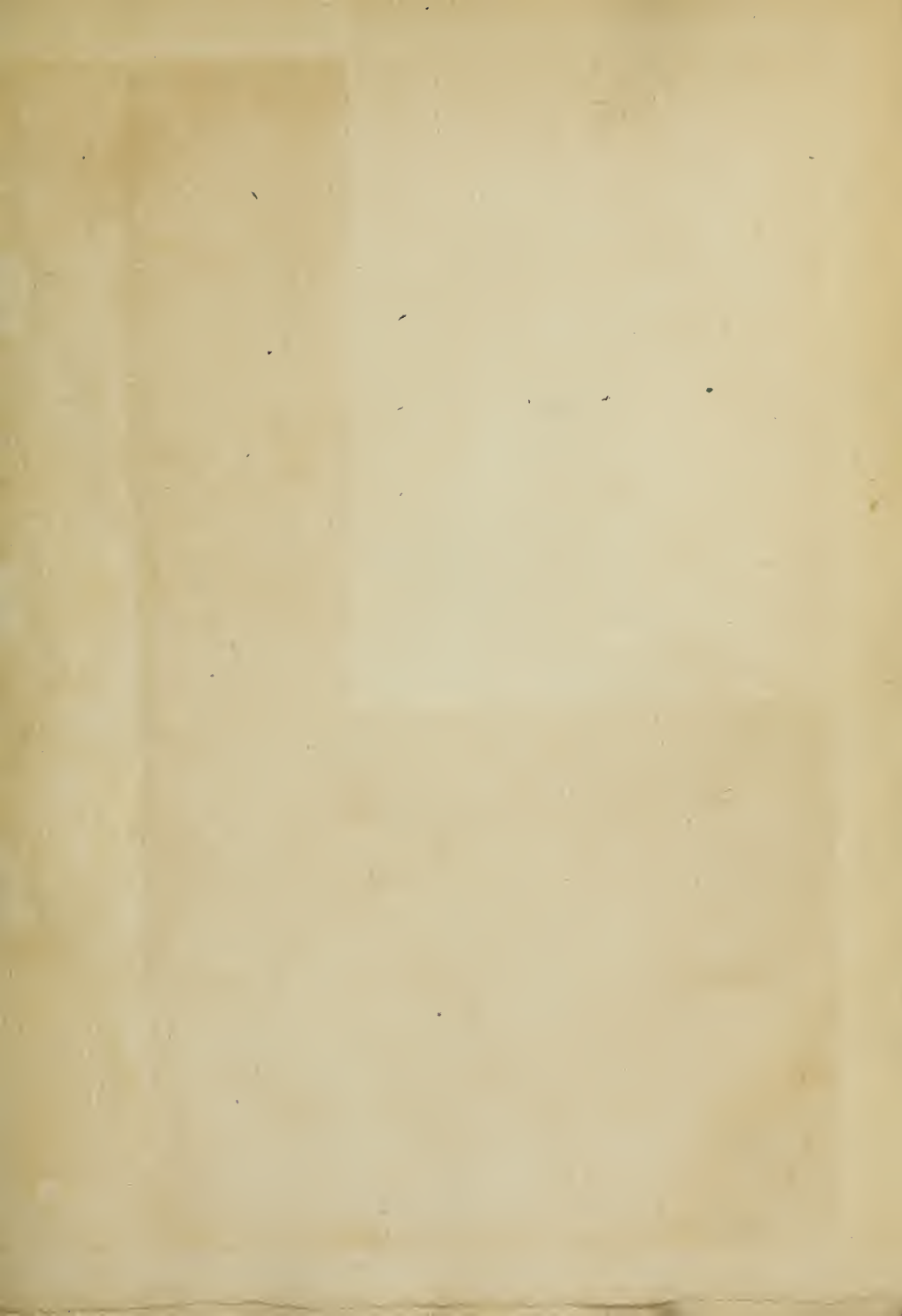


THE BOOK OF  
WINTHROP and KATHERINE  
GIRLING

*This copy was in  
my mother's library  
L. G.*

*Ulrich Middeldorf*







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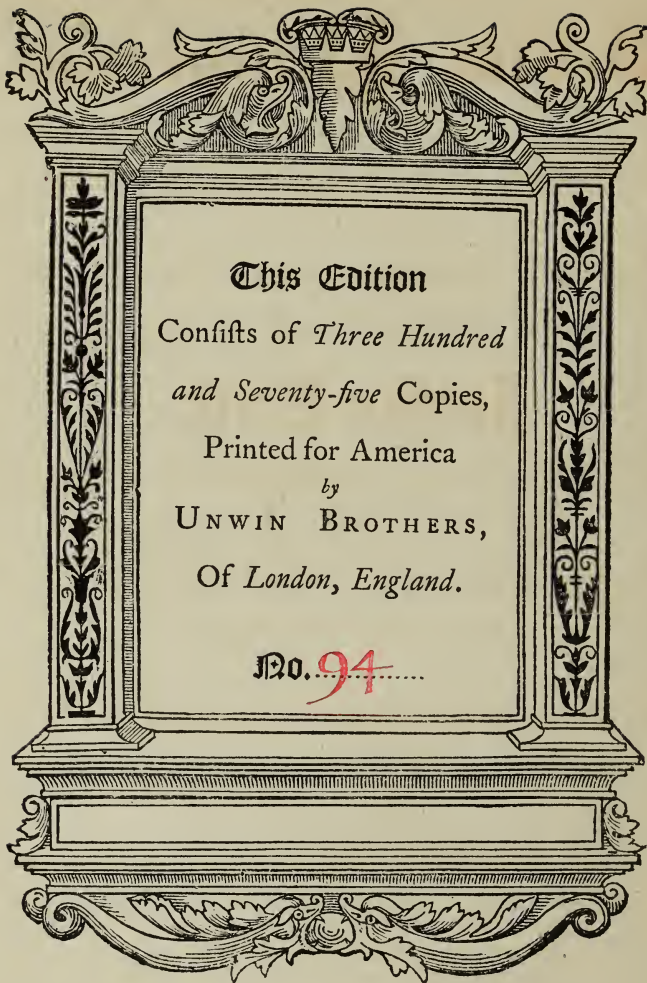


Biblia Pauperum.

A. D. M. D. CCC. LXXV.

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This Edition  
Consists of *Three Hundred  
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by  
UNWIN BROTHERS,  
Of *London, England.*

No. 94



# Biblia Pauperum,

CONTEYNYNGE

THIRTY AND EIGHT WODECUTTES

ILLUSTRATING

The Liif, Parablis, and Miraclis offe  
Oure Bleffid Lord & Saviour

**Ihesus Crist,**

With the Proper Descrypcions therof  
extracted fro the Originall Texte

*Offe* IOHN WICLIF,

*Somtyme Rector of Lutterworth.*

*PREFACE BY THE LATE VERY REV.*

ARTHUR PENRHYN STANLEY, D.D.,

*Dean of Westminster.*

NEW YORK :

A. C. ARMSTRONG & SON.

¶ Imprynted atte the sign offe The Grasshopper, bye  
UNWIN BROTHERS, *The Gresham Presse*, inne Little Bridge  
Strete, inne the parish offe S. Anne's, Blackfriars, and to bee solde  
bye T. FISHER UNWIN, atte hise shop inne Paternoster Square, inne  
the Citie offe London, England.

M·D·CCC·LXXXV.



Toujours Pret.

Imprynted bye  
UNWIN BROTHERS,

MDCCCLXXXV.



## *Note by the Printers.*



**D**URING the year 1877, the Caxton Celebration was held in London, and a most extraordinary collection of early printed Books was exhibited at South Kensington. One of the exhibits consisted of a volume of impressions and the blocks themselves, the originals of which have been used for the reductions which illustrate this Volume.

This very curious series of original blocks were purchased about sixty years since at Nuremberg, by the late Mr. SAMS, of Darlington. They cannot be recognised as belonging to any printed book, and the Artist's mark, which appears on the 37th plate, is unknown to any Bibliographer. M. PASSAVANT, a wellknown writer on the subject,

does not appear to have met with it in his researches. It is therefore probable that the blocks were thrown aside and never used, after they had been engraved, till a lapse of nearly four centuries.

They form a kind of "Biblia Pauperum," illustrative of the Life, Miracles, Parables, and Sayings of our Saviour, and, occasionally, typical subjects from the Old Testament are introduced. There are altogether seventy-eight subjects represented on the thirty-eight plates.

A date is engraved on two of the blocks, but it would seem that the figures are transposed, for Authorities at the British Museum agree in reading the date as certainly 1540, but say it is difficult to refer the artistic composition to that period, as it clearly belongs to the end of the previous century.

When these blocks came into our possession in 1877 we found them remarkably clean, free from signs of wear, but extensively worm-eaten; in one or two cases pieces of the surface coming away in the hand. The wood is of a soft kind, quite unlike that used at the present day, and although the style of execution is certainly not equal throughout the whole series, the kind of material used, and the peculiar style of cutting, all go to indicate their great antiquity.

*Immediately after the Exhibition referred to, these blocks were used in the production of "A New Biblia Pauperum," a Memorial Volume, of which 275 copies were issued at the price of One Guinea. The edition was at once absorbed by the subscribers and general public, and to-day commands a considerable premium. The very characteristic Preface, kindly contributed by the late Very Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster, for that Volume, appears in the following pages. The profits of the Volume were given to the Printers' Pension Corporation.*

*We now present The Smaller Biblia Pauperum, which, though reduced in size, faithfully retains all the peculiarities of the original Blocks, while at the same time we have in other respects added to the interest of the Volume.*

*The Text has been selected from Wiclif's translation of the New Testament, as being the only English Version commonly known at the period when these blocks were originally engraved.*

*The Borders and Ornaments which embellish the letterpress pages are exact fac-similes of those used in a Book of Hours, now in the Lambeth Palace Library, printed by T. Kerver, in Paris, 1525, and which, by the kind permission of the*

late Archbishop of Canterbury, we have been able to reproduce.

The Paper has been specially made by hand, in Holland, by precisely the ancient method, and of a texture and colour as nearly as possible to imitate that used in the fifteenth century.

The Binding is in accordance with the style of the period, the design having been taken from an early book in the British Museum.

We have thus endeavoured to produce a very perfect representation of a Book which nearly four hundred years ago may have served the people of that day in place of our now widely disseminated Bible.

UNWIN BROTHERS.

LITTLE BRIDGE STREET,  
September, 1884.





