

## The Gospel According to John

<sup>1</sup> In the bigynnyng was the word, and the word was at God, and God was the word. <sup>2</sup> This was in the bigynnyng at God. <sup>3</sup> Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad. <sup>4</sup> In hym was lijf, and the lijf was the liyt of men; and the liyt schyneth in derknessis, <sup>5</sup> and derknessis comprehendiden not it. <sup>6</sup> A man was sent fro God, to whom the name was Joon. <sup>7</sup> This man cam in to witnessyng, that he schulde bere witnessyng of the liyt, that alle men schulden bileue bi hym. <sup>8</sup> He was not the liyt, but that he schulde bere witnessyng of the liyt. <sup>9</sup> There was a very liyt, which liytnech ech man that cometh in to this world. <sup>10</sup> He was in the world, and the world was maad bi hym, and the world knew hym not. <sup>11</sup> He cam in to his owne thingis, and hise resseyueden hym not. <sup>12</sup> But hou many euer resseyueden hym, he yaf to hem power to be maad the sones of God, to hem that bileueden in his name; the whiche not of bloodis, <sup>13</sup> nether of the wille of fleische, nether of the wille of man, but ben borun of God. <sup>14</sup> And the word was maad man, and dwellyde among vs, and we han seyn the glorie of hym, as the glorie of the `oon bigetun sone of the fadir, ful of grace and of treuthe. <sup>15</sup> Joon berith witnessyng of hym, and crieth, and seith, This is, whom Y seide, He that schal come aftir me, is maad bifore me, for he was tofor me; <sup>16</sup> and of the plente

of hym we alle han takun, and grace for grace. <sup>17</sup> For the lawe was youun bi Moises; but grace and treuthe `is maad bi Jhesu Crist. <sup>18</sup> No man sai euer God, no but the `oon bigetun sone, that is in the bosum of the fadir, he hath told out. <sup>19</sup> And this is the witnessyng of Joon, whanne Jewis senten fro Jerusalem prestis and dekenes to hym, that thei schulden axe hym, Who art thou? <sup>20</sup> He koulechide, and denyede not, and he koulechide, For Y am not Crist. <sup>21</sup> And thei axiden hym, What thanne? Art thou Elie? And he seide, Y am not. Art thou a profete? And he answeride, Nay. <sup>22</sup> Therfor thei seiden to hym, Who art thou? that we yyue an answeere to these that senten vs. What seist thou of thi silf? <sup>23</sup> He seide, Y am a vois of a crier in deseert, Dresse ye the weie of the Lord, as Ysaie, the prophete, seide. <sup>24</sup> And thei that weren sent, weren of the Fariseis. <sup>25</sup> And thei axiden hym, and seiden to hym, What thanne baptisist thou, if thou art not Crist, nether Elie, nether a profete? <sup>26</sup> Joon answeride to hem, and seide, Y baptise in watir, but in the myddil of you hath stonde oon, that ye knowen not; <sup>27</sup> he it is, that schal come aftir me, that was maad bifor me, of whom Y am not worthi to louse the thwong of his schoo. <sup>28</sup> These thingis weren don in Bethanye biyende Jordan, where Joon was baptisyng. <sup>29</sup> Anothir day Joon say Jhesu comynge to hym, and he seide, Lo! the lomb of God; lo! he that doith awei the synnes of the world. <sup>30</sup> This is he, that Y seide of, Aftir me is comun a man, which was maad bifor me; for he was rather than Y. <sup>31</sup> And Y knew hym not,

but that he be schewid in Israel, therfor Y cam baptisyng in watir. <sup>32</sup> And Joon bar witnessyng, and seide, That Y saiy the spirit comyng doun as a culuer fro heuene, and dwellide on hym. <sup>33</sup> And Y knew hym not; but he that sente me to baptise in watir, seide to me, On whom thou seest the Spirit comyng doun, and dwellyng on hym, this is he, that baptisith in the Hooli Goost. <sup>34</sup> And Y say, and bar witnessyng, that this is the sone of God. <sup>35</sup> Anothir dai Joon stood, and tweyne of hise disciplis; <sup>36</sup> and he biheeld Jhesu walkinge, and seith, Lo! the lomb of God. <sup>37</sup> And twei disciplis herden hym spekyng, <sup>38</sup> and folewiden Jhesu. And Jhesu turnede, and say hem suyng hym, and seith to hem, What seken ye? And thei seiden to hym, Rabi, that is to seie, Maistir, where dwellist thou? <sup>39</sup> And he seith to hem, Come ye, and se. And thei camen, and sayn where he dwellide; and dwelten with hym that dai. And it was as the tenthe our. <sup>40</sup> And Andrewe, the brother of Symount Petir, was oon of the tweyne, that herden of Joon, and hadden sued hym. <sup>41</sup> This foond first his brother Symount, and he seide to him, We han foundun Messias, that is to seie, Crist; and he ledde him to Jhesu. <sup>42</sup> And Jhesus bihelde hym, and seide, Thou art Symount, the sone of Johanna; thou schalt be clepid Cefas, that is to seie, Petre. <sup>43</sup> And on the morewe he wolde go out in to Galilee, and he foond Filip; and he seith to hym, Sue thou me. <sup>44</sup> Filip was of Bethsaida, the citee of Andrew and of Petre. <sup>45</sup> Filip foond Nathanael, and seide to hym, We han foundun Jhesu, the sone of Joseph,

of Nazareth, whom Moyses wroot in the lawe and profetis. <sup>46</sup> And Nathanael seide to hym, Of Nazareth may sum good thing be? <sup>47</sup> Filip seide to hym, Come, and se. Jhesus siy Nathanael comynge to hym, and seide to hym, Lo! verili a man of Israel, in whom is no gile. <sup>48</sup> Nathanael seide to hym, Wherof hast thou knowun me? Jhesus `answerde, and seide to hym, Bifor that Filip clepide thee, whanne thou were vndur the fige tree, Y saiye thee. Nathanael answerde to hym, <sup>49</sup> `and seide, Rabi, thou art the sone of God, thou art kyng of Israel. <sup>50</sup> Jhesus answerde, and seide to hym, For Y seide to thee, Y sawy thee vndur the fige tre, thou bileuest; thou schalt se more than these thingis. <sup>51</sup> And he seide to hem, Treuli, treuli, Y seie to you, ye schulen se heuene opened, and the aungels of God stiyng vpon and comynge down on mannys sone.

## 2

<sup>1</sup> And the thridde dai weddyngis weren maad in the Cane of Galilee; and the modir of Jhesu was there. <sup>2</sup> And Jhesus was clepid, and hise disciplis, to the weddyngis. <sup>3</sup> And whanne wijn failide, the modir of Jhesu seide to hym, Thei han not wijn. <sup>4</sup> And Jhesus seith to hir, What to me and to thee, womman? myn our cam not yit. <sup>5</sup> His modir seith to the mynystris, What euere thing he seie to you, do ye. <sup>6</sup> And there weren set `sixe stonun cannes, aftir the clensyng of the Jewis, holdyng eche tweyne ether thre metretis. <sup>7</sup> And Jhesus seith to hem, Fille ye the

pottis with watir. And thei filliden hem, vp to the mouth. <sup>8</sup> And Jhesus seide to hem, Drawe ye now, and bere ye to the architriclyn. And thei baren. <sup>9</sup> And whanne the architriclyn hadde tastid the watir maad wiyn, and wiste not wherof it was, but the mynystris wisten that drowen the watir, the architriclyn clepith the spouse, <sup>10</sup> and seith to hym, Ech man settith first good wiyn, and whanne men ben fulfillid, thanne that that is worse; but thou hast kept the good wiyn `in to this tyme. <sup>11</sup> Jhesus dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and hise disciplis bileueden in hym. <sup>12</sup> Aftir these thingis he cam down to Cafarnaum, and his modir, and hise britheren, and hise disciplis; and thei dwelliden `there not many daies. <sup>13</sup> And the pask of Jewis was nyy, and Jhesus wente vp to Jerusalem. <sup>14</sup> And he foond in the temple men sillynge oxun, and scheep, and culueris, and chaungeris sittynge. <sup>15</sup> And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, and oxun, and scheep; and he schedde the money of chaungeris, and turnede vpsedoun the boordis. <sup>16</sup> And he seide to hem that selden culueris, Take awei fro hennus these thingis, and nyle ye make the hous of my fadir an hous of marchaundise. <sup>17</sup> And hise disciplis hadden mynde, for it was writun, The feruent loue of thin hous hath etun me. <sup>18</sup> Therfor the Jewis answeriden, and seiden to hym, What token schewist thou to vs, that thou doist these thingis? <sup>19</sup> Jhesus answerde, and seide to hem, Vndo ye this temple, and

in three daies Y schal reise it. <sup>20</sup> Therfor the Jewis seiden to hym, In fourti and sixe yeer this temple was bildid, and schalt thou in three daies reise it? <sup>21</sup> But he seide of the temple of his bodi. <sup>22</sup> Therfor whanne he was risun fro deeth, hise disciplis hadden mynde, that he seide these thingis of his bodi; and thei bileueden to the scripture, and to the word that Jhesus seide. <sup>23</sup> And whanne Jhesus was at Jerusalem in pask, in the feeste dai, many bileueden in his name, seyng his signes that he dide. <sup>24</sup> But Jhesus trowide not hym silf to hem, for he knewe alle men; <sup>25</sup> and for it was not nede to hym, that ony man schulde bere witnessyng, for he wiste, what was in man.

### 3

<sup>1</sup> And there was a man of the Farisees, Nychodeme bi name, a prince of the Jewis. <sup>2</sup> And he cam to Jhesu bi niyt, and seide to hym, Rabi, we witen, that thou art comun fro God maister; for no man may do these signes, that thou doist, but God be with hym. <sup>3</sup> Jhesus answerde, and seide to hym, Treuli, treuli, Y seie to thee, but a man be borun ayen, he may not se the kyngdom of God. <sup>4</sup> Nychodeme seide to hym, Hou may a man be borun, whanne he is eeld? whether he may entre ayen in to his modris wombe, and be borun ayen? <sup>5</sup> Jhesus answeride, Treuli, treuli, Y seie to thee, but a man be borun ayen of watir, and of the Hooli Goost, he may not entre in to the kyngdom of God. <sup>6</sup> `That that is borun of the fleisch, is fleisch; and `that that is borun of spirit,

is spirit. <sup>7</sup> Wondre thou not, for Y seide to thee, It bihoueth you to be borun ayen. <sup>8</sup> The spirit brethith where he wole, and thou herist his vois, but thou wost not, fro whennus he cometh, ne whidir he goith; so is ech man that is borun of the spirit. <sup>9</sup> Nychodeme answeride, and seide to hym, Hou moun these thingis be don? <sup>10</sup> Jhesus answeride, and seide to hym, Thou art a maister in Israel, and knowist not these thingis? <sup>11</sup> Treuli, treuli, Y seie to thee, for we speken that that we witen, and we witnessen that that we han seyn, and ye taken not oure witnessyng. <sup>12</sup> If Y haue seid to you ertheli thingis, and ye bileuen not, hou if Y seie to you heueneli thingis, schulen ye bileue? <sup>13</sup> And no man stieth in to heuene, but he that cam down fro heuene, mannys sone that is in heuene. <sup>14</sup> And as Moises areride a serpent in desert, so it bihoueth mannys sone to be reisid, <sup>15</sup> that ech man that bileueth in hym, perische not, but haue euerlastyng lijf. <sup>16</sup> For God louede so the world, that he yaf his `oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastyng lijf. <sup>17</sup> For God sente not his sone in to the world, that he iuge the world, but that the world be saued bi him. <sup>18</sup> He that bileueth in hym, is not demed; but he that bileueth not, is now demed, for he bileueth not in the name of the `oon bigetun sone of God. <sup>19</sup> And this is the dom, for liyt cam in to the world, and men loueden more derknessis than liyt; for her werkes weren yuele. <sup>20</sup> For ech man that doith yuele, hatith the liyt; and he cometh not to the liyt, that hise werkis

be not repreued. <sup>21</sup> But he that doith treuthe, cometh to the liyt, that hise werkis be schewid, that thei ben don in God. <sup>22</sup> Aftir these thingis Jhesus cam, and hise disciplis, in to the loond of Judee, and there he dwellide with hem, and baptiside. <sup>23</sup> And Joon was baptisinge in Ennon, bisidis Salym, for many wattris weren there; and thei camen, and weren baptisid. <sup>24</sup> And Joon was not yit sent in to prisoun. <sup>25</sup> Therfor a questioun was maad of Jonys disciplis with the Jewis, of the purificacioun. <sup>26</sup> And thei camen to Joon, and seiden `to hym, Maister, he that was with thee biyonde Jordan, to whom thou hast borun witnessyng, lo! he baptisith, and alle men comen to hym. <sup>27</sup> Joon answerde, and seide, A man may not take ony thing, but it be youun to hym fro heuene. <sup>28</sup> Ye you silf beren witnessyng to me, that Y seide, Y am not Crist, but that Y am sent bfore hym. <sup>29</sup> He that hath a wijf, is the hosebonde; but the freend of the spouse that stonidith, and herith hym, ioieth with ioye, for the vois of the spouse. Therfor in this thing my ioye is fulfillid. <sup>30</sup> It bihoueth hym to wexe, but me to be maad lesse. <sup>31</sup> He that cam from aboue, is aboue alle; he that is of the erthe, spekith of the erthe; he that cometh from heuene, is aboue alle. <sup>32</sup> And he witnessith that thing that he hath seie, and herde, and no man takith his witnessyng. <sup>33</sup> But he that takith his witnessyng, hath confermyd that God is sothefast. <sup>34</sup> But he whom God hath sent, spekith the wordis of God; for not to mesure God yyueth the spirit. <sup>35</sup> The fadir loueth the sone, and he hath youun

alle thingis in his hoond. <sup>36</sup> He that bileueth in the sone, hath euerlastynge lijf; but he that is vnbileueful to the sone, schal not se euerlastynge lijf, but the wraththe of God dwellith on hym.

