-separate that no man
- 10 And eft innan hūse his leorningcnihtas hine be þām
And again within house his disciples him about the
 ylcan āhsodon.
same asked
- 11 Ðā cwæð hē, Swā hwylc mann swā his wīf forlæt, and
Then said he So whichever man so his wife puts-away and
 oþer nimð, unrihtthæmed hē wyrçð þurh hī.
other takes adultery he works through her
- 12 And gif þæt wīf hire wer forlæt, and oþerne nimð, hēo
And if the woman her husband puts-away and other takes she
 unrihtthæmð.
commits-adultery

Ðys [godspel] sceal on frigedæg on þære syxtan wucan ofer
This gospel shall on Friday in the sixth week after
 pentecosten.

Pentecost

And hi brōhton him hyra lýtlingas þæt hē hi æthrine; 13

And they brought to-him their little-ones that he them touched

þā ciddon his leorningnihtas þām ðe hi brōhton.

then chid his disciples those who them brought

Þā sē Hælend hi geseah, unwurðlice hē hit forbēad, 14

When the Savior them saw indignantly he it forbade

and sæde him, Lætap þā lýtlingas tō mē cuman, and ne

and said to-them Let the little-ones to me come and not

forbēode gē him; sōðlice swylcera is heofona rice.

forbid ye them truly of-such is of-heavens kingdom

Sōþlice ic secge ēow, Swā hwylc swā Godes rice ne 15

Truly I say to-you So whichever so of-God kingdom not

onfēhð swā lýtling, ne mæg hē [on] þæt.

receives as little-one not can he into it

Ðā beclypte hē hi, and his handa ofer hi settende, 16

Then embraced he them and his hands over them setting

blētsode hi.

blessed them

Ðis [godspel] sceal on wōdnesdæg on þære seofeðan wucan

This gospel shall on Wednesday in the seventh week

ofer pentecosten.

after Pentecost

And þā hē on wege ēode, sum him tō arn, and gebigedum 17

And when he on way went one him to ran and with-bent

cnēowe tōforan him, cwæð and bād hine, Lā gōda Lārēow,

knee before him said and asked him O good Teacher

hwæt dō ic þæt ic ēce lif āge?

what do I that I eternal life own

- 18 **Þā cwæð sē Hælend, Hwī segst þū mē gōdne? nis nān**
Then said the Savior Why sayest thou me good not-is any
mann gōd, būton God āna.
man good except God alone
- 19 **Canst þū ðā bebodu: Ne unrihtthām þū, Ne slyh þū,**
Knowest thou the commandments Not commit-adultery thou Not slay thou
Ne stel þū, Ne sege þū lēase gewitnesse, Fācen ne dō
Not steal thou Not say thou false witness Fraud not do
ðū, Wurða þinne fæder and þine mōdor?
thou Honor thy father and thy mother
- 20 **Ðā andswarode hē, Gōda Lārēow, eall ðis ic gehēold of**
Then answered he Good Teacher all this I kept from
mīnre geogude.
my youth
- 21 **Sē Hælend hine þā behealdende lufode, and sæde him, Ān**
The Savior him then beholding loved and said to-him One
þing þē is wana: gesyle eall þæt ðū āge, and syle hit þearfum,
thing to-thee is lacking sell all that thou own and give it to-poor
þonne hæfst þū goldhord on heofonum; and cum, and folga mē.
then hast thou gold-board in heavens and come and follow me
- 22 **And for þām worde hē wæs geunrēt, and fērde gnornigende;**
And for the word he was saddened and went mourning
for þām hē hæfde mycele āhta.
for that he had great possessions
- 23 **Þā cwæð sē Hælend tō his leorningcnihton, hine besēonde,**
Then said the Savior to his disciples him looking-about
Swýpe earfoðlice on Godes rīce gāð þā þe feoh habbað.
Very with-difficulty into of-God kingdom go those who money have

Ðā forhtodon his leorningcnihtas be his wordum. Eft sē 24

Then were-afraid his disciples at his words Again the

Hælend him andswariende cwæð, Æalā cild, swyðe earfoðlice

Savior them answering said O children very with-difficulty

þā ðe on heora fēo getrūwigeað gāð on Godes rice!

those who in their money trust go into of-God kingdom

Ēapere ys olfende tō farenne þurh nǣdle þýrel, þonne sē 25

Easier is for-camel to go through of-needle hole than the

rica and sē welega on Godes rice gā.

rich and the wealthy into of-God kingdom go

Hī þæs ðe mā betwux him wundredon, and cwædon, And 26

They by-that the more among them wondered and said And

hwā mæg bēon hāl?

who can be whole

Ðā behēold sē Hælend hī, and cwæð, Mid mannum hit 27

Then looked-at the Savior them and said With men it

is unēapelic, ac nā mid Gode; ealle þing mid Gode synt

is not-easy but not with God all things with God are

ēaðelice.

easy

Ðā ongan Petrus cweþan, Witodlice wē ealle þing forlēton, 28

Then began Peter say Certainly we all things left

and folgodon þē.

and followed thee

Ðā andswarode him sē Hælend, Nis nān þe his hūs forlæt, 29

Then answered him the Savior Not-is any who his house leaves

aððe gebrōþru, oþþe geswustra, oððe fæder, oþþe mōdor,

or brothers or sisters or father or mother

oððe bearn, oþþe æceras, for mē and for þām godspelle,

or children or fields for me and for the gospel

- 30 þe hundfeald ne onfō nū on þisse tide, hūs, and brōðru,
who hundredfold not receive now in this time houses and brothers
 and swustru, fæder, and mōdor, and bearn, and æceras, mid
and sisters father and mother and children and fields with
 ēhtnessum; and on tōweardre worulde ēce lif.
persecutions and in coming world eternal life
- 31 Manega fyrmeste bēoð ytemeste, and ytemeste fyrmyste.
Many first are last and last first
- 32 Sōþlice hī fērdon on wege tō Hierusalem; and sē Hælend
Truly they went on way to Jerusalem and the Savior
 him beforan ēode; and hī ādrēdon him hine, and him
them before went and they dreaded themselves him and him
 fyligdon. And eft hē nam hī twelfe, and ongan him
followed And again he took them twelve and began to-them
 secgan þā ðing þe him tōwearde wæron,
say the things that to-him coming were
- 33 Ðæt wē nū āstigað tō Hierusalem, and mannes Sunu bið
That we now ascend to Jerusalem and of-man Son is
 geseald sācerda ealdrum, and bōcerum, and ealdrum; and
given of-priests to-chiefs and to-scribes and to-elders and
 hī hine dēaðe genyþeriað, and hī hine þēodum syllað;
they him to-death condemn and they him to-nations give
- 34 and hī hine bysmriað, and hī him on spætað, and hine
and they him mock and they him on spit and him
 swingað, and ofslēað hine; and hē ārist on þām þridan
scourge and slay him and he arises on the third
 dæge.
day

Him þā genēalæhton tō Iacobus and Iohannes, Zebedeis 35

Him then approached to James and John of-Zebedee

sunu, and cwædon, Lārēow, we wyllað þæt þū ūs dō swā

sons and said Teacher we will that thou for-us do so

hwæt swā wē biddað.

what so we ask

Þā cwæð hē, Hwæt wylle gyt þæt ic inc dō? 36

Then said he What will ye-two that I for-you-two do

Þā cwædon hī, Syle unc þæt wyt sitton on þīnon 37

Then said they Give to-us-two that we-two sit in thy

wuldre, ān on þīne swyðran healfe, and oþer on þīne

glory one on thy right side and other on thy

wynstran.

left

Ðā cwæð sē Hælend, Gyt nyton hwæt gyt biddað; mage 38

Then said the Savior Ye-two know-not what ye-two ask can

gyt drincan þone calic þe ic drince, and bēon gefullod

ye-two drink the cup that I drink and be baptized

on þām fulluhte þe ic bēo gefullod?

in the baptism that I am baptized

Þā cwædon hī, Wyt magon. Ðā cwæð sē Hælend, Gyt 39

Then said they We-two can Then said the Savior Ye-two

drincað þone calic þe ic drince; gyt bēoð gefullode þām

drink the cup that I drink ye-two are baptized with-the

fulluhte ðe ic bēo gefullod.

baptism that I am baptized

Sōðlice nis hit nā mīn inc tō sylenne þæt gyt sitton 40

Truly not-is it — mine for-you-two to give that ye-two sit

on mīne swyðran healfe, oððe on þā wynstran; ac þām

on my right side or on the left but for-those

þe hit gegearwod ys.