## Prefatory Notice

BY THE LATE

Very Rev. ARTHUR PENRHYN STANLEY, D.D.,

*Dean of Westminster.*



HAVE been requested by Messrs. *Unwin* to say a few words by way of Preface to this interesting work, which consisting of the rude attempts, at the beginning of the art of Printing, to disseminate by pictures the truths so soon to be diffused far more widely by typography, was fitly called the "*Biblia Pauperum*," the *Bible of the Poor*. The connection of Caxton's presses with the precincts of Westminster Abbey has often suggested the coincidence of the Book and the Church; the art of the printing of the

Book, as *Victor Hugo* observed, coming into existence at the moment when the great age of the building of Churches was passing away, so that, in his forcible language, it was said, "This will kill that—the Book will kill the Church;" or, as we might, in a kindlier spirit, express it, "the Church has given birth to the Book." In like manner these Antique Woodcuts, dating only seven years before the first appearance of *Caxton's* first printed English Book, are a fitting memorial of the epoch, commemorated by the Caxton Celebration, when the "Bible of the Poor" for the last time appeared in the guise of pictures, before it passed into cheap, multifarious, illimitable Bibles, which should permeate through all classes far more effectually than any pictorial representations. It is exactly the point of meeting, the crossing, as it were, of the two arts—the image passing into substance—the later education of thought and spirit taking the place of the earlier education of sense and figure.

*A. P. Stanley.*

The Deanery, Westminster.

Nov. 13, 1877.



## MATTHEW.

**B**UT the generacioun of crist was thus. When mari the modir of ihelus was spouid to Ioseph/ bifor thei camen to gidre/ sche was founde hauynge of the holy goost in the wombe/ & Ioseph hir houlbonde for he was riztful & wold not pupplische hir/ he wold priuily haue lefte hir/ but while he thouzt these thingis/ lo the aungel of the lord apperid to hym in sleep and seide/ Ioseph the sone of dauith/ nyle thou dred to take marie thi wiif/ for that thing that is borun in hir/ is of the holi goost/ & sche schal bere a sone/ & thou schalt clepe his name ihelus/ for he schal make his puple saaf fro her synnes.

For al this thing was don/ that it schulde be fulfillid that was seid of the lord bi a profete seipnge/ lo a birgyn schal habe in





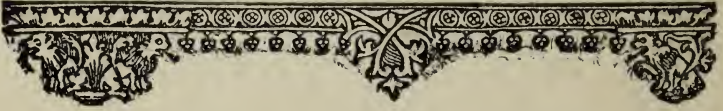
wombe & sche schal bere a sone/  
 & thei schulen clepe his name  
 emanuel/ that is to seie/ god  
 with us/

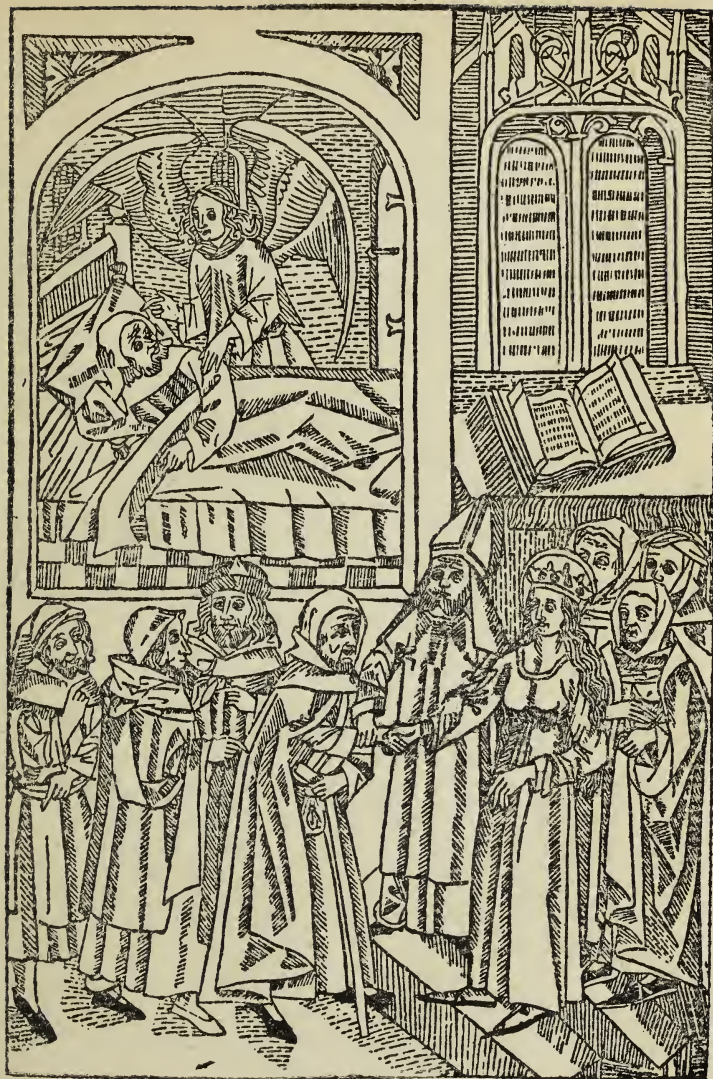
**I**oseph wos fro sleep/ and dide  
 as the aungel of the lord comaun-  
 did him/ & took marie his wiif/

**A**nd he knewe hir not til sche  
 hadde borun hir first bigetun sone/  
 & clepid his name Ihesus.

**T**HERFOR whanne ihesus  
 was borun in Bethleem of iuda/  
 in the dayes of king Eroude/ lo  
 astrompens camen fro the east to  
 ierusalem & seiden/ where is he  
 that is borun king of iewis/ for  
 we han seen his sterre in the east/  
 and we comen for to worship  
 hym.

But king eroude herde & was  
 troublid/ and al ierusalem with  
 hym/ & he gaderid to gidre al the  
 princis of prestis and scribis of  
 the puple/ & enquerid of hem  
 where crist schulde be borun.







## LUKE.

**A**ND it was don/ in  
tho daies/ a maunde-  
ment wente out fro  
the emperroure august/  
that al the world  
schulde be discryued. This first  
discryuyng was maud of silyn  
iustice of sirie. And alle men  
wenten to make professioun/ eche  
in to his owne citee. And Joseph  
wente up fro galile/ fro the citee  
nazareth/ in to iudee/ in to a citee  
of dauith that is clepid bethleem/  
for that he was of the hous  
and of the meynee of dauith/ that he  
schulde knowleche with marie/  
his wiif that was weddid to hym/  
and was greet wity child/

**A**nd it was don whyle thei  
weren there/ the daies weren  
fulfillid that sche schulde bere  
child/ and sche bare hir first borun  
sone/ and wlapid hym in clothis/  
and leide hym in a cracche/ for





ther was no place to hym in no  
chaumbre/

¶ And shepherdis weren in the  
same cuntre/ wakynge and kep-  
ynge the watchis of the nyzt on  
her flock/ and lo the aungel of the  
lord stood bisidis hem/ and the  
cleernesse of god schyned aboute  
hem/ and thei dredden with greet  
drede.

And the aungel seide to hem/  
nyle ze drede/ for lo I preche to zou/  
a greet ioye/ that schal be to alle  
puple/ for a sauour is borun to  
dai to zou/ that is crist/ the lord  
in the citee of dauith/ and this is  
a token to zou/ ze schuln fynde a  
zunge child wolappid in clothis/  
and leide in a cracche/ and su-  
deynli there was made with the  
aungel a multitude of heuenli  
knyzthod/ heriyngge god a seiyngge/  
glorie be in the hizist thingis to  
god/ and in erthe pees be to men  
of good wille.









## LUKE.

**A**nd astir that the daies  
of purcacioun of marie  
weren fulfillid astir  
moises lawe/ thei to-  
ken hym in to ierusa-  
lem to offere hem to the lord/ as it  
is writun in the lawe of the lord/  
for eueri male kynde openenynge  
the wombe/ schal be clepid holi to  
the lord/ and that thei schuln zeue  
an offrynge/ astir that is seide in  
the lawe of the lord/ a peire of  
turtus or tweie culuere briddis.

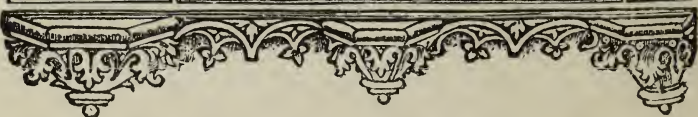
¶ And lo a man was in ieru-  
salem/ whos name was symeon/  
and this man was iust and ver-  
tuous/ and abood the counforte of  
israel/ and the holi goost was in  
hym/ and he hadde taken an  
answere of the holi goost/ that he  
schulde not se deeth/ but he saie  
first the crist of the lord/ and he  
cam in spirit in to the temple/  
and whanne his fadir and modir





ledden the childe ihesus to do  
aftir the custum of the lawe for  
hym/ he took hym in to his  
armys/ and he blessid god and  
seide/ lord now thou leue thi  
seruaunt/ and aftir thi word in  
pees/ for myn izen hau seen thyn  
helthe/ whiche thou hast made  
redi/ bifor the face of alle puplis/  
lizt to the schewynge of hethen  
men/ and glorie of thi peple israel.

**A**nd anna was a profetelle  
the douzter of sanuel/ of the  
lynage of aser/ and sche hadde  
gon forth in many daies/ hadde  
lyued with her housbonde seuene  
zeer fro hir maidenhood/ and this  
was a widowe/ to foure score zeer  
& foure/ and sche departid not fro  
the temple/ but serued god nyzt  
and dai in fastyngis and preiers/  
and this cam upon hem in thilke  
our/ and knowlechid to the lord  
and spake of hym to alle that  
abiden the redempcioun of israel.



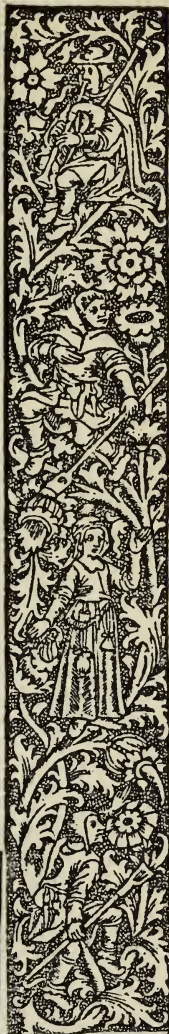




## MATTHEW.

**A**D whanne thei  
werun gon awei/ lo  
the aungel of the  
lord/ apperid to ioseph  
in sleep/ and seide/  
rise up & take the child & his  
modir and fle in to egipt/ & be  
thou there til that I seye to thee/  
for it is come/ that eroude seke  
the child for to distri hym/ and  
ioseph roos/ & took the child & his  
modir by nyzt/ and wente in to  
egipt/ & he was there to the deeth  
of eroude/ that it schulde be ful-  
fillid that was seid of the lord bi  
the profete seiyng/ Fro egipt I  
haue clepid my sone.

