

OLD ENGLISH SERIES • VOLUME 17

THE WEST SAXON GOSPELS

Euangelium secundum Lucam Euangelium secundum Iohannem

The West Saxon Gospels

Part Two: Luke and John

with a word-for-word interlinear English translation

preserving the original word order

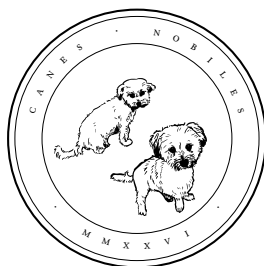


CANES NOBILES · MMXXVI

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Volume 17 of the Canes Nobiles Old English interlinear texts

The Old English text follows James Wilson Bright's text, *The Gospel of Saint Luke in West-Saxon and The Gospel of Saint John in West-Saxon*, Belles-Lettres Series (Boston: D. C. Heath, 1906 and 1904);

Luke i 48 to ii 4 from his earlier edition, *The Gospel of Saint Luke in Anglo-Saxon* (Oxford: Clarendon Press, 1893), in the spelling of 1906

Set from page scans of those printings

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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 Lucam

The Gospel of Saint Luke



Luke writes to Theophilus an ordered account of what was fulfilled among us. The angel Gabriel tells the priest Zacharias in the temple that his barren wife Elizabeth will bear a son, John, and strikes him dumb for his doubt. Six months later Gabriel tells Mary in Nazareth that she will bear the Son of the Highest. Mary visits Elizabeth, whose child rejoices in the womb, and says that her soul magnifies the Lord. John is born and named, and Zacharias, his mouth opened, prophesies.

Hēr onginneð Lucas bōc ðæs hālgan godspelleres.

Here begins of-Luke book of-the holy gospeler

Ðis godspel gebyrað on middesumeres mæsseæfen.

This gospel belongs on of-midsummer mass-eve

For þām ðe witodlice manega þōhton þāra þinga race 1

For that that certainly many thought of-the things narrative

geendebyrdan þe on ūs gefyllede synt,

set-in-order which in us fulfilled are

swā ūs betāhtun ðā þe hyt of frymðe gesāwon, and 2

so to-us delivered those who it from beginning saw and

þāre sprāce þēnas wāron,

of-the word servants were

mē gepūhte, geornlice eallum [fram fruman gefylgdum], on 3

me seemed zealously all from beginning followed in

endebyrdnesse writan þē, þū sē sēlusta Theophilus,

order write to-thee thou the best Theophilus

þæt ðū oncnāwe þāra worda sōpfæstnesse of ðām ðe þū 4

that thou know of-the words truth of that which thou

gelāred eart.

taught art

- 5 On Herodes dagum Iudea cyninges, wæs sum sācerd on
In of-Herod days of-Jews king was a-certain priest by
 naman Zacharias, of Abian gewrixle; and his wif wæs of
name Zacharias of of-Abia course and his wife was of
 Aarones dohtrum, and hyre nama wæs Elizabeth.
of-Aaron daughters and her name was Elizabeth
- 6 Sōðlice hig wæron bütū rihtwise beforan Gode, gangende
Truly they were both righteous before God going
 on eallum his bebodum and rihtwisnessum bütan wrōhte.
in all his commandments and righteousnesses without blame
- 7 And hig næfdon nān bearn, for ðām ðe Elizabeth wæs
And they had-not any child for that that Elizabeth was
 unberende, and hȳ on heora dagum bütū forð ēodon.
barren and they in their days both forth went
- 8 Sōðlice wæs geworden þā Zacharias his sācerdhādes brēac
Truly was done when Zacharias his priesthood used
 on hys gewrixles endebyrdnesse beforan Gode,
in of-his course order before God
- 9 æfter gewunan ðæs sācerdhādes hlotes, hē ēode þæt hē hys
after custom of-the priesthood of-lot he went that he his
 offrunga sette, ðā hē on Godes tempel ēode;
offerings set when he into of-God temple went
- 10 eall werod þæs folces wæs ūte gebiddende on þære offrunga
all host of-the people was outside praying at of-the offering
 tīman.
time
- 11 Ðā ætȳwde him Drihtnes engel, standende on þæs wēofodes
Then appeared to-him of-Lord angel standing on of-the altar
 swȳðran healfe.
right side

Ðā wearð Zacharias gedrēfed, þæt gesēonde, and him ege 12
Then became Zacharias troubled that seeing and him fear
 on hrēas.

on fell

Ðā cwæð sē engel him tō, Ne ondræd þū þē, Zacharias, 13
Then said the angel him to Not dread thou thyself Zacharias
 for þām þin bēn ys gehyred, and þin wif Elizabeth þē
for that thy prayer is heard and thy wife Elizabeth to-thee
 sunu cend, and þū nemst hys naman Iohannes.

son bears and thou namest his name John

And hē byð þē tō gefēan and tō blisse, and manega on 14
And he is to-thee for joy and for bliss and many at
 his ācennednysse gefagniað.

his birth

rejoice

Sōðlice hē byð mære beforan Drihtne, and hē ne drincð 15
Truly he is great before Lord and he not drinks
 win nē bēor; and hē byð gefylled on Hāligum Gāste þonne
wine nor beer and he is filled in Holy Spirit then
 gýt of hys mōdor innoðe.

yet from of-his mother womb

And manega Israhela bearna hē gecyrð tō Drihtne hyra 16
And many of-Israel children he turns to Lord their
 Gode.

God

And hē gæð tōforan him on gāste and Elias mihte þæt hē 17
And he goes before him in spirit and of-Elijah might that he
 fædera heortan tō heora bearnum gecyrre, and ungelēaffulle
of-fathers hearts to their children turn and unbelieving
 tō rihtwisra glēawscype, Drihtne fullfremed folc gegearwian.
to of-the-righteous prudence for-Lord perfect people prepare

- 18 Ðā cwæð Zacharias tō þām engele, Hwanun wāt ic þis? ic
Then said Zacharias to the angel Whence know I this I
 eom nū eald, and mīn wif on hyre dagum forð ēode.
am now old and my wife in her days forth went
- 19 Ðā andswarode him sē engel, Ic eom Gabriel, ic þe stande
Then answered him the angel I am Gabriel I who stand
 beforan Gode; and ic eom āsend wið þē sprecaþ, and þē
before God and I am sent with thee speak and to-thee
 ðis bodian.
this announce
- 20 And nū þū byst suwiende, and þū sprecaþ ne miht oð
And now thou art silent and thou speak not canst until
 þone dæg þe ðās ðing gewurðað, for þām þū mīnum
the day that these things come-to-pass for that thou my
 wordum ne gelyfdest, þā bēoð on hyra tīman gefyllede.
words not believedst which are in their time fulfilled
- 21 And þæt folc wæs Zachariam geanbidiende, and wundrodon
And the people was Zacharias awaiting and wondered
 þæt hē on þām temple lāt wæs.
that he in the temple slow was
- 22 Ðā hē ūt ēode, ne mihte hē him tō sprecaþ: and hig
When he out went not could he them to speak and they
 oncnēowon þæt hē on þām temple sume gesihðe geseah;
knew that he in the temple a-certain vision saw
 and hē wæs bīcniende him, and dumb þurhwunede.
and he was beckoning them and dumb remained
- 23 Ðā wæs geworden, þā his þēnunga dagas gefyllede wæron,
Then was done when of-his ministry days fulfilled were
 hē fērde tō his hūse.
he went to his house

Sōðlice æfter dagum Elizabeth his wif geēacnode; and hēo 24

Truly after days Elizabeth his wife conceived and she

bedīglude hig fif mōnþas, and cwæð,

bid herself five months and said

Sōðlice mē Drihten gedyde þus on þām dagum þe hē 25

Truly to-me Lord did thus in the days that he

geseah minne hosp betwux mannum āfyrran.

saw my scorn among men remove

Dis [godspel] sceal on wōdnesdæg tō þām ymbrene ær

This gospel shall on Wednesday at the Ember-days before

myddawyntran.

midwinter

Sōþlice on þām syxtan mōnðe wæs āsend Gabriel sē engel 26

Truly in the sixth month was sent Gabriel the angel

fram Drihtne on Galilea ceastre, þære nama wæs Nazareth,

from Lord into of-Galilee city of-which name was Nazareth

tō beweddudre fæmnan ānum were, þæs nama wæs Iosep, 27

to betrothed virgin a to-man of-whom name was Joseph

of Dauides hūse; and þære fæmnan nama wæs Maria.

of of-David house and of-the virgin name was Mary

Ðā cwæþ sē engel in gangende, Hāl wes ðū mid gyfe 28

Then said the angel in going Hail be thou with grace

gefylled, Drihten mid þē; ðū eart geblētsud on wifum.

filled Lord with thee thou art blessed among women

Þā wearð hēo on his spræce gedrēfed, and þōhte hwæt 29

Then became she at his speech troubled and thought what

sēo grēting wære.

the greeting were

Ðā cwæð sē engel, Ne ondrād þū ðē, Maria; sōðlice þū 30

Then said the angel Not dread thou thyself Mary truly thou

gyfe mid Gode gemēttest.

grace with God foundest

- 31 Soðlice nū þū on innoðe geēacnast, and sunu censt, and
Truly now thou in womb conceivest and son bearest and
 his naman Hǣlend genemnest.
his name Savior namest
- 32 Sē byð mǣre, and þæs Hēhstan Sunu genemned; and him
He is great and of-the Highest Son named and to-him
 sylþ Drihten God his fæder Dauides setl;
gives Lord God of-his father David seat
- 33 and hē ricsað on ēcnesse on Iacobes hūse, and hys rices
and he reigns in eternity in of-Jacob house and of-his kingdom
 ende ne byþ.
end not is
- 34 Ðā cwæð Maria tō þām engle, Hū gewyrð þis, for ðām
Then said Mary to the angel How comes-to-pass this for that
 ic wer ne oncnāwe?
I man not know
- 35 Ðā andswarode hyre sē engel, Sē Hālga Gāst on þē becymþ,
Then answered her the angel The Holy Spirit upon thee comes
 and þæs Hēahstan miht þē ofersceadað; and for ðām þæt
and of-the Highest might thee overshadows and for that the
 hālige ðe of þē ācenned byð, byþ Godes Sunu genemned.
boly which of thee born is is of-God Son named
- 36 And nū Elizabeth þīn mǣge sunu on hyre ylde geēacnode;
And now Elizabeth thy kinswoman son in her age conceived
 and þēs mōnað ys hyre sixta, sēo is unberende genemned.
and this month is her sixth she-who is barren named
- 37 For þām nis ælc word mid Gode unmihtelic.
For that not-is every word with God impossible
- 38 Ðā cwæþ Maria, Hēr is Drihtnes þīnen; gewurþe mē
Then said Mary Here is of-Lord handmaid let-be-done to-me
 æfter þīnum worde. And sē engel hyre fram gewāt.
after thy word And the angel her from departed

Ðys [godspel] gebyrað on frigedæg tō þām ylcan fæstene.

This gospel belongs on Friday at the same fast

Sōþlice on þām dagum ārās Maria and fērde on muntland 39

Truly in the days arose Mary and went into hill-country

mid ofste, on Iudeisce ceastre,

with haste into Judean city

and ēode intō Zacharias hūse, and grētte Elizabeth. 40

and went into of-Zacharias house and greeted Elizabeth

Ðā wæs geworden þā Elizabeth gehyrde Marian grētinge, 41

Then was done when Elizabeth heard of-Mary greeting

þā gefagnude þæt cild on hyre innoðe; and þā wearð

then rejoiced the child in her womb and then became

Elizabeth Hālegum Gāste gefylled;

Elizabeth with-Holy Spirit filled

and hēo clypode micelre stefne and cwæþ, Ðū eart betwux 42

and she cried with-great voice and said Thou art among

wifum geblētsod, and geblētsud ys þīnes innoðes wæstm.

women blessed and blessed is of-thy womb fruit

And hwanun is mē ðis, þæt mīnes Drihtnes mōdor tō mē 43

And whence is to-me this that of-my Lord mother to me

cume?

come

Sōna swā þīnre grētinge stefn on mīnum ēarum geworden 44

As-soon as of-thy greeting voice in my ears come

wæs, þā fahnude mīn cild on mīnum innoþe.

was then rejoiced my child in my womb

And ēadig þū eart, ðū þe gelyfdest þæt fulfremede synd 45

And blessed thou art thou who believedst that fulfilled are

þā ðing þe ðē fram Drihtne gesæde synd.

the things which to-thee from Lord said are

Ðā cwæð Maria, Mīn sāwl mǣrsaþ Drihten, 46

Then said Mary My soul magnifies Lord

- 47 and mīn gāst geblissude on Gode minum Hǣlende.
and my spirit rejoiced in God my Savior
- 48 For ðām þe hē geseah hys þīnene ēadmōdnesse: sōðlice
For that that he saw of-his handmaid humility truly
 heonun forð mē ēadige secgað ealle cnēoressa.
hence forth me blessed say all generations
- 49 For ðām þe mē mīcele þīng dyde sē ðe mihtig is; and
For that that to-me great things did he who mighty is and
 hys nama ys hālig,
his name is holy
- 50 and hys mildheortnes of cnēoressa on cnēoressa hýne
and his mercy from generation to generation him
 ondrǣdendum.
to-those-dreading
- 51 Hē worhte [mægen] on hys earme; hē tōdælde þā ofermodan
He wrought power in his arm he scattered the proud
 on mōde hyra heortan.
in mind of-their heart
- 52 Hē āwearp þā rīcan of setle, and ðā ēadmōdan ūp āhōf.
He cast-down the mighty from seat and the humble up lifted
- 53 Hingriende hē mid gōdum gefylde, and ofermoda īdele forlēt.
Hungering he with goods filled and proud empty let-go
- 54 Hē āfēng Israhel hys cniht, and gemunde hys mildheortnesse.
He received Israel his servant and remembered his mercy
- 55 Swā hē spræc tō ūrum fæderum, Abrahame and hys sǣde
As he spoke to our fathers to-Abraham and his seed
 on ā woruld.
for ever world

Dis [godspel] gebyrað on mydsummeres mæssedæg.

This gospel belongs on of-midsummer mass-day

Sōþlice Maria wunode mid hyre swylce þrȳ mōnþas, and 56

Truly Mary dwelt with her about three months and

gewende þā tō hyre hūse.

returned then to her house

Ðā wæs gefylled Elizabethe cenningtīd; and hēo sunu cende. 57

Then was fulfilled of-Elizabeth birth-time and she son bore

And hyre nēhheburas and hyre cūðan þæt gehȳrdon þæt 58

And her neighbors and her kinsfolk that heard that

Drihten hys mildheortnesse mid hyre mǣrsude; and hig mid

Lord his mercy with her magnified and they with

hyre blissodon.

her rejoiced

Ðā on þām ehteopan dæge hig cōmon þæt cild ymsniþan, 59

Then on the eighth day they came that child circumcise

and nemdon hyne hys fæder naman Zachariam.

and named him of-his father name Zacharias

Ðā andswarode his mōdor, Nese sōþes, ac hē byð Iohannes 60

Then answered his mother Not-so truly but he is John

genemned.

named

Ðā cwædon hig tō hyre, Nis nān on þīnre mægðe þyssum 61

Then said they to her Not-is any in thy kindred by-this

naman genemned.

name named

Ðā bīcnodon hī tō hys fæder, hwæt hē wolde hine 62

Then beckoned they to his father what he would him

genemnedne bēon.

named be

- 63 *Þā* *wrāt* *hē* *gebedenum* *wexbrede*, *Iohannes* *is* *hys* *nama*:
Then *wrote* *he* *on-asked-for* *tablet* *John* *is* *his* *name*
ðā *wundrodon* *hig* *ealle*.
then *wondered* *they* *all*
- 64 *Ðā* *wearð* *sōna* *hys* *mūð* *and* *hys* *tunge* *geopenod*, *and* *hē*
Then *became* *at-once* *his* *mouth* *and* *his* *tongue* *opened* *and* *he*
spræc, *Drihten* *blētsiende*.
spoke *Lord* *blessing*
- 65 *Ðā* *wearð* *ege* *geworden* *ofer* *ealle* *hyra* *nēhheburas*; *and*
Then *became* *fear* *come* *over* *all* *their* *neighbors* *and*
ofer *ealle* *Iudea* *muntland* *wæron* *þās* *word* *gewidmārsode*.
over *all* *of-Jews* *hill-country* *were* *these* *words* *spread-abroad*
- 66 *And* *ealle* *þā* *ðe* *hit* *gehȳrdon* *on* *heora* *heortan* *settun*,
And *all* *those* *who* *it* *heard* *in* *their* *heart* *set*
and *cwædon*, *Wēnstu* *hwæt* *byð* *þes* *cnapa*? *Witodlice*
and *said* *Thinkest-thou* *what* *is* *this* *boy* *Certainly*
Drihtenes *hand* *wæs* *mid* *him*.
of-Lord *hand* *was* *with* *him*
- 67 *And* *Zacharias* *his* *fæder* *wæs* *mid* *Hālegum* *Gāste* *āfyllod*,
And *Zacharias* *his* *father* *was* *with* *Holy* *Spirit* *filled*
and *hē* *witegode* *and* *cwæþ*,
and *he* *propheesied* *and* *said*
- 68 *Geblētsud* *sī* *Drihten*, *Israhela* *God*, *for* *þām* *þe* *hē*
Blessed *let-be* *Lord* *of-Israel* *God* *for* *that* *that* *he*
genēosode *and* *his* *folces* *ālȳsednesse* *dyde*.
visited *and* *of-his* *people* *redemption* *did*
- 69 *And* *hē* *ūs* *hæle* *horn* *ārærde* *on* *Dauides* *hūse* *hys*
And *he* *for-us* *of-salvation* *horn* *raised* *in* *of-David* *house* *of-his*
cnihtes.
servant

Swā hē spræc þurh hys hālegra witegena mūð, þā ðe of 70

As he spoke through of-his holy prophets mouth those who from

worldes frymðe spræcon,

of-world beginning spoke

And hē ālȳsde ūs of ūrum fēondum, and of ealra þāra 71

And he delivered us from our enemies and from of-all those

handa þe ūs hatedon;

hands who us hated

mildheortnesse tō wycenne mid ūrum fæderum, and gemunan 72

mercy to work with our fathers and remember

his hālegan cȳþnesse;

his holy testament

hyne ūs tō sylenne þone āð þe hē ūrum fæder Abrahame 73

himself to-us to give the oath that he to-our father Abraham

swōr,

swore

þæt wē, būtan ege of ūre fēonda handa ālȳsede, him 74

that we without fear from of-our enemies hand delivered him

þēowian,

serve

on hālignesse beforan him eallum ūrum dagum. 75

in holiness before him all our days

And þū, cnapa, byst þæs hēhstan witega genemned; þū 76

And thou boy art of-the highest prophet named thou

gæst beforan Drihtnes ansȳne his wegās gearwian;

goest before of-Lord face his ways prepare

tō sylenne his folce hāle gewit on hyra synna 77

to give to-his people of-salvation knowledge for of-their sins

forgyfnesse,

forgiveness

- 78 þurh innopas ūres Godes mildheortnesse on þām hē ūs
through bowels of-our God mercy in which he us
 genēosode of ēastdæle ūp springende,
visited from east up springing
- 79 onlihtan þām þe on ðȳstrum and on dēaþes sceade sittað;
lighten those who in darkness and in of-death shadow sit
 ūre fēt tō gereccenne on sybbe weg.
our feet to direct in of-peace way
- 80 Sōþlice sē cnapa wēox, and wæs on gāste gestrangod; and
Truly the boy grew and was in spirit strengthened and
 wæs on wēstenum oþ þone dæg hys ætiwednessum on
was in deserts until the day of-his showing to
 Israhel.
Israel

II • THE BIRTH AND THE BOY IN THE TEMPLE

At the emperor's enrollment Joseph goes with Mary to Bethlehem, where she bears her firstborn and lays him in a manger. An angel brings the news to shepherds keeping watch, a host of heaven praises God, and the shepherds come and see. On the eighth day the child is named, and in the temple Simeon and the prophetess Anna know him. At twelve he stays behind in Jerusalem, and his parents find him among the teachers.

Ðis [godspel] sceal on myddewyntres mæssenyht tō þære
This gospel shall on of-midwinter mass-night at the
 forman mæssan.

first mass

- 1 Sōþlice on þām dagum wæs geworden gebod fram þām
Truly in the days was done command from the
 cāsere Augusto, þæt eall ymbehwyrft wære tōmearcod.
emperor Augustus that all world were enrolled

Þeos tōmearcodnes wæs æryst geworden fram þām dēman 2
This enrollment was first done by the judge

Syrige Cirino.

of-Syria Cyrenius

And ealle hig ēodon and syndri[g]e fērdon on hyra ceastre. 3
And all they went and severally traveled into their city

Ðā fērde Iosep fram Galilea of þære ceastre Nazareth on 4
Then went Joseph from Galilee of the city Nazareth into

Iudeisce ceastre Dauides, sēo is genemned Bethleem, for
Judean city of-David which is named Bethlehem for

þām þe hē wæs of Dauides hūse and hirede;

that that he was of of-David house and household

þæt hē fērde mid Marian þe him beweddod wæs, and wæs 5
that he went with Mary who to-him betrothed was and was

geēacnod.

with-child

Sōþlice wæs geworden þā hī þār wæron, hire dagas wæron 6
Truly was done when they there were her days were

gefyllede þæt hēo cende.

fulfilled that she bore

And hēo cende hyre frumcennedan sunu, and hine mid 7
And she bore her firstborn son and him with

cildclāpum bewand, and hine on binne ālēde, for þām þe
child-clothes wrapped and him in manger laid for that that

hig næfdon rūm on cumena hūse.

they had-not room in of-guests house

And hyrdas wæron on þām ylcan rīce waciende, and 8
And shepherds were in the same realm watching and

nihtwæccan healdende ofer heora heorda.

night-watches holding over their herds

- 9 *Þā* *stōd* *Drihtnes* *engel* *wiþ* *hig*, and *Godes* *beorhtnes* *him*
Then *stood* *of-Lord* *angel* *by* *them* and *of-God* *brightness* *them*
ymbe *scēan*; and *hī* *him* *mycelum* *ege* *ādrēdon*.
about *shone* and *they* *themselves* *with-great* *fear* *dreaded*
- 10 And *sē* *engel* *him* *tō* *cwæð*, *Nelle* *gē* *ēow* *ādrādan*;
And *the* *angel* *them* *to* *said* *Not-will* *ye* *yourselves* *dread*
sōþlice *nū* *ic* *ēow* *bodie* *mycelne* *gefēan*, *sē* *bið* *eallum*
truly *now* *I* *to-you* *announce* *great* *joy* *which* *is* *to-all*
folce;
people
- 11 for *þām* *tō* *dæg* *ēow* *ys* *Hælend* *ācenned*, *sē* *is* *Drihten*
for *that* *to* *day* *to-you* *is* *Savior* *born* *who* *is* *Lord*
Crist, on *Dauides* *ceastre*.
Christ *in* *of-David* *city*
- 12 And *þis* *tācen* *ēow* *byð*: *Gē* *gemētað* *ān* *cild* *hrægllum*
And *this* *sign* *to-you* *is* *Yē* *find* *a* *child* *in-clothes*
bewunden, and on *binne* *ālēd*.
wound and *in* *manger* *laid*
- 13 And *þā* *wæs* *fāringa* *geworden* mid *þām* *engle* *mycelnes*
And *then* *was* *suddenly* *come* with *the* *angel* *multitude*
heofonlices *werydes*, *God* *heriendra* and *þus* *cweþendra*,
of-heavenly *host* *God* *praising* and *thus* *saying*
- 14 *Gode* *sȳ* *wuldor* on *hēahnesse*, and on *eorðan* *sybb*
To-God *let-be* *glory* in *height* and on *earth* *peace*
mannum *gōdes* *willan*.
to-men *of-good* *will*
- 15 And *hit* *wæs* *geworden* *þā* *ðā* *englas* *tō* *heofene* *fērdon*,
And *it* *was* *done* when *the* *angels* *to* *heaven* *went*
þā *hyrdas* *him* *betwȳnan* *spræcon* and *cwædon*, *Utun* *faran*
the *shepherds* *them* *among* *spoke* and *said* *Let-us* *go*

tō Bethleem, and gesēon þæt word þe geworden is, þæt
to Bethlehem and see the word which done is which
 Drihten ūs ætȳwde.

Lord to-us showed

And hig efstende cōmon, and gemēttan Marian and Iosep, 16
And they hastening came and found Mary and Joseph
 and þæt cild on binne ālēd.

and the child in manger laid

Þā hī þæt gesāwon, þā oncnēowon hig be þām worde 17
When they that saw then knew they of the word
 þe him gesæd wæs be þām cilde.

which to-them said was about the child

And ealle þā ðe gehýrdon wundredon be þām þe him 18
And all those who heard wondered at that which to-them
 þā hyrdas sædon.

the shepherds said

Maria gehēold ealle þās word, on hyre heortan smēagende. 19
Mary kept all these words in her heart pondering

Ðā gewendon hām þā hyrdas, God wuldriende and heriende 20
Then returned home the shepherds God glorifying and praising
 on eallum þām ðe hī gehýrdon and gesāwon, swā tō him
in all that which they heard and saw as to them
 gecweden wæs.

said was

Ðis [godspel] sceal on þone ehtoðan mæssedæg tō
This gospel shall on the eighth mass-day at
 myddanwyntra.

midwinter

- 21 Æfter þām þe ehta dagas gefyllede wæron þæt ðæt cild
After that that eight days fulfilled were that the child
 ymbnsniden wære, his nama wæs Hælend, sē wæs fram
circumcised were his name was Savior which was by
 engle genemned ær hē on innoðe geēacnod wære.

angel named ere he in womb conceived were

- 22 And æfter þām þe hyre clænsunge dagas gefyllede wæron
And after that that of-her cleansing days fulfilled were
 æfter Moyses æ, hī læddon hyne on Hierusalem þæt hī
after of-Moses law they led him into Jerusalem that they
 hine Gode gesettun, —

him to-God set

- 23 swā swā on Drihtnes æ āwriten is, þæt ælc wæpned
so as in of-Lord law written is That every male
 gecyndlim ontȳnende byð Drihtne hālig genemned, —

womb opening is to-Lord holy named

- 24 and þæt hig offrunge sealdon æfter þām þe [on] Drihtnes
and that they offering gave after that which in of-Lord
 æ gecweden is, Twā turtlan, oððe twēgen culfran briddas.

law said is Two turtledoves or two of-dove young-birds

- 25 And þā wæs ān man on Hierusalem, þæs nama wæs
And then was a man in Jerusalem of-whom name was
 Simeon; and þēs man wæs rihtwīs, and oþ Israhela frōfor
Simeon and this man was righteous and until of-Israel comfort
 geanbidiende; and Hālig Gāst him on wæs.

awaiting and Holy Spirit him on was

And hē andsware fram þām Hālegan Gāste onfēng, þæt hē 26

And he answer from the Holy Spirit received that he

dēað ne gesāwe, būton hē ær Drihten Crist gesāwe.

death not saw unless he ere Lord Christ saw

And on Gāste hē on þæt tempel cōm; and þā his māgas 27

And in Spirit he into the temple came and when his kinsmen

læddon þone Hælend þæt hig for him æfter þære æ

led the Savior that they for him after of-the law

gewunan dydon,

custom did

hē onfēng hine mid his handum, and God blētsode, and 28

he received him with his hands and God blessed and

cwæð,

said

Drihten, nū þū lātst þinne þēow, æfter þinum worde, on 29

Lord now thou lettest thy servant after thy word in

sibbe;

peace

for ðām mine ēagan gesāwon þine hære, 30

for that my eyes saw thy salvation

ðā þū gearwodeð beforan ansýne eallra folca; 31

which thou preparedst before face of-all peoples

leoht tō þēoda āwrigenesse, and tō þines folces wuldre 32

light to of-nations revelation and to of-thy people glory

Israhel.

Israel

Ðis [godspel] sceal on sunnandæg betweox myddewintres
This gospel shall on Sunday between of-midwinter
 mæssedæge and twelftandæge.

mass-day and Twelfth-day

- 33 Ðā wæs his fæder and his mōdor wundriende be þām þe
Then was his father and his mother wondering at those which
 be him gesæde wæron.

about him said were

- 34 And þā blētsude hig Simeon, and cwæþ tō Marian his
And then blessed them Simeon and said to Mary his
 mēder, Lōca, nū þēs is on hryre and on æryst āsett
mother Look now this is for fall and for rising set
 manegra on Israhel, and on tācen þām ðe wiðcweden byð;
of-many in Israel and for sign that which gainsaid is

- 35 and his swurd þine sāwle þurhfærð, þæt gepōhtas sȳn
and his sword thy soul goes-through that thoughts be
 āwrigene of manegum heortum.

revealed from many hearts

- 36 And Anna wæs witegystre, Fanueles dohtor, of Asseres
And Anna was prophetess of-Phanuel daughter of of-Aser
 māgðe; þēos wunude manigne dæg; and hēo leofode mid
tribe this-one dwelt many day and she lived with
 hyre were seofon gēr of hyre fāmnhāde;

her husband seven years from her maidenhood

- 37 and hēo wæs wudewe oð fēower and hundeahtatig gēara;
and she was widow until four and eighty years
 sēo of þām temple ne gewāt, dāges and nihtes þēowigende
who from the temple not departed by-day and by-night serving
 on fæstenum and on hālsungum.

in fasts and in supplications

And þēos ðære tide becumende Drihtne andette, and be him 38

And this-one at-that hour coming to-Lord confessed and of him

spræc eallum þām þe geanbidedon Hierusalem ālȳsednesse.

spoke to-all those who awaited of-Jerusalem redemption

And þā hi ealle þing gefylدون æfter Drihtnes ā, hi 39

And when they all things fulfilled after of-Lord law they

gehwurfon on Galileam, on heora ceastre Nazareth.

returned into Galilee into their city Nazareth

Sōðlice þæt cild wēox and wæs gestrangod, wisdōmes full; 40

Truly the child grew and was strengthened of-wisdom full

and Godes gyfu wæs on him.

and of-God grace was on him

And his māgas fērdon ālce gēre tō Hierusalem on ēasterdāges 41

And his kinsmen went each year to Jerusalem at of-Easter-day

frēolstide.

feast-time

And þā hē wæs twelfwintre, hȳ fōron tō Hierusalem tō 42

And when he was twelve-winters-old they went to Jerusalem to

þām ēasterlican frēolse, æfter hyra gewunan;

the Easter feast after their custom

and gefylledum dagum, þā hig agēn gehwurfon, belāf sē 43

and fulfilled days when they again returned remained the

Hælend on Hierusalem; and his māgas þæt nyston;

Savior in Jerusalem and his kinsmen that knew-not

wēndon þæt hē on heora gefēre wære; þā cōmon hig ānes 44

thought that he in their company were then came they of-one

dāges fār, and hine sōhton betwux his māgas and his

day journey and him sought among his kinsmen and his

cūðan.

acquaintances

- 45 Ðā hig hyne ne fundon, hig gewendun tō Hierusalem,
When they him not found they returned to Jerusalem
 hyne sēcende.
him seeking
- 46 Ðā æfter þrim dagum hig fundon hine on þām temple,
Then after three days they found him in the temple
 sittende onmiddan þām lārēowum, hlystende and hi āhsiende.
sitting amid the teachers listening and them asking
- 47 Þā wundrodon hig ealle þe gehyrdon be his glēawscipe
Then wondered they all who heard at his prudence
 and hys andswarum.
and his answers
- 48 Ðā cwæþ his mōdor tō him, Sunu, hwī dydest þū unc
Then said his mother to him Son why didst thou to-us-two
 ðus? þīn fæder and ic sārigende þē sōhton.
thus thy father and I sorrowing thee sought
- 49 Ðā cwæð hē tō him, Hwæt is þæt gyt mē sōhton? nyste
Then said he to them What is that ye-two me sought knew-not
 gyt þæt mē gebyrað tō bēonne on þām ðingum ðe mīnes
ye-two that me behooves to be in the things which of-my
 fæder synt?
father are
- 50 Ðā ne ongēton hig þæt word þe hē tō him spræc.
Then not understood they the word which he to them spoke
- 51 Ðā fērde hē mid him, and cōm tō Nazareth, and wæs
Then went he with them and came to Nazareth and was
 him underþeod; and his mōdor gehēold ealle þās word
to-them subject and his mother kept all these words
 on hyre heortan, smēagende.
in her heart pondering

And sē Hælend þēah on wisdōme and on ylde, and mid 52
And the Savior throve in wisdom and in age and with
 gyfe mid Gode and mid mannum.
grace with God and with men

III · THE PREACHING OF JOHN

In the fifteenth year of Tiberius the word of God comes to John in the desert, and he preaches a baptism of penance, as Isaiah foretold. He calls the crowds a kin of adders, tells the people, the wicked, and the soldiers what each must do, and says that one stronger is coming who will baptize in the Holy Spirit and in fire. Herod shuts John in prison. Jesus is baptized, the Spirit descends like a dove, and his line runs back to Adam.

Dis [godspel] gebyrað on sæterndæg tō æwfæstene ær
This gospel belongs on Saturday at law-fast before
 myddanwyntra.

midwinter

Sōðlice þām fiftēoðan gēare þæs cāseres anwealdes Tiberii, 1
Truly in-the fifteenth year of-the emperor power of-Tiberius
 begȳmendum þām Pontiscan Pilate Iudea þēode, fēorðan
governing the Pontian Pilate of-Jews nation of-fourth
 dæles rica Galilee Herode, Filippo his brēper fēorðan dæles
part ruler of-Galilee Herod Philip his brother of-fourth part
 rica Iturie and þæs rīces Traconitidis, and Lisania Abiline
ruler of-Iturea and of-the realm of-Trachonitis and Lysanias of-Abiline
 fēorþan dæles rica,
of-fourth part ruler

under ðāra sācerda ealdrum Anna and Caifa, Godes word 2
under of-the priests chiefs Annas and Caiaphas of-God word
 wæs geworden ofer [Iohannem], Zacharias sunu, on wēstene.
was come over John of-Zacharias son in desert

- 3 And hē cōm intō eall Iordanes rice, bodiende dǣdbōte
And he came into all of-Jordan realm preaching of-penance
 fulluht on synna forgyfenesse;
baptism for of-sins forgiveness
- 4 swā hit āwriten ys on Isaias bēc þæs witegan, Clypiendes
as it written is in of-Isaiah book of-the prophet Of-crying
 stefen on wēstene, Gegearwiað Drihtnes weg, dōð his siðas
voice in desert Prepare of-Lord way make his paths
 rihte.
right
- 5 Ælc denu bið gefylled, and ælc munt and beorh byð
Every valley is filled and every mountain and hill is
 genyðerud; and þwuru bēoð on gerihte, and ungerȳdu on
brought-low and crooked are into straight and rough into
 smēðe wegas;
smooth ways
- 6 and ælc flāsc gesihð Godes hǣle.
and every flesh sees of-God salvation
- 7 Sōþlice hē cwæð tō þām menegum þe fērdon þæt hi wāron
Truly he said to the multitudes who went that they were
 gefullode fram him, Ēalā nǣddrena cynn, hwā ætȳwde ēow
baptized by him O of-adders kin who showed to-you
 þæt gē flēon fram þām tōwerdan yrre?
that ye flee from the coming wrath
- 8 Dōð geornlice [weorðlice] dǣdbōte wæstmas, and ne ongynne
Do zealously worthily of-penance fruits and not begin
 gē cweðan, Wē habbað ūs tō fæder Abraham; ic secge ēow
ye say We have us for father Abraham I say to-you
 þæt God is swā mihtig þæt hē mæg of þysum stānum
that God is so mighty that he can from these stones
 Abrahames bearn āweccan.
of-Abraham children raise

Nū is sēo æx āsett tō ðæs trēowes wyrtruman; witodlice 9

Now is the axe set to of-the tree root certainly

ælc trēow þe ne bringð gōdne wæstm bið forcorfen, and

every tree which not brings good fruit is cut-down and

on fȳr āworpen.

into fire thrown

Þā āhsodon hyne þā menegu and cwædon, Hwæt dō wē? 10

Then asked him the multitudes and said What do we

Ðā cwæð hē tō him, Sē þe hæfð twā tunecan sylle þām 11

Then said he to them He who has two tunics let-give to-him

þe næfð, and þām gelice dō sē þe mettas hæfþ.

who has-not and to-that likewise let-do he who foods has

Ðā cōmon þā mǎnfullan þæt hig āþwegene wæron, and 12

Then came the wicked that they washed were and

cwædon tō him, Lārēow, hwæt dō wē?

said to him Teacher what do we

Þā cwæð hē, Ne dō gē nāht mære þonne þæt ēow geset is. 13

Then said he Not do ye aught more than that to-you set is

Ðā āhsodon hine þā cempa and cwædon, And hwæt dō 14

Then asked him the soldiers and said And what do

wē? Ðā sǣde hē him, Ne slēa gē nānne, nē tāle ne

we Then said he to-them Not slay ye any nor slander —

dōð; and bēoð ēðhylde on ēowrum andlyfenum.

do and be content in your provisions

Sōðlice þām folce wēnendum, and eallum on hyra heortan 15

Truly the people thinking and all in their heart

þencendum be Iohanne hwæþer hē Crist wære,

thinking about John whether he Christ were

ðā andswarude Iohannes, him eallum secgende, Witodlice 16

then answered John to-them all saying Certainly

ic ēow on wætere fullige; sōþlice cymð strengra þonne ic,

I you in water baptize truly comes stronger than I

þæs ic ne eom wyrþe þæt ic hys scēoþwang uncnytte;

of-whom I not am worthy that I his shoe-thong untie

hē ēow fullað on Hālgum Gāste and on fyre.

he you baptizes in Holy Spirit and in fire

- 17 And his fann ys on his handa, and hē feormað his bernas

And his fan is in his hand and he cleanses of-his barn

flōre, and gaderað hys hwæte intō his berne; þæt ceaf hē

floor and gathers his wheat into his barn the chaff he

forbærnþ on unācwencedlicum fyre.

burns in unquenchable fire

- 18 Manega oðre þing bodigende hē þæt folc lārde.

Many other things preaching he the people taught

- 19 Herodes sē feorðan dāles rīca, þā hē wæs fram him

Herod the of-fourth part ruler when he was by him

geðrēad be ðære Herodiadiscan, hys brōðor wīfe, and be

rebuked about the Herodian of-his brother wife and about

eallum yfelum þe Herodes dyde,

all evils which Herod did

- 20 and ofer eall þæt geicte, þæt hē beclýsde Iohannem on

and over all that added that he shut-up John in

cwearterne.

prison

- 21 Sōðlice wæs geworden þā eall þæt folc wæs gefullod, and

Truly was done when all the people was baptized and

þām Hælende gefulledum and gebiddendum, heofon wæs

the Savior baptized and praying heaven was

geopenud,

opened

and sē Hālega Gāst āstāh lichamlicre ansýne on hyne swā 22
 and the Holy Spirit descended in-bodily appearance on him as
 ān culfre, and stefen wæs of heofone geworden, and þus
 a dove and voice was from heaven come and thus
 cwæð, Ðū eart min gecorena Sunu; on þē mē gelicode.

said Thou art my chosen Son in thee me pleased
 And sē Hælend wæs on ylde swylce þritigwintre, þæt menn 23

And the Savior was in age about thirty-winters-old that men
 wēndon þæt hē wære Iosepes sunu, sē wæs Heliges sunu,
 thought that he were of-Joseph son who was of-Heli son
 sē wæs Nazareth; swā of cnēorysse on cnēorysse oð Adam, 24-38
 who was Nazareth so from generation to generation until Adam
 sē wæs Godes sunu, oð fif and hundseofantig cnēoryssa.
 who was of-God son until five and seventy generations

IV • THE TEMPTATION AND NAZARETH

Full of the Holy Spirit, Jesus fasts forty days in the desert and answers each of the devil's three temptations from the scripture. In the synagogue at Nazareth he reads from Isaiah that the Spirit has anointed him to preach to the poor, and says that the writing is fulfilled today. When he reminds them that no prophet is accepted in his homeland, they try to throw him from the hill. At Capernaum he drives out an unclean spirit and heals Simon's mother-in-law and many others.

Sōðlice sē Hælend wæs full Hālgum Gāste, and fērde fram 1
 Truly the Savior was full with-Holy Spirit and went from
 Iordane, and hē wæs fram Hāligum Gāste gelæd on sumum
 Jordan and he was by Holy Spirit led into a-certain
 wēstene
 desert

2 fēowertig daga, and wæs fram dēofle costod. And hē on
forty days and was by devil tempted And he in
 þām dagum nān þing ne æt; and þām dagum gefylledum,
the days no thing — ate and the days fulfilled
 hine hingrede.

him hungered

3 Ðā cwæð sē dēofol him tō, Gif þū sý Godes Sunu, sege
Then said the devil him to If thou be of-God Son say
 þisum stāne þæt hē tō hlāfe gewurðe.

to-this stone that it to loaf become

4 Ðā andswarude him sē Hælend, Hit is āwriten, Þæt sē
Then answered him the Savior It is written That the
 man ne leofaþ be hlāfe ānum, ac of ælcum Godes worde.
man not lives by loaf alone but of every of-God word

5 And þā lādde sē dēofol hyne, and ætýwde him ealle
And then led the devil him and showed to-him all
 ricu eorðan ymbehwyrftes, on ānre byrhtmhwile;

kingdoms of-earth circuit in a twinkling

6 and tō him cwæð, Ealne þisne anweald ic ðē sylle and
and to him said All this power I to-thee give and
 hyra wuldor, for þām þe hī mē synt gesælde, and ic
their glory for that that they to-me are given and I
 hī sylle þām ðe ic wylle;

them give to-him whom I will

7 witodlice ealle hig bēoð þine, gif þū geēaðmētst beforan mē.
certainly all they are thine if thou worshipest before me

8 Þā andswarode him sē Hælend, Hit is āwriten, Drihten
Then answered him the Savior It is written Lord
 þinne God ðū geēadmētst, and him ānum þēowast.

thy God thou worshipest and him alone servest

Ðā lǣdde hē hyne on Hierusalem, and gesette hine ofer 9

*Then led he him into Jerusalem and set him over
þæs temples hrycg, and him tō cwæð, Gyf þū sý Godes
of-the temple ridge and him to said If thou be of-God
Sunu, āsend þē heonun nyþer;*

Son send thyself hence down

sōðlice hyt is āwriten þæt hē hys englum be þē bebýt 10

truly it is written that he to-his angels about thee commands

þæt hig þē gehealdon,

that they thee keep

and þæt hig þē mid handum nimon, þē lās þū ðinne fōt 11

and that they thee with hands take the less thou thy foot

æt stāne ætspeorne.

at stone strike

Ðā cwæð sē Hǣlend him andswariende, Hyt is gecweden, 12

Then said the Savior him answering It is said

Ne costa þū Drihten þinne God.

Not tempt thou Lord thy God

And ealre þāre costunge gefylledre, sē dēofol him sume 13

And all the temptation fulfilled the devil him some

hwile fram gewāt.

while from departed

Þā fērde sē Hǣlend on Gāstes mægene on Galileam; and 14

Then went the Savior in of-Spirit power into Galilee and

his hlisa be him fērde on eall þæt rīce.

his fame about him went into all the realm

And hē lārde be hyra gesamnungum, and wæs fram eallum 15

And he taught in their synagogues and was by all

gemǣrsod.

glorified

- 16 Ðā cōm hē tō Nazareth, þār hē āfēd wæs; and hē ēode
Then came he to Nazareth where he nourished was and he went
 on restedæge on þā gesamnunge æfter his gewunan, and
on sabbath into the synagogue after his custom and
 hē ārās þæt hē rædde.
he arose that he read
- 17 And him wæs geseald Isaias bōc þæs witegan; and sōna
And to-him was given of-Isaiah book of-the prophet and as-soon
 swā hē þā bōc unfēold, þā funde hē þār āwriten,
as he the book unfolded then found he there written
- 18 Drihtnes Gāst is ofer mē, for þām ðe hē smyrede mē;
Of-Lord Spirit is over me for that that he anointed me
 hē sende mē þearfum bodian, and gehæftum ālȳsednesse,
he sent me to-poor preach and to-captives redemption
 and blindum gesihþe, forbrocene gehælan;
and to-blind sight broken heal
- 19 and bodian Drihtnes andfenge gēr and edlēanes dæg.
and preach of-Lord acceptable year and of-reward day
- 20 And þā hē þā bōc befēold, hē hig þām ðēne āgef, and
And when he the book folded he it to-the servant gave and
 sæt; and ealra heora ēagan on þære gesamnunge wāron
sat and of-all their eyes in the synagogue were
 on hyne behealdende.
on him beholding
- 21 Ðā ongan hē him tō cweðan, Sōþlice tō dæg þis gewrit is
Then began he them to say Truly to day this writing is
 on ēowrum ēarum gefylled.
in your ears fulfilled

And hig ealle wæron þæs gecnāwe, and wundredon be 22

*And they all were of-that acknowledging and wondered at
þām wordum þe of his mūþe ēodon, and þus cwædun,
the words which from his mouth went and thus said*

Nys þēs Iosepes sunu?

Not-is this of-Joseph son

Ðā cwæþ hē, Witodlice gē secgað mē þās gelicnesse, Ēalā, 23

*Then said he Certainly ye say to-me this likeness O
lāce, gehæl ðē sylfne; dō hēr on þinum earde swā fela
physician heal thee self do here in thy homeland so many
wundra swā wē gehȳrdon gedōne on Cafarnaum.*

of-wonders as we heard done in Capernaum

Ðā cwæð hē, Sōðlice ic ēow secge, Þæt nān witega nis 24

*Then said he Truly I to-you say That no prophet is
andfenge on his ēþele.*

acceptable in his native-land

Sōþlice ic ēow secge, Manega wudewan wæron on Helias 25

*Truly I to-you say Many widows were in of-Elijah
dagum on Israhel, ðā þā sēo heofon wæs belocen þrēo gēr and
days in Israel then when the heaven was locked three years and
syx mōnþas; þā wæs geworden mycel hunger on ealre eorðan;*

six months then was come great hunger on all earth

and tō þāra nānum næs Helias āsend, būton tō ānre 26

and to of-them none was Elijah sent but to a

wudewan on Sarepta Sidonie.

widow in Sarepta of-Sidon

And manega licprōweras wæron on Israhel under Heliseo 27

And many lepers were in Israel under Eliseus

þām witegan, and hyra nān næs āclānsud, būton Naaman
the prophet and of-them none was cleansed but Naaman

sē Sirisca.
the Syrian

- 28 Ðā wurdon hig ealle on þære gesamnunge mid yrre gefylled,
Then became they all in the synagogue with anger filled
 þās þing gehyrende;
these things hearing
- 29 and hig ārison, and scufon hine of ðære ceastre, and
and they arose and shoved him out-of the city and
 læddon hine ofer ðæs munes cnæpp, ofer þone hyra burh
led him over of-the mountain brow over which their city
 getimbrud wæs, þæt hi hyne nyðer bescufon.
built was that they him down shoved
- 30 Ðā fērde hē þurh hyra midlen.
Then went he through their midst
- 31 And hē fērde tō Cafarnaum on Galileisce ceastre, and hi
And he went to Capernaum into Galilean city and them
 þār on restedagum lārde;
there on sabbaths taught
- 32 and hig wundredon be his lāre, for þām his spāc on
and they wondered at his teaching for that his speech in
 anwealde wæs.
power was
- 33 And on hyra gesamnunge wæs sum man unclāne deōfol
And in their synagogue was a-certain man unclean devil
 hæbbende, and hē hrȳmde micelre stefne,
having and he cried with-great voice
- 34 and cwæþ, Læt, lā Nazarenisca Hælend, hwæt is ūs and
and said Let O Nazarene Savior what is to-us and
 þē? cōm þū ūs tō forspillanne? ic wāt þæt ðū eart Godes
to-thee came thou us to destroy I know that thou art of-God
 Hālega.
Holy-one

And þā cidde him sē Hælend and cwæþ, Ādumba, and 35

And then chid him the Savior and said Be-dumb and
 gā him of. And þā hē ūt ādrāf hine on heora midlene,
go him from And when he out drove him in their midst
 hē him fram gewāt, and him nāht ne derude.

he him from departed and him naught — harmed

Ðā wurdon hig ealle forhte, and spræcon him betwȳnan 36

Then became they all afraid and spoke them among
 and cwædon, Hwæt ys þæt word þæt hē on mihte and
and said What is the word that he in might and
 on mægene unclænum gāstum bebȳt, and hig ūt gāþ?

in strength to-unclean spirits commands and they out go

Ðā wæs his hlisa gewidmārsod on ælcere stōwe þæs rices. 37

Then was his fame spread-abroad in every place of-the realm

Ðis [godspel] sceal on þone þryddan þunresdæg innan

This gospel shall on the third Thursday in

lenctene, and tō pentecosten on sæternesdæg.

Lent and at Pentecost on Saturday

Sōþlice hē ārās of heora gesamnunge, and fērde on Simones 38

Truly he arose from their synagogue and went into of-Simon
 hūs. Ðā wæs Simones sweger geswenced on mycelum
house Then was of-Simon mother-in-law afflicted with great
 fēferum; and hig hyne for hyre bædon.

fevers and they him for her asked

And hē standende ofer hig þām fēfore bebēad, and hē hig 39

And he standing over her to-the fever commanded and it her
 forlēt; and hēo sōna ārās and him þēnode.

left and she at-once arose and them served

- 40 Sōðlice þā sunne āsāh, ealle þe untrume wæron on
Truly when sun set all who sick were with
 mislicum ādlum hig læddon him tō; and hē syndrygum
various diseases they led him to and he to-each
 hys hand onsettende hig gehælde.
his hand laying-on them healed
- 41 Ðā fērdon þā dēoflu of manegum, hrȳmende and cweðende,
Then went the devils from many crying and saying
 Sōðes þū eart Godes Sunu. And hē ne gepafude þæt hig ænig
Of-truth thou art of-God Son And he not allowed that they any
 þing spræcon, for þām þe [hig] wiston þæt hē Crist wæs.
thing spoke for that that they knew that he Christ was
- 42 Ðā gewordenum dæge, sē Hælend ūt gangende fērde on
Then come day the Savior out going went into
 wēste stōwe; and þā menegu hine sōhtun, and hī cōmon
desert place and the multitudes him sought and they came
 tō him, and behæfdon hine þæt hē him fram ne gewite.
to him and withheld him that he them from not depart
- 43 Ðā sāde hē him, Sōðlice mē gedafenað oðrum ceastrum
Then said he to-them Truly me befits to-other cities
 Godes rīce bodian; for þām tō þām ic eom āsend.
of-God kingdom preach for that to that I am sent
- 44 And hē wæs bodigende on Galilea gesamnungum.
And he was preaching in of-Galilee synagogues

Jesus teaches from Simon's boat on the lake of Gennesaret, and at his word the nets fill until the boats nearly sink. Simon, James, and John leave their boats and follow him. He cleanses a leper, and forgives and heals a lame man let down through the roof, while the scribes and Pharisees call it raving. He calls Levi from the market-bench, eats with the wicked, and answers the question about fasting with the bridegroom, the new patch, and the new wine.

Ðis [godspel] sceal on þone syxtan sunnandæg ofer
This gospel shall on the sixth Sunday after
 pentecosten.

Pentecost

Sôþlice wæs geworden, þā ðā menegu him tō cōmon 1
Truly was done when the multitudes him to came
 þæt hig Godes word gehȳrdon, hē stōd wið þone mere
that they of-God word heard he stood by the lake
 Genesareth;

Gennesaret

and hē geseah twā scipu standende wið þone mere; ðā 2
and he saw two ships standing by the lake the
 fisceras ēodun, and wōhson heora nett.
fishers went and washed their nets

Hē þā, āstigende on ān scyp þæt wæs Simones, bād hyne 3
He then ascending into a ship which was of-Simon asked him
 þæt hē hit lȳthwōn fram lande tuge; and on þām scipe
that he it a-little from land draw and in the ship
 sittende hē lārde þā menegu.
sitting he taught the multitudes

Ðā hē sprecan geswāc, hē cwæp tō Simone, Tēoh hit on 4
When he speak ceased he said to Simon Draw it into
 dȳpan, and lātað ēowre nett on þone fiscwēr.
deep and let your nets into the fish-weir

- 5 *Þā cwæþ Simon him andswariende, Æalā, Bebeodend, ealle*
Then said Simon him answering O Commander all
niht swincende wē nāht ne gefēngon; sōðlice on þīnum
night toiling we naught — caught truly at thy
worde ic mīn nett ūt lāte.
word I my net out let
- 6 *And þā hī þæt dydon, hig betugon mycele menigeo fixa,*
And when they that did they enclosed great multitude of-fishes
and hyra net wæs tōbrocen.
and their net was broken
- 7 *And hig bīcnodon hyra gefēran þe on oðrum scipe wæron,*
And they beckoned their companions who in other ship were
þæt hī cōmun and him fylston. Ðā cōmon hig and
that they came and them helped Then came they and
gefyldon bûtū þā scipu, swā þæt hī nēh wæron besencte.
filled both the ships so that they near were sunk
- 8 *Þā Petrus þæt geseah, hē fēoll tō þæs Hælendes cnēowum,*
When Peter that saw he fell to of-the Savior knees
and cwæð, Drihten, gewit fram mē, for þām ic eom synfull
and said Lord depart from me for that I am sinful
mann.
man
- 9 *And hē wundrude, and ealle þā ðe mid him wæron, on*
And he wondered and all those who with him were at
þām wēre þāra fixa þe hī gefēngon;
the catch of-the fishes which they caught
- 10 *gelice Iacobus and Iohannes, Zebedeis suna, þā wæron*
likewise James and John of-Zebedee sons who were
Simones gefēran. Ðā cwæþ sē Hælend tō Simone, Ne
of-Simon companions Then said the Savior to Simon Not
ondræd þū þē; heonon forð þū byst men gefōnde.
dread thou thyself hence forth thou art men catching

And hig tugon hyra scypo tō lande, and forlēton hig, and 11
And they drew their ships to land and forsook them and
 folgodon þām Hælande.

followed the Savior

Ðā hē wæs on ānre ceastre, þā wæs þār ān hrēofla; and þā 12
When he was in a city then was there a leper and when
 hē geseah þone Hælend, þā āstrehte hē hine, and bæd and
he saw the Savior then stretched-out he himself and prayed and
 þus cwæð, Drihten, gyf þū wylt, þū miht mē geclānsian.
thus said Lord if thou wilt thou canst me cleanse

And hē æthrān hine, his handa āpenigende, and cwæð, Ic 13
And he touched him his hand stretching-out and said I
 wylle; sī þū geclānsud. And sōna sē hrēofla him fram
will let-be thou cleansed And at-once the leprosy him from
 fērde.

went

And hē bebēad him þæt hē hit nānum men ne sāde: Ac 14
And he commanded him that he it to-no man — said But
 gā, ætȳw þē þām sācerde, and bring for þinre clānsunga
go show thee to-the priest and bring for thy cleansing
 swā Moyses bebēad, him on gewitnesse.

as Moses commanded to-them for witness

Witodlice þæs þē mā sēo sprāc be him fērde; and mycele 15
Certainly by-that the more the speech about him went and great
 menegeo cōmun þæt hī gehȳrdon, and wurdon gehælede
multitudes came that they heard and were healed
 fram hyra untrumnessum.

from their infirmities

Hē þā fērde on wēsten, and hyne gebæd. 16
He then went into desert and himself prayed

Ðis [godspel] sceal on fridedæg on þære pentecostenes
This gospel shall on Friday in the of-Pentecost
 wucan.

week

- 17 Ðā wæs ānum dæge geworden þæt hē sæt and hig lārde;
Then was on-one day done that he sat and them taught
 and þā wæron þā Farisei sittende and þære æ lārēowas, þā
and then were the Pharisees sitting and of-the law teachers who
 cōmon of ælcon castele Galileę and Iudeę and Hierusalem;
came from every village of-Galilee and of-Judea and of-Jerusalem
 and Drihtnes mægen wæs hig tō gehællenne.

and of-Lord power was them to heal

- 18 And þā bāron men on ānum bedde āne man sē wæs
And then bore men on a bed a man who was
 lama;

lame

- 19 and hig ne mihton hine in bringan and ālecgan beforan
and they not could him in bring and lay before
 him, for þære menigo þe mid þām Hælende wæs; þā
him for the multitude which with the Savior was then
 āstigon hig uppan þone hrōf, and þurh þā watelas hine
climbed they upon the roof and through the wattles him
 mid þām bedde āsendon beforan þone Hælend.

with the bed sent before the Savior

- 20 Ðā hē geseah hyra gelēafan, hē cwæð, Lā mann, þē
When he saw their faith he said O man to-thee
 synd þine synna forgyfene.

are thy sins forgiven

Þā āgunnon þencan þā bōceras and Farisei, and cwædon, 21

Then began think the scribes and Pharisees and said

Hwæt is þēs þe hēr sprycþ woffunga? Hwā mæg synna

What is this who here speaks ravings Who can sins

forgyfan, būton God āna?

forgive but God alone

Ðā sē Hælend gecnēow hyra geþancas, hē andswariende 22

When the Savior knew their thoughts he answering

cwæþ tō him, Hwæt þence gē on ēowrum heortum?

said to them What think ye in your hearts

Hwæðer is ēðre tō cweþenne, Ðē synd þīne synna 23

Whether is easier to say To-thee are thy sins

forgyfene, hwæper þe cweþan, Āris and gā?

forgiven whether or say Arise and go

Þæt gē witon þæt mannes Sunu on eorðan anweald hæfð 24

That ye know that of-man Son on earth power has

synna tō forgyfanne, — and hē sǣde þām laman, — Ðē

sins to forgive and he said to-the lame To-thee

ic secge, Āris, nim þīn bed, and gā on þīn hūs.

I say Arise take thy bed and go into thy house

And hē sōna beforan him ārās, and nām þæt hē on læg, 25

And he at-once before them arose and took that he on lay

and tō his hūse fērde, and God wuldrode.

and to his house went and God glorified

And hig ealle wundredon, and God mǣrsodon, and wǣron 26

And they all wondered and God magnified and were

mid ege gefyllede, and cwædon, Sōðes wē tō dæg wundru

with fear filled and said Of-truth we to day wonders

gesāwon.

saw

27 Ðā æfter þām hē ūt ēode, and geseah publicanum, hē wæs
Then after that he out went and saw publican he was
 oþrum naman Leui gehāten, æt cēapsceamule sittende, and
by-other name Levi called at market-bench sitting and
 hē cwæþ tō him, Filig mē.

he said to him Follow me

28 And hē him þā filigde, and ealle hys þing forlēt.

And he him then followed and all his things forsook

29 And Leui dyde him mycelne gebēorscype on his hūse; and
And Levi made for-him great feast in his house and
 þār wæs mycel menegeo mǎnfulra and oðerra þe mid him
there was great multitude of-wicked and of-others who with them
 sǣton.

sat

30 Ðā murcnodon þā Farisei and þā bōceras, and cwædon
Then murmured the Pharisees and the scribes and said
 tō hys leorningcnihtum, Hwī ete gē and drincað mid
to his disciples Why eat ye and drink with
 mǎnfullum and synfullum?

wicked and sinful

31 Ðā andswarude sē Hǣlend and cwæþ tō him, Ne beþurfon
Then answered the Savior and said to them Not need
 lǣces þā ðe hāle synd, ac þā ðe unhǣlþe habbaþ.

of-physician those who whole are but those who unhealth have

32 Ne cōm ic rihtwise clypian ac synfulle on dǣdbōte.

Not came I righteous call but sinful to penance

33 Ðā cwædon hig tō him, Hwī fæstað Iohannes leorningcnihtas
Then said they to him Why fast of-John disciples
 gelōmlice and hālsunga dōð, and eall swā Farisea; and þīne
often and supplications do and all so Pharisees and thine
 etað and drincað?

eat and drink

Ɔā cwæð hē, Cwyst þū magon þæs brýdguman bearn 34
Then said he Sayest thou can of-the bridegroom children

fæstan swā lange swā sē brýdguma myd him ys?

fast so long as the bridegroom with them is

Sōþlice þā dagas cumað; þonne sē brýdguma him byð 35
Truly the days come when the bridegroom from-them is

āfyrrer, þonne fæstað hig on þām dagum.

removed then fast they in the days

Ɔā sǣde hē him ān bigspell, Ne āsent nān man scyp 36
Then said he to-them a parable Not sends any man patch

of nīwum rēafe on eald rēaf; elles þæt nīwe slit, and

of new raiment on old raiment else the new tears and

sē nīwa scyp ne hylpð þām ealdan.

the new patch not helps the old

Nē nān man ne sent nīwe wīn on ealde bytta; elles þæt 37
Nor any man — sends new wine into old bottles else the

nīwe wīn brycð þā bytta, and þæt wīn byð āgoten, and

new wine breaks the bottles and the wine is poured-out and

þā bytta forwurðað.

the bottles perish

Ac nīwe wīn is tō sendenne on nīwe bytta; þonne bēoð 38
But new wine is to send into new bottles then are

þā bytta gehealdene.

the bottles kept

And ne drincð nān man eald wīn, and wylle sōna þæt 39
And not drinks any man old wine and will at-once the

nīwe; hē cwyp, Þæt ealde is betere.

new he says The old is better

Jesus defends his disciples for plucking ears on the sabbath and heals a withered hand in the synagogue. After a night of prayer he chooses the twelve apostles. On a level place he blesses the poor, the hungry, and those who weep, and pronounces woes on the rich and the full. He tells his hearers to love their enemies, give without hope of return, and judge no one, and ends with the house built on the stone.

- 1 Sôþlice wæs geworden on þām æfteran restedæge æryst,
Truly was done on the second sabbath first
 þā hē fērde þurh þā æceras, hys leorningcnihtas þā ear
when he went through the fields his disciples the ears
 pluccedon, and mid hyra handum gnidon, and æton.
plucked and with their hands rubbed and ate
- 2 Ðā cwædon sume of þām sundorhālgan, Hwī dō gē þæt
Then said some of the Pharisees Why do ye that
 ēow ālyfed nis on restedagon?
to-you allowed not-is on sabbaths
- 3 Þā andswarode him sē Hælend, Ne rædde gē þæt, hwæt
Then answered them the Savior Not read ye that what
 Dauīd dyde, þā hine hingrede, and þā ðe mid him wæron;
David did when him hungered and those who with him were
- 4 hū hē ēode intō Godes hūse, and nam þā offrunghlāfas
how he went into of-God house and took the offering-loaves
 and hig æt, and þām sealde þe mid him wærun, þā
and them ate and to-those gave who with him were which
 nærun ālyfede tō etanne, būton sācerdon ānum?
not-were allowed to eat but to-priests alone
- 5 And hē sæde him, Þæt Drihten is mannes Sunu ēac swylce
And he said to-them That Lord is of-man Son also likewise
 restedæges.
of-sabbath

Sōðlice on ððrum restedæge wæs geworden þæt hē on 6
Truly on other sabbath was done that he into
 gesamnunge ēode, and lārde; and þār wæs sum man, and
synagogue went and taught and there was a-certain man and
 his swýðre hand wæs forscruncen.

his right hand was withered

Ðā gýmdon þā bōceras and Farisei hwæþer hē on restedæge 7
Then beeded the scribes and Pharisees wether he on sabbath
 hælde, þæt hi hyne gewrēgdon.

healed that they him accused

Sōþlice hē wiste hyra gepancas, and hē sǣde þām men þe 8
Truly he knew their thoughts and he said to-the man who
 ðā forscruncenan hand hæfde, Āris and stand hēr amidan.

the withered hand had Arise and stand here amid

Þā ārās hē and stōd.