## 4

<sup>1</sup> Therfor as Jhesu knew, that the Farisees herden, that Jhesu makith and baptisith mo disciplis than Joon, <sup>2</sup> thouy Jhesus baptiside not, but hise disciplis, he lefte Judee, <sup>3</sup> and wente ayen in to Galilee. <sup>4</sup> And it bihofte hym to passe bi Samarie. <sup>5</sup> Therfor Jhesus cam in to a citee of Samarie, that is seid Sicar, bisidis the place, that Jacob yaf to Joseph, his sone. <sup>6</sup> And the welle of Jacob was there; and Jhesus was weri of the iourney, and sat thus vpon the welle. And the our was, as it were the sixte. <sup>7</sup> And a womman cam fro Samarie, to drawe watir. And Jhesus seith to hir, Yyue me drynk. <sup>8</sup> And hise disciplis weren gon in to the citee, to bie mete. <sup>9</sup> Therfor thilke womman of Samarie seith to him, Hou thou, `whanne thou art a Jewe, axist of me drynk, that am a womman of Samarie? for Jewis vsiden not to dele with Samaritans. <sup>10</sup> Jhesus answerde, and seide to hir, If thou wistist the yifte of God, and who `he is, that seith to thee, Yyue me drynk, thou perauenture woldist haue axid of hym, and he schulde haue youun to thee quyk watir. <sup>11</sup> The womman seith to him, Sire, thou hast not where ynne to drawe, and the pit is deep; wherof thanne hast thou quik watir? <sup>12</sup> Whethir thou art grettere than oure fadir Jacob, that yaf to vs the pit? and he drank therof, and hise sones,

and hise beestis. <sup>13</sup> Jhesus answerde, and seide to hir, Eche man that drynkith of this watir, schal thirste efte soone; but he that drynkith of the watir that Y schal yyue hym, schal not thirste with outen ende; but the watir that Y schal yyue hym, <sup>14</sup> schal be maad in hym a welle `of watir, spryngynge vp in to euerlastynge lijf. <sup>15</sup> The womman seith to hym, Sire, yyue me this watir, that Y thirste not, nether come hidur to drawe. <sup>16</sup> Jhesus seith to hir, Go, clepe thin hosebonde, and come hidir. <sup>17</sup> The womman answerde, and seide, Y haue noon hosebonde. Jhesus seith to hir, Thou seidist wel, That Y haue noon hosebonde; <sup>18</sup> for thou hast hadde fyue hosebondis, and he that thou hast, is not thin hosebonde. This thing thou seidist sotheli. <sup>19</sup> The womman seith to hym, Lord, Y se, that thou art a prophete. <sup>20</sup> Oure fadris worschipiden in this hil, and ye seien, that at Jerusalem is a place, where it bihoueth to worschipe. <sup>21</sup> Jhesus seith to hir, Womman, bileue thou to me, for the our schal come, whanne nether in this hil, nethir in Jerusalem, ye schulen worschipe the fadir. <sup>22</sup> Ye worschipen that ye knowen not; we worschipen that that we knowen; for helthe is of the Jewis. <sup>23</sup> But the tyme is comun, and now it is, whanne trewe worschiperis schulen worschipe the fadir in spirit and treuthe; for also the fadir sekith suche, that worschipen hym. <sup>24</sup> God is a spirit, and it bihoueth hem that worschipen hym, to worschipe in spirit and treuthe. <sup>25</sup> The womman seith to hym, Y woot that Messias is comun, that is seid Crist; therfor whanne he cometh, he schal

telle vs alle thingis. <sup>26</sup> Jhesus seith to hir, Y am he, that spekith with thee. <sup>27</sup> And anoon hise disciplis camen, and wondriden, that he spak with the womman; netheles no man seide to hym, What sekist thou, or, What spekist thou with hir? <sup>28</sup> Therfor the womman lefte hir watir pot, and wente in to the citee, and seide to tho men, <sup>29</sup> Come ye, and se ye a man, that seide to me alle thingis that Y haue don; whether he be Crist? <sup>30</sup> And thei wenten out of the citee, and camen to hym. <sup>31</sup> In the mene while hise disciplis preieden hym, and seiden, Maistir, etc. <sup>32</sup> But he seide to hem, Y haue mete to ete, that ye knowen not. <sup>33</sup> Therfor disciplis seiden togidir, Whether ony man hath brouyt him mete to ete? <sup>34</sup> Jhesus seith to hem, My mete is, that Y do the wille of hym that sente me, that Y perfourme the werk of hym. <sup>35</sup> Whether ye seien not, that yit foure monethis ben, and rype corn cometh? Lo! Y seie to you, lifte vp youre iyen, and se ye the feeldis, for now thei ben white to repe. <sup>36</sup> And he that repith takith hire, and gaderith fruyt in to euerlastyngelijf; that bothe he that sowith, and he that repith, haue ioie togidere. <sup>37</sup> In this thing is the word trewe, for anothir is that sowith, and anothir that repith. <sup>38</sup> Y sente you to repe, that that ye `haue not trauelid; `othere men han trauelid, and ye han entrid `in to her trauels. <sup>39</sup> And of that citee many Samaritans bileueden in hym, for the word of the womman, that bare witnessyng, That he seide to me alle thingis that Y haue don. <sup>40</sup> Therfor whanne Samaritans camen to hym, thei preieden

hym to dwelle there; and he dwelte there twey daies. <sup>41</sup> And many mo bileueden for his word, <sup>42</sup> and seiden to the womman, That now not for thi speche we bileuen; for we han herd, and we witen, that this is verili the sauour of the world. <sup>43</sup> And aftir twei daies he wente out fro thennus, and wente in to Galilee. <sup>44</sup> And he bar witnessyng, that a profete in his owne cuntre hath noon honour. <sup>45</sup> Therfor whanne he cam in to Galilee, men of Galilee resseyueden hym, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the feeste dai; for also thei hadden comun to the feeste dai. <sup>46</sup> Therfor he cam eftsoone in to the Cane of Galile, where he made the watir wiyn. And `a litil kyng was, whos sone was sijk at Cafarnaum. <sup>47</sup> Whanne this hadde herd, that Jhesu schulde come fro Judee in to Galilee, he wente to hym, and preiede hym, that he schulde come doun, and heele his sone; for he bigan to die. <sup>48</sup> Therfor Jhesus seide to him, But ye se tokenes and grete wondris, ye bileuen not. <sup>49</sup> The litil kyng seith to hym, Lord, come doun, bifor that my sone die. <sup>50</sup> Jhesus seith to hym, Go, thi sone lyueth. The man bileuede to the word, that Jhesus seide to hym, and he wente. <sup>51</sup> And now whanne he cam doun, the seruauntis camen ayens hym, and telden to hym, and seiden, That his sone lyuede. <sup>52</sup> And he axide of hem the our, in which he was amendid. And thei seiden to hym, For yistirdai in the seuenthe our the feuer lefte him. <sup>53</sup> Therfor the fadir knewe, that thilke our it was, in which Jhesus seide to hym, Thi sone lyueth; and he bileuede,

and al his hous. <sup>54</sup> Jhesus dide eft this secounde tokene, whanne he cam fro Judee in to Galilee.

## 5

<sup>1</sup> Aftir these thingis ther was a feeste dai of Jewis, and Jhesus wente vp to Jerusalem. <sup>2</sup> And in Jerusalem is a waissyng place, that in Ebrew is named Bethsaida, and hath fyue porchis. <sup>3</sup> In these lay a greet multitude of sike men, blynde, crokid, and drie, abidyng the mouyng of the watir. <sup>4</sup> For the aungel `of the Lord cam down certeyne tymes in to the watir, and the watir was moued; and he that first cam down in to the sisterne, \* aftir the mouyng of the watir, was maad hool of what euer sijknesse he was holdun. <sup>5</sup> And a man was there, hauyng eiyte and thritti yeer in his siknesse. <sup>6</sup> And whanne Jhesus hadde seyn hym liggyng, and hadde knowun, that he hadde myche tyme, he seith to hym, Wolt thou be maad hool? <sup>7</sup> The sijk man answerde to hym, Lord, Y haue no man, that whanne the watir is moued, to putte me `in to the cisterne; for the while Y come, anothir goith down bifor me. <sup>8</sup> Jhesus seith to hym, Rise vp, take thi bed, and go. <sup>9</sup> And anoon the man was maad hool, and took vp his bed, and wente forth. And it was sabat in that dai. <sup>10</sup> Therfor the Jewis seiden to him that was maad hool, It is sabat, it is not leueful to thee, to take awei thi bed. <sup>11</sup> He answeride to hem, He that made me hool, seide to me, Take thi bed, and go. <sup>12</sup> Therfor thei

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\* **5:4** that is, a watir gederid togidere, hauinge no fyss.

axiden him, What man `is that, that seide to thee, Take vp thi bed, and go? <sup>13</sup> But he that was maad hool, wiste not who it was. And Jhesus bowide awei fro the puple, that was set in the place. <sup>14</sup> Aftirward Jhesus foond hym in the temple, and seide to hym, Lo! thou art maad hool; now nyle thou do synne, lest any worse thing bifalle to thee. <sup>15</sup> Thilke man wente, and telde to the Jewis, that it was Jhesu that made hym hool. <sup>16</sup> Therfor the Jewis pursueden Jhesu, for he dide this thing in the sabat. <sup>17</sup> And Jhesus answeride to hem, My fadir worchith til now, and Y worche. <sup>18</sup> Therfor the Jewis souyten more to sle hym, for not oneli he brak the sabat, but he seide that God was his fadir, and made hym euene to God. <sup>19</sup> Therfor Jhesus answerde, and seide to hem, Treuli, treuli, Y seye to you, the sone may not of hym silf do ony thing, but that thing that he seeth the fadir doynge; for what euere thingis he doith, the sone doith in lijk maner tho thingis. <sup>20</sup> For the fadir loueth the sone, and schewith to hym alle thingis that he doith; and he schal schewe to hym grettere werkis than these, that ye wondren. <sup>21</sup> For as the fadir reisith deed men, and quykeneth, so the sone quykeneth whom he wole. <sup>22</sup> For nethir the fadir iugith ony man, but hath youun ech doom to the sone, <sup>23</sup> that alle men onoure the sone, as thei onouren the fadir. He that onourith not the sone, onourith not the fadir that sente hym. <sup>24</sup> Treuli, treuli, Y seie to you, that he that herith my word, and bileueth to hym that sente me, hath euerlastynge lijf, and he cometh not in to doom, but passith fro deeth

in to lijf. <sup>25</sup> Treuli, treuli Y seie to you, for the our cometh, and now it is, whanne deed men schulen here the vois of `Goddis sone, and thei that heren, schulen lyue. <sup>26</sup> For as the fadir hath lijf in hym silf, so he yaf to the sone, to haue lijf in him silf; <sup>27</sup> and he yaf to hym power to make doom, for he is mannys sone. <sup>28</sup> Nyle ye wondre this, for the our cometh, in which alle men that ben in birielis, schulen here the voice of Goddis sone. <sup>29</sup> And thei that han do goode thingis, schulen go in to ayenrisyng of lijf; but thei that han done yuele thingis, in to ayenrisyng of doom. <sup>30</sup> Y may no thing do of my silf, but as Y here, Y deme, and my doom is iust, for Y seke not my wille, but the wille of the fadir that sente me. <sup>31</sup> If Y bere witnessyng of my silf, my witnessyng is not trewe; <sup>32</sup> another is that berith witnessyng of me, and Y woot that his witnessyng is trewe, that he berith of me. <sup>33</sup> Ye senten to Joon, and he bar witnessyng to treuthe. <sup>34</sup> But Y take not witnessyng of man; but Y seie these thingis, that ye be saaf. <sup>35</sup> He was a lanterne brennyng and schynyng; but ye wolden glade at an our in his liyt. <sup>36</sup> But Y haue more witnessyng than Joon, for the werkis that my fadir yaf to me to perfourme hem, thilke werkis that Y do beren witnessyng of me, that the fadir sente me. <sup>37</sup> And the fadir that sente me, he bar witnessyng of me. Nether ye herden euere his vois, nether ye seien his licnesse. <sup>38</sup> And ye han not his word dwellynge in you; for ye byleuen not to hym, whom he sente. <sup>39</sup> Seke ye scripturis, in which ye gessen to haue euerlastyng lijf; and tho it ben, that beren

witnessyng of me. <sup>40</sup> And ye wolen not come to me, that ye haue lijf. <sup>41</sup> Y take not clerenesse of men; <sup>42</sup> but Y haue knowun you, that ye han not the loue of God in you. <sup>43</sup> Y cam in the name of my fadir, and ye token not me. If another come in his owne name, ye schulen resseyue hym. <sup>44</sup> Hou moun ye bileue, that resseyuen glorie ech of othere, and ye seken not the glorie that is of God aloone? <sup>45</sup> Nyle ye gesse, that Y am to accuse you anentis the fadir; it is Moises that accusith you, in whom ye hopen. <sup>46</sup> For if ye bileueden to Moises, peraventure ye schulden bileue also to me; for he wroot of me. <sup>47</sup> But if ye bileuen not to hise lettris, hou schulen ye bileue to my wordis?