Thanne eroude seyng that he  
was disceyued of the astrompens  
was ful wrooth/ & he sente & slew  
alle the children that weren in  
bethleem & in al the coostis therof/  
fro ij zere age & with yn/ after  
the tyme that he had enquerid of





the astroyenes. Than it was  
fulfillid that was leid by seremy  
the profete seiyng. A boyce was  
herd an hiz wepyng & moch  
weilyng/ rachel bi wepyng hir  
sones/ and sche wolde not be  
countfortid for thei ben not.

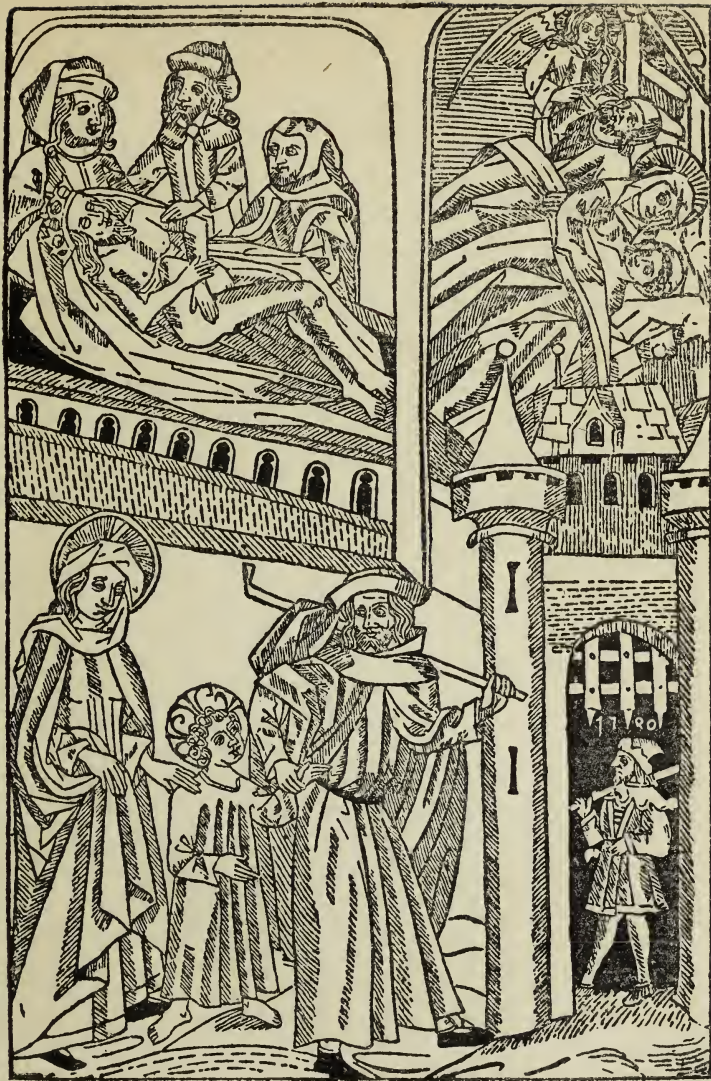


But whanne eroude was deed/  
lo the aungel of the lord apperid  
to ioseph in sleep in egypt & seide/  
rise up & take the child & his modir/  
& go in to the lond of israel/  
for thei that souzten the liif of the  
child ben deed. Ioseph roos &  
took the child and his modir/ &  
cam in to the lond of israel.



And he herde that archelaus  
regned in iude for eroude his  
fadre/ & dredde for to go thidir/  
and he was warned in sleep/ and  
wente in to the parties of galilee/  
and cam & dwelte in a cite that is  
clepid nazareth/ that it schulde be  
fulfillid that was seid bi profetis/  
for he schal be clepid a nazarey.









MATTHEW.

**M**tho daies ioon baptist cam & prechid in the desert of iudee & seide/ do ye penance for the kyngdom of heuenes schal nyz/ for this is he of whom it is leid bi Iase the profete seynge/ a vois of a crier in desert/ make ye redi the weyes of the lord/ make ye ript the pathis of hym/ and this Ioon hadde clothing of camels heris/ and a girdil of skyn aboute his leendis/ & his mete was hony soukis and hony of the wode.

Thanne ierusalem wente out to hym and al iudee/ & al the cuntre aboute iordan/ & thei werun wailchen of hym in iordan/ & knowlechiden her synnes.

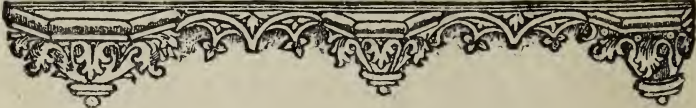
But he siz many of farisies & of saduces comynge to his baptem/ and seide to hem/ generaciouns of eddris/ who schewid to you to

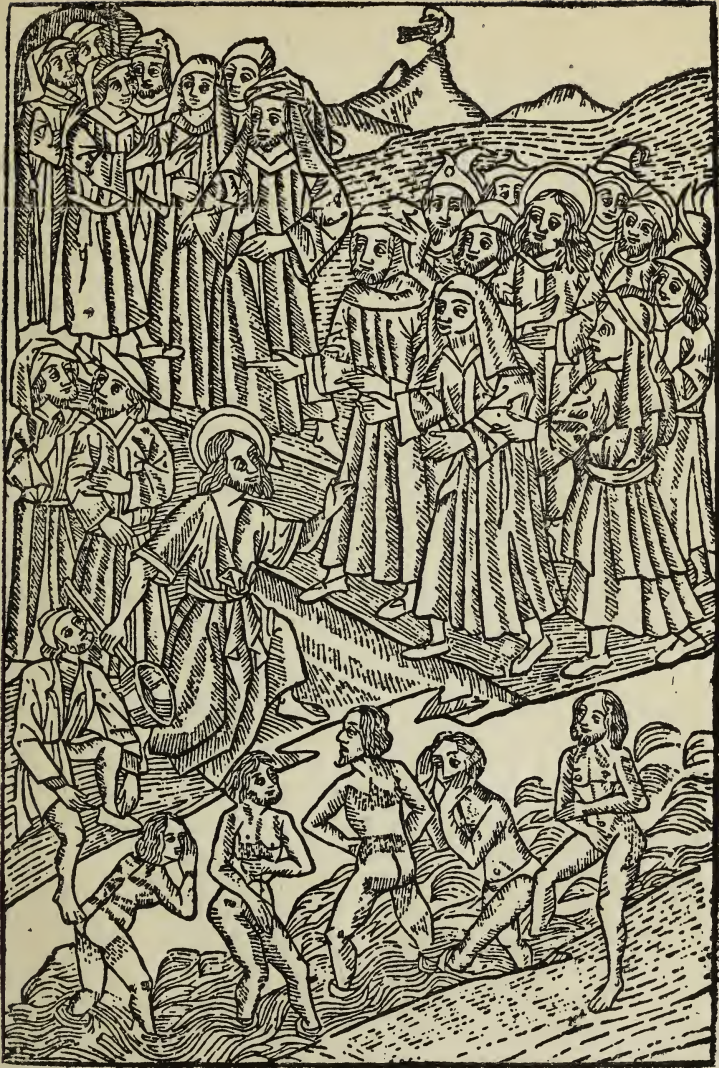




He fro wrath that is to come/  
therefor do ye worthi fruytis of  
penaunce/ & nyle ye seie with yne  
you/ we han abraham to tadir/  
for I seie to you that god is mygti  
to reise up of thes stoness the soness  
of abraham/ & now the axe is  
putte to the root of the tre/ ther-  
for euery tre that makith not good  
fruyt/ schal be kutte down/ & schal  
be cast in to the fire.

I waisch you in watyr/ in to  
penaunce/ but he that schal come  
astir me/ is stronger than I whos  
schoon I am not worthi to bere/  
he schal baptise you in the holi  
gookt and fier/ whos wenewynge  
clooth is in his hond/ and he schal  
fulli clense his corn floor/ and  
schal gadere his whete in to his  
berne/ but the chaf he schal brenne  
with fier that mai not be quen-  
chid. Thanne I helus cam fro  
Galilee to Jordan to Joon/ to be  
baptised of hym.







## MARK.

**J**H was in desert baptisynge and prechynge the bapty m of penaunce in to remylsioun of synnes/ and al the cuntre of iudee wenten out to hym/ and al men of ierusalem/ and thei weren baptisid of hym in the flum Jordan/ and knowlechiden her synnes. And Jon was clothid with heeris of camels/ and a girdil of skyn was aboute his lendis/ and he ete hony soukis/ and wilde hony/ And prechide and seide/ a stronger than I schal come actir me/ and I am not worthi to knele down & vnlace his schoon/ I haue baptisid you in water/ but he schal baptise you in the holi goost. And it was don in tho dayes ihesus came fro nazareth of galilee/ & was baptisid of Joon in Jordan/ and anoon he wente vp of the watir and saie





