

# The Heliand

Translated from the Old Saxon

Translated by  
Mariana Scott

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## FOREWORD

Every translation is perforce an interpretation, influenced not only by the personality as well as the training of the translator, but by the age of which he is a product. The best a conscientious translator can do, unless his translation is to become a mere soulless, colorless prose retelling of the original, is to try to become attuned to the mind and the times of the author with whom he is working and then to attempt to reproduce a semblance at least of the melody he hears. He is aware that he must make certain compromises: neither a literal translation nor one which concentrates on the externals of the metrics will reproduce the ideas and emotions which he knows are present. He is constantly forced to adapt and to shape. Yet with the adapting and shaping, too, there is inevitably a loss.

It is with these things in mind that I began my work on that anonymous 9th century Old Saxon masterpiece, the *Heliand*. After discarding an attempt to confine my vocabulary as much as possible to Anglo-Saxon roots, I settled on a somewhat archaic style as most appropriate for reproducing not only the biblical but somewhat primitive, naive atmosphere of the original. Christ, for example, is frequently called the “Bairn of God.” Words like “weeds” for “clothing,” “quick” for “alive” have been used — often, however, with the more usual word in the repetition. The various pronominal forms of “thee,” “thou,” and “ye” have been regularly employed. Since they are so essential to the Old Saxon style, the kennings have been retained wherever possible. So have the repetitions. The name, “Heliand,” one of the kennings for Christ and therefore source of the title, has caused some difficulty. “Savior” has become for us a rather colorless word, having few of the connotations of the Old Saxon “Heliand.” I have therefore used the translation, “Healer,” since so often the emphasis is on His healing both of men’s bodies and also their souls.

It was important for me to remember that the *Heliand* was originally intended for recitation. This accounts for the very great emphasis on rhythm. While the exact form of the old alliterative verse, though common to both early English and German poetry, proved too confining, a freer adaptation was possible. Let us remember that much of the effect of modern free verse depends on the interplay of sounds: assonance and alliteration. Keeping in mind the purpose of the original, I read my translation aloud as I worked, repeating lines several times, varying and checking rhythms, trying to imitate the surge of the meter and yet avoid monotony. The end result was a line of variable feet, usually a rather free alternation of anapests and iambs with a few scattered tribrachs and spondees, divided by the traditional caesura. I aimed for an alliteration of at least one accented syllable in the first half line with one accented syllable in the second half. If more sounded right, I was delighted. If none worked, I tried to make the rhythm carry the line along to the next cadence. Not all of it, I painedly admit, turned out to be poetry — but then not all of the Old Saxon is!

In the course of my work, I also tried to make a study of the sounds which were dominant in the Old Saxon. By far the most common was the alliteration of “w,” followed by “l,” “m” and, for certain effects, “s,” “b” and the plosives. Since the heavy “w” sound carried the weight of the meter, it was important for me to reproduce it as often as possible. I had good precedent: the Old Saxon author often padded his lines for the same reason with some form of *willeon* or with such formulas as *mit wordun*, or *wordo efta werco*. Using my precedent, I therefore translated such words as *werod* or *wer* as “world folk” and *world man*, sometimes even — if sense permitted — as “war-folk” or “warrior,” etc. *Waldand*, as an epithet of God or Christ, became “the Wielder.” Search for alliteration sometimes even led the Old Saxon poet astray. A very good example of that would be *that graf an theson griote* — “grave on the sand,” after the grave had been described as hewn in the rock. In such a case I considered a translation, “grave in the grotto,” not too far from the point. There are many other such cases, though in general I tried to keep as close to the original as possible, both in meaning and in style.

Lastly, I wish to thank all those who have read, criticized, and

corrected my translation in the six years of my labor. Most especially however, my gratitude is directed to Dr. Philip M. Palmer, now of the University of California at Berkeley, who not only introduced me to the fascination of the *Heliand* many, many years ago, but undertook the onerous task of checking the many passages about which I still had some doubt.

MARIANA SCOTT



## HELIAND

### I

Many there were tending their minds  
To say what was whispered: that Might-Wielding Christ  
Had here among men done miracles many  
With His words and His works. Wise men aplenty,  
People of earth — all would praise the preachings of  
Christ,  
God's holy Word, and write with their hands  
Bright in a book how best God's bidding  
They might carry out, the kith of mankind.  
There were four from the many: they had might from the  
Maker,  
Help, too, from Heaven and from the Holy Ghost,  
Strength from the Savior: so were they chosen for this.  
Singly they were to inscribe the Gospel there in a book,  
Committing to writing so many commandments of God,  
Holy, heavenly Word: nor dared any here,  
Any child of man, emulate them, these four,  
Picked for the task by the power of God:  
Matthew and Mark, as these men were called,  
Luke, also John — they were beloved of God.  
Worthy were they for the work. The Wide-Wielder  
Had filled the hearts of the heroes with the Holy  
Ghost,  
Perfectly all with pious opinion,  
And wise words many and still more of wit,  
That they should begin the goodly Gospel  
With their holy voices, raise it on high —







Wise he of word. Of wine he shall never partake,  
In life neither of wine nor of cider. So have the Weird

Ones set down:

The Measurers have marked it and the might of God.  
He bade that I tell thee: he shall be thane  
To the Heaven-King's Self; bade that ye hold him  
And faithfully foster him. Quoth that he would find  
Honors so many up in God's kingdom.  
Quoth that the good man should be called John.  
Commanded that ye so call it, that child,  
When it doth come. Quoth that Christ's thane  
It was to become in this wide, wide world,  
Thane of His Own Son. And quoth that they both  
Betake themselves here swiftly for tidings."  
Zachery then spoke and said to God's angel,  
Beginning to wonder about his deeds and his words:  
"How can that so come to pass?" quoth he,  
"So late in our lives? For us 'tis too late  
To win such rewards as thy words have spoken.  
For we two were equal of age: twenty winters  
Here in this world, when this woman did come unto me;  
And together we have shared for seventy winters  
Both board and bed, since I chose her my bride.  
In our youth we acquired no offspring, no heir,  
Could beget no babe in our bedchamber —  
Now that we are old, and age has robbed us of deed-  
strength —  
Dulled is our sight and slow are our loins,  
Our flesh falleth away, our skin is unfair,  
Our limbs unlithe, withered our once-live bodies,  
And our appearance: alas, 'tis altered —  
Mind both and might: so many a day  
We have wandered this world. Methinks 'twere a wonder  
If it ever so happed, as thou hast said with thy words."

III

Then the Heaven-King's herald was hurt in his mind  
 That Zachery should wonder so at His works  
 And would not believe that Holy Lord God,  
 If He so willed it, could well make him young,  
 As once he had been. So the angel chastised him,  
 The sage, so that he could not say e'en a single word,  
 Nor speak with his mouth "until thy son is come,  
 Sprung from thy old wife, an earl and shining,  
 Until a young bairn is born to the best of clans  
 Here in this world. Then shalt thou again speak words.  
 Thy voice shall have strength. Nor shalt thou be  
 silent

For any time longer." And straightway it was  
 What the Almighty's angel had there uttered,  
 Had told in the temple: that became true.  
 Bereft of speech was the sage,  
 Though a clear mind he bore in his breast.  
 All day they bided before the God-house, the folk —  
 And they wondered all, why this praiseworthy man,  
 This sage should need so long to serve his Master,  
 As never did other thanes in the Lord's thralldom  
 Make such sacrifice with their hands there in the  
 sanctuary.

Lo: the ancient sage did leave the temple.  
 The earls thronged nearer. There was longing in them,  
 To hear what he would say most soothly to them,  
 How wise he would guide them. But no word could he  
 speak

Nor say to his retainers; but with his right hand  
 He instructed the folk to follow God's teachings.  
 The folk understood that verily he had seen  
 Some token from God, though he could not tell them  
 Nor show them the truth. There in his turn  
 He had worked full well our Wide-Wielder's service,  
 As 'twas marked among men. Soon God's might was made  
 known,



Now then! Let us choose us another, a nicer name.  
 Later indeed he will like it, if he is so able."  
 Again spoke the elder, who there could say much:  
 "I can never counsel any knight whatever  
 To alter God's word. Let us ask the old man,  
 The father, who sitteth wisely in his wine-hall there.  
 Though he cannot speak, say a single word,  
 He may with his book-letters make us some writing,  
 May spell us a name." Now he came nearer,  
 Laid a book on his lap and bade him to write,  
 To set down wisely with word-mark and sign  
 What they were to name him, that holy babe.  
 He took the book in his hand, thought in his heart  
 Right gladly of God and writ the name John —  
 Wisely he worked it: and with words thereupon  
 He did speak unto them, and shrewdly indeed.  
 Once more he had power to speak, had wisdom and way.  
 His pain was now past, his punishment dire.  
 God the Mighty had so made it that in his mind  
 He could not so soon forget Him, should He again send  
 His herald.

IV

'Twas not long thereafter that all came to pass,  
 As Almighty God had promised mankind:  
 That He would send the Son of Himself,  
 The Heavenly Bairn, here to this world,  
 So that He might save the folk all from sin,  
 The clansmen from hell-pangs. There came His herald,  
 Gabriel, down to Galilee-land,  
 The All-Wielder's angel, where he knew a woman of  
 worth,  
 A maiden right mild. She was called Mary.  
 The girl was grown. To a man of good clan,  
 To a thane hight Joseph her troth she had given,  
 The daughter of David. A dear wife was she,



“All ready stand I,” quoth she, “for such service,  
 If He will so have me. His handmaid am I.  
 I trust in these things. Therefore let it then hap,  
 As thou sayest with thy word, as is His will,  
 My Lord’s, my God’s. My mind doubteth not,  
 Nor my word nor my way.” So I heard that the woman  
 Received God’s tidings all gladly indeed  
 With a shimmering soul, with bright shining truth  
 And faith clear and fair. The Holy Ghost became  
 The Babe in her womb; and in her breast,  
 In her heart itself she understood. She said to all  
 whom she wished,  
 That she had conceived through the All-Wielder’s  
 strength,  
 Holy from Heaven. Then was Joseph’s heart,  
 His mind right worried. For this maiden,  
 This pious woman, this high-born wife  
 He had bought as his bride. He knew she had bairn with-  
 in her,  
 Yet he thought not a whit but that his wife  
 Had kept herself carefully. He could not yet know  
 The Wielder’s blithe tidings. But to make her his  
 bride  
 He no longer wished, his wife in his halls.  
 And thus he began to think in his mind  
 How he might forsake her, yet cause her no hardship nor  
 sorrow.  
 He wanted it not noised nor known about  
 Among the many. He feared that the children of men  
 Would bereave her of life. For this was the land-way,  
 The hallowed, old law of the Hebrew folk:  
 Whensoever a woman was unrightly wed,  
 She must pay with her life for this bedship.  
 Never was lady so good that she could long live  
 Mid the land-folk, could live ’mid the world-lords.  
 Then in his mind the wise man, the good man, Joseph,  
 Began to bethink himself of these things,

How he might slyly forsake the girl.  
 'Twas not long thereafter that the Almighty's angel  
 Hurried to him in a dream, the Heaven-King's herald,  
 And bade him keep her and care for her well  
 And love her, too, in his mind. "At Mary," quoth he,  
 "thy maid,  
 Be not thou wrathful; she is a right good wife.  
 Scorn her not sternly. Thou shalt hold her  
 And ward her well in the world, as before,  
 Fostering thy love-pledge and thy friendship as well.  
 Nor let her be loathsome to thee, though she hath  
 Bairn 'neath her limbs,  
 A babe in her womb. Through God's bidding It cometh,  
 Through the Holy Ghost from the Heaven-heath here.  
 Jesus Christ is that Babe! God's own Bairn shall He be,  
 The All-Wielder's Son. Thou shalt hold Him well  
 With holiness, too. Nor let thy heart doubt,  
 Nor thy mind be disturbed." Then the man's heart  
 Was turned by these words, so that he again won love  
 for this woman,  
 For the maid, Marie. God's might he now understood,  
 The Wielder's bidding. Great was his will,  
 That he should hold her, in holiness keep her.  
 He cared for her in his home. And she carried all  
 cleanly  
 The Holy Ghost — all for God's glory,  
 The Man of Goodness, until God's fate-word  
 Reminded her mightily that unto the light of mankind  
 She should bring Him, the Best of all Bairns.

v

There came from Rome-burg from the mighty man  
 Over the earth-folk, from Octavian himself,  
 Ban and bidding over his broad fealty;  
 This was come from Caesar unto every king:  
 To the home-sitting ones as far as the war-lords



To this earth-realm here — with humility — He,  
Protector to many. Then His mother did take Him,  
And she swaddled Him well, the fairest of women,  
With garments and goodly gems. With her two gracious  
hands

She lovingly laid Him, the Little Man,  
The Child in the crib, though He had God's strength,  
The Master of Men. There His mother sat by Him,  
The woman there waking; she herself warded Him,  
Held there the Holy Bairn; and her heart doubted not —  
The mind of the maid. It became known to the many  
Over this wide, wide world. The warders did hear it:  
Grooms were they there, keeping guard outside,  
Were war-men on watch; with the horses they were,  
With the beasts in the field. And lo: before them they  
saw

The darkness divide in the air. Down came God's light —  
Through the clouds came shining, surrounding the grooms  
Afar in the fields. And sorely they feared,  
These men, in their minds. Then God's mighty angel  
They saw coming afar. To them together he spoke,  
Hight that the grooms not dread any grief  
From the light. "For lo!" quoth he, "A glad thing  
I tell you and truly, long longed-for tidings  
Bespeaking great power: for in this selfsame night  
Christ, Blessed Bairn of our own God, is born in the  
bastion of David,  
He — our Master All Good. That is joy to mankind,  
The weal of all folk. So that ye may find  
The Mightiest of Babes in Bethlehem-burg,  
Take this as a token that I now tell unto you  
With soothy words: that He lieth swaddled,  
A Child in a crib, though He be King  
Over earth and heaven and the children of men,  
All-Wielder o'er World." Verily as he spoke this word,  
There was come with this single one of the angels  
A multitude down from the meadows of Heaven —



On the eighth day, the earls of the kingdom,  
Very wise men all, with the handmaid of God:  
That His name should be "Healer," as the Heaven King's  
herald,

As God's holy angel, Gabriel had spoken,  
Had bade the woman with words of truth,  
When she first conceived Him, so fair in this world.  
God's angel she followed, and right gladly, too.  
For great was her will to hold Him in holiness.  
The year strode on, till the Peace-Child of God  
Had forty days and as many nights, too. There a deed  
needed doing;

To Jerusalem they must take Him, to the Wielder's  
temple.

That was the way then, the world-folk's custom,  
Which no Hebrew woman would dare to neglect,  
But that when she had brought forth her first-born son  
She needs must take him to the Lord God's temple.  
So they did travel, Mary and Joseph, the good folk twain,  
Both from Bethlehem. The Babe they had with them,  
The Holy Christ. They sought then God's house  
In Jerusalem; they accomplished the custom of Jew-folk,  
Made sacrifice unto the Wielder there in His sanctuary,  
To God in His temple. There they found them a good man,  
An old one, hard by the altar — aethling-born he —  
So many summers and winters had he spent in the temple,  
Lived in the light, working God's love  
With a clean soul. Holy spirit he had  
And a joyous heart. Simon was he hight;  
Long had the Lord's power pointed out to him  
That he would not leave the light of this world,  
Until 'twould be granted him to see with his eyes  
Holy Christ Himself, the King of the Heaven.  
His heart was most blithe in his breast, when he saw the  
Bairn

Coming into the temple. He gave thanks to the Wielder,  
To Almighty God, that with his eyen he had seen It.