## 6

<sup>1</sup> Aftir these thingis Jhesus wente ouere the see of Galilee, that is Tiberias. <sup>2</sup> And a greet multitude suede hym; for thei sayn the tokenes, that he dide on hem that weren sijke. <sup>3</sup> Therfor Jhesus wente in to an hil, and sat there with hise disciplis. <sup>4</sup> And the paske was ful niy, a feeste dai of the Jewis. <sup>5</sup> Therfor whanne Jhesus hadde lift vp hise iyen, and hadde seyn, that a greet multitude cam to hym, he seith to Filip, Wherof schulen we bie looues, that these men ete? <sup>6</sup> But he seide this thing, temptyng hym; for he wiste what he was to do. <sup>7</sup> Filip answerde to hym, The looues of tweyn hundrid pans sufficen not to hem, that ech man take a litil what. <sup>8</sup> Oon of hise disciplis, Andrew, the brothir of Symount Petre, <sup>9</sup> seith to him, A child is here, that hath

fyue barli looues and twei fischis; but what ben these among so manye? <sup>10</sup> Therfor Jhesus seith, Make ye hem sitte to the mete. And there was myche hey in the place. And so men saten to the mete, as `fyue thousynde in noumbre. <sup>11</sup> And Jhesus took fyue looues, and whanne he hadde do thankyngis, he departide to men that saten to the mete, and also of the fischis, as myche as thei wolden. <sup>12</sup> And whanne thei weren fillid, he seide to hise disciplis, Gadir ye the relifs that ben left, that thei perischen not. <sup>13</sup> And so thei gadriden, and filliden twelue cofyns of relif of the fyue barli looues and twei fischis, that lefte to hem that hadden etun. <sup>14</sup> Therfor tho men, whanne thei hadden seyn the signe that he hadde don, seiden, For this is verili the profete, that is to come in to the world. <sup>15</sup> And whanne Jhesus hadde knowun, that thei weren to come to take hym, and make hym kyng, he fleiy `aloone eft in to an hille. <sup>16</sup> And whanne euentid was comun, his disciplis wenten down to the see. <sup>17</sup> And thei wenten vp in to a boot, and thei camen ouer the see in to Cafarnaum. And derknessis weren maad thanne, and Jhesus was not come to hem. <sup>18</sup> And for a greet wynde blew, the see roos vp. <sup>19</sup> Therfor whanne thei hadden rowid as fyue and twenti furlongis or thretti, thei seen Jhesus walkynge on the see, and to be neiy the boot; and thei dredden. <sup>20</sup> And he seide to hem, Y am; nyle ye drede. <sup>21</sup> Therfor thei wolden take hym in to the boot, and anoon the boot was at the loond, to which thei wenten. <sup>22</sup> On `the tother dai the puple, that stood ouer

the see, say, that ther was noon other boot there but oon, and that Jhesu entride not with hise disciplis in to the boot, but hise disciplis aloone wenten. <sup>23</sup> But othere bootis camen fro Tiberias bisidis the place, where thei hadden eetun breed, and diden thankynge to God. <sup>24</sup> Therfor whanne the puple hadde seyn, that Jhesu was not there, nether hise disciplis, thei wenten vp in to bootis, and camen to Cafarnaum, sekyng Jhesu. <sup>25</sup> And whanne thei hadden foundun hym ouer the see, thei seiden to hym, Rabi, hou come thou hidur? <sup>26</sup> Jhesus answerde to hem, and seide, Treuli, treuli, Y seie to you, ye seken me, not for ye sayn the myraclis, but for ye eten of looues, and weren fillid. <sup>27</sup> Worche ye not mete that perischith, but that dwellith in to euerlastynge lijf, which mete mannys sone schal yyue to you; for God the fadir hath markid hym. <sup>28</sup> Therfor thei seiden to hym, What schulen we do, that we worche the werkis of God? <sup>29</sup> Jhesus answerde, and seide to hem, This is the werk of God, that ye bileue to hym, whom he sente. <sup>30</sup> Therfor thei seiden to hym, What tokene thanne doist thou, that we seen, and bileue to thee? what worchist thou? <sup>31</sup> Oure fadris eeten manna in desert, as it is writun, He yaf to hem breed fro heuene to ete. <sup>32</sup> Therfor Jhesus seith to hem, Treuli, treuli, Y seie to you, Moyses yaf you not breed fro heuene, but my fadir yyueth you veri breed fro heuene; <sup>33</sup> for it is very breed that cometh doun fro heuene, and yyueth lijf to the world. <sup>34</sup> Therfor thei seiden to hym, Lord, euere yyue vs this breed. <sup>35</sup> And Jhesus seide to hem, Y am breed of lijf; he that

cometh to me, schal not hungur; he that bileueth in me, schal neuere thirste. <sup>36</sup> But Y seid to you, that ye han seyn me, and ye bileueden not. <sup>37</sup> Al thing, that the fadir yyueth to me, schal come to me; and Y schal not caste hym out, that cometh to me. <sup>38</sup> For Y cam down fro heuene, not that Y do my wille, but the wille of hym that sente me. <sup>39</sup> And this is the wille of the fadir that sente me, that al thing that the fadir yaf me, Y leese not of it, but ayen reise it in the laste dai. <sup>40</sup> And this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in hym, haue euerlastynge lijf; and Y schal ayen reyse hym in the laste dai. <sup>41</sup> Therfor Jewis grutchiden of hym, for he hadde seid, Y am breed that cam down fro heuene. <sup>42</sup> And thei seiden, Whether this is not Jhesus, the sone of Joseph, whos fadir and modir we han knowun. Hou thanne seith this, That Y cam down fro heuene? <sup>43</sup> Therfor Jhesus answerde, and seide to hem, Nyle ye grutche togidere. <sup>44</sup> No man may come to me, but if the fadir that sente me, drawe hym; and Y schal ayen reise hym in the laste dai. It is writun in prophetis, <sup>45</sup> And alle men schulen be able for to be tauyt `of God. Ech man that herde of the fadir, and hath lerned, cometh to me. <sup>46</sup> Not for ony man hath sey the fadir, but this that is of God, hath sey the fadir. <sup>47</sup> Sotheli, sotheli, Y seie to you, he that bileueth in me, hath euerlastynge lijf. <sup>48</sup> Y am breed of lijf. <sup>49</sup> Youre fadris eeten manna in desert, and ben deed. <sup>50</sup> This is breed comynge down fro heuene, that if ony man ete therof, he die not. <sup>51</sup> Y am lyuynge breed, that

cam doun fro heuene. <sup>52</sup> If ony man ete of this breed, he schal lyue withouten ende. And the breed that Y schal yyue, is my fleisch for the lijf of the world. <sup>53</sup> Therfor the Jewis chidden togidere, and seiden, Hou may this yyue to vs his fleisch to ete? <sup>54</sup> Therfor Jhesus seith to hem, Treuli, treuli, Y seie to you, but ye eten the fleisch of mannus sone, and drenken his blood, ye schulen not haue lijf in you. <sup>55</sup> He that etith my fleisch, and drynkith my blood, hath euerlastyng lijf, and Y schal ayen reise hym in the laste dai. <sup>56</sup> For my fleisch is veri mete, and my blood is very drynk. <sup>57</sup> He that etith my fleisch, and drynkith my blood, dwellith in me, and Y in hym. <sup>58</sup> As my fadir lyuynge sente me, and Y lyue for the fadir, and he that etith me, he schal lyue for me. <sup>59</sup> This is breed, that cam doun fro heuene. Not as youre fadris eten manna, and ben deed; he that etith this breed, schal lyue withouten ende. <sup>60</sup> He seide these thingis in the synagoge, techynge in Cafarnaum. <sup>61</sup> Therfor many of hise disciplis herynge, seiden, This word is hard, who may here it? <sup>62</sup> But Jhesus witynge at hym silf, that hise disciplis grutchiden of this thing, seide to hem, This thing sclaundrith you? <sup>63</sup> Therfor if ye seen mannus sone styynge, where he was bifor? <sup>64</sup> It is the spirit that quykeneth, the fleisch profitith no thing; the wordis that Y haue spokun to you, ben spirit and lijf. <sup>65</sup> But ther ben summe of you that bileuen not. For Jhesus wiste fro the bigynnyng, which weren bileuyng, and who was to bitraye hym. <sup>66</sup> And he seide, Therfor Y

seide to you, that no man may come to me, but it were youun to hym of my fadir. <sup>67</sup> Fro this tyme many of hise disciplis wenten abak, and wenten not now with hym. <sup>68</sup> Therfor Jhesus seide to the twelue, Whether ye wolen also go awei? <sup>69</sup> And Symount Petre answeride to hym, Lord, to whom schulen we gon? Thou hast wordis of euerlastynge lijf; <sup>70</sup> and we bileuen, and han knowun, that thou art Crist, the sone of God. <sup>71</sup> Therfor Jhesus answerde to hem, Whether Y chees not you twelue, and oon of you is a feend? And he seide this of Judas of Symount Scarioth, for this was to bitraye hym, whanne he was oon of the twelue.

## 7

<sup>1</sup> Aftir these thingis Jhesus walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis souyten to sle hym. <sup>2</sup> And ther was neiy a feeste dai of the Jewis, Senofegia. <sup>3</sup> And hise britheren seiden to hym, Passe fro hennus, and go in to Judee, that also thi disciplis seen thi werkis that thou doist; <sup>4</sup> for no man doith ony thing in hiddlis, and hym silf sekith to be opyn. If thou doist these thingis, schewe thi silf to the world. <sup>5</sup> For nether hise britheren bileueden in hym. <sup>6</sup> Therfor Jhesus seith to hem, My tyme cam not yit, but youre tyme is euermore redi. <sup>7</sup> The world may not hate you, sothely it hatith me; for Y bere witnessyng therof, that the werkis of it ben yuele. <sup>8</sup> Go ye vp to this feeste dai, but Y schal not go vp to this feeste dai, for my tyme is not yit fulfillid. <sup>9</sup> Whanne

he hadde seid these thingis, he dwelte in Galilee. <sup>10</sup> And aftir that hise britheren weren gon vp, thanne he yede vp to the feeste dai, not opynli, but as in priuyte. <sup>11</sup> Therfor the Jewis souyten hym in the feeste dai, and seiden, Where is he? <sup>12</sup> And myche grutchyng was of hym among the puple. For summe seiden, That he is good; and othere seiden, Nai, but he disceyueth the puple; <sup>13</sup> netheles no man spak opynli of hym, for drede of the Jewis. <sup>14</sup> But whanne the myddil feeste dai cam, Jhesus wente vp in to the temple, and tauyete. <sup>15</sup> And the Jewis wondriden, and seiden, Hou can this man lettris, sithen he hath not lerned? <sup>16</sup> Jhesus answerde to hem, and seide, My doctryne is not myn, but his that sente me. <sup>17</sup> If ony man wole do his wille, he schal knowe of the techyng, whethir it be of God, or Y speke of my silf. <sup>18</sup> He that spekith of hym silf, sekith his owne glorie; but he that sekith the glorie of hym that sente hym, is sothefast, and vnriytwisnesse is not in hym. <sup>19</sup> Whether Moises yaf not to you a lawe, and noon of you doith the lawe? <sup>20</sup> What seken ye to sle me? And the puple answerde, and seide, Thou hast a deuel; who sekith to sle thee? <sup>21</sup> Jhesus answerde, and seide to hem, Y haue don o werk, and alle ye wondren. <sup>22</sup> Therfor Moises yaf to you circumcisioun; not for it is of Moyses, but of the fadris; and in the sabat ye circumciden a man. <sup>23</sup> If a man take circumcisioun in the sabat, that the lawe of Moises be not brokun, han ye indignacioun to me, for Y made al a man hool in the sabat? <sup>24</sup> Nile ye deme aftir the face, but deme ye a riytful doom. <sup>25</sup> Therfor

summe of Jerusalem seiden, Whethir this is not he, whom the Jewis seken to sle? <sup>26</sup> and lo! he spekith opynli, and thei seien no thing to hym. Whether the princes knewen verili, that this is Crist? <sup>27</sup> But we knowun this man, of whennus he is; but whanne Crist schal come, no man woot of whennus he is. <sup>28</sup> Therfor Jhesus criede in the temple `techynge, and seide, Ye knowen me, and `ye knowen of whennus Y am; and Y cam not of my silf, but he is trewe that sente me, whom ye knowen not. <sup>29</sup> Y knowe hym, and if Y seie that Y knowe hym not, Y schal be lijk to you, a liere; but Y knowe hym, for of hym Y am, and he sente me. <sup>30</sup> Therfor thei souyten to take hym, and no man sette on hym hoondis, for his our cam not yit. <sup>31</sup> And many of the puple bileueden in hym, and seiden, Whanne Crist schal come, whether he schal do mo tokenes, than tho that this doith? <sup>32</sup> Farisees herden the puple musinge of hym these thingis; and the princis and Farisees senten mynystris, to take hym. <sup>33</sup> Therfor Jhesus seide to hem, Yit a litil tyme Y am with you, and Y go to the fadir; that sente me. <sup>34</sup> Ye schulen seke me, and ye schulen not fynde; and where Y am, ye may not come. <sup>35</sup> Therfor the Jewis seiden to hem silf, Whidur schal this gon, for we schulen not fynde hym? whether he wole go in to the scaterynge of hethene men, and wole teche the hethene? <sup>36</sup> What is this word, which he seide, Ye schulen seke me, and ye schulen not fynde; and where Y am, ye moun not come? <sup>37</sup> But in the laste dai of the greet feeste, Jhesus stood, and criede, and seide, If ony man thirstith,

come he to me, and drynke. <sup>38</sup> He that bileueth in me, as the scripture seith, Floodis of quyk watir schulen flowe fro his wombe. <sup>39</sup> But he seide this thing of the Spirit, whom men that bileueden in hym schulden take; for the Spirit was not yit youun, for Jhesus was not yit glorified. <sup>40</sup> Therfor of that cumpanye, whanne thei hadden herd these wordis of hym, thei seiden, This is verili a prophete. <sup>41</sup> Othere seiden, This is Crist. `But summe seiden, Whether Crist cometh fro Galilee? <sup>42</sup> Whether the scripture seith not, that of the seed of Daud, and of the castel of Bethleem, where Daud was, Crist cometh? <sup>43</sup> Therfor discencioun was maad among the puple for hym. <sup>44</sup> For summe of hem wolden haue take hym, but no man sette hondis on hym. <sup>45</sup> Therfor the mynystris camen to bischopis and Farisees, and thei seiden to hem, Whi brouyten ye not hym? <sup>46</sup> The mynystris answeriden, Neuere man spak so, as this man spekith. <sup>47</sup> Therfor the Farisees answeriden to hem, Whether ye ben disseyued also? <sup>48</sup> whether ony of the pryncis or of the Farisees bileueden in hym? <sup>49</sup> But this puple, that knowith not the lawe, ben cursid. <sup>50</sup> Nychodeme seith to hem, he that cam to hym bi nyyt, that was oon of hem, Whethir oure lawe demith a man, <sup>51</sup> but it haue first herde of hym, and knowe what he doith? <sup>52</sup> Thei answeriden, and seiden to hym, Whether thou art a man of Galilee also? Seke thou scripturis, and se thou, that a prophete risith not of Galilee. <sup>53</sup> And thei turneden ayen, ech in to his hous.