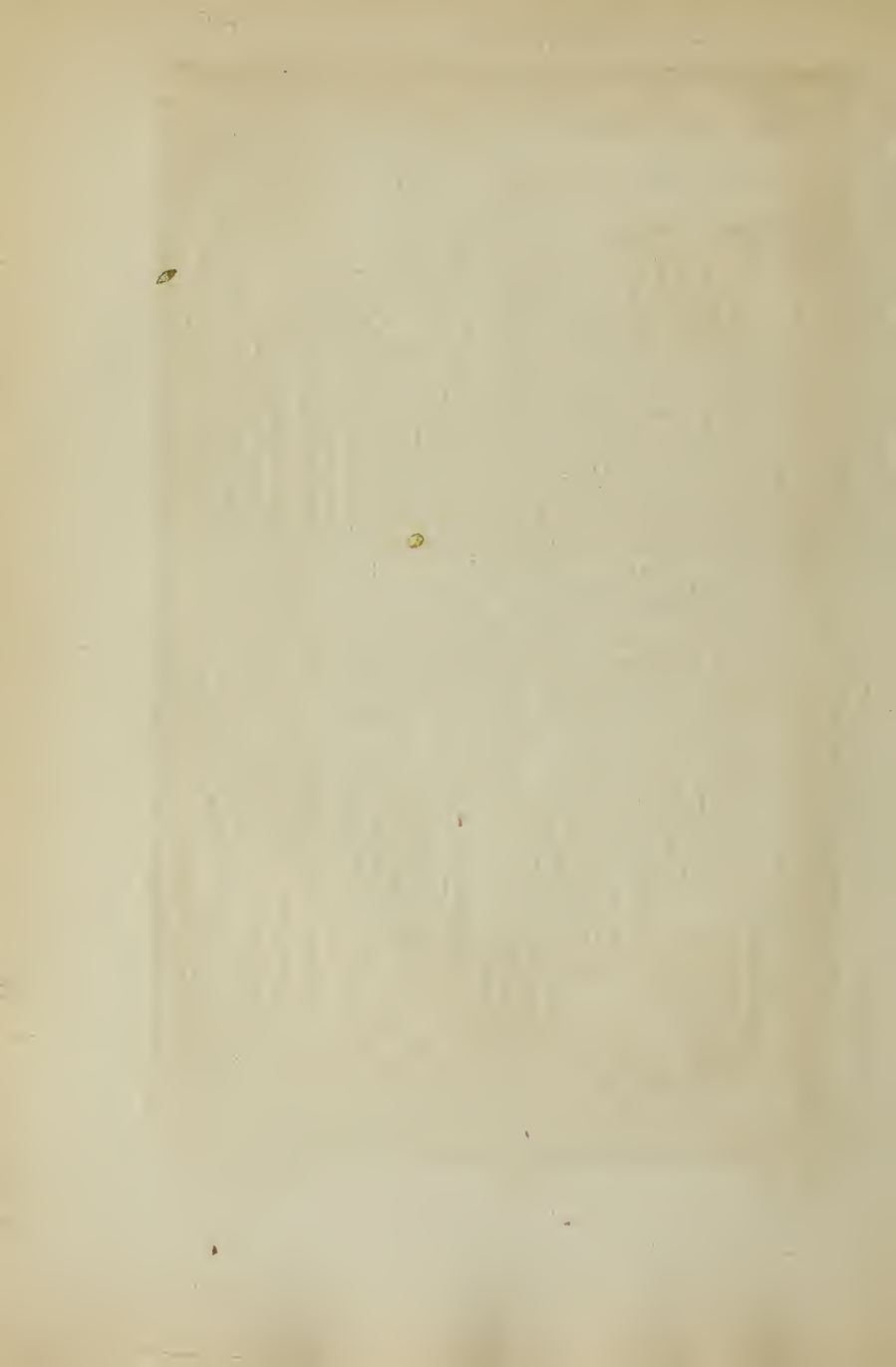
heuenes openede/ and the holi  
 goost comynge down as a culuer/  
 and dwellynge in hym/ and a vois  
 was made fro heuenes/ thou art  
 my louede sone/ in the I am ple-  
 side. And anoon the spirit puttide  
 hym forthe in to deserte/ and he  
 was in deserte fourti dayes and  
 fourty nyztis/ and was temptid of  
 sathanas/ and he was with beestis/  
 and aungels mynystriden to hym.



But aftir that Joon was takun/  
 ihesus cam in to galilee/ & prechide  
 the gospel of the kyngdom of god  
 and seide/ that the tyme is ful-  
 fillide/ and the kingdom of god  
 schal come nyz/ do ye penaunce/  
 and bileue ye to the gospel. And  
 as he passide bi sidis the see of  
 galile/ he saue symounde and an-  
 drewe his brother castynge her  
 nettis in to the see/ For thei weren  
 filchers/ and ihesus seide to hem/  
 come ye aftir me/ I schal make  
 you to be made filchers of men.









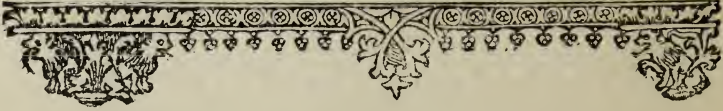
## MARK.

**A**ND the farisees and  
 summe of the scribis  
 camen fro ierusalem  
 togidir to hym. And  
 whanne thei hadden  
 leen summe of hile discipulis ete  
 breed with vnwailchen hoondis/  
 thei blameden. The farisees and  
 alle the iewis eten not/ but thei  
 wailchen ofte her hoondis/ hold-  
 ynge the tradiciouns of eldere men.  
 And whanne thei turnen azen fro  
 cheppng/ thei eten not/ but thei  
 ben wailchen/ and many other  
 thingis ben/ that ben taken to  
 hem to kepe/ wailchyngis of cup-  
 pis/ and of watir vessels/ and of  
 vessels of bras/ and of beddis.  
 And farisees and scribis axiden  
 hym/ and seiden/ Whi gon not  
 thi discipulis aktir the tradicioun of  
 eldere men/ but with vnwailchen  
 hondis tbei eten breed? And he  
 answerde/ and seide to hem/





ylate prophesiede wel of zou/ ypo-  
critis/ as it is writun/ This puple  
worschipith me with lippis/ but  
her herte is fer fro me/ and in beyrn  
thei worschpen me/ techinge the  
doctrines and the heestis of men.  
For ze leeuen the maundement  
of god/ and holden the tradiciouns  
of men/ wallchynge of watir bel-  
sels/ and of cuppis/ and many  
othir thingis lijk to these ye doon.  
And he seide to hem/ Wel ze han  
maad the maundemente of god  
boide/ to kepe zoure tradicioun.  
For Moyles seide/ Worschipe thy  
fadir and thy modir/ and he that  
curlith fadir or modir/ die he by  
deeth. But ze seien/ If a man  
seie to fadir or modir/ Corban/  
that is/ What euer zifte is of me/  
it schal profite to thee/ and ouer  
ze suffren not hym do ony thing  
to fadir or modir/ and ze breken  
the word of god by zoure tradi-  
cioun/ that ze han zouun.







## MARK.

**A**ND he seide to hem/ in  
that dai whanne euen-  
yngge was come/ passe  
we azenward/ and thei  
lestren the puple/ and  
token hym/ so that he was in a  
boot and othere botis weren with  
hym.

And a greet storme of wynde  
was made/ and kest wawis in to  
the boot/ so that the boot was ful/  
and he was in the hyndre part of  
the boot/ and sleppte on a pelewe/  
and thei reisen hym/ and seiden  
to hym/ maistre perteyneth it not  
to thee/ that we perischen/ and he  
roos by and manasside the wynde/  
and seide to the se/ be stille were  
dourbe/ and the wynde ceeside/  
and greet pesiblenes was made/  
and he seide to hem/ what dreden  
ye/ ye han no feith zit/ and thei  
dreden with greet drede/ and sei-  
den to eche other/ who gellist thou

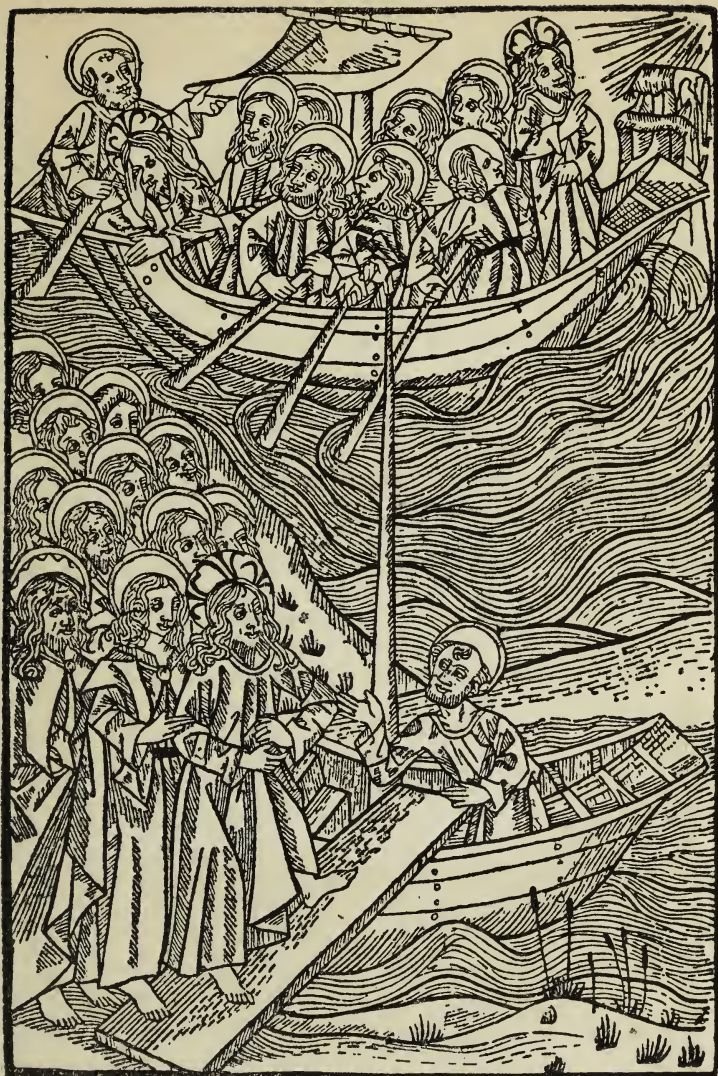




is this/ for the wynde and the see  
obeisken to hym.

And thei camen ouere the see/  
in to the cuntre of gerazenes/  
and aftir that he was gon out of  
the boot/ andoon a man in an vn-  
clene spirit ranne out of buciels  
to hym/ whiche man hadde an  
hous in birciels/ and nether with  
chaynes now myzte ony man  
bynde hym/ for oft tymes he was  
bounden in stockis and cheynes  
and he hadde broken the cheynes  
and hadde brokun the stockis to  
smale gobetis/ and no man myzte  
make hym tame/ & euermore nyzt  
and day in bircielis and in hillis/  
he was crynge/ and berynge hym-  
self with stoncs/ and he siz ihesus  
after and ranne and worlchipside  
hym/ and he cried with greet vois  
and seide/ what to me and to thee/  
thou ihesus the sone of the hizist  
god/ I coniuere thee bi god/ that thou  
turmente me not.









## LUKE.

**A**ND lo a synful wom-  
 man that was in the  
 citee/ as sche knewe  
 that ihesus late at the  
 mete/ in the hous of  
 the farisee/ sche brouzte an ala-  
 bastre boxe of oynement/ and sche  
 stode bihinde his feet/ and  
 bigan to moiste his feet with tee-  
 ris/ and wipid with the heeris of  
 hir heed/ and kisse hile feet/ and  
 anointid with oynement. And  
 the farisee seynge that hadde cle-  
 pid him/ seide with ynne hym  
 ilk seynge/ if this were a profete/  
 he schulde wite/ who and what  
 maner womman it were that  
 touchith him/ for sche is a synful  
 womman/ and ihesus answerid  
 and seide to hym/ Symount I  
 haue summe thing to seie to thee/  
 and he seide/ maistir seie thou/ and  
 he answerid theie dettouris weren  
 to oo leener/ and oon ouzte syue





hundred pens/ and the tother fifti/  
but whanne thei hadden not wher-  
of thei schulden zilde/ he forzak to  
bothe/ who thanne loueth hym  
more. Symount answerid and  
seid/ I gesse that he/ to whom he  
forzak more/ and he answerid to  
hym/ thou hast demed riztly. And  
he turned to the womman/ and  
seide to symounte/ seest thou this  
womman/ I entrid in to thin hous/  
thou zak no water to my fete/ but  
this hath moistid my feet with  
teeris/ and wipid with hir heeris/  
thou hast not zouun to me a cosse/  
but this sithen sche entrid ceesid  
not to kille my feet/ thou anoynt-  
tidist not myn heed with oile/ but  
this anoyntid my feet with opne-  
mente/ for the which thing I seie  
to thee/ many synnes ben forzouun  
to hir/ for sche hath loued mych/  
and to whom is lesse forzouun/ he  
loueth lesse/ and ihesus seide to hir/  
thi synnes ben forzouun to thee.