Then arose he and stood

Ðā cwæþ sē Hælend tō him, Ic āhsige ēow, Ālyfþ on 9
Then said the Savior to them I ask you Is-allowed on
 restedægum wel dōn, oððe yfele? sǣwle hāle gedōn, hwæþer
sabbaths well do or evilly soul whole make whether
 ðe forspillan?

or destroy

And him eallum gescēawodum mid yrre, hē sǣde þām men, 10
And them all looked-at with anger he said to-the man
 Āþene þīne hand. And hē āþenode, and his hand wæs
Stretch-out thy hand And he stretched-out and his hand was
 geedniwod.

restored

Þā wurdon hig mid unwisdōme gefyllede, and spæcon 11
Then became they with unwisdom filled and spoke
 betwux him hwæt hig þām Hælende dydon.

among them what they to-the Savior did

- 12 Sōþlice on þām dagum hē fērde on ānne munt hine
Truly in the days he went onto a mountain himself
 gebiddan, and wæs þār waciende on Godes gebede.
pray and was there watching in of-God prayer
- 13 And þā ðā dæg wæs, hē clypode hys leorningcnihtas, and
And then when day was he called his disciples and
 gecēas twelf of him, and þā hē nemde apostolas:
chose twelve of them and them he named apostles
- 14 Simonem, þone he nemde Petrum, and his brōðor Andrean;
Simon whom he named Peter and his brother Andrew
 Iacobum and Iohannem, Filippum and Bartholomeum;
James and John Philip and Bartholomew
- 15 and Thomam, and Matheum, and Iacobum Alfei, and
and Thomas and Matthew and James of-Alphaeus and
 Simonem, sē is genemned Zelotes;
Simon who is named Zelotes
- 16 Iudam Iacobi, and Iudam Scarioð, sē wæs lēwa.
Judas of-James and Judas Iscariot who was betrayer
- 17 And mid him farende hē stōd on feldlicre stōwe, and mycel
And with them going he stood in field-like place and great
 wered his leorningcnihta, and mycel menegeo fram ealre
host of-his disciples and great multitude from all
 Iudea and fram Ierusalem, and ofer mūþan and sǣgemāro
Judea and from Jerusalem and over mouth and sea-coast
 Tiri and Sidonis, ðā cōman þæt hi hyne gehȳrdon, and
of-Tyre and of-Sidon who came that they him heard and
 wǣron of hyra ādlum gehǣlede;
were of their diseases healed
- 18 and þā ðe wǣron of unclǣnum gāstum gedrehte wǣrun
and those who were by unclean spirits afflicted were
 gehǣlede.
healed

And eal sēo menigeo sōhte hine tō æthrinne, for þām 19

And all the multitude sought him to touch for that

þe mægen of him ēode; and hē ealle gehælde.

that power from him went and he all healed

Ðā cwæþ sē Hælend, besēonde tō his leorningcnihtum, 20

Then said the Savior looking to his disciples

Ēadige synd gē þearfan on gāste, for þām þe Godes rice

Blessed are ye poor in spirit for that that of-God kingdom

is ēower.

is yours

Ēadige synd gē ðe hingriað nū, for þām þe gē bēoð 21

Blessed are ye who hunger now for that that ye are

gefyllede. Ēadige synt gē ðe nū wēpað, for þām gē hlihhað.

filled Blessed are ye who now weep for that ye laugh

Ēadige bēo gē, þonne ēow men hatiað and ēhtað and 22

Blessed be ye when you men hate and persecute and

onhiscap, and āwurpað ēowerne naman swā swā yfel, for

scorn and cast-out your name so as evil for

manne Suna.

of-man Son

Geblissiað and gefagniað on þām dagum; nū ēower mēd 23

Rejoice and exult in the days now your reward

is mycel on heofenum; sōðlice æfter þissum þingum hyra

is great in heavens truly after these things their

fæderas dydon þām witegum.

fathers did to-the prophets

Ðeah hwæðere wā ēow weligum! for þām þe gē ēowerne 24

Though however woe to-you wealthy for that that ye your

frōfor habbað.

comfort have

- 25 Wā ēow þe gefyllede synt! for þām þe gē hingriað. Wā
Woe to-you who filled are for that that ye hunger Woe
 ēow þe nū hlihhað! for þām þe gē hēofað and wēpað.
to-you who now laugh for that that ye mourn and weep
- 26 Wā ēow þonne ēow ealle men blētsiað! æfter þissum þingum
Woe to-you when you all men bless after these things
 hyra fæderas dydon þām witegum.
their fathers did to-the prophets
- 27 Ac ic ēow secge for þām þe gē gehyraþ, Lufiað ēowre
But I to-you say for that that ye hear Love your
 fȳnd; dōþ þām tala þe ēow hatedon;
enemies do to-those well who you hated
- 28 blētsiað þā ðe ēow wiriað; gebiddaþ for þā þe ēow
bless those who you curse pray for those who you
 onhisceað.
scorn
- 29 And þām þe [ðē] slihþ on þin gewenge, wend oðer agēn;
And to-him who thee strikes on thy cheek turn other toward
 and þām þe ðin rēaf nymþ, ne forbēod him nō þine
and to-him who thy raiment takes not forbid him — thy
 tunecan.
tunic
- 30 Syle ælcum þe ðē bidde; and sē ðe nimð þā ðing þe
Give to-each who thee ask and he who takes the things which
 ðine synt, ne mynega þū hyra.
thine are not demand thou them
- 31 And swā gē wyllað þæt ēow men dōn, dōþ him gelice.
And as ye will that to-you men do do to-them likewise
- 32 And hwylc þanc is ēow, gif gē lufiað þā þe ēow lufiað?
And what thanks is to-you if ye love those who you love
 sōðlice synfulle lufiað þā þe hi lufiað.
truly sinful love those who them love

And gyf gē wel dōð þām ðe ēow wel dōð, hwylc þanc is 33

And if ye well do to-those who to-you well do what thanks is

ēow? witodlice þæt dōð synfulle.

to-you certainly that do sinful

And gyf gē lānaþ þām þe gē eft æt onfōð, hwylc þanc 34

And if ye lend to-those who ye again from receive what thanks

is ēow? sōþlice synfulle synfullum lānað þæt hī gelice

is to-you truly sinful to-sinful lend that they alike

onfōn.

receive

Ðeah hwæðere lufiað ēowre fȳnd, and him wel dōð, and 35

Though however love your enemies and to-them well do and

lāne syllað, nān þing þanun eft gehihtende; and ēower mēd

loan give no thing thence again hoping and your reward

byþ [mycel] on heofone, and gē bēoþ þæs Hēhstan bearn;

is great in heaven and ye are of-the Highest children

for þām þe hē is God ofer unþancfulle and ofer yfele.

for that that he is God over unthankful and over evil

Ðis [godspel] gebyrað on þone fiftan sunnandæg ofer

This gospel belongs on the fifth Sunday after

pentecosten.

Pentecost

Eornostlice bēoþ mildheorte, swā ēower Fæder is mildheort. 36

Therefore be merciful as your Father is merciful

Nelle gē dēman, and gē ne bēoð dēmede; nelle gē 37

Not-will ye judge and ye not are judged not-will ye

genyðerian, and gē ne bēoð genyþerude; forgyfaþ, and ēow

condemn and ye not are condemned forgive and to-you

byð forgyfen.

is forgiven

- 38 Syllað, and ēow byþ geseald; gōd gemet, and full, [and]
Give and to-you is given good measure and full and
 gehēapod, and oferflōwende hig syllap on ēowerne bearm.
heaped and overflowing they give into your bosom
 Pām sylfan gemete þe gē metað ēow byð gemeten.
With-the same measure that ye mete to-you is measured
- 39 Ðā sǣde hē him sum bigspell, Segst þū mæg sē blind
Then said he to-them a-certain parable Sayest thou can the blind
 þone blindan lādan? hū ne feallap hig bēgen on þone pytt?
the blind lead how not fall they both into the pit
- 40 Nis sē leorningniht ofer þone lārēow; ælc byð fulfremed,
Not-is the disciple over the teacher each is perfect
 gif hē is swylce hys lārēow.
if he is like his teacher
- 41 Hwī gesihst þū þā egle on þines brōþor ēagan, and ne
Why seest thou the mote in of-thy brother eye and not
 gesihst þone bēam on þinum ēagan?
seest the beam in thy eye
- 42 And hū miht þū secgan þinum brēþer, Brōþor, lāt þæt
And how canst thou say to-thy brother Brother let that
 ic ātēo þā egle of þinum ēagan, and þū sylf ne gesyhst
I draw the mote from thy eye and thou self not seest
 þone bēam on þinum āgenum ēagan? Ēalā licetere, tēoh
the beam in thy own eye O hypocrite draw
 ærest þone bēam of þinum ēagan, and þonne þū gesihst
first the beam from thy eye and then thou seest
 þæt ðū ātēo þā egle of þines brōðor ēagan.
that thou draw the mote from of-thy brother eye
- 43 Nys gōd trēow þe yfelne wæstm deð; nē nis yfel trēow
Not-is good tree which evil fruit makes nor is evil tree
 gōdne wæstm dōnde.
good fruit making

Ælc trēow is be his wæstmē oncnāwen; nē hig of þornum 44

Every tree is by its fruit known nor they from thorns

ficæppla ne gaderiaþ, nē winberian on gorste ne nimað.

figs — gather nor grapes on gorse — take

Gōd man of gōdum goldhorde hys heortan gōd forð 45

Good man from good board of-his heart good forth

bringð; and yfel man of yfelum goldhorde yfel forð bringþ:

brings and evil man from evil board evil forth brings

sōðlice sē mūð spycð swā sēo heorte þencð.

truly the mouth speaks as the heart thinks

Hwī clypige gē mē, Drihten, Drihten, and ne dōð þæt ic 46

Why call ye me Lord Lord and not do that I

ēow secge?

to-you say

Ælc þāra þe tō mē cymþ, and mīne spræca gehyrð and 47

Each of-those who to me comes and my speeches bears and

þā dēþ, ic ēow ætýwe hwām hē gelic is:

them does I to-you show to-whom he like is

hē ys gelic timbriendum men his hūs, sē dealf dēope, and 48

he is like to-building man his house who dug deep and

hys grundweall ofer þone stān āsette; sōðlice gewordenum

his foundation over the stone set truly come

flōde, hit flēow intō þām hūse, and hyt ne mihte þæt

flood it flowed into the house and it not could the

hūs āstirian; hit wæs ofer þone stān getrymed.

house stir it was over the stone established

Sē ðe gehyrð and ne dēþ, hē is gelic þām timbriendan men his 49

He who hears and not does he is like to-the building man his

hūs ofer þā eorþan būtan grundwealle; and þæt flōd in flēow,

house over the earth without foundation and the flood in flowed

and hrædllice hyt āfēoll, and wearð mycel hryre þæs hūses.

and quickly it fell and became great fall of-the house

Jesus heals the servant of a centurion whose faith surpasses any in Israel, and at Nain raises a widow's only son from his bier. He answers John's messengers with the works they have seen, and praises John as more than a prophet. At a Pharisee's table a sinful woman washes his feet with her tears and anoints them, and with the parable of the two debtors he tells Simon that her many sins are forgiven because she loved much.

1 Sôþlice ðā hē ealle his word gefylde on þæs folces hlyste,
Truly when he all his words fulfilled in of-the people bearing
 hē ēode intō Cafarnaum.

he went into Capernaum

2 Pā wæs sumes hundredmannes þēowa untrum, sē wæs
Then was of-a-certain hundred-man servant sick who was
 sweltendlic, sē wæs him dýre.

dying who was to-him dear

3 And pā hē gehýrde be þām Hælande, hē sende tō him
And when he heard about the Savior he sent to him
 Iudea ealdras, and bæd þæt hē cōme and hys þēow gehælde.
of-Jews elders and asked that he came and his servant healed

4 Pā hī tō þām Hælande comun, hī bādon hyne geornlice
When they to the Savior came they asked him earnestly
 and þus cwādon, Hē is wyrðe þæt ðū him tilige;
and thus said He is worthy that thou him tend

5 witodlice hē lufað ūre þēode, and hē ūs ūre samnunge
certainly he loves our nation and he for-us our synagogue
 getimbrode.

built

6 Pā fērde sē Hælend mid him. And pā hē wæs unfeor
Then went the Savior with them And when he was not-far
 þām hūse, sē hundredmann sende hys frýnd tō him, and
from-the house the hundred-man sent his friends to him and

cwæþ, Drihten, nelle þū bēon gedreht; ne eom ic wyrðe
said Lord not-will thou be troubled not am I worthy

þæt ðū gā under mine þecene;

that thou go under my roof

for þām ic ne tealde mē sylfne þæt ic tō ðē cōme; ac 7

for that I not reckoned me self that I to thee came but

cweð þīn word, and min cniht byð gehæled.

say thy word and my servant is healed

Ic ƿeom ān man under anwealde gesett, ceman under mē 8

I am a man under power set soldiers under me

hæbbende: and ic secge þissum, Gā, and hē gāð; and ic

having and I say to-this Go and he goes and I

secge þissum, Cum, þonne cymð hē; and ic secge mīnum

say to-this Come then comes he and I say to-my

þēowe, Dō þis, and hē dēð.

servant Do this and he does

Ðā wundrude sē Hælend, þām gehȳredum, and cwæþ, tō 9

Then wondered the Savior that heard and said to

þære menigeo bewend, Sōþlice ic secge ēow, Ne funde ic

the multitude turned Truly I say to-you Not found I

on Israhel swā mycelne gelēafan.

in Israel so great faith

And þā ðā hām cōmon ðe āsende wæron, hig gemētton 10

And when those home came who sent were they found

hālne þone þe ær untrum wæs.

whole him who before sick was

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

Pentecost

- 11 Þā wæs syððan geworden, hē fērde on þā ceastre þe is
Then was afterward done he went into the city which is
 genemned Naim; and mid him fērdun hys leorningcnihtas
named Nain and with him went his disciples
 and mycel menego.

and great multitude

- 12 Þā hē genēalæhte þære ceastre gate, þā wæs þār ān dēad man
When he approached of-the city gate then was there a dead man
 geboren, ānre wudewan sunu þe nānne oðerne næfde; and sēo
borne of-a widow son who none other had and the
 wudewe wæs þār, and mycel menegu þære burhware mid hyre.
widow was there and great multitude of-the citizens with her

- 13 Þā sē Hælend hig geseah, þā wæs hē mid mildheortnesse
When the Savior her saw then was he with mercy
 ofer hig gefylled, and cwæþ tō hyre, Ne wēp þū nā.
over her filled and said to her Not weep thou —

- 14 Ðā genēalæhte hē, and þā cyste æthrān; þā ætstōdon þā
Then approached he and the bier touched then stood-still those
 þe hyne bāron. Ðā cwæþ sē Hælend, Ēalā geonga, þē ic
who him bore Then said the Savior O young-man to-thee I
 secge, Āris.

say Arise

- 15 Ðā ārās sē þe dēad wæs, and ongan sprecan; þā āgef hē
Then arose he who dead was and began speak then gave he
 hine hys mēder.
him to-his mother

Ʒā oferēode ege hig ealle; and hig God mærsodon, and 16
Then overcame fear them all and they God magnified and
 cwādon, Ʒæt mære witega on ūs ārās; and, Ʒæt God his
said That great prophet among us arose and That God his
 folc genēosude.

people visited

Ðā fērde Ʒeos spæc be him on ealle Iudea and embe 17
Then went this speech about him into all Judea and about
 eall Ʒæt rice.

all the realm

Ðā cȳddun Iohannes leorningnihtas him be eallum 18
Then made-known of-John disciples to-him about all
 Ʒysum Ʒingum.

these things

Ʒā clypode Iohannes twēgen of his leorningnihtum, and 19
Then called John two of his disciples and
 sende tō Ʒām Hælende, and Ʒus cwæþ, Eart Ʒū Ʒe [tō]
sent to the Savior and thus said Art thou who to
 cumenne eart, hwæðer Ʒe wē ōþres sculon onbȳdan?

come art whether or we other shall await

Ðā hig tō him cōmun, Ʒus hig cwādon, Iohannes sē 20
When they to him came thus they said John the
 fulluhtere ūs sende tō Ʒē, and Ʒus cwæð, Eart Ʒū ðe tō
baptist us sent to thee and thus said Art thou who to
 cumenne eart, [hwæðer] Ʒe wē sculon ōðres onbidan?

come art whether or we shall other await

Sōðlice on Ʒære tide hē gehælde manega of ādlum, ge of 21
Truly in the hour he healed many of diseases both of
 wītum and of yfelum gāstum; and manegum blindum hē
torments and of evil spirits and to-many blind he
 gesihþe forgeaf.

sight gave

- 22 Ðā cwæþ sē Hælend, Farap, and cýpað Iohanne þā ðing
Then said the Savior Go and make-known to-John the things
 þe gē gesāwon and gehýrdon; þæt blinde gesēoð, and
which ye saw and heard that blind see and
 healte gāþ, hrēoflan synt gehælede, dēafe gehýrað, dēade
halt go lepers are healed deaf hear dead
 ārisaþ, þearfan bodiað.
arise poor preach
- 23 And ēadig ys swā hwylc swā ne byð on mē geuntrýwsud.
And blessed is so whichever so not is in me made-distrustful
- 24 And þā þā Iohannes ærenddracan fērdon, þā cwæð sē
And then when of-John messengers went then said the
 Hælend tō þām folce be Iohanne, Hwī fērde gē on
Savior to the people about John Why went ye in
 wēstene gesēon þæt hrēod þe byð mid winde āstyred?
desert see the reed which is by wind stirred
- 25 Ac hwī fērde gē tō sēonne þone man mid hnescum rēafum
But why went ye to see the man with soft raiment
 gescrýddne? Ðā ðe synt on dēorwurðum rēafe and on
clothed Those who are in precious raiment and in
 ēstum [synt on cyninga hūsum].
delicacies are in of-kings houses
- 26 Ac hwī fērde gē þone witegan gesēon? witodlice ic ēow
But why went ye the prophet see certainly I to-you
 secge, Hē is māra þonne witega.
say He is more than prophet
- 27 Ðēs is be þām þe āwriten is, Nū ic āsende minne engel
This is about him who written is Now I send my angel
 beforan þine ansýne, sē gegearwað þinne weg beforan þe.
before thy face who prepares thy way before thee

Sôþlice ic ēow secge, Nis betwux wifa bearnum nān 28

Truly I to-you say Not-is among of-women children any

mærra witega þonne Iohannes sē fulluhtere; sē þe is læssa

greater prophet than John the baptist he who is less

on Godes rice, sē is his māra.

in of-God kingdom he is of-him greater

And eall folc þis gehyrende [and ðā] sundorhālgan God 29

And all people this hearing and the Pharisees God

heredon, †gefullede on Iohannes fulluhte.

praised baptized in of-John baptism

Sôþlice þā sundorhālgan and þā æglēawan forhogodon þæs 30

Truly the Pharisees and the law-wise despised of-the

Hælendes geþeaht on him sylfon, nā fram þām Hælende

Savior counsel in them selves not by the Savior

gefullode.

baptized

Hwām telle ic gelice þisse cnēorisse men, and hwām synt 31

To-whom reckon I like of-this generation men and to-whom are

hī gelice?

they like

Hī synt gelice cildum on stræte sittendum, and specendum 32

They are like to-children in street sitting and speaking

betwux him and cweðendum, Wē sungon ēow be hearpan,

among them and saying We sang to-you by harp

and gē ne sealdedon; wē hēofdon, and gē ne wēopun.

and ye not danced we mourned and ye not wept

Sôþlice Iohannes cōm sē fulluhtere hlāf ne etende, nē wīn 33

Truly John came the baptist loaf not eating nor wine

drincende; and gē cweðað, Dēofolsēocnysse hē hæfð.

drinking and ye say Devil-sickness he has

- 34 Mannes sunu cōm etende and drincende; and gē cweþað,
Of-man son came eating and drinking and ye say
 Þēs man is swelgend and wīn drincende, mǎnfullra and
This man is glutton and wine drinking of-wicked and
 synfulra frēond.
of-sinful friend
- 35 And wīsdōm is gerihtwīsud on eallum his bearnum.
And wisdom is justified in all its children
 Dis godspel sceal tō þām ymbrene innan hǣrfaste on
This gospel shall at the Ember-days in harvest on
 frīgedæg.
Friday
- 36 Þā bǣd hine sum of þām sundorhālgum þæt hē mid
Then asked him a-certain-one of the Pharisees that he with
 him æte; ðā ēode hē intō þæs Fariseiscan hūse, and gesæt.
him ate then went he into of-the Pharisee house and sat
- 37 And þā þæt wīf þe wæs on þære ceastre, synfull, þā
And then the woman who was in the city sinful when
 hēo oncnēow þæt hē sæt on þæs Fariseus hūse, hēo brōhte
she knew that he sat in of-the Pharisee house she brought
 hyre sealfbox,
her salve-box
- 38 and stōd wiðǣftan his fēt, and ongan mid hyre tēarum
and stood behind his feet and began with her tears
 hys fēt þwēan, and drigde mid hyre hēafdes fexe, and cyste
his feet wash and dried with of-her head hair and kissed
 hys fēt, and mid sealfse smyrede.
his feet and with salve anointed
- 39 Ðā sē sundorhāлга þe hyne in gelaðode þæt geseah, hē
When the Pharisee who him in invited that saw he
 cwæþ on hys gepance, Gyf þēs man witega wære, witodlice
said in his thought If this man prophet were certainly

hē wiste hwæt and hwylc þis wif wære þe his æthrinþ,
he knew what and what-kind this woman were who him touches
 þæt hēo synful is.

that she sinful is

Ðā cwæð sē Hælend him andswariende, Symon, ic hæbbe 40

Then said the Savior him answering Simon I have

þē tō secgenne sum ðing. Pā cwæð hē, Lārēow, sege

to-thee to say a-certain thing Then said he Teacher say

þænne.

then

Twēgan gafolgyldon wæron sumum lānende; ān sceolde fif 41

Two tribute-payers were to-a-certain lender one owed five

hund penega, and oðer fiftig.

hundred pennies and other fifty

Ðā hig næfdon hwanon hī hyt āguldōn, hē hit him bām 42

When they had-not whence they it repaid he it to-them both

forgef. Hwæþer lufode hyne swyðor?

forgave Which loved him more

Pā andswarode Simon, Ic wēne, sē ðe hē māre forgef. 43

Then answered Simon I think he to-whom he more forgave

Ðā cwæð hē, Rihte þū dēmdest.

Then said he Rightly thou judgedst

Pā bewende hē hyne tō þām wīfe, and sǣde Simone, 44

Then turned he himself to the woman and said to-Simon

Gesyhst þū þis wif? Ic ēode intō þinum hūse, ne sealdest

Seest thou this woman I went into thy house not gavest

þū mē wātan tō minum fōtum; ðeos mid hyre tēarum

thou to-me water to my feet this-one with her tears

mīne fēt þwōh, and mid hyre loccum drigde.

my feet washed and with her locks dried

- 45 Coss þū mē ne sealdest; þēos, syððan ic in ēode, ne
Kiss thou to-me not gavest this-one since I in went not
 geswāc þæt hēo mīne fēt ne cyste.
ceased that she my feet not kissed
- 46 Mīn hēafod þū mid ele ne smyredest; þēos smyrede mid
My head thou with oil not anointedst this-one anointed with
 sealfe mīne fēt.
salve my feet
- 47 For þām ic secge þē, Hyre synt manega synna forgyfene,
For that I say to-thee To-her are many sins forgiven
 for þām hēo mē swyðe lufode; lāsse lufað þām ðe lāsse
for that she me greatly loved less loves he to-whom less
 forgyfen ys.
forgiven is
- 48 Ðā cwæþ hē tō hyre, Ðē synt þīne synna forgyfene.
Then said he to her To-thee are thy sins forgiven
- 49 Ðā begunnon þā ðe þār sǣton betwux him cweðan, Hwæt
Then began those who there sat among them say What
 is þēs þe manna synna forgyfð?
is this who of-men sins forgives
- 50 Ðā cwæþ hē tō þām wīfe, Ðin geleāfa þē dyde hāle; gā
Then said he to the woman Thy faith thee made whole go
 nū on sybbe.
now in peace

Women who had been healed of accursed spirits and infirmities serve Jesus from their means. He tells the parable of the sower and explains it, and says that his mother and brothers are those who hear and do God's word. He calms a storm on the lake, and in the land of the Gerasenes lets a legion of devils go into a herd of swine. A woman with a flow of blood is healed by touching his hem, and he raises the daughter of Jairus.

Syððan wæs geworden þat hē fērde þurh þā ceastre and 1

Afterward was done that he went through the city and

þæt castel, Godes rice prediciende and bodiende, and hī

the village of-God kingdom preaching and proclaiming and they

twelfe mid [him,]

twelve with him

and sume wif þe wæron gehælede of āwyrɡdum gāstum 2

and some women who were healed of accursed spirits

and untrumnessum, sēo Magdalenisce Maria of þære sēofan

and infirmities the Magdalene Mary from whom seven

dēoflu ūt ēodon,

devils out went

and Iohanna Chuzan wif Herodes gerēfan, and Susanna, and 3

and Joanna of-Chuza wife of-Herod steward and Susanna and

manega oðre þe him of hyra spēdum þenedon.

many others who him of their means served

Sōþlice þā mycel menegeo cōm, and of þām ceastrum tō 4

Truly when great multitude came and from the cities to

him efstun, hē sāde him ān bigspel:

him hastened he said to-them a parable

- 5 Sum man his sǣd sēow; þā hē þæt sēow, sum fēoll wið
A-certain man his seed sowed when he that sowed some fell by
 þone weg, and wearð fortreden, and heofones fugulas hyt
the way and was trodden-down and of-heaven birds it
 fræton.

devoured

- 6 And sum fēoll ofer þone stān, and hit forscranc, for þām
And some fell on the stone and it withered for that
 þe hit wātan næfde.

that it moisture had-not

- 7 And sum fēoll on þā þornas, and þā þornas hyt
And some fell among the thorns and the thorns it
 forþrýsmodon.

choked

- 8 And sum fēoll on gōde eorðan, and worhte hundfealdne
And some fell on good earth and wrought hundredfold
 wæstm. Ðā clypode hē and cwæð, Gehyre sē ðe ēaran
fruit Then called he and said Let-hear he who ears
 hæbbe.

have

- 9 Ðā āhsodon hine hys leorningcnihtas hwæt þæt bigspel
Then asked him his disciples what the parable
 wære.

were

- 10 Ðā cwæð hē, Eow is geseald þæt gē witun Godes rices
Then said he To-you is given that ye know of-God kingdom
 gerýne, and oðrum on bigspellum; þæt hī gesēonde ne
mystery and to-others in parables that they seeing not
 gesēon, and gehýrende ne ongyton.

see and bearing not understand

- 11 Sōðlice þis is þæt bigspell: þæt sǣd ys Godes word.
Truly this is the parable the seed is of-God word

Ɔā ðe synt wið þone weg, þæt synt Ɔā þe gehýrað; 12

Those who are by the way that are those who hear
 syððan sē dēofol cymþ, and ætbrýt þæt word of hyra
afterward the devil comes and snatches the word from their
 heortan, þæt hig þurh þone gelēafan hāle ne gewurðað.
heart that they through the faith whole not become

Ðā ðe synt ofer þone stān, Ɔā þæt word mid gefēan 13

Those who are on the stone they the word with joy
 onfōð; and Ɔā nabbað wyrtruman, for þām þe hī hwilum
receive and they have-not root for that that they at-times
 gelyfað, and āwāciaþ on þære costnunge tīman.
believe and fall-away in of-the temptation time

Ðæt sǣd þe feoll on Ɔā ðornas, þæt synt Ɔā ðe 14

The seed which fell among the thorns that are those who
 gehýraþ, and of carum and of welum and of lustum þyses
hear and by cares and by riches and by lusts of-this
 lifes synt forþrýsmede, and nānne wæstm ne bringað.
life are choked and no fruit — bring

Þæt [þe] feoll on ðā gōðan eorðan, þæt synt Ɔā ðe, on 15

That which fell on the good earth that are those who in
 gōðre and on sēlestre heortan gehýrende, þæt word healdað,
good and in best heart bearing the word hold
 and wæstm on gepyldre bringað.

and fruit in patience bring

Ne oferwrihð nān man mid fæte his onǣlede lēohtfæt, oððe 16

Not covers any man with vessel his kindled lamp or
 under bedd āsett; ac ofer candelstæf āsett, þæt ðā in
under bed sets but on candlestick sets that those in
 gangendan lēoht gesēon.
going light see

- 17 Sōðlice nis nān ðing digle þæt ne sý geswutelod, nē
Truly not-is any thing secret that not be revealed nor
 behýdd þæt ne sý cūþ and open.
hidden that not be known and open
- 18 Warniað hū gē gehýran. Ðām byð geseald ðe hæfð; and
Beware how ye hear To-him is given who has and
 swā hwylc swā næfð, þæt hē wēne þæt hē hæbbe him
so whichever so has-not that he think that he have from-him
 byð āfyrred.
is removed
- 19 His mōdor and his gebrōðru him tō cōmun, and hī ne
His mother and his brothers him to came and they not
 mihton hine for þære menegu genēosian.
could him for the multitude visit
- 20 Ðā wæs him gecyðed, Ðin mōdor and þine gebrōðru
Then was to-him made-known Thy mother and thy brothers
 standað hēr ūte, wyllað þē gesēon.
stand here outside will thee see
- 21 Ðā cwæð hē tō him, Mīn mōdor and mīne gebrōðru synt
Then said he to them My mother and my brothers are
 þā ðe gehýrað and dōð Godes word.
those who hear and do of-God word
- 22 Sōðlice ānum dæge wæs geworden, þā hē on scyp ēode
Truly on-one day was done when he into ship went
 and his leorningcnihtas, þā cwæþ hē tō him, Utun seglian
and his disciples then said he to them Let-us sail
 ofer þisne mere; and hig seglydan þā.
over this lake and they sailed then
- 23 Ðā hig rēowun, þā slēp hē; ðā cōm windig yst, and hig
When they rowed then slept he then came windy storm and they
 forhtodon.
feared

Ʒā genēalǣhton hig him tō, and cwādon, Hlāford, wē 24

Then approached they him to and said Lord we

forwurðað. Ðā ārās hē, and ðrēade þone wind and þæs wāteres

perish Then arose he and rebuked the wind and of-the water

hrēohnesse. Ðā geswāc sē wind, and wearð mycel smyltnes.

roughness Then ceased the wind and became great calm

Ðā cwæþ sē Hælend, Hwār is ēower gelēafa? Ʒā ādrēdon hig 25

Then said the Savior Where is your faith Then dreaded they

and wundredon, and betwux him cwādon, Wēnst þū hwæt is

and wondered and among them said Thinkest thou what is

þēs, þæt hē beþyrt ge windum ge sǣ, and hig him hȳrsumiað?

this that he commands both winds and sea and they him obey

Ʒā rēowon hig tō Gerasenorum rice, þæt is foran ongēn 26

Then rowed they to of-Gerasenes realm which is before against

Galileam.

Galilee

Ʒā hē tō lande cōm, him agēn arn sum man, sē hæfde 27

When he to land came him toward ran a-certain man who had

dēofolsēocnesse lange tīde, and nās mid nānon rēafe

devil-sickness long time and not-was with any raiment

gescrȳdd, and ne mihte on hūse gewunian ac on byrgenum.

clothed and not could in house dwell but in tombs

Ʒā hē geseah þone Hælend, hē āstrehte hyne tōforan 28

When he saw the Savior he stretched-out himself before

him, and cwæþ mycelre stefne hrȳmende, Hwæt is mē

him and said with-great voice crying What is to-me

and þē, lā Hælend, þæs hēhstan Godes Sunu? Ic hālsige

and to-thee O Savior of-the highest God Son I adjure

þē þæt ðū ne ðrēage mē.

thee that thou not torment me

- 29 Ðā bēad hē þām unclǣnan gāste þæt hē of ðām men
Then bade he the unclean spirit that he from the man
 fērde. Sōþlice lange tide hē hyne gegrāp; and hē wæs mid
went Truly long time he him seized and he was with
 racentēagum gebunden, and mid fōtcopsum gehealden; and
chains bound and with fetters held and
 tōborstenum bendum, hē wæs fram dēofle on wēsten gelædd.
burst bonds he was by devil into desert led
- 30 Ðā āhsode sē Hǣlend hine, Hwæt is þīn nama? Ðā cwæð
Then asked the Savior him What is thy name Then said
 hē, Legio, þæt is on ūre geþēode, ēored; for þām þe
he Legion that is in our language troop for that that
 manega dēoflu on hyne ēodun.
many devils into him went
- 31 Ðā bādon hig hine þæt hē him ne bude þæt hī on
Then asked they him that he them not bade that they into
 grund ne bescuton.
deep not rushed
- 32 And þār wæs mycel heord swýna on þām munte lāsiendra; þā
And there was great herd of-swine on the mountain grazing then
 bādon hý þæt hē lýfde him on þā gān. Ðā lýfde hē him.
asked they that he allowed them into them go Then allowed he them
- 33 Ðā ēodon hig of þām men on þā swýn; þā fērde sēo
Then went they from the man into the swine then went the
 heord myculum rāse on þone mere, and wearð þār ādruncen.
herd with-great rush into the lake and was there drowned
- 34 Ðā ðā hyrdas þæt gesāwon, þā flugon hig, and cýddon
When the herdsmen that saw then fled they and made-known
 on þā ceastre and on tūnum.
in the city and in towns

Ƣā ēodon hig ūt ƿæt hig gesāwon ƿæt ȝār geworden wæs; 35

Then went they out that they saw that there done was

Ƣā cōmon hig tō Ƣām Hāelende, Ƣā fundon hig ƿone man

then came they to the Savior then found they the man

Ƣe dēofol of ēode, gescrȳddne and hālum mōde, æt his

whom devil from went clothed and with-whole mind at his

fōtum; and hig ādrēdon him.

feet and they dreaded themselves

Ȭā cȳddon him Ƣā ȝe gesāwon hū hē wæs hāl 36

Then made-known to-them those who saw how he was whole

geworden of ȝām ēorede.

become from the troop

Ƣā bād hine eall [sēo] menego Ƣæs rices Gerasenorum 37

Then asked him all the multitude of-the realm of-Gerasenes

Ƣæt hē fram him gewite; for Ƣām hig mycelum ege gehæfte

that he from them departed for that they with-great fear held

wārun. Ȭā wende hē on scype agēn.

were Then turned he in ship again

Ƣā bād hyne sē man ȝe sē dēofol of ēode Ƣæt hē mid 38

Then asked him the man whom the devil from went that he with

him wunede; Ƣā forlēt sē Hālend hyne, and cwæð tō him,

him dwelt then let-go the Savior him and said to him

Wend tō Ƣinum hūse, and cȳð hū mycel Ƣē God 39

Turn to thy house and make-known how much to-thee God

gedōn hæfð. Ȭā fērde hē intō eall Ƣā ceastre, and cȳðde

done has Then went he into all the city and made-known

hū mycel sē Hālend him gedōn hæfde.

how much the Savior to-him done had

Ðis [godspel] sceal on frigedæg on þære pentecostenes
This gospel shall on Friday in the of-Pentecost
 wucan tō þām ymbrene.

week at the Ember-days

- 40 Sōðlice wæs geworden, þā sē Hælend agēn cōm, sēo
Truly was done when the Savior again came the
 menegeo hine onfēng; ealle hig gebidon his.

multitude him received all they awaited him

- 41 And þā cōm ān man, þæs nama wæs Iairus, sē wæs
And then came a man of-whom name was Jairus who was
 þære gesamnunge ealdor; ðā fēoll hē tō þæs Hælendes
of-the synagogue ruler then fell he to of-the Savior
 fōtun, and bād hyne þæt hē fērde tō hys hūse;

feet and asked him that he went to his house

- 42 for þām hē hæfde āne dohter, nēan twelfwintre, and sēo
for that he had one daughter near twelve-winters-old and she
 forð fērde. Þā gebyrede hyt, þā hē fērde, of ðām menegum
forth went Then happened it when he went by the multitudes
 hē wæs ofþrunge.

he was thronged

- 43 Ðā wæs sum wif on blōdryne twelf gēr; sēo fordælde
Then was a-certain woman in blood-flow twelve years she spent
 on lācas eall þæt hēo āhte, and ne mihte þeah of ænegum
on physicians all that she owned and not could though by any
 bēon gehælyd.

be healed

- 44 Ðā genēalæhte hēo wiðæftan, and æthrān hys rēafes fnæd;
Then approached she behind and touched of-his raiment hem
 ðā ætstōd sōna þæs blōdes ryne.

then stood-still at-once of-the blood course

Ƣā cwæð sē Hælend, Hwæt is sē ðe mē æthrān? Ðā hig 45

Then said the Savior What is he who me touched When they
ealle ætsōcon, Ƣā cwæð Petrus and Ƣā ðe mid him wæron,
all denied then said Peter and those who with him were
Ēalā Hlāford, Ƣās menegeo Ƣē ðringað and geswencað, and
O Lord these multitudes thee throng and afflict and
Ƣū segst, †Hwā æthrān mē?

thou sayest Who touched me

Ƣā cwæþ hē, Sum mē æthrān; ic wiste Ƣæt mægen of 46

Then said he Someone me touched I knew that power from
mē ēode.

me went

Ðā Ƣæt wif geseah Ƣæt hit him næs dyrne, hēo cōm 47

When the woman saw that it to-him not-was hidden she came
forht, and āstrehte hig tō his fōtum, and geswutulude
afraid and stretched-out herself to his feet and showed
beforan eallum folce for hwylcum þinge hēo hine æthrān,
before all people for which thing she him touched
and hū hēo wearð sōna hāl.

and how she became at-once whole

Ƣā cwæð hē tō hyre, Dohtor, þin gelēafa Ƣē hāle gedyde; 48

Then said he to her Daughter thy faith thee whole made
gā nū on sybbe.

go now in peace

Him Ƣā gýt specendum, Ƣā cōm sum man tō Ƣære 49

Him then yet speaking then came a-certain man to of-the
gesamnunge ealdre, and cwæð tō him, Ne drece Ƣū hyne.
synagogue ruler and said to him Not trouble thou him

- 50 Ðā sē Hælend þæt word gehȳrde, hē andswarude þæs
When the Savior the word heard he answered of-the
 mædenes fæder, Ne ondræd þū ðē; gelyf witodlice, and
maiden father Not dread thou thyself believe certainly and
 hēo bið hāl.
she is whole
- 51 And þā ðā hē to þām hūse cōm, ne lēt hē nānne mid
And then when he to the house came not let he any with
 him in gān būton Petrum and Iohannem and Iacobum,
him in go but Peter and John and James
 and þæs mædenes fæder and hyre mōdor.
and of-the maiden father and her mother
- 52 Ðā wēopon hig ealle, and hēofodon hī. Ðā cwæþ hē, Ne
Then wept they all and mourned her Then said he Not
 wēpe gē; sōþlice nis þis mæden dēad, ac hēo slæpð.
weep ye truly not-is this maiden dead but she sleeps
- 53 Ðā tældon hig hyne, and wiston þæt hēo dēad wæs.
Then mocked they him and knew that she dead was
- 54 Ðā nam hē hyre hand, and cwæð, Mæden, þē ic secge,
Then took he her hand and said Maiden to-thee I say
 Āris.
Arise
- 55 Ðā gehwearf hyre gāst agēn, and hēo sōna ārās. And hē
Then returned her spirit again and she at-once arose And he
 hēt hyre syllan etan.
commanded to-her give to-eat
- 56 Ðā wundredon hyre māgas; þā bēad hē þām þæt hī hit
Then wondered her kinsmen then bade he them that they it
 nānum men ne sǣdon þæt þār gedōn wæs.
to-no man — said that there done was

Jesus sends out the twelve to preach and heal, and Herod wonders who he is. He feeds five thousand men with five loaves and two fishes. Peter confesses him Christ, the Son of God, and Jesus foretells his suffering and bids his followers take their torment. On the mountain, as he prays, his face changes and Moses and Elijah speak with him. He heals a possessed boy, rebukes the disciples' dispute over greatness, turns toward Jerusalem, and answers three who would follow him.

Ðys [godspel] sceal on þunresdæg on þære pentecostenes

This gospel shall on Thursday in the of-Pentecost

wucan.

week

Þā clypode hē tōgædere his twelf apostolas, and sealde 1

Then called he together his twelve apostles and gave

him mihte and anweald ofer ealle deōfolsēocnessa, and þæt

to-them might and power over all devil-sicknesses and that

ādla hī gehældon.

diseases they healed

And hē sende hig tō bodianne Godes rice, and untrume 2

And he sent them to preach of-God kingdom and sick

gehælan.

heal

Ðā cwæp hē tō him, Ne nyme gē nān þing on wege, nē 3

Then said he to them Not take ye any thing on way nor

gyrde, nē codd, nē hlāf, nē feoh, nē gē ⁊ nabbon twā tunecan.

rod nor bag nor loaf nor money nor ye have two tunics

And on swā hwylc hūs swā gē in gāð, wuniað þar oð gē 4

And in so whichever house so ye in go dwell there until ye

ūt gān.

out go

- 5 And swā hwylce swā ēow ne onfōð, þonne gē of þære
And so whichever so you not receive when ye from the
 ceastre gāð, āsceacað ēower fōta dūst ofer hig on witnesse.
city go shake-off of-your feet dust over them for witness
- 6 Ðā fērdon hig þurh þā burha, bodiende and æghwār
Then went they through the cities preaching and everywhere
 hælende.
healing
- 7 Þā gehyrde Herodes, sē fēorðan dāles rīca, ealle þā ðing
Then heard Herod the of-fourth part ruler all the things
 þe be him wærun gewordene; ðā twynude him, for þām
which about him were done then doubted him for that
 þe sume sædon þæt Iohannes of dēaðe ārās;
that some said that John from death arose
- 8 sume sædon þæt Helias ætȳwde; sume [þæt ān] ƿeald
some said that Elijah appeared some that one old
 witega ārās.
prophet arose
- 9 Ðā cwæþ Herodes, Iohannem ic behēafdude; hwæt is þēs
Then said Herod John I beheaded what is this
 be þām ic þilc gehyre? Ðā smēade hē þæt hē hine gesāwe.
about whom I such hear Then sought he that he him saw
- 10 Þā cȳddun him ðā apostolas swā hwæt swā hig dydon.
Then made-known to-him the apostles so what so they did
 Ðā nam hē hig, and fērde onsundron on wēste stōwe, sēo
Then took he them and went apart into desert place which
 is Bethsaida.
is Bethsaida

Ðā ðā menego þæt wiston, þā flidon hig him; þā onfēng 11

When the multitudes that knew then followed they him then received
 hē hig, and spæc tō him be Godes rice; and þā hē
be them and spoke to them about of-God kingdom and those he
 gehælde ðe lācunga beþorftun.

healed who healing needed

Ðis [godspel] sceal on wōdnesdæg on þære pentecostenes

This gospel shall on Wednesday in the of-Pentecost

wucan tō þām ymbrene.

week at the Ember-days

Þā gewāt sē dæg forð; and hig twelfe him genēalæhton, 12

Then departed the day forth and they twelve him approached

and sædon him, Læt þās menego þæt hig farun on þās

and said to-him Let these multitudes that they go into these

castelu and on þās tūnas þe hēr abūtan synt, and him

villages and into these towns which here about are and for-them

mete findon; for þām þe wē synt hēr on wēstere stōwe.

food find for that that we are here in desert place

Ðā cwæð hē tō him, Sylle gē him etan. Ðā cwædon 13

Then said he to them Give ye to-them to-eat Then said

hig, Wē nabbað būton fif hlāfas and twēgen fixas; būton

they We have-not but five loaves and two fishes unless

wē gān and ūs mete bicgon and eallum þissum werede.

we go and for-us food buy and for-all this host

Þār wæron nēah fif þūsenda wera. Ðā cwæp hē tō his 14

There were near five thousands of-men Then said he to his

leorningnihtun, Dōþ þæt hig sitton þurh gebēorscypas

disciples Make that they sit by companies

fiftegum.

by-fifties

And hig swā dydon; and hī ealle sæton.

15

And they so did and they all sat

- 16 Ðā nam hē þā fif hlāfas and þā twēgen fixas, and on þone
Then took he the five loaves and the two fishes and on the
 heofon beseah, and blētsude hig, and bræc, and dælde his
heaven looked and blessed them and broke and dealt to-his
 leorningcnihtum þæt hig āsetton hig beforan þām menegum.
disciples that they set them before the multitudes
- 17 Þā æton hig ealle and wurdon gefyllede; and man nam þā
Then ate they all and were filled and one took the
 gebrotu þe þār belifon, twelf cýpan fulle.
fragments which there remained twelve baskets full
- 18 Ðā wæs geworden, þā sē Hælend wæs āna hine gebiddende,
Then was done when the Savior was alone himself praying
 hys leorningcnihtas wæron mid him; þā āhsode hē hig,
his disciples were with him then asked he them
 Hwæt segð þis folc þæt ic sý?
What says this people that I be
- 19 Ðā andswarudon hig and cwædon, Iohannem Baptistam;
Then answered they and said John Baptist
 sume, Heliam; sume, þæt sum witega of ðām ealdum ārās.
some Elijah some that a-certain prophet of the old arose
- 20 Ðā sæde hē him, Hwæt secge gē þæt ic sý? Ðā andswarude
Then said he to-them What say ye that I be Then answered
 Petrus, Ðū eart Crīst, Godes Sunu.
Peter Thou art Christ of-God Son
- 21 Ðā þrēade hē hig, and bēad þæt hig hit nānum men ne
Then rebuked he them and bade that they it to-no man —
 sædon:
said

For þām þe hit gebyreð þæt mannes Sunu fela þinga þolige, 22

For that that it behooves that of-man Son many of-things suffer

and bēo āworpen fram ealdrum and ealdormannum and

and be rejected by elders and aldermen and

fram bōcerum, and bēo ofslegen, [and] þriddan dæge ārise.

by scribes and be slain and on-third day arise

Þā cwæð hē tō eallum, Gyf hwā wyle æfter mē cuman, 23

Then said he to all If anyone will after me come

ætsace hine sylfne, and nime his cwymlinge, and mē folgige.

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

Sē þe wyle hys sāwle hāle gedōn, sē hig forspilþ; witodlice 24

He who will his soul whole make he it destroys certainly

sē ðe his sāwle for mē forspilð, hē hi gehæleð.

he who his soul for me destroys he it heals

Hwæt fremað ænegum men, þeah hē ealne middaneard on 25

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

æht begite, and hyne sylfne forspille, and his forwyrd

possession get and him self destroy and his destruction

wyrce?

work

Sē ðe mē and mine spāca forsyhþ, þone mannes Sunu 26

He who me and my speeches despises him of-man Son

forsyhþ, þonne hē cymð on his mægenþrymme and hys

despises when he comes in his majesty and of-his

Fæder and hālegra engla.

Father and of-holy angels

Ic secge ēow sōðlice, Hēr synd sume standende, þā dēade 27

I say to-you truly Here are some standing who dead

ne wurðap, ær hig Godes rīce gesēon.

not become ere they of-God kingdom see

- 28 Ðā wæs geworden æfter þām wordum nēan eahta dagas,
Then was done after the words near eight days
 þæt hē nam Petrum and Iohannem and Iacobum, and ēode
that he took Peter and John and James and went
 on ānne munt þæt hē hyne gebæde.
onto a mountain that he himself prayed
- 29 Þā hē hine gebæd, þā wæs hys ansyn ðpres hīwes, and
When he himself prayed then was his face of-other hue and
 his rēaf hwit scinende.
his raiment white shining
- 30 Þā spācon twēgen wasas wið hyne, Moyses and Helias,
Then spoke two men with him Moses and Elijah
- 31 gesewene on mægenþrymme, and sād on his gewitendnesse
seen in majesty and spoke-of his departure
 þe hē tō gefyllenne wæs on Hierusalem.
which he to fulfill was in Jerusalem
- 32 Petrus and þā þe mid him wāron wurden mid slāpe
Peter and those who with him were became with sleep
 gehedefude; and þā hī onwæcnedun, hī gesāwun his
weighed-down and when they awoke they saw his
 mægenþrym, and twēgen wasas þe mid him stōdun.
majesty and two men who with him stood
- 33 And hī him fram ēodun; Petrus cwæð tō him, Æalā
And they him from went Peter said to him O
 Bebeodend, gōd is þæt wē hēr beon; and uton wyrcean þrēo
Commander good is that we here be and let-us make three
 eardungstōwa, āne þē, and āne Moyses, and āne Helie;
dwelling-places one for-thee and one for-Moses and one for-Elijah
 and hē nyste hwæt hē cwæð.
and he knew-not what he said

Ðā hē þis spæc, ðā wearð genip, and ofersceadude hig; 34

When he this spoke then became mist and overshadowed them

and hī ondrēdon him, gangende on þæt genip.

and they dreaded themselves going into the mist

Ðā cōm stefen of þām genipe and cwæð, Þēs ys mīn 35

Then came voice from the mist and said This is my

lēofa Sunu; gehȳrað hyne.

beloved Son hear him

Ðā sēo stefn wæs gehȳred, þā wæs sē Hælend gemētt 36

When the voice was heard then was the Savior found

āna. And hī suwodun and ne sǣdun nānum men on þām

alone And they were-silent and not said to-any man in the

dagum nān þing þæs ðe hī gesāwun.

days any thing of-that which they saw

Öðrum dæge, him of þām munte farendum, him agēn arn 37

On-other day them from the mountain going them toward ran

mycel menego.

great multitude

Þā clypode ān wer of þære menego and cwæð, Lārēow, ic 38

Then called a man of the multitude and said Teacher I

hālsie þē, geseoh mīnne sunu, for þām hē is mīn ānlica

adjure thee look-at my son for that he is my only

sunu;

son

and nū sē unclāna gāst hine æthrīnð, and hē fārlice hrȳmð; 39

and now the unclean spirit him touches and he suddenly cries

and fornīmð hyne, and fāmð; and hyne tyrð and slit.

and seizes him and foams and him tears and rends

And ic bæd þīne leorningcnihtas þæt hig hine ūt ādrifon; 40

And I asked thy disciples that they him out drove

and hig ne mihton.

and they not could

- 41 Ðā cwæð sē Hælend him tō andsware, Æalā ungelēafulle
Then said the Savior him to answer O unbelieving
 and þwure cnēores, swā lange swā ic bēo mid ēow, and
and perverse generation so long as I am with you and
 ēow þolie! Læd hider þinne sunu.
you suffer Lead hither thy son
- 42 And þā hē hyne lædde him tō, sē dēofol hine fornam,
And when he him led him to the devil him seized
 and fordyde. Ðā nȳdde sē Hælend þone unclānan gāst
and destroyed Then compelled the Savior the unclean spirit
 ūt, and gehælde þone cnapan, and āgef hine his fæder.
out and healed the boy and gave him to-his father
- 43 Ðā wundredon hig ealle be Godes mærd̥e. And eallum
Then wondered they all at of-God greatness And all
 wundriendum be þām þingum þe gewurdun, hē cwæð tō
wondering at the things which happened he said to
 his leorningcnihtum,
his disciples
- 44 Āsettað þās spāca on ēowrum heortum: hit ys tōwerd þæt
Set these speeches in your hearts it is coming that
 mannes Sunu sī geseald on manna handa.
of-man Son be given into of-men hands
- 45 Ðā þōhton hig þis word, and hit wæs bewrigen beforan
Then thought they this word and it was covered before
 him þæt hī hit ne ongēton; and hī ne dorston hine be
them that they it not understood and they not durst him about
 þām worde āhsian.
the word ask
- 46 Sōðlice þæt geþanc ēode on hig, hwylc hyra yldest wære.
Truly the thought went into them which of-them greatest were

Ðā sē Hælend gesēh hyra heortan geþancas, hē gesette 47

When the Savior saw of-their heart thoughts he set

þone cnapan wiþ hine,

the boy by him

and cwæþ tō him, Sē ðe þysne cnapan on minum naman 48

and said to them He who this boy in my name

onfēhð, sē mē onfēhð; and sē þe mē onfēhð, hē onfēhð þone þe

receives he me receives and he who me receives he receives him who

mē sende. Witudlice sē ðe is læst betwex ēow ealle, sē is mārā.

me sent Certainly he who is least among you all he is greater

Ðā andswarode Iohannes, Bebēodend, wē gesāwon sumne 49

Then answered John Commander we saw someone

on þinum naman dēofolsēocnessa ūt drifende, and wē hine

in thy name devil-sicknesses out driving and we him

forbudon, for þām hē mid ūs ne fylygð.

forbade for that he with us not follows

Ðā cwæð hē, Ne forbēode gē; sē ðe nis ongēn ēow, sē 50

Then said he Not forbid ye he who not-is against you he

is for ēow.

is for you

Sōðlice wæs geworden, þā his andfenges dagas wæron 51

Truly was done when of-his receiving days were

gefyllede, hē getrymede hys ansýne þæt hē fērde tō

fulfilled he strenghtened his face that he went to

Hierusalem.

Jerusalem

Ðā sende hē bodan beforan his ansýne. Ðā ēodon hig on 52

Then sent he messengers before his face Then went they into

þā ceastre Samaritanorum þæt hī him gegearwodon.

the city of-Samaritans that they for-him prepared

53 And hig ne onfēngon hine, for þām þe hē wolde faran tō
And they not received him for that that he would go to
 Hierusalem.

Jerusalem

54 Ðā his leorningcnihtas þæt gesāwon, Iacobus and Iohannes,
When his disciples that saw James and John
 þā cwædon hig, Drihten, wiltū wē secgað þæt fȳr cume
then said they Lord wilt-thou we say that fire come
 of heofone, and fornime hig?
from heaven and consume them

55 And hine bewend hē hig þrēade.
And himself turned he them rebuked

56 And hig fērdon on oþer castel.
And they went into other village

57 Ðā hi fērdon on wege, sum him tō cwæð, Ic fylige þē
When they went on way someone him to said I follow thee
 swā hwyder swā þū færst.
so whither so thou goest

58 Ðā cwæþ sē Hælend, Foxas habbað holu, and heofones
Then said the Savior Foxes have holes and of-heaven
 fuglas nest; sōðlice mannes Sunu næfþ hwār hē hys hēafod
birds nest truly of-man Son has-not where he his head
 āhylde.
lay

59 Ðā cwæþ hē tō oðrum, Filig mē. Ðā cwæþ hē, Drihten,
Then said he to other Follow me Then said he Lord
 ālȳf mē æryst bebyrigean minne fæder.
allow me first bury my father

60 Ðā cwæþ sē Hælend, Læt þā dēadan byrgan hyra dēadan;
Then said the Savior Let the dead bury their dead
 gā ðū and boda Godes rīce.
go thou and preach of-God kingdom

Ðā cwæð oðer, Ic fylige þē, Drihten; ac lāt mē æryst hit 61

Then said other I follow thee Lord but let me first it

cýpan þām ðe æt hām synt.

make-known to-those who at home are

Ðā cwæp sē Hælend him tō, Nān mann þe hys hand 62

Then said the Savior him to No man who his hand

āsett on hys sulh, and on bæc besyhð, nys andfenge Godes

sets on his plow and on back looks not-is acceptable of-God

rice.

kingdom

X · THE SEVENTY-TWO AND THE GOOD SAMARITAN

Jesus sends out seventy-two before him, two by two, and they return rejoicing that the devils are subject to them. He thanks the Father for revealing these things to little ones. Asked by a man of the law what he must do for eternal life, he tells the parable of the Samaritan who had mercy on the man left half-dead by robbers. At Martha's house he tells her that Mary has chosen the best part.

Ðis godspel sceal tō ānes apostoles mæssan.

This gospel shall at of-an apostle mass

Æfter þām sē Hælend gemearcude oðre twā and hundseofantig, 1

After that the Savior marked other two and seventy

and sende hig twām beforan his ansýne on ælce ceastre

and sent them by-two before his face into each city

and stōwe þe hē tō cumenne wæs;

and place which he to come was

and cwæð tō him, Hēr is mycel rip, and fēawa wyrhtan. 2

and said to them Here is great harvest and few workers

Biddað þæs ripes Hlāford þæt hē sende wyrhtan tō his ripe.

Pray of-the harvest Lord that he send workers to his harvest

- 3 Farað nū; nū ic ēow sende swā swā lamb betwux wulfas.
Go now now I you send so as lamb among wolves
- 4 Ne bere gē sacc, nē codd, nē gescȳ; nē nānne man be
Not bear ye sack nor bag nor shoes nor any man by
 wege ne grētað.
way — greet
- 5 On swā hwylc hūs swā gē in gāð, cweðap æryst, Sib si
Into so whichever house so ye in go say first Peace let-be
 þisse hīwræddenne.
to-this household
- 6 And gyf þār bēoð sybbe bearn, reste þār ēower sib; gif hit
And if there are of-peace children let-rest there your peace if it
 elles sȳ, hēo sȳ tō ēow gecyrred.
else be it let-be to you turned
- 7 Wunigaþ on þām ylcan hūse, and etað and drincað þā þing
Dwell in the same house and eat and drink the things
 þe hig habbað: sōðlice sē wyrhta is his mēde wyrðe. Ne
which they have truly the worker is of-his reward worthy Not
 fare gē fram hūse tō hūse.
go ye from house to house
- 8 Ac on swā hwylce ceastre swā gē in gāð, and hig ēow
But into so whichever city so ye in go and they you
 onfōð, etað þæt ēow tōforan āset ys;
receive eat that to-you before set is
- 9 and gehælað þā untruman þe on þām hūse synt, and
and heal the sick who in the house are and
 secgað him, Godes rīce tō ēow genēalæcð.
say to-them of-God kingdom to you approaches
- 10 On swā hwylce ceastre swā gē in gāð, and hig ne onfōð
Into so whichever city so ye in go and they not receive
 ēow, gāþ on hyra stræta and cweðap,
you go into their streets and say

Ƣæt dūst Ƣæt of ēowre ceastre on ūrum fōtum clifode, wē 11

The dust that from your city on our feet clung we

drigeaþ on ēow; witað Ƣeah Ƣæt Godes rice genēalæcð.

wipe on you know though that of-God kingdom approaches

Ic ēow secge, Ƣæt Sodomwaron on Ƣām dæge bið forgyfenlicre 12

I to-you say That to-Sodom-dwellers on the day is more-forgivable

þonne Ƣære ceastre.

than to-the city

Wā þē, Corozam! wā þē, Bethsaida! for Ƣām gif on Tyro and 13

Woe to-thee Chorazin woe to-thee Bethsaida for that if in Tyre and

on Sidone gewordene wæron Ƣā mægenu þe on ēow gedōne

in Sidon done were the powers which in you done

synt, gefyrn hig on hāran and on axan hrēowsunge dydon.

are long-ago they in haircloth and in ashes repentance did

Ƣēah hwæpere Tiro and Sydone on Ƣām dæge byð 14

Though however to-Tyre and Sidon on the day is

forgyfenlicre þonne ēow.

more-forgivable than to-you

And þū, Cafarnaum, oð heofon ūp āhafen, þū byst oþ helle 15

And thou Capernaum to heaven up raised thou art to hell

gesenced.

sunk

Mē gehȳrð, sē ðe ēow gehȳrð; and mē oferhogaþ, sē ðe 16

Me hears he who you hears and me despises he who

ēow oferhogað; sē þe mē oferhogað, hē oferhogað þone þe

you despises he who me despises he despises him who

mē sende.

me sent

- 17 Ðā gecyrdon þā twā and hundseofantig mid gefēan, and
Then returned the two and seventy with joy and
 cwædon, Drihten, dēofolsēocnessa ūs synt on þīnum naman
said Lord devil-sicknesses to-us are in thy name
 underþēodde.

subjected

- 18 Ðā sǣde hē him, Ic geseah Satanā swā swā ligræsc of
Then said he to-them I saw Satan so as lightning from
 heofone feallende.

heaven falling

- 19 And nū ic sealde ēow anweald tō tredenne ofer nǣddran
And now I gave to-you power to tread over adders
 and snacan, and ofer ælc fēondes mægen; and nān þing
and snakes and over every of-enemy power and no thing
 ēow ne derað.

you — harms

- 20 Þēah hwæðere ne blissige gē on þām þe ēow synt gāstas
Though however not rejoice ye in that that to-you are spirits
 underþēodde; geblissiað þæt ēower naman synt on heofonum
subjected rejoice that your names are in heavens
 āwritene.

written

- 21 On þære tide hē on Hālgum Gāste geblissode, and cwæð,
In the hour he in Holy Spirit rejoiced and said
 Ic andette þē, Fæder, Drihten heofones and eorðan, for
I confess to-thee Father Lord of-heaven and of-earth for
 þām þe ðū þās ðing wīsum and glēawum behyðdest, and
that that thou these things from-wise and prudent biddest and
 lýtlingum āwruge; for þām hit beforan þē swā gelicode.
to-little-ones revealedst for that it before thee so pleased

Ealle þing mē synt fram mīnum Fæder gesælde. And nān 22

*All things to-me are from my Father given And no
man nāt hwylc is sē Sunu, būton sē Fæder; nē hwylc sī sē
man knows which is the Son but the Father nor which be the
Fæder, būton sē Sunu, and sē ðe sē Sunu hit āwrēon wyle.*

Father but the Son and he to-whom the Son it reveal will

Ðis [godspel] sceal on þære fēowertēoðan wucan ofer

This gospel shall in the fourteenth week after

pentecosten.

Pentecost

Þā cwæþ hē, tō his leorningcnihtum bewend, Æadige synt 23

Then said he to his disciples turned Blessed are

þā ēagan þe gesēoð þā ðing þe gē gesēoð.

the eyes which see the things which ye see

Sōðlice ic ēow secge þæt manega witegan and cyningas 24

Truly I to-you say that many prophets and kings

woldon gesēon þæt gē gesēoþ, and hig hit ne gesāwon; and

would see that ye see and they it not saw and

woldon gehýran þæt gē gehýraþ, and hig hit ne gehýrdon.

would bear that ye bear and they it not heard

Ðā ārās sum æglēaw man and fandode his, and cwæð, 25

Then arose a-certain law-wise man and tested him and said

Lārēow, hwæt dō ic þæt ic ēce lif hæbbe?