for-whom it prepared is

- 41 Ðā gebulgon þā tȳne hī be Iacobe and Iohanne.
Then were-angered the ten them about James and John
- 42 Ðā clypode sē Hǣlend hī, and cwæð, Wite gē þæt þā ðe
Then called the Savior them and said Know ye that those who
 on þēodum ealdorscype habbað, þæt hyra ealdras anweald
among nations lordship have that their chiefs power
 ofer hī habbað.
over them have
- 43 Sōðlice on ēow hit nis swā; ac swā hwylc swā wyle
Truly among you it not-is so but so whichever so will
 mid ēow yldest bēon, sē byð ēower þēn;
among you eldest be he is your servant
- 44 and sē ðe wyle on ēow fyrrest bēon, sē byþ ealra þēow.
and he who will among you first be he is of-all slave
- 45 Sōðlice ne cōm mannes Sunu þæt him man þēnode, ac þæt
Truly not came of-man Son that to-him one served but that
 hē þēnode, and his sǣwle sealde for manegra ālȳsednysse.
he served and his soul gave for of-many redemption
 Ðys [godspel] gebyrað on sunnandæg ær hālgandæge.
This gospel belongs on Sunday before holy-day
- 46 Ðā cōmon hī tō Iericho; and hē fērde fram Iericho,
Then came they to Jericho and he went from Jericho
 and his leorningcnihtas and mycel menegu; Timeus sunu,
and his disciples and great multitude of-Timaeus son
 Bartimeus, sæt blind wið þone weg wædla.
Bartimaeus sat blind by the way beggar
- 47 Ðā hē gehyrde þæt hit wæs sē Nazarenisca Hǣlend,
When he heard that it was the Nazarene Savior
 hē ongan þā clypian and cweðan, Hǣlend, Dauides sunū,
he began then cry and say Savior of-David son
 gemiltsa mē.
pity me

Ʒā budon him manega Ʒæt hē suwode; hē clypode Ʒā 48

Then bade him many that he were-silent he cried then

Ʒæs ðē mā, Miltsa mē, Dauides sunu.

by-that the more Pity me of-David son

Ðā ætstōd sē Hǣlend, and hēt hine clypian. Ʒā sǣdon 49

Then stood the Savior and commanded him call Then said

hī Ʒām blindan, Bēo geheortra, and āris; sē Hǣlend Ʒē

they to-the blind Be more-hearted and arise the Savior thee

clypað.

calls

Hē Ʒā āwearp his rēaf, and forð rāsde, and tō him cōm. 50

He then cast-off his raiment and forth rushed and to him came

Ðā cwæð sē Hǣlend, Hwæt wylt Ʒū Ʒæt ic Ʒē dō? Ʒā 51

Then said the Savior What wilt thou that I for-thee do Then

cwæð hē, Lārēow, Ʒæt ic gesēo.

said he Teacher that I see

Ʒā cwæð sē Hǣlend tō him, Gā, Ʒīn gelēafa Ʒē hālne 52

Then said the Savior to him Go thy faith thee whole

gedyde. And hē sōna geseah, and him fyligde on wege.

made And he at-once saw and him followed on way

Jesus rides into Jerusalem on a colt as the crowds cry Hosanna. He curses a fig tree that has only leaves, drives the traders from the temple, which should be a house of prayer, and the next morning the fig tree is found withered, a lesson in faith and forgiveness. When the high priests, scribes, and elders ask by what power he acts, he asks them whether John's baptism was from heaven or from men, and when they will not answer he will not tell them.

Ðys [godspel] gebyrað fēower wucon ær myddanwintran.

This gospel belongs four weeks before midwinter

1 Ðā hē genēalæhte Hierusalem and Bethania, tō Oliuetes

When he approached Jerusalem and Bethany to of-Olivet

dūne, hē sende his twēgen leorningcnihtas,

bill he sent his two disciples

2 and cwæð tō him, Farap tō þām castele þe [ongēan] inc

and said to them Go to the village that against you-two

ys, and gyt þār sōna gemētað assan folan getiggedne ofer

is and ye-two there at-once find of-ass foal tied on

þone nān man gýt ne sæt; untigeað hine, and tō mē gelædað.

which no man yet — sat untie him and to me lead

3 And gyf hwā tō inc hwæt cwyð, secgað þæt Drihten

And if anyone to you-two aught says say that Lord

hæfð his nēode; and hē hine sōna hider læt.

has of-it need and he him at-once hither lets

4 And þā hī ūt fērdon, hī gemetton þone folan ūte on

And when they out went they found the foal outside at

twycenan beforan dura getiggedne; þā untigdon hī hine.

crossway before door tied then untied they him

5 And sume þe þār stōdon þus sædon him, Hwæt dō gyt,

And some who there stood thus said to-them What do ye-two

þone folan untigende?

the foal untying

Ƣā cwædon hi, Swā sē Hælend unc bēad. And hi lēton 6
Then said they As the Savior us-two bade And they let
 hi Ƣā.

them then

Ƣā lāddon hi Ƣone folan tō Ƣām Hælende, and hi hyra 7
Then led they the foal to the Savior and they their
 rēaf on ālēdon; and hē on sæt.

raiment on laid and he on sat

Manega hyra rēaf on Ƣone weg strehton; sume Ƣā bōgas 8
Many their raiment on the way spread some the boughs
 of Ƣām trēowum hēowon, and strēowodon on Ƣone weg.

from the trees bewed and strewed on the way

And Ƣā ðe beforan ēodon, and Ƣā ðe æfter folgodon, 9

And those who before went and those who after followed

cwædon Ƣus, Osanna; Sȳ geblētsod sē Ƣe cōm on Drihtnes
said thus Hosanna Let-be blessed he who came in of-Lord

naman.

name

Si geblētsod Ƣæt rice Ƣe cōm ūres fæder Dauides; 10

Let-be blessed the kingdom that came of-our father David

Osanna on hēahnessum.

Hosanna in heights

Ƣis [godspel] sceal on Ƣone fēorðan frīgedæg ofer pentecosten.

This gospel shall on the fourth Friday after Pentecost

And hē ēode Ƣā on Hierosolima templ, and ealle Ƣing hē 11

And he went then into of-Jerusalem temple and all things he

bescēawode; Ƣā æfentima wæs, hē fērde tō Bethaniam mid

looked-at when evening-time was he went to Bethany with

his twelf leorningcnihtum.

his twelve disciples

12 And oþrum dæge þā hī fērdon fram Bethania, hine
And on-other day when they went from Bethany him
 hingrode.

hungered

13 Ðā hē feorran geseah ān fictrēow þe lēaf hæfde, hē cōm
When he from-afar saw a fig-tree that leaves had he came
 and sōhte hwæþer hē þār on āht funde; þā hē him tō
and sought whether he there on aught found when he it to
 cōm, ne funde hē þār būton lēaf āne; sōðlice hit wæs
came not found he there but leaves alone truly it was
 þæs fictrēowes tīma.

of-the fig-tree time

14 Ðā cwæð hē, Heonon forð on ēcnesse ne ete ænig mann
Then said he Hence forth in eternity not eat any man
 wæstm of þē. And his leorningcnihtas þæt gehýrdon.

fruit from thee And his disciples that heard

15 Ðā cōmon hī eft tō Hierusalem; and þā hē on þæt
Then came they again to Jerusalem and when he into the
 templ ēode, hē ongann drīfan of þām temple syllende and
temple went he began drive from the temple selling and
 bicgende, and mynetera þrocu and hēahsetlu [þāra] þe
buying and of-money-changers tables and high-seats of-those who
 þā culfran cýpton hē tōbræc.

the doves sold he broke

16 And hē ne geþafode þæt ænig man ænig fæt ðurh þæt
And he not permitted that any man any vessel through the
 templ bære.

temple bore

And hē þā lārende ðus cwæð tō him, Nis hit āwriten, 17

And he then teaching thus said to them Not-is it written

Þæt min hūs fram eallum þeodum bið genemned gebedhūs?

That my house by all nations is named prayer-house

sōðlice gē dydon þæt tō sceaðena scræfe.

truly ye made it to of-robbers den

Ðā þæra sācerda ealdras and þā bōceras ðis gehyrdon, 18

When of-the priests chiefs and the scribes this heard

hī þohton hū hī hine forspildon; þēh hī him ādrēdon

they thought how they him destroyed yet they themselves dreaded

hine, for ðām eall sēo menigu wundrode be his lāre.

him for that all the multitude wondered at his teaching

And þā hit æfen wæs, hē ēode of þære ceastre. 19

And when it evening was he went from the city

On merigen þā hī fērdon, hī gesāwon þæt fictrēow 20

In morning when they went they saw the fig-tree

forscruncen of þām wyrtruman.

withered from the root

Þā cwæð Petrus, Lārēow, lōca hū forscranc þæt fictrēow 21

Then said Peter Teacher look how withered the fig-tree

þe ðū wyrigdest.

that thou cursedst

Ðā cwæð sē Hælend him andswarigende, Habbað Godes 22

Then said the Savior them answering Have of-God

trūwan.

trust

Ic secge ēow tō sōðe, Swā hwylc swā cwyþ tō ðisum munte, Si 23

I say to-you in truth So whichever so says to this mountain Be

þū āfyrred and on sē āworpen, and on his heortan ne twýnað,

thou removed and into sea cast and in his heart not doubts

ac gelyfð, swā hwæt swā hē cwyð, Gewurðe þis, þæt gewyrð.

but believes so what so he says Let-come-to-pass this that comes-to-pass

- 24 For þām ic ēow secge, Swā hwæt swā gē gyrnende biddað,
For that I to-you say So what so ye desiring ask
 gelyfað þæt gē hit onfōð, and hit ēow becymð.
believe that ye it receive and it to-you comes
- 25 And þonne gē standað ēow tō gebiddenne, forgifaþ, gif gē
And when ye stand you to pray forgive if ye
 hwæt agēn ænigne habbað; þæt ēow ēower synna forgyfe
ought against any have that to-you your sins forgive
 ēower heofonlica Fæder sē ðe on heofonum ys.
your heavenly Father he who in heavens is
- 26 Gif gē ne forgyfað, nē ēow ēower synna ne forgyfð ēower
If ye not forgive nor to-you your sins — forgives your
 heofonlica Fæder.
heavenly Father
- 27 Ðā cōm hē eft tō Hierusalem; and þā hē on þām temple
Then came he again to Jerusalem and when he in the temple
 ēode, him tō genēalæhton þa hēahsācerdas, and bōceras, and
went him to approached the high-priests and scribes and
 ealdras,
elders
- 28 and þus cwædon, On hwylcum anwealde dēst þū ðās þing?
and thus said In what power doest thou these things
 and hwā sealde þē ðisne anweald þæt þū ðis dō?
and who gave to-thee this power that thou this do
- 29 Þā cwæð sē Hælend, And ic āhsige ēow ānre spræce;
Then said the Savior And I ask you one speech
 andswariað mē, and ic secge ēow þonne on hwylcum
answer me and I say to-you then in what
 anwealde ic þis dō.
power I this do

Hweðer wæs Iohannes fulluht, þe of heofone, þe of 30
Whether was of-John baptism or from heaven or from
 mannum? andswariað mē.

men answer me

Ðā þōhton hī and cwædon betweox him, Gif wē secgað, 31
Then thought they and said among them If we say
 Of heofone, hē segð ūs, Hwī ne gelyfde gē him?