## MARK.



**A** son of the cum-  
penge answerid and  
seide/ maistr I haue  
brouzt to thee my sone/  
that hath a doumbe  
spirit/ and where euer he takith  
hym/ he hurtlith hym down/ and  
he someth and betith togidre with  
teeth/ and wexith drie/ and I seide  
to thi discipulis that thei schulden  
cast hym out/ and thei myzten  
not/

And he answerid to hem and  
seide/ A thou generacioun out of  
bileue/ hou long schal I be among  
zou/ hou long schal I suffre zou/  
bringe ye hym to me.

And he axed his sadir/ hou  
long is it sith this hath falle to  
hym/ and he seide/ fro childehood/  
and ofte he hath putte hym in to  
fier/ and in to watic to lese hym/  
but if thou maist ony thing help  
vs/ and haue merci on us/ and



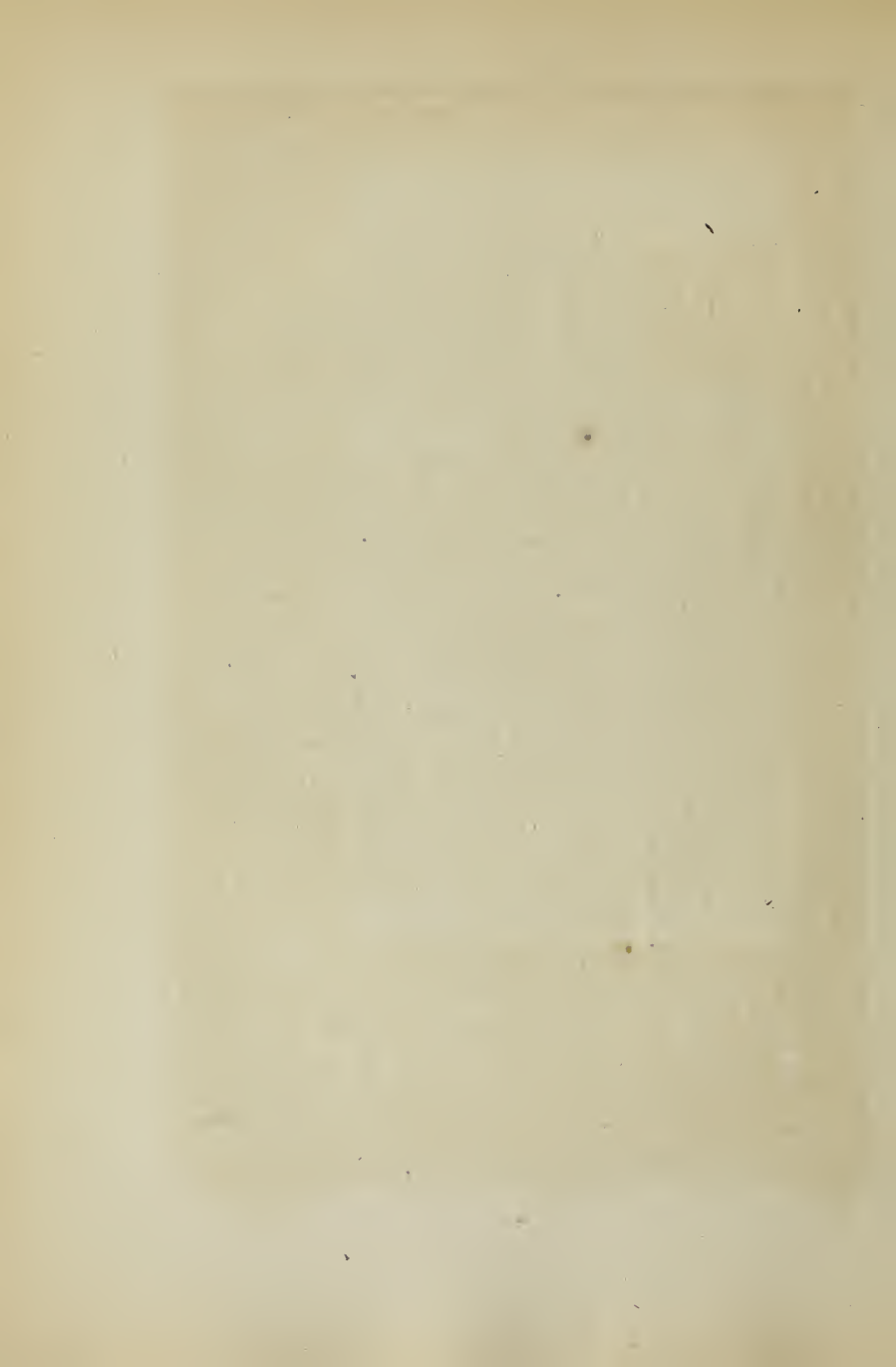


ihesus seide to hym/ if thou maist  
bileue/ alle thingis ben possible to  
man that beleueth/ and anon the  
fadir of the child cried with teeris  
and seide/ lord I beleue lord help  
thou myn vnbeleue/

¶ And whanne ihesus hadde  
seen the puple rennyng togidre  
he manassid the vnclene spirit/  
and seide to hym/ thou deef and  
dounge spirit/ I comaunde thee  
go out fro hym and entre no  
more in to hym/ & he cryng and  
myche to breidyng hym/ wente  
out fro hym/ and he was made  
as deed/ so that many seiden/  
that he was deed/ & ihesus helde  
his hond and lefte hym vp and  
he roos/ and whanne he hadde  
entrid in to an hous his disciplis  
areden hym pryueli/ whi myzten  
not we cast hym out/ and he seide  
to hem/ this kynde in no thing  
mai go out/ but in preier and  
fastyng.





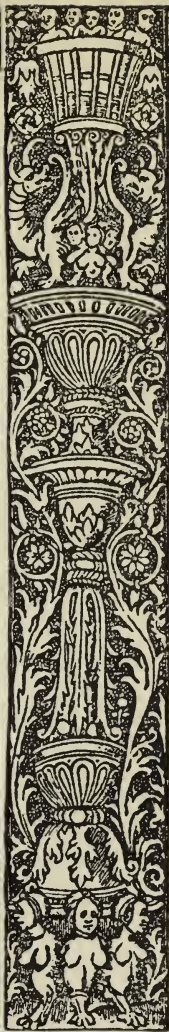




## MATTHEW.

**A**N whanne hes  
twelue disciplis werun  
clepid togidre/ he gaf  
to hem power of vn-  
clene spiritis/ to cast  
hem out of men/ and to hele eueri  
languore and sikenesse.

**I**hesus sente these twelue/ &  
comaundid hem and seide/ go ye  
not in to the weye of hethen men/  
and entre ye not in to the citees  
of samaritans/ but rather go ye  
to the schepe of the hous of israel  
that han perischid. And go ye/ and  
preche ye and seie that the kingdom  
of heuenes schal nyz/ hele ye like  
men/ reise ye deed men clense ye  
mysels/ cast ye out deuelis/ freli ye  
han takun/ freli zeue ye/ Nyle ye  
weeld gold ne siluer ne money in  
zoure girdlis/ not a scrippe in the  
weye/ nether two cootis/ nether  
schon nether a zerd/ for a werk  
man is wothi his mete/

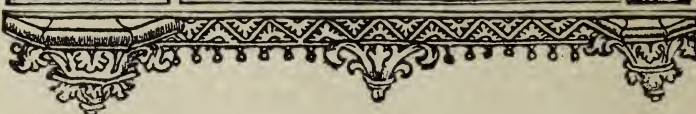




In to what euer cite or castel  
ye schuln entre/ are ye who ther-  
ynne is worthi/ & there dwelle ye  
til ye gon out/ and whanne ye goen  
in to an hous/ grete ye it/ and seien/  
pees to this hous/ and if thilke hous  
be worthi/ zoure pees schal come on  
it/ but if that hous be not worthi/  
zoure pees schal turne azen to you/

And who euer rescepueth not  
zou nether heerith zoure wordis/  
go ye fro that hous or citee/ and  
sprynge of the dust of zoure feet/  
truli I seie to zou/ it schal be more  
suffrable to the lond of men of  
sodom and of Gommor/ In the  
dai of Jugement/ thanne to thilke  
cite/

So I sende zou as scheep in the  
myddil of wolues/ therfor be ye  
size as serpentis/ and symple as  
dowues/ but be ye ware of men/  
for thei schuln take zou in counce-  
lis/ and thei schuln bete zou in her  
synagogis.