After her maidenhood, when a man's wife she became,  
An earl's on his estate, this excellent girl,  
With her husband she had held sway  
Seven years o'er his lands. I heard that she then suffered

grief:

That the great might of the Measurer  
Did divide them, Weird most woeful. A widow,  
She dwelt in the temple eighty and four  
Winters here in the world. Well she had served Him,  
her God

And her Lord, day and night, never leaving the temple.  
She, too, came to this selfsame place. Straightway she

saw —

She knew God's Holy Bairn, to the heroes announced it,  
To the folk at the altar, this spell all welcome.  
Said that so near was the Savior's salvation,  
The help of the Heaven King. "Now Holy Christ,  
The All-Wielder Himself, is come to the sanctuary  
To deliver the folk who have bided so long,  
So many a while in this mid-world here —  
Poor people they — so that in this present thing  
Mankind all may rejoice." Many were joyous,  
The world-folk there in the temple: they heard the glad  
tidings

Spoken by God. The woman had ended the sacrifice,  
As her vow and the book in the shining bastion had  
told her,

Her handwork most holy. They went on home  
To Jerusalem, Mary and Joseph,  
The Holy Family. They had the Heaven-King  
At their landhouse ever, the Son of the Lord,  
Protector of many. Thus to the people it was not made  
known —

Not further known in the world; but so was His will,  
The Heaven-King's mind.



And help aplenty from the King of Heaven  
Verily with their words. There was a wise man there,  
Hoary and sage — so long ago was that now —  
Our ancestor there in the East — nor has any man since  
then

Ever spoken so sharply. God's spell he could tell,  
For the Lord of the Land-people had lent him the gift  
To hearken up from the earth  
To the All-Wielder's word. His wisdom was great,  
The thoughts of that thane. Then when he was to depart,  
To forfeit his home and the crowd of the human folk,  
Forsaking the life of the landsmen — and seek the  
other light:

Then he called his followers all to come closer —  
His heirs were they there — and to the earls  
He most soothly said what is since then come,  
Hath happed in this world: A Wise King would come here,  
Mighty and shining come to the mid-world,  
Best by His birth; quoth that God's Bairn He would be;  
Quoth that in this world He would wield power  
Eternally through all of time over heaven and earth;  
Said that on the self-same day, when He — so blessed —  
Was born to His mother on this mid-world here —  
So quoth he — in the East would shine a single white  
star,

In the heavens on high, such as never before we have  
had

Between earth and heaven or anywhere else:  
Neither such Bairn nor such beacon bright;  
That three men from the people should go offer prayer;  
Hight them think well when they would see God's beacon  
Rise in the East, hight they should ready themselves  
straightway;

Hight that we should follow where'er it might fare  
Westward over the world. Now well it hath happed,  
Come through God's power: a King is born,  
Bold He and strong. We have seen the beacon shining  
bright









That the wise men were gone from the West  
Home to their Eastlands, had fared on another way.  
He knew that they had not wanted to tell him the news  
Here in his halls. Then his heart was troubled,  
His mind most mournful; quoth that the men had done  
this,

The heroes, to scorn him. So he sat there sorrowed,  
Bitter rage in his breast. Quoth that a better idea,  
Another he had now thought out. "I know His age now,  
Know His winters' number; thus I can now bring it to  
pass

That on this earth He shall never grow old,  
Here 'mid my hosts." So Herod sent harshly  
A command o'er his kingdom. The king of the people  
Hight his men go forth; hight them behead with their  
hand-strength

So many a babe, bairns born in Bethlehem  
And bred these two years. The thanes of the king  
Did evil deed. So had to die there,  
Though sinless, many a man-child. Never since nor be-  
fore

Such a pitiful killing of young kin was there,  
Such a wretched death! The women wept.  
Many mothers did see their sons killed and dead;  
Nor might they help them a whit, with their two hands  
hold them,

With their arms embrace them, their own dear bairns,  
Their loved and little ones. But life it had to relin-  
quish —

The babe in front of its mother. Their misdeeds these  
rogues

Saw not, saw not their sins. With the sword's edge  
They committed great crimes. They cut down many  
A child-young man. The mothers bewailed  
The death of their babes. Care was in Bethlehem,  
Loudest lamenting: if they had lashed  
Their hearts with a sword's edge, they could not have  
hurt



Mary and Joseph were again    come to Galilee-land;  
 The Holy Family    of the King of Heaven  
 Were with Him at Nazareth-burg.    There he waxed 'mid  
    the folk,  
 Our saving Christ.    He grew full of sense, full of  
    knowledge,  
 And the grace of God was with Him,    and great the love  
 Of His mother's kin:    like no other man was He,  
 This Youth in His goodness.    When twelve years He did  
    have,  
 When such an age He'd attained,    there the time was  
    then come,  
 When they in Jerusalem,    the Jewish folk all,  
 Should serve their Lord,    their God Himself  
 And should work His will.    They were in the temple  
 There in Jerusalem,    the Jews all together,  
 Mighty gathering of men.    And Mary herself  
 Was there in the crowd;    and her Son she had with her,  
 God's Own Bairn. When they now    had made sacrifice goodly,  
 The earls at the altar,    as their law did order,  
 Had fulfilled their folk-way —    the folk fared thence,  
 The world-men as they willed it;    while in the temple  
 Stood God's Mighty Child,    though His mother most  
    truly  
 Knew nothing of it.    Now, she weened He had left,  
 Had fared with her friends.    She first found it out  
 On the day that came after,    the aethling's wife,  
 The holy Maid — that He    was not 'mid the men-folk.  
 Then Mary's spirit    was deeply in sorrow,  
 Her heart most troubled,    that she did not find the Holy  
    Child  
 Among the crowd.    Greatly she was grieved then,  
 The handmaid of God. She hied    herself to Jerusalem  
    once more  
 To seek her Son.    And she found Him sitting

Inside the temple, where sat the sages,  
The very wise men who verily read  
And learned God's law, how with their words  
They could work the praise of Him Who created this  
world.

There sat in their midst God's Mighty Bairn,  
All-Wielding Christ — although those who there warded  
The temple could not recognize Him even a whit.  
And anxious for knowledge, He asked them questions  
With wise words indeed. They wondered all  
How so childlike a Man could utter such speeches,  
He with His mouth. There His mother did find Him  
Sitting down 'mongst the sages; and she greeted her

Son,  
The Wise 'mid the folk. And with her words she did  
speak:

"Why, dearest Man, hast Thou given Thy mother  
Such sorrow indeed, that I needs must seek Thee —  
I, worried wife, a woman so troubled,  
Among these burghers?" Then answered the Bairn  
With wise words, indeed: "What? Thou knowest right  
well," quoth He,

"That I here belong; with happiness here  
Most rightly dwell where My Mighty Father  
Wieldeth His powers." The woman understood not,  
Nor the sages there in the temple, why He said such a  
word,

Did speak with His mouth such a sentence. Mary kept  
all

Concealed in her breast, what she heard her Bairn speak  
With His wise words. Then they went from there,  
Left Jerusalem both, Mary and Joseph.  
They had with them the Son of the Lord,  
The Best of all Bairns that was ever born,  
Child from a mother: they had for Him mighty love  
With pureness of heart, and He hearkened to them,  
God's Own Bairn to His blood-kin,















Unmixed with something of mankind — the Mighty One  
Heaven's Holy Warder. As He let Himself hunger,  
So that He began to want meat because of His manliness,  
There came closer the Fiend after the forty days,  
The murky misdoer. He weened that surely He was simply  
a man.

Then he went and spoke unto Him with these words.  
The spear-foe did greet Him: "If Thou art God's Son,"  
quoth he,  
"Why hast Thou not, if Thou hast the power,  
Ordered these stones to be bread, and, Best of all Bairns,  
Hast not healed Thyself of Thy hunger?" Then spoke  
again Holy Christ:

"The children of men," quoth He, "may not live alone  
By bread, the earth-folk all, but they shall be  
In this world for the teaching of God and shall do the  
works

Which have been proclaimed aloud by the Holy Tongue,  
The gums, the voice of Lord God: that is a good man's  
life,

For the kinfolk all, that they accomplish  
What they are bidden by the word of the Wielder."  
The noisome fiend came nearer then  
For another time and slyly tempted  
And baited his Master. The Peace-Bairn of God suffered  
The will of the Evil One and indeed gave him power  
That he might try himself against His great might.  
He let him lead Him — the scourge of the land-folk —  
And take Him on to Jerusalem there to the temple of God:  
High over all on the very highest of houses  
He did set Him up and spoke scorn-words to Him,  
The Evil One with such mockery. "If Thou art the Al-  
mighty's Son,"

Quoth he, "glide down to earth. Long hath it stood  
Written in books that He hath bidden —  
The Almighty Father — bidden His angels  
That they be Thy warders on all of Thy ways,



As one should one's God, one's Liege, the King of Heaven  
Himself, for His grace.

XIV

For a long while then, God's Blessed Bairn dwelt in  
the wilderness,  
Till it seemed to Him better for the benefit of all  
That He show His great strength to the folk. Thus He  
forsook  
The shade of the forest, the spot in the wood,  
And again He did seek the company of earls,  
The illustrious thanes and the throngs of men,  
And He betook Himself to Jordan's shore. There John  
found Him,  
The Peace-Bairn of God, his Master all good,  
The Holy Heaven-King. And he said to the Hero,  
John, His disciple, when he saw Him coming:  
"That is the Lamb of God, who shall release the folk  
In this wide, wide world from their wicked sins,  
All men from their misdeeds: glorious Master,  
Most Strong of All Kings!" Christ then went forth  
To Galilee-land, God's Own Bairn  
Fared to His Friends, where fair He was born  
And most rightly reared; and related with words,  
Christ 'mongst His kinfolk, the Richest of Kings,  
How they themselves should atone for their sins;  
Hight them to rue their harmful works many,  
To let fall their false deeds: "Now 'tis fulfilled,  
As the old men have said, as the sages did speak,  
Promised help unto you from the Heavenly Kingdom.  
Now it is near through the Savior's strength. And ye  
shall rejoice therein,  
Each of you will gladly give service to God  
And will work His will." There arose joy 'mid the world-  
folk,  
'Mid the gathered crowd. Christ's teachings became  
sweet

To the followers all. He began to gather together  
 Youths for disciples, young men and good,  
 Word-wise warriors. He went to the shores of a water,  
 There where the Jordan had spread to a sea  
 On the border of Galilee-land. There He saw sitting  
 Andrew and Peter, found the two by the flowing water.  
 The brothers both down by the broad stream  
 Were very neatly throwing their nets,  
 Fishing in the flood. There first the Peace Bairn of  
 God  
 Himself did greet them on the shores of the sea.  
 Hight that they follow Him, quoth that He would give  
 them  
 Much of God's kingdom. "As ye here catch fish,  
 So shall ye both with the force of your hands fetch the  
 children of men,  
 So that they may enter the Kingdom of Heaven,  
 People aplenty through your message and word." Much  
 pleased of spirit were they,  
 Both of the brothers. They perceived God's Bairn,  
 Their beloved Lord. They left all things,  
 Andrew and Peter, whatever they owned by the flood,  
 Had won by the water. Truly the will was great in them  
 To go along with the Bairn of God,  
 To be in His retinue and to reap blessed reward.  
 So do all folk who would earn their Lord's favor  
 And would work His will. As they went along  
 The shores of the water, they met a sage  
 Sitting by the sea and his sons twain,  
 Jacob and John, young men on the Jordan.  
 Sons and father, they sat on the sands;  
 Neatly they knotted and mended their nets  
 With both their hands, the nets which the night before  
 They had slit in the sea. Then He spoke unto them;  
 God's Blessed Bairn bade them be on their way now with  
 Him.  
 Jacob and John, they both did go,



To the land He oft made this clear;  
 For He worked there so many a wonderous token,  
 As He healed with His hands the halt and the blind,  
 Relieved many land-folk from loathsome ills,  
 From such sickness as at that time Fiend Satan  
 Had thrown on the children of men — the hardest of  
 all,  
 Long lasting illness. The land-folk came there  
 Day after day, where our Dear Lord was  
 Himself with His faithful, until many folk  
 Were gathered together, a very great crowd  
 Of land-folk, though they were not all come with a  
 like belief,  
 World-men all with one will: some sought the All-  
 Wielder's Bairn —  
 Poor men were they and in want of food —  
 So that they might beg Him amid the multitude  
 For meat and for drink, amid the crowd; for there was  
 many  
 A goodly thane who gladly did give  
 Of his alms to the poor. And again there were some,  
 Clans of the Jews, sly folk were they. They were come  
 to this place,  
 So that they might discover our Master's deeds  
 And His words as well. Stealthy of mind were they,  
 Wrathful of will. They wanted to make All-Wielding  
 Christ  
 Loathed by all land-folk. Thus would they not list  
 To His teachings nor turn to His will. Some others  
 were sages,  
 Wise men indeed and worthy of God:  
 Among the people the pious. They were come for the  
 preaching of Christ,  
 So that they might hear the Holy Word  
 And learn and listen. Their belief they had firmly  
 established —









A treasure, since here first ye have toiled, have en-  
 dured  
 Pain in this world. It is worse for those others:  
 Grimmer judgment awaits them who have goods here on  
 earth,  
 Wide worldly treasure. They waste here their pleasure,  
 Enjoy them enough. These men shall suffer  
 A harrowing judgment after their journey.  
 They shall bemoan their misery, who are now so merry  
 And living in lust, nor let go willingly  
 Their sinful thoughts, which tempt their spirits,  
 Their loathsome wrongs. For them shall come as reward  
 An evil most painful. These people will see sadly  
 their plight,  
 Face troubled their end. All sore shall their spirits  
 be,  
 For too much in this world they followed their will,  
 These men, as they were minded, indeed. Now for their  
 misdeeds ye shall  
 Reproach them, rise against them with words, as I now  
 shall reveal unto you  
 And most soothly say, O ye, My disciples,  
 With words of truth: that of this world  
 Ye shall henceforth be the salt of sinful mankind,  
 Absolve them from bad deeds, so that to a better thing  
 They may turn the land-folk: to forsaking the Fiend's  
 work,  
 The deeds of the devil; and to seeking their dear Lord's  
 realm.  
 So with your lessons ye shall turn the land-folk  
 To My will. However, if any of you fade away,  
 Turn aside from the teachings which are entrusted to  
 you,  
 Then ye are like unto salt which is scattered  
 Wide on the seashore; then it is of worth to none,  
 And the bairns of the land-folk will walk on it with  
 their feet,

Men grind it in grit. All who are to proclaim it, God's  
 Word,  
 Will thus suffer: if he permiteth his spirit to doubt,  
 If he is not bent to spur men to the blithe realm of  
 Heaven,  
 But wavereth in his word — then the Wielder groweth  
 grim,  
 The Almighty is enraged, and the children of men, also.  
 To the bairns of the earth he will become hated,  
 To all the land-folk, if his lesson be not of worth."