## 8

<sup>1</sup> But Jhesus wente in to the mount of Olyuete.  
<sup>2</sup> And eerli eft he cam in to the temple; and al the puple cam to hym; and he sat, and tauyte hem. <sup>3</sup> And scribis and Fariseis bryngen a womman takun in auoutrye, and thei settiden hir in the myddil, <sup>4</sup> and seiden to hym, Maystir, this womman is now takun in auoutrie. <sup>5</sup> And in the lawe Moises comaundide vs to stoone suche; therfor what seist thou? <sup>6</sup> And thei seiden this thing temptynge hym, that thei myyten accuse hym. And Jhesus bowide hym silf doun, and wroot with his fyngur in the erthe. <sup>7</sup> And whanne thei abiden axynge hym, he reiseide hym silf, and seide to hem, He of you that is without synne, first caste a stoon in to hir. <sup>8</sup> And eft he bowide hym silf, and wroot in the erthe. <sup>9</sup> And thei herynge these thingis, wenten awei oon aftir anothir, and thei bigunnen fro the eldre men; and Jhesus dwelte aloone, and the womman stondynge in the myddil. <sup>10</sup> And Jhesus reiseide hym silf, and seide to hir, Womman, where ben thei that accusiden thee? no man hath dampned thee. <sup>11</sup> Sche seide, No man, Lord. Jhesus seide `to hir, Nethir Y schal dampne thee; go thou, and now aftirward nyle thou synne more. <sup>12</sup> Therfor eft Jhesus spak to hem, and seide, Y am the liyt of the world; he that sueth me, walkith not in derknessis, but schal haue the liyt of lijf. <sup>13</sup> Therfor the Fariseis seiden, Thou berist witnessyng of thi silf; thi witnessyng is not trewe. <sup>14</sup> Jhesus answerde, and seide to hem, And if Y bere witnessyng of my silf, my witnessyng

is trewe; for Y woot fro whennus Y cam, and whidur Y go. <sup>15</sup> But ye witen not fro whennus Y cam, ne whidur Y go. For ye demen aftir the fleisch, but Y deme no man; <sup>16</sup> and if Y deme, my doom is trewe, for Y am not aloone, but Y and the fadir that sente me. <sup>17</sup> And in youre lawe it is writun, that the witnessyng of twei men is trewe. <sup>18</sup> Y am, that bere witnessyng of my silf, and the fadir that sente me, berith witnessyng of me. <sup>19</sup> Therfor thei seiden to hym, Where is thi fadir? Jhesus answeride, Nether ye knowen me, nethir ye knowen my fadir; if ye knewen me, perauenture ye schulden knowe also my fadir. <sup>20</sup> Jhesus spak these wordis in the tresorie, techynge in the temple; and no man took hym, for his our cam not yit. <sup>21</sup> Therfor eft Jhesus seide to hem, Lo! Y go, and ye schulen seke me, and ye schulen die in youre synne; whidur Y go, ye moun not come. <sup>22</sup> Therfor the Jewis seiden, Whether he schal sle hym silf, for he seith, Whidur Y go, ye moun not come? <sup>23</sup> And he seide to hem, Ye ben of bynethe, Y am of aboue; ye ben of this world, Y am not of this world. <sup>24</sup> Therfor Y seide to you, that ye schulen die in youre synnes; for if ye bileuen not that Y am, ye schulen die in youre synne. <sup>25</sup> Therfor thei seiden to hym, Who art thou? Jhesus seide to hem, The bigynnyng, which also speke to you. <sup>26</sup> Y haue many thingis to speke, and deme of you, but he that sente me is sothefast; and Y speke in the world these thingis, that Y herde of hym. <sup>27</sup> And thei knewen not, that he clepide his fadir God. <sup>28</sup> Therfor Jhesus

seith to hem, Whanne ye han areisid mannus sone, thanne ye schulen knowe, that Y am, and of my silf Y do no thing; but as my fadir tauyte me, Y speke these thingis. <sup>29</sup> And he that sente me is with me, and lefte me not aloone; for Y do euermore tho thingis, that ben plesynge to hym. <sup>30</sup> Whanne he spak these thingis, manye bileueden in hym. <sup>31</sup> Therfor Jhesus seide to the Jewis, that bileueden in hym, If ye dwellen in my word, verili ye schulen be my disciplis; <sup>32</sup> and ye schulen knowe the treuthe, and the treuthe schal make you fre. <sup>33</sup> Therfor the Jewis answeriden to hym, We ben the seed of Abraham, and we serueden neuere to man; hou seist thou, That ye schulen be fre? <sup>34</sup> Jhesus answeride to hem, Treuli, treuli, Y seie to you, ech man that doith synne, is seruaunt of synne. <sup>35</sup> And the seruaunt dwellith not in the hows with outen ende, but the sone dwellith with outen ende. <sup>36</sup> Therfor if the sone make you fre, verili ye schulen be fre. <sup>37</sup> Y woot that ye ben Abrahams sones, but ye seken to sle me, for my word takith not in you. <sup>38</sup> Y speke tho thingis, that Y say at my fadir; and ye doen tho thingis, that ye sayn at youre fadir. <sup>39</sup> Thei answerden, and seiden to hym, Abraham is oure fadir. Jhesus seith to hem, If ye ben the sones of Abraham, do ye the werkis of Abraham. <sup>40</sup> But now ye seken to sle `me, a man that haue spoken to you treuthe, that Y herde of God; Abraham dide not this thing. <sup>41</sup> Ye doen the werkis of youre fadir. Therfor thei seiden to hym, We ben not borun of fornyacioun; we han o fadir, God. <sup>42</sup> But Jhesus seith to hem, If God

were youre fadir; sotheli ye schulden loue me; for Y passide forth of God, and cam; for nether Y cam of my silf, but he sente me. <sup>43</sup> Whi knowen ye not my speche? for ye moun not here my word. <sup>44</sup> Ye ben of the fadir, the deuel, and ye wolen do the desyris of youre fadir. He was a mansleere fro the bigynnyng, and he stood not in treuthe; for treuthe is not in hym. Whanne he spekith lesyng, he spekith of his owne; for he is a liere, and fadir of it. <sup>45</sup> But for Y seie treuthe, ye bileuen not to me. <sup>46</sup> Who of you schal repreue me of synne? if Y sey treuthe, whi bileuen ye not to me? <sup>47</sup> He that is of God, herith the wordis of God; therfor ye heren not, for ye ben not of God. <sup>48</sup> Therfor the Jewis answeriden, and seiden, Whether we seien not wel, that thou art a Samaritan, and hast a deuel? <sup>49</sup> Jhesus answerde, and seide, Y haue not a deuel, but Y onoure my fadir, and ye han vnhonourid me. <sup>50</sup> For Y seke not my glorye; there is he, that sekith, and demeth. <sup>51</sup> Treuli, treuli, Y seie to you, if ony man kepe my word, he schal not taste deth with outen ende. <sup>52</sup> Therfor the Jewis seiden, Now we han knowun, that thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man kepe my word, he schal not taste deth withouten ende. <sup>53</sup> Whether thou art grettere than oure fader Abraham, that is deed, and the prophetis ben deed; whom makist thou thi silf? <sup>54</sup> Jhesus answeride, If Y glorifie my silf, my glorie is nouyt; my fadir, is that glorifieth me, whom ye seien, that he is youre God. <sup>55</sup> And ye han not knowun hym, but Y haue knowun hym;

and if Y seie that Y knowe hym not, Y schal be a liere lich to you; but Y knowe hym, and Y kepe his word. <sup>56</sup> Abraham, youre fadir, gladide to se my dai; and he saiy, and ioyede. <sup>57</sup> Thanne the Jewis seiden to hym, Thou hast not yit fifti yeer, and hast thou seien Abraham? <sup>58</sup> Therfor Jhesus seide to hem, Treuli, treuli, Y seie to you, bifor that Abraham schulde be, Y am. <sup>59</sup> Therfor thei token stonys, to caste to hym; but Jhesus hidde hym, and wente out of the temple.

## 9

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

seiden to hym, Hou ben thin iyen openyd? <sup>11</sup> He answerde, Thilke man, that is seid Jhesus, made clei, and anoyntide myn iyen, and seide to me, Go thou to the watre of Siloe, and wassche; and Y wente, and wasschide, and say. <sup>12</sup> And thei seiden to hym, Where is he? He seide, Y woot not. <sup>13</sup> Thei leden hym that was blynd to the Farisees. <sup>14</sup> And it was sabat, whanne Jhesus made cley, and openyde hise iyen. <sup>15</sup> Eft the Farisees axiden hym, hou he hadde seyn. And he seide to hem, He leide to me cley on the iyen; and Y wasschide, and Y se. <sup>16</sup> Therfor summe of the Fariseis seiden, This man is not of God, that kepith not the sabat. Othere men seiden, Hou may a synful man do these signes. And strijf was among hem. <sup>17</sup> Therfor thei seien eftsoone to the blynd man, What seist thou of hym, that openyde thin iyen? And he seide, That he is a prophete. <sup>18</sup> Therfor Jewis bileueden not of hym, that he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn. <sup>19</sup> And thei axiden hem, and seiden, Is this youre sone, which ye seien was borun blynd? hou thanne seeth he now? <sup>20</sup> His fadir and modir answeriden to hem, and seiden, We witen, that this is oure sone, and that he was borun blynd; <sup>21</sup> but hou he seeth now, we witen neuer, or who openyde hise iyen, we witen nere; axe ye hym, he hath age, speke he of hym silf. <sup>22</sup> His fader and modir seiden these thingis, for thei dredden the Jewis; for thanne the Jewis hadden conspirid, that if ony man knoulechide hym Crist, he schulde be don out of the synagoge. <sup>23</sup> Therfor his fadir and modir seiden, That he

hath age, axe ye hym. <sup>24</sup> Therfor eftsoone thei clepiden the man, that was blynd, and seiden to hym, Yyue thou glorie to God; we witen, that this man is a synnere. <sup>25</sup> Thanne he seide, If he is a synnere, Y woot neuer; o thing Y woot, that whanne Y was blynd, now Y se. <sup>26</sup> Therfor thei seiden to hym, What dide he to thee? hou openyde he thin iyen? <sup>27</sup> He answerde to hem, Y seide to you now, and ye herden; what wolen ye eftsoone here? whether ye wolen be maad hise discyplis? <sup>28</sup> Therfor thei cursiden hym, and seiden, Be thou his disciple; we ben disciplis of Moises. <sup>29</sup> We witen, that God spak to Moises; but we knowen not this, of whennus he is. <sup>30</sup> Tilke man answeride, and seide to hem, For in this is a wondurful thing, that ye witen not, of whennus he is, and he hath openyd myn iyen. <sup>31</sup> And we witen, that God herith not synful men, but if ony man is worschypere of God, and doith his wille, he herith hym. <sup>32</sup> Fro the world it is not herd, that ony man openyde the iyen of a blynd borun man; but this were of God, <sup>33</sup> he myyt not do ony thing. <sup>34</sup> Thei answeriden, and seiden to hym, Thou art al borun in synnes, and techist thou vs? And thei putten hym out. <sup>35</sup> Jhesus herd, that thei hadden putte hym out; and whanne he hadde founde hym, he seide to hym, Bileuest thou in the sone of God? <sup>36</sup> He answerde, and seide, Lord, who is he, that Y bileue in hym? <sup>37</sup> And Jhesus seide to hym, And thou hast seyn him, and he it is, that spekith with thee. <sup>38</sup> And he seide, Lord, Y byleue. And he felle down, and worschypide

hym. <sup>39</sup> Therefore Jhesus seide to hym, Y cam in to this world, `in to doom, that thei that seen not, see, and thei that seen, be maad blynde. <sup>40</sup> And summe of the Faryseis herden, that weren with hym, and thei seiden to hym, Whether we ben blynde? <sup>41</sup> Jhesus seide to hem, If ye weren blynde, ye schulden not haue synne; but now ye seien, That we seen, youre synne dwellith stille.