## MATTHEW.

**B**UT whan Ioon in  
 boondis hadde herde  
 the werkis of crist/ he  
 sente tweyne of hise  
 disciplis/ and seide to  
 hym/ art thou he that schal come/  
 or we abiden an other/ and ihesus  
 answerid and seide to hem/ go ye  
 and telle azen to Ioon thoo thingis  
 that ye han herd and seyn/ blinde  
 men seen/ crokid men gon/ my-  
 sels ben made clene/ deed men  
 heren/ deed men risen azen/ pore  
 men ben taken to prechynge of  
 the gospel/ and he is blesid that  
 schal not be sclaundrid in me/ &  
 whanne thei weren gon aweye/  
 ihesus bigan to seie of Ioon to the  
 puple/ what thing wenten ye out  
 in to desiert to se/ a reed wawid  
 with the wynde/ or what thing  
 wenten ye out to se/ a man clothid  
 with soft clothis/ lo thei that ben  
 clothid with soft clothis/ ben in

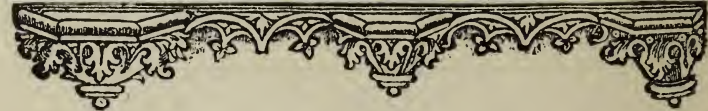


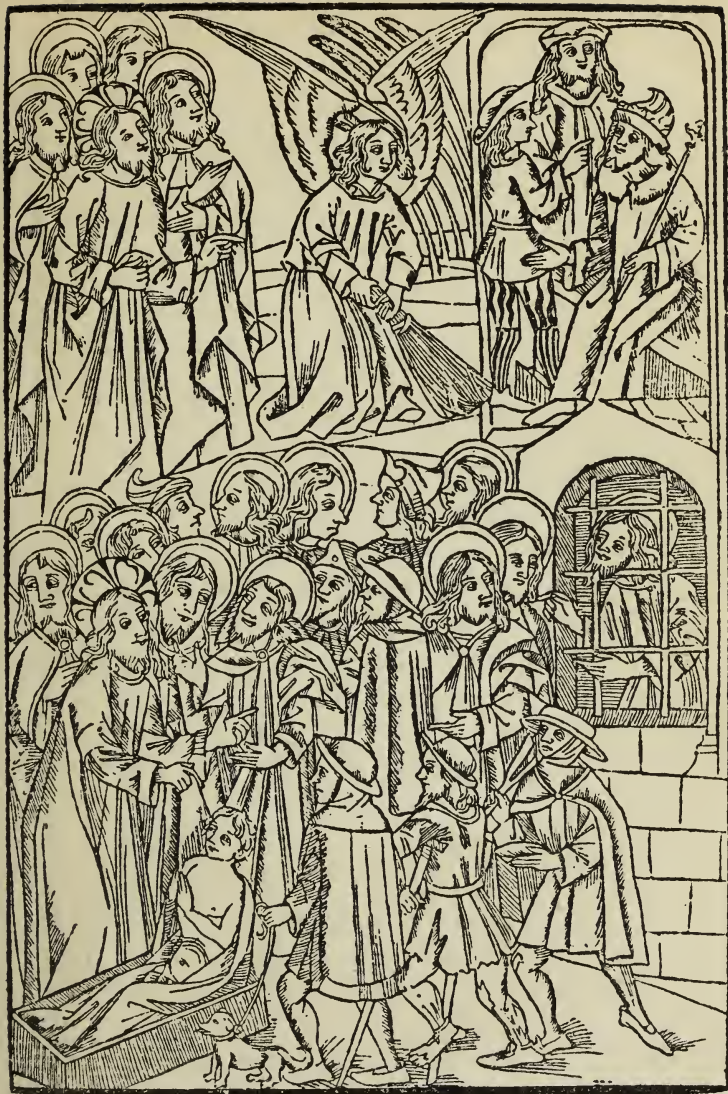


the housis of kyngis/ but what  
thing wenten ye out to se/ a pro-  
fete/ zhe I seie to you/ & more  
thanne a profete/ for this is he of  
whom it is writun/ lo I sende  
myn aungel bifor thi face/ that  
schal make redi thi wepe bifor  
thee.

Cruli I seie to zou/ there roos  
noon more thanne Johnn Baptist  
among the children of wommen/  
but he that is lesse in the kyngdom  
of heuenes/ is more thanne he/ and  
fro the daies of Joon Baptist til  
now/ the kyngdom of heuenes suf-  
frith violence/ & violent men rauy-  
schen it/ for alle profetis and the  
lawe til to Jon profeciden/ and if  
ye wolen rescepye/ he is elie that  
is to come/ he that hath eeris of  
herynge/ here he.

But to whom schal I gesse this  
generacioun like/ it is like to chil-  
dren sittynge in cheppynge/ that  
crien to her peeris.









## MATTHEW.

**T**HATTE summe of  
 the facillies of the scri-  
 bis/ answereden to  
 him & seiden/ Maistir  
 we wolen se a token of  
 thee/ which answered & seide to  
 hem/ an yuel kynrede & a spouse  
 breker/ sekith a tokene/ & a token  
 schal not be zounn to it/ but the  
 token of Jonas the profete/ for as  
 Jonas was in the wombe of a  
 whaal thre daies & thre nyztis/ so  
 mannes sone schal be in the herte  
 of the erthe thre daies and thre  
 nyztis/ & men of nynyue schulen  
 rise in doom with this generacioun  
 and schulen condempne it/ for thei  
 diden penaunce in the prechynge  
 of Jonas/ and lo here a gretter  
 than Jonas/ The qwene of the  
 south schal rise in doom with this  
 generacioun & schal condempne it/  
 for sche cam fro the endis of the  
 erthe to here the wildom of salo-





mon/ & lo here a gretter than salo-  
mon. Whann an vnclene spirit  
goith out from a man/ he goith bi  
drie placis & sekith reste & findith  
not/ than he seith/ I schal turne  
azen in to myn hous fro whens I  
wente out/ & he cometh & syndith  
it uoide & clennd with biloms &  
maide faire/



Then he goith & takith with  
hym seuen other spiritis wors than  
him self/ & thei entren & dwellen  
there/ & the last thingis of that  
man ben made worse thanne the  
former/ so it schal be to this worst  
generacioun.



Cit while he spake to the puple/  
lo his modir & hise britheren stoden  
without forth sekinge to speke  
with hym. He answerid to the  
man that spake to hym/ and seide/  
who is my modir/ & who ben my  
britheren/ & he heeld forth his  
hond in to his disciplis & seide/ lo  
my modir and my britheren.







## MATTHEW.

**H** spake to hem many thingis in parablis & seide/ lo he that sowith zede out to sowe his seed/ And while he sowith/ sum seed is fillen biſidis the wey/ and briddis of the air camen/ and eten hem/ but othir sedis fillen in to stony placis/ where thei hadden not moch erthe/ & anoon thei sprungun vp/ for thei hadden not depnes of erthe/ but whan the sunne was risen/ thei ſwaliden/ & for thei hadden not roote thei dried up/ & othir sedis fillen among thornes/ & thornes woren up/ & strangliden hem/ but othir seed is fillen in to good lond/ and zauen fruyt/ sum an hundride foold/ another ſixti foold/ an other thritti foold/ he that hath eeris of heringe/ here he.

& the disciplis camen nyz/ & seiden to him/ whi spekiſt thou in





parablis to hem/ & he anſweride  
& leid to hem/ for to zou it is zounn  
to knowe the priuytees of the king-  
dom of heuenes/ but it is not zounn  
to hem/ for it ſchal be zounn to hym  
that hath/ & he ſchal haue plente/  
but if a man hath not/ alſo that  
thing that he hath/ ſchal be taken  
awey fro him/ therfor I ſpeke to  
hem in parablis/ for thei leiſinge/  
le not/ & thei heringe heren not/  
nether vnderſtonden/ that the pro-  
fecie of Iſaie leiſyng be fulfilled in  
hem/ with heringe ye ſchulen here  
& ye ſchulen not vnderſtond and ye  
leiſyng/ ſchulen le/ and ye ſchuln  
not le/ for the herte of this puple  
is geetli fattid/ and thei herden  
heuyli with eris/ and thei han clo-  
ſid her izen/ leſt ſumtyme thei ſeen  
with izen and heren with eeris &  
vnderſtonden in herte/ and thei ben  
conuertid & I heele hem/ But  
zoure izen that ſeen ben bleſſid/ &  
zoure eeris that heren.



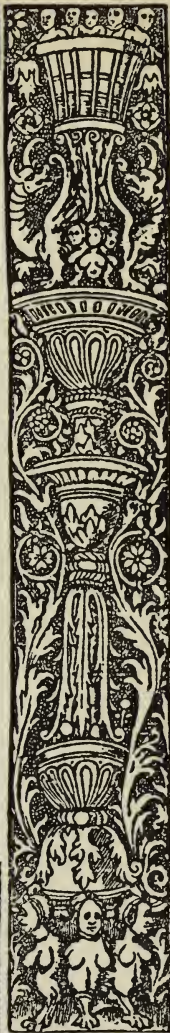






## MATTHEW.

**A** NO<sup>T</sup>H<sup>E</sup>R parable ihelus puttid forth to hem and seide/ the kyngdom of heuenes is made like to a man that sewe good seed in his feeld/ and whanne men slepten/ his enemy cam and sewe aboue taris in the myddil of whete/ & wente awei/ but whanne the erbe was growun & made scrypt/ thanne the taris appereden/ & the seruauntis of the housbonde man camen and seiden to him/ lord where thou hast not sowun good seed in thim feeld/ wherof thanne hath it taris/ & he seide to hem/ an enemy hath don this thing/ & the seruauntis seiden to him/ wolt thou we gon & gadre hem/ & he seide/ nai/ lest perauenture ye in gaderinge taris/ drawn bp with hem the whete bi the root/ suffre ye hem bothe were in to reppynge tyme/ & in the tyme of ripe





corn/ I schal seie to the repers/  
 first/ gadere ye to gidre the taaris/  
 & bynde hem togidre in knycchis  
 to be brente/ but gadre ye the whete  
 in to my berne.



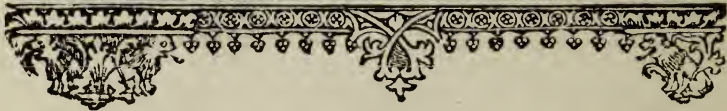
Another parable ihesus putte  
 forth to hem and seide/ the kyng-  
 dom of heuenes is like to a corne  
 of syneuey/ whiche a man took &  
 sewe in his feeld/ which is the leest  
 of alle sedis/ but whanne it hath  
 woren/ it is the molste of alle wor-  
 tis/ & is made a tree/ so that brid-  
 dis of the eir/ comen & dwellen in  
 the bowis therof.



Another parable ihesus spak to  
 hem/ the kyngdom of heuene is  
 like to sourdouz/ whiche a womman  
 took & hid in thre mesuris of mele/  
 til it were al sourid.



Ihesus spak alle these thingis  
 in parablis to the puple/ & he spak  
 not to hem without parablis/ that  
 it schulde be fulfillid/ that is seid  
 bi the profete.







## MATTHEW.



And ihesus zede out fro  
 thennes/ & wente in to  
 the coostis of rye & of  
 sidon/ and lo a wom-  
 man of canane zede out  
 of tho coostis/ and cried & seide to  
 hym/ lord the sone of dauith/ haue  
 merci on me/ my douztir is yuel  
 traueilid of a fend/ and he answ-  
 erid not to hir a word/ and hise  
 disciplis camen/ & preieden hym &  
 seiden/ leue thou hir/ for sche crieth  
 aftir vs/ he answerid & seide/ I am  
 not sente but to the scheep of the  
 hous of Israel that perischiden/ &  
 sche came and worschipsoid him &  
 seide/ lorde help me/ whiche an-  
 werede & seide/ it is not good to  
 take the breed of children/ and  
 caste to houndis.

And sche seide/ zhis lord/ for  
 whelpis eten of the crommys/ that  
 fallen down fro the bord of her  
 lordis/ thanne ihesus answeride/





& seide to hir/ a womman/ thi feith  
is greet/ be it doon to thee/ as  
thou wilt/ & hir douztir was hild  
fro that our.