XVII

So spoke He wisely and said God's spell.  
 The Land-Warder taught them, His people with pureness  
 of mind.  
 The heroes stood gladly 'round the Son of God,  
 World-men to His will. They longed for His words;  
 They thought and were silent. They heard Him say it —  
 The Lord of the Land-folk give God's law to the children  
 of men:  
 He promised them Heaven and thus spoke to the heroes:  
 This, too, I may tell you, My disciples, most truly  
 With soothy words: that ye henceforth shall be  
 The light in this world to the bairns of the lands-  
 men,  
 Friend to all people and over much folk,  
 Shining and winsome: nor may your great works  
 Remain hidden, nor yet with what hearts ye proclaim  
 them —  
 No more than a castle can remain ever concealed  
 Which standeth on a mountain or steep on a cliff,  
 A giant-made work. No more can your words  
 In this mid-world, your deeds be hidden to men. Do as  
 I teach you:  
 Let your light shine forth large to the land-folk,  
 To the bairns of men, that they may know your minds  
 and your souls,









Footstool so fair), nor should any child of the folk  
Swear by his own head, since he may turn not a single  
hair,

Either black or white, but as Holy God  
Hath mightily marked it. Therefore the many,  
The earls should avoid every oath-word. He who oft  
Sweareth becometh steadily worse, since no longer  
can he ward for himself.

Therefore I say unto you with soothy words  
That ye shall never swear any stronger oaths,  
Mightier ones with men except as with My words  
I most verily here do command you:  
If a man hath trouble with another, let him speak the  
truth;

Say 'yea,' if it be so, confess that it is true;  
Say 'nay,' if it be not, and let that be enough.  
If a man sayeth more, much beyond that,  
It becometh a bad thing for the bairns of men,  
So that earls, all disloyal, will not believe  
One another's word. Then I also verily tell unto you:  
As by the old law you were so bidden:  
Whosoever taketh the eye of another man,  
Looseneth it from his body, or some limb indeed —  
That he shall pay to the person for the loss  
With a like limb of his own. Now I give you this lesson:  
Ye shall not wreak vengeance for deeds done wrong.  
Instead shall ye suffer most humbly all things your-  
selves,

The pain and the wrong that people will do you here  
in this world.

Let each earl do unto another whatsoever is good and  
is useful,

If he so willeth, that the children of men  
Do good unto him; that God will be mild unto him,  
Mild unto each man who doeth the Master's will.  
Respect ye the poor and divide ye your riches,  
Among those who are needy. Nor be ye troubled, if ye  
receive no thanks,



That He grant thee release from the loathsome thing,  
From sin and from shame, which ye yourselves  
Have wrongfully wrought — ask not before others  
Nor make it known to the many, lest men extol you  
And give praise unto you; and the prayer to your Lord  
You lose most forlornly for idle fame.  
But if ye do ask help from your Lord on high,  
Praying most humbly to Him — that must ye surely here  
do —

That your Battle-Lord befree you from sin,  
Do ye so in the darkness: yet your Lord doth know,  
He, Holy in Heaven, since nothing is hidden to Him,  
Neither of words nor of works. Thus will He make it,  
As ye have bidden of Him — if unto Him ye have bent  
Your knee, your hearts being pure.” The heroes all

rose,  
The men stood gladly around God’s Son,  
The world-men to their will. They longed for such  
words,  
Pondered and kept their peace. The people had need  
To think over again all that the Holy Bairn  
Had told unto them on this first time,  
Had all clearly proclaimed. Then spoke one of the  
twelve;  
Of the goodly men one began to ask of God’s Bairn:

XIX

“Master good,” quoth he, “we are in need of Thy grace  
To work Thy will and Thy word as well,  
Best of All Bairns, and we bid Thee teach us  
To pray, Thy disciples, as doeth John,  
The dear Baptist, on every day,  
Teaching his world-folk with words how to greet the  
Wielder,  
To speak to their God. For Thy disciples do Thou the  
same.

Reveal Thou the runes." Then the Ruler had ready  
 His answer for them, the Son of the Lord,  
 For them His good word. "If ye would greet God,"  
 quoth He,  
 "With your words greet the Wielder,  
 The King Full of Strength, speak ye then as I teach  
 you:  
 Father of us, who art all Thy folk-bairns,  
 Thou who art on high in the kingdom of Heaven,  
 Hallowed Thy name here in every world,  
 Thy kingdom come in strength and craft,  
 Thy will be done over all the world;  
 As here on earth; so there above  
 On high in the kingdom of Heaven.  
 Give us each day, good Lord, Thy gracious guidance,  
 Thy holy help, and absolve us, O Warder of Heaven,  
 From the manifold mischief we do against mankind,  
 Let not loathsome wights lead us astray,  
 As is their will and as we are worthy;  
 But help us against all our evil deeds.  
 So shall ye bid Him, when ye bend for prayer,  
 Ye men, with your words, that the Mighty Wielder  
 Release you from the loathsomeness that is in all  
 land-folk,  
 If ye then would forgive the land-folk all  
 Of their sins and their selfishness, such wrongs as  
 they  
 Have done against you — The Great Wielding God will  
 absolve you,  
 The Father forgive you your frequent faults  
 And your heavy sins. But if ye harden your hearts,  
 Are not willed to absolve other earls, other men from  
 their wrong,  
 Then Almighty God will not forgive you your grim sins,  
 But ye shall receive from Him just reward,  
 Payment most pain-filled throughout plenteous time,  
 For all the unrightness ye have done against others









The wiles of this folk, as ye wander, ye earls, through  
 the land,  
 Lest the teachers of lies lead you astray  
 With words and with works. They come wearing such  
 garbs,  
 To you wearing fairer jewels: but their hearts are wily.  
 They speak wise words, but their works are worth nought,  
 The thoughts of these thanes. For ye know that thorns  
 never grow  
 On the wineberry nor on that which is worthy,  
 On the fairer fruits. Nor does a man gather figs  
 From the hawthorn tree. Keep ye this truth in your  
 hearts:  
 That the bad tree which standeth there in the earth  
 Never giveth forth good fruit; and that God hath not  
 shaped it,  
 That the good tree of the bairns of men bear bitter  
 fruit;  
 But from every tree whatsoever there cometh forth  
 only  
 Such fruit to this world as was born from the root,  
 Either bright fruit or bitter. That is the feeling  
 in the breasts,  
 In the hearts of so many of the kinfolk of man,  
 Wherever each one of the earls showeth himself all  
 openly,  
 Maketh known with his mouth of what mind he is,  
 The thoughts in his heart; nor may he hide them ever;  
 But from an evil man cometh unwise counsel,  
 Words bitter and blameworthy, such as he hath in his  
 breast,  
 Harboring them 'round his heart: here his thoughts  
 become known,  
 His will along with his words; and his works follow,  
 too.  
 There cometh from a good man an answer, gracious and  
 clear,



Whosoever trespasseth it; he hath bounteous pay,  
Long-lasting reward and life never ending,  
The dearest of doing. And do ye so pray  
To your Lord, the Wielder, that this be the way  
Ye follow forthwith, and going further along this  
path

Into God's realm. For He is ready ever  
To give in return, if a man biddeth rightly,  
If the folk-bairns do ask him. Seek ye your Father,  
Which is in the kingdom unending. There can ye find  
Him

For your welfare eternal. Make ye known your travels  
At your Master's door; for you they may open,  
Heaven's portals unlock, so that to the holy light,  
To God's realm itself, now ye may go,  
Seeing life everlasting. Lo, I shall say unto you,  
Tell you one token more truly for the earth-folk all,  
That every man whosoever keepeth My teachings  
Held in his heart, who thinketh of them in his mind,  
And worketh them in this world — he worketh indeed  
Like a wise man having great wit,  
A head that is clearer. And he chooseth his homestead  
On right fast ground, and upon a rock  
He worketh the walls, where neither the wind  
Nor the wave nor the water's stream can harm it a  
whit,

But it standeth there strong 'gainst all storms  
High on the rock, since right firmly it was  
Set on the stone. From beneath, the spot holds it  
steady,  
True and straight 'gainst the wind, that it cannot  
topple.

Thus doeth each man, who willeth not  
To hear these, my teachings, or to carry them out:  
He acteth indeed like the unwise earl,  
Like the witless world-man, who on the water's shore,  
On the sand itself, would set up his great halled  
house,











Whosoever receiveth you with a pious soul  
And mildness of mind, he hath done so for Me,  
Hath accomplished My will, accepted All-Wielding God,  
Your Mighty Father, Master of Mankind,  
The Rich Giver of Truth, who knoweth all right.  
The Wielder Himself doth know and reward the work  
Of each earthling, if to any man ever  
He doeth some good for the love of God:  
Willingly giveth water to drink  
That the needy man is healed of his thirst  
From the cold well-spring. The word will come true.  
It will never fail, that he find fair  
Reward in the eyes of God, receive recompense  
Of many a sort for that which he doeth in God's sweet  
love.

But whosoever of the bairns of men doth deny Me here,  
Of the warriors before the host, in Heaven I shall  
likewise do unto him

Far above before the All-Wielding Father and before the  
strength of His angels,

Before their multitude. Whosoever of the children of  
men

Doth not with his words deny Me here in this world,  
But before the kinship of men confesses he is My  
disciple,

Him will I vouch for before God's very eyen,  
Before the Father of All, there where so many folk

Wend their way to the All-Wielder  
To justify their deeds before the Great Judge.

There will I be,

As is meet, a mild Protector for whosoever hearkeneth  
unto Me,

Who hath heard My word, and accomplished the work,  
Which I have commanded of you up here on the mountain."

So the Son of the Wielder verily taught the world-  
folk

How they should work God's love. Then He sent them  
away,

The men of His host, each to his own home.  
They had heard the Word, the Heaven King's holy  
Spell.  
Whosoever in this world was wiser in word and in  
deed,  
Many of mankind over the face of this mid-world,  
Smarter in speech — he heard the Spell  
Which the Richest of Men spoke on the mountain.

XXIV

It was three nights later, that the Lord of the  
Land-folk  
Went into Galilee-land there to a wedding feast:  
God's Bairn had been bidden. A bride would be given,  
A most lovely maid. Mary was there,  
The Mighty One's mother. The Lord of the Many,  
God's Own Bairn, did go with His followers  
To the high house, where the hordes were drinking,  
The Jews in the guest-hall. He did go to the feast,  
Made known to the guests, that He had God's power,  
Help from the Heaven-Father and the Holy Ghost,  
The All-Wielder's wisdom. The warriors were blithe,  
The land-folk together loud in their joy,  
Glad-hearted the guests. The grooms went about  
Pouring from pitchers; the pure wine they  
Carried in jugs and in cups. The crowd's tumult  
Was gay in the great hall, when the folk began, one  
'mid the other,  
To feel their best blitheness; there on the benches  
In rapture were they, when the wine ran out,  
The fruit drink of the folk — for nought was there  
left,  
No drop in the house, which to the hordes  
The butlers might bear, when all of the vessels  
Were empty of mead. 'Twas not long after that  
That the fairest of ladies did find this out,



To the bridegroom then;    quoth that the best mead  
    should have been brought,  
 The finest of the fruit-wines    given first to the  
    earls  
 At once at the wedding.    "So is a man's wit  
 Awakened by the wine,    and he waxeth blithe,  
 Maketh merry with drink.    Then mayest thou bring on  
 The worser wines.    That is the way of this folk.  
 But most strangely indeed    hast thou marked thy host-  
    ship  
 Among the multitude here;    thou hast hight thy serv-  
    ing men,  
 Thy butlers and cup-bearers    bring out at the ban-  
    quet  
 Of all the wines    the very worst forsooth,  
 Serving that first at the feast.    Now that thy guests  
    are filled,  
 The dear banqueteers    are already most drunk,  
 The folk feeling merry,    thou hightest brought forth  
 The loveliest of all wines    which I ever saw lifted  
 Anywhere in this earth-light.    Thou shouldst have  
    given that earlier,  
 Have served us sooner.    Such thanks wouldst thou then  
 Have garnered from all the good men."    Many a thane  
    grew  
 Aware after these words —    as soon as they had drunk  
    of the wine —  
 That here in the house    the Holy Christ  
 Had revealed a token.    They trusted thereafter  
 The more in His rule:    that He had God's might  
 To wield in this world.    So it came widely known  
 Over Galilee-land    to the Jewish folk  
 That the Son of the Lord    had Himself turned  
 The water to wine.    That was of His wonders  
 The first which He showed    as a sign to the Jewish  
    folk,  
 As a token in Galilee-land.    Nor may anyone tell





More deeply in God, more purely in Heaven — “Now may  
Ye hear, ye too, what I say at this time with words  
of truth:

That much foreign folk from the East and the West,  
Many clans of mankind shall come together,  
God’s holy folk in the Heavenly Kingdom:  
They will rest right well in the lap of Abraham,  
Of Isaac himself and of Jacob, good men all, and  
enjoy

Goods and good will and a winsome life  
And the great light with God. But lo, many Jews,  
The sons of this realm will then be robbed,  
Be sundered from such splendor, and shall have to  
lie

In the darkest dales in the farthest distance of  
all.

There one can hear the heroes lamenting  
And gnashing their teeth in terror and pain.  
There is furious rage and a hungry fire  
And the hard pangs of hell, hot and thirsty,  
Swarthy might, never ending, as payment for sin,  
For wretched wrong-doing, to all who have not willed  
to rid

Themselves of their wrongs before they relinquish the  
light,

Wend their way from this world. Now if ’tis thy will,  
Thou mayest go home. In thy house thou wilt find  
hale

And sound the child-young man: he will be joyous of  
mind.

The bairn hath been healed; even so as thou badest Me,  
All hath been done, even as thou hast belief  
Firm fixed in thy heart.” Then to the Heaven-King,  
To the All-Wielding Child of God the centurion gave  
thanks

Before all the folk for this, that He had helped him  
thus in his anguish.