Teacher what do I that I eternal life have

Ðā cwæþ hē tō him, Hwæt is gewriten on þære æ? hū 26

Then said he to him What is written in the law how

rætst þū?

readest thou

Ðā andswarude hē, Lufa Drihten þinne God of ealre 27

Then answered he Love Lord thy God from all

þinre heortan, and of ealre þinre sāwle, and of eallum

thy heart and from all thy soul and from all

þinum mihtum, and of eallum þinum mægene; and þinne
thy mights and from all thy strength and thy
 nēhstan swā ðē sylfne.

neighbor as thee self

- 28 Þā cwæð hē, Rihte þū andswarodest; dō þæt, þonne leofast
Then said he Rightly thou answeredst do that then livest
 þū.

thou

- 29 Ðā cwæþ hē tō þām Hælende, and wolde hine sylfne
Then said he to the Savior and would him self
 gerihtwisian, And hwylc is mīn nēhsta?

justify And which is my neighbor

- 30 Ðā cwæþ sē Hælend, hine ūp besēonde, Sum man fērde fram
Then said the Savior him up looking A-certain man went from
 Hierusalem tō Hiericho, and becōm on þā sceaðan, þā hine
Jerusalem to Jericho and came among the robbers who him
 berēafodon, and tintregodon hine, and forlēton hine sāmucene.
robbed and tortured him and left him half-alive

- 31 Þā gebyrode hit þæt sum sācerd fērde on þām ylcan
Then happened it that a-certain priest went on the same
 wege; and þā hē þæt geseah, hē hine forbēh.

way and when he that saw he him avoided

- 32 And eall swā sē diacon, þā hē wæs wið þā stōwe and
And all so the deacon when he was by the place and
 þæt geseah, hē hyne ēac forbēah.

that saw he him also avoided

- 33 Ðā fērde sum Samaritanisc man wið hine; þā hē hine
Then went a-certain Samaritan man by him when he him
 geseah, þā wearð hē mid mildheortnesse ofer hine āstyred.
saw then became he with mercy over him stirred

Þā genēalæhte hē, and wrāð his wunda, and on āgēt ele 34

*Then approached he and bound his wounds and on poured oil
and win, and hine on hys nȳten sette, and gelædde on
and wine and him on his beast set and led into
his læcehūs, and hine lācnude;*

his physician-house and him treated

and brōhte oðrum dæge twēgen penegas, and sealde þām 35

*and brought on-other day two pennies and gave to-the
læce, and þus cwæð, Begȳm hys; and swā hwæt swā þū
physician and thus said Tend him and so what so thou
māre tō gedest, þonne ic cume, ic hit forgylde þē.*

more to doest when I come I it repay to-thee

Hwylc þāra þrēora þyncð þē þæt sȳ þæs mæg þe on 36

*Which of-the three seems to-thee that be of-that kinsman who among
ðā sceaðan befēoll?*

the robbers fell

Ðā cwæð hē, Sē ðe him mildheortnesse on dyde. Ðā 37

*Then said he He who him mercy on did Then
cwæp sē Hælend, Gā, and dō eall swā.*

said the Savior Go and do all so

Ðys [godspel] sceal tō assumptione sancte Marie, and

*This gospel shall at assumption sancte Marie and
sæterndagum be Maria.*

on-Saturdays about Mary

Sōðlice hit wæs geworden, þā hig fērdon, sē Hælend 38

Truly it was done when they went the Savior

ēode on sum castel; and sum wif, on naman Martha,

went into a-certain village and a-certain woman by name Martha

onfēng hyne on hyre hūs.

received him into her house

- 39 And þāre swustur wæs Maria, sēo ēac sæt wið þæs
And of-her sister was Mary who also sat by of-the
 Hælandes fēt, and his word gehȳrde.
Savior feet and his word heard
- 40 Sōþlice Martha geornlice him þēnode; þā stōd hēo and
Truly Martha zealously him served then stood she and
 cwæþ, Drihten, nis þē nān caru þæt mīn swustur lēt
said Lord not-is to-thee no care that my sister let
 mē ānlipige þēnian? sege hyre þæt hēo fylste mē.
me alone serve say to-her that she help me
- 41 Ðā cwæþ sē Hælend, Martha, Martha, geornfull þū eart,
Then said the Savior Martha Martha zealous thou art
 and embe fela þinga gedrēfed.
and about many of-things troubled
- 42 Gewislice ān þing is niedbehēfe. Maria gecēs þone sēlestan
Surely one thing is needful Mary chose the best
 dæl, sē hyre ne byð āfyrred.
part which from-her not is removed

Jesus teaches his disciples the Lord's Prayer and the parable of the friend at midnight, and promises that the Father gives the Good Spirit to those who ask. Accused of casting out devils by Beelzebub, he answers with the divided kingdom and the strong man armed. He gives this generation only the sign of Jonah, speaks of the lamp of the body, and at a Pharisee's table pronounces woes on the Pharisees and the men of the law, who begin to lie in wait for him.

Sōðlice wæs geworden, þā hē wæs on sumere stōwe 1
Truly was done when he was in a-certain place
 hine gebiddende, þā þā hē geswāc, him tō cwæð ān
himself praying then when he ceased him to said one
 his leorningnihta, Drihten, lār ūs ūs gebiddan, swā
of-his disciples Lord teach us ourselves pray as
 Iohannes his leorningnihtas lārde.
John his disciples taught
 Ðā cwæþ hē tō him, Cweðað þus, þonne gē ēow gebiddað, 2
Then said he to them Say thus when ye yourselves pray
 Ūre Fæder þū ðe on heofone eart, Si þīn nama gehālgod.
Our Father thou who in heaven art Let-be thy name hallowed
 Tōcume þīn rīce. Gewurðe ðīn willa on heofone and on eorþan.
Let-come thy kingdom Let-be-done thy will in heaven and on earth
 Syle ūs tō dæg ūrne dæghwāmlican hlāf. 3
Give to-us to day our daily loaf
 And forgyf ūs ūre gyltas, swā wē forgyfað ælcum þāra þe wið 4
And forgive to-us our offenses as we forgive to-each of-those who against
 ūs āgylt. And ne lād þū ūs on costunge, ac ālȳs ūs from yfele.
us offends And not lead thou us into temptation but deliver us from evil
 Ðā cwæþ hē tō him, 5
Then said he to them

Ðis [godspel] sceal tō gangdagon þā twēgen dagas.

This gospel shall at Rogation-days the two days

Hwylc ēower hæfð sumne frēond, and gæþ tō midre nihte

Which of-you has a-certain friend and goes at mid night

tō him, and cwyð tō him, Lā frēond, lān mē þrȳ hlāfas;

to him and says to him O friend lend to-me three loaves

6 for þām mīn frēond cōm of wege tō mē, and ic næbbe

for that my friend came from way to me and I have-not

hwæt ic him tōforan lecge;

what I him before lay

7 and hē þonne him þus andswarige, Ne bēo þū mē gram;

and he then him thus answer Not be thou to-me angry

nū mīn duru is belocen, and mīne cnihtas synt on reste

now my door is locked and my servants are at rest

mid mē; ne mæg ic ārisan nū, and syllan þē?

with me not can I arise now and give to-thee

8 Gyf hē þonne þurhwunað cnucigiende, ic ēow secge, Gyf hē

If he then continues knocking I to-you say If he

[ne] ārist, and him sylð þonne, for þām þe hē his frēond ys,

not arises and to-him gives then for that that he his friend is

þēah hwæpere for hys onhrōpe hē ārist, and sylð him his nēode.

though however for his importunity he arises and gives to-him his needs

9 And ic ēow secge, Biddað, and ēow byð seald; sēcað, and

And I to-you say Ask and to-you is given seek and

gē findað; cnuciað, and ēow byð untȳned.

ye find knock and to-you is opened

10 Ælc þāra þe bitt onfēhð; and sē ðe sēcð, hē fint; and

Each of-those who asks receives and he who seeks he finds and

cnuciendum byð untȳned.

to-the-knocking is opened

Hwylc ēower bitt his fæder hlāfes, segst þū sylð hē him 11

Which of-you asks his father loaf sayest thou gives he to-him

stān? oððe gif hē byt fises, sylð hē him nāddran for fise?

stone or if he asks fish gives he to-him adder for fish

Oððe gif hē bit æg, segst þū ræcð hē him scorpionem, 12

Or if he asks egg sayest thou reaches he to-him scorpion

þæt is ān wyrmcynn?

that is a serpent-kind

Witodlice gif gē, þonne þe synt yfele, cunnun syllan gōde 13

Certainly if ye then who are evil know give good

sylene ēowrum bearnum, swā mycele mā ēower Fæder of

gifts to-your children so much more your Father from

heofone sylð Gōdne Gāst þām þe hyne biddað.

heaven gives Good Spirit to-those who him ask

Ðis godspel gebyrað on þone þryddan sunnandæg innan

This gospel belongs on the third Sunday in

lenctene.

Lent

Ðā wæs sē Hælend ūt ādrifende sume dēofolsēocnysse, and 14

Then was the Savior out driving a-certain devil-sickness and

sēo wæs dumb. And þā hē ūt drāf þā dēofolsēocnesse,

it was dumb And when he out drove the devil-sickness

þā spræc sē dumba; and þā menego wundredon.

then spoke the dumb and the multitudes wondered

Sume cwædon, On Belzebub, dēofla ealdre, hē ūt ādrifð þā 15

Some said In Beelzebub of-devils chief he out drives the

dēofolsēocnessa.

devil-sicknesses

And sume his fandodon, and gyrndon of heofone tācnys 16

And some him tested and desired from heaven sign

of him.

from him

- 17 Ðā hē geseah hyra geðancas, hē cwæð, Ælc rice on
When he saw their thoughts he said Every kingdom against
 hyt sylf tōdæled byð tōworpen; and þæt hūs ofer þæt hūs
it self divided is destroyed and the house over the house
 fealð.
falls
- 18 Gyf Satanas is tōdæled on hine sylfne, hū stent his rice?
If Satan is divided against him self how stands his kingdom
 for þām þe gē secgað þæt ic on Belzebub dēofolsēocnessa
for that that ye say that I in Beelzebub devil-sicknesses
 ūt ādrife.
out drive
- 19 Gif ic on Belzebub dēofla ūt drife, on hwām ūt ādrifað
If I in Beelzebub devils out drive in whom out drive
 ēower bearn? for þām hig bēoð ēowere dēman.
your children for that they are your judges
- 20 Gewislice gif ic on Godes fingre dēofla ūt ādrife, eallunga
Surely if I in of-God finger devils out drive entirely
 Godes rice on ēow becymð.
of-God kingdom on you comes
- 21 Ðonne sē stranga gewæpnud his cafertūn gehealt, þonne
When the strong armed his courtyard holds then
 bēoð on sibbe þā ðing þe hē āh.
are in peace the things which he owns
- 22 Gyf þonne strengra ofer hine cymð, and hine oferwinð,
If then stronger over him comes and him overcomes
 ealle his wæpnu þe hē on trūwude hē him āfyrð, and
all his weapons which he on trusted he from-him removes and
 tōdælþ his hererēaf.
divides his spoil

Sē þe nis mid mē, sē is ongēn mē; and sē þe ne gaderað 23

He who not-is with me he is against me and he who not gathers

mid mē, sē hit tōstrēt.

with me he it scatters

Ðonne sē unclāna gāst gæð of þām men, hē gæð þurh 24

When the unclean spirit goes from the man he goes through

unwæterige stōwa, reste sēcende, and nāne ne gemēt; þonne

waterless places rest seeking and none — finds then

cwyð hē, Ic gewende eft tō minum hūse þe ic of ēode.

says he I return again to my house which I from went

And þænne hē cymð, hē hit gemēt æmtig, mid besmum 25

And when he comes he it finds empty with besoms

āfeormod.

cleansed

Þonne gæð hē and nimð seofan oðre gāstas wyrstan þonne 26

Then goes he and takes seven other spirits worse than

hē; and [hi] in gāð, and þār eardiað. Þonne synt þæs

he and they in go and there dwell Then are of-the

mannes endas wyrstan þām ærrum.

man ends worse than-the former

Sōðlice wæs geworden, þā hē ðis sæde, sum wif him 27

Truly was done when he this said a-certain woman him

tō cwæþ, Ēadig is sē innoð þe þē bær, and þā brēost

to said Blessed is the womb which thee bore and the breasts

þe ðū suce.

which thou suckedst

Ðā cwæð hē, Ēadige synt þā ðe Godes word gehyrað, 28

Then said he Blessed are those who of-God word hear

and þæt gehealdap.

and it keep

- 29 Ðā hyra manega tōgædere cōmon, hē cwæþ tō him, Ðeos
When of-them many together came he said to them This
 cnēorys is mǣnfull cnēorys; hēo sēcð tācen, and hyre ne
generation is wicked generation it seeks sign and to-it not
 bið nān geseald, būton Ionan tācen.
is any given but of-Jonah sign
- 30 Swā swā Iona wæs tācen Niniuetum, swā bið mannes Sunu
So as Jonab was sign to-Ninevites so is of-man Son
 tācen þisse cnēorisse.
sign to-this generation
- 31 Sūððæles cwēn ārist on dōme mid þisse cnēorysse mannum,
Of-south-part queen arises in judgment with of-this generation men
 and genyðerað hig; for þām þe hēo cōm of eorðan endum
and condemns them for that that she came from of-earth ends
 tō gehýranne Salomones wīsdōm; and efne þēs is mǣra
to hear of-Solomon wisdom and even this is more
 þonne Salomon.
than Solomon
- 32 Niniuetisce men ārisaþ on dōme mid þisse cnēorysse, and
Ninevite men arise in judgment with this generation and
 genyðeriað hig; for þām þe hig dædbōte dydon æt Ionan
condemn it for that that they penance did at of-Jonab
 bodunge; and þēs is mǣra þonne Iona.
preaching and this is more than Jonab
- 33 Ne onǣlþ nān man his lēohtfæt, and sett on diglum, nē
Not kindles any man his lamp and sets in secret nor
 under bydene, ac ofer candelstæf, þæt ðā þe in gāð lēoht
under bushel but on candlestick that those who in go light
 gesēon.
see

Ðin ēage is þines lichaman lēhtfæt. Gif þin ēage bið 34

Thy eye is of-thy body lamp If thy eye is

hlūttor, ðonne bið eall þin lichama beorht; gif hit byð

clear then is all thy body bright if it is

deorc, eall þin lichama byð þýstre.

dark all thy body is dark

Warna þæt þæt lēoht þe ðē on is ne sýn þýstru. 35

Beware that the light which thee in is not be darkness

Gyf þin lichama eall bið beorht, and næfþ nānne dæl 36

If thy body all is bright and has-not any part

þýstra, þonne byð hē eall beorht, and þe onlýt swā þæt

of-darkness then is it all bright and thee lightens as the

lēhtfæt þæs ligræscas.

lamp of-the lightning

Ðys godspel gebyrað on frigedæg on þære tēoðan wucan

This gospel belongs on Friday in the tenth week

ofer pentecosten.

after Pentecost

Ða bād hine sum Fariseisc man þæt hē æte mid him; 37

Then asked him a-certain Pharisee man that he ate with him

and hē in ēode, and sæt.

and he in went and sat

Ða ongan sē Fariseisca on him smēagan, and cweðan hwī 38

Then began the Pharisee in himself ponder and say why

hē geþwogen nāre ær his gereorde.

he washed not-were before his meal

Ða cwæð Drihten tō him, Nū gē Farisei þæt ūte is 39

Then said Lord to him Now ye Pharisees that outside is

calices and discas geclænsiað; þæt ēow innan is, þæt is

of-cup and of-dish cleanse that you within is that is

full rēaflices and unrihtwīsnesse.

full of-robbery and of-unrighteousness

- 40 Lā dyseġan, hū ne worhte þæt þæt inne is sē ðe worhte
O foolish how not made that which inside is he who made
 þæt ūte is?
that outside is
- 41 þēah hwæpere þæt tō lāfe is syllað ælmessan; þonne bēoð
though however that to remnant is give alms then are
 ēow ealle þing clāne.
to-you all things clean
- 42 Ac wā ēow Fariseum! gē þe tēoþiað mintan and rūdan
But woe to-you Pharisees ye who tithe mint and rue
 and ælce wyrte, and gē forbūgað dōm and Godes lufe;
and every herb and ye pass-by judgment and of-God love
 þās þing ēow gebyrede tō dōnne, and þā þing ne forlætan.
these things you behooved to do and those things not forsake
- 43 Wā ēow Fariseum! gē þe lufiað þā forman hēahsetl on
Woe to-you Pharisees ye who love the first high-seats in
 gesamnungum, and grētinga on stræte.
synagogues and greetings in street
- 44 Wā ēow! for þām þe gē synt swylce þā byrgena þe man
Woe to-you for that that ye are like the tombs which one
 innan ne scēawað, and þā men nyton þe him onufan gāð.
within not beholds and the men know-not who them upon go
- 45 Ðā answarode him sum æġlēaw, Lārēow, tēonan þū wyrcest
Then answered him a-certain law-wise Teacher insult thou workest
 ūs mid þisse sage.
to-us with this saying
- 46 Þā cwæp hē, Wā ēow æġlēawum! for þām þe gē sȳmað
Then said he Woe to-you law-wise for that that ye load
 men mid þām byrpenum þe hig āberan ne magon, and
men with the burdens which they bear not can and
 gē ne āhrinað þā sēamas mid ēowrum ānum fingre.
ye not touch the loads with your one finger

Wā ēow! gē þe timbriað witegena byrgena; ēower fæderas 47

Woe to-you ye who build of-prophets tombs your fathers

hig ofslōgon.

them slew

Eallunga gē cȳðað and gē þafiað ēower fædera weorcum; 48

Entirely ye testify and ye consent of-your fathers works

for þām hig ofslōgon hig, and gē timbriað hira byrgena.

for that they slew them and ye build their tombs

For þām cwæð Godes wisdom, Ic sende tō him witegan 49

For that said of-God wisdom I send to them prophets

and apostolas, and hig ofslēað hig and ēhtað;

and apostles and they slay them and persecute

þæt ealra witegena blōd sȳ gesōht þe wæs āgoten of 50

that of-all prophets blood be sought which was poured-out from

middangeardes fruman fram þisse cnēorysse;

of-middle-earth beginning from this generation

from Abeles blōde oð Zacharias blōd, sē forwearð betwux 51

from of-Abel blood to of-Zacharias blood who perished between

þām altare and þām temple; ic ēow secge, Swā bið gesōht

the altar and the temple I to-you say So is sought

fram þisse cnēorysse.

from this generation

Wā ēow āglēawum! for þām þe gē ætbrūdun þæs ingehȳdes 52

Woe to-you law-wise for that that ye took-away of-the knowledge

cāge; gē in ne ēodun, and gē forbudon þā þe in ēodun.

key ye in not went and ye forbade those who in went

Ðā hē him þis tō cwæð, þā ongunnun ðā Farisei and þā 53

When he them this to said then began the Pharisees and the

āglēawan hefiglice him agēn standan, and his mūð dyttan,

law-wise heavily him against stand and his mouth stop

- 54 and embe hine syrwan, sēcende sum þing of his mūðe
 and about him plot seeking some thing from his mouth
 þæt hig hine wrēgdun.
 that they him accused

XII · AGAINST FEAR AND COVETOUSNESS

Jesus warns against the hypocrisy of the Pharisees and tells his friends to fear God and not men. Refusing to divide an inheritance, he tells the parable of the rich man whose soul is fetched from him that night. He bids his disciples not be anxious, like the ravens and the lilies, and to lay up treasure in heaven. Servants must watch for their lord's return, and the faithful steward is set over all. He has come to bring division, and the people cannot read the time.

- 1 Mycelum weredum him embe standendum, þæt hig hine
 Great hosts him about standing that they him
 trædun, ðā cwæð hē tō his leorningcnihtum, Warniað wið
 trod then said he to his disciples Beware against
 Farisea lāre, þæt is licetung.
 of-Pharisees teaching that is hypocrisy
- 2 Sōðlice nis nān þing oferheled þe ne bēo unheled; nē
 Truly not-is any thing covered which not be uncovered nor
 behyðd þæt ne sȳ witen.
 bidden that not be known
- 3 For þām þe þæt gē secgað on þȳstrum bēoð on lēohte sāde; and
 For that that that ye say in darkness are in light said and
 þæt gē on ēarum spræcun on beddcofum bið on hrōfum bodud.
 that ye in ears spoke in bed-chambers is on roofs proclaimed

Ic secge ēow mīnum frēondum, Ne bēo gē brēgyde fram 4

I say to-you to-my friends Not be ye terrified by
 þām þe þone lichaman ofslēað, and nabbað syþþan hwæt
those who the body slay and have-not afterward what
 hig mā dōn.

they more do

Ic ēow ætȳwe hwæne gē ondrædon: Ādrædað þone þe 5

I to-you show whom ye dread Dread him who
 anweald hæfð, seððan hē ofslyhð, on helle āsendan; þus ic
power has after he slays into hell send thus I
 ēow secge, Ādrædað þone.

to-you say Dread him

Ne becȳpað hig fīf spearwan tō helfinge? and ān nis of 6

Not sell they five sparrows for halfpenny and one not-is of
 þām ofergyten beforan Gode.

them forgotten before God

Ac ealle ēowres hēafdes loccas synt getealde. Ne ādræde gē 7

But all of-your head locks are counted Not dread ye
 ēow; gē synt beteran manegum spearwum.

yourselves ye are better than-many sparrows

Sōðlice ic ēow secge, Swā hwylc swā mē andet beforan 8

Truly I to-you say So whichever so me confesses before
 mannum, þone mannes Sunu andet beforan Godes englum.

men him of-man Son confesses before of-God angels

Sē þe mē wiðsæcð beforan mannum, sē byð wiðsacen 9

He who me denies before men he is denied

beforan Godes englum.

before of-God angels

- 10 And *ælc* þe *segð* *ænig* word agēn mannes Sunu, þām bið
And each who says any word against of-man Son to-him is
 forgyfen; ðām þe wiðersacað ongēn Hāligne Gāst, ne bið
forgiven to-him who gainsays against Holy Spirit not is
 þām forgyfen.

to-him forgiven

Ðis [godspel] sceal on frigedæg ofer pentecosten.

This gospel shall on Friday after Pentecost

- 11 Þonne hig lādað ēow on gesamnunga and tō dugeðe
When they lead you into synagogues and to of-nobility
 caldrum and tō anwealdum, ne bēo gē embeþencynde hū
chiefs and to powers not be ye anxious how
 oððe hwæt gē specon oððe andswarian.
or what ye speak or answer
- 12 Hālig Gāst ēow lārð on þære tide þā þing þe ēow specan
Holy Spirit you teaches in the hour the things which you speak
 gebyrað.

behooves

- 13 Ðā cwæð sum of þām menegum, Lārēow, sege minum
Then said a-certain-one of the multitudes Teacher say to-my
 brēðer þæt hē dæle uncer æhta wið mē.
brother that he divide of-us-two possessions with me
- 14 Ðā cwæð hē, Lā man, hwā sette mē dēman oððe dælend
Then said he O man who set me judge or divider
 ofer inc?

over you-two

- 15 Þā cwæð hē, Gȳmað, and warniað wið ælce gȳtsunge; for
Then said he Heed and beware against every covetousness for
 þām þe nys nānes mannes lif on gȳtsunge of þām þe hē
that that not-is of-any man life in covetousness of that which he
 āh.

owns

Ðā sǣde hē him sum bigspel: Sumes weliges mannes 16

Then said he to-them a-certain parable Of-a-certain rich man

æcer brōhte forð gōde wæstmas;

field brought forth good fruits

þā ðōhte hē on him sylfum, and cwæð, Hwæt dō ic, for 17

then thought he in him self and said What do I for

þām ic næbbe hwyder ic mine wæstmas gadrige?

that I have-not whither I my fruits gather

Ðā cwæþ hē, Þus ic dō: ic tōwurpe mine bernu, and ic 18

Then said he Thus I do I destroy my barns and I

wyrce mǣran; and ic gaderige þyder eall þæt mē gewexen

make greater and I gather thither all that to-me grown

ys, and mine gōd.

is and my goods

And ic secge minre sǣwle, Ēalā sǣwel, þū hæfst mycele 19

And I say to-my soul O soul thou hast great

gōd āsette tō manegum gēarum; gerest þē, et, and drinc,

goods laid-up for many years rest thee eat and drink

and gewista.

and feast

Ðā cwæð God tō him, Lā dysega, on þisse nihte hig 20

Then said God to him O fool in this night they

feccað þīne sǣwle fram þē; hwæs bēoð þā ðing þe ðū

fetch thy soul from thee whose are the things which thou

gegearwudest?

preparedst

Swā is sē ðe him sylfum stryñð, and nis welig mid Gode. 21

So is he who for-him self gains and not-is rich with God

- 22 Ðā cwæð hē tō his leorningnihtum, For þām ic ēow
Then said he to his disciples For that I to-you
 secge, Ne bēo gē ymbehȳdige ēowre sāwle hwæt gē etan,
say Not be ye anxious for-your soul what ye eat
 nē ēowrum lichaman hwæt gē scrȳdun.
nor for-your body what ye clothe
- 23 Sēo sāwul ys mā þonne sē lichama, and sē lichama mā
The soul is more than the body and the body more
 þonne þæt rēaf.
than the raiment
- 24 Bescēawiað þā hrefnas, þæt hig ne sāwað, nē ne ripað;
Behold the ravens that they not sow nor — reap
 nabbað hig hēddern nē bern, ac God hig fēt; þæs þē
have-not they storehouse nor barn but God them feeds by-that the
 mā gē synt hyra sēlran.
more ye are than-them better
- 25 Hwylc ēower mæg þencende ican āne elne tō his anlicnesse?
Which of-you can thinking add one ell to his likeness
- 26 Gyf gē þæt lāsse ne magon, hwȳ synt gē be oðrum
If ye that less not can why are ye about other
 þingum ymbehȳdige?
things anxious
- 27 Scēawiaþ þā lilian, hū hī wexað; hī ne swincað, nē ne
Behold the lilies how they grow they not toil nor —
 spinnað; sōðlice ic ēow secge þæt Salomon on eallum hys
spin truly I to-you say that Solomon in all his
 wuldre næs gescrȳdd swā þissa ān.
glory not-was clothed as of-these one

Gyf God scrȳtt þæt hīg ðe ys tō dæg on æcere and tō 28
If God clothes the hay which is to day in field and to
 morgen forscrincoð; swā mycele mā God scrȳt ēow gehwādes
morrow withers so much more God clothes you of-little
 gelēafan.

faith

And nelle gē sēcean hwæt gē eton oððe drincon, and ne 29
And not-will ye seek what ye eat or drink and not
 bēo gē ūp āhafene.

be ye up lifted

Ealle þās þing þēoda sēceað; ēower Fæder wāt þæt gē þises 30
All these things nations seek your Father knows that ye this
 beþurfon.

need

Þeah hwæpere sēceað Godes rice, and ealle þās þing ēow 31
Though however seek of-God kingdom and all these things to-you
 bēoþ geihtē.

are added

Ne ondræd þū þē, lā lȳtle heord, for þām ēowrum Fæder 32
Not dread thou thyself O little herd for that to-your Father
 gelicode ēow rice syllan.

pleased to-you kingdom give

Syllaþ þæt gē āgon, and syllað ælnessan; wyrcað sēodas, þā 33
Give that ye own and give alms make purses those
 ðe ne forealdigeað, ungetēorudne goldhord on heofenum,
which not grow-old unfailling board in heavens
 þyder ðeof ne genēalæcð, nē †moððe ne gewemð.

whither thief not approaches nor moth — corrupts

Ðār ēower goldhord is, þār byð ēower heorte. 34
Where your board is there is your heart

Dis godspel gebyrað tō mæniges confessoros mæssedæge.

This gospel belongs to of-many-a confessor mass-day

35 Sin ēower lendenu begyrde, and lēohtfatu byrnende;

Let-be your loins girded and lamps burning

36 and bēo [gē] gelice þām mannum þe hyra hlāfordes ābīdað,

and be ye like to-the men who their lord await

hwænne hē sȳ fram gyftum gecyrred, þæt hig him sōna

when he be from nuptials returned that they to-him at-once

ontȳnon, þonne hē cymð and cnucað.

open when he comes and knocks

37 Eadige synt þā þēowas þe sē hlāford wæccende gemēt

Blessed are the servants whom the lord waking finds

þonne hē cymð; sōðlice ic ēow secge þæt hē begyrt hine,

when he comes truly I to-you say that he girds himself

and dēð þæt hig sittað, and gangende him þēnað.

and makes that they sit and going them serves

38 And gif hē cymð on þære æfteran wæccan, oððe on þære

And if he comes in the second watch or in the

þriðdan, and [hi] þus gemēt, eadige synt þā þēowas.

third and them thus finds blessed are the servants

39 Witað þæt gif sē hīredes ealdor wiste hwænne sē þeof

Know that if the of-household elder knew when the thief

cuman wolde, witodlice hē wacude, and ne gepafude þæt

come would certainly he watched and not allowed that

man his hūs underdulse.

one his house dig-under

40 And bēo gē wære; for þām þe mannes Sunu cymð þære

And be ye wary for that that of-man Son comes at-the

tīde þe gē ne wēnað.

hour which ye not think

Ɔā cwæþ Petrus, Drihten, segst þū þis bigspell tō ūs, 41

Then said Peter Lord sayest thou this parable to us

hwæþer þe tō eallum?

whether or to all

Ɔā cwæþ Drihten, Hwā wēnst þū þæt sý getrýwe and 42

Then said Lord Who thinkest thou that be faithful and

glēaw dihtnere, þone sē hlāford geset ofer hys hired þæt

wise steward whom the lord sets over his household that

hē him hwātes gemet on tīman sylle?

he to-them of-wheat measure in time give

Ēadig is sē þēow þe his hlāford gemēt þus dōndne þonne 43

Blessed is the servant whom his lord finds thus doing when

hē cymð.

he comes

Sōðlice ic secge ēow þæt hē gesett hine ofer eall þæt hē 44

Truly I say to-you that he sets him over all that he

āh.

owns

Gyf þonne sē þēow cwyð on hys heortan, Mīn hlāford 45

If then the servant says in his heart My lord

uferaþ hys cyme; and āgynð bēatan þā cnihtas and þā

delays his coming and begins beat the servants and the

þīnena, and etan and drincan and bēon oferdrencen;

maidservants and eat and drink and be drunken

þonne cymþ þæs þēowan hlāford on þām dæge þe hē 46

then comes of-the servant lord on the day which he

ne wēnð, and þære tide þe hē nāt, and tōdælþ hine,

not thinks and at-the hour which he knows-not and divides him

and sett his dæl mid þām ungetrēowum.

and sets his part with the unfaithful

- 47 Sōþlice þone þēow þe his hlāfordes willan wiste, and ne
Truly the servant who of-his lord will knew and not
 dyde æfter his hlāfordes willan, hē biþ wītnad manegum
did after of-his lord will he is punished with-many
 wītum.

torments

- 48 Ðone þēow þe his willan nyste, and þēah dyde, hē bið
The servant who his will knew-not and though did he is
 wītnad fēawum wītum. Ælcum þe mycel geseald is, him
punished with-few torments To-each to-whom much given is him
 man mycel tō sēcð; and æt þām þe hig micel befæstun,
one much to seeks and from those to-whom they much committed
 hig mycel biddað.

they much ask

- 49 Fȳr ic sende on eorþan; and hwæt wylle ic, būton þæt hit
Fire I send on earth and what will I but that it
 bærne?

burn

- 50 Ic hæbbe on fulluhte bēon gefullod; and þhū bēo ic geþrēad,
I have in baptism be baptized and how am I afflicted
 oð hyt sȳ gefyllyd!

until it be fulfilled

- 51 [Wēne gē] þæt ic cōm sybbe on eorþan sendan? Ne secge
Think ye that I came peace on earth send Not say
 ic ēow; ac tōdāl.

I to-you but division

- 52 Heonon forð bēoð fife on ānum hūse tōdælede, þrȳ on
Hence forth are five in one house divided three against
 twēgen, and twēgen on þrȳ.
two and two against three

Bēoð tōdælede fæder on sunu, and sunu on his fæder; 53

Are divided father against son and son against his father

mōdor on dohtor, and dohtor on hyre mōdor; swegr

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

on hyre snore, and snoru on hyre swegere.

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

And hē cwæp tō þām folce, Ðonne gē gesēoð þā lyfte 54

And he said to the people When ye see the air

cumende on westdæle, sōna gē cweðað, Storm cymð; and

coming in west-part at-once ye say Storm comes and

hit swā byð.

it so is

And þonne gē gesēoð sūðan blāwan, gē secgaþ, Ðæt [hæte] 55

And when ye see from-south blow ye say That heat

is tōwerd; and hit byð.

is coming and it is

Lā liceteras, cunne gē āfandian heofones ansýne and eorþan; 56

O hypocrites know ye test of-heaven face and of-earth

hūmeta nā āfandige gē þās tīde?

how not test ye this time

Hwī ne dēme gē of ēow sylfum þæt riht is? 57

Why not judge ye of you selves that right is

Ðonne þū gæst on wege mid þīnum wiðerwinnan tō 58

When thou goest on way with thy adversary to

hwylcum ealdre, dō þæt ðū bēo fram him ālýsed; þē lās

some ruler do that thou be from him released the less

hē þē sylle þām dēman, and sē dēma þām bydele, and

he thee give to-the judge and the judge to-the beadle and

sē bydel þē sende on cwertern.

the beadle thee send into prison

- 59 Ic secge þē, Ne gæst þū þanone ær þū āgylde þone
I say to-thee Not goest thou thence ere thou pay the
 ytemystan fēorðling.
uttermost farthing

XIII · REPENTANCE AND THE NARROW GATE

Jesus says that the Galileans Pilate slew and the eighteen crushed at Siloam were no greater sinners, and that all will perish without penance. He tells of the barren fig tree granted one more year. On the sabbath he heals a woman bent over for eighteen years, and shames the chief who objects. He likens the kingdom to a mustard grain and to leaven, warns that the gate is narrow, and laments over Jerusalem, which kills the prophets.

- 1 Þār wæron sume on þære tide, of Galileum him cýþende,
There were some at the hour of Galileans to-him telling
 þāra blōd Pilatus mengde mid hyra offrungum.
of-whom blood Pilate mingled with their offerings
- 2 Þā cwæð hē him andswarigende, Wēne gē wæron þā
Then said he them answering Think ye were the
 Galileiscan synfulle tōforan eallum Galileiscum, for þām þe
Galileans sinful before all Galileans for that that
 hig swylc þoledon?
they such suffered
- 3 Ne secge ic nā; ac ealle gē gelice forwurðað, būton gē
Not say I — but all ye alike perish unless ye
 dædbōte dōn.
penance do

Swā þā ehtatȳne, ofer þā fēoll sē stypel on Siloa, and 4
So the eighteen over whom fell the tower in Siloam and
 hig ofslōh, wēne gē þæt hig wæron scyldige ofer ealle
them slew think ye that they were guilty over all
 menn þe on Hierusalem wunedon?

men who in Jerusalem dwelt

Ne secge ic; ac swā gē forwurðað, būton gē dādbōte dōn. 5

Not say I but so ye perish unless ye penance do

Dis godspel sceal tō þām ymbrene innan hærefeste on
This gospel shall at the Ember-days in harvest on
 sæterndæg.

Saturday

Dā sǣde hē him þis bigspel: Sum man hæfde ān 6

Then said he to-them this parable A-certain man had a

fictreow geplantod on his wingearde; þā cōm hē and sōhte
fig-tree planted in his vineyard then came he and sought
 his wæstmas on him; þā ne funde hē nānne.

its fruits on it then not found he any

Þā cwæþ hē tō þām hyrde, Nū synt þreo gēr syðþan ic 7

Then said he to the keeper Now are three years since I

cōm wæstm sēcende on þissum fictreowe, and ic ne funde.

came fruit seeking on this fig-tree and I not found

Forceorf hine; hwī ofþricð hē þæt land?

Cut-down it why encumbers it the land

Dā cwæð hē, Hlāford, læt hine gýt þis gēar, oð ic hine 8

Then said he Lord let it yet this year until I it

bedelfe and ic hine bewurpe mid meoxe;

dig-about and I it cast-about with dung

and witodlice hē wæstmas bringð; gif hit elles hwæt byð, 9

and certainly it fruits brings if it else what is

ceorf hine syððan.

cut it afterward

- 10 Ðā wæs hē restedagum on hyra gesamnunge lārende.
Then was he on-sabbaths in their synagogue teaching
- 11 Þā wæs þār sum wif, sēo hæfde untrumnesse gāst
Then was there a-certain woman who had of-infirmity spirit
 ehtatýne gēar; and hēo wæs ābogen, nē hēo eallunga ne
eighteen years and she was bowed nor she entirely —
 mihte ūp besēon.
could up look
- 12 Þā sē Hælend hig geseah, hē clypode hig tō him, and
When the Savior her saw he called her to him and
 sǣde hyre, Wif, þū eart forlāten of þīnre untrumnesse.
said to-her Woman thou art released from thy infirmity
- 13 And his hand hyre on sette; þā wæs hēo sōna ūp ārāred,
And his hand her on set then was she at-once up raised
 and hēo God wuldrode.
and she God glorified
- 14 Ðā gebealh sē duguðe ealdor hine, for þām þe sē Hælend
Then angered the of-nobility chief himself for that that the Savior
 on restedæge hǣlde, and sǣde þām menegum, Syx dagas
on sabbath healed and said to-the multitudes Six days
 synt, on þām gebyrað þæt man wyrce; cumað on þām,
are in which behooves that one work come in them
 and bēoð gehǣlede, and nā on restedæge.
and be healed and not on sabbath
- 15 Ðā andswarude sē Hælend and cwæð, Lā liceteras, ne
Then answered the Savior and said O hypocrites not
 untigð ēower ælc on restedæge his oxan oððe assan fram
unties of-you each on sabbath his ox or ass from
 þære binne, and lāt tō wætere?
the manger and leads to water

Ɔās Abrahames dohtor þe Satanas geband nū eahtatýne 16

This of-Abraham daughter whom Satan bound now eighteen

gēar, ne gebyrede hyre bēon unbunden of þissum bende

years not behooved her be unbound from this bond

on restedæge?

on sabbath

Ɔā hē þis sǣde, þā sceamode ealle his wiðerwinnan; and 17

When he this said then were-asbamed all his adversaries and

eall folc geblissode on eallum þām ðe wuldorfullice fram

all people rejoiced in all those which gloriously by

him gewurdon.

him happened

Sōðlice hē cwæþ, Hwām is Godes rice gelic? and hwām 18

Truly he said To-what is of-God kingdom like and to-what

wēne ic þæt hit bēo gelic?

think I that it be like

Hit ys gelic senepes corne, þæt sē man onfēng, and sēow 19

It is like of-mustard grain which the man took and sowed

on his wyrtūn; and hit wēox, and wearð mycel trēow; and

in his garden and it grew and became great tree and

heofenes fuhlas restun on his bōgum.

of-heaven birds rested on its boughs

And eft hē cwæð, Hwām wēne ic þæt Godes rice sī 20

And again he said To-what think I that of-God kingdom be

gelic?

like

Hit is gelic þām beorman þe þæt wif onfēng, and 21

It is like to-the leaven which the woman took and

behýdde on †þrēo gemetu melewes, oð hit wearð eall

hid in three measures of-meal until it became all

āhafen.

raised

- 22 Ðā fērde hē þurh ceastra and castelu tō Hierusalem, and
Then went he through cities and villages to Jerusalem and
 þār lārde.
there taught
- 23 Ðā cwæð sum man tō him, Drihten, fēawa synt þe synt
Then said a-certain man to him Lord few are who are
 gehælede? Þā cwæp hē tō him,
healed Then said he to them
- 24 Efstað þæt gē gangen þurh þæt nearwe get; for þām ic
Hasten that ye go through the narrow gate for that I
 secge ēow, Manega sēcað þæt hig in gān, and hī ne magon.
say to-you Many seek that they in go and they not can
- 25 Ðonne sē hires ealdor in gæð, and his duru beclýst,
When the of-household elder in goes and his door shuts
 gē standað þār ūte, and þā duru cnuciað, and cweðað,
ye stand there outside and the door knock and say
 Drihten, ātȳn ūs; þonne cwyð hē tō ēow, Ne can ic ēow;
Lord open to-us then says he to you Not know I you
 nāt ic hwanon gē synt.
know-not I whence ye are
- 26 Ðonne ongygne gē cweþan, Wē æton and druncon beforan
Then begin ye say We ate and drank before
 þē, and on ūrum strætum þū lārdest.
thee and in our streets thou taughtest
- 27 Þonne segð hē ēow, Ne cann ic hwanon gē synt; gewitað
Then says he to-you Not know I whence ye are depart
 fram mē, ealle unrihtwyrhtan.
from me all evildoers

Ƣār bið wōp and tōþa grystlung, þænne gē gesēoþ 28

There is weeping and of-teeth gnashing when ye see

Abraham and Isaac and Jacob and ealle witegan on Godes

Abraham and Isaac and Jacob and all prophets in of-God

rice, and gē bēoð ūt ādrifene.

kingdom and ye are out driven

And hig cumað fram ēastdæle, and westdæle, and norþdæle, 29

And they come from east-part and west-part and north-part

[and sūddæle,] and sittað on Godes rice.

and south-part and sit in of-God kingdom

And efne synt ytemeste þā ðe bēoð fyrmyste, and synt 30

And even are last those who are first and are

fyrmyste þā ðe bēoð ytemeste.

first those who are last

On þām dæge him genēalæhton sume Farisei, and him 31

On the day him approached some Pharisees and to-him

sædon, Far, and gā heonon, for þām þe Herodes þe wyle

said Fare and go hence for that that Herod thee will

ofslēan.

slay

And þā cwæð hē tō him, Gāð and secgað þām foxe, 32

And then said he to them Go and say to-the fox

Dēofolsēocnessa ic ūt ādrife, and ic hǣla gefremme tō dæg

Devil-sicknesses I out drive and I healings perform to day

and tō morgen, and þriddan dæge ic bēo fornunen.

and to morrow and on-third day I am consumed

Ðēah hwæðere mē gebyreþ tō dæg and tō morgen and 33

Though however me behooves to day and to morrow and

þy æfteran dæge gān; for þām þe ne gebyreð þæt sē

on-the following day go for that that not behooves that the

witega forwurðe būtan Hierusalem.

prophet perish outside Jerusalem

- 34 *Ēalā Hierusalem, Hierusalem, þū ðe þā witegan ofslyhst,*
O Jerusalem Jerusalem thou who the prophets slayest
and hænst þā ðe tō þē āsende synt! hū oft ic wolde
and stonest those who to thee sent are how often I would
þine bearn gegaderian, swā sē fugel dēð his nest under
thy children gather as the bird does its nest under
his fiðerum, and þū noldest!
its feathers and thou wouldst-not
- 35 *Nū bið ēower hūs ēow forlāten. Sōðlice ic ēow secge, þæt*
Now is your house to-you forsaken Truly I to-you say that
gē mē ne gesēoð, ær þām þe cume †þonne gē cweðað,
ye me not see ere that that come when ye say
Geblētsod sý sē ðe cōm on Drihtnes naman.
Blessed let-be he who came in of-Lord name

XIV · THE GREAT SUPPER AND THE COST OF FOLLOWING

At the house of a chief of the Pharisees on the sabbath Jesus heals a man of dropsy. He tells guests to take the lowest seat and hosts to invite the poor, the infirm, the lame, and the blind. In the parable of the great supper the invited guests make excuses, and the lord fills his house from the streets and the hedges. He warns that his disciple must bear his torment and count the cost, like a builder or a king, and that salt which spoils is thrown out.

Dys godspel gebyrað on þære nygontēoðan wucan ofer
This gospel belongs in the nineteenth week after
pentecosten.

Pentecost

- 1 *Þā wæs geworden, þā hē ēode on sumes Farisea ealdres*
Then was done when he went into of-a-certain of-Pharisees chief
hūs on restedæge þæt hē hlāf æte, and hig begyndon hine.
house on sabbath that he loaf ate and they watched him

Ðā wæs þār sum wātersēoc man beforan him. 2

Then was there a-certain water-sick man before him

Ðā cwæþ sē Hælend tō þām æglēawum and Fariseum, Ys 3

Then said the Savior to the law-wise and Pharisees Is

hit ālȳfed þæt man on restedægum hǣle?

it allowed that one on sabbaths heal

Ðā suwudon hig. Þā nam hē hine and gehǣlde, and forlēt 4

Then were-silent they Then took he him and healed and let-go

hyne.

him

Þā cwæð hē tō him andswariende, Hwylces ēowres assa 5

Then said he to them answering Of-which of-you ass

oððe oxa befealþ on ānne pytt, and ne tihþ hē hyne

or ox falls into a pit and not draws he him

hrædlice ūp on restedæge?

quickly up on sabbath

Ðā ne mihton hig agēn þis him geandwyrðan. 6

Then not could they against this him answer

Ðā sǣde hē sum bigspel be þām ingelaðudan, gȳmende 7

Then said he a-certain parable about the invited beeding

hū hig þā fyrmestan setl gecuron, and þus cwæð,

how they the first seats chose and thus said

Ðonne þū byst tō gyftum gelaþod, ne site þū on þām 8

When thou art to nuptials invited not sit thou on the

fyrmestan setle, þē lās wēnunga sum wurðfulra [sig in

first seat the less perhaps some-one more-worthy be in

gelaðod fram him;

invited by him

9 and þonne] cume sē þe ðē in gelapode, and sēcge ðē,
and then come he who thee in invited and say to-thee
 Rȳm þysum men setl; and þū ðænne mid sceame nyme
Make-room for-this man seat and thou then with shame take
 þæt ȳtemeste setl.

the last seat

10 Ac þonne þū geclypod byst, gā and site on þām ȳtemestan
But when thou called art go and sit on the last
 setle þæt sē ðe þē in gelaðude, þænne hē cymð, cweþe
seat that he who thee in invited when he comes say
 tō þē, Lā frēond, site ufur; þonne byð þē wurðmynt
to thee O friend sit higher then is to-thee honor
 beforan midsittendum.

before fellow-sitters

11 For þām ælc þe hine ūp āhefð bið genyðerud; and sē ðe
For that each who himself up lifts is humbled and he who
 hine nyðerað, sē bið ūp āhafen.

himself lowers he is up lifted

12 Ðā cwæð hē tō þām þe hine in laðode, Þonne þū
Then said he to him who him in invited When thou
 dēst wiste oððe feorme, ne clypa þū þine frȳnd, nē þine
makest meal or feast not call thou thy friends nor thy
 gebrōðru, nē ðine cūðan, nē þine welegan nēhheburas, þē
brothers nor thy kinsfolk nor thy wealthy neighbors the
 lās hi ðe agēn laðiun, and þū hæbbe edlēan.

less they thee again invite and thou have reward

13 Ac þænne þū gebēorscype dō, clypa þearfan and wanhāle
But when thou feast make call poor and infirm
 and healte and blinde.

and halt and blind

Ponne bist þū ēadig, for þām ðe hī nabbað hwanun 14

Then art thou blessed for that that they have-not whence

hig hit þē forgylðon; sōðlice hit byð þē forgolden on

they it to-thee repay truly it is to-thee repaid at

rihtwisra æriste.

of-righteous resurrection

Ðā þis gehȳrde sum of þām sittendum, þā cwæð hē, 15

When this heard a-certain-one of the sitting then said he

Ēadig is sē ðe hlāf ytt on Godes rice.

Blessed is he who loaf eats in of-God kingdom

Ðys godspel gebyrað on þone þryddan sunnandæg ofer

This gospel belongs on the third Sunday after

pentecosten.

Pentecost

Ðā sæde hē him, Sum man worhte mycele feorme, and 16

Then said he to-them A-certain man made great feast and

manega gelaðode.

many invited

Ðā sende hē his þēowan tō þære feorme tīman þæt hē 17

Then sent he his servant at of-the feast time that he

sæde þām gelaðedum þæt hig cōmun, for þām þe ealle

said to-the invited that they came for that that all

þing gearwe wæron.

things ready were

Ðā ongunnon hig ealle hig belādian. Sē forma him 18

Then began they all themselves excuse The first to-him

sæde, Ic bōhte ænne tūn; ic hæbbe nēode þæt ic fare and

said I bought a farm I have need that I go and

hine gesēo; ic bidde þē þæt ðū mē belādige.

it see I pray thee that thou me excuse

- 19 Ðā cwæþ sē oðer, Ic bōhte ān getȳme oxena; nū wille ic
Then said the other I bought a yoke of-oxen now will I
 faran and fandian hyra; nū bidde ic þē, Belāda mē.
go and test them now pray I thee Excuse me
- 20 Ðā cwæð sum, Ic lædde wif hām; for þām ic ne mæg
Then said one I led wife home for that I not can
 cuman.
come
- 21 Þā cyrde sē þēowa, and cȳdde his hlāforde þæt. Ðā
Then turned the servant and made-known to-his lord that Then
 cwæð sē hlāford mid yrre tō þām þēowan, Gā hraþe on
said the lord with anger to the servant Go quickly into
 þā stræta and on wīc þisse ceastre, and þearfan and
the streets and into dwellings of-this city and poor and
 wanhāle and blinde and heale lād hider in.
infirm and blind and halt lead hither in
- 22 Ðā cwæð sē þēowa, Hlāford, hit ys gedōn swā þū bude,
Then said the servant Lord it is done as thou badest
 and nū gýt hēr is æmtig stōw.
and now yet here is empty place
- 23 Ðā cwæð sē hlāford þā gýt tō þām þēowan, Gā geond
Then said the lord then yet to the servant Go through
 þās wegas and hegas, and nȳd hig þæt hig gān in, þæt
these ways and hedges and compel them that they go in that
 mīn hūs sī gefylled.
my house be filled
- 24 Sōðlice ic ēow secge þæt nān þāra manna þe geclypode
Truly I to-you say that none of-the men who called
 synt ne onbyrigeað mīnre feorme.
are not taste my feast

Ðys godspel sceal tō sanctus Hermetis and tō sanctus

This gospel shall at of-saint Hermes and at of-saint

Agustinus mæssan.

Augustine mass

Sōðlice mid him fērde mycel menego; þā cwæð hē, tō him 25

Truly with him went great multitude then said he to them

bewend,

turned

Gyf hwā tō mē cymð, and ne hatað his fæder and mōder, 26

If anyone to me comes and not hates his father and mother

and wif and bearn, and brōþru and swustra, and þænne

and wife and children and brothers and sisters and then

gýt his sāwle, ne mæg hē bēon mīn leorningniht.

yet his soul not can he be my disciple

And sē þe ne byrð hys cwymlinge, and cymð æfter mē, 27

And he who not bears his torment and comes after me

ne mæg hē bēon mīn leorningniht.

not can he be my disciple

Hwylc ēower wyle timbrian ānne stypel, hū ne sytt hē 28

Which of-you will build a tower how not sits he

āryst and teleð þā andfengas þe him behēfe synt, hwæðer

first and counts the costs which to-him needful are whether

hē hæbbe hine tō fullfremmenne?

he have it to complete

þē lās syððan hē þone grundweall legð, and ne mæg hine 29

the less after he the foundation lays and not can it

fullfremman, ealle þe hit gesēoð āgynnað hine tælan,

complete all who it see begin him mock

and cweðan, Hwæt, þēs man āgan timbrian, and ne mihte 30

and say What this man began build and not could

hit geendian.

it finish

31 Oððe gyf hwylc cyning wyle faran and feohtan agēn oðerne
Or if some king will go and fight against other
 cyning, hū ne sit hē ā̅r and þencð hwæðer hē mæge mid
king how not sits he first and thinks whether he can with
 tȳn þūsendum cuman agēn þone þe him agēn cymð mid
ten thousands come against him who him against comes with
 twēntigum þūsendum?

twenty thousands

32 And gif hē þonne wið hine gefeohtan ne mæg, hē sent
And if he then against him fight not can he sends
 ā̅ryndracan, and bitt sibbe.

messengers and asks peace

33 Witodlice swā is ā̅lc of ēow þe ne wiðsæcð eallum þingum
Certainly so is each of you who not renounces all things
 þe hē ā̅h, ne mæg hē bēon mīn leorningcniht.

which he owns not can he be my disciple

34 Gōd ys sealt; gif hit āwyrð on þām þe hit gesylt bið,
Good is salt if it spoils in that which it salted is

35 nis hyt nyt, nē on eorþan nē on myxene, ac hyt bið ūt
not-is it useful nor on earth nor on dunghill but it is out
 āworpen. Gehȳre sē þe ēaran hæbbe tō gehȳrenne.

thrown Let-hear he who ears have to hear

When the Pharisees and scribes murmur that he receives sinners, Jesus tells three parables. A man leaves ninety-nine sheep to find the one that is lost, and a woman sweeps her house for a lost shilling, and each rejoices with the neighbors. A younger son wastes his inheritance in a far land, returns to his father, and is welcomed with a feast, while the elder son, angry, is told that his brother was dead and is alive again.

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

Pentecost

Sōðlice him genēalǣhtun mǎnfulle and synfulle þæt hig his 1
Truly him approached wicked and sinful that they his
 word gehȳrdon.

word heard

Ðā murcnedon þā Farisei and þā bōceras, and cwædon, Ðēs 2
Then murmured the Pharisees and the scribes and said This
 onfēhð synfulle, and mid him ytt.

receives sinful and with them eats

Þā cwæþ hē þis bigspel tō þām: 3

Then said he this parable to them

Hwylc man is of ēow þe hæfð hund scēapa, and gif hē forlȳst 4

Which man is of you who has hundred sheep and if he loses

ān of þām, hū ne forlæt hē þonne nigon and hundnigontig on
one of them how not leaves he then nine and ninety in

þām wēstene, and gæð tō þām þe forwearð, oð hē hit fint?
the desert and goes to that which perished until he it finds

And þonne hē hit fint, hē hit set on his exla, geblissiende. 5

And when he it finds he it sets on his shoulders rejoicing

- 6 And þonne hē hām cymð, hē tōsomne clypað hys frýnd
And when he home comes he together calls his friends
 and his nēhhebūras, and cwyð, Blissiað mid mē, for þām
and his neighbors and says Rejoice with me for that
 ic funde min scēp þe forwearð.

I found my sheep which perished

- 7 Ic secge ēow þæt swā byð on heofone blis be ānum
I say to-you that so is in heaven bliss about one
 synfullum þe dādbōte dēð, mā þonne ofer nigon and
sinful who penance does more than over nine and
 nigontigum rihtwīsa þe dādbōte ne beðurfon.

ninety righteous who penance not need

- 8 Oððe hwilc wif hæfð tȳn scyllingas; gif hēo forlȳst ānne
Or which woman has ten shillings if she loses one
 scylling, hū ne onǣlð hēo hyre lēohtfæt, and āwent hyre
shilling how not kindles she her lamp and turns-over her
 hūs, and sēcð geornlice, oð hēo hine fint?

house and seeks zealously until she it finds

- 9 And þonne hēo hine fint, hēo clypað hyre frýnd and
And when she it finds she calls her friends and
 nēhhebȳryna, and cwyð, Blyssiað mid mē, for þām ic funde
neighbors and says Rejoice with me for that I found
 minne scylling þe ic forlēas.

my shilling which I lost

- 10 Ic secge ēow, Swā bið blis beforan Godes englum be ānum
I say to-you So is bliss before of-God angels about one
 synfullum þe dādbōte dēð.

sinful who penance does

Ðys godspel gebyrað on sæternesdæg on þære oðre
This gospel belongs on Saturday in the second
 lenctenwucan.

Lent-week

Hē cwæð, Sōðlice sum man hæfde twēgen suna. 11

He said Truly a-certain man had two sons

Þā cwæð sē gingra tō his fæder, Fæder, syle mē minne dæl 12

Then said the younger to his father Father give to-me my part

minre æhte þe mē tō gebyrþ. Þā dælde hē him his æhte.

of-my property which me to belongs Then dealt he to-them his property

Ðā æfter fēawum dagum ealle his þing gegaderude sē gingra 13

Then after few days all his things gathered the younger

sunu, and fērde wræclīce on feorlen rīce, and forspilde þār

son and went into-exile into far realm and wasted there

his æhta, lybbende on his gālsan.

his possessions living in his wantonness

Ðā hē hig hæfde ealle āmyrrede, þā wearð mycel hunger 14

When he them had all squandered then became great hunger

on þām rīce, and hē wearð wædla.

in the realm and he became beggar

Þā fērde hē and folgude ānum burhsittendan men þæs 15

Then went he and followed a citizen man of-the

rīces; ðā sende hē hine tō his tūne þæt hē hēolde his

realm then sent he him to his farm that he kept his

swȳn.

swine

Ðā gewilnode hē his wambe gefyllan of þām bēancoddum 16

Then desired he his belly fill of the bean-pods

þe ðā swȳn æton; and him man ne sealde.

which the swine ate and to-him one not gave

- 17 *Þā beþōhte hē hine, and cwæð, Æalā, hū fela hȳrlinga*
Then bethought he himself and said O how many of-hirelings
on mīnes fæder hūse hlāf genōhne habbað; and ic hēr on
in of-my father house loaf enough have and I here in
hungre forwurðe!
hunger perish
- 18 *Ic ārise, and ic fare tō minum fæder, and ic secge him,*
I arise and I go to my father and I say to-him
Æalā fæder, ic syngode on heofenas and beforan þē;
O father I sinned against heavens and before thee
- 19 *nū ic ne eom wyrðe þæt ic bēo þīn sunu nemned; dō*
now I not am worthy that I be thy son named make
mē swā ānne of þīnum hȳrlingum.
me as one of thy hirelings
- 20 *And hē ārās þā, and cōm tō his fæder. And þā gýt þā hē wæs*
And he arose then and came to his father And then yet when he was
feorr his fæder, hē hyne geseah, and wearð mid mildheortnesse
far of-his father he him saw and became with mercy
āstyrod, and agēn hine arn, and hine beclypte, and cyste hine.
stirred and toward him ran and him embraced and kissed him
- 21 *Ðā cwæð his sunu, Fæder, ic syngode on heofon and*
Then said his son Father I sinned against heaven and
beforan ðē; nū ic ne eom wyrpe þæt ic þīn sunu bēo
before thee now I not am worthy that I thy son be
genemned.
named
- 22 *Ðā cwæp sē fæder tō his þēowum, Bringað raðe þone*
Then said the father to his servants Bring quickly the
sēlestan gegyrelan and scrȳdað hyne, and syllað him hring
best garment and clothe him and give to-him ring
on his hand and gescȳ tō his fōtum;
on his hand and shoes to his feet

and bringað ān fætt styric and ofslēað, and utun etan and 23
and bring a fat steer and slay and let-us eat and
 gewistfullian;

feast

for þām þēs min sunu wæs dēad, and hē geedcucude; hē 24
for that this my son was dead and he revived he
 forwearð, and hē is gemēt. Ðā ongunnon hig gewistlæcan.

perished and he is found Then began they feast

Sōðlice hys yldra sunu wæs on æcere; and hē cōm, and 25
Truly his elder son was in field and he came and
 þā hē þām hūse genēalæhte, hē gehyrde þone swēg and

when he the house approached he heard the sound and

þæt weryd.

the company

Þā clypode hē ānne þēow, and āxode hine hwæt þæt wære. 26

Then called he a servant and asked him what that were

Ðā cwæð hē, Þin brōðor cōm; and þin fæder ofslōh ān 27

Then said he Thy brother came and thy father slew a

fætt celf, for þām þe hē hyne hālne onfēng.

fat calf for that that he him whole received

Ðā bealh hē hine, and nolde in gān. Þā ēode his fæder 28

Then angered he himself and would-not in go Then went his father

ūt, and ongan hine biddan.

out and began him beseech

Ðā cwæþ hē his fæder andswarigende, Efne swā fela gēara 29

Then said he his father answering Even so many of-years

ic þē þēowude, and ic nāfre þin bebod ne forgymde; and

I thee served and I never thy command — neglected and

ne sealdest þū mē nāfre ān ticcen þæt ic mid minum

not gavest thou to-me ever a kid that I with my

frēondum gewistfullude;

friends feasted

- 30 ac syððan þēs þīn sunu cōm þe hys spēde mid myltystrum
but after this thy son came who his substance with harlots
 āmyrde, þū ofslōge him fætt celf.
squandered thou slewest for-him fat calf
- 31 Ðā cwæþ hē, Sunu, þū eart symle mid mē, and ealle mine
Then said he Son thou art ever with me and all my
 þing synt þīne;
things are thine
- 32 þē gebyrede gewistfullian and geblissian, for þām þēs þīn
thee behooved feast and rejoice for that this thy
 brōðor wæs dēad, and hē geedcuced; hē forwearð, and hē
brother was dead and he revived he perished and he
 is gemēt.
is found

XVI • THE UNJUST STEWARD AND THE RICH MAN

Jesus tells of a steward who, about to lose his office, reduces the bills of his lord's debtors and is praised for his shrewdness, and teaches that no servant can serve God and wealth. The greedy Pharisees mock him. A rich man feasts daily while the beggar Lazarus lies at his door. After death Lazarus rests in Abraham's bosom and the rich man is tormented, and Abraham says that brothers who will not hear Moses and the prophets would not believe one risen from death.

Dys godspel gebyrað on þære tēoðan wucan ofer pentecosten.

This gospel belongs in the tenth week after Pentecost

- 1 Ðā cwæð hē tō his leorningcnihtum, Sum welig man wæs,
Then said he to his disciples A-certain rich man was
 [sē] hæfde sumne gerēfan; sē wearð wið hine forwrēged
who had a-certain steward who was to him accused
 swylce hē his gōd forspilde.
as-if he his goods wasted

Ɔā clypode hē hine, and sāde him, Hwī gehyre ic þis be 2

Then called he him and said to-him Why hear I this about

þē? āgyf þine scīre; ne miht þū leng tūnscīre bewitan.

thee give-up thy office not canst thou longer stewardship oversee

Ɔā cwæþ sē gerēfa on his geþance, Hwæt dō ic, for þām 3

Then said the steward in his thought What do I for that

þe mīn hlāford mīne gerēfscīre fram mē nymð? Ne mæg

that my lord my stewardship from me takes Not can

ic delfan; mē sceamað þæt ic wādlige.

I dig me shames that I beg

Ic wāt hwæt ic dō, þæt hig mē on hyra hūs onfōn, þonne 4

I know what I do that they me into their house receive when

ic bescired bēo fram tūnscīre.

I bereft be from stewardship

Ɔā þā gafolgyldan gegaderude wæron, þā sāde hē þām 5

When the tribute-payers gathered were then said he to-the

forman, Hū mycel scealt þū mīnum hlāforde?

first How much owest thou to-my lord

Ɔā sāde hē, Hund sestra eles. Ɔā sāde hē him, Nim 6

Then said he Hundred measures of-oil Then said he to-him Take

þine feðere, and site hraðe and writ fiftig.

thy pen and sit quickly and write fifty

Ɔā sāde hē oðrum, Hū mycel scealt þū? Ɔā cwæþ hē, 7

Then said he to-another How much owest thou Then said he

Hund mittena hwātes. Ɔā cwæð hē, Nim þine stafas and

Hundred measures of-wheat Then said he Take thy letters and

writ hundehtatig.

write eighty

8 Ðā herede sē hlāford þære unrihtwīsnisse tūngerēfan, for
Then praised the lord of-the unrighteousness steward for
 þām þe hē glēawlice dyde; for þām ðe ðisse worulde bearn
that that he wisely did for that that of-this world children
 synd glēawran þises lēohtes bearnum on þisse cnēoresse.
are wiser of-this light than-children in this generation

9 And ic secge ēow, Wyrcað ēow frýnd of þisse worulde welan
And I say to-you Make for-you friends of of-this world wealth
 unrihtwīsnisse, þæt hig onfōn ēow on ēce eardungstōwe,
of-unrighteousness that they receive you into eternal dwelling-places
 þonne gē geteoriað.
when ye fail

Ðys [godspel] gebyrað on wōdnesdæg on þære tēoðan wucan
This gospel belongs on Wednesday in the tenth week
 ofer pentecosten.
after Pentecost

10 Sē þe ys on lýtlum getrýwe, sē ys on mārān getrýwe; and
He who is in little faithful he is in more faithful and
 sē þe ys on lýtlum unrihtwīs, sē ys ēac on mārān unrihtwīs.
he who is in little unrighteous he is also in more unrighteous

11 Gif gē on unrihtwīsum weoruldwelān nāron getrýwe, hwā
If ye in unrighteous world-wealth not-were faithful who
 betāhð ēow þæt ēower ys?
entrusts to-you that yours is

12 And gyf gē on fremedum nāron getrýwe, hwā sylþ ēow
And if ye in another's not-were faithful who gives to-you
 þæt ēower ys?
that yours is

Ne mæg nān þēow twām hlāfordum þēowian: oððe hē āne 13

Not can any servant two lords serve either he one

hatað, and oðerne lufað; oððe hē ānum folgað, and oðerne

bates and other loves or he one follows and other

forhogað. And gē ne magon Gode þēowian and woruldwelan.

despises And ye not can God serve and world-wealth

Ðās ðing ealle þā Farisei gehȳrdon, þā ðe gifre wæron; 14

These things all the Pharisees heard those who greedy were

and hig hine tældon.

and they him mocked

Þā cwæð hē tō him, Gē synt þe ēow sylfe beforan 15

Then said he to them Ye are who you selves before

mannum gerihtwisiap; sōðlice God can ēowre heortan, for

men justify truly God knows your hearts for

þām þe beforan Gode ys āscuniendlic þæt mannum hēah ys.

that that before God is abominable that to-men high is

Sēo ā and witegan [wæron] oð Iohannem; and of him is 16

The law and prophets were until John and from him is

bodud Godes rīce, and ealle on þæt strangnysse wyrcað.

preached of-God kingdom and all into it violence work

Ēaðre is þæt heofen and eorðe gewiton, þonne ān stāf of 17

Easier is that heaven and earth pass than one letter of

þære ā fealle.

the law fall

Ælc man þe his wif forlæt and oþer nimð, sē unrihtwæmð; 18

Each man who his wife forsakes and other takes he commits-adultery

and sē ðe þæt forlætene wif nimð, sē unrihtwæmð.

and he who the forsaken wife takes he commits-adultery

Ðis godspel gebyrað on þone ððerne sunnandæg ofer
This gospel belongs on the second Sunday after
 pentecosten.