And whanne ihesus hadde pas-  
sid fro thennes/ he came bisidris the  
see of galale/ and he zede bp in to  
an hil/ & sat there/ and myche pe-  
ple came to hym/ and hadden with  
hem doumbe men/ & crokid/ & seble  
and blynde & many other/ and  
castoen doun hem at his feet/ & he  
helide hem/ so that the puple won-  
dride/ seyng doumbe men spek-  
yng/ & crokide men goyng blynde  
men seyng/ & thei magnyfieden  
god of israel.

And ihesus whanne hise disci-  
plis weren clepid togidre/ seide  
to hem/ I haue reuthe of the pu-  
ple/ for thei han abiden now thre  
dayes with me & han no thing  
to ete/ and I wole not leue hem  
fastyng/ lestte thei failen in the  
weye.









## MATTHEW.

**W**HANNE hise discipulis camen ouer the see/ thei forzaten to take looues/ & he seide to hem/ bihold ye & be ware of souldouz of Pharisees & saduceis/ & thei thouzten among hem/ & seiden/ for we han not take looues/ zit vnderstonden not ye nether han mynde of fyue loues in to fyue thousand of men/ & hou many cofyns ye token/ nether of seuen looues in four thousand of men/ and hou many lepus ye token.

Whi vnderstonde ye not/ for I seide not to zou of breed/ be ye ware of the souldouz of Pharisees & saduceis/ thanne thei vnderstoden/ that he seide not be ware of souldouz of looues/ but of the techynge of farisees & saduceis.

And ihesus cam in to the partys of cesarie of philip/ & arde hise discipulis and seide/ whom seien men

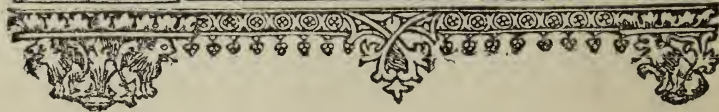


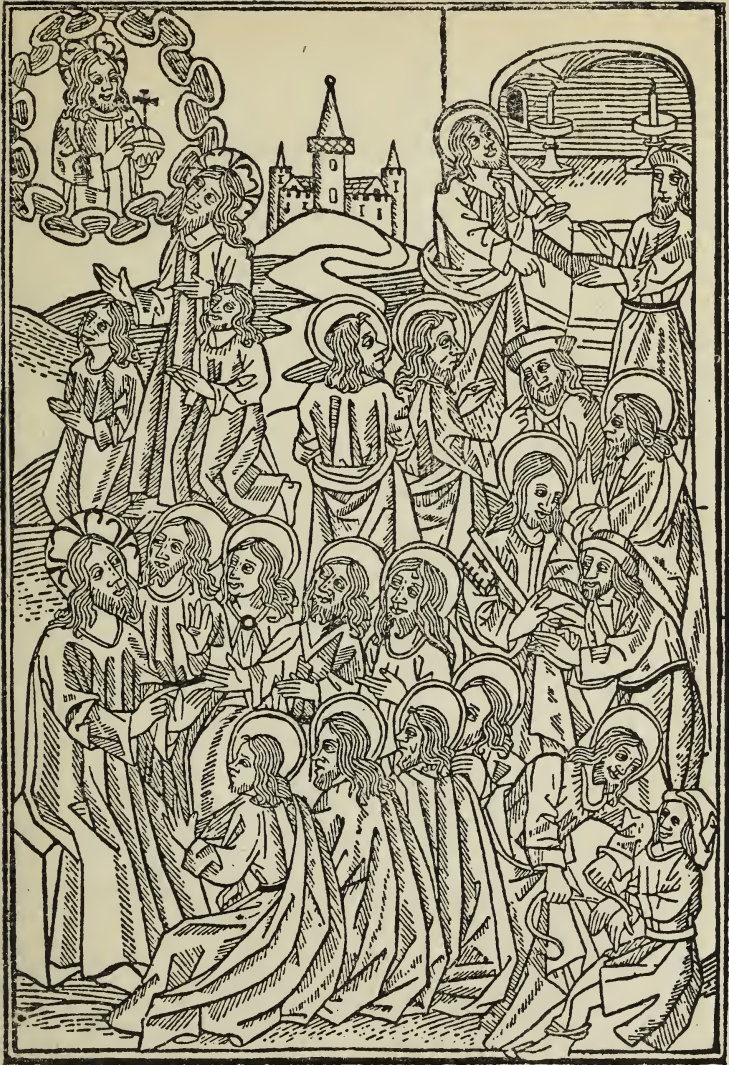


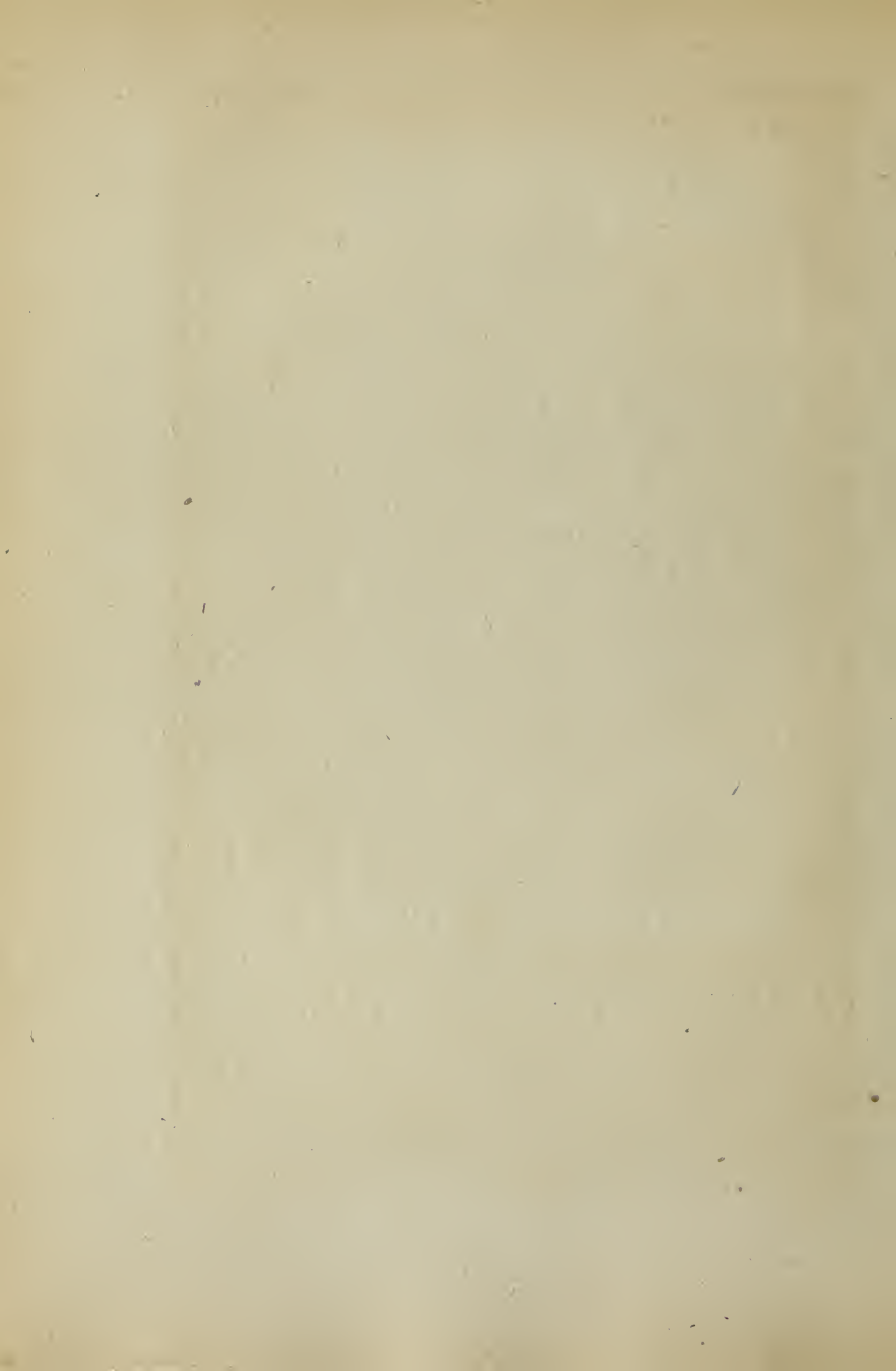
to be mannes sone/and thei seiden/  
summe ion Baptist/ other elie/ &  
other ieremy/ or oon of the profete-  
tis/ ihesus seide to hem/ but whom  
seien ye me to be.



Symount Petir answeride &  
seide/ thou art crist the sone of god  
lyuyng/ ihesus answeride & seide  
to hym/ blesid art thou Symount  
bariona/ thai is sone of culuer/ for  
fleisch & blode schewid not to thee/  
but my fadir that is in heuene/ &  
I seye to thee that thou art petir/  
& on this ston I schal bilde my  
chirche/and the zatis of helle schu-  
len not haue myzht azens it/ & to  
the I schal zeue the keies of the  
kyngdom of heuenes & what euer  
thou schalt bynde on erthe/ schal be  
bounden also in heuenes/ & what  
euere thou schalt vnbynde on erthe/  
schal be vnbounden also in heuenes.  
Thanne he comaundide to hise dis-  
cypelis/ that thei schulden seie to no  
man/ that he was Crist.







## MATTHEW.

**M** that oure the disci-  
 plis camen to ihesus  
 & seiden/ who gossest  
 thou is gretter in the  
 kyngdom of heuenes/  
 & ihesus clepid a litil child/ & put  
 hem in the myddil of hem/ and  
 seide/ I seye treuthe to zou/ but ye  
 be turned & made as litil children/  
 ye schulen not entre in to the kyn-  
 dom of heuenes/ therfor who euer  
 mekith him as this litil child/ he  
 is gretter in the kyngdom of heu-  
 enes/ & he that rescepuethoon suche  
 litil child in my name/ rescepueth  
 me/ but who so sclaundreth oon of  
 these smale that bileuen in me it  
 spedith to hym/ that a mylle stoon  
 of assis be hangid in his necke & he  
 be drenchid in the depnesse of the  
 see/wo to the world for sclaundris/  
 For it is nede/ that sclaundris  
 come/ netheles wo to thilke man/  
 bi whom a sclaundre cometh.