Bewailed and lamented the death of her bairn —  
 Unhappy woman was she — it was her only child.  
 She was a widow, in this world had no joy  
 Except this one son, whom Weird had now taken.  
 She had lost all things, had lost joy and happiness;  
 And now fate, ill-famed, had robbed her of him. Many  
 people did follow,  
 A crowd of the burghers, as they carried the bier,  
 The young man to his grave. There the Son of God,  
 The Mighty grew mild; and to the mother He spoke;  
 Hight the widow leave off with her weeping,  
 Nor care for her child; “Thou shalt see here the  
 strength,  
 The work of the Wielder: thy will shall be granted  
 thee,  
 Comfort in front of the folk: from now on thy spirit  
 May not bemoan thy bairn.” Then He went to the bier,  
 He Himself did touch it, the Son of the Lord,  
 With His holy hands and to the hero He spoke,  
 Hight this child, all too young, to stand up, hight  
 him  
 Arise from his rest. Right away the youth  
 Did sit up, the bairn on the bier; and into his  
 breast came  
 His soul through the strength of God; and he spoke  
 unto them,  
 The man to his kith. Christ commended him then to  
 his mother,  
 The Holy One into her hands. Her heart was consoled,  
 Happy the woman, since to her so much grace had happed.  
 She fell to Christ’s feet and praised Him, the Folk-  
 Lord,  
 Master, before all the multitude, since He had here  
 helped  
 Her loved one to live ’gainst the working of Weird.  
 Well she knew that He was  
 The Mighty Lord, the Holy, who governed the Heaven,  
 who could help so many

Of earthlings all. Then many began to attend  
 The wonder, which had come to pass there 'mid the folk:  
                                 quoth that The Wielder Himself,  
 The Mighty, had come to teach them, the many, that He  
                                 had sent  
 A prophet, most wonderous, to the kingdom of world; one  
                                 who did His will.  
 Then truly many an earl was taken by terror,  
 The folk full of fear, for they saw him again  
 Alive and seeing the light of day; him whom death had  
                                 but lately taken,  
 Stretched low on his sick-bed. Again he was sound,  
 The young kin quickened; and soon this did spread  
 To the heirs of all Israel. And when evening came,  
 There were gathered about many sick men together,  
 The halt and the lame of hand — whosoever was here  
 And lived 'mid the land-folk; they were led to the  
                                 place,  
 Were come to the Christ, who through His strength and  
                                 His craft  
 Helped them and healed them and sent them hale from  
                                 the place  
 To wend where they willed. Therefore should one praise  
                                 His words,  
 The Mighty Minder of all mankind,  
 Of whatsoever land-folk verily believeth  
 In His word and His work.

XXVII

There were come so many  
 From all the foreign folk for the glory of Christ,  
 For His mighty guardianship. There onto a sea God's  
                                 Son  
 Wished to go with His vassals — 'twas on Galilee's  
                                 borders —  
 The Wielder onto a wave-tide. There He willed that  
                                 the other folk









Gave life to those destined to die, even if  
The hero was on hell's path already. The Healer Him-  
self did so —  
Christ through His might and His power quickened even  
the dead after death,  
Let them further enjoy the winsomeness here in the  
world.

XXIX

So healed He the halt and the lame of hand,  
Made better the blind, let them see the bright light,  
See Heaven's splendor; absolved them from sin,  
The world-men from wickedness. But the Jews grew no  
better,  
This loathsome land-folk, in their belief  
In the Holy Christ; but they were hardened of heart,  
Strove very strongly against Him, wanted not to perceive  
They were well ensnared by the devil's will,  
This folk through its faith; for He was not idle,  
The Son of the Lord; but with His words He said unto  
them  
How they could gain the kingdom of Heaven;  
And through all the land He did teach; a multitude He  
did turn  
Unto Him with His words, so that many a world-man,  
A great crowd of folk, did follow Him. And in figures  
God's Bairn spoke unto them things which in their  
breast they could not perceive  
Nor grasp in their hearts, till the Holy Christ  
With open words willed to speak  
To all people through His power and strength,  
And make clear what He meant. A mighty crowd,  
A very large one, thronged 'round Him. They longed  
greatly  
To hear the true word of the King of Heaven.  
On the shores of the sea by the water He stood.







He will then wonder how he can woo another,  
 A wrong-doing man; so that his mind be filled  
 With a loyalty clear for the King of Heaven.  
 The bidding of God groweth broad in his bosom,  
 The willing belief, even as on the land  
 The grain doeth with its sprouts, when it hath right  
 ground,  
 Good soil to suit it, and the changing of weather —  
 The rain and the sun, so that it hath its right.  
 So doeth the teaching of God in a good-souled man  
 Through the day and night; and the devil stayeth far,  
 The wicked wight; and the word of God  
 Is nearer to him in the nights and the days,  
 So that it causeth him to accomplish both —  
 This lesson is a blessing to the bairns of the land —  
 That which cometh from his mouth, and the man becometh  
 of God.

So hath he bought with his heart in this hour of world  
 A piece of Heaven's kingdom, the greatest possession.  
 Into God's power he fareth, freed from wrong deeds.

#### Faithfulness

Is so good for each man. No treasure of gold  
 Is like unto belief. Henceforth teach ye the lesson  
 Mildly to mankind. These are so varied of mind,  
 The heroes of men; some have hard strife,  
 An evil will and a wavering spirit.  
 They are full of deceptions and deeds of wrong.  
 As one beginneth to think, as he standeth there  
 Among the crowd, and harkeneth with great care  
 To the teachings of God; then he thinketh he would  
 gladly  
 Henceforth carry them out. Then the teachings of God  
 Begin to cleave to his heart, until there come once  
 more  
 Through his hands possessions and proud wealth of  
 others;  
 Then loathsome wights lead him astray,



May he think so widely, the thane in his mind,  
 Nor may the heart of a man hold it and grasp it  
 To know most verily what good All-Wielding God  
 Hath made ready so that for each man  
 All standeth open — for each who loveth Him well  
 And hath kept his soul so turned ever  
 That he will here enter the light of the Lord.”

XXXI

So He taught them with words; and a wide crowd  
 Stood 'round God's Bairn and busily hearkened,  
 As He told with His words the way of the world through  
 His parables many.  
 He told how an aethling once sowed an acre  
 Of fine corn with his hands, good grain in the field.  
 He wanted to gain the most winsome of growths,  
 The fairest of fruits. But his foe did follow him  
 With treacherous mind; and with tares he sowed over  
 the top,  
 With the worst of weeds. And they waxed there both,  
 The corn and the tares. So came along  
 The husbandmen to the house, and told this to him, to  
 their lord,  
 The thanes to the warden with honest words.  
 “Why, thou didst sow fine grain, master most good,  
 Unmixed on this acre. Yet each earl can see  
 Nought but weeds are waxing. Well, how can that be?”  
 There spake again the aethling, the man to his earls,  
 To his vassals the warder; quoth that he could well  
 understand  
 That an unfriendly man had sown after him,  
 That his foe had slyly sown weeds: “These fruits he be-  
 grudgeth me so,  
 That for me he hath stamped out this growth.” Then to  
 him spoke again  
 His friends, his followers, quoth that they would fare  
 there,





And all most gladly be rid of his misdeeds,  
His ugly sins. Instead each one should take care  
earlier,  
All the land-folk ever, before they must leave this  
light,  
That they will have this eternal honor,  
The high kingdom of Heaven and God's holy grace."

xxxii

So I discovered that He Himself, the Son of God,  
The Best of All Bairns told boldly in parables  
What there might be in the kingdom of world  
Among the races of heroes like unto the kingdom of  
Heaven;  
Quoth that that which is little often waxeth lighter,  
So that it riseth on high, "So doeth the realm of  
Heaven.  
That is ever more than any one man  
Can envision here in this world. Also his work is like  
unto him:  
That a man doth cast his nets into the sea,  
Doth fish in the flood, and findeth both in his  
catch —  
Both evil and good — toweth both to the shore,  
Getteth them both onto land, throweth the good on the  
grit,  
Letteth the other return again into the sea,  
To the wide waves there. So doeth All-Wielding God  
On the best-known Day to the bairns of men.  
He bringeth the earthlings together all,  
Picketh then the pure ones for the kingdom of Heaven,  
Letteth the damned ones fare down to the bottom,  
To the fire of hell. Nor doth any hero of men  
Know how to counter the pain, which a person,  
A man of the folk, must suffer in infernal hell.  
Likewise can no man find a like reward,





On another way went John  
 With his disciples, the servant of God.  
 He taught the land-folk long-lasting counsel:  
 Said that they should do good, forsaking all sin,  
 All misdeeds and murderous works. To many he was most  
 dear,  
 To good men and kind. There he sought the king of the  
 Jews,  
 The leader of his hosts in his house. Herod he was  
 hight  
 For his elders, this over-proud man.  
 His bride did bide with him — she, who had been his  
 brother's,  
*His* wife in his wide home, until he went forth  
 And changed his abode. Then came the king,  
 Took this woman for his wife. There were children  
 already,  
 The bairns of his brother. *He* began to blame her —  
 John the Good — said it was repulsive to God,  
 To the Wielder Himself, for any world-man to do so:  
 To take in his bed the bride of his brother  
 And have her as wife. “If thou would'st hear me,  
 Would'st believe in my lesson, thou should'st have her  
 no longer,  
 But in thy mind should'st avoid her: Thou shalt not  
 have *such* love,  
 Shalt not sin so greatly.” Sorrow did enter  
 The woman's heart at these words. She feared he would  
 persuade  
 The world-king with his speech and his words of wisdom  
 To leave, to forsake her. Many loathsome things she  
 began  
 To plan and to plot; and she hight her squires,  
 Her earls to take captive the innocent  
 And put him in prison, place him in chains,











Whom they did have. They did laud the Heaven-King,  
The people did praise Him; said that no wiser prophet  
Would ever fare in this light or that from God  
He would have greater might in this mid-world here,  
A more honest heart. All of them did say  
That He was worthy of holding all wealth,  
That indeed He should own all the realms of earth,  
The wide throne of world, "since He hath such wit,  
Such great power from God!" The people all thought it  
meet

That they raise Him to the highest of hights,  
Choose Him their King: to Christ this was worthy of  
naught,  
Since He Himself had worked this world-realm all through  
his power alone,

Had made earth and the high heaven, and had held them since,  
Both the land and the landsmen — but the loathsome foe  
Believed naught of that: that all stood 'neath His rule —  
The power over kingdoms and over empires, too,  
The judgment of man. Still through the speech of these  
men

He cared not to have it, His rule — He, Holy Lord —  
Have the name of World-King. Therefore He began no further  
word-strife

With these people there; but He went where He willed  
Up on a mountain; God's Mighty Bairn fled  
The insolent talk, and He told His disciples  
To sail over a sea; and He Himself said  
Where they should go to greet Him again.

xxxv

The people parted and spread through all lands,  
A great folk scattered, for their Lord had gone  
Up on the mountain, the Mightiest of Bairns,  
Wielding as was His will. On the water's shore  
Gathered the disciples of Christ, whom He Himself had  
chosen,





They fell to His feet and did speak full many  
Words of wisdom; quoth that they right well knew  
That He Himself was verily the Son of the Lord  
Here in the world and wielded power  
Over the middle earth; and all men He could help,  
Whosoever they were, as He had done on the flood  
'Gainst the battle of waters.

XXXVI

Then All-Wielding Christ  
Turned His steps from the sea: The Son of the Lord,  
God's only Child. Heathens did come to Him,  
Foreign folk fared to Him there. For from afar  
They had heard of His good works: that so many true words  
He did speak; for He longed greatly to further such  
folk,  
So that straightway they would serve God gladly,  
Becoming true vassals of the King of Heaven,  
The many of mankind. So He made His way across Judea,  
Sought out the city of Sidon; His disciples He had with  
Him,  
Christ's followers good. There a woman came toward Him  
From another tribe: of aethling birth was she,  
From the kith of Canaan-land; she bade the Lord Christ  
so strong,  
The Holy One, to grant her His help: quoth that great  
trouble had come to her,  
Sorrow for the sake of her daughter; said she was en-  
snared by sickness,  
Deceived by treacherous devils. "Now is her death at  
hand.  
The wrathful wights have robbed her of wit. Now I beg  
Thee, my All-Wielding Ruler,  
Thou Son of David himself, from such sickness release  
her,  
That Thou mayest mercifully protect this poor maid



The will of the woman, and with words He did speak:  
“Well that thou, wife, hast goodness of will.  
Great is thy faith in the power of God,  
In the Lord of the Land-folk. Lo, all will be done  
For the life of thy bairn, even as thou hast bidden of  
Me!”

And straightway was she healed, as the Holy Lord had  
said

With words of truth; and the wife was happy  
That henceforth she would be blessed with joy in her  
bairn.

Christ the Healer had helped her indeed,  
Had snatched her away from the strength of the Fiend,  
Guarded her against the loathsome wight. The Wielder  
went forth.

The Best of All Bairns sought Him another borough,  
Which was so thick with the throngs of the Jews,  
Settled with south-dwellers. There, I discovered,  
He greeted His followers whom in His goodness he had  
chosen,

Disciples who gladly stayed for His wise speech. “I  
shall ask of you all,  
With My words,” quoth He, “My followers: What say the  
Jews,

That notorious folk, who I am among men?”  
Happily His friends gave answer to Him,  
His disciples: “The Jewish folk,” they said,  
“The earls are not of one mind. Some say Thou art Elias,  
The soothsayer wise, who was here long ago,  
A good earl among these folk; some say Thou art John,  
Our Dear Lord’s herald, who once did dip  
The world-folk in water. But with words they all say,  
That Thou art some sort of noble, some aethling man,  
Some soothsayer or prophet, who hath taught the people  
Once before with his words. And once again Thou art come  
to this light  
To teach the kith of mankind.” Wielding Christ spake  
again:

“What quoth ye that I be?” quoth He, “My followers,  
My landsmen beloved?” Then not late with his words was he,  
Simon Peter; but straightway he spoke —  
One for them all — of good spirit was he:  
Daring in thought, he was dear to the Lord.

XXXVII

“Thou art truly the All-Wielder’s Son,  
The Living God, who created the light,  
Christ, King Eternal: so willingly do we quoth,  
We Thy disciples, that Thou art God Himself,  
The Best of All Healers.” Then his Lord spoke to him,  
“So blessed art thou, Simon,” quoth He, “Son of Jonas,  
thou thyself couldst not have  
Marked such thoughts in thy mind; nor could any man’s  
tongue  
Show thee with words. But the Wielder Himself did this  
for thee,  
The Father of All Folk-Bairns, that thou spakest so  
forthright,  
So deep of thy Liege. Dear shall be thy reward,  
Limpid and pure thy belief in thy Lord: like unto a  
stone is thy spirit.  
So strong art thou like unto a rock; and the children  
of men shall call thee  
Saint Peter; and on this stone men shall build My great  
hall,  
God’s holy house. There shall His family, His household  
All gather, blessed, together, and against thy strength,  
Thy power, the portals of hell cannot stand. To thee I  
present it,  
The key to Heaven’s kingdom, so that o’er the Christian  
folk  
Thou shalt after Me have the most might; the spirits  
of men  
Shall all come to thee; for thou shalt claim great  
power







Standing alone. The other, though,  
 Heaven's light, was again hidden. Then the Holy Christ  
 Went Him down from the mountain, and He did then bid  
 His followers that they tell not unto the Jewish folk  
 Of the sight they had seen. "Until I Myself here  
 In splendor shall stand up from My death,  
 Arise from My rest. Then may ye relate it,  
 Spread it over the mid-earth and its many peoples,  
 Wide o'er this world.

XXXIX

Then Wielding Christ  
 Went again to Galilee-land. Great Christ sought His  
 landsmen,  
 The home of His kin. With bright, clear pictures  
 He spoke much unto them. And the Son of God  
 Concealed not sorrowful tidings from His blessed dis-  
 ciples,  
 But openly He said all things to them,  
 His followers good, how the Jewish folk  
 Would torture Him all terribly. Then troubled were they,  
 The wise men, greatly, and grieved at heart,  
 Saddened of spirit, when they heard their Lord,  
 The Son of the Wielder, telling with words  
 What He would endure here midst the earth-folk,  
 Willingly all among the people of world. Then All-Wield-  
 ing Christ,  
 The Man, went from Galilee and sought a city of Jews.  
 They came to Capernaum. There He found a king's thane,  
 Proud 'mid the people; quoth that he was the trusted  
 courier  
 Of the noble emperor; he greeted thereafter  
 Simon Peter; and said he had been sent here  
 That he remind each man and every  
 Of his head-tax which he must pay as a tithe  
 Here to the court: "Nor can any man hesitate,







Thou shalt rid thyself of thy riches all,  
Order thy precious jewels to be portioned out  
And shared with the poor. Then shalt thou have  
A hoard in Heaven. Come thou then as healed unto Me  
And follow My path. Then shalt thou have peace ever  
after.”