From heaven he says to-us Why not believed ye him

Gif wē secgað, Of mannum, wē ondrædaþ þis folc; ealle 32
If we say From men we dread this people all
 hī hæfdon Iohannem þæt hē wære sōðlice witega.

they held John that he were truly prophet

Þā andswaredon hī þām Hælende and cwædon, Wē nyton. 33
Then answered they the Savior and said We know-not

Ðā cwæð sē Hælend, Nē ic ēow ne secge on hwylcum
Then said the Savior Nor I to-you — say in what
 anwealde ic þās þing dō.

power I these things do

XII · THE HUSBANDMEN AND THE QUESTIONS

Jesus tells the parable of the husbandmen who kill the owner's son. He answers the Pharisees and Herodians on tribute to Caesar and the Sadducees on the resurrection, tells a scribe that he is not far from God's kingdom, asks how Christ can be David's son, warns against the scribes, and praises the poor widow who gave her two farthings.

Ðā ongan hē him bigspell reccan. Sum mann him 1
Then began he to-them parable tell A-certain man for-himself

plantode wīngeard, and betȳnde hine, and dealf āne
planted vineyard and fenced it and dug a

sēað, and getimbrode ænne stȳpel, and gesette hine mid
 pit and built a tower and set it with
 eorðtilium, and fērde on elþeodignysse.

husbandmen and went into foreign-land

- 2 Þā sende hē tō þām tiligum his þēow on tīde þæt hē
 Then sent he to the tillers his servant in time that he
 þæs wīngearðes wæstm onfēnge.

of-the vineyard fruit received

- 3 Ðā swungon hī þone, and forlēton hine idelhende.

Then scourged they him and let-go him empty-handed

- 4 And eft hē him sende oðerne þēow; and hī þone on
 And again he to-them sent other servant and they him on
 hēafde gewundodon, and mid tēonum geswencton.

head wounded and with insults afflicted

- 5 And eft hē him sumne sende, and hī þone ofslōgon;
 And again he to-them one sent and they him slew
 and manega oþre, sume hī bēoton, sume hī ofslōgon.

and many others some they beat some they slew

- 6 Þā hæfde hē þā gýt ænne lēofostne sunu; þā sende hē
 Then had he then yet one dearest son then sent he
 æt nēhstan him þone, and cwæð, Witodlice minne sunu
 at last to-them him and said Certainly my son
 hig forwandiað.

they respect

- 7 Ðā cwædon þā tilian him betwēonan, Hēr is sē yrfenuma;
 Then said the tillers them among Here is the heir
 uton ofslēan hine, þonne bið ūre sēo yrfeweardnes.

let-us slay him then is ours the inheritance

- 8 Hī þā ofslōgon hine, and wurpon wiðūtan þone wīngearð.

They then slew him and cast outside the vineyard

Hwæt deð þæs wingeardes hlāford? Hē cymð and fordeð þā 9

What does of-the vineyard lord He comes and destroys the

tilgean, and sylð oþron þone wingearð.

tillers and gives to-others the vineyard

Ne rædde gē þis gewrit, Sē stān þe þā wyrhtan āwurpon, 10

Not read ye this scripture The stone that the workers cast-away

þēs ys geworden on þære hyrnan hēafod;

this is become in of-the corner head

þis ys fram Drihtne geworden, and hit is wundorlic on 11

this is from Lord done and it is wondrous in

ūron ēagum?

our eyes

Þā smēadon hī þæt hī gefēngon hine, and hī ondrēdon 12

Then considered they that they seized him and they dreaded

þā menigu; hī oncnēowon þā þæt hē þis bigspell tō him

the multitude they knew then that he this parable to them

sæde; hī fērdon þā, and hine forlēton.

said they went then and him left

Ðys [godspel] sceal on þære xxiiii. wucan ofer pentecosten.

This gospel shall in the twenty-fourth week after Pentecost

Þā sendon hī tō him sume of Phariseum and Herodianum 13

Then sent they to him some of Pharisees and Herodians

þæt hī befēngon hine on his worde.

that they caught him in his word

Ðā cōmon hī, and þus mid fācne cwædon, Lārēow, wē 14

Then came they and thus with guile said Teacher we

witon þæt þū eart sōðfæst, and þū ne recst be ænegum

know that thou art truthful and thou not carest about any

menn; nē besceawast þū manna ansyne, ac þū Godes

man nor regardest thou of-men face but thou of-God

weg lærst on sōðfæstnysse. Ālyfð gaful tō syllanne þām
way teachest in truth Is-it-allowed tribute to give to-the

Cāsere, hwæðer þe wē ne syllað?

Caesar whether or we not give

- 15 Þā cwæð hē, and heora lotwrencas wiste, Hwī fandi gē
Then said he and their tricks knew Why tempt ye
 mīn? bringað mē þone pening þæt ic hine gesēo.

me bring to-me the penny that I it see

- 16 Þā brōhton hī him. Þā sāde hē him, Hwæs is þeos
Then brought they to-him Then said he to-them Whose is this
 anlicnys and þis gewrit? Hī cwædon, Ðæs Cāseres.

likeness and this writing They said Of-the Caesar

- 17 Ðā cwæð sē Hælend tō him, Āgyfað þām Cāsere þā ðing
Then said the Savior to them Render to-the Caesar the things
 þe þæs Cāseres synd, and Gode þā ðe Godes synd. Þā
that of-the Caesar are and to-God those that of-God are Then
 wundrodon hī be þām.

wondered they at that

- 18 Þā cōmon him tō Saducei, þā secgað þæt ærist ne sȳ,
Then came him to Sadducees who say that resurrection not be
 and hine āhsodon and þus cwædon,

and him asked and thus said

- 19 Lārēow, Moyses ūs wrāt, gif hwæs brōðor dēad bið, and
Teacher Moses to-us wrote if of-anyone brother dead is and
 lāfð his wif, and næfð nān bearn, þæt his brōðor nime
leaves his wife and has-not any children that his brother take
 his wif, and his brōþor sād wecce.

his wife and of-his brother seed raise

- 20 Eornostlice seofon gebrōþru wæron; and sē āresta nam wif,
Therefore seven brothers were and the first took wife
 and wearð dēad, nā lāfedum sāde.

and became dead no left seed

And þā nam sē oðer hī, and wearð dēad, nē sē sād ne 21

And then took the second her and became dead nor he seed —

lāfde; gelice sē þrida.

left likewise the third

And ealle seofon hī hæfdon, and sād ne lāfdon. Ealra 22

And all seven her had and seed not left Of-all

æftemest þā forð fērde þæt wif.

last then forth went the woman

On þām āriste hwylces þāra seofona bið þæt wif? hī 23

In the resurrection of-which of-the seven is the woman they

ealle hī hæfdon.

all her had

Þā andswarode him sē Hælend, Hū ne dweligað gē, for 24

Then answered them the Savior How not err ye for

þām þe gē nyton þā hālgan gewritu, nē Godes mægen?

that that ye know-not the holy scriptures nor of-God power

Sōðlice þonne hī of dēaðe ārisaþ, ne wifaþ hī, nē ne 25

Truly when they from death arise not marry they nor —

giftigeað; ac hī synt swylce Godes englas on heofonum.

give-in-marriage but they are like of-God angels in heavens

Be þām dēadum þæt hī ārison, ne rādde gē on Moyses 26

About the dead that they arise not read ye in of-Moses

bēc hū God tō him cwæþ, ofer þone gorstbēam, Ic eom

book how God to him said over the bramble-bush I am

Abrahames God, and Isaaces God, and Iacobes God?

of-Abraham God and of-Isaac God and of-Jacob God

Nis God dēadra, ac hē is lybbendra; sōðlice swyþe gē 27

Not-is God of-dead but he is of-living truly greatly ye

dweligeað.

err

Dys godspel sceal on frigedæg on þære twelftan wucan ofer
This gospel shall on Friday in the twelfth week after
 pentecosten.