Pentecost

- 19 Sum welig man wæs, and hē wæs gescrȳdd mid purpuran
A-certain rich man was and he was clothed with purple
 and mid twīne, and dæghwāmlice riclice gewistfullude.

and with linen and daily sumptuously feasted

- 20 And sum wædla wæs, on naman Lazarus, sē læg on his
And a-certain beggar was by name Lazarus who lay at his
 dura, swȳðe forwundod,

door greatly wounded

- 21 and wilnode þæt hē hine of his crumum gefylde þe of
and desired that he himself of his crumbs filled which from
 his bēode feollun; and him nān man ne sealde, ac hundas
his table fell and to-him no man — gave but dogs
 cōmon and his wunda liccodon.

came and his wounds licked

- 22 Ðā wæs geworden þæt sē wædla forð fērde, and hine
Then was done that the beggar forth went and him
 englas bāron on Abrahames grēadan; þā wearð sē welega
angels bore into of-Abraham bosom then became the rich
 dēad, and wæs on helle bebyrged.

dead and was in hell buried

- 23 Ðā āhōf hē his ēagan ūpp, þā hē on þām tintregum wæs,
Then lifted he his eyes up when he in the torments was
 and geseah feorran Abraham, and Lazarum on his grēadan.

and saw from-afar Abraham and Lazarus in his bosom

Ðā hrȳmde hē and cwæð, Ēalā fæder Abraham, gemiltsa mē, 24

Then cried he and said O father Abraham pity me
and send Lazarum þæt hē dyppe his fingres lið on wætere and
and send Lazarus that he dip of-his finger joint in water and
mīne tungan gecēle; for þām þe ic eom on þis lige cwyłmed.

my tongue cool for that that I am in this flame tormented

Ðā cwæð Abraham, Ēalā sunu, geþenc þæt þū gōd onfēnge 25

Then said Abraham O son think that thou good receivest
on þinum life, and gelice Lazarus onfēng yfel; nū ys þēs
in thy life and likewise Lazarus received evil now is this
gefrēfyd, and þū eart cwyłmed.

comforted and thou art tormented

And on eallum þissum, betwux ūs and ēow is mycel 26

And in all these between us and you is great
dwolma getrymed; þā ðe willað heonon tō ēow faran ne
chasm established those who will hence to you go not
magon, nē þanun faran hidere.

can nor thence go hither

Ðā cwæð hē, Fæder, ic bidde þē þæt ðū sende hine tō 27

Then said he Father I pray thee that thou send him to
mīnes fæder hūse;

of-my father house

ic hæbbe fif gebrōþru; þæt hē cȳðe him þæt hig ne 28

I have five brothers that he make-known to-them that they not
cumon on þissa tintrega stōwe.

come into of-these torments place

Þā sǣde Abraham him, Hig habbað Moysen and witegan; 29

Then said Abraham to-him They have Moses and prophets
hig hlyston him.

they let-hearken them

- 30 Ðā cwæð hē, Nese, fæder Abraham; ac hig dōð dǣdbōte,
Then said he Nay father Abraham but they do penance
 gif hwylc of dēaðe tō him færd.
if some-one from death to them goes
- 31 Ðā cwæð hē, Gif hig ne gehȳraþ Moysen and þā witegan,
Then said he If they not hear Moses and the prophets
 nē hig ne gelyfað þeah hwylc of dēaðe ārise.
nor they — believe though some-one from death arise

XVII · FORGIVENESS, FAITH, AND THE COMING DAY

Jesus warns against causing trouble to little ones, commands forgiveness seven times in a day, and says that faith like a mustard grain could uproot a tree. Servants who have done all they were told must still say that they are useless servants. Often lepers he cleanses, only a Samaritan returns to give thanks. He tells the Pharisees that the kingdom of God is among them, and tells his disciples that the day of the Son of man will come suddenly, as in the days of Noah and of Lot.

Ðys godspel gebyrað on þone ððerne frigidæg ofer
This gospel belongs on the second Friday after
 pentecosten.

Pentecost

- 1 Ðā cwæð hē tō his leorningcnihtum, Unmihhtlic is þæt
Then said he to his disciples Impossible is that
 gedrēfednyssa ne cuman; wā þām þe hig þurh cumað!
troubles not come woe to-him whom they through come
- 2 Nyttre him wære þæt ān cweornstān sȳ gecnytt abūtan
More-useful to-him were that a millstone be tied about
 his swūran, and sī on sǣ beworpen, ðonne hē gedrēfe ānne
his neck and be into sea cast than be trouble one
 of þissum lȳtlingum.
of these little-ones

Warniað ēow: gyf þin brōðor syngað, cid him; 3

Beware yourselves if thy brother sins chide him

and gif hē on dæg seofan sīpun syngað, and seofan sīpun tō þē 4

and if he in day seven times sins and seven times to thee

on dæg gecyrrad byð, and cwyð, Hit mē ofþincð, forgyf hit him.

in day turned is and says It me repents forgive it to-him

Ðā cwædon his apostolas, Drihten, geic ūrne gelēafan. 5

Then said his apostles Lord increase our faith

Ðā cwæþ Drihten, Gif gē hæfdon gelēafan swā senepes 6

Then said Lord If ye had faith as of-mustard

corn, gē sædun þissun trēowe, Sý ðū āwyrwalud, and

grain ye said to-this tree Let-be thou uprooted and

āplantud on sǣ; and hit hȳrsumode ēow.

planted in sea and it obeyed you

Hwylc ēower hæfþ eregendne þēow oððe scēp lǣsgendne, 7

Which of-you has plowing servant or sheep feeding

þām of þām æcere gehworfenum hē him sōna segð, Gā

to-whom from the field returned he to-him at-once says Go

and site;

and sit

and ne segþ him, Gearwa þæt ic ete, and gyrd þē, and þēna mē 8

and not says to-him Prepare that I eat and gird thee and serve me

þā hwile þe ic ete and drince; and syððan þū ytst and drincst?

the while that I eat and drink and afterward thou eatest and drinkest

Wēnst þū hæfð sē þēowa ænigne þanc, for þām ðe hē 9

Thinkest thou has the servant any thanks for that that he

dyde þæt him beboden wæs? ne wēne ic.

did that to-him commanded was not think I

- 10 Swā ys ēow, þonne gē dōð eall þæt ēow beboden ys,
So is to-you when ye do all that to-you commanded is
 cweþað, Unnytte þēowas wē synt; wē dydon þæt wē dōn
say Useless servants we are we did that we do
 sceoldon.

should

Ðys [godspel] gebyrað on þære syxtēoðan wucan ofer
This gospel belongs in the sixteenth week after
 pentecosten.

Pentecost

- 11 Ðā hē fērde tō Hierusalem, hē ēode þurh midde Samarian
When he went to Jerusalem he went through midst Samaria
 and Galileam.

and Galilee

- 12 And þā hē ēode on sum castel, him agēn urnon tȳn
And when he went into a-certain village him toward ran ten
 hrēofe weras; þā stōdon hig feorran,
leprous men then stood they from-afar

- 13 and hyra stefna ūp āhōfon and cwædon, Hælend, Bebēodend,
and their voices up lifted and said Savior Commander
 gemiltsa ūs.

pity us

- 14 Ðā hē hig geseah, þā cwæp hē, Gāð and ætȳwað ēow
When he them saw then said he Go and show yourselves
 þām sācerdum. Ðā hig fērdun, hig wurdon geclānsude.
to-the priests When they went they were cleansed

- 15 Ðā hyra ān geseah þæt hē geclānsud wæs, þā cyrde hē,
When of-them one saw that he cleansed was then turned he
 mid mycelre stefne God mārsiende,
with great voice God magnifying

and fēoll tō hys fōtum, and him þancode; and þēs wæs 16
and fell to his feet and to-him thanked and this was
 Samaritanisc.

Samaritan

Þā cwæþ sē Hælend him andswariende, Hū ne synt tȳn 17
Then said the Savior him answering How not are ten
 geclānsude? hwær synt þā nigone?

cleansed where are the nine

Næs gemētt sē ðe agēn hwurfe and Gode wuldor sealde, 18
Not-was found he who back turned and to-God glory gave
 būton þēs ælfremeda?

but this foreigner

Ðā cwæð hē, Āris, and gā, for þām þe ðin geleāfa þē 19
Then said he Arise and go for that that thy faith thee
 hālne gedyde.

whole made

Þā āhsodon hine þā Farisei hwænne Godes rice cōme. 20
Then asked him the Pharisees when of-God kingdom came

Ðā andswarude hē and cwæð, Ne cymð Godes [rice] mid
Then answered he and said Not comes of-God kingdom with
 begȳmene;

observation

nē hig ne cweðaþ, Efne hēr hyt ys! oððe, Þār! Godes 21
nor they — say Even here it is or There of-God
 rice is betwȳnan ēow.

kingdom is among you

Þā cwæð hē tō his leorningcnihtum, Ðā dagas cumað 22
Then said he to his disciples The days come

þonne gē gewilniað þæt gē gesēon ānne dæg mannes Sunu,
when ye desire that ye see one day of-man Son
 and gē ne gesēoð.

and ye not see

- 23 And hig secgað ēow, Hēr hē is! and, Þār hē is! ne fare
And they say to-you Here he is and There he is not go
 gē, nē ne fyliað:
ye nor — follow
- 24 witodlice swā sē ligræsc lȳhtende scīnð under heofone on
certainly as the lightning shining shines under heaven on
 þā ðing þe under heofone synt, swā bið mannes Sunu on
the things which under heaven are so is of-man Son in
 his dæge.
his day
- 25 Æryst him gebyreð þæt hē fela þinga þolige, and bēon
First him bebooves that he many of-things suffer and be
 fram þisse cnēorysse āworpen.
by this generation rejected
- 26 And swā on Noes dagum wæs geworden, swā bið mannes
And as in of-Noah days was done so is of-man
 Suna tōcyme.
Son coming
- 27 Hig ætun and druncon, and wifodon and wæron tō gyftum
They ate and drank and wived and were to nuptials
 gesælde, oð þone dæg þe Noe on earce ēode; and flōd
given until the day that Noah into ark went and flood
 cōm, and ealle forspilde.
came and all destroyed
- 28 Eall swā wæs geworden on Loðes dagum; hig ætun and
All so was done in of-Lot days they ate and
 druncon, and bohton and sealdon, and plantedon, and
drank and bought and sold and planted and
 timbrudon;
built

sōðlice on þām dæge þe Loð ēode of Sodoma, hit rinde 29
truly on the day that Lot went from Sodom it rained
 fȳr and swefl of heofone, and ealle forspilde.

fire and brimstone from heaven and all destroyed

Æfter þysum þingum bið on þām dæge þe mannes Sunu 30
After these things is on the day that of-man Son
 onwrigen bið.

revealed is

On ðām dæge, sē ðe bið on þecene, and his fatu on 31
On the day he who is on roof and his vessels in
 hūse, ne stihð hē nyðer þæt hē hig nime; and sē ðe
house not descends he down that he them take and he who
 bið on æcere, ne went hē on bæc.

is in field not turns he on back

Bēoð gemyndige Loðes wifes. 32

Be mindful of-Lot wife

Swā hwylc swā sēcð his sāwle gedōn hāle, sē hig forspilþ; 33
So whichever so seeks his soul make whole he it destroys
 and swā hwylc swā hig forspilþ, sē hig geliffæstað.

and so whichever so it destroys he it quickens

Sōðlice ic ēow secge, On þære nihte bēoð twēgen on bedde; 34
Truly I to-you say In the night are two in bed
 ān byð genumen, and oðer bið forlāten.

one is taken and other is forsaken

Twā bēoð ætgædere grindende; ān bið genumen, and oðer 35
Two are together grinding one is taken and other
 [bið] lāfed.

is left

Twēgen bēoð on æcere; ān bið genumen, and oðer bið 36
Two are in field one is taken and other is
 lāfed.

left

- 37 Þā cwædon hig tō him, Hwār, Drihten? Ðā cwæð hē, Swā
Then said they to him Where Lord Then said he So
 hwār swā sē lichama bið, þyder bēoð earnas gegaderud.
where so the body is thither are eagles gathered

XVIII · THE UNJUST JUDGE AND THE TWO AT PRAYER

Jesus tells of a widow who wears down an unjust judge, and of a Pharisee who thanks God that he is not like other men while a wicked man beats his breast and goes home justified. When the disciples rebuke those who bring children to him, he calls the little ones to him. A rich chief is told to sell all he has and give it to the poor, and Jesus says a camel passes more easily through a needle's eye. He foretells his passion again, and near Jericho gives sight to a blind man.

- 1 Ðā sæde hē him sum bigspel, þæt hit ys riht þæt man
Then said he to-them a-certain parable that it is right that one
 symle gebidde, and nā geteorige;
ever pray and not weary
- 2 and þus cwæð, Sum dēma wæs on sumere ceastre, sē
and thus said A-certain judge was in a-certain city who
 God ne ondrēd, nē nānne man ne onþracude.
God not dreaded nor any man — respected
- 3 Ðā wæs sum wudewe on þære ceastre; þā cōm hēo tō
Then was a-certain widow in the city then came she to
 him, and cwæð, Wrec mē wið mīnne wiðerwinnan.
him and said Avenge me against my adversary
- 4 Ðā nolde hē langre tide; æfter þām, þā cwæþ hē, Þeah
Then would-not he for-long time after that then said he Though
 ic God ne ondræde, nē ic man ne onþracige,
I God not dread nor I man — respect

þeah for þām þe ðeos wuduwe mē is gram, ic wrece hig, 5
though for that that this widow to-me is angry I avenge her
 þe læs heo æt nēahstan cume, mē behrōpende.

the less she at last come me importuning

Ðā cwæð Drihten, Gehyrað hwæt sē unrihtwisa dēma cwyð. 6

Then said Lord Hear what the unrighteous judge says

Sōþlice ne dēð God his gecorenra wrace, clypiendra tō him 7

Truly not does God of-his chosen vengeance of-crying to him

dæges and nihtes, and hē geþyld on him hæfþ?

by-day and by-night and he patience on them has

Ic ēow secge þæt hē raþe hyra wrace dēð. Ðeah hwæþere 8

I to-you say that he quickly their vengeance does Though however

wēnst þū, ðænne mannes Sunu cymð, gemēt hē gelēafan on

thinkest thou when of-man Son comes finds he faith on

eorðan?

earth

Ðā cwæð hē tō sumum þis bigspel þe on hig sylfe 9

Then said he to some this parable who in them selves

trūwedon and oðre forhogodon:

trusted and others despised

Ðys [godspel] gebyrað on þære endlyftan wucan ofer

This gospel belongs in the eleventh week after

pentecosten.

Pentecost

Twēgen men fērdun tō sumum temple þæt hig hig 10

Two men went to a-certain temple that they themselves

gebædun; ān sundorhālga, and oðer mǣnfull.

prayed one Pharisee and other wicked

- 11 Ðā stōd sē Fariseus and hine þus gebæd, God, þē ic
Then stood the Pharisee and himself thus prayed God to-thee I
 þancas dō for þām þe ic ne eom swylce oðre men, rēaferas,
thanks do for that that I not am like other men robbers
 unrihtwise, unrihthæmeras, oððe ēac swylce þēs mǎnfulla.
unrighteous adulterers or also like this wicked
- 12 Ic fæste tūwa on wucan; ic sylle tēoþunga ealles þæs þe
I fast twice in week I give tithes of-all that which
 ic hæbbe.
I have
- 13 Ðā stōd sē mǎnfulla feorran, and nolde furdūn his ēagan
Then stood the wicked from-afar and would-not even his eyes
 āhebban ūp tō þām heofone, ac hē bēot his brēost, and
lift up to the heaven but he beat his breast and
 cwæþ, God, bēo þū milde mē synfullum.
said God be thou merciful to-me sinful
- 14 Sōþlice ic ēow secge þæt þēs fērde gerihtwīsud tō his
Truly I to-you say that this went justified to his
 hūse; for þām þe ælc þe hine ūpp āhefð bið genyðerud,
house for that that each who himself up lifts is humbled
 and sē þe hine nyðerað byð ūpp āhafen.
and he who himself lowers is up lifted
- 15 Ðā brōhton hig cild tō him þæt hē hig æthrine. Ðā
Then brought they children to him that he them touched When
 his leorningcnihtas hig gesāwon, hig ciddon him.
his disciples them saw they chid them
- 16 Ðā clypode sē Hælend hig tō him, and cwæð, Lātað þā
Then called the Savior them to him and said Let the
 lýtlingas tō mē cuman, and ne forbēode gē hig; swylcera
little-ones to me come and not forbid ye them of-such
 ys Godes rice.
is of-God kingdom

Sōðlice ic ēow secge, Swā hwylc swā ne onfēhð Godes 17
Truly I to-you say So whichever so not receives of-God
 rice swā swā cild, ne gæð hē on Godes rice.

kingdom so as child not goes he into of-God kingdom

Ðā āhsode hyne sum ealdor, [Lā gōda] Lārēow, hwæt dō 18
Then asked him a-certain chief O good Teacher what do
 ic þæt ic ēce lif hæbbe?

I that I eternal life have

Þā cwæð sē Hælend, Hwi segst þū mē gōdne? nis nān 19
Then said the Savior Why sayest thou me good not-is any
 man gōd, būton God āna.

man good but God alone

Canst þū þā bebodu: Ne ofslyh ðū, Ne fyrena þū, Ne 20
Knowest thou the commandments Not slay thou Not fornicate thou Not
 stel þū, Ne lēoh þū, Wurpa þinne fæder and þine mōdor?

steal thou Not lie thou Honor thy father and thy mother

Ðā cwæð hē, Eall þis ic hēold of minre geogupe. 21

Then said he All this I held from my youth

Ðā cwæð sē Hælend, Ān þing þē is wana: syle eall 22

Then said the Savior One thing to-thee is lacking sell all

þat ðū hæfst, and syle eall þæt þearfum, þonne hæfst þū
that thou hast and give all that to-poor then hast thou
 goldhord on heofone; and cum, and folga mē.

board in heaven and come and follow me

Ðā hē þās word gehyrde, hē wearð geunrēt; for þām þe 23
When he these words heard he became saddened for that that
 hē wæs swiðe welig.

he was very rich

Ðā sē Hælend hine unrōtne geseah, hē cwæð, Ēalā hū 24
When the Savior him sad saw he said O how
 earfoðlice on Godes rice gāð þā ðe feoh habbað!

with-difficulty into of-God kingdom go those who money have

- 25 *Ēaðelicor mæg sē olfend gān þurh ānre nǣdle ēage þonne*
More-easily can the camel go through of-a needle eye than
sē welega on Godes rice.
the rich into of-God kingdom
- 26 *Ðā cwædon þā ðe þis gehȳrdon, And hwā mæg hāl bēon?*
Then said those who this heard And who can whole be
- 27 *Ðā sǣde hē him, Gode synt mihtelice þā ðing þe*
Then said he to-them To-God are possible the things which
mannum synt unmihtelice.
to-men are impossible
- 28 *Þā cwæð Petrus, Ealle þing wē forlēton, and folgodon þē.*
Then said Peter All things we forsook and followed thee
- 29 *Ðā cwæþ hē, Sōþlice ic ēow secge, Nis nān man þe his*
Then said he Truly I to-you say Not-is any man who his
hūs forlæt, oððe māgas, oððe brōþru, oððe wif, oððe bearn,
house forsakes or kinsmen or brothers or wife or children
for Godes rice,
for of-God kingdom
- 30 *þe ne onfō mycele mære on þysse tīde, and ēce lif on*
who not receive much more in this time and eternal life in
tōwerdre worulde.
coming world
- 31 *Þā nam sē Hǣlend his leorningcnihtas, and cwæð tō him,*
Then took the Savior his disciples and said to them
Farap tō Hierusalem, and ealle þing bēoð gefyllede þe be
Go to Jerusalem and all things are fulfilled which about
mannes Suna þurh witegan āwritene synt.
of-man Son through prophets written are
- 32 *Hē byð þēodum geseald, and bið bysmrud, and geswungen,*
He is to-nations given and is mocked and scourged
and on spæt;
and on spat

and æfter þām þe hig hine swigað, hig hine ofslēað; and 33
and after that that they him scourge they him slay and
 hē þriddan dæge ārist.

he on-third day arises

And hig nāht þæs ongēton, and him þis word wæs 34
And they naught of-this understood and to-them this word was
 behydd.

bidden

Þā hē genēalāhte Hiericho, sum blind man sæt wið 35
When he approached Jericho a-certain blind man sat by
 þone weg, wædligende;

the way begging

and þā hē gehyrde þā menego farende, hē āhsude hwæt 36
and when he heard the multitude going he asked what
 þæt wære.

that were

Ðā sædon hig þæt þær fērde sē Nazarenisca Hælend. 37
Then said they that there went the Nazarene Savior

Þā hrȳmde hē and cwæð, Æalā Hælend, Dauides sunu, 38
Then cried he and said O Savior of-David son
 gemiltsa mē.

pity me

And þā ðe forestōpun hine prēadon þæt hē suwude; ðæs 39
And those who went-before him rebuked that he were-silent by-that
 þē mā hē clypode, Dauides sunu, gemiltsa mē.

the more he called of-David son pity me

Ðā stōd sē Hælend, and hēt hine lādan tō him; þā 40
Then stood the Savior and commanded him lead to him when
 hē genēalāhte, hē āhsude hine,

he approached he asked him

- 41 Hwæt wylt ðū þæt ic ðē dō? Ðā cwæð hē, Drihten,
What wilt thou that I for-thee do Then said he Lord
 þæt ic gesēo.
that I see
- 42 Ðā cwæþ sē Hǣlend, Beseoh; þīn gelēafa þē gehǣlde.
Then said the Savior Look thy faith thee healed
- 43 And hē sōna geseah, and him folgode, God wuldrigende;
And he at-once saw and him followed God glorifying
 and eall folc Gode lof sealde, þā hig þæt gesāwon.
and all people to-God praise gave when they that saw

XIX · ZACCHAEUS, THE POUNDS, AND THE ENTRY INTO JERUSALEM

At Jericho the rich Zacchaeus climbs a sycamore to see Jesus, receives him into his house, and gives half his goods to the poor. Jesus tells the parable of the nobleman whose servants trade with his pounds. He sends two disciples for a colt, rides down from the mount of Olives amid the praises of the multitude, weeps over Jerusalem, foretelling its fall, and drives the sellers from the temple, where he teaches daily while the chiefs seek to destroy him.

- 1 Ðā ēode hē geond Iericho.
Then went he through Jericho
- 2 Þā wæs þār sum man, on naman Zacheus, sē wæs welig.
Then was there a-certain man by name Zacchaeus who was rich
- 3 And hē wolde gesēon hwylc sē Hǣlend wære; þā ne
And he would see which the Savior were then not
 mihte hē for ðære menegu, for þām þe hē wæs lýtél on
could he for the multitude for that that he was little in
 wæstmum.
stature

Ʒā arn hē beforan, and stāh ūp on ān trēow sicomorum 4

Then ran he before and climbed up into a tree sycamore

Ʒæt hē hine gesāwe; for Ʒām Ʒe hē wolde Ʒanon faran.

that he him saw for that that he would thence go

Ʒā hē cōm tō Ʒære stōwe, Ʒā geseah sē Hǣlend hine, 5

When he came to the place then saw the Savior him

and cwæð [tō him,] Zacheus, efst tō Ʒinum hūse, for Ʒām

and said to him Zacchaeus hasten to thy house for that

Ʒe ic wylle tō dæg on Ʒinum hūse wunian.

that I will to day in thy house dwell

Ʒā efste hē, and hine bliƷelice onfēng. 6

Then hastened he and him blithely received

Ʒā hig Ʒæt gesāwon, Ʒā murcnudun hig ealle, and cwædon 7

When they that saw then murmured they all and said

Ʒæt hē tō synfullum men gecyrde.

that he to sinful man turned

Ʒā stōd Zacheus and cwæð tō Drihtne, Nū ic sylle 8

Then stood Zacchaeus and said to Lord Now I give

ðearfum healfe mīne æhta; and gif ic ænigne berēafode,

to-poor half my possessions and if I anyone robbed

ic hit be fēowerfealdum āgyfe.

I it by fourfold give-back

Ʒā cwæð sē Hǣlend tō him, Tō dæg Ʒisse hiwræddene ys 9

Then said the Savior to him To day to-this household is

hǣl geworden; for Ʒām [Ʒe] hē wæs Abrahames bearn.

salvation come for that that he was of-Abraham child

Mannes Sunu cōm sēcean and hāl dōn Ʒæt forwearð. 10

Of-man Son came seek and whole make that perished

- 11 Ðā hig þis gehȳrdon, þā geicte hē sum bigspell; for
When they this heard then added he a-certain parable for
 þām þe hē wæs nēh Ierusalem, and for þām þe hig
that that he was near Jerusalem and for that that they
 wēndon þæt hrædlice Godes rice geswutelud wære.
thought that quickly of-God kingdom revealed were
 Ðys godspel sceal on sancte Gregorius mæssedæg.
This gospel shall on of-saint Gregory mass-day
- 12 Witodlice hē cwæð, Sum æpelboren man fērde on fyrlen
Certainly he said A-certain nobly-born man went into far
 land þæt hē him rice onfēnge, and eft agēn cōme.
land that he for-himself kingdom received and again back came
- 13 Ðā clypode hē his tȳn þēowas, and sealde tȳn pund him,
Then called he his ten servants and gave ten pounds to-them
 and cwæð tō him, Cēapiaþ oð þæt ic cume.
and said to them Trade until that I come
- 14 Ðā hatedon hine his lēode, and sendon ærendracan æfter
Then hated him his people and sent messengers after
 him, and cwædon, Wē nyllað þæt þēs ofer ūs rixie.
him and said We will-not that this over us reign
- 15 Ðā hē agēn cōm, and þæt rice onfēng, hē hēt
When he again came and the kingdom received he commanded
 clypian his þēowas þe hē þæt feoh sealde, þæt hē wiste
call his servants to-whom he the money gave that he knew
 hū mycel gehwylc gemangode.
how much each traded
- 16 Ðā cōm sē forma, and cwæð, Hlāford, þin pund gestrȳnde
Then came the first and said Lord thy pound gained
 tȳn pund.
ten pounds

Ɔā cwæð sē hlāford, Geblissa, þū gōda þēowa; for þām þe 17
Then said the lord Rejoice thou good servant for that that
 ðū wære on lýtlum getrýwe, þū byst anweald hæbbende
thou wert in little faithful thou art power having
 ofer tȳn ceastra.

over ten cities

Ɔā cōm ōðer, and cwæð, Hlāford, þin pund gestrýnde fif 18
Then came other and said Lord thy pound gained five
 pund.

pounds

Ɔā cwæþ hē tō þām, And bēo þū ofer fif ceastra. 19
Then said he to him And be thou over five cities

Ɔā cōm ōþer, and cwæð, Hlāford, hēr ys þin pund þe ic 20
Then came other and said Lord here is thy pound which I
 hæfde on swātlin ālēd;

had in sweat-linen laid

ic ðē ādrēd, for þām þe ðū eart stið man; þū nimst þæt 21
I thee dreaded for that that thou art stern man thou takest that
 ðū ne settest, and þū ripst þæt ðū ne sēowe.

thou not settest and thou reapst that thou not sowedst

Ɔā cwæð hē tō him, Of þinum mūðe ic ðē dēme, lā 22
Then said he to him From thy mouth I thee judge O

lȳðra þēowa. Ðū wistest þæt ic eom stið man; þæt ic
wicked servant Thou knewest that I am stern man that I
 nime þæt ic ne sette, and rīpe þæt ic ne sēow;

take that I not set and reap that I not sowed

and hwī ne sealdest þū mīn feoh tō hȳre, and þonne ic 23
and why not gavest thou my money to hire and when I
 cōme ic hit witodlice mid gestrēone onfēnge?

came I it certainly with gain received

- 24 Ðā cwæð hē tō þām þe him abūtan stōdon, Nimað þæt
Then said he to those who him about stood Take the
 pund fram him, and syllað þām þe hæfð tȳn pund.
pound from him and give to-him who has ten pounds
- 25 Ðā cwædon hig tō him, Hlāford, hē hæfð tȳn pund.
Then said they to him Lord he has ten pounds
- 26 Sōðlice ic secge ēow, þæt ælcum hæbbendum bið geseald;
Truly I say to-you that to-each having is given
 fram þām þe næfð, ge þæt þæt hē hæfð him byð
from him who has-not even that that he has from-him is
 āfyrred.
removed
- 27 Dēah hwæpere þā mine fȳnd þe noldon þæt ic ofer hig
Though however those my enemies who would-not that I over them
 rixude lādað hider, and ofslēað hig beforan mē.
reigned lead hither and slay them before me
- 28 And þysum gecwedenum, hē fērde tō Hierusalem.
And these said he went to Jerusalem
 Dys [godspel] gebyrað fēower wucon ær middanwyntra, and
This gospel belongs four weeks before midwinter and
 on palmsunnandæg.
on Palm-Sunday
- 29 Ðā hē genēalæhte Bethfage and Bethania, tō þām munte
When he approached Bethphage and Bethany to the mountain
 þe is genemned Oliueti, hē sende his twēgen cnihtas,
which is named of-Olivet he sent his two servants
- 30 and cwæð, Farap on þæt castel þe ongēn inc ys; on
and said Go into the village which opposite you-two is in
 þām gyt gemētað assan folan getiged, on þām nān man
which ye-two find of-ass foal tied on which no man
 gýt ne sæt; untigað hyne, and lādað tō mē.
yet — sat untie him and lead to me

And gif inc hwā āhsað hwī gyt hyne untigeað, secgað 31

And if you-two anyone asks why ye-two him untie say

him, Drihten hæfð his nēode.

to-him Lord has his need

Ðā fērdon þā ðe āsende wæron, and fundon, swā hē him 32

Then went those who sent were and found as he to-them

sāde, þone folan standan.

said the foal stand

Ðā hig hine untigdon, þā cwædon his hlāfordas, Hwī 33

When they him untied then said his lords Why

untige gē þone folan?

untie ye the foal

Ðā cwædon hig, For þām þe Drihten hæfð his nēode. 34

Then said they For that that Lord has his need

Þā lāddon hig hine tō þām Hælende; and hyra rēaf 35

Then led they him to the Savior and their raiment

wurpon ofer þone folan, and þone Hælend onufan setton.

cast over the foal and the Savior thereon set

And þā hē fōr, hī strehton under hine hyra rēaf on 36

And when he went they strewed under him their raiment on

þām wege.

the way

And þā hē genēalæhte tō Oliuetes munes nyðerstige, þā 37

And when he approached to of-Olivet mountain descent then

ongunnon ealle þā menego geblissian, and mid mycelre stefne

began all the multitudes rejoice and with great voice

God heredon be eallum þām mihtum þe hig gesāwun;

God praised for all the mights which they saw

and cwædon, Geblētsud sý sē cyning þe cōm on Drihtnes 38

and said Blessed let-be the king who came in of-Lord

naman; syb sý on heofenum, and wuldor on hēahnessum.

name peace let-be in heavens and glory in heights

39 Ðā cwædon sume of þām Fariseum tō him, Lārēow, cid
Then said some of the Pharisees to him Teacher chide
 þinum leorningcnihtum.

thy disciples

40 Ðā cwæþ hē tō him, Ic ēow secge, Ðeah þās suwigen,
Then said he to them I to-you say Though these be-silent
 stānas clypiað.

stones call

Ðys godspel gebyrað on þære endlyftan wucan ofer
This gospel belongs in the eleventh week after
 pentecosten.

Pentecost

41 And þā hē genēalāhte and geseah þā ceastre, hē wēop
And when he approached and saw the city he wept
 ofer hig,

over it

42 and cwæð, Ēalā, gif þū wistest, and witodlice on þysum
and said O if thou knewest and certainly in this
 þinum dæge, þe ðē tō sybbe synt! nū hig synt fram
thy day which to-thee for peace are now they are from
 þinum ēagum behyðde.

thy eyes hidden

43 For þām ðe þā dagas tō ðē cumað, and þine fýnd þē
For that that the days to thee come and thy enemies thee
 betrymiaþ, and behabbað þē, and genyrwað þē āghwanun;
besiege and surround thee and straiten thee on-every-side

44 and tō eorþan āfyllað þē and þine bearn þe on ðē synt;
and to earth fell thee and thy children who in thee are
 and hig ne lāfað on þē stān ofer stāne; for þām þe ðū
and they not leave in thee stone over stone for that that thou
 ne oncnēowe þā tīde þinre genēosunge.

not knewest the time of-thy visitation

Ðā ongan hē of þām temple ūt drifan þā syllendan and 45

Then began he from the temple out drive the sellers and

ðā bicgendan,

the buyers

and him tō cwæð, Hit ys āwriten, Þæt min hūs ys 46

and them to said It is written That my house is

gebedhūs; gē hit worhton tō sceaðena scræfe.

prayer-house ye it made to of-robbers den

And hē wæs dæghwāmlice on þām temple lærende. Sōþlice 47

And he was daily in the temple teaching Truly

þāra sācerda ealdras and þā bōceras and þæs folces ealdormen

of-the priests chiefs and the scribes and of-the people aldermen

smēadon hū hig hine fordōn mihton;

considered how they him destroy could

and hig ne fundon hwæt hī him tō gylte dydon; sōðlice 48

and they not found what they him for guilt did truly

eall folc wæs ābysgod þe be him gehyrd e secgan.

all people was occupied who about him heard say

The chief priests and scribes ask Jesus by what power he acts, and he answers with the question of John's baptism. He tells of the tenants who kill the lord's son, and of the stone the workers rejected. Asked whether tribute should be given to Caesar, he tells them to give to Caesar what is Caesar's and to God what is God's. He answers the Sadducees on the resurrection, asks how Christ can be David's son, and warns against the scribes.

- 1 Ðā wæs ānum dæge geworden, þā hē þæt folc on þām
Then was on-one day done when he the people in the
 temple lārde and him bodude, þā cōmun þāra sācerda
temple taught and to-them preached then came of-the priests
 ealdras and þā bōceras,
chiefs and the scribes
- 2 and tō him cwædon, Sege ūs on hwylcum anwalde wyrcest
and to him said Say to-us in which power werkest
 þū ðās þing? oððe hwæt ys sē ðe þē þisne anwald sealde?
thou these things or what is he who to-thee this power gave
- 3 Ðā cwæþ hē him tō andsware, And ic āhsige ēow ān
Then said he to-them for answer And I ask you one
 word; andswariað mē:
word answer me
- 4 Wæs Iohannes fulluht of heofone, hwæðer þe of mannum?
Was of-John baptism from heaven whether or from men
- 5 Ðā þōhton hig betwux him, and cwædon, Gyf wē secgað þæt
Then thought they among them and said If we say that
 hē sý of heofone, hē cwyð tō ūs, Hwī ne gelyfde gē him?
it be from heaven he says to us Why not believed ye him
- 6 Gyf wē secgað þæt hē sý of mannum, eall folc ūs hānð;
If we say that it be from men all people us stones
 hi wiston gere þæt Iohannes wæs witega.
they knew well that John was prophet

Ðā answaredon hig þæt hig nyston hwanun hē wæs. 7

Then answered they that they knew-not whence it was

Ðā cwæð sē Hælend him tō, Nē ic ēow ne secge on 8

Then said the Savior them to Nor I to-you — say in

hwylcum anwalde ic þās þing wyrce.

which power I these things work

Hē ongan þā ðis bigspel tō þām folce cweðan: Sum man 9

He began then this parable to the people say A-certain man

plantude him wīngeard, and hine gesette mid tilium; and

planted for-himself vineyard and it set with tillers and

hē wæs him feor manegum tidum.

he was him far for-many times

Ðā on tide, hē sende hys þēow tō þām tilium þæt hig 10

Then at time he sent his servant to the tillers that they

him sealdon of þæs wīngeardes wæstm; þā swungen hig

to-him gave of of-the vineyard fruit then scourged they

þone, and idelne hine forlēton.

that-one and empty him let-go

Ðā sende hē oðerne þēow; þā bēoton hig þone, and mid 11

Then sent he other servant then beat they that-one and with

tēonum gewæcende hine forlēton idelne.

insults afflicting him let-go empty

Þā sende hē þridan; þā wurpon hig üt þone gewundudne. 12

Then sent he third then cast they out the wounded

Ðā cwæð þæs wīngeardes hlāford, Hwæt dō ic? ic āsende 13

Then said of-the vineyard lord What do I I send

minne lēofan sunu; wēnunga hine hig forwandiað, þonne

my dear son perhaps him they reverence when

hig hine gesēoþ.

they him see

- 14 Ðā hine þā tilian gesāwun, hig þōhton betwux him, and
When him the tillers saw they thought among them and
 cwædon, Hēr ys sē yrfeweard; cumaþ, uton hine ofslēan,
said Here is the heir come let-us him slay
 þæt sēo æht ūre sý.
that the possession ours be
- 15 And hig hine of þām wíngearde āwurpon ofslegene. Hwæt
And they him from the vineyard cast slain What
 deō þæs wíngeardes hlāford?
does of-the vineyard lord
- 16 Hē cymð and forspilð þā tilian, and sylþ þone wíngearð
He comes and destroys the tillers and gives the vineyard
 oðrum. Hig cwædon, þā hig þis gehýrdon, Ðæt ne gewurþe.
to-others They said when they this heard That not let-happen
- 17 Ðā behēold hē hig, and cwæð, Hwæt is þæt āwriten is:
Then beheld he them and said What is that written is
 Þone stān þe ðā wyrhtan āwurpon, þēs is geworden on
The stone which the workers rejected this is become in
 þære hyrnan hēafod?
of-the corner head
- 18 Ælc þe fylþ ofer þone stān byð forbryt; ofer þone þe hē
Each who falls over the stone is broken over him whom it
 fylð, hē tōcwýst.
falls it crushes
- 19 Ðā sōhton þāra sācerda ealdras and þā bōceras hyra handa
Then sought of-the priests chiefs and the scribes their hands
 on þære tide on hine wurpun; and hig ādrēdon him þæt
in the hour on him cast and they dreaded themselves the
 folc; sōðlice hī ongēton þæt hē þis bigspell tō him cwæð.
people truly they understood that he this parable to them said

Ðā sendun hig mid searwum þā ðe [hig] rihtwise lēton, 20

Then sent they with wiles those who themselves righteous feigned

þæt hig hine gescyldgudun, and þæt hig hine gesealdon þām

that they him accused and that they him gave to-the

ealdron tō dōme, and tō þæs dēman anwalde tō fordēmanne.

rulers for judgment and to of-the judge power to condemn

Ðā āhsodon hig hine and cwædon, Lārēow, wē witun 21

Then asked they him and said Teacher we know

þæt þū rihte sprycst and lārest, and for nānon men ne

that thou rightly speakest and teachest and for no man —

wandast, ac Godes weg on sōðfæstnesse lārst;

hesitatest but of-God way in truth teachest

ys hit riht þæt man þām Cāsere gafol sylle, þe nā? 22

is it right that one to-the Caesar tribute give or not

Þā cwæð hē tō him, þā hē hyra fācen onget, Hwi fandi 23

Then said he to them when he their guile perceived Why test

gē mīn?

ye me

Țwað mē ānne pening. Hwæs anlicnesse hæfþ hē and 24

Show to-me a penny Whose likeness has it and

ofergewrit? Ðā cwædon hig, Þæs Cāseres.

superscription Then said they Of-the Caesar

Ðā cwæð hē tō him, Āgyfað þām Cāsere þā ðing þe 25

Then said he to them Give to-the Caesar the things which

ðæs Cāseres synt, and Gode þā ðing þe Godes synt.

of-the Caesar are and to-God the things which of-God are

Ðā ne mihton hig his word befōn beforan þām folce; þā 26

Then not could they his word catch before the people then

suwudon hig, wundrigende be his andsware.

were-silent they wondering at his answer

Dys godspel sceal on wōdnesdæg ofer pentecosten.

This gospel shall on Wednesday after Pentecost

- 27 Ðā genēalæhton sume of [pām] Saduceum, þā ætsacað þæs
Then approached some of the Sadducees who deny the
 æristes, and āhsodon hine,
resurrection and asked him

- 28 and cwædon, Lārēow, Moyses ūs wrāt, gif hwæs brōðor
and said Teacher Moses to-us wrote if of-anyone brother
 byð dēad and wif hæbbe, and sē byð būtan bearnum, þæt
is dead and wife have and he is without children that
 his brōðor nime his wif, and hys brōþor sād āwecce.
his brother take his wife and of-his brother seed raise

- 29 Seofon gebrōðru wæron; and sē forma nam wif, and wæs
Seven brothers were and the first took wife and was
 dēad būtan bearnum;
dead without children

- 30 ðā nam oðer hig, and wæs dēad būtan bearne;
then took other her and was dead without child

- 31 ðā nam sē þridra hig; and swā ealle seofone, and nān
then took the third her and so all seven and no
 sād ne læfdon, and wæron dēade.
seed — left and were dead

- 32 Þā ealra ytemest wæs þæt wif dēad.
Then of-all last was the woman dead

- 33 On þām æryste, hwylces hyra wif biþ þæt?
In the resurrection of-which of-them wife is that

- 34 Ðā cwæp sē Hælend tō him, Pysse worulde bearn wifiað
Then said the Savior to them Of-this world children wive
 and bēoð tō giftum gesealde.
and are to nuptials given

Ðā ðe synt þære worulde wyrðe and ærystes of dēaðe, 35

Those who are of-that world worthy and of-resurrection from death

ne giftigeaþ hi nē wif ne lēdað;

not marry they nor wife — lead

nē ofer þæt sweltan ne magon; hig synt sōðlice englum 36

nor after that die not can they are truly to-angels

gelice; and hig synt Godes bearn, þonne hig synt ærystys

like and they are of-God children when they are of-resurrection

bearn.

children

For þām þe sōðlice dēade ārisað, and Moyses ætȳwde wið 37

For that that truly dead arise and Moses showed by

ānne bēigbēam, swā hē cwæð, Drihten, Abrahames God,

a bramble as he said Lord of-Abraham God

and Isaaces God, and Iacobes God.

and of-Isaac God and of-Jacob God

Nys God dēadra, ac lybbendra; ealle hig him lybbað. 38

Not-is God of-dead but of-living all they to-him live

Ðā andswarudon him sume þāra bōcera and cwædon, 39

Then answered him some of-the scribes and said

Lārēow, wel þū cwæde.

Teacher well thou saidst

And hig hine leng ne dorston ænig þing āhsian. 40

And they him longer not durst any thing ask

Þā cwæð hē tō him, Hwī secgað hig þæt Crist sȳ Dauides 41

Then said he to them Why say they that Christ be of-David

sunu?

son

and Daud cwyð on þām sealme, Drihten sǣde tō mīnum 42

and David says in the psalm Lord said to my

Drihtne, Site on mīne swiðran healfe,

Lord Sit on my right side

- 43 oð þæt ic āsette þīne fȳnd tō fōtsceamole þinra fōta.
 until that I set thy enemies to footstool of-thy feet
- 44 Daid hine clypað Drihten; and hūmeta ys hē hys sunu?
 David him calls Lord and how is he his son
- 45 Ðā sǣde hē hys leorningcnihtum, eallum folce gehyrendum,
 Then said he to-his disciples all people bearing
- 46 Warniað wið þā bōceras, ðā þe wyllað on gegyrlum
 Beware against the scribes those who will in garments
 gān, and lufiað grētinga on strāte, and þā yldstan setl on
 go and love greetings in street and the highest seats in
 gesamnungum, and þā forman hlininga on gebēorscypum;
 synagogues and the first reclining at feasts
- 47 þā forswelgað wydywyna hūs, hiwgende lang gebed; þā
 who devour of-widows houses feigning long prayer they
 onfōð mārān genyþerunge.
 receive greater condemnation

XXI • THE WIDOW'S FARTINGS AND THE LAST THINGS

Jesus praises the poor widow who gives two farthings, all her living, above the gifts of the rich. When some admire the temple, he foretells that no stone will be left on another. He warns of false claimants, wars, persecution, and the siege of Jerusalem, of signs in the sun, moon, and stars, and of the Son of man coming with power. From the fig tree they may know that the kingdom is near, and they must watch and pray.

- 1 Ðā hē hine beseah, hē gesēh þā welegan hyra lāc sendan
 When he himself looked he saw the rich their gifts send
 on þone sceoppān.
 into the booth

Þā geseah hē sume earme wydewan bringan twēgen 2
Then saw he a-certain poor widow bring two
 feorðlingas.

farthings

Ðā cwæð hē, Sōð ic ēow secge, Ðæt ðeos earme wudewe 3
Then said he Truth I to-you say That this poor widow
 ealra mæst brōhte.

of-all most brought

Sōðes ealle þās brōhton Gode lāc of hyra mycelan welan; 4
Of-truth all these brought to-God gifts of their great wealth
 þeos wudewe brōhte of þām þe hēo hæfde ealle hyra
this widow brought of that which she had all her
 andlyfene.

livelibood

And þā cwæð hē tō þām þe sǣdon be þām temple þæt 5
And then said he to those who said about the temple that
 hit wære geglenged mid gōdum stānum and gōdum gifum,
it were adorned with good stones and good gifts
 Þās þing þe gē gesēoð, þā dagas cumað on þām ne bið 6
These things which ye see the days come in which not is
 stān lāfed ofer stān þe ne bēo tōworpen.

stone left over stone which not be destroyed

Þā āhsodon hig hine, Lā Bebeodend, hwænne bēoð þās 7
Then asked they him O Commander when are these
 þing? and hwylce tǣcna bēoð þonne þās þing gewurðap?

things and which signs are when these things come-to-pass

Ðā cwæp hē, Warniað þæt gē ne sȳn beswicene; manege 8
Then said he Beware that ye not be deceived many
 cumað on mīnum naman, and cweðað, Ic hit eom, and,
come in my name and say I it am and
 Tid genēalǣcð; ne fare gē æfter him.

Time approaches not go ye after them

- 9 Ne bēo gē brēgede þonne gē gesēoð gefeoht and twȳrǣdnessa;
Not be ye terrified when ye see fight and discords
 ðās þing gebyrigeað æryst, ac nys þonne gýt ende.
these things beboove first but not-is then yet end
- 10 Ðā cwæð hē tō him, Ðeod ārist agēn þeode, and rice
Then said he to them Nation arises against nation and kingdom
 agēn rice;
against kingdom
- 11 and bēoð mycele eorþan styrunga geond stōwa, and cwealmas,
and are great of-earth stirrings through places and pestilences
 and hungor, and egsan of heofone, and mycele tǣcna bēoð.
and hunger and terrors from heaven and great signs are
- 12 Ac tōforan eallum þissum hig nimað ēow and ēhtað, and
But before all these they take you and persecute and
 syllað ēow on gesamnunga and on hyrdnyssa, and lǣdaþ
give you into synagogues and into wards and lead
 ēow tō cyningum and tō dēmum for minum naman.
you to kings and to judges for my name
- 13 Þis ēow gebyrað on gewitnesse.
This to-you befalls for witness
- 14 Ne sceole gē on ēowrum heortum foresmēagan hū gē
Not should ye in your hearts premeditate how ye
 andswarian;
answer
- 15 ic sylle ēow mūð and wisdōm, þām ne magon ealle ēower
I give to-you mouth and wisdom which not can all your
 wiðerwinnan wiðstandan and wiðcweðan.
adversaries withstand and gainsay
- 16 Gē bēoð gesealde fram māgum and gebrōðrum and cūðum
Ye are given by kinsmen and brothers and acquaintances
 and frēondum; and hig ēow tō dēaðe geswencað;
and friends and they you to death afflict

and gē bēoð eallum on hatunga for minum naman. 17

and ye are to-all in hatred for my name

and ne forwyrð ān locc of ēowrum hēafde. 18

and not perishes one lock of your head

On ēowrum gebylde gē gehealdað ēowre sāwla. 19

In your patience ye keep your souls

Ðys godspell gebyrað on wōdnesdæg on þære .xi. wucan

This gospel belongs on Wednesday in the eleventh week

ofer pentecosten.

after Pentecost

Þonne gē gesēoð Hierusalem mid here betrymede, witað þæt 20

When ye see Jerusalem with army besieged know that

hyre tōworpenes genēalæcð.

its destruction approaches

Þonne flēoð on muntas þā ðe on Iudea synt; and nyðer 21

Then flee into mountains those who in Judea are and down

ne āstigað þā ðe on hyre middele synt; and intō hyre

not descend those who in its middle are and into it

ne magon þā ðe þār ūte synt.

not can those who there outside are

Fōr þām ðe þis synt wrace dagas, þæt ealle þing sȳn 22

For that that these are of-vengeance days that all things be

gefyllede þe āwritene synt.

fulfilled which written are

Sōðlice wā ēacnigendum wīfe and fēdendum on þām dagum! 23

Truly woe to-pregnant woman and to-nursing in the days

þonne bið mycel ofþriccednys ofer eorðan, and yrre þisum

then is great distress over earth and wrath to-this

folce.

people

- 24 And hig feallað on swurdes ecge, and bēoð hæftlingas on
And they fall on of-sword edge and are captives into
 ealle þēoda; Hierusalem bið fram þēodum fortreden, oð
all nations Jerusalem is by nations trodden-down until
 mægða tida sȳn gefyllede.
of-nations times be fulfilled
- 25 And bēoð tācna on sunnan and on mōnan and on steorrum;
And are signs in sun and in moon and in stars
 and on eorðan þēoda forþriccednys, for gedrēfednesse sās
and on earth of-nations distress for troubling of-sea
 swēges and ȳða;
sound and of-waves
- 26 bifigendum mannum for ege and anbiðe þe eallum
trembling men for fear and expectation which all
 ymbewyrfte tō becumað; ðonne bēoð heofones myhta
world to come then are of-heaven mights
 āstyrede.
stirred
- 27 And þonne hig gesēoð mannes Sunu on lyfte cumende mid
And then they see of-man Son in air coming with
 mycelum anwalde and mægenþrymme.
great power and majesty
- 28 ðonne þās þing āgynnað, besēoð, and ēowre hēafdu ūp
When these things begin look and your heads up
 āhebbap, for þām ðe ēower ālȳsednes genēalæcð.
lift for that that your redemption approaches
- 29 Ðā sæde hē him sum bigspel: Behealdað þone ficbēam,
Then said he to-them a-certain parable Behold the fig-tree
 and ealle trȳwu;
and all trees
- 30 þonne hig wæstm bringað, gē witun þæt sumor ys gehende.
when they fruit bring ye know that summer is near

And þonne gē þās þing gesēoð, witað þæt Godes rice is 31
And when ye these things see know that of-God kingdom is
 gehende.

near

Sōðlice ic ēow secge, Þæt þēos cnēores ne gewīt ār þām 32
Truly I to-you say That this generation not passes ere that
 þe ealle þās ðing gewurþon.

that all these things come-to-pass

Heofen and eorðe gewitaþ; sōðlice mine word ne gewitað. 33

Heaven and earth pass truly my words not pass

Dys godspel gebyrað on fridedæg on þære endleftan wucan
This gospel belongs on Friday in the eleventh week
 ofer pentecosten.

after Pentecost

Warniaþ ēow, þē lās ēower heortan gehefegude sȳn on 34
Beware yourselves the less your hearts heavied be with
 oferfyllle and on druncennesse and þises lifes carum, and
surfeit and with drunkenness and of-this life cares and
 on ēow sē fārlica dæg becume;

on you the sudden day come

swā swā grīn hē becymþ on ealle þā ðe sittað ofer eorðan 35
so as snare it comes on all those who sit over of-earth
 ansȳne.

face

Waciað on ælcere tide, and biddað, þæt gē wurðe sȳn þæt 36

Watch at every hour and pray that ye worthy be that

gē þās tōwerdan þing forflēon, and standan beforan mannes
ye these coming things flee and stand before of-man

Suna.

Son

- 37 Sōðlice hē wæs on dæg on þām temple lārende; and on
Truly he was by day in the temple teaching and by
 niht hē ēode and wunode on þām munte þe ys gecweden
night he went and dwelt on the mountain which is called
 Oliueti.

of-Olivet

- 38 And eall folc on morgen cōm tō him tō þām temple þæt
And all people in morning came to him to the temple that
 hi hine gehyrdon.
they him heard

XXII · THE SUPPER, THE ARREST, AND PETER'S DENIAL

Judas agrees to betray Jesus to the chief priests. At the Easter supper Jesus gives the bread and the cup of the new testament, foretells his betrayal, rebukes the dispute over greatness, and warns Peter that he will deny him. On the mount of Olives an angel strengthens him as he prays in anguish, and his sweat falls like drops of blood. Judas betrays him with a kiss, Peter denies him three times before the cock crows, and the council asks whether he is the Son of God.

Ðeos passio gebyrað on wōdnesdæg on þære palmwucan.

This passion belongs on Wednesday in the palm-week

- 1 Ðā sōðlice genēalæhte frēolsdæg azimorum, sē is gecweden
Then truly approached feast-day of-unleavened which is called
 ēastre.

Easter

- 2 And þara sācerda ealdras and þa bōceras smēadon hū hig
And of-the priests chiefs and the scribes considered how they
 hine forspildon; [sōðlice hig ondrēdon him þæt folc.]
him destroyed truly they dreaded themselves the people

Ðā ēode Satanas on Iudam, sē wæs ððre naman Scarioth, 3
Then went Satan into Judas who was by-other name Iscariot
 ān of þām twelfum.

one of the twelve

Þā fērde hē, and spæc mid þāra sācerda ealdormannum 4
Then went he and spoke with of-the priests aldermen
 and duguðe ealdrum hū hē hine him gesealde.

and of-nobility chiefs how he him to-them gave

And hig fagenydun, and him weddedon feoh tō sylenne. 5
And they rejoiced and to-him pledged money to give

And hē behēt, and hē sōhte hū hē ēaðelicust hine beæftan 6
And he promised and he sought how he most-easily him apart-from
 þære menego gesealde.

the multitude gave

Ðā cōm sē dæg azimorum, on þām hi woldon hyra ēastron 7
Then came the day of-unleavened on which they would their Easter
 gewyrcon.

make

And hē sende Petrum and Iohannem, and cwæð tō him, 8
And he sent Peter and John and said to them
 Farað and gearwiað ūs þæt wē ūre ēastron gewyrcon.

Go and prepare for-us that we our Easter make

Ðā cwædon hig, Hwār wylt tū þæt wē gearwion? 9
Then said they Where wilt thou that we prepare

And hē cwæð tō him, Nū þænne gē on þā ceastre gāð, 10
And he said to them Now when ye into the city go
 ēow agēn yrnð ān man mid wæterbūce; filigeað him on
you against runs a man with water-pitcher follow him into
 þæt hūs þe hē in gæð.

the house which he in goes

- 11 And secgeað þām hūshlāforde, Ūre Lārēow þē segð, Hwār
And say to-the householder Our Teacher to-thee says Where
 ys cumena hūs, þār ic mīne ēastron wyrce mid mīnon
is of-guests house where I my Easter make with my
 leorningcnihtum?

disciples

- 12 And hē ēow betæcð mycele healle gedæfte; gegearwiað þār.
And he to-you shows great hall fitting prepare there
 13 Ðā fērdun hig, and gemēttun swā hē him sǣde; and hig
Then went they and found as he to-them said and they
 gegearwudun ēastrun.

prepared Easter

- 14 And þā tīma wæs, hē sæt and his twelfe apostolas mid
And when time was he sat and his twelve apostles with
 him.

him

- 15 And hē sǣde him, Of gewilnunge ic gewilnude etan mid
And he said to-them Of desire I desired eat with
 ēow þās ēastron ær ic forð fare;

you this Easter ere I forth go

- 16 ic ēow secge, Ðæt ic heonon forð ne ete, ær hyt sȳ on
I to-you say That I hence forth not eat ere it be in
 Godes rīce gefylled.

of-God kingdom fulfilled

- 17 And [hē] onfēng calice, and þancas dyde, and cwæð, Onfōð,
And he received cup and thanks did and said Receive
 and dǣlað betwux ēow;

and divide among you

- 18 sōðlice ic ēow secge, Ðæt ic ne drince of þises wīngeardes
truly I to-you say That I not drink of of-this vine
 cynne ær Godes rīce cume.

kind ere of-God kingdom come

And hē onfēng hlāfe, and þancude, and him sealde, and 19

And he received loaf and thanked and to-them gave and

cwæð, Ðis is mīn lichama, sē is for ēow geseald; dōð

said This is my body which is for you given do

þis on mīn gemynd.

this in my memory

And swā ēac þone calic, syððan hē geeten hæfde, and cwæð, Ðēs 20

And so also the cup after he eaten had and said This

calic is niwe cýðnys on mīnum blōde, sē bið for ēow āgoten.

cup is new testament in my blood which is for you poured-out

Ðēah hwæðere hēr is þæs lāwan hand mid mē on mýsan. 21

Though however here is of-the betrayer hand with me at table

And witodlice mannes Sunu gæð, æfter þām ðe him 22

And certainly of-man Son goes after that that for-him

forestihtud wæs; þēah hwæðere wā þām men þe hē þurh

foreordained was though however woe to-the man who he through

geseald bið!

given is

And hī āgunnon betwux him smēagan hwylc of him þæt 23

And they began among them ponder which of them that

tō dōnne wære.

to do were

And hī flitun betwux him hwylc hyra wære yldest. 24

And they strove among them which of-them were greatest

Þā sæde hē him, Cyningas wealdað hyra þēoda; and ðā 25

Then said he to-them Kings rule their nations and those

ðe anweald ofer hig habbað synt fremfulle genemned.

who power over them have are beneficent named

- 26 Ac ne bēo gē nā swā; ac gewurðe hē swā swā gingra
But not be ye — so but let-become he so as younger
 sē þe yldra ys betwux ēow; and sē þe forestæppend ys,
he who elder is among you and he who going-before is
 bēo hē swylce hē þen sȳ.
let-be he as-if he servant be
- 27 Hwæðer ys yldra, þe sē þe ðēnað, þe sē ðe sitt? witudlice
Whether is elder or he who serves or he who sits certainly
 sē ðe sitt. Ic eom on ēowrum midlene swā swā sē þe ðēnað.
he who sits I am in your midst so as he who serves
- 28 Gē synt þe mid mē þurhwunedon on mīnum geswincum;
Ye are who with me continued in my toils
- 29 and ic ēow dihte, swā mīn Fæder mē rice dihte,
and I to-you appoint as my Father to-me kingdom appointed
- 30 þæt gē eton and drincon ofer mīne mȳsan on mīnum rice,
that ye eat and drink over my table in my kingdom
 and gē sitton ofer þrymsetl, dēmende twelf mægða Israhel.
and ye sit over thrones judging twelve tribes Israel
- 31 Ðā cwæð Drihten, Simon, Simon, nū Satanas gyrnde þæt
Then said Lord Simon Simon now Satan desired that
 hē ēow hridrude swā swā hwāte.
he you sifted so as wheat
- 32 Ic gebæd for þē þæt ðin gelēafa ne geteorige; and þū æt
I prayed for thee that thy faith not fail and thou at
 sumum cyrre gewend †getryme þine gebrōðru.
some turn turned strengthen thy brothers
- 33 Ðā cwæð hē, Drihten, ic eom gearu tō farenne mid þē
Then said he Lord I am ready to go with thee
 ge on cwertern ge on dēað.
both into prison and into death

Ðā cwæþ hē, Ic secge þē, Petrus, ne cræwþ sē hana tō 34

Then said he I say to-thee Peter not crows the cock to

dæg ær þū mē [ðrīwa] ætsæcst.

day ere thou me thrice deniest

Ðā cwæð hē tō him, Ðā ic ēow sende būtan sēode and 35

Then said he to them When I you sent without purse and

codde and gescy̆, wæs ēow ænig þing wana? Ðā cwædon

bag and shoes was to-you any thing lacking Then said

hig, Nān þing.

they No thing

Ðā cwæð hē, Ac nū sē þe hæfð sēod gelice nime codd; 36

Then said he But now he who has purse likewise let-take bag

and sē ðe næfð sylle his tunecan, and bige him swurd.

and he who has-not let-give his tunic and let-buy for-himself sword

Sōðlice ic ēow secge þæt gýt scyl bēon gefylled þæt be 37

Truly I to-you say that yet shall be fulfilled that about

mē āwriten is: And þæt hē mid unrihtwisum geteald wæs;

me written is And that he with unrighteous counted was

witudlice þā þing þe be mē synt habbað ende.

certainly the things which about me are have end

And hig cwædon, Drihten, hēr synt twā swurd. And hē 38

And they said Lord here are two swords And he

cwæð, Ðæt ys genōh.

said That is enough

And æfter gewunan, hē ūt ēode on þone munt Oliuarum, 39

And after custom he out went onto the mount of-Olives

þæt ys elebergena; and his leorningcnihtas him fyligdon.

that is of-olive-berries and his disciples him followed

And þā hē cōm tō þære stōwe, hē sæde him, Gebiddað 40

And when he came to the place he said to-them Pray

þæt gē on costnunge ne gān.

that ye into temptation not go

- 41 And hē wæs fram him ālocen swā mycel swā is ānes
And he was from them withdrawn so much as is of-a
 stānes wyrp; and gebigedum cnēowum, hē hyne gebæd,
stone throw and bent knees he himself prayed
- 42 and cwæð, Fæder, gif þū wylt, āfyr þysne calic fram mē;
and said Father if thou wilt remove this cup from me
 þēah hwæðere ne gewurðe min willa, ac þin.
though however not let-be-done my will but thine
- 43 Þā ætȳwde him Godes engel of heofone, and hyne
Then appeared to-him of-God angel from heaven and him
 gestrangode.
strengthened
- 44 And hē wæs on gewinne, and hine lange gebæd; and his
And he was in struggle and himself long prayed and his
 swāt wæs swylce blōdes dropan on eorðan yrnende.
sweat was like of-blood drops on earth running
- 45 And þā hē of gebede ārās and cōm tō his leorningcnihtum,
And when he from prayer arose and came to his disciples
 hē hig funde slæpende for unrōtnesse;
he them found sleeping for sadness
- 46 and hē sǣde him, Hwī slāpe gē? ārisað, and biddað [þæt]
and he said to-them Why sleep ye arise and pray that
 gē on costunge ne gān.
ye into temptation not go
- 47 Him þā þā gýt sprecendum, þā cōm þæt wered, and
Him then when yet speaking then came the band and
 him tōforan ēode ān of þām twelfum, sē wæs genemned
them before went one of the twelve who was named
 Iudas; and hē genēalǣhte þām Hælende þæt hē hine cyste.
Judas and he approached the Savior that he him kissed

Ðā cwæð sē Hælend, Iudas, mannes Sunu þū mid cosse 48
Then said the Savior Judas of-man Son thou with kiss
 sylst?

givest

Ðā gesāwon þā ðe him abūtan wæron þæt þær tōwerd 49
Then saw those who him about were that there coming
 wæs, and cwædon, Drihten, slēa wē mid swurde?

was and said Lord strike we with sword

Ðā slōh hyra ān þāra sācerda ealdres þēow, and hys swyðre 50
Then struck of-them one of-the priests chief servant and his right
 ēare of ācerf.

ear off cut

Ðā andswarude sē Hælend, Lætað þus. And þā hē æthran 51
Then answered the Savior Let thus And when he touched
 hys ēare, hē hyt gehælde.

his ear he it healed

Ðā cwæð sē Hælend tō þām ealdormannum and tō þām 52
Then said the Savior to the aldermen and to the
 witum and þæs temples ealdrum, Gē fērdon, swā swā tō †ānum
councilors and of-the temple chiefs Ye went so as to a
 sceaðan, mid swurdum and mid sāhlum, þæt gē mē gefēngon?

robber with swords and with clubs that ye me caught

Ðā ic wæs dæghwāmlice on temple mid ēow, ne āþenedon 53
When I was daily in temple with you not stretched
 gē ēower handa on mē; ac þis is ēower tid, and þýstra
ye your hands on me but this is your time and of-darkness
 anweald.

power

Ðā nāmon hig hine, and læddon tō þāra sācerda ealdres 54
Then took they him and led to of-the priests chief
 hūse; and Petrus fyligde feorran.

house and Peter followed from-afar

- 55 And Petrus wæs mid him on middan þām cafertūne, þār
And Peter was with them in middle the courtyard where
 hig æt þām fyre sæton.
they at the fire sat
- 56 Ðā hine geseah sum þinen æt lēohte sittende, and
Then him saw a-certain maidservant at light sitting and
 hine behēold, þā cwæð hēo, And þēs wæs mid him.
him beheld then said she And this was with him
- 57 Ðā ætsōc hē and cwæð, Æalā wif, ne can ic hyne.
Then denied he and said O woman not know I him
- 58 And þā embe lýt℥ hine geseah oðer, and cwæð, Þū eart
And then about little him saw other and said Thou art
 of him. Ðā cwæð Petrus, Æalā mann, ic ne eom.
of them Then said Peter O man I not am
- 59 And þā æfter lýt℥um fæce swylce ānre tide, sum oðer
And then after little space about one hour a-certain other
 sēðde and cwæð, Sōðlice þēs wæs mid him; witodlice hē is
affirmed and said Truly this was with him certainly he is
 Galileisc.
Galilean
- 60 Ðā cwæð Petrus, Æalā man, nāt ic hwæt þū segst. And
Then said Peter O man know-not I what thou sayest And
 þā hig þæt spræcon, samninga sē hana crēow.
when they that spoke suddenly the cock crew
- 61 Þā Drihten bewende hine and beseah tō Petre. Ðā
Then Lord turned himself and looked to Peter Then
 gemunde Petrus Drihtnes wordes þe hē cwæð, Þæt ðū
remembered Peter of-Lord word which he said That thou
 mīn ætsæcst þriwa tō dæg, ār sē hana crāwe.
me deniest thrice to day ere the cock crow
- 62 Ðā ēode Petrus ūt, and bitterlice wēop.
Then went Peter out and bitterly wept

And þā ðe þone Hælend hēoldon hine bysmrodon and 63
And those who the Savior held him mocked and
 bēoton,

beat

and oferwruƿgon hys ansȳne, and þurscon his nebb, and 64
and covered his face and struck his visage and
 āhsodon hyne, Ārǣd, hwylc ys sē ðe þē slōh?

asked him Guess which is he who thee struck

And manega oðre þing hig him tō cwædon, dysigende. 65

And many other things they him to said fooling

And þā ðā dæg wæs, þā tōgædere cōmun þæs folces 66

And then when day was then together came of-the people

yldran and þāra sācerda ealdermenn and bōceras, and lǣddon

elders and of-the priests aldermen and scribes and led

hine tō hyra gemōte, and cwædon,

him to their council and said

Sege ūs gif þū sȳ Crist. Ðā cwæþ hē, Pēah ic ēow 67

Say to-us if thou be Christ Then said he Though I to-you

secge, gē mē ne gelyfap;

say ye me not believe

þēh ic ēow āhsige, gē ne andswariað mē, nē ne forlǣtað. 68

though I you ask ye not answer me nor — let-go

Heonun forð bið mannes Sunu sittende on Godes mæɡnes 69

Hence forth is of-man Son sitting on of-God power

swȳþran healfe.

right side

Ðā cwædon hig ealle, Eart þū Godes Sunu? Ðā cwæð hē, 70

Then said they all Art thou of-God Son Then said he

Gē secgað þæt ic eom.