Then the words of the Christ caused great worry and care  
To the child-young man. His mind was sore,  
About his heart his spirit. For he had great wealth,  
Had won great treasure; he again turned away.  
In his breast he felt burdened indeed,  
In his heart most heavy. Then Christ looked after him,  
The All-Wielder, since He so willed,  
And said to His disciples, who were there, that it was  
even so hard

For a rich man to reach the realms of Heaven:  
“More easily may an elephant, though it be unseemly  
great,  
Go through a needle’s eye, be that eye so narrow —  
Slip through more softly, than this soul into Heaven,  
The soul of this wealthy man, who hath turned his will  
to world-things entirely,  
The thoughts of his mind, and mindeth not the great  
might of God.”

XLI

Him answered then an aethling most excellent and honored,  
Simon Peter; and speaking, he bade  
His Blessed Lord: “What reward shall we look for,  
What goods to repay us — we, who have forsaken  
Our lands and our heritage for love of Thy following,  
Our farmyards and families, and chosen Thee for our Lord,  
Following Thy footsteps? What good will there be for us,  
What long-lasting reward?” The Lord of the Land-folk  
Himself said unto them: “When I shall come to sit,”  
quoeth He

“In My might and My power on that most Renowned Day,  
When I shall deal out the dooms to the people of earth,  
Then may ye sit with your Master, may wield His affairs —  
Ye may judge Israel’s aethling folk  
By its deeds: so honored will ye be up there.  
For I verily say unto you: whosoever acteth on this earth,  
So that for My love he leaveth the dear home of his kin,  
He shall receive a tenfold reward, if he acteth  
Loyally, with pureness of heart. Above shall he have  
Heaven’s light.

Eternal life will lie open.” Therefore the Lord,  
The Best of all Bairns, began to speak pictures,  
Told how a man of great fortune in former days  
Lived ’mongst the land-folk: “He had laid aside wealth,  
Gathered great treasures unto him; and ever with gold  
He was decked and with silken stuff and with the sheen  
Of fine jewels; and so many goods he had stored away  
In his buildings; and at banquet  
He sat every day. There was splendid carousing  
And joy on his benches. There was a beggar-man also:  
Lame of limb was he and Lazarus hight;  
And every day he did lie in front of the door,  
Where he knew the rich man received food in the guest-  
hall

And sat at his banquet; and outside bided  
The poor man; nor was he ever permitted within,  
Nor could he bring it about by his begging that bread  
Be brought out to him, such bread as had fallen from  
the dish

Down beneath their feet. Not a thing did he gain  
From the high man who ruled over the house; but only the  
hounds of that man

Came and licked on his wounds, as he lay there  
And endured his hunger. Not one whit of help  
Came from the man of fortune. Then I found out that fate  
Admonished the poor man most mightily  
Of his end-days: that he should renounce



Living in happiness. But thou shalt suffer hot flames,  
The burning fire. Nor may any betterment  
Come hither to hell. So hath Holy God  
Made it fast with hands and with arms; nor may any one  
fare,

Any thane through the darkness — it is here too thick  
under us.”

Then the earl spake again to Abraham:  
From that hot hell did he beg for help,  
That he do send Lazarus himself  
Down to the tumult of men, “so that he may tell  
Unto those brethren mine how I here burn  
And suffer great pain. Among the people,  
The folk, there are five: I am in great fear  
That they shall also become sinful and shall suffer such  
pangs

In this great fire.” Then again spoke unto him  
Old Father Abraham, quoth that they ever had had —  
The folk — the old law there in their land,  
The commandments of Moses, and from many a prophet  
Their words also. “If they are willing  
To hold and to keep them, then need they never enter  
into hell,

To sear in that fire. If they so fulfill that  
Which those do bid them who read in the books  
To teach mankind. But if they are unwilling to accom-  
plish that,  
They will also not listen to Him, who riseth from here,  
A Man from death. In their minds let them  
Choose for themselves which seemeth sweeter  
To win so long as they are still in this world,  
So that in the hereafter they have evil or good!”

#### XLI

So did He teach the land-folk all with His words of  
light,

The Best of All Bairns; and with bright pictures  
 A-many, the Mighty Lord did speak to mankind:  
 Quoth that a blessed man had begun to gather  
 Men in the morning, promised them money —  
 He, the first of his family — a very fine reward:  
 Said that unto each and to all he would give  
 A coin of pure silver. So came together  
 Many men in the winegarden — and he commanded their work —  
 Gathered early at morn. Then also others did come in  
 the forenoon,  
 And some came at the midday — the men to the work;  
 Some came then at nones, that was a late time  
 Of the summer-long day. Some even later did come:  
 At the eleventh hour it wã. And the evening arrived  
 And the sun went to rest. Then he himself bade  
 His overseers all, this lord of earls,  
 That they give unto each man his money and pay,  
 To each workman his rightful reward; hight that they  
 were to give first,  
 To those who had been last, the land-folk in coming,  
 The workers to work; and with his words he commanded them  
 To give unto those men their mite last of all:  
 To those who had come there first willingly to the work.  
 They weened greatly  
 That they should receive a larger reward,  
 More pay for their work; but to all the people  
 Was equally given. Then were they angered,  
 Were all in a fury, those who came first to that place.  
 “In the morning we came here,” quoth they, “and toiled  
 much of the day  
 In hard work, in labor during the unmeasured heat,  
 In the shining sun. Now thou givest unto us no more of  
 silver  
 Than thou dost to the others, who were here only a while  
 Doing their work.” Then had ready his word  
 The head of the household; quoth that he had not pro-  
 mised them









The noblest at their head. Then one hero replied unto  
 them,  
 Quoth that Jesus Christ there from Galilee-land,  
 The Best of all Healers, was the highest of all:  
 Foremost was He 'mid His folk. Full joyous were they of  
 heart,  
 Both the blind men, when they knew that God's Bairn,  
 The Christ, was there 'mid the folk. They called unto  
 Him with their words:  
 Loudly they called Holy Christ, bade that He find them  
 help,  
 "Master and Liege, David's Son, be Thou mild unto us  
 with Thy deeds.  
 Save us from our distress! As Thou doest for so many  
 Of the kith of mankind; Thou art kind to the multitude!  
 Thou helpest and healest!" Then the host of the people  
 With their words began to forbid them from calling  
 the Wielder,  
 Lord Christ, so loudly. But the two listened not,  
 But ever more and still more over the crowd of the men  
 Did they call most loudly. Christ Healer did stop,  
 The Best of all Bairns, hight that they bring them to Him,  
 Lead them to Him through the land-folk; and spoke alike  
 wisely  
 And mildly in front of the many. "Why seek ye help of  
 Me here?" quoth He.  
 They bade Him heal them, bade that He make that their  
 eyen be opened,  
 That He lend unto them of this light, that they might  
 see the bustling life  
 Of the folk, might see the shining rays of the sun,  
 This winsome, fair world. And the Wielder did so.  
 And with His hands He did touch them; and He granted  
 His help,  
 That the eyen be opened of the blind men twain,  
 That they might see earth and heaven through God's holy  
 strength,









No stone on another. But all the townships surrounding  
Jerusalem will be desolation for the folk of the Jews,  
Since they cannot see that their time draweth nearer;  
But their souls are in doubt, and they ween not at all,  
That the strength of the Wielder is visited on them.”  
Then the Lord of Mankind went with the multitude  
Into the bright borough. When the Bairn of God  
Went into Jerusalem with His host of men,  
Was there with His vassals, there waxed the greatest of  
all songs:

With such loud voices they sang holy words.

Lo, the crowds of the folk did laud the word of the  
Lord,

The Best of all Bairns. The burg was astir,  
The people were frightened and asked first of all  
Who was that who was come there with the crowd,  
With that multitude great. Then spoke a man in reply:  
Quoth that this was Jesus Christ from Galilee-land,  
Who was come as a Savior from the city of Nazareth,  
Wise Soothsayer and Prophet, as a Help to the people.  
Then the Jews, who had a grudge against Him already,  
Became hate-filled of heart and hurting of spirit,  
Because the people did give unto Him so much praise,  
Did love so their Master. The dull-minded folk did go forth,  
So that they might speak words with All-Wielding Christ.  
Bade that He hight His disciples be silent here,  
Bade Him not to permit them, the people, to praise Him  
So much with their words: “It doth worry this folk,”  
quoth they,

“These burghers here.” Then again spoke God’s Bairn:  
“If ye keep the children of men,” quoth He, Lord Christ,  
“From praising with words the All-Wielder’s might,  
Then shall the stones still shout it forth  
To the kinship of men, and the strong, tall cliffs,  
Before it is left undone; but that He shall be lauded  
Wide and far in the world.” Then He went into the temple.  
He entered God’s house. There He found a horde of the  
Jews:



A poor, ill-weirded woman; and she went to the altar,  
And in that treasure-house she put down just two  
Small coins of bronze; she was simple of heart,  
A woman of good will. Then spake All-Wielding Christ,  
The Man, to His followers; quoth that a far greater gift  
Had she brought to the altar than any other son of man-  
kind.

“If wealthy men,” He did tell them, “bring a treasure-  
trove,

An honor here to the house, still they have left more  
at home

Of the wealth they have won. Not so did this widow,  
When she gave all she had upon this altar:

All the wealth she had won. Not a whit did she leave,  
No goods in her garden. Therefore is her gift more  
And worthier to the Wielder, since she gave with such will  
To the house of God. So shall she receive goodly reward,  
Most long-lasting return, since she possessed such be-  
lief.”

So I discovered that All-Wielding Christ  
Taught them with words each day in the temple,  
The Master of Mankind. And many stood 'round Him,  
A great folk of the Jews, and hearkened to the good  
word,

The sweet word He spoke. Some were so blessed,  
Some men from the multitude, that in their minds and  
their hearts

They began to learn and accept the lesson which the  
Warder of Lands,

The Child of the Lord, did speak in His pictures.

To some again the lesson of Christ was all loathsome,  
The All-Wielder's word. Of hate-willed heart

Were all those who were the greatest among those governing,  
The princes of the people. These evil men did plan  
Trickery and snares with their words; they had taken  
adversaries

To help them, these men of the highest one; were thanes  
of Herod —







Who would have wanted to rob this woman of her years  
 and her life.  
 Then I discovered that the Peace Bairn of God, the Best of  
 all Men,  
 Did question her. "Whence came this Jewish folk?" quoth  
 He,  
 "Thy opponents here, who have accused thee to Me —?  
 Those who today have wanted to torment thee most terribly,  
 To bereave thee of life — have they done one whit of harm  
 unto thee?"  
 Then the woman gave answer again unto Him,  
 Quoth that through the holy help of the Savior no one had  
 harmed her  
 To reward her sins. Then spake again All-Wielding Christ,  
 The Master of Mankind. "Nor shall I do harm unto thee,"  
 He made reply,  
 "But go thou hence, hale and unhurt, and let it be  
 The care of thy heart, that henceforth thou sinnest no  
 more."  
 The Holy Bairn of the Lord had helped her indeed,  
 Had protected her life. Then the people of Jews stood  
 there,  
 As bent on evil, as they had been in the beginning,  
 Of wicked intent and wanting to continue their word-strife,  
 Pondering, how to pursue it with the Peace-Bairn of God.  
 They had put doubts in the faith of the people:  
 The little folk standing about would far liefer  
 Have accomplished His will, the word of God's Bairn,  
 Have done even so, as their Lord did bid them.  
 They strove toward right better than those men with  
 riches,  
 Held Him as their Lord; yea, as the Heaven-King even,  
 And followed Him gladly. Then God's Son did go  
 Within the temple. The people surrounded Him truly,  
 The multitude of the men. He stood in their midst,  
 Taught them, the land-folk, with words of light  
 And in a voice loud and bright: there was great listening,



Over all the earth." Then His opposers longed  
 To take Him captive straightway or to cast stones on Him,  
 Had they not feared there the multitude of the folk,  
 Been afraid of the people. Then spoke the Peace Bairn  
 of God.  
 "Much good have I shown unto you," quoth He, "from God  
 Himself,  
 Both in words and in works. Now would ye give me wicked  
 reward  
 With your strong, hard hearts and pelt me with stones  
 And bereave me of life." Then again the people replied,  
 His dire opponents: "We do this not because of Thy deeds,"  
 quoth they,  
 "That we should want to deprive Thee of life.  
 But we do so because of Thy words, since Thou speakest  
 such wickedness,  
 Since Thou dost praise Thyself and sayest such blasphemy,  
 Proclaiming before these Jews that Thou art God Himself,  
 The Mighty Master and Lord; and Thou art merely a man  
 like us,  
 Art come from these clans." Then All-Wielding Christ  
 No longer wished to list to the scorn of the Jews,  
 The will of these wicked ones. But from the temple He went  
 Over Jordan's stream. His disciples He had with Him,  
 Those blessed thanes, who forever there tarried  
 To accomplish His will. Another folk He did seek;  
 The Lord Himself did work there, as was ever His wont,  
 Teaching the land-folk: those who so wanted belief  
 In His Holy word. Each man should well do so ever  
 If he accepteth and receiveth it into his heart.  
 Then I did hear there were come to Holy Christ  
 Heralds from Bethany, and they said unto God's Bairn  
 That women had sent them there on this errand —  
 Mary and Martha, maidens most comely,  
 Such winsome women. Both He knew well.  
 They were sisters twain, whom in His spirit  
 He Himself did love for their mildness of heart,

These women for their goodly will. Most verily they sent  
 From Bethany for Him; for their brother was bedfast —  
 Lazarus he — and they feared for his life.  
 They bade that He come, All-Wielding Christ,  
 The Holy, to help them. As soon as He heard them  
 Speak about the sick man, He gave answer straightway,  
 Said that Lazarus' sickness, though so serious it was,  
 Would not do him to death. "But," He did say, "the love  
 of the Lord  
 Shall here be accomplished. Nor shall any harm come unto  
 him  
 The Son of the Lord did Himself stay there  
 Two nights and two days. The time then drew near,  
 That He teach these people the power He had,  
 Teach the Jewish folk there in Jerusalem.  
 Then the Son of the Lord did say to His thanes  
 That He would again seek out the Jews across the Jordan.  
 But His disciples did speak to Him in reply:  
 "For what reason, good Master, goest Thou so gladly,"  
 Quoth they, "over there? Was it not recently there,  
 That they thought to kill Thee because of Thy words?  
 Did want to pelt Thee with strong, sharp stones? Now  
 Thou strivest to go again,  
 Among that fight-seeking folk. Thou hast foes enough,  
 Overhaughty earls." Then one of the twelve,  
 Thomas, did speak — he was truly an excellent man,  
 A loyal thane of his Lord. "Let us never reproach His deeds,"  
 Quoth he, "nor reproach His will. But rather we should  
 remain with Him,  
 Should suffer with our Lord. For that is the choice of  
 a thane:  
 That he standeth steadfast with his Liege together,  
 Doth die with Him at his doom. Let us all do so there-  
 fore;  
 Let us follow His path, nor let our lives  
 Be worth aught against His, unless we may die  
 In this host with our Lord. So honor will live after us,







The great might of God. Then many did go  
 And hove up the hard stone. Then Holy Christ did gaze  
 Upward with His eyes and said thanks unto Him  
 Who had shaped this world. "Since Thou hearest My word,"  
 quoth He,  
 "Thyself Lord of Victory, I will know that Thou doest so  
 ever.  
 But I do so only for the great folk of the Jews,  
 That they may verily know that Thou hast sent Me into  
 this world  
 To teach them, this land-folk." Then He called unto  
 Lazarus  
 With a loud, strong voice and hight him stand up  
 And go forth from the grave. And his ghost did return  
 And enter his body. And he began moving his limbs:  
 He stirred 'neath his weeds; but he was still wound in them,  
 Held tight by his shroud. Then All-Wielding Christ did  
 hight  
 That they give him help. Then the men did go  
 And unwound his weeds. Winsome, he rose,  
 Lazarus to this light. His life had been granted him,  
 So that he might spend the fated span of his days  
 Henceforth in peace. The twain rejoiced full well,  
 Mary and Martha; nor may anyone  
 Truly say otherwise than that the sisters twain  
 Were indeed happy of heart. Many did wonder,  
 Those of the Jewish folk, when they did see him  
 Rise sound from his grave — him, whom sickness had taken  
 before  
 And whom they had dug deep down into the earth,  
 Him, cut loose from his life. Henceforth he could live  
 Hale and sound in his home. So may the Heaven-King's,  
 May God's great power protect the life  
 Of so many a man, and may help him 'gainst the hate  
 Of the Fiend — Holy God, to whomsoever He giveth His  
 grace.