Pentecost

- 28 Ðā genēalæhte him ān of þām bōcerum þe †gehyrde hi
Then approached him one of the scribes who heard them
 smēagende, and geseah þæt hē him wel andswarode, and
disputing and saw that he them well answered and
 āhsode hine hwæt wære ealra beboda mæst.

asked him what were of-all commandments greatest

- 29 Þā andswarode hē him, Þæt is þæt mæste bebod ealra,
Then answered he him That is the greatest commandment of-all
 Israhel, gehyr ūrne Drihten God; hē is [ān God]:

Israel hear our Lord God he is one God

- 30 and lufa þinne Drihten God of ealre þinre heortan, and
and love thy Lord God from all thy heart and
 of ealre þinre sāwle [and of] eallum þinum mōde, and
from all thy soul and from all thy mind and
 of eallum þinum mægene. Þæt is þæt fyrmeste bebod.

from all thy strength That is the first commandment

- 31 Sōðlice is ððer þissum gelic, Lufa þinne nehstan swā þē
Truly is other to-this like Love thy neighbor as thee
 sylfne. Nys ððer mære bebod.

self Not-is other greater commandment

- 32 Ðā cwæþ sē bōcere, Lārēow, well þū on sōpe cwæde þæt
Then said the scribe Teacher well thou in truth saidst that
 ān God is, and nis ððer būtan him;

one God is and not-is other except him

- 33 and ðæt hē si gelufod of ealre heortan, and of eallum
and that he be loved from all heart and from all
 andgyte, and of ealre sāwle, and of ealre strengðe, and
understanding and from all soul and from all strength and

lufigean his nehstan swā hine sylfne, þæt is mære eallum
love his neighbor as him self that is greater than-all
 onsægdnyssum and offrungum.

sacrifices and offerings

Ðā sē Hælend geseah þæt hē him wislice andwyrde, hē 34
When the Savior saw that he him wisely answered he
 sæde him, Ne eart þū feorr fram Godes rice. And hine
said to-him Not art thou far from of-God kingdom And him
 ne dorste nān mann āhsian.

not dared any man ask

Ðā cwæp sē Hælend, on þām temple lærende, Hū secgað 35

Then said the Savior in the temple teaching How say

þā bōceras þæt Crist sý Dauides sunu?

the scribes that Christ be of-David son

Dauid sylf cwæp tō þām Hālgan Gāste, Drihten cwæp tō 36

David self said to the Holy Spirit Lord said to
 minum Drihtne, Site on mine swyðran healfe, oð ic þine
my Lord Sit on my right side until I thy

fýnd āsette tō fōtsceamole þinra fōta.

foes set to footstool of-thy feet

Dauid sylf nemde hine Drihten, and hwanon is hē his 37

David self named him Lord and whence is he his

sunu? And mycel menegu hine luflice gehýrde.

son And great multitude him gladly heard

Þā sæde hē him on his lāre, Warniað fram bōcerum, 38

Then said he to-them in his teaching Beware from scribes

þā wyllað on gegyrlum gān, and bēon on strætum gegrētte,

who will in garments go and be in streets greeted

and on fyrmestum lārēowsetlum sittan on gesamnungum, 39

and in foremost teacher-seats sit in synagogues

and þā fyrmestan setl on gebēorscipum;

and the foremost seats at feasts

40 þā ðe wudewena hūs forswelgað mid heora langsuman
those who of-widows houses devour with their long
 gebede: þā onfōð lengestne dōm.

prayer they receive longest judgment

41 Ðā sæt sē Hǣlend ongēn þone tollsceamol, and geseah
Then sat the Savior opposite the toll-bench and saw
 hū þæt folc hyra feoh torfude on þone tollsceamol; and
how the people their money cast into the toll-bench and
 manega welige torfudon fela.

many rich cast much

42 Þā cōm ān earm wuduwe, and wearp twēgen fēorðlingas.

Then came a poor widow and cast two farthings

43 Ðā clypode hē his leorningcnihtas, and sǣde him, Sōðlice
Then called he his disciples and said to-them Truly
 ic ēow secge þæt þeos earne wudewe eallinga mǣst sealde
I to-you say that this poor widow altogether most gave
 þāra þe on tollsceamol sealdon.

of-those who into toll-bench gave

44 Ealle sendon of þām þe hi genōh hæfdon; sōðlice þeos
All sent from that which they enough had truly this-one
 of hyre yrmpe eall þæt hēo hæfde sealde, ealle hyre
from her poverty all that she had gave all her
 andlyfene.

livelihood

As he leaves the temple Jesus foretells its destruction, and on Olivet he tells Peter, James, John, and Andrew of false Christs, wars, persecution, and the abomination of destruction, after which the sun will darken and the Son of Man come in the clouds. The fig tree teaches that the time is near, but no one knows the day or the hour, so all must watch.

Ðā hē of þām temple ēode, þā cwæð ān of his 1

*When he from the temple went then said one of his
disciples to him Teacher look what stones here*

synt, and hwylce getimbrunga þisses temples.

are and what buildings of-this temple

Þā cwæð sē Hælend, Ne gesēo gē ealle þās mycelan 2

*Then said the Savior Not see ye all these great
buildings not is here left stone on stone that not be
tōworpen.*

destroyed

Þā hī sǣton on Oliuetes dūne ongēn þæt tempel, 3

*When they sat on of-Olivet hill opposite the temple
synderlice hine Petrus, and Iacobus, and Iohannes, and
privately him Peter and James and John and*

Andreas āhsodon,

Andrew asked

Sege ūs hwænne þās þing gewurðon? and hwylc tācen bið 4

*Say to-us when these things come-to-pass and what sign is
þænne ealle þās ðing onginnað bēon geendud?
when all these things begin be ended*

- 5 Þā ongan sē Hǣlend him andswarigende tō cweðan, Warniað
Then began the Savior them answering to say Beware
 þæt ēow nān mann ne beswice.
that you no man — deceive
- 6 Sōþlice manega cumað on mīnum naman, and cweþað, Ic
Truly many come in my name and say I
 eom Crist; and beswicað manega.
am Christ and deceive many
- 7 And þonne gē gehyrað gefeohtu and gefeohta hlisan, ne
And when ye hear battles and of-battles rumors not
 ondræde gē ēow; hit gebyrað þæt hit belimpe, ac þonne
dread ye you it behooves that it befall but then
 gýt nis ende.
yet not-is end
- 8 Sōðlice þeod ārist agēn þeode, and rice ongēn rice; and
Truly nation arises against nation and kingdom against kingdom and
 beoð eorþan styrunga geond stōwa, and hungor: þis synd
are of-earth stirrings throughout places and famine these are
 sāra angin.
of-sorrows beginning
- 9 Warniað ēow sylfe; hī syllað ēow on geþeahte, and swingað
Beware you selves they give you into council and scourge
 on gesamnungum; and gē standað beforan dēmum and
in synagogues and ye stand before judges and
 cyningum for mīnum naman, him on gewitnesse.
kings for my name to-them for witness
- 10 And on ealle þeoda ærest gebyrað beon þæt godspel
And among all nations first behooves be the gospel
 gebodud.
preached

And þonne hi syllende ēow lædað, ne foresmēage gē hwæt 11

And when they giving you lead not premeditate ye what
 gē specan, ac specað þæt ēow on þære tide geseald bið;
ye speak but speak what to-you in that hour given is
 ne synd gē nā specende, ac sē Hālga Gāst.

not are ye — speaking but the Holy Spirit

Sōðlice sē brōðor þone brōþor tō dēaðe sylð, and sē fæder 12

Truly the brother the brother to death gives and the father
 his sunu; and þā bearn ārisað agēn hyra māgas, and mid
his son and the children rise against their kinsmen and with
 dēaðe hi gewāceað.

death them afflict

And gē bēoð eallum on hatunge for minum naman. Sōðlice 13

And ye are to-all in hatred for my name Truly
 sē bið hāl sē þe oð ende þurhwunað.

he is whole he who until end endures

Ðonne gē gesēoð þære tōworpednysse āsceonunge standan 14

When ye see of-the destruction abomination stand
 þār hēo ne sceal, þonne ongyte sē þe ræt; flēon þonne
where it not must then let-understand he who reads let-flee then
 on muntas þā ðe synt on Iudea;

into mountains those who are in Judea

and sē ðe is ofer þecene, ne stige hē on his hūs, nē 15

and he who is on roof not let-descend he into his house nor
 hē in ne gā þæt hē āht on his hūse nime;

he in — let-go that he aught in his house take

and sē ðe bið on æcere, ne cyrre hē ongēan þæt hē his 16

and he who is in field not let-return he back that he his
 rēaf nime.

raiment take

Wā cennendum on þām dagum! 17

Woe to-bearing in those days

- 18 Biddað þæt ðis on wintra ne gewurðe.
Pray that this in winter not befall
- 19 Sōþlice on þām dagum bēoð swylce gedrēfednessa, swylce
Truly in those days are such tribulations as
 ne gewurdon of frymðe þære gesceafte þe God gescēop
not befell from beginning of-the creation that God created
 oð nū, nē nā ne gewurpað.
until now nor — — befall
- 20 And gif Drihten þās dagas ne gescyrte, nān flāsc ne wurde
And if Lord these days not shortened no flesh — became
 hāl; ac for þām gecorenum þe hē gecēas, hē gescyrte þā
whole but for the chosen whom he chose he shortened the
 dagas.
days
- 21 And gif ēow hwylc segð, Witodlice hēr is Crist, witodlice
And if to-you any says Certainly here is Christ certainly
 þær hē is; ne gelyfe gē.
there he is not believe ye
- 22 Sōðlice lēase Cristas and lēase witegan ārisað, and wyrcað
Truly false Christs and false prophets arise and work
 forebēacnu tō beswīcanne ēac, gif hit bēon mæg, þā
portents to deceive also if it be can the
 gecorenan.
chosen
- 23 Warniað ēow nū ealle þing þe ic ēow foresæde.
Beware you now all things that I to-you foretold
- 24 Ac on þām dagum æfter þære geswencednysse, bið sunne
But in those days after the tribulation is sun
 āþeostrod, and sē mōna his beorhtnesse ne sylð,
darkened and the moon his brightness not gives

and heofones steorran bēoð feallende, and bēoð āstyrode þā 25
and of-heaven stars are falling and are stirred the
 mæ genu þe on heofonum synt.