Ye say that I am

- 71 And hig cwædon, Hwī gyrne wē gýt gewitnesse? sylfe wē
And they said Why desire we yet witness selves we
 gehýrdon of hys mūðe.
heard from his mouth

XXIII · THE CRUCIFIXION

The council accuses Jesus before Pilate, who sends him to Herod and back, finds no cause for death, and yields to the cry for Barabbas. Simon of Cyrene bears the rood, and Jesus tells the weeping women of Jerusalem to weep for themselves. He is hanged at Calvary between two robbers, prays for his executioners, and promises Paradise to the robber who rebukes the other. Darkness falls, the veil is torn, and he dies. Joseph of Arimathea lays him in a hewn tomb.

- 1 Ðā ārās eall hyra menegéo, and læddon hine tō Pilate;
Then arose all their multitude and led him to Pilate
 2 and āgunnon hyne wrēgan and cwædon, Ðisne wē gemetton
and began him accuse and said This we found
 forhwyrfende ūre þēode, and forbēodende þæt man þām
perverting our nation and forbidding that one to-the
 Cāsere gafol ne sealde; and segð þæt hē sī Crist cyning.
Caesar tribute not gave and says that he be Christ king
 3 Ðā āhsode Pilatus hine, Eart þū Iudea cyning? Ðā
Then asked Pilate him Art thou of-Jews king Then
 andswarude hē, Þū hit segst.
answered he Thou it sayest
 4 Þā cwæþ Pilatus tō þām ealdrum and þām werede, Ne
Then said Pilate to the chiefs and the band Not
 finde ic nānne intingan on þysum men.
find I any cause in this man

Ðā hlýddon hig and cwædon, Hē āstyrað þis folc, lærende 5

Then clamored they and said He stirs this people teaching

þurh ealle Iudeam, āgynnende of [Galilea oð hider.

through all Judea beginning from Galilee to hither

Ðā Pilatus gehyrde], Galileam, hē āhsude hwæðer hē wære 6

When Pilate heard Galilee he asked whether he were

Galileisc man.

Galilean man

And þā hē gecneow þæt hē wæs of Herodes anwalde, hē 7

And when he knew that he was of of-Herod power he

hine agēn sende tō Herode; hē wæs on þām dagum on

him back sent to Herod he was in the days in

Hierusalem.

Jerusalem

Sōðlice Herodes fagnude, þā hē þone Hælend geseah; 8

Truly Herod rejoiced when he the Savior saw

mycelre tīde hē wilnode hine gesēon, for þām ðe hē

for-great time he desired him see for that that he

gehyrde mycel be him; and hē hopode þæt hē gesāwe

heard much about him and he hoped that he saw

sum tācen þe fram him gewurde.

some sign which by him happened

Þā āhsode hē hine manegum wordum; and hē nāht ne 9

Then asked he him with-many words and he naught —

andswarude.

answered

Ðā stōdon þāra sācerda ealdras, hine ānræðlice wrēgende. 10

Then stood of-the priests chiefs him steadfastly accusing

Þā oferhogode Herodes hine mid [his] hýrede, and bysmrode 11

Then despised Herod him with his household and mocked

hine gescrýdne hwitum rēafe, and hyne agēn sende tō Pilate.

him clothed with-white raiment and him back sent to Pilate

- 12 And on þām dæge wurdun Herodes and Pilatus gefrýnd;
And on the day became Herod and Pilate friends
 sōðlice hig wæron ær gefýnd him betwýnan.
truly they were before enemies them among
- 13 Ðā cwæð Pilatus tō þāra sācerda ealdrum and duguðe
Then said Pilate to of-the priests chiefs and of-nobility
 ealdrum and tō þām folce,
chiefs and to the people
- 14 Gē brōhton mē þisne man swylce hē þis folc forhwyrðe;
Ye brought to-me this man as-if he this people perverted
 and nū ic beforan ēow āhsiende, ic nānne intingan findan
and now I before you asking I no cause find
 ne mæg on þisum men of þām þe gē hine wrēgað;
— can in this man of those which ye him accuse
- 15 nē furðun Herodes: ic hine sende agēn tō him; and him
nor even Herod I him sent back to him and to-him
 nāht þæslices dēaðe gedōn wæs.
naught of-such by-death done was
- 16 Ic hine gebētne forlæte.
I him chastised let-go
- 17 Niede hē sceolde him forgyfan ānne tō hyra frēolsdæge.
Of-need he should to-them release one at their feast-day
- 18 Ðā hrýmde eall þæt folc ætgædere and cwæþ, Nim þisne,
Then cried all the people together and said Take this
 and forgyf ūs Barrabban;
and release to-us Barabbas
- 19 sē wæs for sumere twýrædnese and manslyhte on cwertern
who was for some discord and manslaughter into prison
 āsend.
sent
- 20 Eft spæc Pilatus tō him, and wolde forlætan þone Hælend.
Again spoke Pilate to them and would release the Savior

Ðā hrȳmdon hig and cwædon, Āhōð hine, āhōð hine. 21

Then cried they and said Hang him hang him

Ðā cwæð hē tō him þridan siðe, Hwæt dyde þēs yfeles? 22

Then said he to them third time What did this of-evil

ne mētte ic nān þing yfeles on þissum men þæt hē sī

not found I any thing of-evil in this man that he be

dēaþes scyldig; ic hine þrēage, and forlæte.

of-death guilty I him chastise and let-go

And hig āstōdon, and mycelre stefne bādon þæt hē wære 23

And they insisted and with-great voice asked that he were

āhangen; and hyra stefna swiðredon.

hanged and their voices strengthened

And hē forgef him þone þe wæs for manslyhte and 25

And he released to-them him who was for manslaughter and

sumere sace on cwerterne, þone hī bādon; and þone

some strife in prison whom they asked and the

Hælend hē sealde tō hyra willan.

Savior he gave to their will

And þā hig hine lāddon, hī gefēngon sumne Cyreniscne, 26

And when they him led they seized a-certain Cyrenian

Simonem, sē cōm of þān tūne, and þā rōde him on

Simon who came from the town and the rood him on

setton þæt hē hī bære æfter þām Hælende.

set that he it bore after the Savior

Him fylide mycel wered folces and wifa, þā hine hēofun 27

Him followed great band of-people and of-women who him mourned

and wēopun.

and wept

- 28 Þā cwæþ sē Hælend, [tō him] bewend, Ēalā dohtra
Then said the Savior to them turned O daughters
 Hierusalem, nelle gē ofer mē wēpan, ac wēpað ofer ēow
of-Jerusalem not-will ye over me weep but weep over you
 sylfe, and ofer ēower bearn.
selves and over your children
- 29 For ðām þā dagas cumað, on þām hig cwepað, Ēadige synt
For that the days come in which they say Blessed are
 þā untȳmyndan, and [þā] innoþas þe ne cendun, and þā
the barren and the wombs which not bore and the
 brēost þe ne sīctun.
breasts which not suckled
- 30 Þonne āgynnað hig cweðan tō þām muntum, Feallað ofer
Then begin they say to the mountains Fall over
 ūs; and tō beorgum, Oferwrēoð ūs.
us and to hills Cover us
- 31 For þām gif hig on grēnum trēowe þās þing dōð, hwæt
For that if they on green tree these things do what
 dōð hig on þām drigean?
do they on the dry
- 32 And mid him wāron gelædde twēgen [ōðre] mǣnfulle þæt
And with him were led two other wicked that
 hig wāron ofslegene.
they were slain
- 33 And syððan hig cōmon on þā stōwe þe is genemned Caluarie,
And after they came to the place which is named Calvary
 þæt is hēafodpannan stōw; þār hig hine hēngon, and ānne
that is of-skull place there they him hanged and a
 sceapan on his swiðran healfe, and oðerne on his wynstran.
robber on his right side and other on his left

Ðā cwæð sē Hælend, Fæder, forgyf him, for þām hig 34
Then said the Savior Father forgive to-them for that they
 nyton hwæt hig dōð. Sōðlice hig dældon hys rēaf, and
know-not what they do Truly they divided his raiment and
 wurpun hlotu.

cast lots

And þæt folc stōd geanbidiende; and þā ealdras hine tældon 35
And the people stood waiting and the chiefs him mocked
 mid him and cwædon, Ōpre hē gehælde; gehæle [hē nū]
with them and said Others he healed let-heal he now
 hine sylfne, gif hē sig Godes gecorena.
him self if he be of-God chosen

And þā cempa hine bysmredon, and him eced brōhton, 36
And the soldiers him mocked and to-him vinegar brought
 and þus cwædon, Gif þū sī Iudea Cyning, gedō þē hālne. 37
and thus said If thou be of-Jews King make thee whole
 Ðā wæs his ofergewrit ofer hine āwriten Grēciscum stafum 38
Then was his superscription over him written with-Greek letters
 and Ebrēiscum, Pis is Iudea Cyning.
and Hebrew This is of-Jews King

Ān of þām sceapum þe mid him hangode hine gremede 39
One of the robbers who with him hung him provoked
 and cwæþ, Gif þū Crīst eart, gehæl þē sylfne and unc.
and said If thou Christ art heal thee self and us-two

Ðā andswarude sē oþer, and hine þrēade and cwæþ, Nē þū 40
Then answered the other and him rebuked and said Nor thou
 God ne ondrætst þæt ðū eart on þære ylcan genyðerunge?
God — darest that thou art in the same condemnation

And wyt witodlice be uncer ærdædum onfōð; sōðlice þēs 41
And we-two certainly by of-us-two former-deeds receive truly this
 nāht yfeles ne dyde.
naught of-evil — did

- 42 And hē cwæþ tō þām Hælende, Drihten, gemun þū mē
And he said to the Savior Lord remember thou me
 þonne þū cymst on þin rice.
when thou comest into thy kingdom
- 43 Ðā cwæþ sē Hælend tō him, Tō dæg þū bist mid mē on
Then said the Savior to him To day thou art with me in
 Paradiso.
Paradise
- 44 Ðā wæs nēan sēo syxte tid, and þýstro wæron ofer ealle
Then was near the sixth hour and darkness were over all
 eorþan oð þā nigopan tide;
earth until the ninth hour
- 45 and sunne wæs āþýstroð; and þæs temples wāhryft wearð
and sun was darkened and of-the temple veil became
 tōslyten on middan.
torn in middle
- 46 Ðā cwæð sē Hælend, clypiende mycelre stefne, Fæder, ic
Then said the Savior calling with-great voice Father I
 bebēode minne gāst on þinre handa; and þus cweþende hē
commend my spirit into thy hand and thus saying he
 forþ fērde.
forth went
- 47 Ðā sē hundredman geseah þæt þār geworden wæs, hē God
When the hundred-man saw that there done was he God
 wuldrode, and cwæð, Sōþlice þēs man wæs rihtwis.
glorified and said Truly this man was righteous
- 48 And eall wered þe æt þisse wāfersýnne wæron, and
And all band which at this spectacle were and
 gesāwon þā þing þe gewurdon, wæron agēn gewende, [and]
saw the things which happened were back turned and
 hyra brēost bēoton.
their breasts beat

Ðā stōdon ealle hys cūpan feorran, and þā wif þe 49

Then stood all his acquaintances from-afar and the women who

him fyligdon fram Galilea, þās þing gesēonde.

him followed from Galilee these things seeing

And þā ān man, on naman Iosep, sē wæs gerēfa, gōd wer 50

And then a man by name Joseph who was reeve good man

and rihtwis, —

and righteous

þēs ne geþwārode hyra geþeahte and hyra dāðum, — fram 51

this not consented their counsel and their deeds from

Arimathia, Iudea ceastre, sē sylfa geانبidude Godes rīce,

Arimathea of-Jews city he self awaited of-God kingdom

þēs genēalāhte tō Pilate, and bād þās Hælandes lichaman; 52

this approached to Pilate and asked of-the Savior body

and nyðer ālēde hyne, and on scȳtan befēold, and lēde hine 53

and down laid him and in sheet folded and laid him

on āhēawene byrgene, on þære nās þā gýt nānig ālēd.

in hewn tomb in which not-was then yet none laid

And þā wæs sē dæg Parasceue, þæt is gegearwunge, and 54

And then was the day Parasceve that is preparation and

sæterdæg onlȳhte.

Saturday dawned

Ðā wif þe him fyligdon þe cōmon mid him of Galilea, 55

The women who him followed who came with him from Galilee

hig gesāwon þā byrgene, and hū his lichama ālēd wæs.

they saw the tomb and how his body laid was

And hig cyrdon, and gearwodon wrytgemang and sealfa; 56

And they turned and prepared spice-mixture and salves

and on sæterndæg hig gestildon, æfter bebode.

and on Saturday they rested after commandment

The women find the tomb empty, and two men in white tell them he has risen, but the apostles think it raving. On the way to Emmaus Jesus walks unrecognized with two disciples, expounds the scriptures, and is known in the breaking of the loaf. He appears to the eleven, shows his hands and feet, eats before them, and opens their understanding. At Bethany he blesses them and is borne into heaven, and they return to Jerusalem and praise God in the temple.

- 1 On ānum restedæge, swýþe ær on dægrēd, hig cōmun tō
On one sabbath very early at dawn they came to
 þære byrgene, and bæron mid him þā wrytgemang þe hi
the tomb and bore with them the spice-mixture which they
 gegearwodon.

prepared

- 2 And hig gemēttan þone stān āwyltne of þære byrgene.
And they found the stone rolled from the tomb
 3 And þā hi in tō þære byrgene ēodon, hig ne gemēttan
And when they in to the tomb went they not found
 nā þæs Hælandes lichaman.

— *of-the Savior body*

- 4 And þā wæs geworden, þā hig on mōde āfæryde wæron
And then was done when they in mind afraid were
 be þyson, þā stōdon twēgen weras wið hig on hwitum
about this then stood two men by them in white
 rēafe.

raiment

- 5 And þā hig ādrēdon and hyra andwlitan on eorþan hylðun,
And when they dreaded and their faces to earth inclined
 hig cwædon tō him, Hwi sēce gē lybbendne mid dēadum?
they said to them Why seek ye living with dead

Nis hē hēr, ac hē ārās; geþencað hū hē spæc wið ēow, 6

Not-is he here but he arose think how he spoke with you

þā gýt þā hē wæs on Galilea,

then yet when he was in Galilee

and cwæð, Ðæt mannes Sunu bið geseald on handa synfulra 7

and said That of-man Son is given into hands of-sinful

manna, and bið āhangen, and þȳ þriddan dæge āriseð.

men and is hanged and on-the third day arises

And hig gemundon his worda. 8

And they remembered his words

And hig gewendon fram þære byrgene, and cȳddon eall 9

And they turned from the tomb and made-known all

þis þām endlufenum and eallum oðrum.

this to-the eleven and to-all others

Sōþlice wæs Maria Magdalene and Iohanna and Maria Iacobi 10

Truly was Mary Magdalene and Joanna and Mary of-James

and oðre þe mid him wæron, þā sædon þās þing þām

and others who with them were who said these things to-the

apostolum.

apostles

And þās word wæron geþūhte beforan him swā wōffung; 11

And these words were seemed before them as raving

and hig ne gelȳfdon him.

and they not believed them

Þā ārās Petrus, and arn tō þære byrgyne; and ālūtende hē 12

Then arose Peter and ran to the tomb and stooping he

geseah þā linwāda sylfe ālēde; and hē fērde, wundrigende

saw the linen-cloths selves laid and he went wondering

þæs þār geworden wæs.

of-that there done was

Ðys [godspel] gebyrað on ððerne ēasterdæg.

This gospel belongs on second Easter-day

- 13 And þā fērdon twēgen of him on þæt castel, þæt wæs on
And then went two of them into the village which was at
 fæce syxtig furlanga fram Hierusalem, on naman Emaus.

distance sixty furlongs from Jerusalem by name Emmaus

- 14 And hig spæcon him betwȳnan be eallum þām þe þār
And they spoke them among about all those which there
 gewordene wæron.

done were

- 15 And þā hig spelledon and mid him smēadon, sē Hǣlend
And when they talked and with them considered the Savior
 genēalǣhte, and fērde mid him.

approached and went with them

- 16 Sōðlice hyra ēagan wærun forhæfde þæt hig hine ne
Truly their eyes were held that they him not
 gecnēowun.

knew

- 17 And hē cwæð tō him, Hwæt synt þā spæca þe gyt
And he said to them What are the speeches which ye-two
 recceað inc betwȳnan, gangende, and synt unrōte?

relate you-two among going and are sad

- 18 Ðā andswarude him ān, þæs nama wæs Cleofas, and
Then answered him one of-whom name was Cleopas and
 cwæð, Eart þū āna forwrecen on Hierusalem, and nystest
said Art thou alone exiled in Jerusalem and knewest-not
 þū þā þing þe on hyre gewordene synt on ðysum dagum?
thou the things which in it done are in these days

Hē sǣde þā, Hwæt synt þā þing? And hig sǣdon, Be 19
He said then What are the things And they said About
 þām Nazareniscean Hǣlende, sē wæs wer and witega mihtig
the Nazarene Savior who was man and prophet mighty
 on spǣce and on weorce beforan Gode and eallum folce;
in speech and in work before God and all people
 and hū hine sealdun þā hēahsācerdas and ūre ealdras on 20
and how him gave the high-priests and our chiefs into
 dēaðes genyþeunge, and āhēngon hine.
of-death condemnation and hanged him
 Wē hopedon þæt hē tō ālýsenne wære Israhel. And nū is 21
We hoped that he to redeem were Israel And now is
 sē ðridða dæg tō dæg þæt þis wæs geworden.
the third day to day that this was done
 And ēac sume wif of ūrum ūs brēgdon, þā wæron ær 22
And also some women of ours us frightened who were before
 lēohte æt þære byrgene;
light at the tomb
 and nā his lichaman gemēttun; hig cōmon, and sǣdun þæt 23
and not his body found they came and said that
 hig gesāwun engla gesihðe, þā secgað hine lybban.
they saw of-angels vision who say him live
 And þā fērdun sume of ūrum tō þære byrgyne, and swā 24
And then went some of ours to the tomb and so
 gemēttun swā þā wif sǣdon; hine hig ne gesāwon.
found as the women said him they not saw
 Ðā cwæð sē Hǣlend tō him, Æalā dyseگان, and on heortan 25
Then said the Savior to them O foolish and in heart
 læte tō gelyfenne eallum þām þe witeگان spæcon!
slow to believe all those which prophets spoke

- 26 Hū ne gebyrede Criste þās þing þoligean, and swā on his
How not behooved Christ these things suffer and so into his
 wuldor gān?
glory go
- 27 And hē rehte him of Moyse, and of eallum hāligum
And he expounded to-them of Moses and of all holy
 gewritum þe be him āwritene wāron.
writings which about him written were
- 28 And hig genēalæhton þām castele þe hig tō fērdun; and
And they approached the village which they to went and
 hē dyde swylce hē fyr faran wolde.
he made as-if he farther go would
- 29 And hig nýddon hyne and cwādon, Wuna mid unc, for
And they compelled him and said Dwell with us-two for
 þām þe hit æfenlæcð and sē dæg is āhyld. And hē in
that that it grows-evening and the day is declined And he in
 ēode þæt hē mid him wunode.
went that he with them dwelt
- 30 And þā hē mid him sæt, hē onfēng hlāf, and hine
And when he with them sat he took loaf and it
 blētsude and bræc, and him ræhte.
blessed and broke and to-them reached
- 31 Þā wurdon hyra ēagan geopenude, and hig gecnēowon hine;
Then became their eyes opened and they knew him
 and hē gewāt fram him.
and he departed from them
- 32 And hig cwādon him betwýnan, Næs uncer heorte
And they said them among Not-was of-us-two heart
 byrnende, þā hē on wege wið unc spæc, and unc hālige
burning when he on way with us-two spoke and to-us-two holy
 gewritu ontýnde?
writings opened

And hig ārison on þære ylcan tide and wendon tō 33

And they arose in the same hour and turned to
 Hierusalem, and gemētton endlufan gegaderude and þā ðe
Jerusalem and found eleven gathered and those who
 mid him wæron;

with them were

and cwæðun þæt Drihten sōðlice ārās, and Simone ætȳwde. 34

and said that Lord truly arose and to-Simon appeared

And hig rehton þā þing þā ðe on wege gewordene 35

And they related the things those which on way done

wæron, and hū hig hine oncnēowun on hlāfes brice.

were and how they him knew in of-loaf breaking

Dys [godspel] gebyrað on þryddan ēasterdæg.

This gospel belongs on third Easter-day

Sōðlice þā hig þis spræcon, sē Hælend stōd on hyra midlene, 36

Truly when they this spoke the Savior stood in their midst

and sæde him, Sib sȳ ēow; ic hit eom; ne ondræde gē ēow.

and said to-them Peace let-be to-you I it am not dread ye yourselves

Ðā wæron hig gedrēfede and āfærede, and hig wēndon þæt 37

Then were they troubled and afraid and they thought that

hig gāst gesāwon.

they spirit saw

And hē sæde him, Hwī synt gē gedrēfede, and geþancas 38

And he said to-them Why are ye troubled and thoughts

on ēowre heortan āstigað?

in your heart ascend

Gesēoð mine handa and mine fēt, þæt ic sylf hit eom; 39

See my hands and my feet that I self it am

grāpiað, and gesēoð þæt gāst næfþ flāesc and bān swā gē

feel and see that spirit has-not flesh and bone as ye

gesēoð mē habban.

see me have

- 40 And þā hē þis sǣde, hē ætēowde him fēt and handa.
And when he this said he showed to-them feet and hands
- 41 Ðā cwæð hē tō him, þā hig þā gýt ne gelyfdon and for
Then said he to them when they then yet not believed and for
 gefēan wundredon, Hæbbe gē hēr ænig þing tō etenne?
joy wondered Have ye here any thing to eat
- 42 And hig brōhton him dǣl gebræddes fīsces and bēobrēad.
And they brought to-him part of-broiled fish and bee-bread
- 43 And þā hē æt beforan him, hē nam þā lāfa and him
And when he ate before them he took the leavings and to-them
 sealde,
gave
- 44 and cwæð tō him, Þis synt þā word þe ic spæc tō ēow,
and said to them These are the words which I spoke to you
 þā ic wæs þā gýt mid ēow, for þām þe hit is nēod þæt
when I was then yet with you for that that it is need that
 bēon ealle þing gefyllede þe †āwritene synt on Moyses
be all things fulfilled which written are in of-Moses
 æ, and on witegan, and on sealmum, be mē.
law and in prophets and in psalms about me
- 45 Ðā ātȳnde hē him andgyt þæt hig ongēton hālige
Then opened he to-them understanding that they understood holy
 gewritu.
writings
- 46 And hē cwæð tō him, Ðæt ðus is āwriten, and þus gebyrede
And he said to them That thus is written and thus behooved
 Crist þolian, and þȳ ðriddan dæge of dēaðe ārisan;
Christ suffer and on-the third day from death arise
- 47 and bēon bodud on his naman dǣdbōte and synna
and be preached in his name penance and of-sins
 forgyfenesse on ealle þēoda, āgynnendum fram Hierusalem.
forgiveness into all nations beginning from Jerusalem

Sōðlice gē synt þinga gewitan. 48

Truly ye are of-things witnesses

And ic sende on ēow mīnes Fæder behāt; sitte gē on 49

And I send on you of-my Father promise sit ye in

ceastre oð gē sȳn ufene gescrȳdde.

city until ye be from-above clothed

Sōðlice hē gelædde hig ūt on Bethaniam; and hē blētsode 50

Truly he led them out to Bethany and he blessed

hig, his handum ūp āhafenum.

them his hands up lifted

And hit wæs geworden, þā hē blētsode hig, hē fērde fram 51

And it was done when he blessed them he went from

him, and wæs fered on heofen.

them and was borne into heaven

And hig gebiddende hig gehwurfon on Hierusalem mid 52

And they praying themselves returned to Jerusalem with

mycelum gefēan;

great joy

and hig wæron symle on þām temple, God hergende and 53

and they were ever in the temple God praising and

hyne ēac blētsigende. Amen.

him also blessing Amen

Euangelium secundum Iohannem

The Gospel of Saint John

In the beginning was the Word, and the Word was God; all things were made through him, and he became flesh and dwelt in us. John bears witness to the light, tells the priests he is not the Christ but the voice of one crying in the desert, and names Jesus the Lamb of God. Andrew and another disciple follow Jesus, and Andrew brings his brother Simon, whom Jesus names Cephas. Jesus bids Philip follow him, and Nathanael, brought by Philip, calls him the Son of God.

On frymðe wæs Word, and þæt Word wæs mid Gode, and 1
In beginning was Word and the Word was with God and
 God wæs þæt Word.

God was the Word
 Þæt wæs on fruman mid Gode. 2

That was in beginning with God
 Ealle þing wæron geworhte ðurh hyne; and nān þing næs 3
All things were wrought through him and no thing was
 geworht būtan him.

wrought without him
 Þæt wæs lif þe on him geworht wæs; and þæt lif wæs 4
That was life which in him wrought was and the life was
 manna lēoht.

of-men light
 And þæt lēoht lȳht on ðȳstrum; and þȳstro þæt ne 5
And the light shines in darkness and darkness it not
 genāmon.

took
 Mann wæs fram Gode āsend, þæs nama wæs Iohannes. 6
Man was from God sent of-whom name was John

Ðēs cōm tō gewitnesse, þæt hē gewitnesse cȳðde be 7
This came for witness that he witness made-known about
 ðām lēohte, þæt ealle menn þurh hyne gelyfdon.
the light that all men through him believed

8 Næs hē lēoht, ac þæt hē gewitnesse forð bære be þām
Not-was he light but that he witness forth bore about the
 lēohte.

light

9 Sōð lēoht wæs þæt onlȳht ælcne cumendne man on þisne
True light was that lightens every coming man into this
 middaneard.

middle-earth

10 Hē wæs on middanearde, and middaneard wæs geworht
He was in middle-earth and middle-earth was wrought
 þurh hine, and middaneard hine ne gecnēow.

through him and middle-earth him not knew

11 Tō his āgenum hē cōm, and hig hyne ne underfēngon.

To his own he came and they him not received

12 Sōðlice swā hwylce swā hyne underfēngon, hē sealde him
Truly so whichever so him received he gave to-them
 anweald þæt hi wæron Godes bearn, þām ðe gelyfað on
power that they were of-God children to-those who believe in
 his naman:

his name

13 ðā ne synt ācennede of blōdum, nē of flāscs willan, nē
who not are born of bloods nor of of-flesh will nor
 of weres willan, ac hig synt of Gode ācennede.

of of-man will but they are of God born

14 And þæt Word wæs flāsc geworden, and eardode on ūs,
And the Word was flesh become and dwelt in us
 and wē gesāwon hys wuldor, swylce ācennedes wuldor of
and we saw his glory as of-only-begotten glory from
 Fæder, þæt wæs ful mid gyfe and sōðfæstnysse.

Father which was full with grace and truth

Ðys godspel gebyrað þrīm wucon ær myddanwyntran on
This gospel belongs three weeks before midwinter on
 þone frigedæg.

the Friday

Iohannes cȳþ gewitnesse be him, and clypað þus 15

John makes-known witness about him and calls thus

cweðende, Þēs wæs þe ic sǣde, Sē ðe tō cumenne is æfter

saying This was whom I said He who to come is after

mē wæs geworden beforan mē, for ðām hē wæs ær þonne ic.

me was become before me for that he was ere than I

And of his gefyllednesse wē ealle onfēgon gyfe for gyfe. 16

And of his fullness we all received grace for grace

For þām þe æ wæs geseald þurh Moysen; and gyfu and 17

For that that law was given through Moses and grace and

sōpfæstnes is geworden þurh Hælend Crist.

truth is become through Savior Christ

Ne geseah nǣfre nān mann God, būtan sē ācenneda Sunu 18

Not saw ever any man God but the only-begotten Son

hit cȳðde, sē is on his Fæder bearme.

it made-known who is in of-his Father bosom

And þæt is Iohannes gewitnes: 19

And that is of-John witness

Ðys [godspel] gebyrað on þone sunnandæg ær myddanwintra.

This gospel belongs on the Sunday before midwinter

Ðā þā Iudeas sendon hyra sǣcerdas and hyra diaconas fram

When the Jews sent their priests and their deacons from

Ierusalem tō him þæt hī āxsodon hine and þus cwædon,

Jerusalem to him that they asked him and thus said

Hwæt eart þū?

What art thou

20 And hē cȳðde and ne wiðsōc, and þus cwæð, Ne eom
And he made-known and not denied and thus said Not am
 ic nā Crist.

I — Christ

21 And hig āxsodon hine and þus cwædon, Eart ðū Elias?
And they asked him and thus said Art thou Elijah
 And hē cwæð, Ne eom ic hit. Ðā cwædon hi, Eart ðū
And he said Not am I it Then said they Art thou
 witega? And hē andwyrde and cwæð, Nic.

prophet And he answered and said Not-I

22 Hig cwædon tō him, Hwæt eart þū? þæt wē andwyrde
They said to him What art thou that we answer
 bringon þām ðe ūs tō þē sendon. Hwæt segst þū be
bring to-those who us to thee sent What sayest thou about
 þē sylfum?

thee self

23 Hē cwæð, Ic eom clypiendes stefn on wēstene, Gerihtað
He said I am of-crying voice in desert Make-straight
 Drihtnes weg, swā sē witega Isaias cwæð.

of-Lord way as the prophet Isaiah said

24 And þā þe þār āsende wæron, þā wæron of sundorhālgon.

And those who there sent were they were of Pharisees

25 And hig āxsodon hine and cwædon tō him, Hwī fullast
And they asked him and said to him Why baptizest
 þū, gif þū ne eart [Crist], nē Elias, nē witega?

thou if thou not art Christ nor Elijah nor prophet

26 Iohannes him andswarode, Ic fullige on wætere; tōmiddles
John them answered I baptize in water amidst
 ēow stōd þe gē ne cunnon.

you stood whom ye not know

Hē is þe æfter mē tōweard is, sē wæs geworden beforan 27

He is who after me coming is who was become before

mē; ne eom ic wyrðe þæt ic unbinde his scēopwang.

me not am I worthy that I unbind his shoe-thong

Ðās ðing wæron gewordene on Bethania begeondan Iordanen 28

These things were done in Bethany beyond Jordan

þær Iohannes fullode.

where John baptized

Ðys [godspel] gebyrað on þone .viii. dæg Godes ætȳwednysse.

This gospel belongs on the eighth day of-God manifestation

Ōpre dæg Iohannes geseah þone Hælend tō him cumende, 29

Other day John saw the Savior to him coming

and cwæð, Hēr is Godes lamb; hēr is sē þe dēð aweg

and said Here is of-God lamb here is he who does away

middaneardes synne.

of-middle-earth sin

Þēs is be þām ic sāde, Æfter mē cymð wer þe mē 30

This is about whom I said After me comes man who me

beforan geworden wæs, for ðām þe hē wæs ær ðonne ic.

before become was for that that he was ere than I

And ic hyne nyste; ac ic cōm and fullode on wætere tō 31

And I him knew-not but I came and baptized in water to

ðām þæt hē wære geswutelud on Israhela folce.

that that he were revealed in of-Israel people

And Iohannes cȳpde gewitnesse cweðende, Þæt ic geseah 32

And John made-known witness saying That I saw

nyðer cumendne Gāst of heofenum swā swā culfran, and

down coming Spirit from heavens so as dove and

wunode ofer hine.

dwelt over him

- 33 And ic hine ne cūðe; ac sē þe mē sende tō fullianne on wætere,
And I him not knew but he who me sent to baptize in water
 hē cwæð tō mē, Ofer þone þe ðū gesyhst nyðer stigendne Gāst
he said to me Over him whom thou seest down descending Spirit
 and ofer hine wuniendne, þæt is sē ðe fullað on Hālgum Gāste.
and over him dwelling that is he who baptizes in Holy Spirit
- 34 And ic geseah, and gewitnesse cȳððe þæt þēs is Godes
And I saw and witness made-known that this is of-God
 Sunu.

Son

Ðys [godspel] sceal on sancte Andreas masseāfen.

This gospel shall on of-saint Andrew mass-eve

- 35 Eft ððre dæg stōd Iohannes, and twēgen of his
Again other day stood John and two of his
 leorningcnihtum;

disciples

- 36 and hē cwæð, þā hē geseah þone Hælend gangende, Hēr
and he said when he saw the Savior going Here
 is Godes lamb.

is of-God lamb

- 37 Ðā gehȳrdon hyne twēgen leorningcnihtas sprecende, and
Then heard him two disciples speaking and
 fylidon þām Hælende.

followed the Savior

- 38 Þā beseah sē Hælend, and geseah hig him fyliende, and
Then looked the Savior and saw them him following and
 cwæð tō him, Hwæt sēce gyt? Hi cwædon tō him, Rabbi,
said to them What seek ye-two They said to him Rabbi
 þæt is gecweden and gereht, Lārēow, hwār eardast ðū?
that is said and interpreted Teacher where dwellest thou

Hē cwæþ tō him, Cumað and gesēoþ. Hig cōmon and 39
He said to them Come and see They came and
 gesāwon hwār hē wunode, and mid him wunodon on ðām
saw where he dwelt and with him dwelt on the
 dæge; hit wæs þā sēo tēoðe tid.

day it was then the tenth hour

Andreas, Simones brōþur Petres, wæs oþer of þām twām, 40
Andrew of-Simon brother of-Peter was other of the two
 þā gehyrdon æt Iohanne, and him fyligdon.

who heard from John and him followed

Ðēs gemette ārost Simonem his brōðor, and cwæð tō him, 41
This found first Simon his brother and said to him

Wē gemetton Messiam, þæt is gereht Crist.

We found Messiah that is interpreted Christ

And hig læddon hine tō þām Hælende. Ðā behēold sē 42
And they led him to the Savior Then beheld the

Hælend hyne, and cwæþ, Þū eart Simon Ionan sunu; þū
Savior him and said Thou art Simon of-Jonah son thou
 bist genemned Cephas, þæt is gereht, Petrus.

art named Cephas that is interpreted Peter

On mergen hē wolde faran on Galilea, and hē gemette 43
In morning he would go into Galilee and he found

Philippus; and sē Hælend cwæð tō him, Fylig mē.

Philip and the Savior said to him Follow me

Sōþlice Philippus wæs fram Bethzaida, Andreas ceastre and 44
Truly Philip was from Bethsaida of-Andrew city and

Petres.

of-Peter

- 45 Philippus gemētte Nathanael, and cwæþ tō him, Wē
Philip found Nathanael and said to him We
 gemētton ðone Hælend, Iosepes sunu of Nazareth, þone
found the Savior of-Joseph son from Nazareth of-whom
 wrāt Moyses and þā witegan on ðære æ.
wrote Moses and the prophets in the law
- 46 And Nathanahel cwæð tō him, Mæg ænig þing gōdes beon
And Nathanael said to him Can any thing of-good be
 of Nazareth? Philippus cwæð tō him, Cum and geseoh.
from Nazareth Philip said to him Come and see
- 47 Ðā geseah sē Hælend Nathanahel tō him cumendne, and
Then saw the Savior Nathanael to him coming and
 cwæð be him, Hēr is Israhelisc wer, on ðām nis nān
said about him Here is Israelite man in whom not-is any
 fācn.
guile
- 48 Ðā cwæð Nathanahel tō him, Hwanon cūðest ðū mē? Ðā
Then said Nathanael to him Whence knewest thou me Then
 andswarode sē Hælend and cwæð tō him, Ic geseah þē þā þū
answered the Savior and said to him I saw thee when thou
 wære under þām fictrēowe, ær ðām þe Philippus þē clypode.
wert under the fig-tree ere that that Philip thee called
- 49 Him andswarode þā Nathanahel and ðus cwæð, Rabbī, þū
Him answered then Nathanael and thus said Rabbi thou
 eart Godes Sunu, and þū eart Israhela cing.
art of-God Son and thou art of-Israel king
- 50 Ðā cwæð sē Hælend tō him, Ðū gesyhst mære þonne þis
Then said the Savior to him Thou seest more than this
 sý, for ðām þe ðū gelyfdest ðā ic cwæð þæt ic gesāwe
be for that that thou believedst when I said that I saw
 þē under þām fictrēowe.
thee under the fig-tree

And hē sǣde him, Sōð ic secge ēow, Gē gesēoð opene 51
And he said to-him Truth I say to-you Ye see open
 heofonas, and Godes englas ūp stigende and nyðer stigende
heavens and of-God angels up ascending and down descending
 ofer mannes Sunu.
over of-man Son

II · CANA AND THE TEMPLE

At a wedding in Cana of Galilee Jesus turns water into wine, the first of his signs, and his disciples believe in him. At Easter in Jerusalem he makes a whip of cords, drives the traders and money-changers from the temple, and tells the Jews that if they destroy this temple he will raise it in three days, which they understand of the building but he speaks of his body.

Ðys godspel sceal on sunnandæg [on] þære oðre wucan ofer
This gospel shall on Sunday in the second week after
 epiphania.

Epiphany

On þām þriðdan dæge wæron gyfta gewordene on Chanaa 1
On the third day were nuptials done in Cana
 Galileę; and þæs Hælandes mōdor wæs þær.

of-Galilee and of-the Savior mother was there
 Sōþlice sē Hælend and his leorningnihtas wæron gelaðode 2
Truly the Savior and his disciples were invited
 tō þām gyfton.
to the nuptials

And þā þæt wīn getēorude, þā cwæð þæs Hælandes mōdor 3
And when the wine failed then said of-the Savior mother
 tō him, Hī nabbað wīn.
to him They have-not wine

- 4 Ðā cwæþ sē Hælend tō hyre, Lā wif, hwæt is mē and
Then said the Savior to her O woman what is to-me and
 þē? gýt mīn tīma ne cōm.
to-thee yet my time not came
- 5 Ðā cwæð þæs Hælandes mōdor tō þām þēnum, Dōð swā
Then said of-the Savior mother to the servants Do so
 hwæt swā hē ēow secge.
what so he to-you say
- 6 Þær wæron sōðlice āset six stānene wæterfatu, æfter Iudea
There were truly set six stone water-vessels after of-Jews
 geclēnsunge, ælc wæs on twēgra sestra gemete oððe on
cleansing each was in of-two measures measure or in
 þrēora.
of-three
- 7 Ðā bēad sē Hælend þæt hig þā fatu mid wætere gefyldon.
Then bade the Savior that they the vessels with water filled
 And hig gefyldon þā oþ þone brerd.
And they filled them to the brim
- 8 Ðā cwæþ sē Hælend, Hladað nū, and berað þære drihte
Then said the Savior Draw now and bear of-the company
 ealdre. And hī nāmon.
to-chief And they took
- 9 Ðā sē drihte-ealdor þæs wines onbyrigde þe of þām
When the company-chief the wine tasted which from the
 wætere geworden wæs, hē nyste hwanon hyt cōm, — þā
water become was he knew-not whence it came the
 þēnas sōðlice wiston þe þæt wæter hlōdon; sē drihte-ealdor
servants truly knew who the water drew the company-chief
 clypode þone brýdguman,
called the bridegroom

and cwæð tō him, Ælc man sylþ ærest gōd wīn, and 10
 and said to him Each man gives first good wine and
 þonne hig druncene bēoð, þæt þe wyrse byð; ðū gehēolde
 when they drunken are that which worse is thou keptest
 þæt gōde wīn oð þis.

the good wine until this

Ðis wæs þæt forme tǣcn þe sē Hǣlend worhte on Chanaa 11
 This was the first sign which the Savior wrought in Cana
 Galilee, and geswutelode his wuldor; and his leorningnihtas
 of-Galilee and revealed his glory and his disciples
 gelyfdon on hine.

believed in him

Dys godspel gebyrað on þære fēorðan wucan ynnan lengtene
 This gospel belongs in the fourth week in Lent
 on mōnandæg.

on Monday

Æfter þyson hē and hys mōdor and his gebrōðru and his 12
 After this he and his mother and his brothers and his
 leorningnihtas fōron tō Capharnaum, and wunedon þār
 disciples went to Capernaum and dwelt there
 fēawa daga.

few of-days

And hit wæs nēah Iudea ēastron, and sē Hǣlend fōr tō 13
 And it was near of-Jews Easter and the Savior went to
 Ierusalem,

Jerusalem

and gemette on þām temple þā ðe sealdon oxan and scēap 14
 and found in the temple those who sold oxen and sheep
 and culfran, and sittende myneteras.

and doves and sitting money-changers

- 15 And hē worhte swipan of strengon, and hig ealle of
And he made whip of cords and them all from
 ðām temple ādrāf, ge scēap ge oxan; and hē āgēat þāra
the temple drove both sheep and oxen and he poured-out of-the
 mynetera feoh, and tōwearp hyra mýsan;
money-changers money and overthrew their tables
- 16 and sǣde þām þe ðā culfran cýpton, Dōð þās þing heonon;
and said to-those who the doves sold Do these things hence
 ne wyrce gē mīnes Fæder hūs tō mangunhūse.
not make ye of-my Father house to market-house
- 17 Þā gemundon his leorningcnihtas þæt ðe āwriten is, Þines
Then remembered his disciples that which written is Of-thy
 hūses anda mē et.
house zeal me ate
- 18 Ðā andswaredon him þā Iudeas and cwædon, Hwylc tǣcn
Then answered him the Jews and said Which sign
 ætýwst þū ūs, for ðām þe þū ðās ðing dēst?
showest thou to-us for that that thou these things doest
- 19 Sē Hǣlend him andswarude and cwæð, Tōwurpað þis tempel,
The Savior them answered and said Destroy this temple
 and ic hit ārære binnan þrīm dagon.
and I it raise within three days
- 20 Ðā Iudeas cwædon tō him, Þis tempel wæs getimbrod on
The Jews said to him This temple was built in
 six and fēowertigon wintron, and ārærst þū hit on þrīm
six and forty winters and raisest thou it in three
 dagon?
days
- 21 Sōðlice hē hyt cwæð be hys lichaman temple.
Truly he it said about of-his body temple

Ðā hē of dēaðe ārās, þā gemundon his leorningcnihtas 22

When he from death arose then remembered his disciples

þæt hē hit be him sylfum cwæð; and hī gelyfdon hālegum

that he it about him self said and they believed holy

gewrite and þære spræce þe sē Hælend spræc.

writing and the speech which the Savior spoke

Ðā hē wæs on Ierusalem on ēastron on frēolsdæge, manega 23

When he was in Jerusalem at Easter on feast-day many

gelyfdon on his naman, þā hī gesāwon ðā tǣcna þe hē

believed in his name when they saw the signs which he

worhte.

wrought

Sē Hælend ne geswutelode hine sylfne him, for ðām hē 24

The Savior not revealed him self to-them for that he

cūðe hī ealle,

knew them all

and for þām him næs nān þearf þæt ænig man sǣde 25

and for that to-him not-was any need that any man said

gewitnesse be men; hē wiste witodlice hwæt wæs on men.

witness about man he knew certainly what was in man

Nicodemus, a Pharisee and a chief of the Jews, comes to Jesus by night, and Jesus tells him that no one sees the kingdom of God unless he is born anew, nor enters it unless he is born of water and the Spirit. As Moses lifted up the adder, so the Son of man must be lifted up, for God so loved the world that he gave his only-begotten Son. John's disciples and the Jews dispute about cleansing, and John answers that he is the bridegroom's friend, who must wane.

Pys godspel man sceal rædan ofer ēastron be þære rōde,
This gospel one shall read after Easter about the rood
 and eft ofer pentecosten on þone forman sunnandæg.

and again after Pentecost on the first Sunday

- 1 Sōðlice sum Phariseisc man wæs genemned Nichodemus,
Truly a-certain Pharisee man was named Nicodemus
 sē wæs Iudea ealdor.

who was of-Jews chief

- 2 Ðēs cōm tō him on niht, and cwæð tō him, Rabbi, þæt is,
This came to him by night and said to him Rabbi that is
 Lārēow, wē witon þæt þū cōme fram Gode; ne mæg nān man
Teacher we know that thou camest from God not can any man
 þās tācn wyrcan þe ðū wyrcest, būton God bēo mid him.
these signs work which thou workest unless God be with him

- 3 Sē Hælend him andswarude and cwæð, Sōð ic þē secge,
The Savior him answered and said Truth I to-thee say
 Būton hwā bēo edniwan gecenned, ne mæg hē gesēon
Unless anyone be anew born not can he see
 Godes rice.

of-God kingdom

Ðā cwæð Nichodemus tō him, Hū mæg man bēon eft 4

Then said Nicodemus to him How can man be again

ācenned þonne hē bið eald? Cwyst ðū mæg hē eft cuman

born when he is old Sayest thou can he again come

on his mōdor innoð and bēon eft ācenned?

into his mother womb and be again born

Sē Hælend him andswarude and cwæð, Sōþ ic þē secge, 5

The Savior him answered and said Truth I to-thee say

Būton hwā bēo geedcenned of wætere and of Hāligum

Unless anyone be reborn of water and of Holy

Gāste, ne mæg hē in faran on Godes rice.

Spirit not can he in go into of-God kingdom

Ðæt þe ācenned is of flāsce þæt is flāsc; and þæt þe 6

That which born is of flesh that is flesh and that which

of Gāste is ācenned þæt is gāst.

of Spirit is born that is spirit

Ne wundra þū for ðām þe ic sāde þē, Eow gebyrað þæt 7

Not wonder thou for that that I said to-thee You behooves that

gē bēon ācennede edniwan.

ye be born anew

Gāst oreðað þār hē wile, and þū gehyrst his stefne, and 8

Spirit breathes where he will and thou hearest his voice and

þū nāst hwanon hē cymþ, nē hwyder hē gæþ; swā is

thou knowest-not whence he comes nor whither he goes so is

ælc þe ācenned is of Gāste.

each who born is of Spirit

Ðā andswarode Nichodemus and cwæð, Hū magon þās 9

Then answered Nicodemus and said How can these

þing þus geweorðan?

things thus come-to-pass

- 10 Sē Hælend andswarode and cwæð tō him, Ðū eart lārēow
The Savior answered and said to him Thou art teacher
 Israhela folce, and þū nāst þās ðing?
of-Israel to-people and thou knowest-not these things
- 11 Sōþ ic þē secge, Þæt wē sprecað þæt wē witon, and wē
Truth I to-thee say That we speak that we know and we
 cȳðað þæt wē gesāwon; and gē ne underfōð ūre cȳðnesse.
make-known that we saw and ye not receive our testimony
- 12 Gif ic ēow eorþlice þing sǣde, and gē ne gelyfað, hūmeta
If I to-you earthly things said and ye not believe how
 gelyfe gē gif ic ēow heofonlice þing secge?
believe ye if I to-you heavenly things say
- 13 And nān man ne āstihð tō heofenum, būton sē ðe nyðer
And no man — ascends to heavens but he who down
 cōm of heofonum, mannes Sunu sē ðe cōm of heofonum.
came from heavens of-man Son he who came from heavens
- 14 And swā swā Moyses þā nǣddran ūp āhōf on þām wēstene,
And so as Moses the adder up lifted in the desert
 swā gebyrað þæt mannes Sunu bēo ūp āhafen:
so behooves that of-man Son be up lifted
- 15 Þæt nān þāra ne forwurðe þe on hyne gelyfð, ac hæbbe
That none of-those — perish who in him believes but have
 þæt ēce lif.
the eternal life
- Ðys [godspel] sceal on ððerne pentecostenes mæssedæg.
This gospel shall on second of-Pentecost mass-day
- 16 God lufode middaneard swā þæt hē sealde his āncennedan
God loved middle-earth so that he gave his only-begotten
 Sunu, þæt nān ne forwurðe þe on hine gelyfð, ac hæbbe
Son that none — perish who in him believes but have
 þæt ēce lif.
the eternal life

Ne sende God his Sunu on middanearde þæt hē dēmdē 17

Not sent God his Son into middle-earth that he judged

middanearde, ac þæt middaneard sȳ gehæled þurh hine.

middle-earth but that middle-earth he healed through him

Ne biþ þām gedēmed ðe on hine gelyfð; sē ðe ne gelyfð, 18

Not is to-him judged who in him believes he who not believes

him biþ gedēmed, for þām þe hē ne gelyfde on ðone

to-him is judged for that that he not believed in the

naman þæs āncennedan Godes Suna.

name of-the only-begotten of-God Son

Þæt is sē dōm, þæt lēoht cōm on middaneard, and menn 19

That is the judgment that light came into middle-earth and men

lufedon þȳstro swȳþor ðonne þæt lēoht: hyra weorc wæron

loved darkness more than the light their works were

yfele.

evil

Ælc ðāra þe yfele dēð hatað þæt lēoht, and hē ne cymþ 20

Each of-those who evil does hates the light and he not comes

tō lēohte, þæt his weorc ne sȳn gerihtlāhte.

to light that his works not be corrected

Witodlice sē ðe wyrçð sōðfæstnesse cymþ tō ðām lēohte, 21

Certainly he who works truth comes to the light

þæt his weorc sȳn geswutelude, for ðām þe hig synt on

that his works be revealed for that that they are in

Gode gedōne.

God done

Æfter þyson cōm sē Hælend and his leorningcnihtas tō 22

After this came the Savior and his disciples to

Iudea lande, and wunode ðær mid him, and fullode.

of-Jews land and dwelt there with them and baptized

- 23 And Iohannes fullode on Enon wið Salim, for ðām þe þær
And John baptized in Aenon by Salim for that that there
 wæron manega wætro; and hi tōgædere cōmun, and wæron
were many waters and they together came and were
 gefullode.

baptized

- 24 Ðā gýt næs Iohannes gedōn on cweartern.
Then yet not-was John put in prison
 Dys [godspel] sceal on wōdnesdæg, on þære þryddan wucan
This gospel shall on Wednesday in the third week
 ofer ēastron.

after Easter

- 25 Þā smēadon Iohannes leorningcnihtas and þā Iudeas be
Then disputed of-John disciples and the Jews about
 þære clānsunge,
the cleansing

- 26 and cōmon tō Iohanne, and cwædon tō him, Rabbī, sē
and came to John and said to him Rabbi he
 ðe mid þē wæs begeondan Iordane, be ðām þū cȳðdest
who with thee was beyond Jordan about whom thou madest-known
 gewitnesse, nū hē fullaþ, and ealle hig cumaþ tō him.
witness now he baptizes and all they come to him

- 27 Iohannes andwurde and cwæð, Ne mæg mann nān þing
John answered and said Not can man any thing
 underfōn, būton hit bēo [him] of heofonum geseald.
receive unless it be to-him from heavens given

- 28 Gē sylfe mē synd tō gewitnesse þæt ic sæde, Ne eom ic
Ye selves to-me are for witness that I said Not am I
 Crist, ac ic eom āsend beforan hine.
Christ but I am sent before him

Sē ðe brýde hæfð sē is brýdguma; sē þe is þæs brýdguman 29

He who bride has he is bridegroom he who is of-the bridegroom

frēond and stent and gehýrþ hyne, mid gefēan hē geblissað

friend and stands and hears him with joy he rejoices

for þæs brýdguman stefne: þēs mīn gefēa is gefylled.

for of-the bridegroom voice this my joy is fulfilled

Hit gebyrað þæt hē weaxe, and þæt ic wanige. 30

It behooves that he wax and that I wane

Sē ðe ufenan cōm sē is ofer ealle; sē þe of eorðan is sē 31

He who from-above came he is over all he who of earth is he

sprycþ be eorðan; sē þe of heofone cōm sē is ofer ealle.

speaks about earth he who from heaven came he is over all

And hē cýð þæt hē geseah and gehýrde, and nān man 32

And he makes-known that he saw and heard and no man

ne underfēhð his cýðnesse.

— receives his testimony

Sōðlice sē þe [his] cýðnesse underfēhþ, hē getācnað þæt 33

Truly he who his testimony receives he signifies that

God is sōðfæstnys.

God is truth

Sē ðe God sende sprycð Godes word; ne sylþ God þone 34

He whom God sent speaks of-God word not gives God the

Gāst be gemete.

Spirit by measure

Fæder lufað þone Sunu, and sealde ealle þing on his hand. 35

Father loves the Son and gave all things into his hand

Sē þe gelyfð on Sunu sē hæfð ēce lif; sē þe þām Suna is 36

He who believes in Son he has eternal life he who to-the Son is

ungelēafsum ne gesyhþ hē lif, ac Godes yrra wunað ofer hine.

unbelieving not sees he life but of-God wrath dwells over him

At Jacob's well Jesus asks a Samaritan woman for a drink and offers her the water of life. He tells her she has had five husbands, that God is spirit and must be worshiped in spirit and truth, and that he is the Messiah. She tells her city, and many Samaritans believe. His food is to do the will of him who sent him, for the lands are bright for reaping. At Cana he heals the under-king's son from afar.