## 10

<sup>1</sup> Treuli, treuli, Y seie to you, he that cometh not in by the dore in to the foold of scheep, but stieth bi another weie, is a nuyt thief and a dai thief. <sup>2</sup> But he that entrith bi the dore, is the scheepherde of the scheep. <sup>3</sup> To this the porter openeth, and the scheep heren his vois, and he clepith his owne scheep bi name, and ledith hem out. <sup>4</sup> And whanne he hath don out his owne scheep, he goith bifor hem, and the scheep suen hym; for thei knowun his vois. <sup>5</sup> But thei suen not an alien, but fleen from hym; for thei han not knowun the vois of aliens. <sup>6</sup> Jhesus seide to hem this prouerbe; but thei knewen not what he spak to hem. <sup>7</sup> Therfor Jhesus seide to hem eftsoone, Treuli, treuli, Y seie to you, that Y am the dore of the scheep. <sup>8</sup> As many as han come, weren nuyt theues and day theues, but the scheep herden not hem. <sup>9</sup> Y am the dore. If ony man schal entre bi me, he schal be sauyd; and he schal go ynne, and schal go out, and he schal fynde lesewis. <sup>10</sup> A nuyt thief cometh not, but that he stele, sle, and leese; and Y cam, that thei han lijf, and haue more plenteousli. <sup>11</sup> I am a good scheepherde; a good

scheepherde yueth his lijf for hise scheep. <sup>12</sup> But an hirid hyne, and that is not the scheepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leeueth the scheep, and fleeth; and the wolf rauyschith, and disparplith the scheep. <sup>13</sup> And the hirid hyne fleeth, for he is an hirid hyne, and it parteyneth not to hym of the scheep. <sup>14</sup> Y am a good scheepherde, and Y knowe my scheep, and my scheep knowen me. <sup>15</sup> As the fadir hath knowun me, Y knowe the fadir; and Y putte my lijf for my scheep. <sup>16</sup> Y haue othere scheep, that ben not of this foolde, and it bihoueth me to brynge hem togidir, and thei schulen here my vois; and it schal be maad o foolde and o scheepherde. <sup>17</sup> Therfor the fadir loueth me, for Y putte my lijf, that eftsoone Y take it. <sup>18</sup> No man takith it fro me, but Y putte it of my silf. Y haue power to putte it, and Y haue power to take it ayen. This maundement Y haue takun of my fadir. <sup>19</sup> Eft dissencioun was maad among the Jewis for these wordis. <sup>20</sup> And many of hem seiden, He hath a deuel, and maddith; what heren ye hym? <sup>21</sup> Othere men seiden, These wordis ben not of a man that hath a feend. Whether the deuel may opene the iyen of blynde men? <sup>22</sup> But the feestis of halewyng of the temple weren maad in Jerusalem, and it was wyntir. <sup>23</sup> And Jhesus walkide in the temple, in the porche of Salomon. <sup>24</sup> Therfor the Jewis camen aboute hym, and seiden to hym, Hou long takist thou awei oure soule? if thou art Crist, seie thou to vs opynli. <sup>25</sup> Jhesus answerde to

hem, Y speke to you, and ye bileuen not; the werkis that Y do in the name of my fadir, beren witnessyng of me. <sup>26</sup> But ye bileuen not, for ye ben not of my scheep. <sup>27</sup> My scheep heren my vois, and Y knowe hem, and thei suen me. <sup>28</sup> And Y yyue to hem euerelastynghe lijf, and thei schulen not perische with outen ende, and noon schal rauysche hem fro myn hoond. <sup>29</sup> That thing that my fadir yaf to me, is more than alle thingis; and no man may rauysche fro my fadris hoond. <sup>30</sup> Y and the fadir ben oon. <sup>31</sup> The Jewis token vp stoonys, to stoone hym. <sup>32</sup> Jhesus answerde to hem, Y haue schewide to you many good werkis of my fadir, for which werk of hem stonen ye me? <sup>33</sup> The Jewis answerden to hym, We stoonen thee not of good werk, but of blasfemye, and for thou, sithen thou art a man, makist thi silf God. <sup>34</sup> Jhesus answerde to hem, Whether it is not writun in youre lawe, That Y seide, Ye ben goddis? <sup>35</sup> Yf he seide that thei weren goddis, to whiche the word of God was maad, and scripture may not be vndon, <sup>36</sup> thilke that the fadir hath halewid, and hath sent in to the world, ye seien, That thou blasfemest, for Y seide, Y am Goddis sone? <sup>37</sup> Yf Y do not the werkis of my fadir, nyle ye bileue to me; <sup>38</sup> but if Y do, thouy ye wolen not bileue to me, bileue ye to the werkis; that ye knowe and bileue, that the fadir is in me, and Y in the fadir. <sup>39</sup> Therfor thei souyten to take hym, and he wente out of her hondis. <sup>40</sup> And he wente eftsoone ouer Jordan, in to that place where Joon was firste baptisynghe, and he dwelte

there. <sup>41</sup> And manye camen to hym, and seiden, For Joon dide no myracle; <sup>42</sup> and alle thingis what euer Joon seide of this, weren sothe. And many bileueden in hym.

## 11

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

sleep. <sup>14</sup> Thanne therfor Jhesus seide to hem opynli, Lazarus is deed; <sup>15</sup> and Y haue ioye for you, that ye bileue, for Y was not there; but go we to hym. <sup>16</sup> Therfor Thomas, that is seid Didymus, seide to euen disciplis, Go we also, that we dien with hym. <sup>17</sup> And so Jhesus cam, and foond hym hauynge thanne foure daies in the graue. <sup>18</sup> And Bethany was bisidis Jerusalem, as it were fiftene furlongis. <sup>19</sup> And many of the Jewis camen to Mary and Martha, to coumforte hem of her brothir. <sup>20</sup> Therfor as Martha herde, that Jhesu cam, sche ran to hym; but Mary sat at home. <sup>21</sup> Therfor Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed. <sup>22</sup> But now Y woot, that what euere thingis thou schalt axe of God, God schal yyue to thee. <sup>23</sup> Jhesus seith to hir, Thi brother schal rise ayen. <sup>24</sup> Martha seith to hym, Y woot, that he schal rise ayen in the ayen risyng in the laste dai. <sup>25</sup> Jhesus seith to hir, Y am ayen risyng and lijf; he that bileueth in me, yhe, thouy he be deed, <sup>26</sup> he schal lyue; and ech that lyueth, and bileueth in me, schal not die with outen ende. Bileuest thou this thing? <sup>27</sup> Sche seith to hym, Yhe, Lord, Y haue bileued, that thou art Crist, the sone of the lyuynge God, that hast come in to this world. <sup>28</sup> And whanne sche hadde seid this thing, sche wente, and clepide Marie, hir sistir, in silence, and seide, The maister cometh, and clepith thee. <sup>29</sup> Sche, as sche herd, aroos anoon, and cam to hym. <sup>30</sup> And Jhesus cam not yit `in to the castel, but he was yit in that place, where Martha hadde comun ayens hym.

<sup>31</sup> Therfor the Jewis that weren with hir in the hous, and coumfortiden hir, whanne thei sayn Marie, that sche roos swithe, and wente out, thei sueden hir, and seiden, For sche goith to the graue, to wepe there. <sup>32</sup> But whanne Marie was comun where Jhesus was, sche seyng hym felde doun to his feet, and seide to hym, Lord, if thou haddist be here, my brother hadde not be deed. <sup>33</sup> And therfor whanne Jhesu sai y hir wepyng, and the Jewis wepyng that weren with hir, he made noise in spirit, and troblide hym silf, <sup>34</sup> and seide, Where han ye leid hym? Thei seien to hym, Lord, come, and se. <sup>35</sup> And Jhesus wepte. <sup>36</sup> Therfor the Jewis seiden, Lo! hou he louede hym. <sup>37</sup> And summe of hem seiden, Whethir this man that openyde the iyen of the borun blynde man, myyte not make that this schulde not die? <sup>38</sup> Therfor Jhesus eft makynge noise in hym silf, cam to the graue. And there was a denne, and a stoon was leid theronne. <sup>39</sup> And Jhesus seith, Take ye away the stoon. Martha, the sistir of hym that was deed, seith to hym, Lord, he stynkith now, for he hath leye foure daies. <sup>40</sup> Jhesus seith to hir, Haue Y not seid to thee, that if thou bileuest, thou schalt se the glorie of God? <sup>41</sup> Therfor thei token awei the stoon. And Jhesus lifte vp hise iyen, and seide, Fadir, Y do thankyngis to thee, for thou hast herd me; and Y wiste, <sup>42</sup> that thou euermore herist me, but for the puple that stondith aboute, Y seide, that thei bileue, that thou hast sent me. <sup>43</sup> Whanne he hadde seid these thingis, he criede with a greet vois, Lazarus, come thou forth. <sup>44</sup> And

anoon he that was deed, cam out, boundun the hondis and feet with boondis, and his face boundun with a sudarie. And Jhesus seith to hem, Vnbynde ye hym, and suffre ye hym to go forth. <sup>45</sup> Therfor many of the Jewis that camen to Marie and Martha, and seyn what thingis Jhesus dide, bileueden in hym. <sup>46</sup> But summe of hem wente to the Farisees, and seiden to hem, what thingis Jhesus `hadde don. <sup>47</sup> Therfor the bischopis and the Farisees gadriden a counsel ayens Jhesu, and seiden, What do we? for this man doith many myraclis. <sup>48</sup> If we leue hym thus, alle men schulen bileue in hym; and Romayns schulen come, and schulen take our place and oure folk. <sup>49</sup> But oon of hem, Cayfas bi name, whanne he was bischop of that yeer, seide to hem, <sup>50</sup> Ye witen nothing, ne thenken, that it spedith to you, that o man die for the puple, and that al the folc perische not. <sup>51</sup> But he seide not this thing of hym silf, but whanne he was bischop of that yeer, he prophesiede, that Jhesu was to die for the folc, <sup>52</sup> and not oneli for the folc, but that he schulde gadere in to oon the sones of God that weren scaterid. <sup>53</sup> Therfor fro that day thei souyten for to sle hym. <sup>54</sup> Therfor Jhesus walkide not thanne opynli among the Jewis; but he wente in to a cuntre bisidis desert, in to a citee, that is seid Effren, and there he dwellide with hise disciplis. <sup>55</sup> And the pask of the Jewis was niy, and many of the cuntrey wenten vp to Jerusalem bifor the pask, to halewe hem silf. <sup>56</sup> Therfor thei souyten Jhesu, and spaken togidere, stondynge in the temple, What gessen ye, for he cometh not to

the feeste day? <sup>57</sup> For the bishopis and Farisees hadden youun a maundement, that if ony man knowe where he is, that he schewe, that thei take hym.

## 12

<sup>1</sup> Therfor Jhesus bifor sixe daies of pask cam to Bethanye, where Lazarus hadde be deed, whom Jhesus reise. <sup>2</sup> And thei maden to hym a soopere there, and Martha mynystride to hym; and Lazarus was oon of men that saten at the mete with hym. <sup>3</sup> Therfor Marie took a pound of oynement of trewe narde precious, and anoyntide the feet of Jhesu, and wipte hise feet with hir heeris; and the hous was fulfillid of the sauour of the oynement. <sup>4</sup> Therfor Judas Scarioth, oon of hise disciplis, that was to bitraye hym, <sup>5</sup> seide, Whi is not this oynement seeld for thre hundrid pens, and is youun to nedi men? <sup>6</sup> But he seide this thing, not for it perteynede to hym of nedi men, but for he was a theef, and he hadde the pursis, and bar tho thingis that weren sent. <sup>7</sup> Therfor Jhesus seide, Suffre ye hir, that in to the day of my biring sche kepe that; <sup>8</sup> for ye schulen euermore haue pore men with you, but ye schulen not euermore haue me. <sup>9</sup> Therefore myche puple of Jewis knew, that Jhesus was there; and thei camen, not oonli for Jhesu, but to se Lazarus, whom he hadde reiseid fro deth. <sup>10</sup> But the princis of prestis thouyten to sle Lazarus, <sup>11</sup> for manye of the Jewis wenten awei for him, and bileueden in Jhesu. <sup>12</sup> But on the morew a myche puple, that cam togidere

to the feeste dai, whanne thei hadden herd, that Jhesus cam to Jerusalem, <sup>13</sup> token braunchis of palmes, and camen forth ayens hym, and crieden, Osanna, blessid is the kyng of Israel, that cometh in the name of the Lord. <sup>14</sup> And Jhesus foond a yonge asse, and sat on hym, <sup>15</sup> as it is writun, The douytir of Syon, nyle thou drede; lo! thi kyng cometh, sittynge on `an asse fole. <sup>16</sup> Hise disciplis knewen not first these thingis, but whanne Jhesus was glorified, thanne thei hadden mynde, for these thingis weren writun of hym, and these thingis thei diden to hym. <sup>17</sup> Therfor the puple bar witnessyng, that was with hym, whanne he clepide Lazarus fro the graue, and reise him fro deth. <sup>18</sup> And therfor the puple cam, and mette with hym, for thei herden that he hadde don this signe. <sup>19</sup> Therfor the Farisees seiden to hem silf, Ye seen, that we profiten no thing; lo! al the world wente aftir hym. <sup>20</sup> And there weren summe hethene men, of hem that hadden come vp to worschipe in the feeste dai. <sup>21</sup> And these camen to Filip, that was of Bethsaida of Galilee, and preieden hym, and seiden, Sire, we wolen se Jhesu. <sup>22</sup> Filip cometh, and seith to Andrew; eft Andrew and Filip seiden to Jhesu. <sup>23</sup> And Jhesus answerde `to hem, and seide, The our cometh, that mannus sone be clarified. <sup>24</sup> Treuli, treuli, Y seie to you, but a corn of whete falle in to the erthe, and be deed, it dwellith aloone; <sup>25</sup> but if it be deed, it bryngith myche fruyt. He that loueth his lijf, schal leese it; and he that hatith his lijf in this world, kepith it in to euerlastynge lijf. <sup>26</sup> If ony

man serue me, sue he me; and where Y am, there my mynystre schal be. If ony man serue me, my fadir schal worschipe hym. <sup>27</sup> Now my soule is troublid, and what schal Y seie? Fadir, saue me fro this our; but therfor Y cam in to this our; <sup>28</sup> fadir, clarifie thi name. And a vois cam fro heuene, and seide, And Y haue clarified, and eft Y schal clarifie. <sup>29</sup> Therfor the puple that stood, and herde, seide, that `thundur was maad; othere men seide, an aungel spak to hym. <sup>30</sup> Jhesus answerde, and seide, This vois cam not for me, but for you. <sup>31</sup> Now is the doom of the world, now the prince of this world schal be cast out. <sup>32</sup> And if Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis to my silf. <sup>33</sup> And he seide this thing, signifynge bi what deth he `was to die. <sup>34</sup> And the puple answeride to hym, We han herd of the lawe, that Crist dwellith with outen ende; and hou seist thou, It bihoueth mannys sone to be arerid? <sup>35</sup> Who is this mannus sone? And thanne Jhesus seith to hem, Yit a litil liyt is in you; walke ye, the while ye han liyt, that derknessis catche you not; he that wandrith in derknessis, woot nere whidur he goith. <sup>36</sup> While ye han liyt, bileue ye in liyt, that ye be the children of liyt. Jhesus spak these thingis, and wente, and hidde hym fro hem. <sup>37</sup> And whanne he hadde don so many myraclis bifor hem, thei bileueden not `in to hym; <sup>38</sup> that the word of Ysaie, the prophete, schulde be fulfillid, which he seide, Lord, who bileuede to oure heryng, and to whom is the arm of the Lord schewid? <sup>39</sup> Therfor thei myyten not bileue, for eft Ysaye

seide, <sup>40</sup> He hath blyndid her iyen, and he hath maad hard the herte of hem, that thei se not with iyen, and vndurstonde with herte; and that thei be conuertid, and Y heele hem. <sup>41</sup> Ysaye seide these thingis, whanne he say the glorie of hym, and spak of hym. <sup>42</sup> Netheles `of the pryncis manye bileueden in hym, but for the Farisees thei knowlechiden not, that thei schulden not be put out of the synagoge; <sup>43</sup> for thei loueden the glorie of men, more than the glorie of God. <sup>44</sup> And Jhesus criede, and seide, He that bileueth in me, bileueth not in me, but in hym that sente me. <sup>45</sup> He that seeth me, seeth hym that sente me. <sup>46</sup> Y liyt cam in to the world, that ech that bileueth in me, dwelle not in derknessis. <sup>47</sup> And if ony man herith my words, and kepith hem, Y deme hym not; for Y cam not, that Y deme the world, but that Y make the world saaf. <sup>48</sup> He that dispisith me, and takith not my wordis, hath hym that schal iuge hym; thilke word that Y haue spokun, schal deme hym in the last dai. <sup>49</sup> For Y haue not spokun of my silf, but thilke fadir that sente me, yaf to me a maundement, what Y schal seie, and what Y schal speke. <sup>50</sup> And Y woot, that his maundement is euerlastynge lijf; therfor tho thingis that Y speke, as the fadir seide to me, so Y speke.