powers that in heavens are

Ðonne gesēoð hī mannes Sunu cumendne on genipum mid 26
Then see they of-man Son coming in clouds with
 mycelum mægene and wuldre.

great power and glory

Ðonne sent hē his englas, and hī gaderiað his gecorenan of 27
Then sends he his angels and they gather his chosen from
 fēower windum, of eorþan hēanesse oþ heofones hēahnesse.

four winds from of-earth height until of-heaven height

Leorniað ān bigspell be þām fictrēowe: þonne his twī bið 28
Learn a parable about the fig-tree when its twig is
 mearu, and lēaf bēoð ācennede, gē witon þæt sumor is
tender and leaves are brought-forth ye know that summer is
 gehende;

near

and wite gē, þonne gē þās ðing gesēoð, þæt hē is dura 29
and know ye when ye these things see that he is to-door
 gehende.

near

Sōðlice ic ēow secge þæt þeos cnēores ne gewit, ār þām 30
Truly I to-you say that this generation not passes-away before that
 ealle þās ðing gewurðon.

all these things come-to-pass

Heofon and eorðe gewitað; witodlice mine word ne gewitað. 31
Heaven and earth pass-away certainly my words not pass-away

Be þām dæge and þære tide nān mann nāt, nē englas on 32
About the day and the hour no man knows nor angels in
 heofone, nē mannes Sunu, būton Fæder āna.

heaven nor of-man Son except Father alone

33 Warniað, and waciað, and gebiddaþ ēow; gē nyton hwænne
Beware and watch and pray yourselves ye know-not when
 sēo tid ys.

the time is

34 Swā sē man [þe] elpēodiglice fērde forlēt his hūs, and
As the man who abroad went left his house and
 sealde his þēowum þone anwald gehwylces weorces, and
gave to-his servants the power of-each work and
 bēode þām durewearde þæt hē wacige.

bade the doorkeeper that he watch

35 Eornostlice wacigeað; gē nyton hwænne þæs hūses hlāford
Therefore watch ye know-not when of-the house lord
 cymð, þe on æfen, þe on midre nihte, þe on hancrēde,
comes whether in evening or in middle night or at cock-crow
 þe on mergen;

or in morning

36 þē lās hē ēow slāpende gemēte, þonne hē fāringa cymð.
the less he you sleeping find when he suddenly comes

37 Sōðlice þæt ic ēow secge, eallum ic hit secge, Waciað.
Truly what I to-you say to-all I it say Watch

A woman anoints Jesus with precious nard at Bethany, and Judas goes to the high priests to betray him. At the Easter supper Jesus foretells the betrayal and gives the loaf and the cup. In Gethsemane he prays, Abba, that the cup may pass, while the disciples sleep. Judas betrays him with a kiss, a youth flees naked, and before the high priest he says he is the Christ and is condemned, while Peter three times denies him.

Ðēs passio gebyrað on tiwesdæg on þære palmwucan.

This passion belongs on Tuesday in the Palm-week

Sôþlice þā æfter twām dagum wæron ēastron; and þā 1

Truly then after two days were Easter and then

sôhton þā hēahsācerdas and þā bōceras hū hi hine mid

sought the high-priests and the scribes how they him with

fācne nāmon and ofslōgon.

guile took and slew

Ðā cwædon hi, Næs nā on frēolsdæge, þē lās þæs folces 2

Then said they Not — on feast-day the less of-the people

gehlȳd wurde.

uproar became

And þā sē Hælend wæs on Bethania on Simones hūse 3

And when the Savior was in Bethany in of-Simon house

ānes hrēoflan, and þār sæt, þā cōm ān wif, and hæfde

of-a leper and there sat then came a woman and had

hyre sealfbox deorwyrþes nardes; and tōbrocenum sealfboxe,

for-herself salve-box of-precious nard and broken the-salve-box

ofer his hēafod āgēt.

over his head poured

Sume hit unwurðlice forbæron, and betwux him sylfum 4

Some it indignantly bore and among them selves

cwædon, For hwi wæs þisse sealfse forspillednes geworden?

said For why was of-this salve waste made

- 5 Ðeos sealf mihte bēon geseald tō þrīm hund penegum, and
This salve could be sold for three hundred pennies and
 bēon þearfum geseald. And [hi] yrsydon agēn hi.
be to-poor given And they were-angry against her
- 6 Ðā cwæð sē Hælend, Lætað hi; hwī synt gē hire grame?
Then said the Savior Let her why are ye to-her hostile
 gōd weorc hēo on mē worhte.
good work she on me wrought
- 7 Sōðlice symble gē habbað þearfan mid ēow, and þonne gē
Truly ever ye have poor with you and when ye
 wyllað, gē magon him teala dōn; mē gē symble nabbað.
will ye can them well do me ye ever have-not
- 8 Ðeos sealde þæt hēo hæfde; hēo cōm tō smyrianne minne
This-one gave what she had she came to anoint my
 lichaman on byrgene.
body for burial
- 9 Sōðlice ic ēow secge, Swā hwār swā þis godspell gebodad
Truly I to-you say So where so this gospel preached
 bið on eallum middanearde, bið gebodod, Ðæt hēo þis on
is in all middle-earth is preached That she this in
 his gemynde dyde.
his memory did
- 10 Ðā Iudas Scarioth, þæt is, wīpersaca, ān of þām twelfum,
Then Judas Iscariot that is adversary one of the twelve
 fērde tō þām hēahsācerdum þæt hē hine [him] belæwde.
went to the high-priests that he him to-them betrayed
- 11 Ðā hi þis gehýrdon, hi fahnodon, and behēton him feoh
When they this heard they rejoiced and promised him money
 tō syllanne. And hē smēade hū hē hine digellice sealde.
to give And he considered how he him secretly gave

And þām forman dæge azimorum, þā hi ēastron offrodon, 12

And on-the first day of-unleavened when they Easter offered
 his leorningcnihtas him sǣdon, Hwyder wylt þū þæt wē
his disciples to-him said Whither wilt thou that we
 faron and gegearwian þē þæt ðū ēastron ete?

go and prepare for-thee that thou Easter eat
 Ðā sende hē twēgen of his leorningcnihtum, and sǣde 13

Then sent he two of his disciples and said
 him, Gāð on þā ceastre, and inc agēn yrnð sum man
to-them Go into the city and you-two against runs a-certain man
 berende sume wæterflaxan; folgjað him.

bearing a-certain water-flask follow him
 And swā hwyder swā hē inn gǣð, secgað þæs huses 14

And so whither so he in goes say to-the of-house
 hlāforde, Ūre Lārēow segð, Hwār is mīn gysthūs and mīn
lord Our Teacher says Where is my guest-house and my
 gereord? hwār ete ic ēastron mid mīnum leorningcnihtum?

meal where eat I Easter with my disciples
 And hē inc geswutelað mycele healle gedæfte; and 15

And he to-you-two shows great hall fitting and
 †gegearwiað ūs þār.

prepare for-us there
 Þā fērdon his leorningcnihtas, and cōmon on þā ceastre; 16

Then went his disciples and came into the city
 and fundon hit eall swā hē sǣde, and gegearwodon þā
and found it all as he said and prepared the
 ēastron.