- 1 Ðā sē Hǣlend wyste þæt þā Pharisei gehýrdon þæt hē
When the Savior knew that the Pharisees heard that he
 hæfde mā leorningcnihta þonne Iohannes, —
had more of-disciples than John
- 2 þēah sē Hǣlend ne fullode, ac his leorningcnihtas, —
though the Savior not baptized but his disciples
- 3 ðā forlēt hē Iudea land, and fōr eft on Galilea.
then left he of-Jews land and went again into Galilee
- 4 Him gebyrode þæt hē sceolde faran þurh Samaria land.
Him behooved that he should go through of-Samaria land
- 5 Witodlice hē cōm on Samarian ceastre, þe is genemned
Certainly he came into of-Samaria city which is named
 Sichar, nēah þām tūne þe Iacob sealde Iosepe his suna;
Sychar near the farm which Jacob gave to-Joseph his son
- 6 þær wæs Iacobes wyl.
there was of-Jacob well
 Dys [godspel] sceal on fridedæg, on þære iii. lengtenwucan.
This gospel shall on Friday in the third Lent-week
 Sē Hǣlend sæt æt ðām wylle, þā hē wæs wērig gegān;
The Savior sat at the well when he was weary walked
 and hit wæs middæg.
and it was midday

Þā cōm þær ān wif of Samaria, wolde wæter feccan; ðā 7
Then came there a woman of Samaria would water fetch then
 cwæð sē Hælend tō hyre, Syle mē drincan.

said the Savior to her Give to-me drink

His leorningnihtas fērdon þā tō þære ceastre, woldon 8
His disciples went then to the city would
 him mete bicgan.

for-themselves food buy

Þā cwæð þæt Samaritanisce wif tō him, Hūmeta bitst þū æt 9
Then said the Samaritan woman to him How askest thou of
 mē drincan, þonne ðū eart Iudeisc, and ic eom Samaritanisc
me drink when thou art Jewish and I am Samaritan
 wif? ne brūcað Iudeas and Samaritanisce metes ætgædere.

woman not use Jews and Samaritans food together

Ðā andswarode sē Hælend and cwæð tō hyre, Gif þū wistest 10
Then answered the Savior and said to her If thou knewest
 Godes gyfe, and hwæt sē is þe cwið tō þē, Syle me drincan,
of-God gift and what he is who says to thee Give to-me drink
 witodlice þū bāde hine þæt hē sealde þē lifes wæter.

certainly thou askedst him that he gave to-thee of-life water

Ðā cwæð þæt wif tō him, Lēof, ne ðū næfst nān þing mid 11
Then said the woman to him Sir not thou hast any thing with
 tō hladanne, and þēs pyt is dēop; hwanon hæfst þū lifes wæter?

to draw and this pit is deep whence hast thou of-life water

Cwyst ðū þæt þū sī mærra þonne ūre fæder Iacob, sē 12
Sayest thou that thou be greater than our father Jacob he
 ðe ūs þisne pytt sealde, and hē and his bearn and his
who to-us this pit gave and he and his children and his
 nȳtenu of ðām druncon?

cattle of it drank

- 13 Ðā andswarode sē Hælend and cwæþ tō hyre, Ælcne ðāra
Then answered the Savior and said to her Each of-those
 þyrst eft þe of ðyson wætere drincð;
thirsts again who of this water drinks
- 14 witodlice ælc þāra þe drincð of þām wætere þe ic him
certainly each of-those who drinks of the water which I to-him
 sylle... bið on him will forð rāsendes wætres on ēce lif.
give is in him well forth running of-water into eternal life
- 15 Ðā cwæþ þæt wif tō him, Hlāford, syle mē þæt water
Then said the woman to him Lord give to-me the water
 þæt mē ne þyrste, nē ic ne ðurfe hēr feccan.
that me not thirst nor I — need here fetch
- 16 Ðā cwæþ sē Hælend tō hyre, Gā, clypa þinne ceorl, and
Then said the Savior to her Go call thy husband and
 cum hider.
come hither
- 17 Ðā andwurde þæt wif and cwæð, Næbbe ic nānne ceorl.
Then answered the woman and said Have-not I any husband
 Ðā cwæð sē Hælend tō hyre, Wel þū cwæde þæt þū
Then said the Savior to her Well thou saidst that thou
 næfst ceorl;
hast-not husband
- 18 witodlice þū hæfdest fif ceorlas, and sē ðe ðū nū hæfst
certainly thou hadst five husbands and he whom thou now hast
 nis ðin ceorl; æt þām þū sædest sōð.
not-is thy husband in that thou saidst truth
- 19 Ðā cwæð þæt wif tō him, Lēof, þæs mē ðyncð þū eart
Then said the woman to him Sir of-that me seems thou art
 witega.
prophet

Ūre fæderas hig gebædon on þissere dūne, and gē secgað 20

Our fathers themselves prayed on this hill and ye say

þæt on Ierusalem sȳ sēo stōw þæt man on gebidde.

that in Jerusalem be the place that one in pray

Ðā cwæð sē Hælend tō hyre, Lā wif, gelyf mē, þæt sēo 21

Then said the Savior to her O woman believe me that the

tīd cymð þonne gē ne gebiddaþ Fæder nē on þisse dūne

hour comes when ye not pray-to Father neither on this hill

nē on Ierusalem.

nor in Jerusalem

Gē gebiddað þæt gē nyton; wē gebiddaþ þæt wē witon; for 22

Ye pray-to that ye know-not we pray-to that we know for

þām þe hæl is of Iudeum.

that that salvation is of Jews

Ac sēo tīd cymð, and nū is, þonne sōþe gebedmen gebiddaþ 23

But the hour comes and now is when true worshipers pray-to

Fæder on gāste and on sōðfæstnesse; witodlice Fæder sēþ

Father in spirit and in truth certainly Father seeks

swylce þe hyne gebiddon.

such who him pray-to

Gāst is God; and þām þe hyne gebiddað gebyrað þæt hig 24

Spirit is God and those who him pray-to behooves that they

gebiddon on gāste and on sōðfæstnesse.

pray in spirit and in truth

Ðæt wif cwæþ tō him, Ic wāt þæt Messias cymð þe is 25

The woman said to him I know that Messiah comes who is

genemned Crīst; þonne hē cymð, hē cȳð ūs ealle

named Christ when he comes he makes-known to-us all

ðing.

things

Sē Hælend cwæð tō hyre, Ic hit eom þe wið þē sprece. 26

The Savior said to her I it am who with thee speak

- 27 And þærrihte cōmon his leorningcnihtas, and hig wundredon
And forthwith came his disciples and they wondered
 þæt hē wiþ þæt wif spræc; þeah hyra nān ne cwæð,
that he with the woman spoke though of-them none — said
 Hwæt sēcst þū? oððe, Hwæt sprycst þū wið hig?
What seekest thou or What speakest thou with her
- 28 Witodlice þæt wif forlēt hyre wæterfæt, and ēode tō þære
Certainly the woman left her water-vessel and went to the
 byrig, and cwæð tō þām mannum,
city and said to the men
- 29 Cumað and gesēoð þone man þe mē sāde ealle [þā] þing
Come and see the man who to-me said all the things
 þe ic dyde; cweðe gē is hē Crist?
which I did say ye is he Christ
- 30 Ðā ēodon hī ūt of ðære byrig, and cōmon tō him.
Then went they out of the city and came to him
- 31 Ongemang þām his leorningcnihtas hine bādon, and þus
Among that his disciples him asked and thus
 cwædon, Lārēow, et.
said Teacher eat
- 32 Ðā cwæð hē tō him, Ic hæbbe þone mete tō etanne þe
Then said he to them I have the food to eat which
 gē nyton.
ye know-not
- 33 Ðā cwædon his leorningcnihtas him betwȳnan, Hwæðer
Then said his disciples them among Whether
 ænig man him mete brōhte?
any man to-him food brought
- 34 Ðā cwæð sē Hælend tō him, Min mete is þæt ic wyrce
Then said the Savior to them My food is that I work
 þæs willan ðe me sende, þæt ic fullfremme his weorc.
of-him will who me sent that I fulfill his work

Hū ne secge gē þæt nū gýt synt fēowur mōnðas ær man 35

How not say ye that now yet are four months ere one

ripan mæge? nū ic ēow secge, Hebbað ūpp ēowre ēagan,

reap can now I to-you say Lift up your eyes

and gesēoð þās eardas þæt hig synt scīre tō ripanne.

and see these lands that they are bright to reap

And sē ðe ripð nimð mēde, and gaderað wæstm on ěcum 36

And he who reaps takes reward and gathers fruit in eternal

life, þæt ætgædere geblission sē þe sǣwþ and sē ðe ripð.

life that together rejoice he who sows and he who reaps

On þyson is witodlice sōð word, for ðām oþer is sē ðe 37

In this is certainly true word for that other is he who

sǣwþ, oþer is sē ðe ripþ.

sows other is he who reaps

Ic sende ēow tō ripanne þæt þæt gē ne beswuncon; oðre 38

I sent you to reap that that ye not toiled-for others

swuncon, and gē ēodun on hyra geswinc.

toiled and ye went into their toil

Witodlice manige Samaritanisce of ðære ceastre gelyfdon on 39

Certainly many Samaritans of the city believed in

hyne for þæs wifes wordon þe be him cýpde, Þæt hē

him for of-the woman words who about him made-known That he

sǣde mē ealle þā þing þe ic dyde.

said to-me all the things which I did

Ðā þā Samaritaniscean cōmon tō him, hig gebædon hine 40

When the Samaritans came to him they asked him

þæt hē wunode ðær; and hē wunode þær twēgen dagas.

that he dwelt there and he dwelt there two days

And mycle mā gelyfdon for his spāce;

41

And much more believed for his speech

42 and cwædon tō þām wife, Ne gelyfe wē nā for ðinre
and said to the woman Not believe we — for thy
 spræce; wē sylfe gehýrdon, and wē witon þæt hē is sōþ
speech we selves heard and we know that he is true
 middaneardes Hælend.

of-middle-earth Savior

43 Sōðlice æfter twām dagon hē fērde þanone, and fōr tō
Truly after two days he went thence and went to
 Galilea.

Galilee

44 Sē Hælend sylf cýpde gewitnesse þæt nān witega næfð
The Savior self made-known witness that no prophet has
 nānne wurðscype on hys āgenum earde.

any honor in his own homeland

45 Þā hē cōm tō Galileam, þā underfēngon hī hine, þā
When he came to Galilee then received they him when
 hī gesāwon ealle þā þing þe hē worhte on Ierusalem on
they saw all the things which he wrought in Jerusalem on
 frēolsdæge; and hī cōmun tō þām frēolsdæge.

feast-day and they came to the feast-day

46 And hē cōm eft tō Chanaa Galileæ, þār hē worhte þæt
And he came again to Cana of-Galilee where he wrought the
 wīn of wætere.

wine from water

Ðys godspel gebyrað ofer pentecosten, on þære ān and
This gospel belongs after Pentecost in the one and
 twēntygoðan wucan, on sunnandæg.

twentieth week on Sunday

Sum undercýning wæs, þæs sunu wæs gesýclod on
A-certain under-king was whose son was sick in
 Capharnaum.

Capernaum

Ðā þā sē gehȳrde þæt sē Hǣlend fōr fram Iudea tō 47

*Then when he heard that the Savior went from Judea to
Galilee, hē cōm tō him and bād hine þæt hē fōre and
Galilee he came to him and asked him that he went and
gehælde his sunu; sōðlice hē læg æt forðfōre.*

healed his son truly he lay at death

Ðā cwæþ sē Hǣlend tō him, Būton gē tǣcna and forebēacna 48

*Then said the Savior to him Unless ye signs and portents
gesēon, ne gelyfe gē.*

see not believe ye

Ðā cwæð sē undercing tō him, Drihten, far ær mīn sunu 49

*Then said the under-king to him Lord go ere my son
swelte.*

die

And sē Hǣlend cwæð, Gā, þīn sunu leofað. Ðā ēode hē, 50

*And the Savior said Go thy son lives Then went he
and gelyfde þære spræce þe sē Hǣlend him sǣde.*

and believed the speech which the Savior to-him said

Ðā hē fōr, þā urnon his þēowas ongēan hyne, and sǣdon 51

*When he went then ran his servants toward him and said
þæt his sunu leofode.*

that his son lived

Ðā āxode hē tō hwylcon tīman him bet wære. And hī 52

*Then asked he at which time him better were And they
sǣdon him, Gyrstandæg tō þære seofoþan tide sē fēfor hine
said to-him Yesterday at the seventh hour the fever him
forlēt.*

left

Ðā ongeat sē fæder þæt hit wæs on þære tide ðe sē Hǣlend 53

*Then perceived the father that it was in the hour which the Savior
cwæð, Þīn sunu leofað. And hē gelyfde and eall his hīwræden.*

said Thy son lives And he believed and all his household

- 54 Sē Hælend worhte þis tācen eft ōþre sipe, þā hē cōm
The Savior wrought this sign again second time when he came
 fram Iudea lande tō Galilea.
from of-Jews land to Galilee

V · THE POOL AND THE SON'S AUTHORITY

At a pool in Jerusalem Jesus tells a man sick for thirty-eight years to arise, take his bed, and go, and the Jews persecute him for doing this on the sabbath. He answers that the Son does what he sees the Father do, that the Father has given all judgment to the Son, and that the dead will hear his voice. John, the works, the Father, and the scriptures all bear witness to him, yet they will not come to him.

Ðys godspel sceal on frigedæg on þære forman lengtenwucan.

This gospel shall on Friday in the first Lent-week

- 1 Æfter þyson wæs Iudea frēolsdæg, and sē Hælend fōr tō
After this was of-Jews feast-day and the Savior went to
 Ierusalem.

Jerusalem

- 2 On Ierusalem ys ān mere, sē is genemned on Ebrēisc
In Jerusalem is a pool which is named in Hebrew
 Bethsaida; sē mere hæfð fif porticas.

Bethsaida the pool has five porches

- 3 On þām porticon læg mycel menigeo geādludra, blindra, and
In the porches lay great multitude of-sick of-blind and
 healtra, and forscruncenra, and geanbidedon þæs wāteres
of-halt and of-withered and awaited of-the water
 styrunge.

stirring

Drihtenes engel cōm tō his timan on þone mere, and 4
Of-Lord angel came at his time into the pool and
 þæt wæter wæs āstyred; and sē þe rapust cōm on þone
the water was stirred and he who quickest came into the
 mere æfter þæs wæteres styrunge wearþ gehæled fram swā
pool after of-the water stirring became healed from so
 hwylcere untrumnyse swā hē on wæs.

whichever infirmity so he in was

Ðær wæs sum man eahta and þrittig wintra on his 5
There was a-certain man eight and thirty winters in his
 untrumnyse.

infirmity

Þā sē Hælend geseah þysne licgean, and wiste þæt hē þær 6
When the Savior saw this lie and knew that he there
 lange tide wæs, ðā cwæþ hē tō him, Wylt þū hāl bēon?

long time was then said he to him Wilt thou whole be

Ðā andswarode sē sēoca him and cwæþ, Drihten, ic næbbe 7
Then answered the sick him and said Lord I have-not
 nānne man þæt mē dō on þone mere, þonne þæt wæter
any man that me put into the pool when the water
 āstyred bið; þonne ic cume, þonne biþ oþer beforan mē.

stirred is when I come then is other before me

Ðā cwæð sē Hælend tō him, Aris, nim þin bed, and gā. 8

Then said the Savior to him Arise take thy bed and go

And sē man wæs sōna hāl, and hē nam his bed, and 9

And the man was at-once whole and he took his bed and

ēode. Hit wæs restedæg on ðām dæge.

went It was sabbath on the day

Ðā cwædon þā Iudeas tō þām þe þær gehæled wæs, Hit 10
Then said the Jews to him who there healed was It
 is restedæg; nis ðē ālȳfed þæt þū þin bedd bere.

is sabbath not-is to-thee allowed that thou thy bed bear

- 11 Hē andswarude him and cwæð, Sē ðe mē gehælde sē cwæð
He answered them and said He who me healed he said
 tō mē, Nim þīn bedd, and gā.
to me Take thy bed and go
- 12 Ðā āxsodon hī hine, Hwæt sē man wære þe þē sāde,
Then asked they him What the man were who to-thee said
 Nim þīn bedd, and gā?
Take thy bed and go
- 13 Sē þe þær gehæled wæs nyste hwā hit wæs; sē Hælend
He who there healed was knew-not who it was the Savior
 sōþlice bēah fram þære gegaderunge.
truly turned from the gathering
- 14 Æfter þām sē Hælend hine gemette on þām temple, and
After that the Savior him found in the temple and
 cwæþ tō him, Nū þū eart hāl geworden; ne synga þū,
said to him Now thou art whole become not sin thou
 þē lās þe þē on sumon þingon wyrs getide.
the less that to-thee in some things worse betide
- 15 Ðā fōr sē man, and cȳðde hit þām Iudean þæt hit
Then went the man and made-known it to-the Jews that it
 wære sē Hælend þe hyne hælde.
were the Savior who him healed
- 16 For þām þā Iudeas ēhton þone Hælend, for ðām þe hē
For that the Jews persecuted the Savior for that that he
 dyde þās þing on restedæge.
did these things on sabbath
- Ðys godspel sceal on þunresdæg on þære fēorðan lenctenwucan.
This gospel shall on Thursday in the fourth Lent-week
- 17 Ðā andswarode sē Hælend him and cwæð, Mīn Fæder
Then answered the Savior them and said My Father
 wyrceð oþ þis nū gýt, and ic wyrce.
works until this now yet and I work

Þæs þe mā þā Iudeas sohton hine tō ofslēanne, næs nā for 18
Of-that the more the Jews sought him to slay not-at-all — for

þām ānum þe hē þone restedæg bræc, ac for þām þe hē cwæð
that alone that he the sabbath broke but for that that he said
 þæt God wære his Fæder, and hine sylfne dyde Gode gelicne.
that God were his Father and him self made to-God like

Witodlice sē Hælend andswarode and cwæp tō him, Sōð ic ēow 19
Certainly the Savior answered and said to them Truth I to-you

secge, Ne mæg sē Sunu nān þing dōn, būton þæt hē gesyhp
say Not can the Son any thing do but that he sees
 his Fæder dōn; ða þing þe hē wyrp, sē Sunu wyrð gelice.
his Father do the things which he works the Son works alike

Sē Fæder lufað þone Sunu, and geswutelað him ealle þā 20
The Father loves the Son and reveals to-him all the

þing þe hē wyrp; and mārān weorc þonne þās sȳn hē
things which he works and greater works than these be he
 geswutelað him, þæt gē wundrigeon.
reveals to-him that ye wonder

Swā sē Fæder āwecð þā dēadan and geliffæst, swā ēac sē 21
As the Father awakes the dead and quickens so also the

Sunu geliffæst þā [ðe] hē wyle.
Son quickens those whom he will

Nē sē Fæder ne dēmð nānum menn, ac hē sealde ælcne 22
Nor the Father — judges any man but he gave every

dōm þām Suna;
judgment to-the Son

þæt ealle āwurpigeon þone Sunu, swā swā hig āwurpigeap 23
that all honor the Son so as they honor

þone Fæder. Sē ðe ne āwurðap þone Sunu, ne āwurpap
the Father He who not honors the Son not honors

hē þone Fæder þe hine sende.
he the Father who him sent

- 24 Sōð ic secge ēow, Ðæt sē þe mīn word gehȳrð, and þām
Truth I say to-you That he who my word hears and him
 gelyfð þe mē sende, sē hæfð ēce lif, and ne cymb æt
believes who me sent he has eternal life and not comes to
 þām dōme, ac færd fram dēaðe tō life.
the judgment but goes from death to life
- 25 Sōð ic secge ēow, Ðæt sēo tid cymð, and nū is, þonne þā dēadan
Truth I say to-you That the hour comes and now is when the dead
 gehȳrað Godes Suna stefne; and þā lybbað þe hig gehȳrað.
hear of-God Son voice and those live who it hear
- 26 Swā sē Fæder hæfþ lif on him sylfon, swā hē sealde þām
As the Father has life in him self so he gave to-the
 Suna þæt hē hæfde lif on him syluon;
Son that he had life in him self
- 27 and sealde him anweald þæt hē mōste dēman, for ðām þe
and gave to-him power that he might judge for that that
 hē is mannes Sunu.
he is of-man Son
- 28 Ne wundrigeon gē ðæs þæt sēo tid cymð þæt ealle gehȳrað
Not wonder ye that that the hour comes that all hear
 his stefne þe on byrgenum synt;
his voice who in tombs are
- 29 and þā þe gōd worhton farað on lifes āreste; and þā
and those who good wrought go into of-life resurrection and those
 þe yfel dydon, on dōmes āreste.
who evil did into of-judgment resurrection

Ðys [godspel] sceal on þūrsdæg on þære oðre lenctenwucan.

This gospel shall on Thursday in the second Lent-week

Ne mæg ic nān þing dōn fram mē sylfum; ic dēme swā 30

Not can I any thing do from me self I judge so

swā ic gehyre, and mīn dōm is ryht, for ðām ic ne

as I hear and my judgment is right for that I not

sēce mīnne willan [ac þæs] þe mē sende.

seek my will but of-him who me sent

Gif ic gewitnesse be mē cýþe, mīn gewitnes nis sōð. 31

If I witness about me make-known my witness not-is true

Ōþer is sē ðe cýþ gewitnesse be mē; and ic wāt 32

Other is he who makes-known witness about me and I know

þæt sēo cýðnes is sōð þe hē cýþ be mē.

that the testimony is true which he makes-known about me

Gē sendon tō Iohanne, and hē cýðde sōþfæstnesse 33

Ye sent to John and he made-known of-truth

gewitnesse.

witness

Ic ne onfō gewitnesse fram menn; ac þās þing ic secge 34

I not receive witness from man but these things I say

þæt gē sýn hāle.

that ye be whole

Hē wæs byrnende lēohtfæt and lýhtende; gē woldon sume 35

He was burning lamp and shining ye would some

hwile geblissian on his lēohte.

while rejoice in his light

Ic hæbbe mārān gewitnesse þonne Iohannes; witodlice þā weorc 36

I have greater witness than John certainly the works

þe Fæder mē sealde þæt ic hig fullfremme, ðā weorc þe

which Father to-me gave that I them fulfill the works which

ic wyrce cýþað gewitnesse be mē þæt Fæder mē āsende.

I work make-known witness about me that Father me sent

- 37 And sē Fæder þe mē sende cȳþ gewitnesse be mē.
And the Father who me sent makes-known witness about me
 Nē gē nǣfre his stefne ne gehȳrdon, nē gē his hīw ne
Nor ye ever his voice — heard nor ye his bue —
 gesāwon.
saw
- 38 And gē nabbað his word on ēow wunigende; for þām þe
And ye have-not his word in you dwelling for that that
 gē ne gelyfað þām ðe hē sende.
ye not believe him whom he sent
- 39 Smēageað hālige gewritu, for ðām þe gē wēnað þæt gē
Search holy writings for that that ye think that ye
 habbon ēce lif on þām; and hig synt þe gewitnesse
have eternal life in them and they are which witness
 cȳþaþ be mē;
make-known about me
- 40 and gē nellað cuman tō mē þæt gē habbon lif.
and ye will-not come to me that ye have life
- 41 Ne underfō ic nāne beorhtnesse æt mannum.
Not receive I any brightness from men
- 42 Ac ic gecnēow ēow, þæt gē nabbaþ Godes lufe on ēow.
But I knew you that ye have-not of-God love in you
- 43 Ic cōm on mīnes Fæder naman, and gē mē ne underfēngon;
I came in of-my Father name and ye me not received
 gyf oþer cymb on his āgenum naman, hyne gē underfōð.
if other comes in his own name him ye receive
- 44 Hū mage gē gelyfan þe ēow betwēonan wuldor underfōð,
How can ye believe who you among glory receive
 and ne sēceaþ þæt wuldor þe is fram Gode syluum?
and not seek the glory which is from God self

Ne wēne gē þæt ic ēow wrēge tō Fæder; sē is þe ēow 45

Not think ye that I you accuse to Father he is who you

wrēgð, Moyses on þone gē gehyhtað.

accuses Moses in whom ye hope

Witodlice gif gē gelyfdon on Moyse, gē gelyfdon ēac mē; 46

Certainly if ye believed in Moses ye believed also me

sōðlice hē wrāt be mē.

truly he wrote about me

Gif gē his stafum ne gelyfað, hū gelyfe gē minum wordum? 47

If ye his letters not believe how believe ye my words

VI • THE FIVE THOUSAND AND THE BREAD OF LIFE

Jesus feeds five thousand with five barley loaves and two fishes, withdraws when they would make him king, and walks on the sea to his disciples. At Capernaum he tells the crowd to work for the food that endures, and says that he is the bread of life come down from heaven, and that whoever eats his flesh and drinks his blood has eternal life. Many disciples leave him, and Peter answers that he has the words of eternal life.

Ðys godspel sceal on mydlenctenes sunnandæg.

This gospel shall on of-mid-Lent Sunday

Æfter pyson fōr sē Hælend ofer þā Galileiscan sǣ, sēo is 1

After this went the Savior over the Galilean sea which is

Tiberiadis.

of-Tiberias

And him fylide mycel folc, for þām þe hig gesāwon þā 2

And him followed great people for that that they saw the

tācna þe hē worhte on þām þe wǣron geuntrumode.

signs which he wrought on those who were sickened

- 3 Witodlice sē Hælend āstāh on ānne munt, and sæt þār
Certainly the Savior ascended onto a mountain and sat there
 mid his leorningcnihton.
with his disciples
- 4 Hit wæs gehende ēastron, Iudea frēolsdæge.
It was near Easter of-Jews feast-day
- 5 Ðā sē Hælend his ēagan ūp āhōf and geseah þæt micel
When the Savior his eyes up lifted and saw that great
 folc cōm tō him, hē cwæð tō Philippe, Hwær bige wē
people came to him he said to Philip Where buy we
 hlāfas þæt þās eton?
loaves that these eat
- 6 Þæt hē cwæp his fandigende; hē wiste hwæt hē dōn wolde.
That he said him testing he knew what he do would
- 7 Ðā andwurde him Philippus and cwæð, Nabbað hi genōh
Then answered him Philip and said Have-not they enough
 on twēgera hundred penega wurpe hlāfes, þæt ælc sumne
in of-two hundred pennies worth of-loaf that each some
 dæl nyme.
part take
- 8 Ðā andwyrde him ān his leorningcnihta, Andreas, Simones
Then answered him one of-his disciples Andrew of-Simon
 brōþur Petres,
brother of-Peter
- 9 Hēr is ān cnapa þe hæfþ fif berene hlāfas and twēgen fixas;
Here is a boy who has five barley loaves and two fishes
 ac hwæt synt þā þing betwux swā manegum mannum?
but what are those things among so many men

Ðā cwæð sē Hælend, Dōð þæt þās men sitton. On þære 10
Then said the Savior Make that these men sit In the
 stōwe wæs mycel gærs; ðær sæton þā swylce fif þūsendo
place was great grass there sat then about five thousands
 manna.

of-men

Sē Hælend nam þā hlāfas, and þanc wurðlice dyde, and 11
The Savior took the loaves and thanks worthily did and
 hig tōdælde þām sittendum, and eall swā of þām fixum
them distributed to-the sitting and all so of the fishes
 swā mycel swā hig woldon.

so much as they would

Ðā hig fulle wæron, þā cwæð hē tō his leorningnihton, 12
When they full were then said he to his disciples
 Gaderiaþ þā brytsena þe þār tō lāfe wæron, þæt hig ne
Gather the fragments which there to remnant were that they not
 losigeon.

be-lost

Hig gegaderedon, and fylдон twelf wyligeon fulle þāra 13
They gathered and filled twelve baskets full of-the
 brytsena of þām þe þā lāfdon þe of þām fif berenan
fragments of that which those left who of the five barley
 hlāfon æton.

loaves ate

Ðā men cwædon, þā hig gesāwon þæt hē þæt tācen 14
The men said when they saw that he that sign
 worhte, Þæt þēs is sōðlice witega þe on middangeard cymþ.
wrought That this is truly prophet who into middle-earth comes

- 15 Ðā sē Hælend wiste þæt hig woldon cuman and hine
When the Savior knew that they would come and him
 gelæccean and tō cynges dōn, þā flēah hē āna uppon þone
seize and to king make then fled he alone upon the
 munt.

mountain

- 17 And þā hig ēodon on scyp, hī cōmon ofer þā sē tō
And when they went into ship they came over the sea to
 Capharnaum; hit wearð þā þýstre, and sē Hælend ne cōm
Capernaum it became then dark and the Savior not came
 tō him.
to them

- 18 Mycel wind blēow, and hit wæs hrēoh sē.

Great wind blew and it was rough sea

- 19 Witodlice þā hig hæfdon gerōwen swylce twēntig furlanga
Certainly when they had rowed about twenty furlongs
 oððe þritig, þā gesāwon hig þone Hælend uppan þære sē gān,
or thirty then saw they the Savior upon the sea go
 and þæt hē wæs gehende þām scype; and hig him ondrēdon.
and that he was near the ship and they themselves dreaded

- 20 Hē cwæð þā tō him, Ic hit eom; ne ondrēdað ēow.

He said then to them I it am not dread yourselves

- 21 Hig woldon hyne niman on þæt scyp; and sōna þæt scyp
They would him take into the ship and at-once the ship
 wæs æt þām lande þe hig woldon tō faran.

was at the land which they would to go

- 22 Sōþlice oþre dæg sēo menigeo þe stōd begeondan þām
Truly other day the multitude which stood beyond the
 mere geseah þæt þær næs būtan ān scyp, and þæt sē
lake saw that there not-was but one ship and that the

Hǣlend ne ēode on scyp mid his leorningcnihtan, ac his
Savior not went into ship with his disciples but his
 leorningcnihtas sylfe āna fōron; —

disciples selves alone went

ōðre scypu cōmon fram Tiberiade wið þā stōwe þār hig 23
other ships came from Tiberias toward the place where they
 þone hlāf æton, Drihtne þanciende; —

the loaf ate to-Lord thanking

ðā sēo menigeo ge-seah þæt sē Hǣlend þār næs nē his 24
when the multitude saw that the Savior there not-was nor his
 leorningcnihtas, þā ēodon hig on scipu, and cōman tō

disciples then went they into ships and came to

Capharnaum, sōhton ðone Hǣlend.

Capernaum sought the Savior

And þā hig gemetton hyne begeondan þām mere, hig 25
And when they found him beyond the lake they
 cwædon tō him, Lārēow, hwænne cōme þū hider?

said to him Teacher when camest thou hither

Sē Hǣlend him andswarude and cwæð, Sōþ ic ēow secge, 26

The Savior them answered and said Truth I to-you say

Ne sēce gē mē for ðām þe gē tǣcnu gesāwon, ac for þām
Not seek ye me for that that ye signs saw but for that
 þe gē æton of ðām hlāfon, and synt fulle.

that ye ate of the loaves and are full

Ðys [godspel] sceal on fridedæg on þære forman wucan
This gospel shall on Friday in the first week
 æfter epiphania.

after Epiphany

- 27 Ne wyrceaþ æfter þām mete þe forwyrð, ac æfter þām
Not work after the food which perishes but after that
 þe þurhwunað on ēce lif, ðone mannes Sunu ēow sylþ;
which endures in eternal life which of-man Son to-you gives
 þone God Fæder getācnode.

him God Father signified

- 28 Hig cwædon tō him, Hwæt dō wē þæt wē wyrceon Godes
They said to him What do we that we work of-God
 weorc?

work

- 29 Þa andswarode sē Hælend and cwæð tō him, Þæt is Godes
Then answered the Savior and said to them That is of-God
 weorc, þæt gē gelyfan on ðone þe hē sende.

work that ye believe in him whom he sent

- 30 Ða cwædon hig, Hwæt dēst þū tō tācne þæt wē gesēon
Then said they What doest thou for sign that we see
 and gelyfon þæt þū hit wyrce?

and believe that thou it work

- 31 Ūre fæderas æton heofonlicne mete on wēstene; swā hit
Our fathers ate heavenly food in desert as it
 āwriten is, Hē sealde him etan hlāf of heofone.

written is He gave to-them to-eat loaf from heaven

- 32 Sē Hælend cwæð tō him, Sōð ic secge ēow, Ne sealde
The Savior said to them Truth I say to-you Not gave
 Moyses ēow hlāf of heofonum; ac mīn Fæder ēow sylþ
Moses to-you loaf from heavens but my Father to-you gives
 sōðne hlāf of heofonum.

true loaf from heavens

Hit is Godes hlāf þe of heofone cōm, and sylþ 33
It is of-God loaf which from heaven came and gives
 middanearde lif.

to-middle-earth life

Hig cwædon tō him, Drihten, syle ūs þysne hlāf. 34
They said to him Lord give to-us this loaf

Sē Hælend cwæð tō him, Ic eom lifes hlāf; ne hingrað þone 35
The Savior said to them I am of-life loaf not hungers him
 þe tō mē cymð, and ne þyrst þone nāfre ðe on mē gelyfð.
who to me comes and not thirsts him ever who in me believes

Ac ic ēow sæde þæt ge gesāwon mē, and ne gelyfdon. 36
But I to-you said that ye saw me and not believed

Eall þæt Fæder mē sylþ cymð tō mē; and ic ne wyrpe ūt 37
All that Father to-me gives comes to me and I not cast out
 ðone þe tō mē cymð.

him who to me comes

For þām þe ic ne cōm of heofonum þæt ic minne willan 38
For that that I not came from heavens that I my will
 dō, ac þæs willan þe mē sende.

do but of-him will who me sent

Ðæt is þæs Fæder willa ðe mē sende, þæt ic nān þing 39
That is of-the Father will who me sent that I no thing
 ne forlēose of ðām þe hē mē sealde, ac āwecce þæt on
 — lose of that which he to-me gave but raise it on
 þām ytemestan dæge.

the last day

Ðis is mīnes Fæder willa þe mē sende, þæt ælc þe ðone 40
This is of-my Father will who me sent that each who the
 Sunu gesyhþ and on hine gelyfð hæbbe ēce lif; and ic
Son sees and in him believes have eternal life and I
 hine āwecce on þām ytemestan dæge.

him raise on the last day

- 41 Ðā murcnodon þā Iudeas be him for þām þe hē cwæð,
Then murmured the Jews about him for that that he said
 Ic eom hlāf þe of heofonum cōm.
I am loaf which from heavens came
- 42 And hig cwædon, Hū nis þis sē Hælend, Iosepes sunu?
And they said How not-is this the Savior of-Joseph son
 wē cunnon his fæder and his mōdor; hūmeta segð þēs,
we know his father and his mother how says this
 Ic cōm of heofonum?
I came from heavens
- 43 Sē Hælend him andswarode and cwæð tō him, Ne murcniap
The Savior them answered and said to them Not murmur
 ēow betwȳnan.
you among
 Dys [godspel] sceal on wōdnesdæg on þære pentecostenes
This gospel shall on Wednesday in the of-Pentecost
 wucan.
week
- 44 Ne mæg nān man cuman tō mē, būton sē Fæder þe mē
Not can any man come to me unless the Father who me
 sende hyne tēo; and ic hine ārære on ðām ȳtemestan dæge.
sent him draw and I him raise on the last day
- 45 On ðāra witegena bōcum is āwriten, Ealle ēaðlære bēoð
In of-the prophets books is written All easily-taught are
 Godes. Ælc þe gehȳrde æt Fæder, and leornode, cymð tō
of-God Each who heard from Father and learned comes to
 mē.
me
- 46 Ne geseah nān man Fæder, būton sē ðe is [of] Gode, sē
Not saw any man Father but he who is of God he
 gesyhþ Fæder.
sees Father

Sōð ic secge ēow, Sē hæfð ēce lif þe on mē gelyfð. 47

Truth I say to-you He has eternal life who in me believes

Ic eom lifes hlāf. 48

I am of-life loaf

Ūre fæderas æton heofunlicne mete on wēstene, and hig 49

Our fathers ate heavenly food in desert and they

synd dēade.

are dead

Dis is sē hlāf þe of heofonum cōm, þæt ne swelte sē 50

This is the loaf which from heavens came that not die he

ðe of him ytt.

who of it eats

Ic eom lybbende hlāf þe of heofonum cōm; swā hwā 51

I am living loaf which from heavens came so who

swā ytt of ðyson hlāfe, hē leofað on ēcnysse; and sē hlāf

so eats of this loaf he lives in eternity and the loaf

þe ic sylle is mīn flāsc, for middaneardes life.

which I give is my flesh for of-middle-earth life

Ðā Iudeas fliton him betwȳnan and cwādon, Hū mæg þēs 52

The Jews strove them among and said How can this

his flāsc ūs syllan tō etanne?

his flesh to-us give to eat

Ðā cwæp sē Hælend tō him, 53

Then said the Savior to them

Ðys [godspel] sceal ānum dæge ār palmsunnandæge.

This gospel shall on-one day before Palm-Sunday

Sōþ ic secge ēow, Næbbe gē lif on ēow, būton gē eton

Truth I say to-you Have-not ye life in you unless ye eat

mannes Suna flāsc and his blōd drincon.

of-man Son flesh and his blood drink

- 54 Sē hæfð ēce lif þe ytt mīn flǣsc and drincð mīn blōd;
He has eternal life who eats my flesh and drinks my blood
 and ic hine ārære on þām ytemestan dæge.
and I him raise on the last day
- 55 Sōþlice mīn flǣsc is mete, and mīn blōd is drinc.
Truly my flesh is food and my blood is drink
- 56 Sē ðe ytt mīn flǣsc and drincð mīn blōd, hē wunað on
He who eats my flesh and drinks my blood he dwells in
 mē, and ic on him.
me and I in him
- 57 Swā swā lybbende Fæder mē sende, and ic lybbe þurh
So as living Father me sent and I live through
 Fæder; and sē ðe mē ytt, hē leofað þurh mē.
Father and he who me eats he lives through me
- 58 Þis is sē hlāf þe of heofonum cōm; nā swā swā ūre
This is the loaf which from heavens came not so as our
 fæderas æton heofonlicne mete, and dēade wæron; sē þe
fathers ate heavenly food and dead were he who
 ytt þysne hlāf, hē leofað on ēcnysse.
eats this loaf he lives in eternity
- 59 Ðās þing hē sǣde on gesamnunge, þā hē lārde on
These things he said in synagogue when he taught in
 Capharnaum.
Capernaum
- 60 Manega his leorningcnihta cwædon, þā hig ðis gehyrdon,
Many of-his disciples said when they this heard
 Heard is þeos spræc; hwā mæg hig gehýran?
Hard is this speech who can it hear

Ðā wiste sē Hælend þæt his leorningcnihtas murcnedon 61

Then knew the Savior that his disciples murmured

betweox him sylfon be þison, and hē cwæð tō him, Þæt

between them selves about this and he said to them That

ēow beswicð?

you offends

Gyf gē gesēoþ mannes Sunu āstigendne þær hē ær wæs? 62

If ye see of-man Son ascending where he before was

Gāst is sē ðe geliffæst; flāsc ne fremað nān þing; þā word 63

Spirit is he who quickens flesh not profits any thing the words

þe ic ēow sāde synt gāst and lif.

which I to-you said are spirit and life

Ac sume gē ne gelyfað. Witodlice sē Hælend wiste æt 64

But some ye not believe Certainly the Savior knew at

fruman hwæt þā gelyfedan wāron, and hwā hine belāwon

beginning what the believing were and who him betray

wolde.

would

And hē cwæð, For þig ic ēow sāde þæt nān man ne mæg 65

And he said For this I to-you said that no man — can

cuman tō mē, būton mīn Fæder hit him sylle.

come to me unless my Father it to-him give

Syððan manega his leorningcnihta cyrdon on bæc, and ne 66

Afterward many of-his disciples turned on back and not

ēodun mid him.

went with him

Ðā cwæþ sē Hælend tō þām twelfum, Cweðe gē wylle gē 67

Then said the Savior to the twelve Say ye will ye

fram mē?

from me

- 68 Þā andwyrde him Simon Petrus and cwæð, Drihten, tō
Then answered him Simon Peter and said Lord to
hwām gā wē? þū hæfst ēces lifes word.
whom go we thou hast of-eternal life words
- 69 And wē gelyfað and witon þæt þū eart Crist, Godes Sunu.
And we believe and know that thou art Christ of-God Son
- 70 Sē Hælend him andswarude and cwæð, Hū ne gecēas ic
The Savior them answered and said How not chose I
ēow twelfe, and ēower ān is dēofol?
you twelve and of-you one is devil
- 71 Hē hyt cwæp be Iuda Scarioþe; þēs hine belāwde, þā hē
He it said about Judas Iscariot this him betrayed when he
wæs ān þāra twelfa.
was one of-the twelve

VII · AT THE FEAST OF TABERNACLES

Jesus goes up secretly to the feast, and midway through it teaches openly in the temple, while the crowd argues whether he is a good man or a deceiver. He defends healing on the sabbath, says that he comes from the one who sent him, and on the last day cries out that whoever thirsts should come to him. The servants sent to seize him return saying that no man ever spoke so, and Nicodemus asks that he be heard first.

Dys [godspel] sceal on tȳwesdæg on þære fiftan wucan
This gospel shall on Tuesday in the fifth week
innan lengtene.

in Lent

- 1 Syppan fōr sē Hælend tō Galilea; hē nolde faran tō Iudea,
Afterward went the Savior to Galilee he would-not go to Judea
for þām þe þā Iudeas hine sōhton and woldon hyne ofslean.
for that that the Jews him sought and would him slay

Hit wæs gehende Iudea frēolsdæge. 2

It was near of-Jews feast-day

His brōðra cwædon tō him, Far heonon and gā on Iudea 3

His brothers said to him Go hence and go into of-Jews

land, þæt þine leorningcnihtas gesēon þā weorc þe þū
land that thy disciples see the works which thou
wyrcest.

workest

Ne dēð nān man nān þing on diglum, ac sēcþ þæt hit open 4

Not does any man any thing in secret but seeks that it open

sȳ. Gif ðū þās þing dēst, geswutela þē sylfne middanearde.

be If thou these things doest reveal thee self to-middle-earth

Witodlice nē his māgas ne gelyfdon on hyne. 5

Certainly nor his kinsmen — believed in him

Ðā cwæp sē Hælend tō him, Gýt ne cōm mīn tīd; ēower 6

Then said the Savior to them Yet not came my time your

tīd is symble gearu.

time is ever ready

Ne mæg middanearde ēow hatigean; ac hē hatað mē, for 7

Not can middle-earth you hate but it hates me for

þām ic cȳþe gewitnesse be him þæt his weorc synt

that I make-known witness about it that its works are

yfele.

evil

Fare gē tō þison frēolsdæge; ic ne fare tō þison frēolsdæge, 8

Go ye to this feast-day I not go to this feast-day

for þām mīn tīd nis gýt gefylled.

for that my time not-is yet fulfilled

Hē wunede on Galilea, þā hē þās þing sāde. 9

He dwelt in Galilee when he these things said

- 10 Eft þā his gebrōðru fōron, þā fōr hē ēac tō ðām
Again when his brothers went then went he also to the
 frēolsdæge, næs nā openlice [ac digollice].
feast-day not-at-all — openly but secretly
- 11 Ðā Iudeas hyne sōhton on þām frēolsdæge, and cwædon,
The Jews him sought on the feast-day and said
 Hwār is hē?
Where is he
- 12 And mycel gehlȳd wæs on þære menigeo be him. Sume
And great clamor was in the multitude about him Some
 cwædon, Hē is gōd; ððre cwædon, Nese, ac hē beswicð þis
said He is good others said Nay but he deceives this
 folc.
people
- 13 Ðeah hwæpere ne spæc nān man openlice be him for
Though however not spoke any man openly about him for
 þære Iudea ege.
of-the Jews fear
 Ðys [godspel] sceal on mydlengtenes wucan on tȳwesdæg.
This gospel shall in of-mid-Lent week on Tuesday
- 14 Ðā hit wæs mid dæg þæs frēolsdæges, þā ēode sē Hælend
When it was mid day of-the feast-day then went the Savior
 into þām temple, and lārde.
into the temple and taught
- 15 And þā Iudeas wundredon and cwædon, Hūmeta cann þes
And the Jews wondered and said How knows this
 stafas, þonne hē ne leornode?
letters when he not learned
- 16 Sē Hælend him andswarode and cwæþ, Mīn lār nis nā
The Savior them answered and said My teaching not-is —
 mīn, ac þæs þe mē sende.
mine but of-him who me sent

Gyf hwā wyle his willan dōn, hē gecnāwð be þære lāre, 17

If anyone will his will do he knows about the teaching

hwæþer hēo sī of Gode, hwæþer þe ic be mē sylfum spece.

whether it be of God whether or I of me self speak

Sē þe be him sylfum sprycð sēcþ his āgen wuldor; sē 18

He who of him self speaks seeks his own glory he

þe sēcþ þæs wuldor þe hyne sende, sē is sōþfæst, and

who seeks of-him glory who him sent he is true and

nis nān unrihtwisnys on him.

not-is any unrighteousness in him

Hū ne sealde Moyses ēow ā, and ēower nān ne healt þā 19

How not gave Moses to-you law and of-you none — holds the

ā? Hwī sēce gē mē tō ofslēanne?

law Why seek ye me to slay

Þā andswarode sēo menigeo and cwæð, Dēofol þe sticað 20

Then answered the multitude and said Devil thee sticks

on; hwā sēcð þe tō ofslēanne?

in who seeks thee to slay

Ðā andswarode sē Hælend and cwæð tō him, Ān weorc ic 21

Then answered the Savior and said to them One work I

worhte, and ealle gē wundrigeaþ.

wrought and all ye wonder

For ðy Moyses ēow sealde ymbsnidenesse; næs nā for 22

For that Moses to-you gave circumcision not-at-all — for

þi þe hēo of Moyse sý, ac of fæderon; and on restedæge

that that it of Moses be but of fathers and on sabbath

gē ymbsniðað mann,

ye circumcise man

þæt Moyses ā ne sý tōworpen; and gē belgaþ wið mē 23

that of-Moses law not be destroyed and ye are-angry against me

for ðām þe ic gehælde ānne man on restedæge?

for that that I healed a man on sabbath

- 24 Ne dēme gē be ansýne, ac dēmað rihtne dōm.
Not judge ye by appearance but judge right judgment
- 25 Sume cwædon þā ðe wæron of Ierusalem, Hū nis ðis sē
Some said those who were of Jerusalem How not-is this he
 ðe hī sēceap tō ofslāanne?
whom they seek to slay
- 26 And nū hē spycþ openlice, and hig ne cweðað nān ðing
And now he speaks openly and they not say any thing
 tō him. Cweðe wē hwæþer þā ealdras ongyton þæt þis is
to him Say we whether the chiefs perceive that this is
 Crist?
Christ
- 27 Ac wē witon hwanon þēs is; ðonne Crist cymþ, þonne
But we know whence this is when Christ comes then
 nāt nān mann hwanon hē biþ.
knows-not any man whence he is
- 28 Sē Hælend clypode and lārde on þām temple and cwæð, Mē
The Savior called and taught in the temple and said Me
 gē cunnon, and gē witon hwanon ic eom; and ic ne cōm fram
ye know and ye know whence I am and I not came from
 mē sylfum, ac sē is sōð þe mē sende, þone gē ne cunnon.
me self but he is true who me sent whom ye not know
- 29 Ic hyne can; and gif ic secge þæt ic hine ne cunne, ic
I him know and if I say that I him not know I
 bēo lēas, and ēow gelic. Ic hyne can, and ic eom of him,
am false and to-you like I him know and I am of him
 and hē mē sende.
and he me sent
- 30 Hig hine sōhton tō nimanne; and hyra nān hys ne æthrān,
They him sought to take and of-them none him — touched
 for ðām þe his tid ne cōm þā gyt.
for that that his time not came then yet

Manega of ðære menigeo gelyfdon on hine, and cwædon, 31

Many of the multitude believed in him and said

Cwepe gē wyrð Crist mā tæcna þonne hē cymð þonne þēs

Say ye works Christ more signs when he comes than this

dēð?

does

Þā Pharisei gehyrdon þā menigeo þus murcnigende be him. 32

The Pharisees heard the multitude thus murmuring about him

Ðys [godspel] sceal on mōnandæg on þære fýftan wucan

This gospel shall on Monday in the fifth week

innan lenctene.

in Lent

Ðā ealdras and ðā Pharisei sendon hyra þēnas þæt hig

The chiefs and the Pharisees sent their servants that they

woldon hine gefōn.

would him seize

Ðā cwæð sē Hælend, Gýt ic bēo sume hwile mid ēow, 33

Then said the Savior Yet I am some while with you

and ic gā tō ðām þe mē sende.

and I go to him who me sent

Gē sēcað mē, and ne findaþ; and gē ne magon cuman þār 34

Ye seek me and not find and ye not can come where

ic eom.

I am

Þā Iudeas cwædon betwēonan him sylfum, Hwyder wyle 35

The Jews said among them selves Whither will

þēs faran þæt wē hine ne findon? cwyst ðū wyle hē faran

this go that we him not find sayest thou will he go

on ðeoda tōdræfednysse, and hig lāran?

into of-nations dispersion and them teach

36 Hwæt is ðeos spræc þe hē sprycð, Gē sēceap mē, and ne
What is this speech which he speaks Ye seek me and not
 findaþ; and gē ne magon cuman þār ic eom?

find and ye not can come where I am

37 On þām æftemestan mæran frēolsdæge stōd sē Hælend and
On the last great feast-day stood the Savior and
 clypode, Cume tō mē sē ðe hine þyrste, and drince.

called Let-come to me he who him thirst and let-drink

38 Sē þe gelyfþ on mē, swā þæt gewrit cwyð, lybbendes
He who believes in me as the writing says of-living
 wætres flōd flōwað of his innoðe.

water flood flows from his belly

39 Þæt hē cwæð be þām Gāste þe þā sceoldon underfōn
That he said about the Spirit which those should receive
 þe on hyme gelyfdon; þā gýt næs sē Gāst geseald, for
who in him believed then yet not-was the Spirit given for
 þām þe sē Hælend næs ðā gýt gewuldrud.

that that the Savior not-was then yet glorified

Ðys godspel sceal on þūresdæg on þære fiftan wucan innan
This gospel shall on Thursday in the ffth week in
 lenctene.

Lent

40 Of ðære tide sēo menigeo cwæð, þā hēo gehyrde ðās his
From the hour the multitude said when it heard these his
 spræce, Ðēs is sōð witega.

speeches This is true prophet

41 Sume cwædon, Hē is Crīst. Sume cwædon, Cweðe gē cymþ
Some said He is Christ Some said Say ye comes
 Crīst fram Galilea?

Christ from Galilee

Hū ne cwyð þæt gewrit þæt Crist cymð of Dauides cynne, 42

How not says the writing that Christ comes of of-David kin

and of Bethleem ceastre, þār þār Daidid wæs?

and of Betlehem city there where David was

Witodlice ungeþwāernes wæs geworden on þære menigeo for 43

Certainly discord was become in the multitude for him.

him

Sume hig woldon hine niman; ac hyra nān his ne æthran. 44

Some they would him take but of-them none him — touched

Þā þēnas cōmon tō þām bisceopum and tō þām Phariseon; 45

The servants came to the bishops and to the Pharisees

and hig cwædon tō him, For hwī ne brōhton gē hine hider?

and they said to them For why not brought ye him hither

Þā andwyrdon þā þēnas and cwædon, Ne spræc nāfre nān 46

Then answered the servants and said Not spoke ever any

man swā þēs man sprycþ.

man as this man speaks

Þā cwædon þā Pharisei tō him, Synt gē beswicene? 47

Then said the Pharisees to them Are ye deceived

Cweðe gē gelyfde ænig þāra ealdra oððe þāra Pharisea on 48

Say ye believed any of-the chiefs or of-the Pharisees in

hyne?

him

Ac þēos menigeo þe ne cūðe þā æ, hig synt āwyrgeðe. 49

But this multitude which not knew the law they are accursed

Ðā cwæð Nichodemus tō him, — sē þe cōm tō him on 50

Then said Nicodemus to them he who came to him by

nyht sē wæs hyra ān, —

night he was of-them one

- 51 Cwyst þū dēmoð ūre æ ænigne man, būton hyne man ær
Sayest thou judges our law any man unless him one before
 gehyre, and wite hwæt hē dō?
hear and know what he do
- 52 Hig andswaredon and cwædon tō him, Cwyst þū þæt þū
They answered and said to him Sayest thou that thou
 sī Galileisc? Smēa, and geseoh þæt nān witega ne cymð
be Galilean Search and see that no prophet — comes
 fram Galilea.
from Galilee
- 53 And hig cyrdon ealle hām.
And they turned all home

VIII · THE WOMAN TAKEN IN ADULTERY AND THE LIGHT OF THE WORLD

The scribes and Pharisees bring a woman taken in adultery, and Jesus writes on the ground and tells the one without sin to cast the first stone; they leave one by one, and he does not condemn her. He says that he is the light of the world, that the truth will make them free, and that those who seek to kill him are children of the devil. When he says that he was before Abraham was, they take up stones.

Ðys godspel gebyrað ānum dæge ær mydfastene.

This gospel belongs on-one day before mid-fast

- 1 Sē Hælend fōr on Oliuetes dūne.
The Savior went onto of-Olivet hill
- 2 And cōm eft on dægrēd tō þām temple, and eall þæt
And came again at dawn to the temple and all the
 folc cōm tō him; and hē sæt, and lārde hig.
people came to him and he sat and taught them

Ðā læddon þā Pharisei and ðā bōceras tō him ān wif, sēo 3
Then led the Pharisees and the scribes to him a woman who
 wæs āparod on unrihthæmede, and setton hig tōmiddes hyra,
was caught in adultery and set her amidst them
 and cwædon tō him, Lārēow, þis wif wæs āfunden on 4
and said to him Teacher this woman was found in
 unrihtum hæmede.

unrighteous intercourse

Moyes ūs bebēad on þære æ þæt wē sceoldon þus gerāde 5
Moses us commanded in the law that we should thus conditioned
 mid stānum oftorfian; hwæt cwyst þū?

with stones stone what sayest thou

Dis hig cwædon his fandiende, þæt hig hine wrēhton. Sē 6
This they said him testing that they him accused The
 Hælend ābēah nyper, and wrāt mid his fingre on þære
Savior bowed down and wrote with his finger on the
 eorþan.

earth

Ðā hig þurhwunedon hine āxsiende, þā ārās hē ūpp, and 7
When they continued him asking then arose he up and
 cwæð tō him, Lōca, hwylc ēower sī synlēas, wurpe ārest
said to them Look which of-you be sinless let-throw first
 stān on hī.

stone on her

And hē ābēah eft, and wrāt on þære eorþan. 8

And he bowed again and wrote on the earth

Ðā hig þis gehyrdon, þā ēodon hig ūt, ān æfter ānum; 9
When they this heard then went they out one after one
 and hē gebād þār sylf, and þæt wif stōd þær on middan.
and he remained there self and the woman stood there in middle

- 10 Sē Hælend ārās ūpp, and cwæð tō hyre, Wif, hwær synd
The Savior arose up and said to her Woman where are
 þā ðe þe wrēgdon? ne fordēmd e þe nān man?
those who thee accused not condemned thee no man
- 11 And hēo cwæð, Nā, Drihten. And sē Hælend cwæð, Nē ic
And she said No Lord And the Savior said Nor I
 þe ne fordēme; dō gā, and ne synga þū nāfre mā.
thee not condemn do go and not sin thou ever more
 Dys godspel sceal on þære mydfæstenes wucan on sæternesdæg.
This gospel shall in the of-mid-fast week on Saturday
- 12 Eft sē Hælend spræc þās þing tō him and cwæð, Ic
Again the Savior spoke these things to them and said I
 eom middaneardes lēoht; sē þe mē fylip, ne gæð hē nā
am of-middle-earth light he who me follows not goes he —
 on þýstro, ac hē hæfð lifes lēoht.
in darkness but he has of-life light
- 13 Ðā Pharisei cwædon tō him, Þū cýpst gewitnesse be
The Pharisees said to him Thou makest-known witness about
 ðe sylfon; nis ðin gewitnes sōð.
thee self not-is thy witness true
- 14 Sē Hælend andswarede and cwæð tō him, Gif ic cýpe
The Savior answered and said to them If I make-known
 gewitnesse be mē sylfum, mīn gewitnes is sōþ; for þām
witness about me self my witness is true for that
 þe ic wāt hwanon ic cōm, and hwyder ic gā; gē nyton
that I know whence I came and whither I go ye know-not
 hwanon ic cōm, nē hwyder ic gā.
whence I came nor whither I go
- 15 Gē dēmað æfter flāsce; ic ne dēme nānum men.
Ye judge after flesh I not judge any man

And gif ic dēme, mīn dōm is sōð; for ðām þe ic ne 16

And if I judge my judgment is true for that that I not

eom āna, ac ic and sē Fæder þe mē sende.

am alone but I and the Father who me sent

And [on] ēowre æ is āwriten þæt twēgra manna gewitnes 17

And in your law is written that of-two men witness

is sōð.

is true

Ic eom þe cýpe gewitnesse be mē sylfum, and sē 18

I am who make-known witness about me self and the

Fæder þe mē sende cýp gewitnesse be mē.

Father who me sent makes-known witness about me

Witodlice hig cwædon tō him, Hwār is þin Fæder? Sē Hælend 19

Certainly they said to him Where is thy Father The Savior

him andswarude and cwæð, Nē cunne gē mē, nē minne

them answered and said Nor know ye me nor my

Fæder; gyf gē mē cūpon, wēn is þæt gē cūpon minne Fæder.

Father if ye me knew likely is that ye knew my Father

Ðās word hē spæc æt cēapsceamule; and nān man hyne ne 20

These words he spoke at market-bench and no man him —

nam, for þām þe hys tid ne cōm þā gýt.

took for that that his time not came then yet

Witodlice eft sē Hælend cwæp tō him, 21

Certainly again the Savior said to them

Ðys godspel sceal on mōnandæg on þære oðre lenctenwucan.

This gospel shall on Monday in the second Lent-week

Ic fare, and gē mē sēceað, and gē sweltaþ on ēowre synne;

I go and ye me seek and ye die in your sin

ne mage gē cuman þyder ic fare.

not can ye come thither I go

- 22 Ðā cwædon þā Iudeas, Cweðe gē ofslyhþ hē hine sylfne,
Then said the Jews Say ye slays he him self
 for þām hē segð, Gē ne magon cuman þyder ic fare?
for that he says Ye not can come thither I go
- 23 Ðā cwæþ hē tō him, Gē synt nyþane; and ic eom
Then said he to them Ye are from-beneath and I am
 ufane: gē synt of þison middanearde; ic ne eom of þissan
from-above ye are of this middle-earth I not am of this
 middanearde.
middle-earth
- 24 Ic ēow sāde þæt gē sweltað on ēowrum synnum; gif gē
I to-you said that ye die in your sins if ye
 ne gelyfað þæt ic hit sý, gē sweltað on ēowre synne.
not believe that I it be ye die in your sin
- 25 Ðā cwædon hī tō him, Hwæt eart þū? Sē Hælend cwæð
Then said they to him What art thou The Savior said
 tō him, Ic eom fruma þe tō ēow sprece.
to them I am beginning who to you speak
- 26 Ic hæbbe fela be ēow tō sprecenne and tō dēmenne; ac
I have much about you to speak and to judge but
 sē þe mē sende is sōðfæst; and ic sprece on middanearde
he who me sent is true and I speak in middle-earth
 þā þing þe ic æt him gehýrde.
the things which I from him heard
- 27 And hig ne undergēaton þæt hē tealde him God tō Fæder.
And they not understood that he reckoned to-them God for Father
- 28 Sē Hælend cwæð tō him, Þonne gē mannes Sunu ūpp
The Savior said to them When ye of-man Son up
 āhebbap, þonne gecnāwe gē þæt ic hit eom, and ic ne dō nān
lift then know ye that I it am and I not do any
 þing of mē sylfum, ac ic sprece þās þing swā Fæder mē lārde.
thing of me self but I speak these things as Father me taught

And sē ðe mē sende is mid mē; and hē ne forlæt mē ānne; 29

And he who me sent is with me and he not leaves me alone
for þām þe ic wyrce symble þā þing þe him synt gecwēme.

for that that I work ever the things which to-him are pleasing

Ðā hē ðās ðing spræc, manega gelyfdon on hine. 30

When he these things spoke many believed in him

Ðys [gospel] sceal on þunresdæg on þære forman

This gospel shall on Thursday in the first

lengtenwucan.

Lent-week

Witodlice sē Hælend cwæð tō þām Iudeon þe him gelyfdon, 31

Certainly the Savior said to the Jews who him believed

Gif gē wunegeað on minre spæce, sōðlice gē bēoð mine

If ye dwell in my speech truly ye are my

leorningcnihtas;

disciples

and gē oncnāwað sōðfæstnysse, and sōpfæstnes ēow ālȳst. 32

and ye know truth and truth you frees

Ðā andswarodon hi him and cwædon, Wē synt Abrahames 33

Then answered they him and said We are of-Abraham

cynnes, and ne þēowedon wē nānum men nāfre; hūmeta

kin and not served we any man ever how

cwyst þū, Gē bēoð frige?

sayest thou Ye are free

Sē Hælend him andswarude and cwæð, Sōþ ic ēow secge, 34

The Savior them answered and said Truth I to-you say

Þæt ælc þe synne wyrçð is þære synne þēow.

That each who sin works is of-the sin servant

Witodlice sē þēow ne wunaþ on hūse on ēcnesse; sē sunu 35

Certainly the servant not dwells in house in eternity the son

wunaþ on ēcnesse.

dwells in eternity

- 36 Gif sē Sunu ēow ālȳst, gē bēoð sōðlice frige.
If the Son you frees ye are truly free
- 37 Ic wāt þæt gē synt Abrahames bearn; ac gē sēceað mē tō
I know that ye are of-Abraham children but ye seek me to
 ofslēanne, for þām mīn spæc ne wunaþ on ēow.
slay for that my speech not dwells in you
- 38 Ic sprece þæt þe ic mid Fæder geseah; and gē dōð þā
I speak that which I with Father saw and ye do the
 þing þe gē mid ēowrum fæder gesāwon.
things which ye with your father saw
- 39 Ðā andswarodon hig and cwædon tō him, Abraham is ūre
Then answered they and said to him Abraham is our
 fæder. Ðā cwæð sē Hælend tō him, Gif gē Abrahames
father Then said the Savior to them If ye of-Abraham
 bearn synt, wyrceað Abrahames weorc.
children are work of-Abraham works
- 40 Nū gē sēceað mē tō ofslēanne, þone man þe ēow sæde
Now ye seek me to slay the man who to-you said
 sōðfæstnesse, þā þe ic gehȳrde of Gode; ne dyde Abraham
truth that which I heard from God not did Abraham
 swā.
so
- 41 Gē wyrceað ēowres fæder weorc. Hig cwædon witodlice tō
Ye work of-your father works They said certainly to
 him, Ne synt wē of forligere ācennede; wē habbað ānne
him Not are we of fornication born we have one
 God tō Fæder.
God for Father

Witodlice sē Hælend cwæþ tō him, Gif God wære ēowre 42

Certainly the Savior said to them If God were your
 Fæder, witodlice gē lufedon mē. Ic cōm of Gode; nē cōm
Father certainly ye loved me I came from God nor came
 ic nā fram mē sylfon, ac hē mē sende.

I — from me self but he me sent

Hwi ne gecnāwe gē mine spræce? [for þām þe gē ne 43

Why not know ye my speech for that that ye not
 magon gehýran mine spræce.]

can bear my speech

Gē synt dēofles bearn, and gē wyllaþ wyrcean ēowres fæder 44

Ye are of-devil children and ye will work of-your father
 willan. Hē wæs fram frymþe manslaga, and hē ne wunode
will He was from beginning manslayer and he not dwelt
 on sōðfæstnesse, for ðām þe sōðfæstnes nis on him. Donne
in truth for that that truth not-is in him When
 hē sprycð lēasunga, hē sprycþ of him sylfum, for þām þe
he speaks lies he speaks of him self for that that
 hē is lēas and his fæder ēac.

he is false and his father also

Witodlice gē ne gelýfað mē, for þām þe ic secge ēow 45

Certainly ye not believe me for that that I say to-you
 sōðfæstnysse.

truth

Dis godspel gebyrað on sunnandæg on þære fiftan wucan

This gospel belongs on Sunday in the fifth week
 innan lenctene.

in Lent

Hwylc ēower āscunað mē for synne? Gif ic sōð secge, hwi 46

Which of-you shuns me for sin If I truth say why
 ne gelýfe gē mē?

not believe ye me

- 47 Sē þe is of Gode gehȳrð [Godes] word; for þig gē ne
He who is of God hears of-God word for this ye not
 gehȳrað, for þām þe gē ne synt of Gode.
hear for that that ye not are of God
- 48 Witodlice þā Iudeas andswaredon and cwædon tō him, Hwi
Certainly the Jews answered and said to him Why
 ne cweþe wē wel þæt ðū eart Samaritanisc, and eart wōð?
not say we well that thou art Samaritan and art mad
- 49 Sē Hælend andswarude and cwæð, Ne eom ic wōð; ac ic
The Savior answered and said Not am I mad but I
 ārwurþige minne Fæder, and gē unārwurðedon mē.
honor my Father and ye dishonored me
- 50 Witodlice ne sēce ic mīn wuldor; sē is þe sēcð and dēmð.
Certainly not seek I my glory he is who seeks and judges
- 51 Sōðlice ic secge ēow, Gif hwā mīne spræce gehealt, ne
Truly I say to-you If anyone my speech keeps not
 gesyhþ hē dēað nāfre.
sees he death ever
- 52 Ðā cwædon þā Iudeas, Nū wē witon þæt þū eart wōð.
Then said the Jews Now we know that thou art mad
 Abraham wæs dēad, and þā witegan; and þū cwyst, Gif
Abraham was dead and the prophets and thou sayest If
 hwā mīne spræce gehealt, ne bið hē nāfre dēad.
anyone my speech keeps not is he ever dead
- 53 Cwyst þū þæt þū sý mǣrra þonne ūre fæder Abraham, sē wæs
Sayest thou that thou be greater than our father Abraham who was
 dēad? and þā witegan wæron dēade; hwæt þincð þē þæt þū sý?
dead and the prophets were dead what seems to-thee that thou be

Sē Hælend him andswarode, Gif ic wuldrige mē sylfne, 54

*The Savior them answered If I glorify me self
nis min wuldor nāht; min Fæder is þe mē wuldrað, be
not-is my glory aught my Father is who me glorifies about
þām gē cweðað þæt hē sȳ ūre God.*

whom ye say that he be our God

And gē ne cūðon hine. Ic hyne cann; and gif ic secge 55

*And ye not knew him I him know and if I say
þæt ic hine ne cunne, ic bēo lēas and ēow gelic; ac ic
that I him not know I am false and to-you like but I
hyne cann, and ic healde his sprāce.*

him know and I hold his speech

Abraham ēower fæder geblissode þæt hē gesāwe minne dæg; 56

*Abraham your father rejoiced that he saw my day
and hē geseah, and geblissode.*

and he saw and rejoiced

Ðā Iudeas cwædon tō him, Gýt þū ne eart fiftigwintre, 57

*The Jews said to him Yet thou not art fifty-winters-old
and gesāwe þū Abraham?*

and sawest thou Abraham

Sē Hælend cwæð tō him, Ic wæs ār þām þe Abraham 58

*The Savior said to them I was ere that that Abraham
wæs.*

was

Hig nāmon stānas tō þām þæt hig woldon hyne torfian; sē 59

*They took stones to that that they would him stone the
Hælend hine bediglode, and ēode of ðām temple.*

Savior himself bid and went from the temple

Jesus smears mud of his spittle on the eyes of a man born blind and sends him to wash in the pool of Siloam, and he sees. The Pharisees question him, and the Jews call his kinsmen, who for fear of them say only that he is their son, born blind. When he says that the man who opened his eyes must be of God, they drive him out. Jesus finds him, and he believes and worships him. Jesus tells the Pharisees that their saying they see is their sin.

Ðys godspel gebyrað on wōdnesdæg on mydfæstenes wucan.