## 13

<sup>1</sup> Bifor the `feeste dai of pask Jhesus witynge, that his our is comun, that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede

hem. <sup>2</sup> And whanne the souper was maad, whanne the deuel hadde put than in to the herte, that Judas of Symount Scarioth schulde bitraye hym, <sup>3</sup> he witynge that the fadir yaf alle thingis to hym in to hise hoondis, and that he wente out fro God, <sup>4</sup> and goith to God, he risith fro the souper, and doith of hise clothis; and whanne he hadde takun a lynun cloth, he girde hym. <sup>5</sup> And aftirward he putte watir in to a basyn, and biganne to waische the disciplis feet, and to wipe with the lynnenn cloth, with which he was gird. <sup>6</sup> And so he cam to Symount Petre, and Petre seith to hym, Lord, waischist thou my feet? <sup>7</sup> Jhesus answerde, and seide to hym, What Y do, thou wost not now; but thou schalt wite aftirward. <sup>8</sup> Petre seith to hym, Thou schalt neuere waische my feet. Jhesus answeride to hym, If Y schal not waische thee, thou schalt not haue part with me. <sup>9</sup> Symount Petre seith to hym, Lord, not oneli my feet, but bothe the hoondis and the heed. <sup>10</sup> Jhesus seide to hym, He that is waischun, hath no nede but that he waische the feet, but he is al clene; and ye ben clene, but not alle. <sup>11</sup> For he wiste, who was he that schulde bitraye hym; therfor he seide, Ye ben not alle clene. <sup>12</sup> And so aftir that he hadde waischun the feet of hem, he took hise clothis; and whanne he was set to mete ayen, eft he seide to hem, Ye witen what Y haue don to you. <sup>13</sup> Ye clepen me maistir and lord, and ye seien wel; for Y am. <sup>14</sup> Therfor if Y, lord and maistir, haue waischun youre feet, and ye schulen waische oon anothers feet; <sup>15</sup> for Y haue youun ensauple to you, that as I haue do to

you, so do ye. <sup>16</sup> Treuli, treuli, Y seie to you, the seruaunt is not grettere than his lord, nether an apostle is grettere than he that sente hym. <sup>17</sup> If ye witen these thingis, ye schulen be blessid, if ye doen hem. <sup>18</sup> Y seie not of `alle you, Y woot whiche Y haue chosun; but that the scripture be fulfillid, He that etith my breed, schal reise his heele ayens me. <sup>19</sup> Treuly, Y seie to you bifor it be don, that whanne it is don, ye bileue that Y am. <sup>20</sup> Treuli, treuli, Y seie to you, he that takith whom euere Y schal sende, resseyueth me; and he that resseyueth me, resseyueth hym that sente me. <sup>21</sup> Whanne Jhesus hadde seid these thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, Y seie to you, that oon of you schal bitraye me. <sup>22</sup> Therfor the disciplis lokiden togidere, doutynge of whom he seide. <sup>23</sup> And so oon of hise disciplis was restynge in the bosum of Jhesu, whom Jhesu louede. <sup>24</sup> Therfor Symount Petre bikeneth to hym, `and seith to hym, Who is it, of whom he seith? <sup>25</sup> And so whanne he hadde restid ayen on the brest of Jhesu, he seith to hym, Lord, who is it? <sup>26</sup> Jhesus answerde, He it is, to whom Y schal areche a sop of breed. And whanne he hadde wet breed, he yaf to Judas of Symount Scarioth. <sup>27</sup> And aftir the mussel, thanne Sathanas entride in to hym. And Jhesus seith to hym, That thing that thou doist, do thou swithe. <sup>28</sup> And noon of hem that saten at the mete wiste, wherto he seide to hym. <sup>29</sup> For summe gessiden, for Judas hadde pursis, that Jhesus hadde seid to hym, Bie thou tho thingis, that ben nedeful to vs to the feeste dai, or that he

schulde yyue sum thing to nedi men. <sup>30</sup> Therfor whanne he hadde takun the mussel, he wente out anoon; and it was nyyt. <sup>31</sup> And whanne he was gon out, Jhesus seide, Now mannus sone is clarified, and God is clarified in hym. <sup>32</sup> If God is clarified in hym, God schal clarifie hym in hym silf, and anoon he schal clarifie hym. <sup>33</sup> Litle sones, yit a litil Y am with you; ye schulen seke me, and, as Y seide to the Jewis, Whidur Y go, ye moun not come; and to you Y seie now. <sup>34</sup> Y yyue to you a newe maundement, that ye loue togidir, as Y louede you, `and that ye loue togidir. <sup>35</sup> In this thing alle men schulen knowe, that ye ben my disciplis, if ye han loue togidere. <sup>36</sup> Symount Petre seith to hym, Lord, whidur goist thou? Jhesus answeride, Whidur Y go, thou mayst not sue me now, but thou schalt sue afterward. <sup>37</sup> Petre seith to hym, Whi may Y not sue thee now? Y schal putte my lijf for thee. <sup>38</sup> Jhesus answeride, Thou schalt putte thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal not crowe, til thou schalt denye me thries. And he seith to hise disciplis.

## 14

<sup>1</sup> Be not youre herte afraied, ne drede it; ye bileuen in God, and bileue ye in me. <sup>2</sup> In the hous of my fadir ben many dwellyngis; if ony thing lesse, Y hadde seid to you, for Y go to make redi to you a place. <sup>3</sup> And if Y go, and make redi to you a place, eftsoones Y come, and Y schal take you to my silf, that where Y am, ye be. <sup>4</sup> And whidur Y go, ye witen, and ye witen the weie. <sup>5</sup> Thomas

seith to hym, Lord, we witen not whidur thou goist, and hou moun we wite the weie? <sup>6</sup> Jhesus seith to hym, Y am weie, treuthe, and lijf; no man cometh to the fadir, but bi me. <sup>7</sup> If ye hadden knowe me, sotheli ye hadden knowe also my fadir; and aftirward ye schulen knowe hym, and ye han seyn hym. <sup>8</sup> Filip seith to hym, Lord, schewe to vs the fadir, and it suffisith to vs. <sup>9</sup> Jhesus seith to hym, So long tyme Y am with you, and `han ye not knowun me? Filip, he that seeth me, seeth also the fadir. Hou seist thou, schewe to vs the fadir? <sup>10</sup> Bileuest thou not, that Y am in the fadir, and the fadir is in me? The wordis that Y speke to you, Y speke not of my silf; but the fadir hym silf dwellynge in me, doith the werkis. <sup>11</sup> Bileue ye not, that Y am in the fadir, and the fadir is in me? <sup>12</sup> Ellis bileue ye for thilke werkis. Treuli, treuli, Y seie to you, if a man bileueth in me, also he schal do the werkis that Y do; and he schal do grettere werkis than these, for Y go to the fadir. <sup>13</sup> And what euere thing ye axen the fadir in my name, Y schal do this thing, that the fadir be glorified in the sone. <sup>14</sup> If ye axen ony thing in my name, Y schal do it. <sup>15</sup> If ye louen me, kepe ye my comaundementis. <sup>16</sup> And Y schal preye the fadir, and he schal yyue to you another coumfortour, <sup>17</sup> the spirit of treuthe, to dwelle with you with outen ende; which spirit the world may not take, for it seeth hym not, nether knowith hym. But ye schulen knowe hym, for he schal dwelle with you, and he schal be in you. <sup>18</sup> Y schal not leue you fadirles, Y schal come to you. <sup>19</sup> Yit a lital, and the world seeth

not now me; but ye schulen se me, for Y lyue, and ye schulen lyue. <sup>20</sup> In that dai ye schulen knowe, that Y am in my fadir, and ye in me, and Y in you. <sup>21</sup> He that hath my comaundementis, and kepith hem, he it is that loueth me; and he that loueth me, schal be loued of my fadir, and Y schal loue hym, and Y schal schewe to hym my silf. <sup>22</sup> Judas seith to hym, not he of Scarioth, Lord, what is don, that thou schalt schewe thi silf to vs, and not to the world? <sup>23</sup> Jhesus answerde, and seide `to hym, If ony man loueth me, he schal kepe my word; and my fadir schal loue hym, and we schulen come to hym, and we schulen dwelle with hym. <sup>24</sup> He that loueth me not, kepith not my wordis; and the word which ye han herd, is not myn, but the fadris, that sente me. <sup>25</sup> These thingis Y haue spokun to you, dwellynge among you; but thilke Hooli Goost, <sup>26</sup> the coumfortour, whom the fadir schal sende in my name, he schal teche you alle thingis, `and schal schewe to you alle thingis, what euere thingis Y schal seie to you. <sup>27</sup> Pees Y leue to you, my pees Y yyue to you; not as the world yyueth, Y yiue to you; be not youre herte affrayed, ne drede it. <sup>28</sup> Ye han herd, that Y seide to you, Y go, and come to you. If ye loueden me, forsothe ye schulden haue ioye, for Y go to the fadir, for the fadir is grettere than Y. <sup>29</sup> And now Y haue seid to you, bifor that it be don, that whanne it is don, ye bileuen. <sup>30</sup> Now Y schal not speke many thingis with you; for the prince of this world cometh, and hath not in me ony thing. <sup>31</sup> But that the

world knowe, that Y loue the fadir; and as the fadir yaf a comaundement to me, so Y do. `Rise ye, go we hennus.

## 15

<sup>1</sup> Y am a very vyne, and my fadir is an erthe tilier. <sup>2</sup> Ech braunch in me that berith not fruyt, he schal take away it; and ech that berith fruyt, he schal purge it, that it bere the more fruyt. <sup>3</sup> Now ye ben clene, for the word that Y haue spokun to you. <sup>4</sup> Dwelle ye in me, and Y in you; as a braunche may not make fruyt of it silf, but it dwelle in the vyne, so nether ye, but ye dwelle in me. <sup>5</sup> Y am a vyne, ye the braunchis. Who that dwellith in me, and Y in hym, this berith myche fruyt, for with outen me ye moun no thing do. <sup>6</sup> If ony man dwellith not in me, he schal be caste out as a braunche, and schal wexe drie; and thei schulen gadere hym, and thei schulen caste hym in to the fier, and he brenneth. <sup>7</sup> If ye dwellen in me, and my wordis dwelle in you, what euer thing ye wolen, ye schulen axe, and it schal be don to you. <sup>8</sup> In this thing my fadir is clarified, that ye brynge forth ful myche fruyt, and that ye be maad my disciplis. <sup>9</sup> As my fadir louede me, Y haue loued you; dwelle ye in my loue. <sup>10</sup> If ye kepen my comaundementis, ye schulen dwelle in my loue; as Y haue kept the comaundementis of my fadir, and Y dwelle in his loue. <sup>11</sup> These thingis Y spak to you, that my ioye be in you, and youre ioye be fulfillid. <sup>12</sup> This is my comaundement, that ye loue togidere, as Y louede you. <sup>13</sup> No man hath

more loue than this, that a man putte his lijf for hise freendis. <sup>14</sup> Ye ben my freendis if ye doen tho thingis, that Y comaunde to you. <sup>15</sup> Now Y schal not clepe you seruauntis, for the seruaunt woot not, what his lord schal do; but Y haue clepid you freendis, for alle thingis what euere Y herde of my fadir, Y haue maad knowun to you. <sup>16</sup> Ye han not chosun me, but Y chees you; and Y haue put you, that ye go, and brynge forth fruyt, and youre fruyt dwelle; that what euere thing ye axen the fadir in my name, he yyue to you. <sup>17</sup> These thingis Y comaunde to you, that ye loue togidere. <sup>18</sup> If the world hatith you, wite ye, that it hadde me in hate rather than you. <sup>19</sup> If ye hadden be of the world, the world schulde loue that thing that was his; but for ye ben not of the world, but Y chees you fro the world, therfor the world hatith you. <sup>20</sup> Haue ye mynde of my word, which Y seide to you, The seruaunt is not grettere than his lord. If thei han pursued me, thei schulen pursue you also; if thei han kept my word, thei schulen kepe youre also. <sup>21</sup> But thei schulen do to you alle these thingis for my name, for thei knowen not hym that sente me. <sup>22</sup> If Y hadde not comun, and hadde not spokun to hem, thei schulden not haue synne; but now thei haue noon excusacioun of her synne. <sup>23</sup> He that hatith me, hatith also my fadir. <sup>24</sup> If Y hadde not doon werkis in hem, whiche noon other man dide, thei schulden not haue synne; but now both thei han seyn, and hatid me and my fadir. <sup>25</sup> But that the word be fulfillid, that is writun in her lawe, For thei hadden me in hate with

outen cause. <sup>26</sup> But whanne the coumfortour schal come, which Y schal sende to you fro the fadir, a spirit of treuthe, which cometh of the fadir, he schal bere witnessyng of me; <sup>27</sup> and ye schulen bere witnessyng, for ye ben with me fro the bigynnyng.