Easter

Sōðlice þā āfen cōm, him twelfum mid him 17

Truly when evening came them twelve with him

- 18 sittendum and etendum sǣde sē Hǣlend, Sōðlice ic ēow
sitting and eating said the Savior Truly I to-you
 secge þæt ēower ān þe mid mē yt gesylð mē.
say that of-you one who with me eats betrays me
- 19 Ðā ongunnon hī bēon drēorige, and betwux him cweðan,
Then began they be sorrowful and among them say
 Cwyst þū eom ic hit?
Sayest thou am I it
- 20 Þā sǣde hē him, Ān of ēow twelfum mē sylð, sē ðe his
Then said he to-them One of you twelve me betrays he who his
 hand on disce mid mē dypð.
hand in dish with me dips
- 21 And witodlice mannes Sunu gǣð, swā be him āwriten
And certainly of-man Son goes as about him written
 is; wā þām menn þurh þone þe mannes Sunu geseald
is woe to-the man through him whom of-man Son betrayed
 bið! betere him wære þæt sē mann ācenned nære.
is better to-him were that the man born not-were
- 22 Him þā etendum, āfēng sē Hǣlend hlāf, and hine blētsiende
To-them then eating took the Savior loaf and it blessing
 bræc, and sealde him, and þus cwæð, Nimað; ðis ys mīn
broke and gave to-them and thus said Take this is my
 lichama.
body
- 23 And onfēng calice, and Gode þancas dyde, and sealde him;
And took cup and to-God thanks did and gave to-them
 and ealle him of druncon.
and all it of drank
- 24 Þā sǣde hē him, Ðis ys mīn blōd þære nīwan cýðnesse
Then said he to-them This is my blood of-the new testament
 þæt bið for manegum āgoten.
that is for many poured-out

Sōðlice ic ēow secge þæt ic heonon forð ne drince of 25
Truly I to-you say that I hence forth not drink of
 þyses wingeardes cynne, oð þone dæg þonne ic hine niwne
of-this vine kind until the day when I it new
 drince on Godes rice.

drink in of-God kingdom

And gecwedenum lofe, hī fērdon on Elebergena Munt. 26

And said the-hymn they went onto of-Olives Mount

Ðā cwæð sē Hælend, Ealle gē bēoð geuntrēowsode on 27

Then said the Savior All ye are offended in

þisse nihte; for þām þe hit āwriten is, Ic slēa þone hyrde,

this night for that that it written is I strike the shepherd

and bēoð þā scēp tōdrāfede.

and are the sheep scattered

Ac æfter þām þe ic arise, ic cume beforan ēow on Galileam. 28

But after that that I arise I come before you into Galilee

Þā sæde Petrus him, Ðēah ðe ealle swicion, ne swicige ic 29

Then said Peter to-him Though that all fail not fail I

þē nā.

thee not

Ðā cwæð sē Hælend, Sōþlice ic þē secge þæt ðū on 30

Then said the Savior Truly I to-thee say that thou in

þisse nihte, ær hana tūwa crāwe, þriwa wiðsæcst mīn.

this night before cock twice crow thrice deniest me

And hē þæs ðē mære spræc, And þēah mē gebyrige mid 31

And he by-that the more spoke And though me behoove with

þē tō sweltenne, ne ætsace ic þīn. And swā hī cwædon

thee to die not deny I thee And so they said

ealle.

all

- 32 Þā cōmon hī tō ānum tūne, þæs nama wæs Gezemani;
Then came they to a farm whose name was Gethsemane
 and hē cwæð tō his leorningcnihton, Sittað hēr oð þæt ic
and he said to his disciples Sit here until that I
 mē gebidde.

myself pray

- 33 And hē nam þā mid him Petrum, and Iacobum, and
And he took then with him Peter and James and
 Iohannem; þā ongan hē forhtian and sārgian;
John then began he fear and grieve
 34 and sāde him, Unrōt is mīn sāwl oð dēað; gebidað hēr,
and said to-them Sad is my soul until death abide here
 and waciað.

and watch

- 35 Ðā hē lȳthwōn forð stōp, hē āstrehte hine ofer þā eorðan,
When he a-little forth stepped he prostrated him on the earth
 and hē bæd, gif hit bēon mihte, þæt hē on þære tide
and he prayed if it be could that he in that hour
 fram him gewite.

from him passed

- 36 And þā cwæð hē, Abba, þæt is, Fæder, on ūre gepēode,
And then said he Abba that is Father in our language
 ealle þing þē synt mihtiglice; āfyr ȝysne calic fram mē;
all things to-thee are possible remove this cup from me
 ac nā þæt ic wylle, ac þæt þū.

but not what I will but what thou

- 37 Þā cōm hē and funde hī slāpende, and cwæð tō Petre,
Then came he and found them sleeping and said to Peter
 Simon, slāpst þū? ne mihtest ðū āne tide wacian?
Simon sleepest thou not couldst thou one hour watch

Waciað and gebiddað þæt gē on costnunge ne gān; witodlice 38

Watch and pray that ye into temptation not go certainly

sē gāst is gearu, ac þæt flāsc is untrum.

the spirit is ready but the flesh is weak

And eft hē gebæd þā ylcan sprāce. 39

And again he prayed the same speech

And þā hē hine eft agēn bewende, hē funde hī slāpende; 40

And when he him again back turned he found them sleeping

hyra ēagan wāron gehefegode; and hī nyston hwæt hī him

their eyes were weighed-down and they knew-not what they him

andswaredon.

answered

Ðā cōm hē þridan siðe, and sāde him, Slāpað nū, and 41

Then came he third time and said to-them Sleep now and

restað; genōh hit ys; tima ys cumen; nū is mannes Sunu

rest enough it is time is come now is of-man Son

geseald on synfulra handa.

given into of-sinful hands

Ārisaþ, uton gān; nū is gehende sē ðe mē sylð. 42

Arise let-us go now is near he who me betrays

Him þā ðā gýt sprecendum, cōm Iudas Scarioth, þæt 43

Him then when yet speaking came Judas Iscariot that

ys, wiþersaca, ān of þām twelfum, and mid him mycel

is adversary one of the twelve and with him great

menegeo mid swurdum and mid sāhlum fram hēahsācerdum,

multitude with swords and with clubs from high-priests

[and] bōcerum, and ealdrum.

and scribes and elders

- 44 Soðlice his lāwa him tācen sealde, and þus cwæð, Swā
Truly his betrayer to-them sign gave and thus said So
 hwylcne swā ic cysse, hē hit is; nimað, and lædað hine
whomever so I kiss he it is take and lead him
 wærlice.
carefully
- 45 And sōna swā hē cōm, hē genēalāhte him tō, and cwæð,
And at-once as he came he approached him to and said
 Lārēow; and cyste hine.
Teacher and kissed him
- 46 And hī hyra handa on hine wurpon, and nāmon hine.
And they their hands on him cast and took him
- 47 Soðlice ān of þām þe ðār embe ūton stōdon his swurde
Truly one of those who there about round stood his sword
 ābræd, and slōh þæs sācerdes þēow, and his ēare of ācearf.
drew and struck of-the priest servant and his ear off cut
- 48 Þā cwæð sē Hælend him andswariende, Swā swā tō ānum
Then said the Savior them answering So as to a
 sceaðan gē fērdon mid swurdon and trēowum mē gefōn?
robber ye went with swords and staves me to-seize
- 49 Þonne ic dæghwāmlice mid ēow wæs, on temple lārende,
When I daily with you was in temple teaching
 and gē mē ne nāmon; ac þæt þā gewritu sȳn gefyllede.
and ye me not took but that the scriptures be fulfilled
- 50 Ðā forlēton his leorningcnihtas ealle hine, and flugon.
Then forsook his disciples all him and fled
- 51 Sum iungling him fyligde mid ānre scȳtan bewāfed, nacod;
A-certain youth him followed with a sheet wrapped naked
 and hī nāmon hine.
and they took him
- 52 Ðā āworpenre þære scȳtan, nacod hē him fram flēah.
Then cast-off the sheet naked he them from fled

And hi læddon þone Hælend tō þām hēahsācerde; and 53

And they led the Savior to the high-priest and

cōmon ealle sācerdas, and bōceras, and ealdras tōgædere.

came all priests and scribes and elders together

Petrus him fyligde feorran, oþ ðæs hēahsācerdes cafertūn; 54

Peter him followed from-afar until of-the high-priest courtyard

and hē sæt mid þām ðēnum, and wyrmd e hine æt þām

and he sat with the servants and warmed him at the

fyre.

fire

Þā hēahsācerdas sōhton, and eall gepeaht, tale agēn þone 55

The high-priests sought and all council accusation against the

Hælend þæt hi hine tō dēaðe sealdon; and hi ne fundon.

Savior that they him to death gave and they not found

Manega sādōn lēase gecyðnysse agēn hine, and þā cýðnessa 56

Many said false witness against him and the testimonies

nāron þæslic.

not-were agreeing

Ðā ārison sume, and sādōn lēase cýðnesse agēn hine, and 57

Then arose some and said false witness against him and

þus cwādon,

thus said

Sōðes wē gehyrdon hine secgan, Ic tōwurpe þis handworhte 58

Of-truth we heard him say I destroy this handmade

tempel, and æfter þrim dagum ic oðer unhandworht

temple and after three days I other not-handmade

getimbrie.

build

And hyra cýþnys nās þæslic. 59

And their witness not-was agreeing

60 Ðā ārās sum hēahsācerd on hyra midlene, and āhsode þone
Then arose a high-priest in their midst and asked the
 Hælend, Ne andswarast þū nān ðing agēn þæt þās þē
Savior Not answerest thou any thing against what these thee
 onwurpað?

accuse

61 Hē suwode and nāht ne andswarode. Eft hine āxode sē
He was-silent and naught — answered Again him asked the
 hēahsācerd, Eart þū Crist, þæs geblētsodan Godes Sunu?
high-priest Art thou Christ of-the blessed God Son

62 Ðā sǣde sē Hælend, Ic eom; and gē gesēoð mannes Sunu
Then said the Savior I am and ye see of-man Son
 on swyðran healfe sittan þæs mægenes, and cumende mid
on right side sit of-the power and coming with
 heofones genipum.

of-heaven clouds

63 Ðā cwæð sē hēahsācerd, his rēaf slitende, Hwī gewilnige
Then said the high-priest his raiment tearing Why desire
 wē gýt cýðera?

we yet of-witnesses

64 Gē gehýrdon his bysmer; hwæt þincð eow? Ðā hyrwdon
Ye heard his blasphemy what seems to-you Then reviled
 hi ealle hine, and cwædon þæt hē wære dēaðes scyldig.
they all him and said that he were of-death guilty

65 And sume agunnon him on spātan, and oferwrēon his
And some began him on spit and cover his
 ansýne, and mid fýstum hine bēoton, and him tō cwædon,
face and with fists him beat and him to said
 Ārǣd. And þā ðēnas hine mid handum bēoton.