The world-folk all. But All-Wielding Christ knew full well  
Even the thoughts in the minds of these men there,  
Their hate-angry hearts; for nothing is ever hidden  
To Him in this mid-world here; thereafter He had no wish  
To appear in the open among the many, among the earls  
Of the folk, among the Jews. For the Son of God  
Was bidding that bright, glorious time which would be unto  
Him,

When He would endure great pain for these peoples,  
Torment indeed for the folk of the earth. For the time of  
His doom

He knew full well. Thereupon our Lord went forth.  
All-Wielding Christ did abide in Ephraim.  
The Holy Lord did dwell in the high-walled city  
With His vassals there; until it was His will  
To return to Bethany once more with His mighty host,  
With His disciples good. The Jews did discuss  
His every word: "This bodeth no good," quoth they,  
"For the council of our realm. Though we do speak rightly,  
Still our cause cannot thrive one whit, since He can  
turn them,

The folk to His will; and all the world followeth Him,  
The landsmen for His lesson, so that we may do no whit  
Of harm unto Him, here in front of the folk."

LI

Thus the Bairn of God did go into Bethany  
Six nights before it should hap — that gathering there  
In Jerusalem of the Jewish folk.  
For the hallowed day they should keep for the holy tide,  
The Passover of Jews. God's Son did tarry  
Mighty among the many. A great crowd of men,  
Of folk did wait for His words. There two women approached  
Him,

Mary and Martha; with mildness of spirit  
They served Him most humbly. The Master of Peoples





Such hate-filled hearts...<sup>1</sup>

They wanted not to believe His word, but waged great  
battle

Against Christ's might: because of their wretched contention  
The folk could not find it — belief in Him, clear and firm.  
The grace was not granted them to be given the kingdom of  
Heaven.

Then God's Son did go, and His disciples all gladly with  
Him;

The Wielder went from the temple, as He so willed it.  
And again the Bairn of God did go up on the mountain,  
And He sat with His disciples and said much unto them  
In words of truth. They began to talk with Him about the  
temple,

The men about God's house, quoth that no goodlier  
Building had ever been builded by the hands of earls,  
By the efforts of man, never such temple erected  
With such great power. Then the Rich Prince did speak,  
The High King of Heaven — and the others did hear Him —  
"I can yet tell unto you," quoth He, "that the time shall  
soon come

That no stone shall be left standing upon any other,  
But it shall fall to the earth and fire shall devour it,  
The greedy flames, though it be so goodly,  
So wisely worked. And that is the Weird of the world:  
The green meads shall all pass away." Then His followers  
did go to Him,

And they asked Him softly: "How long shall it stand here?"  
quoth they,

"The world in its winsomeness, before the great turning  
will come,

Until the last day of light shineth through  
Its covering of clouds; or when can we hope for Thy coming  
To this mid-world again to judge mankind and its dead  
and its quick,

<sup>1</sup> Lacuna in MS.

O my Lord most Good? We have longing to know,  
O All-Wielding Christ, when that time shall come."

LII

Then All-Wielding Christ did give answer,  
The Goodly Man, Himself, to the many.  
"That hath the Good Lord so hidden," quoth He  
"The Father of Heaven's kingdom hath so concealed it,  
The Wielder over the World, so that not a one  
Of the children of men can tell when this noted time  
Shall come to the world; nor in truth can they know  
Either, God's angels, who are ever beside Him  
And stand in His sight, nor can they say it,  
With their words tell all truly, when it shall hap,  
That from the mid-world here the Mighty Lord  
Shall choose to call the children of men. He alone  
knows,

The Father, Holy in Heaven. From all others 'tis hidden:  
From the quick and the dead, when that coming shall be.  
Yet may I tell unto you what wonderous token  
Shall happen here before He shall come to this world  
On that famous day. For it shall be revealed in the  
moon

And in the sun as well; both shall turn swarthy,  
Be surrounded in darkness, and the stars shall fall,  
The white, heavenly beacons; this broad earth shall  
tremble,

This wide world shake. And many such signs shall there  
be:

The great sea shall rage grimly and the ocean tide grow  
To bring dread with its waves to the dwellers of earth.  
Mankind will shrivel and die in its mighty distress.  
People will pass away in their fears; and in no place  
will there be peace.

But wars so many will rise over the earth,  
Filled with hatred all; and one clan shall lead a host

Against another. The battle of kings will arise,  
Mighty wanderings of hosts: and many a murder will there  
be —

There open war-death — that is a terrible thing  
That man should ever commit such murders.  
Great ruination will spread awide over all the world —  
The most farflung dying of men that was ever upon this  
mid-earth here

Through plagues and through pestilence. People lie sick;  
They do drop and they die; and their day endeth.  
With their life they fulfill it; a famine immeasurable,  
A grim, hot hunger fares huge o'er the bairns of all men,  
The greatest of starving; and that is not the slightest  
Of the torments which shall hap here in this world  
Before the day of all doom. Whenever ye see such deeds  
Being done in this world, then may ye verily know  
That the last day draweth nigh for the land-folk all,  
That most noted day, and the might of God  
And the stirring of heavenly strength and the Savior's  
coming,

The Lord's, in His glory. Lo, for these deeds  
Ye may know a token in the very trees:  
When they make buds and bloom and show forth leaf-blades,  
When they unfold their foliage, the children of men may  
know full well

That soon after this the summer draweth near,  
The warm and the winsome, and the weather is fair:  
So know ye also by this token which I have told unto you,  
When the last day of life draweth near for the land-  
folk.

Now will I say unto you most verily that this folk,  
This people shall not pass away before this be fulfilled  
And My word becometh truth. Yet cometh the turning  
Of heaven and earth, and My Holy Word standeth  
In firmness henceforth, and all will be so fulfilled,  
Come to pass in this light, as I have said to these  
people.



Man's Glorious Son, shall come with God's might,  
Shall come with the strength of the Richest of Kings,  
Sit on high in His own great might; and together with  
Him,

All the angels, too, which are above holy in Heaven;  
Then shall the children of men and with them the heathen  
Come all together; all the living kith of the land-folk  
come,

Whosoever was born, hath lived here indeed in this light  
Of the children of men. To all of mankind,  
To the folk here all, shall the Lord Most Famous  
Deal judgments, as were their deeds. The doomed men He  
shall sort out,

The sinful, the lost men, to his left hand;  
So He shall place the holy and blessed on His right side  
also,

Greeting the good then and speaking most gladly to them:  
"Come ye," quoth He, "Ye who are chosen, and receive ye  
the good kingdom,

The mighty, which standeth ready, made for the children of  
men

From the world's beginning. The Father of Mankind's Bairns  
Himself hath hallowed it; ye may enjoy its blessings,  
Rule o'er this wide realm; since right often ye accom-  
plished My will,

Followed Me gladly, and were mild in your giving,  
When I was plagued here with hunger and thirst,  
Surrounded by frost; when I lay fettered  
And oppressed in prison; oft there came to Me in My pain  
Help from your hands: ye were mild in your hearts  
And visited Me worthily." Then verily the crowd addressed  
Him again.

"My Lord most Good," quoth they. "When didst Thou lan-  
guish in chains,

Oppressed by such needs, as Thou now tellest these  
people,

As Thou, Mighty Master, dost mention? When hath any man  
seen Thee











To make ready My feast. Then will he show you  
A goodly house, a high upper hall  
Hung over with brightest array. There shall ye busy  
Yourselves with My meal. There I shall most certainly  
come,  
Myself and My disciples, too.” Then straightway there-  
after

The servants of Christ set out on the way to Jerusalem,  
And they did find there all things even as He had said  
With true word-tokens. Nor was aught truly changed.  
They made ready the feast there, and right soon the Son  
of God,

The Holy Christ was come to the house  
Where they should accomplish the custom there of the  
land,  
Following the bidding of God, as it was for the Jewish  
folk

Ancient custom and law from time immemorial.  
On the evening All-Wielding Christ did go  
To take His seat in the hall; and He bade His disciples  
Come unto Him, the twelve who were truest to Him,  
These men most loyal to Him in their minds  
Both in words and in ways. Well did He know  
The thoughts in their hearts, our Holy Lord —  
He greeted them over the banquet. “I yearn indeed,”  
He said, “to sit together with you  
And partake of the feast, share the Passover  
Of Jews with you, My beloved. Now must I tell unto you  
The will of the Lord, that in this world no longer  
May I enjoy meat with mankind before it must be fulfilled,  
The kingdom of Heaven. For Me there is at hand  
Both torment and torture, which I must truly endure  
For the people, this land-folk here.” So did He speak to  
His thanes,

The Holy Lord, and His heart was grieved,  
His spirit darkend with sorrow, and to His disciples  
He spoke,

The Good Man to His faithful: "Why, I give unto you the  
 kingdom of God,  
 Give you the light of Heaven, and ye give unto Me  
 Most sweetly your thaneship. But now ye wish not to ful-  
 fill this,  
 But waver far from the word. Now verily I say unto you  
 That one of your twelve will become untrue,  
 One will sell Me among the kinship of Jews,  
 Will sell Me for silver, and will take such riches,  
 Such precious treasure; and give his Lord in return,  
 His sweet, his beloved Liege. But great sorrow shall come  
 unto him  
 From that deed, and much pain. For he shall perceive them,  
 The Weird Sisters, and shall see the end of his care.  
 He shall know most truly that it would be a far sweeter  
 thing,  
 A far better one, if he had never been born  
 To live in this light, than that he take pay  
 For evil deeds and wrongful advise."  
 Then each earl began to look around at the others,  
 To gaze about sorrowfully, for they were sore of soul  
 And troubled indeed of heart; they heard their Lord there  
 Speaking words of lament. They were worried  
 To which of the twelve He would now tell  
 That he was the miscreant, the man who had bargained  
 With the people for the pieces of silver. Nor was it  
 simple for any person,  
 For any thane to confess such a crime,  
 Such a sinful mind; but each man denied it —  
 And all became fearful and dared not ask  
 Until Simon Peter, though he himself dared not speak —  
 This worthy man did make motion  
 To John the good: to the Bairn of God  
 He was in these days the dearest one,  
 The one most beloved, and Holy Christ gave him leave  
 To rest in His lap, to lie against His breast,  
 And on it to lean his head; there heard he so many a  
 holy mystery,









He Himself on that very same night. Christ's disciples  
Went sorrowing and grieving most sadly,  
Troubled of heart. Then He climbed up a hill —  
The Olive Mount was it called: there 'twas His custom  
To go with His followers. Full well did Judas know this,  
The man with his mind aimed to ruin: for on this mount  
he was often with Him.

Then God's Son did indeed greet His disciples.  
"Ye are now so saddened," quoth He, "since ye know of  
My death.

Now ye are grieving and groaning, while the Jews are gay,  
While the many are merry and happy of mind,  
While the world is in rapture. Yet this will all come  
to an end,

Will cease most swiftly. Then will they be sore of heart,  
Grow mournful of mind, and ye may rejoice  
Until that day everlasting; for your end and a turn  
Of your fortune never cometh: therefore may ye hence-  
forth

Not regret My words nor rue My coming." Then He bade  
His retainers

Come on the mountain; quoth that He wished them to climb  
Higher up with Him upon the hill-cliff,  
And He hight that three of His thanes go with Him,  
Jacob and John and Peter the Good,  
Loyal thanes three. And they did so go  
With their Liege most gladly. Then the Son of God,  
Upon the hill, did bid them bend their knees in prayer,  
Bade that they greet God and entreat Him greatly  
That He hold in check the strength of the Tempter  
The will of the wicked, so that the worker of wrong,  
The devil, could not bring their minds to doubt.  
And also the Lord Himself for prayer  
Did bow with bent knee, the Brightest of Kings,  
Kneeling forward to earth; and to the Father of all Earth-  
folk

He cried aloud, spoke lamenting words





Awakened after these words, and they beheld war-men coming,  
Climbing up the mountain with a great commotion,  
Wrathful weapon-bearers full many.