## 16

<sup>1</sup> These thingis Y haue spokun to you, that ye be not sclaudrid. <sup>2</sup> Thei schulen make you with outen the synagogis, but the our cometh, that ech man that sleeth you, deme that he doith seruyce to God. <sup>3</sup> And thei schulen do to you these thingis, for thei han not knowun the fadir, nether me. <sup>4</sup> But these thingis Y spak to you, that whanne the our `of hem schal come, ye haue mynde, that Y seide to you. <sup>5</sup> Y seide not to you these thingis fro the bigynnyng, for Y was with you. And now Y go to hym that sente me, and no man of you axith me, Whidur `thou goist? <sup>6</sup> but for Y haue spokun to you these thingis, heuynesse hath fulfillid youre herte. <sup>7</sup> But Y seie to you treuthe, it spedith to you, that Y go; for if Y go not forth, the coumfortour schal not come to you; but if Y go forth, Y schal sende hym to you. <sup>8</sup> And whanne he cometh, he schal repreue the world of synne, and of riytwisnesse, and of doom. <sup>9</sup> Of synne, for thei han not bileued in me; <sup>10</sup> and of riytwisnesse, for Y go to the fadir, and now ye schulen not se me; <sup>11</sup> but of doom, for the prince of this world is now demed. <sup>12</sup> Yit Y haue many thingis for to seie to you, but ye moun not bere hem now. <sup>13</sup> But whanne thilke spirit of

treuthe cometh, he schal teche you al trewth; for he schal not speke of hym silf, but what euer thinges he schal here, he schal speke; and he schal telle to you tho thingis that ben to come. <sup>14</sup> He schal clarifie me, for of myne he schal take, and schal telle to you. <sup>15</sup> Alle thingis `whiche euer the fadir hath, ben myne; therfor Y seide to you, for of myne he schal take, and schal telle to you. <sup>16</sup> A lital, and thanne ye schulen not se me; and eftsoone a lital, and ye schulen se me, for Y go to the fadir. <sup>17</sup> Therfor summe of hise disciplis seiden togidere, What is this thing that he seith to vs, A lital, and ye schulen not se me; and eftsoone a lital, and ye schulen se me, for Y go to the fadir? <sup>18</sup> Therfor thei seiden, What is this that he seith to vs, A lital? we witen not what he spekith. <sup>19</sup> And Jhesus knew, that thei wolden axe hym, and he seide to hem, Of this thing ye seken among you, for Y seide, A lital, and ye schulen not se me; and eftsoone a lital, and ye schulen se me. <sup>20</sup> Treuli, treuli, Y seie to you, that ye schulen mourne and wepe, but the world schal haue ioie; and ye schulen be soreful, but youre sorewe schal turne in to ioie. <sup>21</sup> A womman whanne sche berith child, hath heuynesse, for hir tyme is comun; but whanne sche hath borun a sone, now sche thenkith not on the peyne, for ioie, for a man is borun in to the world. <sup>22</sup> And therfor ye han now sorew, but eftsoone Y schal se you, and youre herte schal haue ioie, and no man schal take fro you youre ioie. <sup>23</sup> And in that day ye schulen not axe me ony thing; treuli, treuli, `Y seie to you, if ye axen

the fadir ony thing in my name, he schal yyue to you. <sup>24</sup> `Til now ye axiden no thing in my name; `axe ye, `and ye schulen take, that youre ioie be ful. <sup>25</sup> Y haue spokun to you these thingis in prouerbis; the our cometh, whanne now Y schal not speke to you in prouerbis, but opynli of my fadir Y schal telle to you. <sup>26</sup> In that dai ye schulen axe in my name; and Y seie not to you, that Y schal preye the fadir of you; <sup>27</sup> for the fadir hym silf loueth you, for ye han loued me, and han bileued, that Y wente out fro God. <sup>28</sup> Y wente out fro the fadir, and Y cam in to the world; eftsoone Y leeu the world, and Y go to the fadir. <sup>29</sup> Hise disciplis seiden to hym, Lo! now thou spekist opynli, and thou seist no prouerbe. <sup>30</sup> Now we witen, that thou wost alle thingis; and it is not nede to thee, that ony man axe thee. In this thing we bileuen, that thou wentist out fro God. <sup>31</sup> Jhesus answeride to hem, Now ye bileuen. <sup>32</sup> Lo! the our cometh, and now it cometh, that ye be disparplid, ech in to hise owne thingis, and that ye leeu me aloone; and Y am not aloone, for the fadir is with me. <sup>33</sup> These thingis Y haue spokun to you, that ye haue pees in me; in the world ye schulen haue disese, but trust ye, Y haue ouercomun the world.

## 17

<sup>1</sup> These thingis Jhesus spak, and whanne he hadde cast vp hise iyen in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee. <sup>2</sup> As thou hast youun to hym power on ech fleisch, that al thing that thou hast

youun to hym, he yyue to hem euerlastynge lijf. <sup>3</sup> And this is euerlastynge lijf, that thei knowe thee very God aloone, and whom thou hast sent, Jhesu Crist. <sup>4</sup> Y haue clarified thee on the erthe, Y haue endid the werk, that thou hast youun to me to do. <sup>5</sup> And now, fadir, clarifie thou me at thi silf, with the clerenesse that Y hadde at thee, bifor the world was maad. <sup>6</sup> Y haue schewid thi name to tho men, whiche thou hast youun to me of the world; thei weren thine, and thou hast youun hem to me, and thei han kept thi word. <sup>7</sup> And now thei han knowun, that alle thingis that thou hast youun to me, ben of thee. <sup>8</sup> For the wordis that thou hast youun to me, Y yaf to hem; and thei han takun, and han knowun verili, that Y wente out fro thee; and thei bileueden, that thou sentist me. <sup>9</sup> Y preie for hem, Y preye not for the world, but for hem that thou hast youun to me, for thei ben thine. <sup>10</sup> And alle my thingis ben thine, and thi thingis ben myne; and Y am clarified in hem. <sup>11</sup> And now Y am not in the world, and these ben in the world, and Y come to thee. Hooli fadir, kepe hem in thi name, whiche thou yauest to me, that thei ben oon, as we ben. <sup>12</sup> While Y was with hem, Y kepte hem in thi name; thilke that thou yauest to me, Y kepte, and noon of hem perischide, but the sone of perdicioun, that the scripture be fulfillid. <sup>13</sup> But now Y come to thee, and Y speke these thingis in the world, that thei haue my ioie fulfillid in hem silf. <sup>14</sup> Y yaf to hem thi word, and the world hadde hem in hate; for thei ben not of the world, as Y am not of the world. <sup>15</sup> Y preye not, that

thou take hem awei fro the world, but that thou kepe hem fro yuel. <sup>16</sup> They ben not of the world, as Y am not of the world. <sup>17</sup> Halewe thou hem in treuth; thi word is treuthe. <sup>18</sup> As thou sentist me in to the world, also Y sente hem `in to the world. <sup>19</sup> And Y halewe my silf for hem, that also thei ben halewid in treuthe. <sup>20</sup> And Y preye not oneli for hem, but also for hem that schulden bileue in to me bi the word of hem; <sup>21</sup> that all ben oon, as thou, fadir, in me, and Y in thee, that also thei in vs be oon; that the world bileue, that thou hast sent me. <sup>22</sup> And Y haue youun to hem the clerenesse, that thou hast youun to me, that thei ben oon, <sup>23</sup> as we ben oon; Y in hem, and thou in me, that thei be endid in to oon; and that the world knowe, that thou sentist me, and hast loued hem, as thou hast loued also me. <sup>24</sup> Fadir, thei whiche thou yauest to me, Y wole that where Y am, that thei be with me, that thei see my clerenesse, that thou hast youun to me; for thou louedist me bifor the making of the world. <sup>25</sup> Fadir, riytfuli the world knew thee not, but Y knew thee, and these knewen, that thou sentist me. <sup>26</sup> And Y haue maad thi name knowun to hem, and schal make knowun; that the loue bi which thou `hast loued me, be in hem, and Y in hem.

## 18

<sup>1</sup> Whanne Jhesus hadde seid these thingis, he wente out with hise disciplis ouer the strond of Cedron, where was a yerd, in to which he entride, and hise disciplis. <sup>2</sup> And Judas, that bitrayede hym, knew the place, for ofte Jhesus

cam thidur with hise disciplis. <sup>3</sup> Therfor whanne Judas hadde takun a cumpany of knyytis, and mynystris of the bischopis and of the Fariseis, he cam thidur with lanternys, and brondis, and armeris. <sup>4</sup> And so Jhesus witynge alle thingis that weren to come on hym, wente forth, and seide to hem, Whom seken ye? <sup>5</sup> Thei answeriden to hym, Jhesu of Nazareth. Jhesus seith to hem, Y am. And Judas that bitraiede hym, stood with hem. <sup>6</sup> And whanne he seide to hem, Y am, thei wenten abak, and fellen doun on the erthe. <sup>7</sup> And eft he axide hem, Whom seken ye? And thei seiden, Jhesu of Nazareth. <sup>8</sup> He answeride to hem, Y seide to you, that Y am; therfor if ye seken me, suffre ye these to go awei. <sup>9</sup> That the word which he seide schulde be fulfillid, For Y loste not any of hem, whiche thou hast youn to me. <sup>10</sup> Therfor Symount Petre hadde a swerd, and drow it out, and smoot the seruaunt of the bischop, and kittide of his riyt eer. And the name of the seruaunt was Malcus. <sup>11</sup> Therfor Jhesus seide to Petre, Putte thou thi swerd in to thi schethe; wolt thou not, that Y drynke the cuppe, that my fadir yaf to me? <sup>12</sup> Therfor the cumpenye of knyytis, and the tribune, and the mynystris of the Jewis, token Jhesu, and bounden hym, <sup>13</sup> and ledden hym first to Annas; for he was fadir of Caifas wijf, that was bischop of that yeer. <sup>14</sup> And it was Caifas, that yaf counsel to the Jewis, that it spedith, that o man die for the puple. <sup>15</sup> But Symount Petre suede Jhesu, and another disciple; and thilke disciple was knowun to the bischop. And he entride with Jhesu, in to

the halle of the bischop; <sup>16</sup> but Petre stood at the dore with outforth. Therfor `the tother disciple, that was knowun to the bischop, wente out, and seide to the womman that kepte the dore, and brouyte in Petre. <sup>17</sup> And the damysel, kepere of the dore, seide to Petre, Whether thou art also of this mannys disciplis? He seide, Y am not. <sup>18</sup> And the seruantis and mynystris stoden at the coolis, for it was coold, and thei warmyden hem; and Petre was with hem, stondynge and warmynge hym. <sup>19</sup> And the bischop axide Jhesu of hise disciplis, and of his techyng. <sup>20</sup> Jhesus answerde to hym, Y haue spokun opynli to the world; Y tauyte euermore in the synagoge, and in the temple, whider alle the Jewis camen togidere, and in hiddlis Y spak no thing. <sup>21</sup> What axist thou me? axe hem that herden, what Y haue spokun to hem; lo! thei witen, what thingis Y haue seid. <sup>22</sup> Whanne he hadde seid these thingis, oon of the mynystris stondynge niy, yaf a buffat to Jhesu, and seide, Answerist thou so to the bischop? <sup>23</sup> Jhesus answeride to hym, If Y haue spokun yuel, bere thou witnessyng of yuel; but if Y seide wel, whi smytist thou me? <sup>24</sup> And Annas sente hym boundun to Caifas, the bischop. <sup>25</sup> And Symount Petre stood, and warmyde him; and thei seiden to hym, Whether also thou art his disciple? He denyede, and seide, Y am not. <sup>26</sup> Oon of the bischops seruantis, cosyn of hym, whos eere Petre kitte of, seide, Say Y thee not in the yerd with hym? <sup>27</sup> And Petre eftsoone denyede, and anoon the cok crew. <sup>28</sup> Thanne thei ledde Jhesu to Cayfas, in to the moot halle; and

it was eerli, and thei entriden not in to the moot halle, that thei schulden not be defoulid, but that thei schulden ete pask. <sup>29</sup> Therfor Pilat wente out with outforth to hem, and seide, What accusyng brynge ye ayens this man? <sup>30</sup> Thei answeriden, and seiden to hym, If this were not a mysdoere, we hadden not bitakun hym to thee. <sup>31</sup> Thanne Pilat seith to hem, Take ye hym, and deme ye him, after youre lawe. And the Jewis seiden to hym, It is not leueful to vs to sle ony man; <sup>32</sup> that the word of Jhesu schulde be fulfillid, whiche he seide, signifiyng bi what deth he schulde die. <sup>33</sup> Therfor eftsoone Pilat entride in to the moot halle, and clepide Jhesu, and seide to hym, Art thou kyng of Jewis? <sup>34</sup> Jhesus answerde, and seide to hym, Seist thou this thing of thi silf, ether othere han seid to thee of me? <sup>35</sup> Pilat answeride, Whether Y am a Jewe? Thi folc and bishops bitoken thee to me; what hast thou don? <sup>36</sup> Jhesus answeride, My kingdom is not of this world; if my kingdom were of this world, my mynystris schulden stryue, that Y schulde not be takun to the Jewis; but now my kingdom is not here. <sup>37</sup> And so Pilat seide to hym, Thanne `thou art a king. Jhesus answeride, Thou seist, that Y am a king. To this thing Y am borun, and to this Y `am comun in to the world, to bere witnessing to treuthe. Eche that is of treuthe, herith my vois. <sup>38</sup> Pilat seith to hym, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, Y fynde no cause in hym. <sup>39</sup> But it is a custom to you, that Y delyuere oon to you in pask; therfor

wole ye that Y delyuere to you the kyng of Jewis?  
<sup>40</sup> Alle crieden eftsoone, and seiden, Not this, but Baraban. And Barabas was a theef.