This gospel belongs on Wednesday in of-mid-fast week

- 1 Ðā sē Hǣlend fōr, þā gesēah hē ānne man þe wæs blind
When the Savior went then saw he a man who was blind
 geboren.

born

- 2 And his leorningcnihtas hine āxodon and cwædon, Lārēow,
And his disciples him asked and said Teacher
 hwæt syngode, þēs oððe his māgas, þæt hē wære blind
what sinned this or his kinsmen that he were blind
 geboren?

born

- 3 Sē Hǣlend andswarude and cwæð, nē syngode hē nē his
The Savior answered and said neither sinned he nor his
 māgas; ac þæt Godes weorc wære geswutelod on him.

kinsmen but that of-God work were revealed in him

- 4 Mē gebyrað tō wyrceanne þæs weorc þe mē sende, þā
Me behooves to work of-him works who me sent the
 hwile þe hit dæg is; niht cymþ, þonne nān man wyrcan
while that it day is night comes when no man work
 ne mæg.

— *can*

Ic eom middaneardes lēoht, þā hwile þe ic on middanearde 5
I am of-middle-earth light the while that I in middle-earth
 eom.

am

Ðā hē þās þing sǣde, þā spǣtte hē on þā eorþan, and worhte 6
When he these things said then spat he on the earth and made
 fenn of his spǣtle, and smyrede mid þām fenne ofer his ēagan,
mud of his spittle and smeared with the mud over his eyes
 and cwæð tō him, Gā and þweah þē on Syloes mere. Hē 7
and said to him Go and wash thee in of-Siloam pool He
 fōr and þwōh hine, and cōm gesēonde.

went and washed himself and came seeing

Witodlice his nēahgebūras and þā þe hine gesāwon þā hē 8
Certainly his neighbors and those who him saw when he
 wǣdla wæs cwādon, Hū nis þis sē ðe sæt and wǣdlode?
beggar was said How not-is this he who sat and begged

Sume cwādon, Hē hyt is; sume cwādon, Nese, ac is him 9
Some said He it is some said Nay but is to-him
 gelic. Hē cwæþ sōðlice, Ic hit eom.

like He said truly I it am

Ðā cwādon hig tō him, Hū wǣron þine ēagan geopenede? 10
Then said they to him How were thy eyes opened

Hē andswarode and cwæð, Sē man þe is genemned Hǣlend 11
He answered and said The man who is named Savior
 worhte fenn, and smyrede mine ēagan, and cwæð tō mē,
made mud and smeared my eyes and said to me
 Gā tō Syloes mere, and þweah þē; and ic ēode and þwōh
Go to of-Siloam pool and wash thee and I went and washed
 mē, and geseah.

myself and saw

- 12 Ðā cwædon hig tō him, Hwār is hē? Þā cwæð hē, Ic
Then said they to him Where is he Then said he I
 nāt.
know-not
- 13 Hig læddon tō þām Phariseon þone þe þār blind wæs.
They led to the Pharisees him who there blind was
- 14 Hit wæs restedæg þā sē Hælend worhte þæt fenn, and
It was sabbath when the Savior made the mud and
 his ēagan untȳnde.
his eyes opened
- 15 Eft þā Pharisei hyne āxsedon hū hē gesāwe. Hē cwæð tō him,
Again the Pharisees him asked how he saw He said to them
 Hē dyde fenn ofer mine ēagan, and ic þwōh, and ic gesēo.
He put mud over my eyes and I washed and I see
- 16 Sume þā Pharisei cwædon, Nis ðēs man of Gode þe
Some the Pharisees said Not-is this man of God who
 restedæg ne healt. Sume cwædon, Hū mæg synful mann
sabbath not holds Some said How can sinful man
 þās tācn wyrcean? And hig fliton him betwēonan.
these signs work And they strove them among
- 17 Hig cwædon eft tō þām blindan, Hwæt segst þū be þām
They said again to the blind What sayest thou about him
 þe þine ēagan untȳnde? Hē cwæð, Hē is witega.
who thy eyes opened He said He is prophet
- 18 Ne gelyfdon þā Iudeas be him, þæt hē blind wære and
Not believed the Jews about him that he blind were and
 gesāwe, ær þām þe hig clypodon his māgas þe gesāwon,
saw ere that that they called his kinsmen who saw
- 19 and āxodon hig and cwædon, Is ðis ēower sunu þe gē
and asked them and said Is this your son whom ye
 secgað þæt blind wære ācenned? hūmeta gesyhþ hē nū?
say that blind were born how sees he now

Hys māgas him andswaredon and cwædon, Wē witon þæt 20

His kinsmen them answered and said We know that

þēs [is] ūre sunu, and þæt hē wæs blind ācenned;

this is our son and that he was blind born

wē nyton hūmete hē nū gesyhb, nē hwā his ēagan untȳnde; 21

we know-not how he now sees nor who his eyes opened

āxiað hine sylfne; ylde hē hæfð; sprece for hine sylfne.

ask him self age he has let-speak for him self

His māgas spæcon þās þing, for þām þe hig ondrēdon 22

His kinsmen spoke these things for that that they dreaded

þā Iudeas; ðā gedih-ton þā Iudeas, gif hwā Crist andette,

the Jews then decreed the Jews if anyone Christ confessed

þæt hē wære būtan hyra gefērrādene.

that he were outside their fellowship

For þām cwædon his māgas, Hē hæfþ ylde; āxiað hine 23

For that said his kinsmen He has age ask him

sylfne.

self

Ðā clypodon hig eft þone mann þe ær blind wæs, and 24

Then called they again the man who before blind was and

cwædon tō him, Sege Gode wuldor; wē witon þæt hē is

said to him Say to-God glory we know that he is

synful.

sinful

And hē cwæð, Gif hē synful is, þæt ic nāt; ān þing ic 25

And he said If he sinful is that I know-not one thing I

wāt, þæt ic wæs blind, and þæt ic nū gesēo.

know that I was blind and that I now see

Ðā cwædon hig tō him, Hwæt dyde hē þē? hū ontȳnde 26

Then said they to him What did he to-thee how opened

hē þine ēagan?

he thy eyes

- 27 Hē andswarode him and cwæð, Ic ēow sǣde ær, and gē
He answered them and said I to-you said before and ye
 gehȳrdon; hwī wylle gē hyt eft gehȳran? cweðe gē wylle
heard why will ye it again bear say ye will
 gē bēon his leorningcnihtas?
ye be his disciples
- 28 Þā wrygdon hig hine, and cwædon, Si þū his
Then cursed they him and said Let-be thou his
 leorningcniht; wē synt Moyses leorningcnihtas.
disciple we are of-Moses disciples
- 29 Wē witon þæt God spæc wiþ Moyses; nyte wē hwanon
We know that God spoke with Moses know-not we whence
 þēs is.
this is
- 30 Sē man andswarode and cwæð tō him, Ðæt is wundorlic
The man answered and said to them That is wonderful
 þæt gē nyton hwanon hē is, and hē untȳnde mine ēagan.
that ye know-not whence he is and he opened my eyes
- 31 Wē witon sōþlice þæt God ne gehȳrþ synfulle; ac gif hwā
We know truly that God not hears sinful but if anyone
 is Gode gecoren, and his willan wyrð, þone hē gehȳrð.
is to-God chosen and his will works him he hears
- 32 Ne gehȳrde wē nǣfre on worulde þæt ænig ontȳnde þæs
Not heard we ever in world that any opened of-him
 ēagan þe wære blind geboren.
eyes who were blind born
- 33 Ne mihte þēs nān þing dōn, gif hē nǣre of Gode.
Not could this any thing do if he not-were of God
- 34 Hig andswaredon and cwædon tō him, Eall þū eart on
They answered and said to him All thou art in
 synnum geboren, and þū lǣrst ūs? And hig drifon hine ūt.
sins born and thou teachest us And they drove him out

Ðā sē Hælend gehyrde þæt hig hyne drifon ūt, þā cwæð 35

When the Savior heard that they him drove out then said

hē tō him, þā hē hine gemitte, Gelyfst þū on Godes

he to him when he him met Believest thou in of-God

Sunu?

Son

Hē andswarude and cwæð, Hwylc is, Drihten, þæt ic on 36

He answered and said Which is Lord that I in

hine gelyfe?

him believe

And sē Hælend cwæð tō him, Þū hine gesāwe, and sē ðe 37

And the Savior said to him Thou him sawest and he who

wið þē sprycð, sē hit is.

with thee speaks he it is

Ðā cwæþ hē, Drihten, ic gelyfe. And hē fēoll nyper, and 38

Then said he Lord I believe And he fell down and

geēaðmēdde hyne.

worshiped him

And sē Hælend cwæð tō him, Ic cōm on þysne middaneard 39

And the Savior said to him I came into this middle-earth

tō dēmenne, þæt þā sceolon gesēon þe ne gesēoð; and

to judge that those shall see who not see and

bēon blinde þā þe gesēoð.

be blind those who see

Ðā þæt gehyrdon þā Pharisei þe mid him wæron, ðā 40

When that heard the Pharisees who with him were then

cwædon hig tō hym, Cwyst þū synt wē blinde?

said they to him Sayest thou are we blind

And sē Hælend cwæð tō him, Gif gē blinde wæron, næfde gē 41

And the Savior said to them If ye blind were had-not ye

nāne synne. Nū gē secgað þæt gē gesēon; þæt is ēowre synn.

any sin Now ye say that ye see that is your sin

Jesus says that he is the gate of the sheepfold and the good shepherd who gives his life for his sheep, unlike the hireling who flees from the wolf. He has other sheep, and there will be one herd and one shepherd. At the temple-hallowing in winter the Jews ask whether he is the Christ, and when he says that he and the Father are one they take up stones, and he withdraws beyond the Jordan, where many believe.

Ðys [godspel] sceal on tȳwesdæg on þære pentecostenes

This gospel shall on Tuesday in the of-Pentecost

wucan.

week

1 Sōþ ic secge ēow, Sē þe ne gǣð æt þām gete intō scēapa

Truth I say to-you He who not goes at the gate into of-sheep

falde, ac stȳhp elles ofer, hē is þeof and sceaða.

fold but climbs elsewhere over he is thief and robber

2 Sē þe in gāþ æt þām geate, hē is scēapa hyrde.

He who in goes at the gate he is of-sheep shepherd

3 Ðone sē geatweard lāt in; and þā scēap gehȳrað his stefne;

Him the gatekeeper lets in and the sheep hear his voice

and hē nemð his āgene scēap be naman, [and] lāt hig ūt.

and he names his own sheep by name and lets them out

4 And þonne hē his āgene scēap lāt ūt, hē gǣð beforan him,

And when he his own sheep lets out he goes before them

and þā scēap him fyligeað, for þām þe hig gecnāwað his stefne.

and the sheep him follow for that that they know his voice

5 Ne fyligeaþ hig uncūpum, ac flēoð fram him, for ðām þe

Not follow they stranger but flee from him for that that

hig ne gecnēowun uncūðra stefne.

they not knew of-strangers voice

Dis bigspell sē Hælend him sǣde; hig nyston hwæt hē 6
This parable the Savior to-them said they knew-not what he
 spræc tō him.

spoke to them

Eft sē Hælend cwæð tō him, Sōþ ic ēow secge, Ic eom 7
Again the Savior said to them Truth I to-you say I am
 scēapa geat.

of-sheep gate

Ealle þā þe cōmun wǣron þeofas and sceapan; ac þā scēap 8
All those who came were thieves and robbers but the sheep
 hig ne gehýrdon.

them not heard

Ic eom geat; swā hwylc swā þurh mē gæð byð hāl, and 9
I am gate so whichever so through me goes is whole and
 gæð in and út, and fint lǣse.

goes in and out and finds pasture

Þeof ne cymð būton þæt hē stele, and slēa, and fordō; ic 10
Thief not comes but that he steal and slay and destroy I
 cōm tō þām þæt hig habbon lif, and habbon genōh.

came to that that they have life and have enough

Ðys [godspel] sceal on sunnandæg, fēowertýne nyht uppan
This gospel shall on Sunday fourteen nights after
 ēastron.

Easter

Ic eom gōd hyrde; gōd hyrde sylþ his lif for his scēapon. 11

I am good shepherd good shepherd gives his life for his sheep

Sē hýra, sē þe nis hyrde, and sē þe nāh þā scēap, 12

The hireling he who not-is shepherd and he who owns-not the sheep

þonne hē þone wulf gesyhþ, þonne flyhþ hē and forlæt

when he the wolf sees then flees he and leaves

þā scēap, and sē wulf nimð and tōdrifð ðā scēap.

the sheep and the wolf takes and scatters the sheep

- 13 Sē hȳra flȳhþ for þām þe hē bið āhȳrod, and him ne
The hireling flees for that that he is hired and to-him not
 gebyrað tō þām scēapum.
belongs to the sheep
- 14 Ic eom gōd hyrde; and ic gecnāwe mīne scēap, and hig
I am good shepherd and I know my sheep and they
 gecnāwað mē,
know me
- 15 swā mīn Fæder can mē, [and] ic can mīnne Fæder; [and
as my Father knows me and I know my Father and
 ic sylle mīn āgen lif for minum scēapum.]
I give my own life for my sheep
- 16 And ic hæbbe oðre scēap, þā ne synt of ðisse heorde;
And I have other sheep which not are of this herd
 and hit gebyrað þæt ic lāde þā, and hig gehȳrað mīne
and it behooves that I lead them and they hear my
 stefne; and hyt byþ ān heord, and ān hyrde.
voice and it is one herd and one shepherd
- 17 For þām Fæder mē lufað, for þām þe ic sylle mīne sǣwle,
For that Father me loves for that that I give my soul
 and hig eft nīme.
and it again take
- 18 Ne nimð hig nān man æt mē, ac lāte hig fram mē sylfum. Ic
Not takes it any man from me but let it from me self I
 hæbbe anweald mīne sǣwle tō ālǣtanne, and ic hæbbe anweald
have power my soul to lay-down and I have power
 hig eft tō nimanne. Þis bebod ic nam æt mīnum Fæder.
it again to take This command I took from my Father
- 19 Eft wæs ungedwāernes geworden betwux þām Iudeum for
Again was discord become among the Jews for
 þysum spræcum.
these speeches

Manega hyra cwædon, Dēofol is on him, and hē wēt; hwī 20

Many of-them said Devil is in him and he raves why

hlyste gē him?

hearken ye him

Sume cwædon, Ne synt nā þās wōdes mannes word. Cwyst 21

Some said Not are — these of-mad man words Sayest

þū mæg wōd man blindra manna ēagan ontȳnan?

thou can mad man of-blind men eyes open

Ðys [godspel] sceal on wōdnesdæg innon þære fiftan

This gospel shall on Wednesday in the fifth

lenctenwucan, and tō cyrichālgungum.

Lent-week and at church-hallowings

Þā wæron temphālgunga on Ierusalem, and hit wæs winter. 22

Then were temple-hallowings in Jerusalem and it was winter

And sē Hælend ēode on þām temple on Salomones portice. 23

And the Savior went in the temple in of-Solomon porch

Ðā bestōdon þā Iudeas hyne ūtan, and cwædon tō him, 24

Then surrounded the Jews him about and said to him

Hū lange gælst þū ūre lif? Sege ūs openlice hwæper þū

How long delayest thou our life Say to-us openly whether thou

Crīst sȳ.

Christ be

Sē Hælend him andswarode and cwæþ, Ic spece tō ēow, 25

The Savior them answered and said I speak to you

and gē ne gelyfað; þā weorc þe ic wyrce on mīnes Fæder

and ye not believe the works which I work in of-my Father

naman, þā cȳþaþ gewitnesse be mē.

name those make-known witness about me

Ac gē ne gelyfað, for þām þe gē [ne] synt of mīnum 26

But ye not believe for that that ye not are of my

scēapum.

sheep

- 27 Mīne scēap gehȳraþ mīne stefne, and ic gecnāwe hig, and
My sheep hear my voice and I know them and
 hig folgiað mē;
they follow me
- 28 and ic him sylle ēce lif, and hig ne forwurðað nǣfre,
and I to-them give eternal life and they not perish ever
 and ne nimð hig nān man of mīnre handa.
and not takes them any man from my hand
- 29 Þæt þe min Fæder mē sealde is mǣrre þonne ænig oðer
That which my Father to-me gave is greater than any other
 ðing; and ne mæg hit nān man niman of mīnes Fæder
thing and not can it any man take from of-my Father
 handa.
hand
- 30 Ic and Fæder synt ān.
I and Father are one
- 31 Ðā Iudeas nāmon stānas þæt hig woldon hyne torfian.
The Jews took stones that they would him stone
- 32 Sē Hǣlend him andswarode and cwæð, Manega gōde weorc
The Savior them answered and said Many good works
 ic ēow ætēowde be mīnum Fæder; for hwylcum þǣra
I to-you showed from my Father for which of-those
 weorca wylle gē mē hǣnan?
works will ye me stone
- 33 Ðā Iudeas him andswaredon and cwædon, Ne hǣne wē ðē
The Jews him answered and said Not stone we thee
 for gōdum weorce; ac for þīnre bysmorspǣce; and for þām
for good work but for thy shameful-speech and for that
 þe þū eart man, and wyrcest þē tō Gode.
that thou art man and makest thee to God

Sē Hælend [him] andswarode and cwæð, Hū nys hit 34

The Savior them answered and said How not-is it

āwriten on ēowre ǣ, Þæt ic sǣde, Gē synt godas?

written in your law That I said Ye are gods

Gif hē þā tealde godas þe Godes spǣc tō wæs geworden, 35

If he those reckoned gods whom of-God speech to was become

— and þæt hālige gewrit ne mæg bēon āwend, —

and the holy writing not can be turned

þe Fæder gehālgode and sende on middaneard, gē secgað, 36

whom Father hallowed and sent into middle-earth ye say

Þæt þū bysmor spycst; for þām ic sǣde, Ic eom Godes

That thou shame speakest for that I said I am of-God

Sunu?

Son

Gif ic ne wyrce mines Fæder weorc, ne gelyfað mē. 37

If I not work of-my Father works not believe me

Gif ic wyrce mines Fæder weorc, and gif gē mē nellað 38

If I work of-my Father works and if ye me will-not

gelyfan, gelyfað þām weorcum; þæt gē oncnāwun and gelyfon

believe believe the works that ye know and believe

þæt Fæder ys on mē, and ic on Fæder.

that Father is in me and I in Father

Hig smēadon witodlice embe þæt hig woldon hine gefōn; 39

They considered certainly about that they would him seize

and hē ēode ūt fram him.

and he went out from them

And hē fōr eft ofer Iordanen tō þære stōwe þe Iohannes 40

And he went again over Jordan to the place which John

wæs, and ǣrest on fullode; and hē wunode þār.

was and first in baptized and he dwelt there

- 41 And manega cōmon tō him, and cwædon, Witodlice ne
And many came to him and said Certainly not
 worhte Iohannes nān tācn; ealle þā þing þe Iohannes sǣde
wrought John any sign all the things which John said
 be þyson wǣron sōðe.
about this were true
- 42 And manega gelȳfdon on hyne.
And many believed in him

XI · THE RAISING OF LAZARUS

Word comes that Lazarus of Bethany is sick, and Jesus waits two days before going. Martha meets him, and he tells her that he is the resurrection and the life. Mary falls weeping at his feet, and Jesus groans and weeps. At the tomb he has the stone taken away and calls Lazarus out, bound hand and foot. The bishops and Pharisees take counsel, Caiaphas prophesies that one man should die for the people, and Jesus withdraws to Ephraim.

Ðys [godspel] sceal on frȳgedæg on mydfæstenes wucan.

This gospel shall on Friday in of-mid-fast week

- 1 Witodlice sum sēoc man wæs genemned Lazarus, of
Certainly a-certain sick man was named Lazarus of
 Bethania, of Marian ceastre and of Martham his swustra.
Bethany of of-Mary city and of Martha his sisters
- 2 Hit wæs sēo Maria þe smyrede Drihten mid þære sealfe,
It was the Mary who anointed Lord with the salve
 and drigde his fēt mid hyre loccon; Lazarus hyre brōðor
and dried his feet with her locks Lazarus her brother
 wæs geȳfled.
was ailing

His swustra sendon tō him and cwædon, Drihten, nū is 3
His sisters sent to him and said Lord now is
 sēoc sē ðe þū lufast.

sick he whom thou lovest

Ðā sē Hælend þæt gehyrde, þā cwæð hē tō him, Nys 4
When the Savior that heard then said he to them Not-is
 þeos untrummys nā for dēaðe, ac for Godes wuldre, þæt
this infirmity — for death but for of-God glory that
 Godes Sunu sī gewuldrod þurh hyne.

of-God Son he glorified through him

Sōðlice sē Hælend lufode Martham, and hyre swustor 5
Truly the Savior loved Martha and her sister
 Mariam, and Lazarum hyra brōðor.

Mary and Lazarus their brother

Witodlice hē wæs twēgen dages on ðære sylfan stōwe, þā 6
Certainly he was two days in the same place when
 hē gehyrde þæt hē sēoc wæs.

he heard that he sick was

Æfter þisson hē cwæð tō his leorningcnihton, Uton faran 7
After this he said to his disciples Let-us go
 eft tō Iudea lande.

again to of-Jews land

His leorningcnihtas cwædon tō him, Lārēow, nū þā Iudeas 8
His disciples said to him Teacher now the Jews
 sōhton ðe þæt hig woldon þē hānan; and wylt þū eft
sought thee that they would thee stone and wilt thou again
 faran ðyder?

go thither

9 Sē Hǣlend him andswarode and cwæð, Hū ne synt twelf
The Savior them answered and said How not are twelve
 tīda þæs dæges? Gif hwā gæð on dæg, ne ætspyrnð hē,
hours of-the day If anyone goes in day not stumbles he
 for þām hē gesyhp þyses middaneardes lēoht.

for that he sees of-this middle-earth light

10 Gif hē gæð on niht, hē ætspyrnð, for þām þe lēoht nis
If he goes in night he stumbles for that that light not-is
 on hyre.

in it

11 Ðās ðing hē cwæð; and syððan hē cwæð tō him, Lazarus
These things he said and afterward he said to them Lazarus
 ūre frēond slǣpð; ac ic wylle gān and āwreccan hyne of
our friend sleeps but I will go and awaken him from
 slǣpe.

sleep

12 His leorningcnihtas cwædon, Drihten, gif hē slǣpð, hē byþ
His disciples said Lord if he sleeps he is
 hāl.

whole

13 Sē Hǣlend hit cwæð be his dēaþe; hī wēndon sōðlice
The Savior it said about his death they thought truly
 þæt hē hyt sǣde be swefnes slǣpe.

that he it said about of-dream sleep

14 Ðā cwæð sē Hǣlend openlice tō him, Ladzarus ys dēad.

Then said the Savior openly to them Lazarus is dead

15 And ic eom bliþe for ēowrum þingon, þæt gē gelyfon, for
And I am glad for your sake that ye believe for
 þām ic næs þār; ac uton gān tō him.

that I not-was there but let-us go to him

Ðā cwæð Thomas tō hys gefēran, Uton gān and sweltan 16
Then said Thomas to his companions Let-us go and die
 mid him.

with him

Ðā fōr sē Hælend, and gemette þæt hē wæs forðfaren, 17
Then went the Savior and found that he was departed
 and for fēower dagon bebyrged.

and for four days buried

Bethania ys gehende Ierusalem ofer fyftýne furlang. 18

Bethany is near Jerusalem over fifteen furlongs

Manega þāra Iudea cōmon tō Martham and tō Marian þæt 19
Many of-the Jews came to Martha and to Mary that
 hig woldon hī frēfrian for hyra brōðor þingon.

they would them comfort for their brother sake

Ðā Martha gehyrde þæt sē Hælend cōm, þā arn hēo 20
When Martha heard that the Savior came then ran she
 ongēan hyne; and Maria sæt æt hām.

toward him and Mary sat at home

Ðā cwæð Martha tō þām Hælende, Drihten, gif þū wære 21
Then said Martha to the Savior Lord if thou were
 hēr, nære mīn brōðor dēad.

here not-were my brother dead

And ēac ic wāt nū þā þæt God þē sylð swā hwæt swā 22
And also I know now then that God to-thee gives so what so
 ðū hyne bitst.

thou him askest

Ðā cwæð sē Hælend tō hyre, Ðin brōðor ārist. 23

Then said the Savior to her Thy brother arises

And Martha cwæþ tō him, Ic wāt þæt hē ārist on þām 24
And Martha said to him I know that he arises on the
 ytemestan dæge.

last day

- 25 And sē Hǣlend cwæð tō hyre, Ic eom æryst, and lif; sē
And the Savior said to her I am resurrection and life he
 ðe gelyfð on mē, þeah hē dēad sý, hē leofað;
who believes in me though he dead be he lives
- 26 and ne swylt nān þāra þe leofað and gelyfð on mē. Gelyfst
and not dies any of-those who lives and believes in me Believest
 þū þyses?
thou this
- 27 Hēo cwæð tō him, Witodlice Drihten, ic gelyfe þæt þū
She said to him Certainly Lord I believe that thou
 eart Crist, Godes Sunu, þe on middaneard cōme.
art Christ of-God Son who into middle-earth camest
- 28 And þā hēo ðās þing sǣde, hēo ēode and clypode diglice
And when she these things said she went and called secretly
 Marian hyre swustor, þus cweþende, Hēr is ūre Lārēow,
Mary her sister thus saying Here is our Teacher
 and clypað þē.
and calls thee
- 29 Ðā hēo þæt gehýrde, hēo ārās raðe and cōm tō him.
When she that heard she arose quickly and came to him
- 30 Þā gýt ne cōm sē Hǣlend binnan þā ceastre, ac wæs ðā
Then yet not came the Savior within the city but was then
 gýt on ðære stōwe þār Martha him ongēan cōm.
yet in the place where Martha him toward came
- 31 Þā Iudeas þe wæron mid hyre on hūse and hī frēfrodon, þā
The Jews who were with her in house and her comforted when
 hig gesāwon þæt Maria ārās and mid ofste ūt ēode, hig fyligdon
they saw that Mary arose and with haste out went they followed
 hyre, ðus cweþende, Hēo gæð tō his byrgenne þæt hēo wēpe þār.
her thus saying She goes to his tomb that she weep there

Ðā Maria cōm þār sē Hǣlend wæs, and hēo hine geseah, 32

When Mary came where the Savior was and she him saw

hēo fēoll tō his fōtum, and cwæð tō him, Drihten, gif

she fell to his feet and said to him Lord if

ðū wære hēr, nǣre mīn brōðor dēad.

thou were here not-were my brother dead

Ðā sē Hǣlend geseah þæt hēo wēop, and þæt þā Iudeas 33

When the Savior saw that she wept and that the Jews

wēopon þe mid hyre cōmon, hē gēomrode on hys gāste

wept who with her came he groaned in his spirit

and gedrēfde hyne sylfne,

and troubled him self

and cwæð, Hwār lēde gē hine? Hig cwædon tō him, 34

and said Where laid ye him They said to him

Drihten, gā and geseoh.

Lord go and see

And sē Hǣlend wēop. 35

And the Savior wept

And þā Iudeas cwædon, Lōca nū hū hē hyne lufode. 36

And the Jews said Look now how he him loved

Sume hī cwædon, Ne mihte ðēs, þe ontȳnde blindes ēagan, 37

Some they said Not could this who opened of-blind eyes

dōn ēac þæt þēs nǣre dēad?

do also that this not-were dead

Eft sē Hǣlend gēomrode on him sylfum, and cōm tō þære 38

Again the Savior groaned in him self and came to the

byrgenne. Hit wæs ān scræf, and þār wæs ān stān onuppan

tomb It was a cave and there was a stone upon

gelēd.

laid

- 39 And sē Hælend cwæð, Dōð aweg þone stān. Ðā cwæð
And the Savior said Do away the stone Then said
 Martha tō him, þæs swustor þe þār dēad wæs, Drihten,
Martha to him of-him sister who there dead was Lord
 nū hē stincð; hē wæs for fēowur dagon dēad.
now he stinks he was for four days dead
- 40 Sē Hælend cwæð tō hyre, [Hū] ne sǣde ic ðē þæt þū
The Savior said to her How not said I to-thee that thou
 gesyhst Godes wuldor, gif ðū gelyfst?
seest of-God glory if thou believest
- 41 Þā dydon hig aweg þone stān. Sē Hælend āhof upp his ēagan,
Then did they away the stone The Savior lifted up his eyes
 and cwæð, Fæder ic dō þē þancas for þām þū gehyrdest [mē.]
and said Father I do to-thee thanks for that thou heardest me
- 42 Ic wāt þæt þū mē symle gehyrst; ac ic cwæð for þām folce
I know that thou me ever hearest but I said for the people
 þe hēr ymbūtan stent, þæt hig gelyfon þæt þū mē āsendest.
who here about stands that they believe that thou me sentest
- 43 Ðā hē ðās þing sǣde, hē clypode mycelre stefne, Lazarus,
When he these things said he called with-great voice Lazarus
 gā ūt.
go out
- 44 And sōna stōp forð sē ðe dēad wæs, gebunden handan
And at-once stepped forth he who dead was bound hands
 and fōtan; and hys nebb wæs mid swātline gebunden. Ðā
and feet and his face was with sweat-linen bound Then
 cwæð sē Hælend tō him, Unbindað hine, and lǣtað gān.
said the Savior to them Unbind him and let go
- 45 Manega þāra Iudea þe cōmon tō Marian and gesāwon ðā
Many of-the Jews who came to Mary and saw the
 þing þe hē dyde gelyfdon on hine.
things which he did believed in him

Hī sume fōron tō þām Phariseon, and sǣdon him þā 46
They some went to the Pharisees and said to-them the
 ðing þe sē Hǣlend dyde.

things which the Savior did

Ðys [godspel] sceal twām dagum ǣr palmsunnandæge.

This gospel shall two days before Palm-Sunday

Witodlice þā bisceopas and þā Pharisei gaderydon gemōt, 47

Certainly the bishops and the Pharisees gathered council

and cwæðun, Hwæt dō wē? for þām þēs man wyrð mycel
and said What do we for that this man works great
 tǣcn.

sign

Gif wē hine forlǣtaþ, ealle gelyfað on hine; and Romane 48

If we him let-alone all believe in him and Romans

cumað and nimað ūre land and ūrne þēodscipe.

come and take our land and our nation

Hyra ān wæs genemned Caiphas, sē wæs ðā on gēre 49

Of-them one was named Caiaphas who was then in year

bisceop, and cwæð tō him, Gē nyton nān þing,

bishop and said to them Ye know-not any thing

nē ne geþenceað þæt ūs ys betere þæt ān man swelte for 50

nor — think that to-us is better that one man die for

folce, and eall þēod ne forwurde.

people and all nation not perish

Ne cwæð hē þæt of him sylfum; ac þā hē wæs þæt gēr bisceop, 51

Not said he that of him self but when he was that year bishop

hē witgode þæt sē Hǣlend sceolde sweltan for ðære þēode;

he prophesied that the Savior should die for the nation

and nā synderlice for þære ðēode, ac þæt hē wolde 52

and not only for the nation but that he would

gesomnian tōgædere Godes bearn þe tōdrifene wæron.

gather together of-God children who scattered were

- 53 Of þām dæge hig þohton þæt hi woldon hyne ofslēan.
From the day they thought that they would him slay
- 54 Þā ne fōr sē Hælend nā openlice gemang ðām Iudeon,
Then not went the Savior — openly among the Jews
 ac fōr on þæt land wið þæt wēsten, on þā burh þe ys
but went into the land by the desert into the city which is
 genemned Effrem, and wunode þær myd his leorningcnihton.
named Ephraim and dwelt there with his disciples
- 55 Iudea ēastron wāron gehende; and manega fōron of ðām
Of-Jews Easter were near and many went from the
 lande tō Ierusalem ær þām ēastron, þæt hig woldon hig
land to Jerusalem ere the Easter that they would them
 sylfe gehālgian.
selves hallow
- 56 Hig sōhton þone Hælend, and spræcon him betwȳnan ðær
They sought the Savior and spoke them among where
 hig stōdon on ðām temple, and þus cwādon, Hwæt wēne
they stood in the temple and thus said What think
 gē? Þæt hē ne cume tō frēolsdæge?
ye That he not come to feast-day
- 57 Þā biseopas and þā Pharisei hæfdon beboden, gif hwā
The bishops and the Pharisees had commanded if anyone
 wiste hwār hē wære, þæt hē hyt cȳdde, þæt hig mihton
knew where he were that he it made-known that they could
 hine niman.
him take

At Bethany Mary anoints Jesus' feet with costly nard, and Judas objects. The crowd goes out with palm branches to meet Jesus, who finds an ass and rides on it. When beatbens who have come to the feast ask to see him, he says that a grain of wheat must fall and die to bear fruit, and a voice from heaven answers his prayer. Many still do not believe, as Isaiah foretold, and he cries that whoever believes in him believes in the one who sent him.

Ðys godspel sceal on mōnandæg innan þære palmwucan.

This gospel shall on Monday in the palm-week

Sē Hælend cōm syx dagon ær þām ēastron tō Bethania, 1

The Savior came six days before the Easter to Bethany

þār Lazarus wæs dēad þe sē Hælend āwrehte.

where Lazarus was dead whom the Savior awakened

Hig wrohton him þær bēorscipe; and Marða þēnode. 2

They made for-him there feast and Martha served

Ladzarus wæs ān þæra þe mid him sæt.

Lazarus was one of-those who with him sat

Maria nam ān pund dēorwyrðre sealfe mid þām wirtgemange 3

Mary took one pound of-precious salve with the spice-mixture

þe hig nardus hātað, and smyrede ðæs Hælandes fēt and

which they nard call and anointed of-the Savior feet and

drigde mid hyre loccon; and þæt hūs wæs gefylled of ðære

dried with her locks and the house was filled of of-the

sealfe swæcce.

salve smell

Þā cwæð ān his leorningcnihta, Iudas Scarioð þe hine 4

Then said one of-his disciples Judas Iscariot who him

belæwde,

betrayed

- 5 Hwī ne sealde hēo þās sealfe wiþ þrīm hundred penegon,
Why not sold she this salve for three hundred pennies
 þæt man mihte syllan þearfon?
that one could give to-poor
- 6 Ne cwæð hē nā þæt for þig þe him gebyrode tō þām
Not said he — that for this that to-him belonged to the
 þearfon, ac for þām þe hē wæs þeof, and hæfde scrin,
poor but for that that he was thief and had chest
 and bær þā ðing þe man sende.
and bore the things which one sent
- 7 Ðā cwæð sē Hælend, Læt hig þæt hēo healde þā oð þone
Then said the Savior Let her that she keep it until the
 dæg þe man mē bebyrge.
day that one me bury
- 8 Gē habbað symle þearfan mid ēow; ac gē nabbað mē symle.
Ye have ever poor with you but ye have-not me ever
- 9 Micel menio þāra Iudea gecnēow þæt hē wæs ðær; and hig
Great multitude of-the Jews knew that he was there and they
 cōmon, nās nā for þæs Hælendes þingon syndorlice, ac
came not-at-all — for of-the Savior sake only but
 þæt hig woldon gesēon Ladzarum þe hē āwehte of dēaðe.
that they would see Lazarus whom he awakened from death
- 10 Ðāra sācerda ealdras þōhton þæt hig woldon Lazarum
Of-the priests chiefs thought that they would Lazarus
 ofslēan;
slay
- 11 for þām þe manega fōron fram þām Iudeon for his þingon,
for that that many went from the Jews for his sake
 and gelyfdon on þone Hælend.
and believed in the Savior

On mergen mycel menio þe cōm tō þām frēolsdæge, þā 12

In morning great multitude which came to the feast-day when

hig gehyrdon þæt sē Hælend cōm tō Ierusalem,

they heard that the Savior came to Jerusalem

hī nāmon palmtrȳwa twigu, and ēodon ūt ongēan hine, 13

they took of-palm-trees twigs and went out toward him

and clypedon, Si Israhela Cing hāl and geblētsod þe cōm

and called Let-be of-Israel King hail and blessed who came

on Drihtnes naman.

in of-Lord name

And sē Hælend gemētte ānne assan and rād onuppan þām; 14

And the Savior found an ass and rode upon it

swā hit āwriten ys,

as it written is

Ne ondræd þū, Siones dohtor; nū þin cing cymþ uppan 15

Not dread thou of-Zion daughter now thy king comes upon

assan folan sittende.

of-ass foal sitting

Ne undergēton hys leorningnihtas þās þing ærest; ac þā 16

Not understood his disciples these things first but when

sē Hælend wæs gewuldrod, þā gemundon hig þæt þās þing

the Savior was glorified then remembered they that these things

wæron āwritene be him, and þās þing hig dydon him.

were written about him and these things they did to-him

Sēo menio þe wæs mid him, þā hē Ladzarum clypode 17

The multitude which was with him when he Lazarus called

of ðære byrgene and hine āwehte of dēaðe, cȳðde

from the tomb and him awakened from death made-known

gewitnesse.

witness

- 18 And for ði him cōm sēo menio ongēan, for ðām þe hī
And for this him came the multitude toward for that that they
 gehȳrdon þæt hē worhte þæt tācn.
heard that he wrought that sign
- 19 Ðā Pharisei cwādon betwux him sylfon, Wē gesēoð þæt wē
The Pharisees said among them selves We see that we
 nān þing ne fremiað; nū wyle eall middaneard æfter him.
no thing — profit now will all middle-earth after him
- 20 Sume ðā wāron hāðene þe fōron þæt hig woldon hī
Some then were heathen who went that they would themselves
 gebiddan on ðām frēolsdæge;
pray at the feast-day
- 21 ðā genēalæhton tō Philippe, sē wæs of þære Galileiscean
they approached to Philip who was of the Galilean
 Bethsaida, and hī bādon hine, and cwādon, Lēof, wē
Bethsaida and they asked him and said Sir we
 wyllað gesēon þone Hælend.
will see the Savior
- 22 Ðā ēode Philippus and sāde hit Andree; and eft Andreas
Then went Philip and said it to-Andrew and again Andrew
 and Philippus hit sādon þām Hælende.
and Philip it said to-the Savior
- 23 Sē Hælend him andswarode and cwæð, Sēo tid cymð þæt
The Savior them answered and said The hour comes that
 mannes Sunu byð geswutelod.
of-man Son is revealed

Dys [godspel] sceal on tȳwesdæg on þære palmwucan.

This gospel shall on Tuesday in the palm-week

Sōðlice ic secge ēow, Ðæt hwætene corn wunað āna, būton 24

Truly I say to-you That wheaten grain dwells alone unless

hyt fealle on eorþan and sȳ dēad; gif hit [bið] dēad, hit

it fall on earth and be dead if it is dead it

bringð mycelne wæstm.

brings great fruit

Sē þe lufað his sāwle forspilþ hig; and sē þe hataþ his 25

He who loves his soul destroys it and he who hates his

sāwle on þison middanearde gehylt hi on ēceon life.

soul in this middle-earth keeps it in eternal life

Gif hwā þenige mē, fylige mē; and mīn þēn bið þær 26

If anyone serve me let-follow me and my servant is there

þær ic eom. Gif mē hwā þēnað, mīn Fæder hine wurðað.

where I am If me anyone serves my Father him honors

Nū mīn sāwl ys gedrēfed; and hwæt secge ic, Fæder, gehæl 27

Now my soul is troubled and what say I Father save

mē of ðisse tide. Ac for ðām ic cōm on þās tid.

me from this hour But for that I came into this hour

Fæder, gewuldra þinne naman. Ðā cōm stefn of heofone 28

Father glorify thy name Then came voice from heaven

þus cweðende, And ic gewuldrode, and eft ic gewuldrige.

thus saying And I glorified and again I glorify

Sēo menio þe þær stōd and þæt gehȳrde sǣdon þæt hyt 29

The multitude which there stood and that heard said that it

þunrode; sume sǣdon þæt engel spāce wið hyne.

thundered some said that angel spoke with him

Sē Hælend him andswarode and cwæð, Ne cōm þeos stefn 30

The Savior them answered and said Not came this voice

for mīnon þingon, ac for ēowrum þingon.

for my sake but for your sake

- 31 Nū ys middaneardes dōm; nū byð ðysses middaneardes
Now is of-middle-earth judgment now is of-this middle-earth
 ealdor ūt āworpen.
chief out thrown
- 32 And gif ic bēo ūpp āhafen fram eorðan, ic tēo ealle þing
And if I be up lifted from earth I draw all things
 tō mē sylfon.
to me self
- 33 Ðæt hē sǣde and tǣcnode hwylcum dēaðe hē wolde sweltan.
That he said and signified by-which death he would die
- 34 Sēo menio him andswarode and cwæð, Wē gehýrdon on þære
The multitude him answered and said We heard in the
 æ þæt Crist bið on ēcnysse, and hūmeta segest þū, Hit gebyrað
law that Christ is in eternity and how sayest thou It behooves
 þæt mannes Sunu bēo ūpp āhafen? hwæt ys þēs mannes Sunu?
that of-man Son be up lifted what is this of-man Son
- 35 Þā cwæð sē Hǣlend, Nū gýt ys lýtel lēoht on ēow. Gāþ
Then said the Savior Now yet is little light in you Go
 þā hwile þe gē lēoht habbað, þæt þýstro ēow ne befōn;
the while that ye light have that darkness you not seize
 sē þe gǣð on þýstro, hē nāt hwyder hē gǣð.
he who goes in darkness he knows-not whither he goes
- 36 Þā hwile þe gē lēoht habbon, gelyfað on lēoht, þæt gē
The while that ye light have believe in light that ye
 sýn lēohtes bearn. Ðās þing sē Hǣlend him sǣde, and
be of-light children These things the Savior to-them said and
 ēode and bediglode hine fram him.
went and bid himself from them
- 37 Ðā hē swā mycele tǣcn dyde beforan him, hī ne gelyfdon
When he so great signs did before them they not believed
 on hyne:
in him

þæt ðæs witegan word Isaias wære gefylled þe hē cwæð, 38

that of-the prophet word Isaiab were fulfilled which he said

Drihten, hwā gelyfde þæs þe wē gehyrdon? and hwām

Lord who believed that which we heard and to-whom

wæs Drihtnes strencoð geswutelod?

was of-Lord strength revealed

For þi hi ne mihton gelyfan, for þām Isaias cwæþ eft, 39

For this they not could believe for that Isaiab said again

Hē āblende hyra ēagan, and āhyrde hyra heortan; þæt 40

He blinded their eyes and hardened their hearts that

hi ne gesēon mid hyra ēagon, and mid hyra heortan ne

they not see with their eyes and with their hearts not

ongyton, and sȳn gecyrrede, and ic hig gehæle.

understand and be turned and I them heal

Isaias sāde ðas þing þā hē geseah hys wuldor, and spræc 41

Isaiab said these things when he saw his glory and spoke

be him.

about him

And þeah manega of ðām ealdron gelyfdon on hyne; ac 42

And though many of the chiefs believed in him but

hi hit ne cȳddon, for þāra Pharisea þingon, þe lās hig

they it not made-known for of-the Pharisees sake the less them

man ūt ādrife of hyra gesomnunge.

one out drive from their synagogue

Hi lufodon manna wuldor swiðor þonne Godes wuldor. 43

They loved of-men glory more than of-God glory

Sē Hælend clypode and cwæð tō him, Sē þe gelyfð on 44

The Savior called and said to them He who believes in

mē, ne gelyfþ hē nā on mē, ac on þone þe mē sende.

me not believes he — in me but in him who me sent

And sē ðe mē gesyhþ gesyhð þone þe mē sende. 45

And he who me sees sees him who me sent

- 46 Ic cōm tō lēohte on middaneard, and nān ðāra þe gelyfð
I came as light into middle-earth and none of-those who believes
 on mē ne wunað on þýstron.
in me not dwells in darkness
- 47 And gif hwā gehýrð mine word, and ne gehylt, ne dēme
And if anyone bears my words and not keeps not judge
 ic hine; ne cōm ic middaneard tō dēmanne, ac þæt ic
I him not came I middle-earth to judge but that I
 gehæle middaneard.
heal middle-earth
- 48 Sē þe mē forhigð, and mine word ne underfēhð, hē hæfþ
He who me despises and my words not receives he has
 hwā him dēme; sēo spāc þe ic spāc, sēo him dēmð on
who him judge the speech which I spoke it him judges on
 þām ytemestan dæge.
the last day
- 49 For þām þe ic ne spece of mē sylfon; ac sē Fæder þe mē
For that that I not speak of me self but the Father who me
 sende, hē mē bebēad hwæt ic cwepe, and hwæt ic spece.
sent he me commanded what I say and what I speak
- 50 And ic wāt þæt his bebod ys ēce lif; þā þing þe ic
And I know that his command is eternal life the things which I
 sprece ic sprece swā Fæder mē sǣde.
speak I speak as Father to-me said

Before the Easter feast Jesus rises from supper, girds himself, and washes his disciples' feet, and when Peter protests tells him that otherwise he has no part with him. He gives them this as an example. Troubled, he foretells that one of them will betray him, and gives the dipped bread to Judas, who goes out into the night. He gives them a new commandment, to love one another, and tells Peter he will deny him three times.

Ðys [godspel] gebyrað on þunresdæg ær ēastron.

This gospel belongs on Thursday before Easter

Ær þām ēsterfrēolsdæge, sē Hælend wiste þæt his tid 1

Before the Easter-feast-day the Savior knew that his time

cōm þæt hē wolde gewitan of þyson middanearde tō his

came that he would depart from this middle-earth to his

Fæder, þā hē lufode his leorningcnihtas þe wæron on

Father when he loved his disciples who were in

middanearde, on ende hē hig lufode.

middle-earth at end he them loved

And þā Drihtnes þēnung wæs gemacud, þā fōr sē deōfol 2

And when of-Lord service was made then went the devil

on Iudas heortan Scariothes þæt hē hine belāwde.

into of-Judas heart of-Iscaiot that he him betrayed

Hē wiste þæt Fæder sealde ealle þing on his handa, and 3

He knew that Father gave all things into his hands and

þæt hē cōm of Gode, and cymð tō Gode;

that he came from God and comes to God

hē ārās fram his þēnunge, and lēde his rēaf, and nam 4

he arose from his service and laid his raiment and took

linen hrægel and begyrde hyne.

linen garment and girded himself

- 5 Æfter þām hē dyde water on fæt, and þwōh his
After that he put water in vessel and washed of-his
 leorningnihta fēt, and drigde hig mid þære linwæde þe
disciples feet and dried them with the linen-cloth which
 hē wæs mid begyrd.
he was with girded
- 6 Ðā cōm hē tō Simone Petre. And Petrus cwæð tō him,
Then came he to Simon Peter And Peter said to him
 Drihten, scealt þū ðwēan mīne fēt?
Lord shalt thou wash my feet
- 7 Sē Hælend andswarode and cwæð tō him, Þū nāst nū
The Savior answered and said to him Thou knowest-not now
 þæt ic dō, ac þū wāst syððan.
that I do but thou knowest afterward
- 8 Petrus cwæð tō him, Ne þwyhst þū nāfre mīne fēt. Sē
Peter said to him Not wastest thou ever my feet The
 Hælend him andswarode and cwæþ, Gif ic þē ne þwēa,
Savior him answered and said If I thee not wash
 næfst þū nānne dæl myd mē.
hast-not thou any part with me
- 9 Ðā cwæð Simon Petrus tō him, Drihten, ne þweh þū nā
Then said Simon Peter to him Lord not wash thou —
 mīne fēt āne, ac ēac mīn hēafod and mīne handa.
my feet alone but also my head and my hands
- 10 Ðā cwæð sē Hælend tō him, Sē þe clāne byþ ne beðearf
Then said the Savior to him He who clean is not needs
 būton [þæt] man his fēt þwēa, ac ys eall clāne; and gē
but that one his feet wash but is all clean and ye
 synt sume clāne, næs nā ealle.
are some clean not-at-all — all

Hē wiste witodlice hwā hyne sceolde belāwan; for þām hē 11
He knew certainly who him should betray for that he
 cwæð, Ne synt gē ealle clāne.

said Not are ye all clean

Syððan hē hæfde hyra fēt āpwogene, hē nam his rēaf, and 12
After he had their feet washed he took his raiment and
 þā hē sæt, hē cwæð eft tō him, Wite gē hwæt ic ēow dyde?

when he sat he said again to them Know ye what I to-you did

Gē clypiað mē Lārēow and Drihten; and wel gē cweðaþ; 13
Ye call me Teacher and Lord and well ye say

swā ic eom sōþlice.

so I am truly

Gif ic þwōh ēowre fēt [ic þe eom ēower Lārēow and 14
If I washed your feet I who am your Teacher and
 ēower Hlāford, gē sceolon þwēan ēower ælc oðres fēt.]

your Lord ye must wash of-you each of-other feet

Ic ēow sealde bȳsene þæt gē dōn swā ic ēow dyde. 15

I to-you gave example that ye do as I to-you did

Sōþlice ic ēow secge, Nys sē ðēowa furðra þonne his 16
Truly I to-you say Not-is the servant higher than his
 hlāford; nē ærenddraca nys mærra þonne sē þe hyne sende.

lord nor messenger is greater than he who him sent

Gif gē þās þing witon, gē bēoð ēadige gif gē hig dōð. 17

If ye these things know ye are blessed if ye them do

Ne secge ic be ēow eallon; ic wāt hwylce ic gecēas; ac 18

Not say I about you all I know which I chose but

þæt þæt hālige gewrit sȳ gefylled þe cwyþ, Sē þe ytt
that the holy writing be fulfilled which says He who eats

hlāf myd mē āhefþ hys hō ongēan mē.

loaf with me lifts his beel against me

- 19 Nū ic ēow secge ær þām þe hyt gewurþe, þæt gē gelyfon,
Now I to-you say ere that that it come-to-pass that ye believe
 þonne hyt geworden bið, þæt ic hit eom.
when it done is that I it am
- 20 Sōð ic ēow secge, Sē ðe underfēhð þone þe ic sende
Truth I to-you say He who receives him whom I send
 underfēhð mē; sē þe underfēhþ mē underfēhþ ðone ðe mē
receives me he who receives me receives him who me
 sende.
sent
- 21 Ðā sē Hælend þās þing sæde, hē wæs gedrēfed on gāste, and
When the Savior these things said he was troubled in spirit and
 cȳðde and cwæð, Sōð ic ēow secge þæt ēower ān mē belāwð.
made-known and said Truth I to-you say that of-you one me betrays
- 22 Ðā leorningcnihtas behēold hyra ælc oðerne, and him
The disciples beheld of-them each other and them
 twȳnode be hwām hē hit sæde.
doubted about whom he it said
- 23 Ān þāra leorningcnihta hlinode on þæs Hælendes bearme
One of-the disciples leaned on of-the Savior bosom
 þone sē Hælend lufode.
whom the Savior loved
- 24 Symon Petrus biçnode tō þyson, and cwæð tō him, Hwæt
Simon Peter beckoned to this and said to him What
 is sē ðe hē hyt big segð?
is he whom he it about says
- 25 Witodlice þā hē hlinode ofer ðæs Hælendes brēostum, hē
Certainly when he leaned over of-the Savior breast he
 cwæð tō him, Drihten, hwæt ys hē?
said to him Lord what is he

Sē Hælend him andswarode and cwæð, Hē ys sē ðe 26

The Savior him answered and said He is he to-whom

ic ræce bedyppedne hlāf. And þā þā hē bedypte þone

I reach dipped loaf And then when he dipped the

hlāf, hē sealde hyne Iudas Scariothe.

loaf he gave it to-Judas Iscariot

And þā æfter þām bitan, Satanas ēode on hyne. Ðā cwæð 27

And then after the morsel Satan went into him Then said

sē Hælend tō him, Dō raðe þæt þū dōn wilt.

the Savior to him Do quickly that thou do wilt

Nyste nān þāra sittendra tō hwām hē þæt sæde. 28

Knew-not any of-the sitting to what he that said

Sume wēndon, for þām Iudas hæfde scrin, þæt sē Hælend 29

Some thought for that Judas had chest that the Savior

hit cwæde be him, Bige þā þing þe ūs þearf sý tō þām

it said about him Buy the things which to-us need be at the

frēolsdæge; oððe þæt hē sealde sum þing þearfendum mannum.

feast-day or that he gave some thing to-needy men

Ðā hē nam þone bitan, hē ēode ūt; þārrichte hit wæs niht. 30

When he took the morsel he went out forthwith it was night

Þā hē ūt ēode, and sē Hælend cwæð, Nū ys mannes 31

When he out went and the Savior said Now is of-man

Sunu geswutelod, and God ys geswutelod on him.

Son revealed and God is revealed in him

Gif God ys geswutelod on him, and God geswutelað hine 32

If God is revealed in him and God reveals him

on hym sylfum.

in him self

Dys godspel gebyrað on frýgedæg on þære fēorðan wucan
This gospel belongs on Friday in the fourth week
 ofer ēastron.

after Easter

- 33 Lā bearn, nū gýt ic eom gehwāde tid mid ēow. Gē mē
O children now yet I am little time with you Ye me
 sēceað; and swā ic þām Iudeon sāde, Gē ne magon faran
seek and as I to-the Jews said Ye not can go
 þyder þe ic fare; and nū ic ēow secge.

thither that I go and now I to-you say

- 34 Ic ēow sylle niwe bebod, þæt gē lufion ēow betwýnan,
I to-you give new commandment that ye love you among
 swā ic ēow lufode.

as I you loved

- 35 Be þām oncnāwað ealle menn þæt gē synt mine
By that know all men that ye are my
 leorningcnihtas, gif gē habbað lufe ēow betwýnan.

disciples if ye have love you among

- 36 Simon Petrus cwæð tō him, Drihten, hwyder gāst þū? Sē
Simon Peter said to him Lord whither goest thou The
 Hælend him andswarode and cwæð, Ne miht þū mē fylían
Savior him answered and said Not canst thou me follow
 þyder ic nū fare; þū færst eft æfter mē.

thither I now go thou goest afterward after me

- 37 Petrus cwæð tō him, Hwī ne mæg ic þē nū fylían? Ic
Peter said to him Why not can I thee now follow I
 sylle mīn lif for ðē.

give my life for thee

- 38 Sē Hælend him andswarode and cwæð, Ðīn lif þū sylst for mē?
The Savior him answered and said Thy life thou givest for me
 Sōð ic þē secge, Ne cræwð sē cocc ær ðū wiðsæcst mē þriwa.

Truth I to-thee say Not crows the cock ere thou deniest me thrice

Jesus comforts his disciples: in his Father's house are many dwelling-places, and he goes to prepare one for them. He tells Thomas that he is the way, the truth, and the life, and Philip that whoever sees him sees the Father. He promises another Comforter, the Spirit of truth, who will teach them all things, and leaves them his peace; if they loved him they would rejoice that he goes to the Father, who is greater than he.

And hē cwæð tō his leorningcnihton, 1

And he said to his disciples

Ðys godspel gebyrað tō ðære mæssan Phylippi and Iacobi.

This gospel belongs to the mass of-Philip and of-James

Ne sȳ ēower heorte gedrēfed; gē gelyfað on God, and

Not let-be your heart troubled ye believe in God and

gelyfað on mē.

believe in me

On mīnes Fæder hūse synt manega eardungstōwa; ne sæde 2

In of-my Father house are many dwelling-places not said

ic ēow, Hit ys lȳtles wana þæt ic fare and wylle ēow

I to-you It is of-little lacking that I go and will for-you

eardungstōwe gearwian?

dwelling-place prepare

And gif ic fare and ēow eardungstōwe gegearwige, eft ic 3

And if I go and for-you dwelling-place prepare again I

cume and nime ēow tō mē sylfon; þæt gē sȳn þær ic eom.

come and take you to me self that ye be where I am

And gē witon hwyder ic fare, and gē cunnon þone weg. 4

And ye know whither I go and ye know the way

Thomas cwæð tō him, Drihten, wē nyton hwyder þū færst; 5

Thomas said to him Lord we know-not whither thou goest

and hū mage wē þone weg cunnan?

and how can we the way know

- 6 Sē Hælend cwæð tō him, Ic eom weg, and sōðfæstnys,
The Savior said to him I am way and truth
 and lif; ne cymð nān tō Fæder būtan þurh mē.
and life not comes any to Father but through me
- 7 Gif gē cūðon mē, witodlice gē cūðon minne Fæder; and
If ye knew me certainly ye knew my Father and
 heonon forð gē hyne gecnāwað, and gē hine gesāwon.
hence forth ye him know and ye him saw
- 8 Philippus cwæð tō him, Drihten, ætȳw ūs þone Fæder,
Philip said to him Lord show to-us the Father
 and we habbað genōh.
and we have enough
- 9 Sē Hælend cwæð tō him, Philippus, swā lange tid ic wæs
The Savior said to him Philip so long time I was
 mid ēow, and gē ne gecnēowun mē? Sē þe mē gesyhð gesyhð
with you and ye not knew me He who me sees sees
 minne Fæder; hūmeta cwyst þū, Ætȳw ūs þinne Fæder?
my Father how sayest thou Show to-us thy Father
- 10 Ne gelyfst þū þæt ic eom on Fæder, and Fæder ys on
Not believest thou that I am in Father and Father is in
 mē? Ðā word þe ic tō ēow sprece, ne sprece ic hī of
me The words which I to you speak not speak I them of
 mē sylfon; sē Fæder þe wunað on mē, hē wyrçð þā weorc.
me self the Father who dwells in me he works the works
- 11 Ne gelyfe gē þæt ic eom on Fæder, and Fæder ys on mē?
Not believe ye that I am in Father and Father is in me
 gelyfað for þām weorcon.
believe for the works

Sōð ic ēow secge, Sē ðe gelyfð on mē, hē wyrcð þā 12

Truth I to-you say He who believes in me he works the

weorc þe ic wyrce; and hē wyrcð mārān þonne þā synt,

works which I work and he works greater than those are

for þām þe ic fare tō Fæder.

for that that I go to Father

And ic dō swā hwæt swā ge biddað on minon naman, þæt 13

And I do so what so ye ask in my name that

Fæder sī gewuldrod on Suna.

Father be glorified in Son

Gif gē hwæt mē biddað on minum naman, þæt ic dō. 14

If ye aught me ask in my name that I do

Dys [godspel] sceal on pentecostenes mæsseæfen.

This gospel shall on of-Pentecost mass-eve

Gif gē mē lufiað, healdað mine beboda. 15

If ye me love keep my commandments

And ic bidde Fæder, and hē sylp ēow oðerne Frēfriend, 16

And I pray Father and he gives to-you other Comforter

þæt bēo æfre mid ēow,

that be ever with you

sōðfæstnysse gāst þe ðēs middaneard ne mæg underfōn; hē 17

of-truth spirit which this middle-earth not can receive it

ne cann hyne, for ðām þe hē ne gesyhþ hyne; gē hyne

not knows him for that that it not sees him ye him

cunnon, for þām hē wunað mid ēow, and bið on ēow.

know for that he dwells with you and is in you

Ne lāte ic ēow stēopcild; ic cume tō ēow. 18

Not leave I you orphans I come to you

Nū gýt ys ān lýtēl fyrst, and middaneard mē ne gesyhþ; 19

Now yet is a little time and middle-earth me not sees

gē mē gesēoð; for þām ic lybbe, and gē lybbað.

ye me see for that I live and ye live

- 20 On þām dæge gē gecnāwaþ þæt ic eom on mīnum Fæder,
On the day ye know that I am in my Father
 and gē synt on mē, and ic eom on ēow.
and ye are in me and I am in you
- 21 Sē þe hæfð mīne bebodu, and gehylt þā, hē ys þe mē
He who has my commandments and keeps them he is who me
 lufað. Mīn Fæder lufað þone þe mē lufað, and ic lufge
loves My Father loves him who me loves and I love
 hyne, and geswutelige him mē sylfne.
him and reveal to-him me self
- 22 Iudas cwæð tō him, — næs nā sē Scarioth, — Drihten,
Judas said to him not-at-all — the Iscariot Lord
 hwæt ys geworden þæt þū wylt þē sylfne geswuteligan ūs,
what is become that thou wilt thee self reveal to-us
 næs middanearde?
not-at-all to-middle-earth
- 23 Sē Hælend andswarode and cwæð tō him,
The Savior answered and said to him
 Dys godspel sceal on pentecostenes mæssedæg.
This gospel shall on of-Pentecost mass-day
 Gif hwā mē lufað, hē hylt mīne spræce; and mīn Fæder
If anyone me loves he keeps my speech and my Father
 lufað hine, and wē cumað tō him, and wē wyrceað
loves him and we come to him and we make
 eardungstōwa mid him.
dwelling-places with him
- 24 Sē ðe mē ne lufað ne hylt hē mīne spræce; and nis hyt
He who me not loves not keeps he my speech and not-is it
 mīn spræc þe gē gehyrdon, ac ðæs Fæder þe mē sende.
my speech which ye heard but of-the Father who me sent
- 25 Ðās þing ic ēow sæde, þā ic mid ēow wunode.
These things I to-you said when I with you dwelt

Sē Hālga Frōfre Gāst, þe Fæder sent on minum naman, ēow 26

The Holy of-Comfort Spirit whom Father sends in my name you
lærð ealle þing, and hē lærð ēow ealle þā þing þe ic ēow secge.

teaches all things and he teaches you all the things which I to-you say

Ic læfe ēow sibbe; ic sylle ēow mine sibbe; ne sylle 27

I leave to-you peace I give to-you my peace not give

ic ēow sibbe swā middaneard sylþ. Ne sý ēower heorte

I to-you peace as middle-earth gives Not let-be your heart

gedrēfed, nē ne forhtige [gē.]

troubled nor — fear ye

Gē gehýrdon þæt ic ēow sǣde, Ic gā, and ic cume tō 28

Ye heard that I to-you said I go and I come to

ēow. Witodlice gif gē mē lufedon, ge geblissodon, for þām

you Certainly if ye me loved ye rejoiced for that

þe ic fare tō Fæder; for þām Fæder ys mǣra þonne ic.

that I go to Father for that Father is greater than I

And nū ic ēow sǣde ǣr ðām þe hit gewurðe, þæt gē 29

And now I to-you said ere that that it come-to-pass that ye

gelyfon þonne hit geworden bið.

believe when it done is

Ne sprece ic nū nā fela wið ēow; ðyses middaneardes ealdor 30

Not speak I now — much with you of-this middle-earth chief

cymð, and hē næfð nān ðing on mē;

comes and he has-not any thing in me

ac þæt middaneard oncnāwe þæt ic lufige Fæder, and ic dō 31

but that middle-earth know that I love Father and I do

swā Fæder mē bebēad. Arisað, uton gān heonon.

as Father me commanded Arise let-us go hence

Jesus says that he is the true vine and his Father the tiller, and that the branches bear fruit only if they dwell in him. His commandment is that they love one another, and no love is greater than to give one's life for one's friends. He calls them friends, not servants, and chose them. The world will hate and persecute them as it hated him, but the Comforter will bear witness of him, and so will they.

Ðys godspel gebyrað tō sancte Uitalis mæssan.

This gospel belongs to of-saint Vitalis mass

1 Ic eom sōð wineard, and mīn Fæder ys eorðtilia.

I am true vine and my Father is earth-tiller

2 Hē deð ælc twig aweg on mē þe blāda ne byrð; and hē

*He does every twig away in me which fruits not bears and he
feormað ælc þāra þe blāda byrþ, þæt hyt bere blāda ðe swiðor.*
cleanses each of-those which fruits bears that it bear fruits the more

3 Nū gē synt clāne for þære spræce þe ic tō ēow spræc.

Now ye are clean for the speech which I to you spoke

4 Wuniað on mē, and ic on ēow. Swā twig ne mæg blāda

*Dwell in me and I in you As twig not can fruits
beran him sylf, būton hit wunige on winearde; swā gē
bear it self unless it dwell in vine so ye
ne magon ēac, būton gē wunion on mē.*
not can also unless ye dwell in me

5 Ic eom wineard, and gē synt twigu. Sē ðe wunað on

*I am vine and ye are twigs He who dwells in
mē, and ic on him, sē byrð mycle blāda; for ðām gē ne
me and I in him he bears many fruits for that ye not
magon nān ðing dōn būtan mē.*
can any thing do without me

Gif hwā ne wunað on mē, hē byð āworpen ūt, swā twig, 6
If anyone not dwells in me he is thrown out as twig
 and fordrūwað; and hig gaderiað þā, and dōð on fȳr, and
and withers and they gather them and put into fire and
 hig forbyrnað.

they burn-up

Ðys godspel sceal on wōdnesdæg ofer ascensio Domini.