LVIII

Judas rightly did lead them,  
Man hate-filled of heart. After him the Jews did go  
marching,  
The folk-clans of the foe. In their midst they carried  
fire,  
Lights in lamp-vessels; and they led forth torches,  
Bright burning down from the city, as they began most  
eagerly  
To stride up the mountain. This spot Judas knew well,  
The one to which he should lead the land-folk all.  
As they now fared to the spot in front of the folk,  
He said unto them as a sign, lest they seize by mistake  
Some other man: "I shall first go to Him," quoth he,  
"Shall kiss Him and say: that is Christ Himself!  
Then shall ye seize Him with the strength of the crowd;  
Shall bind Him up there on the mount and bring Him down  
to the bastion,  
Lead Him down 'mid the land-folk: His life hath he for-  
feited  
With His words full well." And the people went,  
Until they were come to the Christ Himself —  
The grim folk of the Jews, to where He stood with His  
followers,  
The Lord Most Glorious, bidding his god-sent fate,  
The wonderous time. Then Judas went toward Him,  
Man without troth, and unto God's Bairn  
He nodded His head and here spoke to his Lord,  
Kissed Him, Mighty Christ, carried out his word,  
Pointed Him out to the people, as he had promised before.  
The Lord of All Peoples bore all with His patience,  
The Wielder of World; and with His words He did speak  
unto him,



But that we might die here for our Dear Lord,  
Pale in expiring. Then plenteously wroth grew he,  
The swift swordsman, Simon Peter.  
It welled up with his heart, so that not a word could he  
speak,

So sorrowed his soul, since they were about to enchain  
His Beloved Lord there. Bloated with anger, the bold-minded  
Thane strode ahead, stood before his Liege,  
Hard by his Lord; nor was his heart e'er in doubt,  
Fearful within his breast, but he drew his bill,  
The sword at his side, and with the strength of his arm  
He struck the first of the foe standing before him,  
So that Malchus was marked by the knife  
On his right side, slashed by the sword's edge.  
His hearing had been hewn: sore was the hurt 'round his  
head,

So that sword-gory, cheek and ear in mortal wound  
Burst asunder, and blood did spring forth,  
Welling up from the wound. Then was the cheek indeed scarred  
Of the enemy's leader. Those around stood away,  
Dreading the bite of the bill. Then spake God's Bairn  
Himself to Simon Peter, said that he should put his sword,  
The sharp one, back in its scabbard. "If I truly cared,"  
said He

"To wage conflict against this crowd of the warriors,  
Then would I remind Him, the Glorious, the Almighty God,  
The Holy Father in the Kingdom of Heaven,  
That He send hither to Me a host of His angels,  
Wise in warfaring; these men could indeed not withstand  
Their weapon-strength ever. Nor could such a host of  
warriors

Stand against them, though gathered together in groups.  
Still could they not save their lives. But the All-  
Wielding Lord,

The Father Almighty, hath marked it otherwise:  
We are to bear all the bitterness, whatsoever these  
people bring unto us,

Nor shall we be angry nor rage 'gainst their strife:  
 For he who doth practice the hatred of weapons,  
 Who gladly partaketh in grim spear-grudges —  
 He again is slain by the sword's edge,  
 Doth die in his own blood. We must not destroy  
 One whit with our deeds." Then He went to the wounded man.  
 With skill He set the flesh-seams together,  
 The head-wounds all, so that it was healed straightway,  
 The bite of the bill. And the Bairn of God  
 Spake to the angry throng. "Methinks 'tis a wonder great,"  
 quoth He,  
 "If ye have wanted to do harm unto Me,  
 Why did ye then not take Me, when I stood in the temple,  
 Among your folk and did tell them full many true words?  
 The sun shone, the day's dear beam, and ye did want to do  
 Naught to harm there in this light; but now ye lead your  
 landsmen  
 To Me in the night, as one doeth unto a thief  
 Whom one wishes to seize — some scoundrel and wretch  
 Who hath forfeited life." Then the folk of the Jews  
 Grasped at God's Son, the grim-minded host,  
 The persecuting crowd. The people piled 'round Him,  
 The enraged horde of men — they saw not their wrongs —  
 They held Him fast, threw His hands in chains,  
 His arms and fingers in fetters. Such frightful torment  
 He needed not have stood, nor such grievous suffering,  
 Nor have endured such anguish. But He did so for this  
 host,  
 Since He wanted to save the children of men,  
 To fetch them from hell to the kingdom of Heaven,  
 To the wide-flung wealth; therefore He reproached them no  
 whit  
 For that which they would do unto Him in their hatred and  
 anger.



Until John begged of a Jew to let Peter go  
 Forth to the foreyard. A woman full of deceit  
 Did slip up to him there: she was a handmaid  
 Of one of the Jews, of her lord; and this unlovely girl  
 Did speak to the thane. "What, thou mightest be," quoth  
 she, "a man  
 From Galilee, disciple of Him standing yonder  
 With His arms firmly fettered." Then fear overtook  
 Simon Peter straightway, and his mind became slack,  
 And he said that not one word of the wife had he understood,  
 Nor was He a thane of that Leader ever, of that Lord.  
 He avoided Him in view of the many, said verily he knew  
 not that Man.  
 "Thy talk is senseless to me," said he. Then God's strength,  
 The Lord's power did leave his heart. And leaving, he did  
 go  
 Forth amid the folk, until he came to the fires;  
 He went there to warm him. There also a woman began  
 To load loathsome words unto him. "Here may ye look on  
 your foe," cried she,  
 "This is all clearly a retainer of Christ,  
 A disciple of Him Himself." Then straightway there did  
 come nearer  
 To him men of the foe. And the bairns of the Fiend  
 Did question him of what clan he was:  
 "Thou art not of these burghers," quoth they. "From thy  
 bearing we see that,  
 From thy words and thy ways, that thou art not of this  
 world-folk,  
 But art from Galilee come." Yet he would not admit it,  
 But stood there denying and swore a strong oath  
 By all that is true that he was not of that tribe.  
 His words had no power: it was to come to this pass,  
 As He who rules mankind had so marked it indeed  
 In this world. Then came to him also a cousin  
 Of him whom he had hewn with his bill,  
 With his sword's sharpness; and said that he had seen  
 him there

“High on the hillock, there where we bound the hands  
Of thy Lord in the grove, in the tree-garden there,  
Fastened His arms with the fetters.” Then for the fear

in his heart

He again denied his dear Liege, quoth that indeed he would  
forfeit his life,

If there was any man here on this earth  
Who can say in truth that he was of that tribe,  
That he followed His path. There for the first time  
The crow of the cock did commence. And Holy Christ,  
The Best of All Bairns, who stood there bound,  
The Son of the Lord Himself, did look to Simon Peter,  
Saw that earl over His shoulder. Then Simon Peter  
Felt sadness within him and his spirit was sore.  
Filled with hurt was his heart, and most grieved was he.  
So troubled was he, that he himself had so spoken before,  
And he remembered the words then which All-Wielding  
Christ

Had said unto him; that in this swarthy, dark night,  
He was to deny Him, his Lord, three times,  
Before the crow of the cock. Bitterly this came up in  
his breast,

Welled up with him; and angry of heart he went away:  
The man left the many. With care in his mind  
And deeply sorrowed, he wept at his sinfulness,  
At his own words, and there came welling up  
Hot tears from within him for the grief in his heart,  
Bloodily bursting up from his breast. For he thought  
Never to atone for his sins nor come again to his Master,  
To the grace of his Lord. No one hath since grown so old  
Who ever did see a man rue more sorely  
His own words and his sins and to bewail them so,  
Lamenting most loudly. “Woe, Mighty God, O my Lord,” quoth  
he,

“Woe that I have forfeited myself, so that for this world,  
This life I may no longer be thankful. If in my old age  
I must renounce Thy grace and the realms of Heaven,

Then my Ruler, my King, be there no thanks unto me,  
My Beloved Liege, that I was born to this light.  
I am now unworthy, O Thou, my Wielder,  
That I may thus fare along with Thy followers,  
Sinful amid Thy disciples. I myself shall avoid them  
In my heart and my soul, since I have spoken such sin.”  
Thus the best of all men grieved bitterly indeed.  
He rued most deeply that he had denied Him there,  
His Beloved Lord. But the bairns of the land-folk,  
Of mankind should not wonder why God so willed it,  
That such a beloved man should suffer such sorrow,  
That he should deny his Lord so disgracefully  
For the word of a servant maid — he, this swiftest of  
warriors

Deny his Dear Liege; it was done for all those of mankind,  
For the good of the children of men. He wanted to make  
them the first,

The highest over His household — He the Lord Holy:  
He let it be known how little strength hath  
The heart of man without God’s might.  
He let him sin so that later he might  
Better believe them, the people, how precious it is  
For each man indeed, when he hath done evil,  
That he be absolved from his wicked deeds,  
From his wrongs and his sins, as he is absolved by God  
Himself,  
The Ruler of Heaven’s Realms, from his hurtful wrong.

LX

Therefore is a man’s boasting of but little avail —  
The pride of his youth: if then God’s help doth forsake  
him,  
Because of his sins, then is that man straightway  
Fearful of thought, though he first uttered threats  
And boasted of his battles and of the broad strength of  
his hand —

This man of his might. This was marked in that marvelous,  
That best of all thanes, when at that time the holy help  
Of His Master forsook him. Therefore no man should boast  
All too much of himself, since then often hope  
And will do forsake him, if All-Wielding God,  
The High King of Heaven, doth not strengthen his heart.  
But the Best of All Bairns did wait and did bear His  
bonds

For the sake of mankind. Many of the Jewish folk  
Did come and surround Him and speak such mockery  
And held Him to scorn, as He stood there chained  
And enduring most patiently what the people did unto Him,  
What loathsome grief these land-folk. Then was the light  
come again,

The morning to mankind. Many were gathered,  
Wide hosts of the Jews. Wolf-minds had they,  
Evil hearts as well. Their book-learned ones,  
Many men together, gathered at morning-tide,  
Angry and hardened and longing for evil,  
Wishing for wrong. They went in groups together,  
The men to consult; and they began to consider  
How they would accuse the Mighty Christ of sin  
With false witnesses and with faithless men —  
Accuse Him indeed through His own spoken word,  
So that they might torment Him with tortures most great,  
Dealing out death unto Him. But on that day they could  
Find no false witnesses, ones who feared not  
To deal out such pain, and to condemn Him to death,  
Release Him from life. Then at last there came forth  
From the crowd two men without truth and began to tell  
against Him,

Said that they had heard Him Himself say  
That He could tear down the temple of God,  
The highest of all houses, through the strength of His  
hands;

And through His craft and His might could erect it again  
On the third day hence, as no other man could ever thus  
do.



Said that He was the God. Well then, ye Jews,  
What doom will ye deal Him? Is He now worthy of death  
For such words?"

LXI

The war-men all spoke,  
The folk of the Jews, that He had forfeited life,  
Was worthy of punishment. Yet not for His works was it  
done,  
That the Jewish folk there in Jerusalem  
Condemned Him to His death, Him who had done no sin,  
The Son of the Lord. Then the land-folk of Jews  
Did boast of their deeds, how they could do God's Bairn,  
Him held in bonds, the most harm indeed.  
The crowd surrounded Him and struck His cheeks, the side  
Of His head with their hands: unto Him they did this in  
mockery and scorn,  
The crowd of the foe; covered Him with their malice  
And their blasphemous speech. And the Bairn of God  
Stood firmly amid His foe. His arms were in fetters;  
He endured most patiently what the people  
Brought unto Him of bitterness there. He bore no anger  
Against this riot of men. Then wrathful men  
Did take Him so bound, that Bairn of God,  
And they led Him there to where the folk-throng's  
The people's judging-place was. There thanes aplenty  
Surrounded their leader. He was the envoy of that lord  
Of the city of Rome, who ruled over all realms;  
He was come from Caesar, was sent to the clans of the Jews,  
To govern their kingdom: he gave them counsel.  
Pilate was he called, and he was a man from Pontus,  
Born of that clan. He had collected a great crowd,  
A multitude of the people at the judging place.  
This faithless horde of the Jewish host  
Did give Him up — Him, Son of God,  
To the folk of the foe; quoth that He had forfeited His  
life



He fared forth in fear and the bairns of the Fiend  
 Admonished him fiercely: the devil had seized  
 The mind of this man; and the Mighty God was enraged,  
 So that he, that wretch, did fashion a rope;  
 And in order to hang him, did incline his head  
 Through the death-choking noose, and chose his reward,  
 The hard pangs of hell, those hot and most dark,  
 The deep dale of death; since unto his Liege he had in-  
 deed been disloyal.

LXII

Suffering His bonds, God's Bairn still did bide,  
 Did wait at the law-house until the land-folk  
 About Him became all of one mind  
 As to what terrible torture they intended for Him.  
 Then the envoy of Caesar arose from the bench —  
 He, come from Rome; and he went to speak angrily  
 To the crowd of the Jews, there where in the courtyard  
 The many were milling about. The multitude would not come  
 Into the house on the Paschal day. Pilate began  
 To question boldly about the folk of the Jews,  
 Why this Man indeed did deserve His murder,  
 Had reaped such punishment. "Why now are ye wroth,  
 So hostile of mind to this Man?" They said that He had  
 harmed them muchly,  
 Had done them great wrong. "The folk would not give Him  
 over to thee,  
 If they knew not already that noxious He was and evil:  
 He hath forfeited His life with His words. Full many a  
 one of the folk  
 Hath He seduced with His teachings, hath distressed these  
 people,  
 Caused their minds to doubt: that to Caesar's court  
 We need pay no tith. That may we tell of Him  
 With truthful witness. Great words speaketh He also:  
 Doth say He is the Christ, King over that realm.













These insolent words, if thou hast worry for thy master's,  
For thy liege-lord's friendship. Then should'st thou reft  
Him of life."

The duke now heard, how the aethlings of the Jews  
Threatened him with his liege; therefore he went himself  
And sat at the judging place, where a great host of people  
Was gathered together, and hight Christ the Wielder  
Be brought there in front of the folk. The Jews then de-  
manded

To see the Holy Bairn first hanging in torment  
There on the cross; quoth that no other king  
Would they have to oversee them, except for high Caesar  
From the city of Rome. "He hath here his rule over us.  
Therefore shalt thou not release Him; He hath spoken  
much harm unto us,

Hath done in His life through His deeds. Death shall He  
suffer here,

Punishment and the pangs of torture." The people of Jews  
Accused Mighty Christ of so many,  
Of such varied sins. He stood silent

There in His humbleness, and not a thing did He answer  
To the wicked words. He wanted to ransom  
All men with His life. Therefore He let the loathsome  
mob

Torment Him most terribly, as was truly His will.  
Yet He had no wish to reveal all things openly  
To the people of Jews: that He Himself was indeed God.  
For if they verily knew that He wielded such might  
Over the mid-world here, then their minds would grow  
fearful,

Be afraid in their breasts; then God's Bairn they'd not  
dare

To touch with their hands; and the kingdom of Heaven,  
The greatest of lights, would never be unlocked to the  
bairns of mankind.

Therefore He hid it well in His mind and let not the  
children of men

Know what they were working. Then Weird came nearer,  
God's glorious might, and that great midday  
When they would cause to be done those death-torments.  
There lay also in bonds within the bastion  
A notorious robber: in the realm he had  
Committed murders aplenty and done manslaughter.  
He was known as a mighty thief. Nor was there his like  
anywhere.

He was in chains because of his sins.  
Barrabas was he hight, and here in the burg  
This man was far known for his many misdeeds.  
That was the land-custom of the kinfolk of Jews  
That each year for God's love they could ask amnesty  
On that holy day for some man doomed to die;  
And that the leader, warder of bastions, would give him  
his life.

Then the duke began to question the gathering,  
The folk of the Jews who stood there before him  
Which of the two they wanted to have freed,  
To beg for his life: "which are in bonds here,  
In fetters in front of the clanships." Then the folk of  
the Jews

Had stirred up all the poorer, the smaller men,  
So that they asked for the life of the land-robber:  
They demanded the thief, who in darkness of night  
Had committed his crimes; and All-Wielding Christ  
They tortured onto the cross. Then it became truly known  
unto all

How the people had dealt out their dooms. Then had they  
to accomplish this deed  
And to hang Him, the Holy Bairn. In times hence that  
would bring

To the duke great trouble, when he truly knew  
That the folk of the Jews loathed Christ Savior as their  
foe,

That they hated Him; and that he, Pilate, had hearkened  
unto them

And had granted their will; for this he had evil reward,  
Punishment here in this light and for long ages after.  
He won great woe, when he later gave up this world.