## 19

<sup>1</sup> Therfor Pilat took thanne Jhesu, and scourgide. <sup>2</sup> And kniytis writen a coroun of thornes, and setten on his heed, and diden aboute hym a cloth of purpur, <sup>3</sup> and camen to him, and seiden, Heil, kyng of Jewis. And thei yauen to him buffatis. <sup>4</sup> Eftsoone Pilat wente out, and seide to hem, Lo! Y brynge hym out to you, that ye knowe, that Y fynde no cause in him. <sup>5</sup> And so Jhesus wente out, berynge a coroun of thornes, and a cloth of purpur. And he seith to hem, Lo! the man. <sup>6</sup> But whanne the bischopis and mynystris hadden seyn hym, thei crieden, and seiden, Crucifie, crucifie hym. Pilat seith to hem, Take ye hym, and crucifie ye, for Y fynde no cause in hym. <sup>7</sup> The Jewis answeriden to hym. We han a lawe, and bi the lawe he owith to die, for he made hym Goddis sone. <sup>8</sup> Therfor whanne Pilat hadde herd this word, he dredde the more. <sup>9</sup> And he wente in to the moot halle eftsoone, and seide to Jhesu, Of whennus art thou? But Jhesus yaf noon answeere to him. <sup>10</sup> Pilat seith to him, Spekist thou not to me? Woost thou not, that Y haue power to crucifie thee, and Y haue power to delyuere thee? <sup>11</sup> Jhesus answeride, Thou schuldist not haue ony power ayens me, but it were youun to thee from aboue; therfor he that bitook me to thee, hath the more synne. <sup>12</sup> Fro that tyme Pilat souyte to delyuere hym; but

the Jewis crieden, and seiden, If thou delyuerist this man, thou art not the emperouris freend; for ech man that makith hym silf king, ayen seith the emperoure. <sup>13</sup> And Pilat, whanne he hadde herd these wordis, ledde Jhesu forth, and sat for domesman in a place, that is seid Licostratos, but in Ebrew Golgatha. <sup>14</sup> And it was pask eue, as it were the sixte our. And he seith to the Jewis, Lo! youre king. <sup>15</sup> But thei crieden, and seiden, Take awei, take awei; crucifie him. Pilat seith to hem, Schal I crucifie youre king? The bishops answeriden, We han no king but the emperour. <sup>16</sup> And thanne Pilat bitook him to hem, that he schulde be crucified. And thei token Jhesu, and ledden him out. <sup>17</sup> And he bar to hym silf a cros, and wente out in to that place, that is seid of Caluarie, in Ebreu Golgatha; <sup>18</sup> where thei crucifieden him, and othere tweyne with him, oon on this side and oon on that side, and Jhesus in the myddil. <sup>19</sup> And Pilat wroot a title, and sette on the cros; and it was writun, Jhesu of Nazareth, king of Jewis. <sup>20</sup> Therfor manye of the Jewis redder this title, for the place where Jhesus was crucified, was niy the citee, and it was writun in Ebreu, Greek, and Latyn. <sup>21</sup> Therfor the bishops of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seide, Y am king of Jewis. <sup>22</sup> Pilat answeride, That that Y haue writun, Y haue writun. <sup>23</sup> Therfor the knyttis whanne thei hadden crucified hym, token hise clothis, and maden foure partis, to ech knytt a part, and a coot. And the coot was without seem, and wounn al aboute. <sup>24</sup> Therfor thei

seiden togidere, Kitte we not it, but caste we lot, whos it is; that the scripture be fulfillid, seiyng, Thei partiden my clothis to hem, and on my cloth thei casten lot. And the kniytis diden these thingis. <sup>25</sup> But bisidis the cros of Jhesu stoden his modir, and the sistir of his modir, Marie Cleofe, and Marie Maudeleyne. <sup>26</sup> Therfor whanne Jhesu hadde seyn his modir, and the disciple stondyng, whom he louyde, he seith to hise modir, Womman, lo thi sone. <sup>27</sup> Aftyrward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hir in to his modir. <sup>28</sup> Aftirward Jhesus witynge, that now alle thingis ben endid, that the scripture were fulfillid, he seith, Y thirste. <sup>29</sup> And a vessel was set ful of vynegre. And thei `leiden in isope aboute the spounge ful of vynegre, and putten to his mouth. <sup>30</sup> Therfor whanne Jhesus hadde `takun the vynegre, he seid, It is endid. And `whanne his heed was bowid down, `he yaf vp the goost. <sup>31</sup> Therfor for it was the pask eue, that the bodies schulden not abide on the cros in the sabat, for that was a greet sabat dai, the Jewis preiden Pilat, that the hipis of hem schulden be brokun, and thei takun awei. <sup>32</sup> Therfor knyytis camen, and thei braken the thies of the firste, and of the tothere, that was crucified with hym. <sup>33</sup> But whanne thei weren comun to Jhesu, as thei sayn him deed thanne, thei braken not hise thies; <sup>34</sup> but oon of the knyytis openyde his side with a spere, and anoon blood and watir wenten out. <sup>35</sup> And he that sai, bare witnessyng, and his witnessyng is trewe; and he woot that he seith

trewe thingis, that ye bileue. <sup>36</sup> And these thingis weren don, that the scripture schulde be fulfillid, Ye schulen not breke a boon of hym. <sup>37</sup> And eftsoone another scripture seith, Thei schulen se in whom thei piyten thorow. <sup>38</sup> But after these thingis Joseph of Armathi preyede Pilat, that he schulde take awei the bodi of Jhesu, for that he was a disciple of Jhesu, but priui for drede of the Jewis. And Pilat suffride. And so he cam, and took awei the bodi of Jhesu. <sup>39</sup> And Nychodeme cam also, that hadde come to hym first bi nytt, and brouyte a meddlynge of myrre and aloes, as it were an hundrid pound. <sup>40</sup> And thei token the bodi of Jhesu, and boundun it in lynun clothis with swete smellynge oynementis, as it is custom to Jewis for to birie. <sup>41</sup> And in the place where he was crucified, was a yerd, and in the yerd a newe graue, in which yit no man was leid. <sup>42</sup> Therfor there thei putten Jhesu, for the vigilie of Jewis feeste, for the sepulcre was niy.

## 20

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

graue. <sup>5</sup> And whanne he stouptide, he sai the schetis liynge, netheles he entride not. <sup>6</sup> Therfor Symount Petre cam suyng hym, and he entride in to the graue, and he say the schetis leid, <sup>7</sup> and the sudarie that was on his heed, not leid with the schetis, but bi it silf wlapid in to a place. <sup>8</sup> Therfor thanne thilke disciple that cam first to the graue, entride, and sai, and bileuede. <sup>9</sup> For thei knewen not yit the scripture, that it behofte him to rise ayen fro deth. <sup>10</sup> Therfor the disciplis wenten eftsoone to hem silf. <sup>11</sup> But Marie stood at the graue with outforth wepyng. And the while sche wepte, sche bowide hir, and bihelde forth in to the graue. <sup>12</sup> And sche sai twei aungels sittinge in white, oon at the heed and oon at the feet, where the bodi of Jhesu was leid. <sup>13</sup> And thei seien to hir, Womman, what wepist thou? Sche seide to hem, For thei han take awei my lord, and Y woot not, where thei han leid him. <sup>14</sup> Whanne sche hadde seid these thingis, sche turnede backward, and sai Jhesu stondinge, and wiste not that it was Jhesu. <sup>15</sup> Jhesus seith to hir, Womman, what wepist thou? whom sekist thou? She gessyng that he was a gardynere, seith to him, Sire, if thou hast takun him vp, seie to me, where thou hast leid him, and Y schal take hym awei. <sup>16</sup> Jhesus seith to hir, Marie. Sche `turnede, and seith to hym, Rabony, that is to seie, Maister. <sup>17</sup> Jhesus seith to hir, Nyle thou touche me, for Y haue not yit stied to my fadir; but go to my britheren, and seie to hem, Y stie to my fadir and to youre fadir, to my God and to youre God. <sup>18</sup> Marie Maudeleyne cam, tellinge

to the disciplis, That Y sai the Lord, and these thingis he seide to me. <sup>19</sup> Therfor whanne it was eue in that dai, oon of the sabatis, and the yatis weren schit, where the disciplis weren gaderid, for drede of the Jewis, Jhesus cam, and stood in the myddil of the disciplis, and he seith to hem, Pees to you. <sup>20</sup> And whanne he hadde seid this, he schewide to hem hondis and side; therfor the disciplis ioieden, for the Lord was seyn. <sup>21</sup> And he seith to hem eft, Pees to you; as the fadir sente me, Y sende you. <sup>22</sup> Whanne he had seid this, he blewe on hem, and seide, Take ye the Hooli Goost; <sup>23</sup> whos synnes ye foryyuen, tho ben foryouun to hem; and whos ye withholden, tho ben withholdun. <sup>24</sup> But Thomas, oon of the twelue, that is seid Didimus, was not with hem, whanne Jhesus cam. <sup>25</sup> Therfor the othere disciplis seiden, We han seyn the Lord. And he seide to hem, But Y se in hise hondis the fitchinge of the nailis, and putte my fyngur in to the places of the nailis, and putte myn hond in to his side, Y schal not bileue. <sup>26</sup> And after eiyte daies eftsoone hise disciplis weren with ynne, and Thomas with hem. Jhesus cam, while the yatis weren schit, and stood in the myddil, and seide, Pees to you. <sup>27</sup> Afterward he seith to Thomas, Putte in here thi fyngur, and se myn hondis, and putte hidur thin hond, and putte in to my side, and nyle thou be vnbileueful, but feithful. <sup>28</sup> Thomas answeride, and seide to him, My Lord and my God. <sup>29</sup> Jhesus seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that seyn not, and han bileued. <sup>30</sup> And Jhesus dide many othere

signes in the siyt of hise disciplis, whiche ben not writun in this book. <sup>31</sup> But these ben writun, that ye bileue, that Jhesus `is Crist, the sone of God, and that ye bileuynge haue lijf in his name.

## 21

<sup>1</sup> Afterward Jhesus eftsoone schewide hym to hise disciplis, at the see of Tiberias. <sup>2</sup> And he schewide him thus. There weren togidere Symount Petre, and Thomas, that is seid Didimus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweyne othere of hise disciplis. <sup>3</sup> Symount Petre seith to hem, Y go to fische. Thei seyn to hym, And we comen with thee. And `thei wenten out, `and wenten in to a boot. And in that niyt thei token no thing. <sup>4</sup> But whanne the morewe was comun, Jhesus stood in the brenke; netheles the disciplis knewen not, that it was Jhesus. <sup>5</sup> Therfor Jhesus seith to hem, Children, whethir ye han ony souping thing? Thei answeriden to hym, Nay. He seide to hem, <sup>6</sup> Putte ye the nett in to the riyt half of the rowing, and ye schulen fynde. And thei puttiden the nett; and thanne thei miyten not drawe it for multitude of fischis. <sup>7</sup> Therfor thilke disciple, whom Jhesus louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd that it is the Lord, girte hym with a coote, for he was nakid, and wente in to the see. <sup>8</sup> But the othere disciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawinge the nett of fischis. <sup>9</sup> And as thei camen doun in to the lond, thei sayn coolis liynge, and

a fisch leid on, and breed. <sup>10</sup> Jhesus seith to hem, Bringe ye of the fyschis, whiche ye han takun now. <sup>11</sup> Symount Petre wente vp, and drowy the nett in to the lond, ful of grete fischis, an hundrid fifti and thre; and whanne thei weren so manye, the nett was not brokun. <sup>12</sup> Jhesus seith to hem, Come ye, ete ye. And no man of hem that saten at the mete, durste axe hym, Who art thou, witinge that it is the Lord. <sup>13</sup> And Jhesus cam, and took breed, an yaf to hem, and fisch also. <sup>14</sup> Now this thridde tyme Jhesus was schewid to hise disciplis, whanne he hadde risun ayen fro deth. <sup>15</sup> And whanne thei hadde etun, Jhesus seith to Simount Petre, Symount of Joon, louest thou me more than these? He seith to him, Yhe, Lord, thou woost that Y loue thee. Jhesus seith to hym, Fede thou my lambren. <sup>16</sup> Eft he seith to hym, Symount of Joon, louest thou me? He seith to him, Yhe, Lord, thou woost that Y loue thee. He seith to him, Fede thou my lambren. <sup>17</sup> He seith to him the thridde tyme, Simount of Joon, louest thou me? Petre was heuy, for he seith to hym the thridde tyme, Louest thou me, and he seith to him, Lord, thou knowist alle thingis; thou woost that Y loue thee. Jhesus seith to hym, Fede my scheep. <sup>18</sup> Treuli, treuli, Y seie to thee, whanne thou were yongere, thou girdidist thee, and wandridist where thou woldist; but whanne thou schalt waxe eldere, thou schalt holde forth thin hondis, and another schal girde thee, and schal lede thee whidur thou wolt not. <sup>19</sup> He seide this thing, signifynge bi what deth he schulde glorifie God. And whanne he hadde seid these

thingis, he seith to hym, Sue thou me. <sup>20</sup> Petre turnede, and say thilke disciple suyng, whom Jhesus louede, which also restid in the soper on his brest, and he seide to hym, Lord, who is it, that schal bitraie thee? <sup>21</sup> Therfor whanne Petre hadde seyn this, he seith to Jhesu, Lord, but what this? <sup>22</sup> Jhesus seith to him, So I wole that he dwelle til that Y come, what to thee? sue thou me. <sup>23</sup> Therfor this word wente out among the britheren, that thilke disciple dieth not. And Jhesus seide not to hym, that he dieth not, but, So Y wole that he dwelle til Y come, what to thee? <sup>24</sup> This is thilke disciple, that berith witnessyng of these thingis, and wroot hem; and we witen, that his witnessyng is trewe. <sup>25</sup> And ther ben also manye othere thingis that Jhesus dide, whiche if thei ben writun bi ech bi hym silf, Y deme that the world hym silf schal not take tho bookis, that ben to be writun.

**Wycliffe Bible**  
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