This gospel shall on Wednesday after ascensio Domini

Gyf gē wuniað on mē, and mīne word wuniað on ēow, 7
If ye dwell in me and my words dwell in you
 biddað swā hwæt swā gē wyllon, and hyt byð ēower.

ask so what so ye will and it is yours

On ðām ys mīn Fæder geswutelod, þæt gē beron mycle 8
In that is my Father revealed that ye bear many
 blāda, and bēon mīne leorningcnihtas.

fruits and be my disciples

And ic lufode ēow, swā Fæder lufode me: wuniað on mīnre 9
And I loved you as Father loved me dwell in my
 lufe.

love

Gif gē mīne bebodu gehealdað, gē wuniað on mīnre lufe; 10
If ye my commandments keep ye dwell in my love
 swā ic gehēold mīnes Fæder bebodu, and ic wunige on
as I kept of-my Father commandments and I dwell in
 hys lufe.

his love

Ðās þing ic ēow sǣde þæt mīn gefēa sȳ on ēow, and 11
These things I to-you said that my joy be in you and
 ēower gefēa sȳ gefulled.

your joy be fulfilled

Ðys [godspel] gebyrað tō þāra apostola mæssedagon.

This gospel belongs to of-the apostles mass-days

- 12 Ðis ys mīn bebod, þæt gē lufion ēow gemānelice, swā

This is my commandment that ye love you mutually as

ic ēow lufode.

I you loved

- 13 Næfð nān man mārān lufe þonne ðeos ys, þæt hwā sylle

Has-not any man greater love than this is that anyone give

his lif for his frēondum.

his life for his friends

- 14 Gē synt mīne frýnd, gif gē dōð þā þing þe ic ēow

Ye are my friends if ye do the things which I you

bebēode.

command

- 15 Ne telle ic ēow tō ðēowan; for þām sē ðēowa nāt hwæt

Not reckon I you for servants for that the servant knows-not what

sē hlāford dēð. Ic tealde ēow tō frēondum; for þām ic

the lord does I reckoned you for friends for that I

cýðde ēow ealle þā þing þe ic gehýrde æt minum Fæder.

made-known to-you all the things which I heard from my Father

- 16 Ne gecure gē mē, ac ic gecēas ēow, and ic sette ēow þæt

Not chose ye me but I chose you and I set you that

gē gān and blāda beron, and ēowre blāda gelæston; þæt

ye go and fruits bear and your fruits last that

Fæder sylle ēow swā hwæt swā gē biddað on minum naman.

Father give to-you so what so ye ask in my name

And þys [godspel] gebyrað tō þāra apostola mæssedagon.

And this gospel belongs to of-the apostles mass-days

- 17 Ðās þing ic ēow bēode, þæt gē lufion ēow gemānelice.

These things I you command that ye love you mutually

Gif middaneard ēow hatað, witað þæt hē hatede mē ær 18
If middle-earth you hates know that it hated me before
 ēow.

you

Gif gē of middanearde wæron, middaneard lufode þæt his 19
If ye of middle-earth were middle-earth loved that its
 wæs; for þam þe gē ne synt of middanearde, ac ic ēow
was for that that ye not are of middle-earth but I you
 gecēas of middanearde, for ðī middaneard ēow hatað.

chose from middle-earth for this middle-earth you hates

Gemunað mīnre sprāce þe ic ēow sǣde, Nis sē ðēowa 20
Remember my speech which I to-you said Not-is the servant
 mǣrra þonne his hlāford. Gif hī mē ēhton, hī wyllað ēhtan
greater than his lord If they me persecuted they will persecute
 ēower; gif hī mīne sprāce hēoldon, hī healdað ēac ēowre.

you if they my speech kept they keep also yours

Ac ealle þās þing hī dōð ēow for mīnum naman, for þām 21
But all these things they do to-you for my name for that
 hī ne cunnon þone þe mē sende.

they not know him who me sent

Gif ic ne cōme and tō him ne sprāce, næfdon hig nāne 22
If I not came and to them not spoke had-not they any
 synne; nū hī nabbað nāne lāde be hyra synne.

sin now they have-not any excuse about their sin

Sē þe mē hatað hatað mīnne Fæder. 23

He who me hates hates my Father

Gif ic nāne weorc ne worhte on him þe nān oðer ne 24
If I no works — wrought among them which no other —
 worhte, næfdon hī nāne synne; nū hī gesāwon, and hī
wrought had-not they any sin now they saw and they
 hatedon ægðer ge mē ge mīnne Fæder.

hated each both me and my Father

- 25 Ac þæt sēo sprāc sȳ gefylled þe on hyra ā āwriten ys,
But that the speech be fulfilled which in their law written is
 Þæt hi hatedon mē būton gewyrhton.
That they hated me without deserts
 Dys [godspel] gebyrað on sunnandæg ofer ascensio Domini.
This gospel belongs on Sunday after ascensio Domini
- 26 Ðonne sē Frēfriend cymð þe ic ēow sende fram Fæder,
When the Comforter comes whom I to-you send from Father
 sōðfæstnysse Gāst þe cymð fram Fæder, hē cȳð
of-truth Spirit who comes from Father he makes-known
 gewitnesse be mē;
witness about me
- 27 and gē cȳðað gewitnesse, for ðām gē wæron fram fruman
and ye make-known witness for that ye were from beginning
 mid mē.
with me

XVI · SORROW TURNED TO JOY

Jesus warns that they will be put out of the synagogues, and says that it is better for them that he goes, for then the Comforter will come to rebuke the world, and the Spirit of truth will teach them all truth. In a little while they will not see him, and again in a little while they will. Their sorrow will turn to joy, like a woman's after birth, and the Father will give what they ask in his name. He has overcome the world.

- 1 Ðās ðing ic ēow sāde þæt gē ne swicion.
These things I to-you said that ye not fall-away
- 2 Hi dōð ēow of gesomnungum; ac sēo tid cymð þæt ælc
They put you from synagogues but the hour comes that each
 þe ēow ofslyhð wēnþ þæt hē þēnige Gode.
who you slays thinks that he serve God

And þās ðing hig dōð, for þām þe hī ne cūþon mīnne 3

And these things they do for that that they not knew my

Fæder, nē mē.

Father nor me

Ac þās þing ic ēow sǣde, þæt gē gemunon þonne hyra 4

But these things I to-you said that ye remember when their

tīd cymð, þæt ic hit ēow sǣde. Ne sǣde ic ēow þās ðing

time comes that I it to-you said Not said I to-you these things

æt fruman, for þām þe ic wæs mid ēow.

at beginning for that that I was with you

Ðys godspel sceal on sunnandæg on þære fēorðan ucan ofer

This gospel shall on Sunday in the fourth week after

ēastron.

Easter

Nū ic fare tō ðām þe mē sende; and ēower nān ne āhsað 5

Now I go to him who me sent and of-you none — asks

mē hwyder ic fare.

me whither I go

Ac for þām þe ic spræc ðās þing tō ēow, unrōtnyss gefylde 6

But for that that I spoke these things to you sadness filled

ēowre heortan.

your hearts

Ac ic [ēow] secge sōðfæstnysse; Ēow fremað þæt ic fare. 7

But I to-you say truth To-you profits that I go

Gif ic ne fare, ne cymð sē Frēfriend tō ēow; witodlice

If I not go not comes the Comforter to you certainly

gif ic fare, ic hyne sende tō ēow.

if I go I him send to you

And þonne hē cymð, hē þȳwþ þysne middaneard be synne, 8

And when he comes he rebukes this middle-earth about sin

and be rihtwīsnyse, and be dōme:

and about righteousness and about judgment

- 9 be synne, for þām hī ne gelyfdon on mē;
about sin for that they not believed in me
- 10 be rihtwīsnysse, for þām ic fare tō Fæder, and gē mē ne
about righteousness for that I go to Father and ye me not
 gesēoð;
see
- 11 be dōme, for þām þyses middaneardes ealdur ys gedēmed.
about judgment for that of-this middle-earth chief is judged
- 12 Gýt ic hæbbe ēow fela tō secgenne, ac gē hyt ne magun
Yet I have to-you much to say but ye it not can
 nū ācuman.
now bear
- 13 Ðonne þære sōpfæstnysse Gāst cymð, hē lǣrð ēow ealle
When of-the truth Spirit comes he teaches you all
 sōpfæstnysse; ne sprycð hē of him sylfon, ac hē sprycð þā þing
truth not speaks he of him self but he speaks the things
 þe hē gehyrð, and cýð ēow ðā þing þe tōwearde synt.
which he bears and makes-known to-you the things which coming are
- 14 Hē mē geswutelað; for þām hē nimð of mīnum, and
He me reveals for that he takes of mine and
 cýð ēow.
makes-known to-you
- 15 Ealle þā þing þe mīn Fæder hæfð synt mīne; for þig ic
All the things which my Father has are mine for this I
 cwæð þæt hē nimð of mīnum, and cýþ ēow.
said that he takes of mine and makes-known to-you
 Dys godspel gebyrað ofer ēastron twā wucan on sunnandæg.
This gospel belongs after Easter two weeks on Sunday
- 16 Nū ymbe ān lýt℥el gē mē ne gesēoð; and eft embe lýt℥el
Now about a little ye me not see and again about little
 gē mē gesēoþ, for þām þe ic fare tō Fæder.
ye me see for that that I go to Father

Ðā cwædon his leorningcnihtas him betwȳnan, Hwæt ys 17

Then said his disciples them among What is
 þæt hē ūs segð, Ymbe lȳtel gē mē ne gesēoð, and eft
that he to-us says About little ye me not see and again
 embe lȳtel and gē mē gesēoð; and, Þæt ic fare tō Fæder?

about little and ye me see and That I go to Father

Hig cwædon witodlice, Hwæt ys þæt hē cwyþ, Embe lȳtel? 18

They said certainly What is that he says About little

Wē nytan hwæt hē sprycð.

We know-not what he speaks

Sē Hælend wiste þæt hī woldon hyne āhsian, and hē cwæð tō 19

The Savior knew that they would him ask and he said to
 him, Be þām gē smēageað betwȳnan ēow, for þām ic sāde,
them About that ye ponder among you for that I said

Embe lȳtel gē mē ne gesēoð, and eft embe lȳtel gē mē gesēoð?

About little ye me not see and again about little ye me see

Sōð ic ēow secge, þæt gē hēofiað and wēpað; middaneard 20

Truth I to-you say that ye mourn and weep middle-earth

geblissað; and gē bēoð unrōte, ac ēower unrōtnys byð

rejoices and ye are sad but your sadness is

gewend tō gefēan.

turned to joy

Ðanne wif cenð, hēo hæfð unrōtnysse, for þām þe hyre tid 21

When woman bears she has sadness for that that her time

cōm; þonne hēo cenð cnapan, ne geman hēo þære hefignysse,

came when she bears boy not remembers she the heaviness

for gefēan for þām mann byð ācenned on middaneard.

for joy for that man is born into middle-earth

22 And witodlice gē habbað nū unrōtnysse; eft ic ēow gesēo,
And certainly ye have now sadness again I you see
 and ēower heorte geblissað, and nān man ne nimþ ēowerne
and your heart rejoices and no man — takes your
 gefēan fram ēow.

joy from you

23 And on þām dæge gē ne biddað mē nānes þinges.
And on the day ye not ask me any thing
 Dys godspel sceal on þone fēorþan sunnandæg ofer ēastron.
This gospel shall on the fourth Sunday after Easter
 Sōð ic ēow secge, Gif gē hwæt biddað minne Fæder on
Truth I to-you say If ye aught ask my Father in
 minum naman, hē hyt sylþ ēow.

my name he it gives to-you

24 Op þis ne bāde gē nān þing on minum naman: biddaþ,
Until this not asked ye any thing in my name ask
 and gē underfōð, þæt ēower gefēa sý full.

and ye receive that your joy be full

25 Ðās þing ic ēow sāde on bigspellum. Sēo tid cymð
These things I to-you said in parables The hour comes
 þænne ic ēow ne sprece on bigspellum, ac ic cýðe ēow
when I to-you not speak in parables but I make-known to-you
 openlice be minum Fæder.

openly about my Father

26 On ðām dæge gē biddað on minum naman; and ic ēow
On the day ye ask in my name and I to-you
 ne secge, for þām ic bidde minne Fæder be ēow.

not say for that I pray my Father about you

27 Witodlice sē Fæder ēow lufað, for þām þe gē lufedon mē,
Certainly the Father you loves for that that ye loved me
 and gelyfdon þæt ic cōm of Gode.

and believed that I came from God

Ic fōr fram Fæder, and cōm on middaneard; eft, ic forlæte 28
I went from Father and came into middle-earth again I leave
 middaneard, and fare tō Fæder.

middle-earth and go to Father

His leorningcnihtas cwædon tō him, Nū ðū sprycst openlice, 29
His disciples said to him Now thou speakest openly
 and ne segst nān bigspell.

and not sayest any parable

Nū wē witon þæt þū wāst ealle ðing, and þē nis nān þearf 30
Now we know that thou knowest all things and to-thee not-is any need
 þæt ænig þē āxie; on ðyson wē gelyfað þæt þū cōme of Gode.

that any thee ask in this we believe that thou camest from God

Sē Hælend him andswarode and cwæð, Nū gē gelyfað? 31

The Savior them answered and said Now ye believe

Nū cōm tid and cymð þæt gē tōfaron æghwylc tō his 32
Now came hour and comes that ye disperse each to his
 āgenon, and forlæton mē āne; and ic ne eom āna, for
 þām mīn Fæder is mid mē.

that my Father is with me

Ðās þing ic ēow sæde, þæt gē habbon sibbe on mē. Gē 33

These things I to-you said that ye have peace in me Ye
 habbað hefige byrðene on middanearde; ac getrūwiað; ic
 have heavy burden in middle-earth but trust I

forswiðde middaneard.

overcame middle-earth

Lifting his eyes to heaven, Jesus prays that the Father reveal the Son, for eternal life is to know the one true God and the Christ he sent. He has revealed the Father's name to the men given him, and prays not for the world but for them, that they be kept from evil and hallowed in truth. He prays also for those who will believe through their word, that all may be one, and be with him to see his brightness.

Ðys godspel gebyrað on wōdnesdæg on þære gangwucan tō
This gospel belongs on Wednesday in the Rogation-week at
 þām uigilian.

the vigil

- 1 Ðās þing sē Hælend spræc, and āhōf ūpp his ēagan tō
These things the Savior spoke and lifted up his eyes to
 heofenum, and cwæð, Fæder, tid ys cumen; geswutela þinne
heavens and said Father time is come reveal thy
 Sunu, þæt þin Sunu geswutelige þē:

Son that thy Son reveal thee

- 2 and swā þū him sealdest anweald ælces mannes, þæt hē
and as thou to-him gavest power of-every man that he
 sylle ēce lif eallum þām þe þū him sealdest.

give eternal life to-all those whom thou to-him gavest

- 3 Ðis ys sōðlice ēce lif, þæt hī oncnāwon þæt þū eart ān
This is truly eternal life that they know that thou art one
 sōþ God, and sē ðe þū sendest, Hælende Crīst.

true God and he whom thou sentest Savior Christ

- 4 Ic þē geswutelode ofer eorþan; ic geendode þæt weorc þæt
I thee revealed over earth I ended the work which
 þū mē sealdest tō dōnne.

thou to-me gavest to do

And nū, ðū Fæder, gebeorhta mē mid þē sylfon, [mid] ðære 5
And now thou Father brighten me with thee self with the
 beorhtnysse þe ic hæfde myd þē ær ðām þe middaneard
brightness which I had with thee ere that that middle-earth
 wære.

were

Ic geswutelode þinne naman þām mannon þe ðū mē 6
I revealed thy name to-the men whom thou to-me
 sealdest of middanearde; hig wæron þine, and þū hȳ
gavest from middle-earth they were thine and thou them
 sealdest mē; and hī gehēoldon þine spræce.

gavest to-me and they kept thy speech

Nū hī gecnēowon þæt ealle þā þing þe þū mē sealdest 7
Now they knew that all the things which thou to-me gavest
 synd of ðe;

are of thee

for þām ic sealde him þā word ðe ðū sealdest mē; and 8
for that I gave to-them the words which thou gavest to-me and
 hig underfēgon, and oncnēowon sōðlice þæt ic cōm of
they received and knew truly that I came from
 þē, and hig gelyfdon þæt þū mē sendest.

thee and they believed that thou me sentest

Ic bidde for hig; ne bidde ic for middanearde, ac for þā 9
I pray for them not pray I for middle-earth but for those
 þe ðū mē sealdest, for þām hī synt þine;

whom thou to-me gavest for that they are thine

and ealle mīne synt þine, and þine synt mīne; and ic eom 10
and all mine are thine and thine are mine and I am
 geswutelod on him.

revealed in them

- 11 And nū ic ne eom on middanearde, and hī synt on
And now I not am in middle-earth and they are in
 middanearde, and ic cume tō ðē.

middle-earth and I come to thee

Ðys godspel gebyrað on wōdnesdæg on þære feorþan wucan
This gospel belongs on Wednesday in the fourth week
 ofer ēastron.

after Easter

On ðære tide sē Hælend behēold his leorningcnihtas, and
At that time the Savior beheld his disciples and
 cwæð, Hālīga Fæder, heald on ðinum naman þæt þū mē
said Holy Father keep in thy name that thou to-me
 sealdest, þæt hī sȳn ān, swā wyt synt.

gavest that they be one as we-two are

- 12 Ðā ic wæs mid him, ic hēold hī on þinum naman; ic
When I was with them I kept them in thy name I
 hēold þā þe þū mē sealdest, and ne forwearð hyra nān,
kept those whom thou to-me gavest and not perished of-them any
 būton forspillydnysse bearn; þæt þæt hālige gewrit sȳ gefylled.

but of-perdition child that the holy writing be fulfilled

- 13 Nū ic cume tō þē; and ðās þing ic sprece on middanearde,
Now I come to thee and these things I speak in middle-earth
 þæt hī habbon mīnne gefēan gefyllydne on him sylfon.

that they have my joy fulfilled in them selves

- 14 Ic sealde him þīne spræce; and middanearð hī hæfde on
I gave to-them thy speech and middle-earth them had in
 hatunge, for þām hī ne synt of middanearde, swā ic ēac
hatred for that they not are of middle-earth as I also
 ne eom of middanearde.

not am of middle-earth

Ne bidde ic þæt þū hī nyme of middanearde, ac þæt 15
Not pray I that thou them take from middle-earth but that
 þū hī gehealde of yfele.

thou them keep from evil

Ne synt hī of middanearde, swā ic ne eom of middanearde. 16
Not are they of middle-earth as I not am of middle-earth

Gehālga hī [on] sōðfæstnysse; þīn spræc ys sōðfæstnyss. 17
Hallow them in truth thy speech is truth

Swā þū mē sendest on middanearde, ic sende hī on 18
As thou me sentest into middle-earth I send them into
 middanearde.

middle-earth

And for hig ic hālgige mē sylfne, þæt hig sȳn ēac gehālgode 19
And for them I hallow me self that they be also hallowed
 on sōðfæstnysse.

in truth

Witodlice ne gebidde ic for hī āne, ac ēac for ðā þe gȳt 20
Certainly not pray I for them alone but also for those who yet
 sceolon gelyfan þurh hyra word on mē;

shall believe through their word in me

þæt ealle sȳn ān; swā þū Fæder eart on mē, and ic eom 21
that all be one as thou Father art in me and I am
 on ðē, þæt hig sȳn ēac ān on unc; þæt middanearde gelyfe

in thee that they be also one in us-two that middle-earth believe

þæt þū mē sendest.

that thou me sentest

And ic sealde him þā beorhtnysse þe ðū mē sealdest; 22
And I gave to-them the brightness which thou to-me gavest

þæt hī sȳn ān, swā wyt sȳn ān.

that they be one as we-two be one

- 23 Ic eom on him, and þū eart on mē, þæt hī sȳn geendode
I am in them and thou art in me that they be ended
 on ān; þæt middaneard oncnāwe þæt þū mē sendest, and
in one that middle-earth know that thou me sentest and
 lufodest [hig, swā þū mē lufodest.]
lovedst them as thou me lovedst
- 24 Fæder, ic wylle þæt þā þe þū mē sealdest sȳn mid mē
Father I will that those whom thou to-me gavest be with me
 þār ic eom; þæt hig gesēon mīne beorhtnysse þe þū me
where I am that they see my brightness which thou to-me
 sealdest; for þām þū lufodest mē ær middaneard gesett wæs.
gavest for that thou lovedst me ere middle-earth set was
- 25 Lā, rihtwisa Fæder, middaneard þē ne gecnēow; witodlice ic
O righteous Father middle-earth thee not knew certainly I
 ðē gecnēow; and hī oncnēowon þæt þū mē sendyst;
thee knew and they knew that thou me sentest
- 26 and ic him cȳðde ðinne naman, and gýt wylle cȳþan;
and I to-them made-known thy name and yet will make-known
 þæt sēo lufu ðe þū mē lufodest sȳ on him, and ic on him.
that the love which thou me lovedst be in them and I in them

In a garden beyond the brook Kidron Judas comes with the bishops' men and thanes, and they fall to the earth when Jesus says, It is I. Peter cuts off the ear of Malchus and is told to sheathe his sword. Jesus is led to Annas and then to Caiaphas, while Peter denies him three times. Before Pilate he says that his kingdom is not of this world and that he came to bear witness to the truth. Pilate finds no guilt in him, but the Jews ask for Barabbas.

Ðēs passio gebyrð on langa-frigadæg.

This passion belongs on Long-Friday

Þā sē Hǣlend þās þing cwæð, þā ēode hē ofer ðā burnan 1

When the Savior these things said then went he over the brook

Cedron, ðær wæs ān wirtūn, intō þām hē ēode and his

Kidron where was a garden into which he went and his

leorningcnihtas.

disciples

Witodlice Iudas, þe hyne belæwde, wiste þā stōwe; for þām 2

Certainly Judas who him betrayed knew the place for that

þe sē Hǣlend oftrædlice cōm ðyder mid his leorningcnihton.

that the Savior often came thither with his disciples

Þā underfēng Iudas þæt folc and þā þegnas æt þām 3

Then received Judas the people and the thanes from the

bisceopum and æt ðām Phariseon, and cōm þyder mid

bishops and from the Pharisees and came thither with

lēohtfatum and mid blasum and mid wæpnum.

lamps and with torches and with weapons

Witodlice sē Hǣlend wiste ealle þā þing þe him tōwearde 4

Certainly the Savior knew all the things which to-him coming

wæron; hē ēode ðā forð, and cwæð tō him, Hwæne sēce

were he went then forth and said to them Whom seek

gē?

ye

- 5 Hig andswaredon him and cwædon, Ðone Nazareniscan
They answered him and said The Nazarene
 Hælend. Sē Hælend cwæð, Ic hit eom. Sōðlice Iudas þe
Savior The Savior said I it am Truly Judas who
 hine belæwde stōd mid him.
him betrayed stood with them
- 6 Ðā hē openlice sǣde, Ic hit eom, ðā ēodon hig under
When he openly said I it am then went they under
 bæc and fēollon on ðā eorþan.
back and fell on the earth
- 7 Eft hē hi āxode, Hwæne sēce ge? Hi cwædon, Ðone
Again he them asked Whom seek ye They said The
 Nazareniscan Hælend.
Nazarene Savior
- 8 Sē Hælend him andswarode, Ic sǣde ēow þæt ic hit eom.
The Savior them answered I said to-you that I it am
 Gif gē witodlice mē sēceað, lātað þās faran:
If ye certainly me seek let these go
- 9 þæt sēo spræc wære gefylled þe hē cwæð, Ðæt ic nānne
that the speech were fulfilled which he said That I none
 þæra ne forspille þe ðū mē sealdest.
of-those — lose whom thou to-me gavest
- 10 Witodlice Simon Petrus ātēah his swurd, and slōh ðæs
Certainly Simon Peter drew his sword and struck of-the
 bisceopes þēowan, and ācerf him of þæt swyðre ēare. Ðæs
bishop servant and cut him off the right ear Of-the
 þēowan nama wæs Malchus.
servant name was Malchus
- 11 Ðā cwæð sē Hælend tō Petre, Dō þin swurd on scēaðe;
Then said the Savior to Peter Put thy sword in sheath
 þone calic þe mīn Fæder mē sealde, ne drince ic hine?
the cup which my Father to-me gave not drink I it

Ðæt folc and sē ealdor and þāra Iudea ðegnas nāmon þone 12

The people and the chief and of-the Jews thanes took the

Hælend and bundon hine,

Savior and bound him

and læddon hine ārest tō Annas, sē wæs Caiphas swēor, 13

and led him first to Annas who was of-Caiaphas father-in-law

and sē Caiphas wæs ðæs gēares bisceop.

and the Caiaphas was of-the year bishop

Witodlice Kaiphas dihte ðām Iudeon and cwæð þæt hyt 14

Certainly Caiaphas counseled the Jews and said that it

wære betere þæt ān man swulte for folc.

were better that one man died for people

Simon Petrus fylide þām Hælende, and oðer leorningniht. 15

Simon Peter followed the Savior and other disciple

Sē oðer leorningniht wæs ðām bisceope cūð, and hē ēode

The other disciple was to-the bishop known and he went

inn mid þām Hælende on ðæs bisceopes cafertūn.

in with the Savior into of-the bishop courtyard

Petrus stōd æt ðære dura þær ūte. Þā ēode sē leorningniht 16

Peter stood at the door there outside Then went the disciple

ūt þe wæs ðæs bisceopes cūða, and cwæð tō ðære

out who was of-the bishop acquaintance and said to the

durepinene, and lædde Petrum inn.

door-maid and led Peter in

Ðā cwæð sēo duruðinen tō Petre, Cwyst ðū eart ðū of 17

Then said the door-maid to Peter Sayest thou art thou of

ðyses leorningnihtum? Ðā cwæð hē, Nicc, ne eom ic.

of-this-man disciples

Then said he Not-I — am I

- 18 Ðā þēowas and ðā þegnas stōdon æt ðām glēdon and
The servants and the thanes stood at the coals and
 wyrmdon hig, for þām hit wæs ceald; witodlice Petrus
warmed themselves for that it was cold certainly Peter
 stōd mid him and wyrmd e hyne.
stood with them and warmed himself
- 19 Sē bisceop āxode þone Hælend embe his leorningcnihtas,
The bishop asked the Savior about his disciples
 and embe his lāre.
and about his teaching
- 20 Ðā andswarode sē Hælend and cwæð, Ic spræc openlice
Then answered the Savior and said I spoke openly
 tō middanearde, and ic lārde symble on gesomnunge, and
to middle-earth and I taught ever in synagogue and
 on temple, þār ealle Iudeas tōgædere cōmon; and ic ne
in temple where all Jews together came and I not
 spræc nān þing digelice.
spoke any thing secretly
- 21 Hwī āxast ðū mē? āxa þā þe gehýrdon hwæt ic tō him
Why askest thou me ask those who heard what I to them
 spræc; hī witon þā ðing þe ic him sǣde.
spoke they know the things which I to-them said
- 22 Ðā hē þis cwæð, þā slōh ān ðæra þēna þe ðār stōdon
When he this said then struck one of-the servants who there stood
 ðone Hælend mid his handa, and cwæð, Andswarast ðū
the Savior with his hand and said Answerest thou
 swā þām bisceope?
so to-the bishop

Sē Hǣlend andswarode him and cwæð, Gif ic yfele spræc, 23

The Savior answered him and said If I evilly spoke
 cȳð gewittnysse be yfele; gif ic wel spræc, hwi bēatst
make-known witness about evil if I well spoke why beatest
 þū mē?

thou me

Ðā sende Annas hine tō þām bisceope gebundene. 24

Then sent Annas him to the bishop bound
 And Symon Petrus stōd and wyrmdē hyne. Ðā cwædon 25

And Simon Peter stood and warmed himself Then said
 hī tō him, Cwyst þū eart þū of his leorningcnihton? Hē
they to him Sayest thou art thou of his disciples He
 wiðsōc, and cwæð, Ic ne eom.

denied and said I not am

Ðā cwæð ān ðæs bisceopas þēowena, hys cūða þæs ēare 26

Then said one of-the bishop servants his kinsman of-whom ear
 slōh Petrus of, Hū ne geseah ic ðē on ðām wyrtūne mid
struck Peter off How not saw I thee in the garden with
 hym?

him

Petrus þā eft wiðsōc; and sōna sē cocc crēow. 27

Peter then again denied and at-once the cock crew
 Ðā gelæddon hī þone Hǣlend tō Caiphan on þæt dōmern; 28

Then led they the Savior to Caiaphas into the judgment-hall
 hit wæs þā morgen; and hig sylue ne ēodon intō ðām dōmerne,
it was then morning and they selves not went into the judgment-hall
 þæt hyg nǣron besmitene, ac þæt hī æton hyra ēastron.

that they not-were defiled but that they ate their Easter

Þā ēode Pilatus ūt tō him, and cwæð, Hwylce wrōhte 29

Then went Pilate out to them and said What accusation
 bringe gē ongēan þysne man?

bring ye against this man

- 30 Hig answaredon and cwædon tō him, Gif hē nāre yfeldæde,
They answered and said to him If he not-were evildoer
 ne sealde wē hine ðē.
not gave we him to-thee
- 31 Pā cwæð Pilatus tō him, Nimað hine, and dēmað him
Then said Pilate to them Take him and judge him
 be ēowre æ. Ðā cwædon þā Iudeas tō him, Ūs nis nā
by your law Then said the Jews to him To-us not-is —
 ālyfed þæt wē ænigne mann ofslēan;
allowed that we any man slay
- 32 þæt þæs Hælendes spræc wære gefylled þe hē cwæð þā
that of-the Savior speech were fulfilled which he said when
 hē geswutelode hwylcon dēaðe hē swulte.
he revealed by-which death he die
- 33 Ðā ēode Pilatus eft intō þām dōmerne, and clypode ðone
Then went Pilate again into the judgment-hall and called the
 Hælend and cwæð tō him, Eart ðū Iudea Cining?
Savior and said to him Art thou of-Jews King
- 34 Ðā andswarode sē Hælend him and cwæð, Cwyst þū þis
Then answered the Savior him and said Sayest thou this
 of ðē sylfum, hwæðer ðe hyt þē ōðre sædon?
of thee self whether or it to-thee others said
- 35 Pilatus him andswarode and cwæð, Cwyst þū eom ic
Pilate him answered and said Sayest thou am I
 Iudeisc? Þin þēod and þine bisceopas ðe sealdon mē; hwæt
Jewish Thy nation and thy bishops thee gave to-me what
 dydest ðū?
didst thou
- 36 Ðā cwæð sē Hælend, Mīn rīce nys of ðyson middanearde;
Then said the Savior My kingdom not-is of this middle-earth
 gif mīn rīce wære of ðyson middanearde, witodlice mīne
if my kingdom were of this middle-earth certainly my

þegnas fuhton þæt ic nāre geseald Iudeon; nis min rice
thanes fought that I not-were given to-Jews not-is my kingdom
 of ðyson middanearde.

of this middle-earth

Ðā cwæð Pilatus tō him, Eart ðū witodlice cyning? Sē 37

Then said Pilate to him Art thou certainly king The
 Hælend him andswarode and cwæð, Ðū hit segst þæt ic
Savior him answered and said Thou it sayest that I
 eom cyng. On ðām ic eom geboren, and tō þām ic cōm
am king In that I am born and to that I came
 on middanearde, þæt ic cȳðe sōpfæstnysse. Ælc þāra
into middle-earth that I make-known truth Each of-those

þe ys on sōðfæstnysse gehȳrð mine stefne.

who is in truth hears my voice

Ðā cwæð Pilatus tō him, Hwæt ys sōðfæstnyss? And þā 38

Then said Pilate to him What is truth And when
 hē ðis cwæð, þā ēode hē eft ūt tō þām Iudeon, and
he this said then went he again out to the Jews and
 cwæð tō him, Ne funde ic nānne gylt on ðyson menn.

said to them Not found I any guilt in this man

Hit ys ēowor gewuna þæt ic forgyfe ēow ānne mann on 39

It is your custom that I release to-you one man at
 ēastron; wylle gē þæt ic forgyfe ēow Iudea Cyning?

Easter will ye that I release to-you of-Jews King

Hig clypodon ealle and cwædon, Nā ðysne, ac Barrabban. 40

They called all and said Not this but Barabbas

Witodlice Barrabbas wæs þeof.

Certainly Barabbas was thief

Pilate scourges Jesus, and the servants crown him with thorns and mock him. Pilate seeks to release him, but the Jews cry that whoever makes himself a king opposes Caesar, and he gives him up. Jesus bears his rood to Golgotha and is hanged between two others under the title King of the Jews. The soldiers cast lots for his tunic, and he commits his mother to the disciple and dies. A spear opens his side, and blood and water flow out. Joseph and Nicodemus bury him in a new tomb.

- 1 **Ðā nam Pilatus þone Hælend, and swang hyne.**
Then took Pilate the Savior and scourged him
- 2 **And þā þēnas wundon þyrnenne cynehelm, and āsetton hyne**
And the servants wound thorny king-helm and set it
on his hēafod, and scrȳddon hyne mid purpuran rēafe;
on his head and clothed him with purple raiment
- 3 **and hī cōmon tō hym, and cwædon, Hāl bēo ðū, Iudea**
and they came to him and said Hail be thou of-Jews
Cyning! and hī plætton hyne mid hyra handum.
King and they struck him with their hands
- 4 **Ðā ēode Pilatus eft ūt, and cwæð, Nū ic hyne lāde hider ūt**
Then went Pilate again out and said Now I him lead hither out
tō ēow, þæt gē ongyton þæt ic ne funde nānne gylt on him.
to you that ye perceive that I not found any guilt in him
- 5 **Þā ēode sē Hælend ūt, and bær þyrnenne cynehelm and**
Then went the Savior out and bore thorny king-helm and
purpuran rēaf. And [Pilatus] sāde him, Hēr is mann!
purple raiment And Pilate said to-them Here is man
- 6 **Witodlice þā þā bisceopas and ðā þegnas hine gesāwon,**
Certainly when the bishops and the thanes him saw
ðā clypodon hig and cwædon, Hōh hyne, hōh hyne. Ðā
then called they and said Hang him hang him Then

cwæð Pilatus tō him, Nime gē hine and hōð; ic ne funde
said Pilate to them Take ye him and hang I not found
 nānne gylt on him.

any guilt in him

Ƣā Iudeas him andswaredon and cwædon, Wē habbað æ, 7
The Jews him answered and said We have law
 and be ure æ hē sceal sweltan, for þām þe hē cwæð
and by our law he shall die for that that he said
 þæt hē wære Godes Sunu.

that he were of-God Son

Ƣā Pilatus gehyrde þās spræce, þā ondrēd hē him þæs 8
When Pilate heard this speech then dreaded he himself of-that
 þe swiðor;

the more

and ēode eft intō þām dōmerne, and cwæð tō ðām 9
and went again into the judgment-hall and said to the
 Hælende, Hwanon eart ðū? Witodlice sē Hælend him ne
Savior Whence art thou Certainly the Savior to-him not
 sealde nāne andsware.

gave any answer

Ƣā cwæð Pilatus tō him, Hwī ne sprycst ðū wiþ mē? 10
Then said Pilate to him Why not speakest thou with me
 Nāst þū þæt ic hæbbe mihte þe tō hōnne, and ic
Knowest-not thou that I have might thee to hang and I
 hæbbe mihte þe tō forlætenne?

have might thee to release

Sē Hælend him andswarode, Næfdest þū nāne mihte ongēan 11
The Savior him answered Hadst-not thou any might against
 mē, būton hyt wære þe ufan geseald; for þām sē hæfð
me unless it were to-thee from-above given for that he has
 māran synne sē ðe mē þe sealde.

greater sin he who me to-thee gave

- 12 And syððan sōhte Pilatus hū hē hyne forlēte. Ðā Iudeas
And afterward sought Pilate how he him released The Jews
 clypodon and cwædon, Gif þū hine forlætst, ne eart ðū
called and said If thou him releasest not art thou
 þæs Cāseres frēond; ælc þāra þe hyne tō cynge dēð ys
of-the Caesar friend each of-those who himself to king makes is
 þæs Cāseres wiðersaca.
of-the Caesar adversary
- 13 Ðā Pilatus þās spræce gehyrde, þā lādde hē ut þone
When Pilate this speech heard then led he out the
 Hælend, and sæt ætforan þām dōmsetle on ðære stōwe
Savior and sat before the judgment-seat in the place
 þe is genemned Lithostrōtus, and on Ebrēisc, Gabbatha.
which is named Lithostrotos and in Hebrew Gabbatha
- 14 Hit wæs þā ēastra gegearcungdæg; and hyt wæs sēo syxte
It was then of-Easter preparation-day and it was the sixth
 tid. Ðā cwæð hē tō ðām Iudeon, Hēr ys ēower Cyning!
hour Then said he to the Jews Here is your King
- 15 Hī clypodon ealle and cwædon, Nim hyne, nim hyne, and
They called all and said Take him take him and
 hōh. Ðā cwæð Pilatus, Sceal ic hōn ēowerne Cyning? Him
hang Then said Pilate Shall I hang your King Him
 andswaredon þā biscoepas and cwædon, Næbbe wē nānne
answered the bishops and said Have-not we any
 cyning būton Kāsere.
king but Caesar
- 16 Ðā sealde hē hyne hym tō āhōnne. Ðā nāmon hȳ þone
Then gave he him to-them to hang Then took they the
 Hælend, and tugon hine ūt;
Savior and drew him out

and [hē] bær his rōde mid him on þā stōwe þe ys 17

and he bore his rood with him to the place which is

genemned hēafodpannan stōw, and on Ebrēisc Golgotha;

named of-skull place and in Hebrew Golgotha

þær hi hyne āhēngon, and twēgen oðre mid him on twā 18

there they him hanged and two others with him on two

healfa, and þone Hælend on middan.

sides and the Savior in middle

Witodlice Pilatus wrāt ofergewrit, and sette ofer his rōde; 19

Certainly Pilate wrote superscription and set over his rood

þær wæs on gewriten, Þis ys sē Nazarenisca Hælend, Iudea

there was on written This is the Nazarene Savior of-Jews

Cyning.

King

Manega ðæra Iudea ræddon þis gewrit; for þām þe sēo stōw wæs 20

Many of-the Jews read this writing for that that the place was

gehende þære ceastre þær sē Hælend wæs āhangen. Hit wæs

near the city where the Savior was hanged It was

āwriten Ebrēisceon stafon, and Grēcisceon, and Lēdenstafon.

written with-Hebrew letters and Greek and Latin-letters

Ðā cwædon þā bisceopas tō Pilate, Ne writ ðū Iudea Cyng, 21

Then said the bishops to Pilate Not write thou of-Jews King

ac þæt hē cwæde, Ic eom Iudea Cyning.

but that he said I am of-Jews King

Ðā cwæð Pilatus, Ic wrāt þæt ic wrāt. 22

Then said Pilate I wrote that I wrote

Ðā þā cempa hine āhēngon, hi nāmon his rēaf, and 23

When the soldiers him hanged they took his raiment and

worhton fēower dēlas, ælcon cempa ānne dæl; and tunecan:

made four parts to-each soldier one part and tunic

sēo tunece wæs unāsīwod, and wæs eall āwefen.

the tunic was unsewn and was all woven

- 24 Ðā cwædon hī him betwēonan, Ne slite wē hȳ, ac uton
Then said they them among Not tear we it but let-us
 hlēotan hwylces ūre hēo sȳ; þæt þæt hālige gewrit sȳ gefylled
cast-lots of-which of-us it be that the holy writing be fulfilled
 þe þus cwyp, Hī tōdældon him mīne rēaf, and ofer mīne
which thus says They divided for-them my raiment and over my
 rēaf hī wurpon hlott. Witodlice þus dydon þā ceman.
raiment they cast lot Certainly thus did the soldiers
- 25 Ðā stōdon wið þā rōde þæs Hælendes mōdor, and his
Then stood by the rood of-the Savior mother and his
 mōdor swustor, Maria Cleophe, and Maria Magdalenisce.
mother sister Mary of-Cleophas and Mary Magdalene
- 26 Ðā sē Hælend geseah his mōdor, and þone leorningcniht
When the Savior saw his mother and the disciple
 standende þe hē lufode, þā cwæð hē tō his mēder, Wif,
standing whom he loved then said he to his mother Woman
 hēr ys þin sunu!
here is thy son
- 27 Eft hē cwæð tō þām leorningcnihte, Hēr ys þin mōdor!
Again he said to the disciple Here is thy mother
 And of þære tīde sē leorningcniht hī nam tō him.
And from the hour the disciple her took to him
- 28 Æfter ðyson, þā sē Hælend wiste þæt ealle ðing wæron
After this when the Savior knew that all things were
 geendode, þæt þæt hālige gewrit wære gefylled, þā cwæð
ended that the holy writing were fulfilled then said
 hē, Mē þyrst.
he Me thirsts
- 29 Ðā stōd ān fæt full ecedes; hī bewundon āne spyngan
Then stood a vessel full of-vinegar they wound a sponge
 mid ysopo, sēo wæs full ecedes, and setton tō his mūðe.
with hyssop which was full of-vinegar and set to his mouth

Ƣā sē Hǣlend onfēng Ƴæs ecedes, ðā cwæð hē, Hyt ys 30

When the Savior received the vinegar then said he It is
geendod: and hē āhylde his hēafod, and āgef his gāst.

ended and he inclined his head and gave-up his spirit

Ðā Iudeas bādon Ƴilatum Ƴæt man forbrāce hyra sceancan, 31

The Jews asked Pilate that one broke their legs

and lēte hī nyðer, for Ƴām Ƴe hit wæs gegearcungdæg,

and let them down for that that it was preparation-day

Ƴæt Ƴā lichaman ne wunodon on rōde on restedæge; —

that the bodies not remained on rood on sabbath

sē dæg wæs mære restedæg.

the day was great sabbath

Ðā cōmon Ƴā cempan, and brācon ðæs forman sceancan, 32

Then came the soldiers and broke of-the first legs

[and ðæs oðres,] Ƴe mid him āhangen wæs.

and of-the other who with him hanged was

Ƣā hī tō Ƴām Hǣlende cōmon, and gesāwon Ƴæt hē dēad 33

When they to the Savior came and saw that he dead

wæs, ne brācon hī nā his sceancan;

was not broke they — his legs

ac ān Ƴāra cempena geopenode his sīdan mid spere, and 34

but one of-the soldiers opened his side with spear and

hrædlice Ƴār flēow blōd ūt and wæter.

quickly there flowed blood out and water

And sē ðe hit geseah cȳðde gewitnesse, and his gewitnes 35

And he who it saw made-known witness and his witness

is sōð; and hē wāt Ƴæt hē sōð sǣde, Ƴæt gē gelyfon.

is true and he knows that he truth said that ye believe

Ðās Ƴing wæron gewordene Ƴæt Ƴæt gewrit wære gefylled, 36

These things were done that the writing were fulfilled

Ne forbrāce gē nān bān on him.

Not break ye any bone in him

- 37 [And eft ððer gewrit segð,] Hī gesēoð on hwæne hig
And again other writing says They see on whom they
 onfæstnodon.
pierced
- 38 Witodlice Iosep fram Arimathea bæd Pilatum þæt hē mōste
Certainly Joseph from Arimathea asked Pilate that he might
 niman þæs Hælandes lichaman, for þām þe hē wæs þæs
take of-the Savior body for that that he was of-the
 Hælandes leorningcniht; þis hē dyde dearninga for ðære
Savior disciple this he did secretly for of-the
 Iudea ege; and Pilatus him lȳfde. Ðā cōm hē, and nam
Jews fear and Pilate him allowed Then came he and took
 þæs Hælandes lichaman.
of-the Savior body
- 39 And Nichodemus cōm ðyder, sē þe ærest cōm tō þām
And Nicodemus came thither he who first came to the
 Hælande on niht, and brōhte wrytgemang and alewan,
Savior by night and brought spice-mixture and aloes
 swylce hundtēontig boxa.
about hundred boxes
- 40 Hig nāmon þæs Hælandes lichaman, and bewundon hine
They took of-the Savior body and wound him
 mid linenum clāðe mid wrytgemangum, swā Iudea þeaw ys
with linen cloth with spice-mixtures as of-Jews custom is
 tō bebyrgenne.
to bury
- 41 Witodlice þār wæs wrytūn on ðære stōwe þār sē Hælend
Certainly there was garden in the place where the Savior
 āhangen wæs; and on þām wrytūne wæs niwe byrgen, on
hung was and in the garden was new tomb in
 þære þā gýt nān mann næs ālēd.
which then yet no man was laid

Sōðlice þār hig lēdon þone Hælend, for þām þāra Iudea 42
 Truly there they laid the Savior for that of-the Jews
 gearcung wæs wið þā byrgene.
 preparation was by the tomb

XX · THE EMPTY TOMB AND THOMAS

Mary Magdalene finds the stone taken away, and Peter and the other disciple run to the tomb and see the linen cloths. Weeping at the tomb, Mary sees Jesus, takes him for the gardener, and knows him when he calls her name. That evening he stands among the disciples behind locked doors, breathes on them, and bids them receive the Holy Spirit. Thomas will not believe until he sees the wounds, and eight days later he confesses, Thou art my God and my Lord.

Ðys [godspel] sceal on sæternesdæg on þære ēasterwucan.
 This gospel shall on Saturday in the Easter-week
 Witodlice on ānon restedæge sēo Magdalenisce Maria cōm 1
 Certainly on one sabbath the Magdalene Mary came
 on mergen, ær hit lēoht wære, tō þære byrgenne, and hēo
 in morning ere it light were to the tomb and she
 geseah þæt sē stān aweg ānumen wæs fram þære byrgynne.
 saw that the stone away taken was from the tomb
 Ðā arn hēo and cōm tō Simone Petre and tō þām oðron 2
 Then ran she and came to Simon Peter and to the other
 leorningnihte þe sē Hælend lufode, and hēo cwæð tō him, Hi
 disciple whom the Savior loved and she said to them They
 nāmon Drihten of byrgene, and wē nyton hwār hī hyne lēdon.
 took Lord from tomb and we know-not where they him laid
 Petrus ēode ūt and sē oðer leorningniht, and cōmun tō 3
 Peter went out and the other disciple and came to
 þære byrgene.
 the tomb

- 4 Witodlice hig twēgen urnon ætgædere; and sē oðer
Certainly they two ran together and the other
 leorningniht forarn Petre forne, and cōm raðor tō ðære
disciple outran Peter before and came quicker to the
 byrgenne;
tomb
- 5 and þā hē nyder ābēah, hē geseah þā linwāda licgan; and
and when he down bowed he saw the linen-cloths lie and
 ne ēode þēah in.
not went though in
- 6 Witodlice Simon Petrus cōm æfter him, and ēode intō ðære
Certainly Simon Peter came after him and went into the
 byrgene, and hē geseah linwāda licgean,
tomb and he saw linen-cloths lie
- 7 and þæt swātlin þe wæs uppan his hēafde; ne læg hyt nā
and the sweat-linen which was upon his head not lay it —
 mid þām linwādon, ac onsundron gefealden on ānre stōwe.
with the linen-cloths but apart folded in one place
- 8 Ðā ēode ēac in sē leorningniht þe ærest cōm tō ðære
Then went also in the disciple who first came to the
 byrgene, and geseah, and gelyfde.
tomb and saw and believed
- 9 Witodlice þā gýt hī ne cūðon hālig gewrit, þæt hit
Certainly then yet they not knew holy writing that it
 gebyrede þæt hē sceolde fram dēaðe ārisan.
behooved that he should from death arise
- 10 Ðā fōron eft þā leorningnihtas tō þām oðron.
Then went again the disciples to the others

Dis godspel gebirað on þunresdæg innan þære ēasterucan.

This gospel belongs on Thursday in the Easter-week

Witodlice Maria stōd þār ute æt ðære byrgyne, and wēop; 11

Certainly Mary stood there outside at the tomb and wept

and þā hēo wēop, hēo ābēah nyðer and beseah innan þā

and when she wept she bowed down and looked into the

byrgene,

tomb

and geseah twēgen englas sittan mid hwiton rēafe, āne æt 12

and saw two angels sit with white raiment one at

þām hēafdon and oðerne æt þām fōtum, þær ðæs Hælendes

the heads and other at the feet where of-the Savior

lic ālēd wæs.

body laid was

Hī cwædon tō hyre, Wif hwī wēpst þū? Þā cwæð hēo 13

They said to her Woman why weepst thou Then said she

tō hym, For þām hī nāmon minne Drihten, and ic nāt

to them For that they took my Lord and I know-not

hwār hī hine lēdon.

where they him laid

Ðā hēo þās þing sǣde, þā bewende hēo hī on bæc, 14

When she these things said then turned she herself on back

and geseah hwār se Hælend stōd, and hēo nyste þæt hyt

and saw where the Savior stood and she knew-not that it

sē Hælend wæs.

the Savior was

Ðā cwæð sē Hælend tō hyre, Wif, hwī wēpst ðū? hwæne 15

Then said the Savior to her Woman why weepst thou whom

sēcst þū? Hēo wēnde þæt hit sē wyrtweard wære, and

seekest thou She thought that it the gardener were and

cwæð tō him, Lēof, gif þū hine nāme, sege mē hwār
said to him Sir if thou him tookest say to-me where
 þū hine lēdest, and ic hine nime.

thou him laidst and I him take

- 16 Ðā cwæð sē Hælend tō hyre, Maria. Hēo bewende hī,
Then said the Savior to her Mary She turned herself
 and cwæð tō him, Rabbōni; þæt ys gecweden Lārēow.

and said to him Rabboni that is said Teacher

- 17 Ðā cwæð sē Hælend tō hyre, Ne æthrin þū mīn; nū gýt
Then said the Savior to her Not touch thou me now yet
 ic ne āstāh tō mīnon Fæder. Gang tō mīnon brōþron, and
I not ascended to my Father Go to my brothers and
 sege him, Ic āstige tō mīnon Fæder and tō ēowron Fæder,
say to-them I ascend to my Father and to your Father
 and tō mīnon Gode and tō ēowron Gode.

and to my God and to your God

- 18 Ðā cōm sēo Magdalenisce Maria, and cȳðde þām
Then came the Magdalene Mary and made-known to-the
 leorningcnihton and cwæð, Ic geseah Drihten; and þās þing
disciples and said I saw Lord and these things
 hē mē sāde.

he to-me said

Ðis godspel gebyrað seofon nyht ofer ēastron.

This gospel belongs seven nights after Easter

- 19 Ðā hit wæs æfen, on ānon þāra restedaga, and ðā dura
When it was evening on one of-the sabbaths and the doors
 wæron belocene ðær þā leorningcnihtas wæron gegaderode
were locked where the disciples were gathered
 for ðāra Iudea ege, sē Hælend cōm and stōd tōmiddes
for of-the Jews fear the Savior came and stood amidst
 hyra, and cwæð tō him, Si sibb mid ēow.

them and said to them Let-be peace with you

And þā hē þæt cwæð, hē ætȳwde him his handa and 20
And when he that said he showed to-them his hands and
 his sīdan. Ðā leorningcnihtas wæron blipe, þā hī hæfdon
his side The disciples were glad when they had
 Drihten gesewen.

Lord seen

Hē cwæð eft tō him, Si sib mid ēow; swā swā Fæder 21
He said again to them Let-be peace with you so as Father
 mē sende, ic sende ēow.

me sent I send you

Ðā hē þæt cwæð, þā blēow hē on hī, and cwæð tō him, 22
When he that said then blew he on them and said to them
 Underfōð Hāligne Gāst:

Receive Holy Spirit

þāra synna þe gē forgyfað, hig bēoð him forgifene; and 23
of-those sins which ye forgive they are to-them forgiven and
 þāra þe gē healdað, hig bēoþ gehealdene.

of-those which ye hold they are held

Witodlice Thomas, ān of þām twelfon, þe ys gecweden 24
Certainly Thomas one of the twelve who is called
 Didimus, þæt ys gelicust, on ūre gepēode, hē næs mid
Didymus that is likest in our language he not-was with
 him þā sē Hælend cōm.

them when the Savior came

Ðā cwædon ðā oðre leorningcnihtas tō him, Wē gesāwon 25
Then said the other disciples to him We saw
 Drihten. Ðā cwæð hē tō him, Ne gelyfe ic, būton ic gesēo

Lord Then said he to them Not believe I unless I see

þāra nægela fæstnunge on his handa, and ic dō minne finger
of-the nails fastening in his hands and I put my finger
 on ðāra nægela stede, and dō mine hand tō his sīdan.

in of-the nails place and put my hand to his side

- 26 And eft æfter eahta dagun his leorningcnihtas wæron inne,
And again after eight days his disciples were inside
 and Thomas mid him. Sē Hælend cōm, belocenun duron,
and Thomas with them The Savior came locked doors
 and stōd tōmiddles him, and cwæð, Sý ēow sib.
and stood amidst them and said Let-be to-you peace
- 27 Syððan hē sǣde Thome, Dō ðinne finger hider, and geseoh
Afterward he said to-Thomas Put thy finger hitber and see
 mīne handa; and nim þīne hand and dō on mīne sidan;
my hands and take thy hand and put in my side
 and ne bēo þū ungelēafull, [ac gelēafull.]
and not be thou unbelieving but believing
- 28 Thomas andswarode and cwæð tō him, Ðū [eart] mīn God
Thomas answered and said to him Thou art my God
 and mīn Drihten.
and my Lord
- 29 Sē Hælend cwæð tō him, Ðū gelyfdest for þām þū mē
The Savior said to him Thou believedst for that thou me
 gesāwe; þā synt ēadige þe ne gesāwon, and gelyfdon.
sawest those are blessed who not saw and believed
- 30 Witodlice manega oðre tǣcen sē Hælend worhte on his
Certainly many other signs the Savior wrought in of-his
 leorningcnihta gesyhþe, þe ne synt on þysse bēc āwritene.
disciples sight which not are in this book written
- 31 Witodlice þās þing synt āwritene þæt ge gelyfon þæt sē
Certainly these things are written that ye believe that the
 Hælend ys Crīst, Godes Sunu; and þæt gē habbon ēce
Savior is Christ of-God Son and that ye have eternal
 lif þonne gē gelyfað on his naman.
life when ye believe in his name

Seven disciples fish all night and catch nothing, and at dawn a man on the shore tells them to cast the net on the right side; it fills with a hundred and fifty-three fishes, and the beloved disciple knows it is the Lord. Jesus gives them loaf and fish. Three times he asks Peter whether he loves him and bids him keep his sheep, foretelling his death. Of the beloved disciple he says, What is that to thee? That disciple wrote these things.

Dis godspel gebyrað on wōdnesdæg innan þære ēasterucan.

This gospel belongs on Wednesday in the Easter-week

Eft æfter þan sē Hælend hine geswutelode þus æt ðære 1

Again after that the Savior himself revealed thus at the

Tiberiadiscan sē.

Tiberian sea

Simon Petrus and Thomas, ðe ys gecweden gelicost, wæron 2

Simon Peter and Thomas who is called likest were

æt gædere, and Nathanael sē wæs of Chana Galileę, and

together and Nathanael who was of Cana of-Galilee and

Zebedeus suna, and oðre twēgen þāra leorningcnihta.

of-Zebedee sons and other two of-the disciples

Ðā cwæð Simon Petrus tō him, Ic wylle gān on fixað. Þā 3

Then said Simon Peter to them I will go on fishing Then

cwædon hī tō him, And wē wyllað gān mid þē. And hī ēodon

said they to him And we will go with thee And they went

ūt, and ēodon on scip, and ne fēngon nān þing on þære nihte.

out and went into ship and not caught any thing in the night

Witodlice on ærne mergen sē Hælend stōd on þām strande; 4

Certainly in early morning the Savior stood on the shore

ne gecnēowon þēah ðā leorningcnihtas þæt hit sē Hælend

not knew though the disciples that it the Savior

wæs.

was

- 5 Ðā cwæð sē Hælend tō him, Cnapan, cweðe gē hæbbe gē
Then said the Savior to them Boys say ye have ye
 sufol? Hig andswarodon him and cwædon, Nese.
relish They answered him and said Nay
- 6 Hē cwæð tō him, Lætað þæt nett on þā swiðran healfe
He said to them Let the net on the right side
 þæs rēwettes, and gē gemētað. Hig lēton witodlice, and
of-the boat and ye find They let certainly and
 ne mihton hit ātēon for ðāra fixa menigu.
not could it draw for of-the fishes multitude
- 7 Witodlice sē leorningcniht þe sē Hælend lufode cwæð tō
Certainly the disciple whom the Savior loved said to
 Petre, Hit ys Drihten. Ðā Petrus gehyrde þæt hit Drihten
Peter It is Lord When Peter heard that it Lord
 wæs, þā dyde hē on his tunecan, and begyrde hine, —
was then put he on his tunic and girded himself
 witodlice hē wæs ār nacod, — and scēt innan sǣ.
certainly he was before naked and shot into sea
- 8 Ðā oðre leorningcnihtas rēowon þār tō, — hī wǣron unfeor
The other disciples rowed there to they were not-far
 fram lande, swylce hit wǣre twā hund elna, — and tugon
from land as-if it were two hundred ells and drew
 hyra fiscnett.
their fish-net
- 9 Ðā hig on land ēodun, hī gesāwon licgan glēda, and fisc
When they on land went they saw lie coals and fish
 þær ofer, and hlāf.
there over and loaf
- 10 Ðā cwæð sē Hælend tō him, Bringað þā fixas þe gē nū
Then said the Savior to them Bring the fishes which ye now
 gefēngon.
caught

Simon Petrus ēode ūpp, and tēh his nett on land, micelra 11

Simon Peter went up and drew his net on land of-great
 fixa full; þāra wæs hundtēontig and ðrēo and fiftig; and
fishes full of-them was hundred and three and fifty and
 ðā hyra swā fela wæs, næs þæt net tōbrocen.

when of-them so many was not-was the net broken

Ðā cwæð sē Hælend tō him, Gāð hider and etað. And 12

Then said the Savior to them Go hither and eat And
 nān þāra þe þār sæt ne dorste hine āxian hwæt hē wære;
none of-those who there sat not durst him ask what he were
 hī wiston þæt hit wæs Drihten.

they knew that it was Lord

And sē Hælend cōm and nam hlāf, and ēac fisc, and sealde 13

And the Savior came and took loaf and also fish and gave
 him.

to-them

On ðyson wæs sē Hælend þriwa geswutelud his 14

In this was the Savior thrice revealed to-his
 leorningcnihton, þā hē ārās of dēaðe.

disciples when he arose from death

Dis godspell gebyrð on Petres mæsseæfen.

This gospel belongs on of-Peter mass-eve

Ðā hī æton, þā cwæð sē Hælend tō Simone Petre, Simon 15

When they ate then said the Savior to Simon Peter Simon

Iohannis, lufast ðū mē swiðor þænne ðās? Hē cwæð tō
of-John lovest thou me more than these He said to
 him, Gēa, Drihten; þū wāst þæt ic þē lufige. Hē cwæð

him Yea Lord thou knowest that I thee love He said

tō him, Heald mīne lamb.

to him Keep my lambs

- 16 Hē cwæð eft tō him, Simon Iohannis, lufast ðū mē? Hē
He said again to him Simon of-John lovest thou me He
 cwæð tō him, Gēa, Drihten; þū wāst þæt ic ðē lufige.

said to him Yea Lord thou knowest that I thee love

Ðā cwæð hē tō him, Heald mine lamb.

Then said he to him Keep my lambs

- 17 Hē cwæð þridan siðe tō him, Simon Iohannis, lufast ðū
He said third time to him Simon of-John lovest thou
 mē? Ðā wæs Petrus sārīg for þām þe hē cwæð þridan
me Then was Peter sorry for that that he said third
 siðe tō him, Lufast þū mē? And hē cwæð tō him, Drihten,

time to him Lovest thou me And he said to him Lord

þū wāst ealle þing; þū wāst þæt ic þē lufige. Ðā cwæð

thou knowest all things thou knowest that I thee love Then said

hē tō him, Heald mine scēap.

he to him Keep my sheep

- 18 Sōð ic secge þē, þā þū gingra wære, þū gyrdest þē, and
Truth I say to-thee when thou younger were thou girdedst thee and
 ēodeþ þær þū woldyst; witodlice þonne þū ealdast, þū strecest
wentest where thou wouldest certainly when thou growest-old thou stretchest
 þine handa, and oðer þē gyrt, and læt þyder þe þū nelt.

thy hands and other thee girds and leads thither that thou wilt-not

- 19 Ðæt hē sǣde witodlice and tǣcnude hwylcon dēaðe hē wolde

That he said certainly and signified by-which death he would

God geswuteligan.

God reveal

Ðys godspel gebyrað on sancte Iohannis euuangelista

This gospel belongs on of-saint John evangelist

mæssedæg.

mass-day

And þā hē þæt sǣde, þā cwæð hē tō him, Fylig mē.

And when he that said then said he to him Follow me

Ðā Petrus hine bewende, þā geseah hē þæt sē leorningcniht 20

When Peter himself turned then saw he that the disciple

him fylide þe sē Hælend lufode; sē þe hlinode on gebēorscipe

him followed whom the Savior loved he who leaned at feast

ofer his brēost, and cwæð, Drihten, hwæt ys sē ðē belæwð?

over his breast and said Lord what is he-who thee betrays

Witodlice þā Petrus þysne geseah, þā cwæð hē tō þām 21

Certainly when Peter this saw then said he to the

Hælende, Drihten, hwæt sceal þēs?

Savior Lord what shall this

Ðā cwæð sē Hælend tō him, [Gif] ic wylle þæt hē wunige 22

Then said the Savior to him If I will that he dwell

ðus oð ic cume, hwæt tō þē? fylig ðū mē.

thus until I come what to thee follow thou me

Witodlice ðeos spræc cōm ut gemang brōþrum, þæt sē 23

Certainly this speech came out among brothers that the

leorningcniht ne swylt; and ne cwæð sē Hælend tō him,

disciple not dies and not said the Savior to him

Ne swylt hē; ac gif ic wylle þæt hē wunige oð ic cume,

Not dies he but if I will that he dwell until I come

hwæt tō þē?

what to thee

Þis ys sē leorningcniht þe cýð gewitnysse be þyson, 24

This is the disciple who makes-known witness about this

and wrāt ðās þing; and [wē] witon þæt hys gewitnys ys

and wrote these things and we know that his witness is

sōð.

true

- 25 Witodlice ððre manega þing synt þe sē Hælend worhte; gif
Certainly other many things are which the Savior wrought if
 ðā ealle āwritene wæron, ic wēne ne mihte þēs middaneard
they all written were I think not could this middle-earth
 ealle þā bēc befōn. Amen.
all the books contain Amen
-