LXV

The Wrong-Doer soon grew aware of this, the greatest of  
scoundrels,  
Satan himself, when the soul of Judas  
Came down to the ground of grim, hot hell.  
Then most verily he knew that it was All-Wielding Christ,  
The Bairn of the Lord, who stood there bound;  
And most verily he knew that He wished to release  
The whole world and its people from the pangs of hell  
Through His hanging, leading them all to the light of  
the Lord.

Then was Satan indeed sore of heart,  
Most troubled of mind; truly he hoped  
To bring it about that the bairns of mankind  
Would not rob Christ of life, nor torture Him on the  
cross.

But he wanted Christ to remain quick and alive,  
So that the children of men would not be safe from hell,  
Safe from their sins. Satan hied himself hence  
To where was the house of the host's leader  
Within the bastions. To the bride here openly,  
To the wife within the weird Fiend began  
To reveal great wonders, so that with her word-help  
She would cause it to be that Christ, Lord of Men,  
Could remain 'mid the quick — for already He was destined  
to die —

For he knew most truly that He would take from him the  
power  
So that he would no longer own so much in this mid-world  
here,  
O'er this wide, wide earth. The wife became fearful.  
Sorely troubled was she, since these visions did come  
unto her



With your words and your works — all which ye do Him here  
to His woe.”

Then all the clanships of Jews cried out together,  
The mighty multitude; quoth that against this man  
They would carry out sentence for His evil deeds. “Let  
His gore drip down —

His blood over us, and the bane of death — and over our  
bairns as well —

O’er our children’s children coming thereafter — we shall  
still be responsible

For the slaying itself — supposing we commit thereby a  
sin!”

There before the throng of the Jews the Best of All Men  
was then given

Into the hand of the haters, held tightly by chains,  
Forced into fetters — so the foe did receive Him —  
Those who did loathe Him: the land-folk encircled Him,  
The churls evil-minded. The Mighty Lord  
Suffered patiently all that the people did unto Him.  
They hight He be flogged before they would rob Him  
Of His life, of His age; and under His eyes they spat at  
Him.

They held Him up to their scorn, and with their hands  
they did strike Him,

The men, ’gainst His cheeks, and of His garments they  
stripped Him,

And then renegades robbed Him and took His red robe,  
And gave Him another — ungracious were they —

And a wonderous headband, a crown of hard thorns  
They hight wound round, and hight it be set on All-

Wielding Christ,

On Him there, Himself. And the thralls went to Him,  
In kingly way did address Him, and fell on their knees,  
And bowed their heads unto Him: in mockery of Him they  
so did.

But all patiently He bore it, the Lord of the Peoples,  
The Mighty One, for His love for the children of men.

Then they hight that the men work with the weapon's edge,  
Make with their hands out of the hard wood  
A great, strong cross, and they hight that Christ,  
God's Blessed Bairn be brought there Himself;  
Hight that they lead Him, our Lord, where He was to  
bleed

And to die — He without sin. And the Jews all went,  
The world-men, all willingly and led All-Wielding Christ,  
The Dear Lord to His death. Dire things one could hear,  
Grievous and wrong; groaning, the women did go,  
Did follow with weeping, and the men were wailing,  
Those come from Galilee, who did go with them,  
Faring from far-off ways. For the death of their Fair Lord  
They were sorrowing sorely. But He Himself, looking back,  
did see them,

Hight that they weep not, "Nor may ye sorrow one whit  
For My wayfaring hence, but your wicked words  
Ye may bewail and lament with your weeping,  
With your bitter tears. For the time will come  
When the mothers will rejoice, the maids of Judea, that  
in their lives

No bairn was e'er born unto them. For then will ye bitter-  
ly pay

For your wrongs, right grimly. Then would ye be glad  
If the high mountains did hide you down here,  
And bury you deeply. Death would be dearer,  
Lovelier for all in the land, than to suffer the loath-  
some

Murder of mankind, which will come here to the kinships  
of men."

LXVI

Then they set up the gallows on the sandy ground,  
High on the field, the folk of the Jews:  
The beam on the hillside; and God's Bairn was tormented  
Thereon, on the cross. They struck cold iron







Then at the mid-hour of day a mighty token  
 Was wonderously revealed over the whole of the world,  
 When they had raised God's Son onto the gallows,  
 Christ onto the cross: then it became known everywhere  
 How the sun was made swarthy, nor could its fair shimmering,  
 light

Shine down any longer, but its rays were surrounded  
 With darkness and gloom, and dim fogs did o'ercast it.  
 Thus came the dreariest day, the greatest darkness  
 Over the whole, wide world, as long as the All-Wielder  
 Christ, suffered pain on the cross, the Richest of Kings,  
 Till the ninth hour of day. Then the midsts did divide,  
 The swarthiness scattered, and the light of the sun  
 Appeared clear in the heaven. Then the Strongest of  
 Kings,

The Greatest, cried up to God, as He stood on the cross,  
 Fingers and arms fast bound in their fetters. "Father  
 Almighty," cried He,

"Wherefore hast Thou so forsaken Me, Thou My Dear Lord,  
 Thou Holy Heaven-King? And leavest Thy help,  
 Thy support so far? I stand 'mid the foe  
 So terribly tortured." Then truly the folk of the Jews  
 Laughed to revile Him. They heard Holy Christ,  
 The Lord, before His death, ask for a drink,  
 Heard Him say that He thirsted; but the throng could not  
 cease their harrying,

His wicked foes. But there was in them a great wish  
 To bring unto Him still something more of bitterness,  
 And the sin-minded folk had mixed for Him  
 Vinegar, unsweet, and gall, and a man stood ready —  
 A right guilty scoundrel whom they had chosen for this,  
 Had enticed with their speech, so that he took a sponge  
 Loaded with the most loathsome of wines; on a long shaft  
 he put it,  
 Bound to a beam; and to God's Bairn he did give it,





Did well from the wound, as was His will,  
And as before He had marked it for the kinship of men,  
For the good of the folk-bairns, and so indeed 'twas  
fulfilled.

LXVIII

The bright, shining sun with its beacon of beams  
Had sunk down further close to its seat —  
On that gloomy day there did come a thane of our Lord:  
A clever man was he, a disciple of Christ  
For a long time already, although not many a man  
Had ken thereof, since with his words he had concealed it  
indeed  
From the people of Jews. Joseph was he hight;  
He was his Lord's disciple in secret, and he wished not to  
follow this sinful folk  
In their works of wickedness; but amid the Jewish folk  
he awaited  
The holy kingdom of Heaven. He went hence to speak to the  
duke,  
To make issue with the envoy of Caesar; and he urged him  
muchly  
To release Christ's body from the cross, where it stood  
in torture,  
To let the Good Man be lowered from the gallows and laid  
in a grave,  
Consigned to earth's folds. And the leader of the folk  
Did not wish to deny him his will, but did grant him the right  
To accomplish his deed. Then he did go forth from there,  
Did go to the gallows, where he knew God's Bairn,  
Where he knew the body of his Lord was hanging.  
From the new rood he did take it and from the nails he  
freed it,  
And into his arms he received it — as one should do for  
one's dear lord —  
He took the loved body and wound it with linen

And carried it carefully — for his Lord was clearly worthy  
thereof —

To where they had hewn a place with their hands,  
A spot in the stone, where still no child of mankind,  
No person had ever been buried. There they placed God's  
Bairn,

Committed the holiest of corpses, as was their custom,  
Into the folds of the earth. And with a rock they did  
close

The goodliest of graves. Grieving, there sat  
Women there in their misery, those who had witnessed all,  
The grim death of the Man. They started to go thence,  
The weeping women, watching most carefully  
On what path they should again go back to the grave.  
They had seen sadness and sorrow aplenty,  
Mikil grief of their minds: Mary were they both hight,  
These women in misery. Then was the evening come,  
The night with its darkness. The dire, hating Jews  
Gathered again on the morrow, many together...<sup>1</sup>  
Speaking in secret: "What, thou knowest surely,  
That through this One man thy realm was indeed doubt-  
rent,

The people confused. Now lieth He wound-pierced  
And buried all deeply. He ever did say that He would arise  
From the dead on the third day. This many folk do believe.  
Many people do mark His words. Now order thou a watch,  
A guard at His grave, lest His disciples  
Steal Him away from the stone, and say then that He,  
Rich and mighty, had risen from His rest. Then the  
warrior-folk  
Will be angered still more, if they begin to announce that  
about."

Then there were people appointed from the horde of the  
Jews,  
War-men for the watch. They went hence with their weapons:

<sup>1</sup> Lucuna in Ms.

They did go to the grave. There were they to guard  
The body of God's Bairn. So passed by the holy day  
Of the Jews and was gone. They sat over the grave,  
The warriors on watch in the wide, sparkling night,  
Biding under their shield-boards, until the bright day  
Came to mankind over the mid-world here,  
Bringing light to the land-folk. / It was not long thereafter  
That through God's strength the spirit returned  
Under the hard stone. The Holy breath  
Returned to the body. The light was revealed  
For the boon of mankind, and many a bolt  
Was unlatched on hell's doors, and the way to Heaven  
From the world was fashioned. Full radiant arose  
The Peace-Bairn of God, and He did go as He willed,  
So that the wardens of the grave could not recognize Him  
even one whit —

That ruthless rabble — when He rose from the dead,  
Arose from His rest. Outside 'round the grave  
The warriors did sit, the host with their shields,  
The folk of the Jews. The fair sun strode forward,  
The clear, winsome light. And the women went forth,  
Going to the grave, wives of good clan,  
The Marys most lovely. They had sold much treasure  
Of silver and gold to buy salves, had sold  
Much of wealth for herbs and for worts. Whatsoever they  
could gain,  
So that they could embalm the body of their beloved Lord,  
The Almighty's Son, with their herbs and salves,  
Him slashed with wounds. The women sorrowed  
So greatly in spirit, and some of them spoke:  
Who would roll it aside, the great stone from the grave  
For them, the stone which they had seen  
The men lay over the corpse, when they had consigned it  
Into its nook in the rocks. When verily now the women  
Had gone to the garden, so that they might see the grave  
itself,  
The Almighty's angel did come from the sky above,

Faring down from the firmament in a shroud of feathers,  
So that the world, the earth did echo and the men  
Became weak in their spirits, the watchmen of Jews,  
And fell down in fright. They feared they would have  
Their lives not much longer.

LXIX

The guards lay there,  
The thralls, as though dead; then straightway came uncovered  
The great stone from the grave; for God's angel  
Did roll it aside; and the Lord's radiant herald  
Did sit him there on the stone; in his face, in his deeds —  
So that all and each might see with their eyes —  
He was as bright and blithe as a bolt of lightning.  
And his weeds, his vestments were as the winter-cold snow,  
Then they did see him, sitting there on the stone that was  
turned —

The women beheld him; and from the brightness  
Great fear struck the wives; they were sore afraid  
And mightily frightened and dared go no further,  
Dared not go to the grave, until the angel of God,  
The Wielder's herald, did greet them with words,  
Quoth that he knew well what their errand,  
Their work and their will, and the mind of these good  
wives;

Hight that they fear not, "For I know ye seek Him,  
Your Lord, Savior Christ, from the city of Nazareth,  
Him whom the clans of the Jews did torture and nail to  
the cross,

Him sinless they laid in the grave. He Himself is not  
there,

But He hath arisen, and this place standeth empty,  
This grave in the grotto. Now may ye go nearer,  
May come much closer; clearly I know that ye long  
To see inside of the stone; here still is the spot



Would do Him to death, and that on the third day  
Through the might of Lord God and for the good of all  
men,  
He would arise, once more living. That verily hath been  
done now,  
Brought to pass 'mid the people. Repair ye swiftly —  
Haste ye hence, and make this known to the followers of  
Him.

LXX

He hath gone on ahead and is away  
In Galilee-land, and His retainers shall see Him again,  
His disciples there." And straightway this was joy,  
Was winsomeness for the women, when they heard such words  
spoken,  
Making known God's might — yet much frightened were they  
still,  
Filled with a fear of Him; and they set them forth  
To go from the grave; and unto Christ's disciples they  
gladly  
Did speak of the wonderous sight, while sorrowing still  
They bided such bettering. To the bastions were come  
The Jewish guardsmen, too, who had sat by the grave  
All the long, long night, had lain in watch o'er the  
corpse,  
O'er the body there buried; and while they there bided —  
They said unto the host of the Jews — what shock, what  
fright,  
What strange sight came unto them; and they said also with  
their words  
How it was all so done with the might of the Lord;  
Nor kept they it hidden within their hearts. And the host  
of the Jews  
Offered to them great treasures both of silver and of gold,  
Bought from them with bright jewels the promise that they  
would not tell,





But haste thou now swiftly, and make it known to the earls,  
To My brethren here, that I will see Him,  
The All-Wielder, Father of us both,  
Yours and Mine, too, Mighty God, true and fast.”

LXXI

The woman was in raptures that she could proclaim such  
joy,  
Could say of Him, that He was sound and was well. Straight-  
way the woman  
Was eager to announce this message, and to the earls she  
did bring it,  
Welcome tidings to the warriors: that All-Wielding  
Christ  
She had seen well and sound; and she said that He Himself  
Had granted unto her this glorious day. They still wished  
not to trust  
The woman’s word, that she brought such a message so  
welcome  
Verily from the Son of God, and they sat grieved of  
heart,  
The heroes lamenting. Then Holy Christ,  
The Lord, revealed Himself openly another time  
Since He rose from the dead. He did so do this  
For the sake of the woman, that He met them on the way.  
He spoke to them as One whom they knew, and they bent  
their knee before Him,  
Fell at His feet. He hight that no fear  
Should they bear in their breast. “But unto My brethren  
Shall ye make known My message, that they shall follow  
Into Galilee-land. There shall I meet them again.”  
On that selfsame day of the disciples  
Two earls early already that morn  
Were faring on business. They wished to find them the  
fortress  
Of Emaus, the castle. Among the men many

A word did begin to wax, as they fared on their way,  
 God's Holy Son. Still could they not know Him one whit,  
 Him the Mighty and Strong. He had no wish to reveal Him-  
 self unto them.  
 Still He went along with them, and He asked about what  
 they were speaking:  
 "Why go ye so groaning," quoth He, "Ye twain with such  
 grieving hearts  
 And souls filled with sorrow?" They straightway replied  
 unto Him,  
 The earls then gave answer: "Why dost Thou ask so?"  
 quoth they.  
 "Art Thou from Jerusalem from the folk of the Jews?"...<sup>1</sup>  
 The Holy Ghost from the fields of Heaven  
 With the great strength of Lord God." Now He took those  
 good earls,  
 His disciples there and He did lead them out,  
 Until He brought them to Bethany.  
 There He held up His hands and made them holy:  
 With His words He did bless them. Then He went Him hence,  
 Sought the high realm of Heaven and His holy throne.  
 And there He doth sit on the right side of God,  
 The Father Almighty. And from there All-Wielding Christ  
 Gazes down and sees what power doth surround the world.  
 Then on the same spot the disciples good  
 Fell down in prayer, and the followers of Christ  
 Fared rejoicing again to Jerusalem.  
 To the city they hastened, and their hearts were joyous.  
 In the temple they tarried. Truly the strength of the  
 Wielder...

<sup>1</sup> Lacuna in Ms.