Guess And the servants him with hands beat

And þā Petrus wæs on cafertūne, þā cōm tō him ān 66

And when Peter was in courtyard then came to him a

þinen þæs hēahsacerdes.

maidservant of-the high-priest

And þā hēo geseah Petrum wrymende, þā cwæð hēo, Pū 67

And when she saw Peter warming then said she Thou

wære mid ðām Nazareniscan Hælende.

wert with the Nazarene Savior

Ðā ætsōc hē, and cwæð, Ic nāt, nē ne can hwæt þū 68

Then denied he and said I know-not nor — understand what thou

segst. And hē ēode þā of þām cafertūne; and sē hana crēow.

sayest And he went then from the courtyard and the cock crew

Eft þā hine gecnēow oðer þinen, hēo ongan cweðan tō 69

Again then him knew other maidservant she began say to

þām þe ðār abūtan stōdon, Sōðlice þēs ys of þām.

those who there about stood Truly this-one is of them

And hē eft ætsōc. And eft þā ymbe lýtēl, þā ðe 70

And he again denied And again then after little those who

ætstōdon cwædon tō Petre, Sōþlice þū eart of ðām; Galileisc

stood-by said to Peter Truly thou art of them Galilean

þū eart.

thou art

Þā ongan hē ætsacan and swerian, Sōðes ne can ic þone 71

Then began he deny and swear Of-truth not know I the

man þe gē secgað.

man that ye say

And þā eft sōna crēow sē hana. Ðā gemunde Petrus 72

And then again at-once crew the cock Then remembered Peter

þæs Hælendes word þe hē him sāde, Ær sē hana crāwe

of-the Savior word that he to-him said Before the cock crow

tūa, þrīwa ðū mē ætsæcst. Þā ongan hē wēpan.

twice thrice thou me deniest Then began he weep

In the morning the high priests hand Jesus over to Pilate, who at the crowd's demand releases Barabbas. The soldiers clothe him in purple and a crown of thorns and mock him. Simon of Cyrene carries his rood to Golgotha, where he is hanged between two robbers and mocked. At the ninth hour he cries Eloi, Eloi, and dies, and the centurion calls him God's Son. Joseph of Arimathea lays him in a tomb hewn from stone.

1 **Ʒā sōna on mergen worhton Ʒā hēahsācerdas hyra gemōt**
Then at-once in morning wrought the high-priests their council
mid ealdrum, and bōcerum, and eallum werode, and lāddon
with elders and scribes and all host and led
þone Hælend gebundenne, and sealdon hine Pilato.
the Savior bound and gave him to-Pilate

2 **Ðā āxode Pilatus hine, Eart þū Iudea Cyning? Ʒā**
Then asked Pilate him Art thou of-Jews King Then
andswarode hē him, Ʒū hit segst.
answered he him Thou it sayest

3 **Ðā wrēgdon hine Ʒā hēahsācerdas on manegum þingum.**
Then accused him the high-priests in many things

4 **Eft Pilatus hine āxode, Ne andswarast þū nān þing? lōca**
Again Pilate him asked Not answerest thou any thing look
hū mycelum hī þē wrēgeað.
how much they thee accuse

5 **Ðā ne andswarode sē Hælend him nā mære, swā þæt**
Then not answered the Savior him — more so that
Pilatus wundrode.
Pilate wondered

6 **On symmeldæge wæs his gewuna þæt hē him forgēafe**
On feast-day was his custom that he to-them released
ǣnne gebundenne, swā hwylcne swā hī bādon.
one bound so whichever so they asked

Ƣā bādon hī Barraban, sē wæs gebunden mid Ƣām 7

Then asked-for they Barabbas who was bound with the

rāplingum, sē Ƣurh swiccræft manslyht geworhte.

prisoners who through treachery manslaughter wrought

And Ƣā hē fērde, Ƣā ongan sēo menegeo hine biddan, 8

And when he went then began the multitude him ask

swā hēo symle dyde.

as it ever did

Ƣā cwæð Pilatus, Wylle gē Ƣæt ic ēow forgyfe Iudea 9

Then said Pilate Will ye that I to-you release of-jews

Cyning?

King

Hē wiste Ƣæt ðurh andan hine sealdon Ƣā hēahsācerdas. 10

He knew that through envy him gave the high-priests

Ƣā āstyredon Ƣā bisceopas Ƣā menegu Ƣæt hē him Barraban 11

Then stirred the bishops the multitude that he to-them Barabbas

forgēfe.

released

Eft Pilatus him andswarode, Hwæt dō ic be Iudea Cininge? 12

Again Pilate them answered What do I about of-jews King

Hī eft hrȳmdon and cwādon, Hōh hine. 13

They again cried and said Hang him

Ƣā sāde Pilatus, Hwæt yfeles dyde hē? Hī Ƣæs Ƣē mā 14

Then said Pilate What of-evil did he They by-that the more

clypedon, Āhōh hine.

cried Hang him

Pilatus wolde Ƣā ðām folce gecwēman, and forgef him 15

Pilate would then to-the people please and released to-them

Barraban, and sealde him Ƣone Hælend beswungenne Ƣæt

Barabbas and gave to-them the Savior scourged that

hē āhangen wære.

he hanged were

- 16 Ðā lǣddon þā cempa hine on þæs dōmernes cafertūn;
Then led the soldiers him into of-the judgment-hall courtyard
 and hī tōsomne eall werod clypedon;
and they together all host called
- 17 and scrýddon hine mid purpuran, and him on setton
and clothed him with purple and him on set
 þyrnenne helm āwundenne;
thorny crown wound
- 18 and ongunnon hine þus grētan, Hāl wes þū, Iudea Cyning!
and began him thus greet Hail be thou of-Jews King
- 19 and bēoton hine on þæt hēafod mid hrēode, and spætton
and beat him on the head with reed and spat
 him on; and heora cnēow bigdon, and hine geēaðmēddon.
him on and their knee bent and him worshipped
- 20 And syððan hī hine bysmrydon, unscrýddon hine þām
And after they him mocked unclothed him of-the
 purpuran, and scrýddon hine mid his rēafum; and lǣddon
purple and clothed him with his raiment and led
 hine þæt hī hine āhēngon;
him that they him hanged
- 21 and genýddon sumne wegfērendne, Simonem Cireneum,
and compelled a-certain wayfarer Simon Cyrenian
 cumende of þām tūne, Alexandres fæder and Rufi, þæt
coming from the town of-Alexander father and of-Rufus that
 hē his rōde bære.
he his rood bore
- 22 And hī lǣddon hine on ðā stōwe Golgoða, þæt is on ūre
And they led him to the place Golgotha that is in our
 geþēode gereht, hēafodpannena stōw;
language interpreted of-skulls place
- 23 and sealdon him gebiterod wīn, and hē hit ne onfēng.
and gave to-him embittered wine and he it not received

And þā hī hine āhēngon, hī dældon his rēaf, and hlotu 24

And when they him hanged they divided his raiment and lots

wurpon, hwæt gehwā nāme.

cast what each took

Þā wæs underntid, and hī āhēngon hine. 25

Then was the-third-hour and they hanged him

And ofergewrit his gyltes wæs āwriten, Iudea Cyning. 26

And superscription of-his guilt was written of-Jews King

And hī āhēngon mid him twēgen sceaðan, ānne on his 27

And they hanged with him two robbers one on his

swyððran healfe, and oþerne on his wynstran.

right side and other on his left

Þā wæs þæt gewrit gefylled þæt cwyð, And hē wæs mid 28

Then was the scripture fulfilled that says And he was with

unrihtwisum geteald.

unrighteous counted

And þā ðe forð stōpon hine gremedon, and hyra hēafod 29

And those who forth stepped him provoked and their head

cwehton, and ðus cwædon, Wālā, sē tōwyrpð þæt tempel,

wagged and thus said Wellaway he destroys the temple

and on þrim dagon eft getimbrað;

and in three days again builds

gehæl ðē sylfne, of þære rōde stigende. 30

save thee self from the rood descending

Eall swā þā hēahsācerdas, bysmriende betwux þām bōcerum, 31

All so the high-priests mocking among the scribes

cwædon, Ōðre hē hāle gedýde; hine sylfne hē ne mæg

said Others he whole made him self he not can

hālne gedōn.

whole make

32 Crist, Israhela Cyning, āstige nū of rōde þæt wē gesēon
Christ of-Israel King let-descend now from rood that we see
 and gelyfon. And þā ðe him mid hangodon wæron him
and believe And those who him with hanged were him
 mid gebundene.

with bound

33 And þære syxtan tide wurdon þýstru gewordene geond
And at-the sixth hour became darkness come throughout
 ealle eorðan, oð nōntide.

all earth until the-ninth-hour

34 And tō nōntide sē Hælend clypode mycelre stemne, Heloi,
And at the-ninth-hour the Savior cried with-great voice Eloi
 Heloi, lema sabbattani? þæt is on ūre geðeode, Mīn God,
Eloi lama sabachthani that is in our language My God
 mīn God, hwi forlēte þū mē?

my God why forsookest thou me

35 And sume þe ðār abūton stōdon and þis gehýrdon, hi
And some who there about stood and this heard they
 cwædon, Nū þēs clypað Heliam.

said Now this-one calls Elijah

36 Ðā arn hyra ān, and fylde āne spingan mid ecede, and
Then ran of-them one and filled a sponge with vinegar and
 on hrēod sette, and him drincan sealde, and cwæð, Lætað,
on reed set and to-him to-drink gave and said Let
 þæt we gesēon hwæðer Helias cume hine nyþer tō settanne.

that we see whether Elijah come him down to set

37 Sē Hælend þā āsende his stefne, and forð fērde.

The Savior then sent-forth his voice and forth went

38 And þæs temples wāhrift wæs tōsliten on twā, of ufewerdum
And of-the temple veil was torn in two from top
 oð neopewerd.

until bottom

Ɔā sē hundredman Ɔe ȝār stōd agēn geseah Ɔæt sē 39

When the centurion who there stood opposite saw that the

Hælend swā clypiende forð fērde, hē cwæð, Soðlice Ɔæs man

Savior so crying forth went he said Truly this man

wæs Godes Sunu.

was of-God Son

And Ɔā wif wæron feorran behealdende; and betwux Ɔām 40

And the women were from-afar beholding and among them

wæs sēo Magdalenisce Maria, and Maria Iacobes mōdor

was the Magdalene Mary and Mary of-James mother

[Ɔæs gingran and Iosepes mōder], and Salomee.

of-the younger and of-Joseph mother and Salome

And Ɔā hē wæs on Galilea, hī fylidon him, and 41

And when he was in Galilee they followed him and

him Ɔēnedon; and manega oðre Ɔe him mid fērdon on

him served and many others who him with went into

Hierusalem.

Jerusalem

And Ɔā æfen wæs geworden Ɔæt wæs Parasceue, Ɔæt is 42

And when evening was come that was Parascève that is

ær sæterdæge,

before Saturday

Ɔā cōm Iosep sē æðela gerēfa of Arimathia, sē sylfa 43

Then came Joseph the noble reeve from Arimathea who self

Godes rīces geanbīdode, and hē dyrstiglice in tō Pilate

of-God kingdom awaited and he boldly in to Pilate

ēode, and bæd Ɔæs Hælandes lichaman.

went and asked-for of-the Savior body

- 44 Ðā wundrode Pilatus gif hē þā gyt forð fērde. Þā clypode
Then wondered Pilate if he then yet forth went Then called
 hē þone hundredman, and hine āhsode hwæðer hē dēad
he the centurion and him asked whether he dead
 wære.

were

- 45 Ðā hē wiste þæt, þā āgef hē þone lichaman Iosepe.
When he knew that then gave he the body to-Joseph
 46 Þā bohte Iosep āne scȳtan, and hine þār on befēold, and
Then bought Joseph a sheet and him there in wrapped and
 on byrgene lēde sēo wæs of stāne āhēawen; and wylte
in tomb laid which was from stone hewn and rolled
 ānne stān tō ðære byrgenne dura.
a stone to of-the tomb door
 Dys godspel gebyrað on ēasterdæg.

This gospel belongs on Easter-day

- 47 Ðā cōm Maria Magdalene and Iosepes Maria, and behēoldon
Then came Mary Magdalene and of-Joseph Mary and beheld
 hwār hē gelēd wære.
where he laid were

The women come with spices to the tomb and find the stone rolled away and a young man in white, who tells them that Jesus is risen and goes before them into Galilee, and they flee in fear. Jesus appears to Mary Magdalene, to two disciples on the road, and to the twelve, whom he sends to preach the gospel to all creation, promising signs to those who believe; then he is taken up into heaven.

And ðā sæternesdæg wæs āgān, sēo Magdalenisce Maria, 1

And when Saturday was gone the Magdalene Mary

and Iacobes Maria, and Salomeȝ bohton wrytgemang þæt

and of-James Mary and Salome bought spice-mixture that

hī cōmon and hine smyredon;

they came and him anointed

and swȳðe ær ānum restedæge cōmon tō þære byrgene, 2

and very early on-the-first sabbath came to the tomb

ūp āsprungenre sunnan;

up sprung the-sun

and cwædon him betwȳnan, Hwā āwylt ūs ðysne stān 3

and said them among Who rolls for-us this stone

of þære byrgene dura?

from of-the tomb door

Þā hī hī besāwon, hī gesāwon þone stān aweg āwyltne; 4

When they them looked-about they saw the stone away rolled

sōðlice hē wæs swȳðe mycel.

truly it was very great

And þā hī ēodon on þā byrgene, hī gesāwon ānne 5

And when they went into the tomb they saw a

geongne on þā swȳðran healfē sittende, hwitum gegyrlan

young-one on the right side sitting with-white garment

oferwrohne; and hī þā forhtodon.

covered and they then were-afraid

6 Ðā cwæð hē tō him, Ne forhtige gē nā; gē sēcað þone
Then said he to them Not fear ye — ye seek the
 Nazareniscan Hælend āhangenne; hē ārās, nis hē hēr; hēr
Nazarene Savior hanged he arose not-is he here here
 is sēo stōw þær hī hine lēdon.

is the place where they him laid

7 Ac farað, and secgað his leorningcnihtum and Petre þæt hē gæð
But go and say to-bis disciples and to-Peter that he goes
 tōforan ēow on Galileam; þār gē hine gesēoð, swā hē ēow sæde.

before you into Galilee there ye him see as he to-you said

8 And hī ūt ēodon, and flugon fram þære byrgene, and
And they out went and fled from the tomb and
 wæron āfārede for þære gesyhðe þe hī gesāwon; and hig
were frightened for the sight that they saw and they
 nānon men nāht ne sædon; sōðlice hī him ādrēdon.

to-no man aught — said truly they themselves dreaded

Ðys godspel gebyrað on wōdnesdæg on þære ððere ēasterwucan.

This gospel belongs on Wednesday in the second Easter-week

9 Ðā hē ārās on ærne morgen on restedæge, æryst hē
When he arose in early morning on sabbath first he
 ætȳwde þære Magdaleniscan Marian, of ðære hē ūt ādrāf
appeared to-the Magdalene Mary from whom he out drove
 seofon dēofolsēcnyssa.

seven devil-sicknesses

10 And hēo þā ūt ēode, and hit þām cȳdde þe mid him
And she then out went and it to-those made-known who with him
 wæron, hēofendum and wēpendum.

were mourning and weeping

11 Ðā hī gehȳrdon þæt hē leofode, and hī hine gesāwon,
When they heard that he lived and she him saw
 þā ne gelyfdon hī him.

then not believed they him

Æfter þām him twām hē wæs ætȳwed on ððrum hiwe, 12
After that to-them two he was shown in other form
 him on þone tūn farendum.

to-them to the town going

And hī þā fōron, and þæt ððrum cȳddon; and hī him 13
And they then went and it to-others made-known and they them
 ne gelyfdon.

not believed

Dis [godspel] sceal on þunresdæg innan þære gangwucan.

This gospel shall on Thursday in the Rogation-week

Ðā æt nehstan hē ætȳwde him twelfum þār hī ætgædere 14

Then at last he appeared to-them twelve where they together

sæton; and tælde hyra ungelēaffulnesse and hyra heortan

sat and reproved their unbelief and of-their heart

hardnesse, for ðām þe hī ne gelyfdon þām ðe hine

hardness for that that they not believed those who him

gesāwon of dēaþe ārisan.

saw from death arise

And hē sæde him, Farað into ealne middaneard, and bodiað 15

And he said to-them Go into all middle-earth and preach

godspell ealre gesceaftē.

gospel to-all creation

Sē þe gelyfð, and gefulod bið, sē biþ hāl; sōþlice sē ðe 16

He who believes and baptized is he is whole truly he who

ne gelyfð, sē bið genyþerod.

not believes he is condemned

Þās tācnu fyliað þām ðe gelyfað: on minon naman hī 17

These signs follow those who believe in my name they

dēofolsēcnessa ūt drifað; hī sprecaþ nīwum tungum;

devil-sicknesses out drive they speak with-new tongues

18 *næddran* *hī* *āfyrrað*; and *him* *ne* *derað* *þeah* *hī* *hwæt*
adders *they* *remove* *and* *them* *not* *harms* *though* *they* *ought*
dēadbærlices *drincan*; *ofer* *sēoce* *hī* *hyra* *handa* *settað*, and
of-deadly *drink* *over* *sick* *they* *their* *hands* *set* *and*
hī *bēoð* *hāle*.

they *are* *whole*

19 And *witudlice* *Drihten* *Hælend*, *syððan* *hē* *tō* *him* *spræc*, *hē*
And *certainly* *Lord* *Savior* *after* *he* *to* *them* *spoke* *he*
wæs *on* *heofonum* *āfangen*; and *hē* *sitt* *on* *Godes* *swiðran* *healfe*.

was *into* *heavens* *received* *and* *he* *sits* *on* *of-God* *right* *side*

20 *Sōþlice* *hī* *ðā* *farende* *æghwār* *bodedon*, *Drihtne* *mid*
Truly *they* *then* *going* *everywhere* *preached* *Lord* *with*
wyrcendum, and *trymmendre* *spræce* *æfter* *fyligendum* *tācnum*.
working *and* *with-confirming* *speech* *after* *following* *signs*