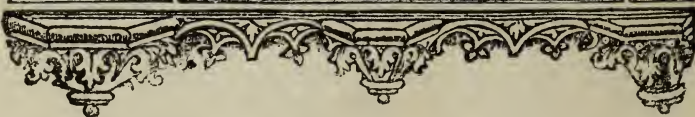


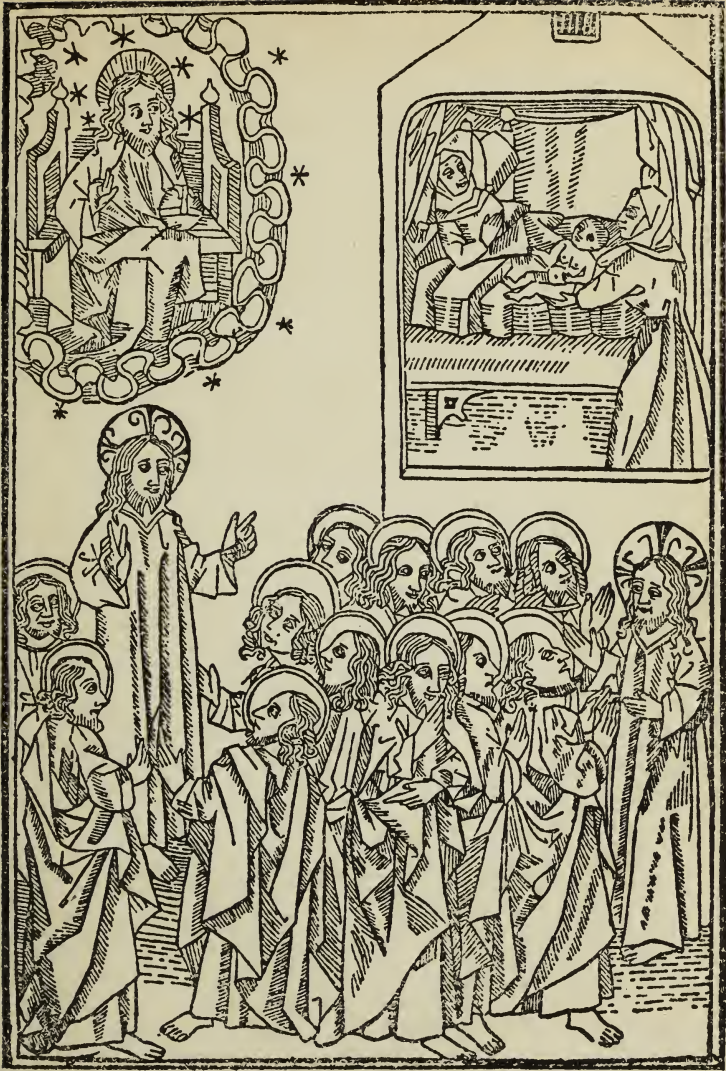


And if thin hond or thi foot  
sclaundrith thee/ kit it of & cast  
awey fro thee/ it is bette to thee  
to entre to liif/ feble ether crokid/  
than haupnge two hondis/ or  
tweyne feet to be sente in to euer-  
lastinge fier.

And if thin ize sclaundre thee/  
pulle it out & caste aweye fro thee/  
it is beter to thee with oon ize to  
entre in to liif/ thanne haupnge  
tweyne izen to be sente in to the fier  
of helle.

Se ye that ye dispise not oon of  
these of litil/ for I sey to zou/ that  
the angelis of hem in heuenes/  
seen euermore the face of my sadir  
that is in heuenes/ for mannes  
sone cam to saue that thing that  
perischid/ what semeth to zou/ if  
there weren to sum man an hun-  
drid scheep & oon of hem hath errid/  
where he schal not leue nynti &  
nyne in desert/ and schal go to  
seche that/ that errid.







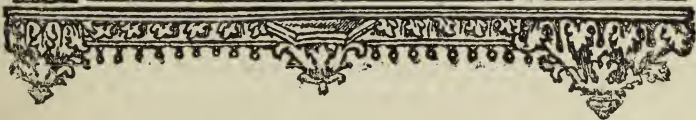


## JOHN.

**T**HERFOR ihesus  
cam in a citee of samar-  
rie/ that is clepid sikar/  
bidis the place that  
Jacob zat to Jolep his  
sone/ and the welle of Jacob was  
there/ and ihesus was weri of the  
iournei/ and sat thus on the welle/

And the our was as it were the  
Arte/ and a womman cam fro sa-  
marie/ to drawe watic/ and ihesus  
seith to hir/ zeue me drynke/ ther-  
for thilke womman of samarie  
seith to hym/ hou thou whanne  
thou art a ietwe/ arist of me drynke  
that am a womman of samarie/  
for ietwis usen not to dele with sa-  
maritans/ ihesus answerid and  
seide to hir/ eche man that dryn-  
kith of this watic/ schal thirst est-  
sone/ but he that drynkith of the  
watic that I schal zeue hym/ schal  
not thirst withouten ende.

And camen to hym/ in the meene





while hile disciplis preieden hym  
and seiden/maillir ete/but he seide  
to hem/ I haue mete to ete/ that  
ye knowen not/ therfor the disci-  
plis seiden to gidre/ whether ony  
man hath brouzte hym mete to ete/  
ihesus seith to hem/ my mete is  
that I do the wille of hym that  
sente me/ that I perfourme the  
werk of him.

Whether ye seien not/ that zit  
foure monethis ben/ and ripe corne  
cometh/ lo I seie to zou/ lefte up  
zoure izen and se ye the feldis/ for  
now thei ben white to repe/ and he  
that repith/ takith hire/ and gade-  
rith frupt in to euerlastinge liif/  
that bothe he that sowith and he  
that ripith/ haue ioie to gidre/ in  
this thing is the word trewe/ for  
another is that sowith and another  
that repith/ I sente zou to repe that  
that ye han not traueilid/ other  
men han traueilid/ and ye han en-  
trid in to her traueilis.







## JOHN.



**A**ND in Ierusalem is a  
 waſchynge place/ that  
 in ebrewe is named  
 Bethſaida/ and hath  
 ſyue porchis/ in theſe  
 laſt a greette multitude of ſike men/  
 blinde/ crokid/ and drie/ abidyng  
 the mowng of the watir/ for the  
 aungel of the lord cam down cer-  
 teyn tymes in to the watir/ and  
 the watir was moued/ and he that  
 firſt cam down in to the fiſterne  
 aftir the mowng of the watir  
 was made hool of what euer ſike-  
 neſſe he was holden/ and a man  
 was there hauynge eizte and thirti  
 yer in his ſikeneſſe/ and whanne  
 ihelus hadde ſeen hym liggyng  
 and hadde knowen/ that he hadde  
 myche tyme/ he ſeith to him/ wolt  
 thou be made hool/ the ſike man  
 anſwerid to hym/ lord I haue no  
 man that whanne the water is  
 moued to putte me in to the ciſ-

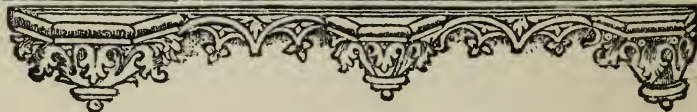




terne/ for the while I come/ another goith down bifor me.

Ihesus leith to hym/ rise up/ take thi bed and go/ and anoon the man was made hool/ and took up his bedde and wente forth/ and it was saboth in that dai/ therfor the iewis seiden to hym that was made hool/ it is saboth/ it is not leful to thee/ to take aweie thi bedde/ he answereid to hem/ he that made me hool/ seide to me/ take thi bed and go/ therfor thei areden hym/ what man is that/ that seide to thee/ take vp thi bedde and go/ but he that was made hool/ wist not who it was/ and ihesus howid awei fro the puple that was sette in the place.

Aftirward ihesus foonde hym in the temple/ and seide to hym/ lo thou art made hool/ now nyle thou do synne/ leest ony woche thing bifalle to thee.









JOHN.

**T**HERFOR thei seiden to hym/ what tokene thanne doist thou/ that we seen and bileue to thee/ what worchist thou/ oure fadris eten manna in deserte/ as it is writun/ he zaf to hem breed/ fro heuene to ete/ therfor ihelus seith to hem/ truli truli I seie to you/ moises zaf you not breed fro heuene/ but my fadir zeueth you verri breed fro heuene/ for it is verri brede that cometh down fro heuene/ and zeueth liif to the world. Therfor thei seiden to him/ lord euer zeue us this breed/ and ihelus seide to hem/ I am breed of liif/ he that cometh to me/ schal not hungre/ he that bileueth in me schal neuer thirt/ but I seide to you that ye han seen me/ and ye bileueden not. Al thing that the fadir zeueth to me schal come to me/ and I schal not cast him out/





that cometh to me/ for I cam down  
 fro heuene/ not that I do my wille/  
 but the wille of hym that sente me/  
 & this is the wille of the fadir that  
 sente me/ that al thing that the fa-  
 dir zaſ me/ I leſe not of it/ but azen-  
 reiſe it in the laſt dai/ & this is the  
 wille of my fadir that sente me/  
 that eche man that ſeeth the ſone/  
 and bileueth in hym/ haue euer-  
 laſtynge liif/ and I ſchal azenreiſe  
 him in the laſt dai. Therfor ieiwiſ  
 grucchiden of hym for he hadde  
 leide. I am breed that cam down  
 fro heuene/ and thei ſeiden/ whe-  
 ther this is not iheluz the ſone of  
 Joſeph/ whos fadir and modir we  
 han knowen/ hou thanne ſeith this  
 that I cam down fro heuene/ ther-  
 for iheluz anſwerid and ſeide to  
 hem/ nyle ye grucche to gidre.

No man mai come to me/ but  
 if the fadir that sente me drawe  
 hym/ and I ſchal azenreiſe hym  
 in the laſt dai.







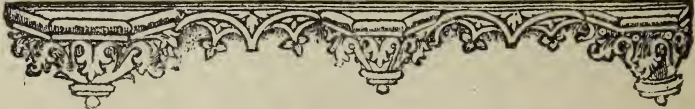
## MARK.

**A**ND whanne he hadde  
take the fyue looues  
and tweie fischis/ he  
biheeld in to heuene/  
and blessed and brak  
loues/and gaf to hise discipulis/that  
thei schuln sette bifor hem/and he  
departed tweie fischis to alle/ and  
alle eten and weren fulfillid/ and  
thei token the relesis of broken me-  
tis/ twelue coffyns ful/ and of the  
fischis/ and thei that eten weren  
fyue thousand of men/ & anoon he  
made hise discipulis to gone vp in to  
a boot/ to passe bifore hym ouer the  
see to bethsaida/ the while he leste  
the puple. ¶ And he saie hem tra-  
ueilinge in rowinge/ for the wynde  
was contrarie to hem/ and aboute  
the fourthe wakinge of the nyzt/  
he wandride on the see and cam to  
hem/ and wolde passe hem/ and as  
thei saien hym wandringe on the  
see/ thei gelliden that it were a fan-

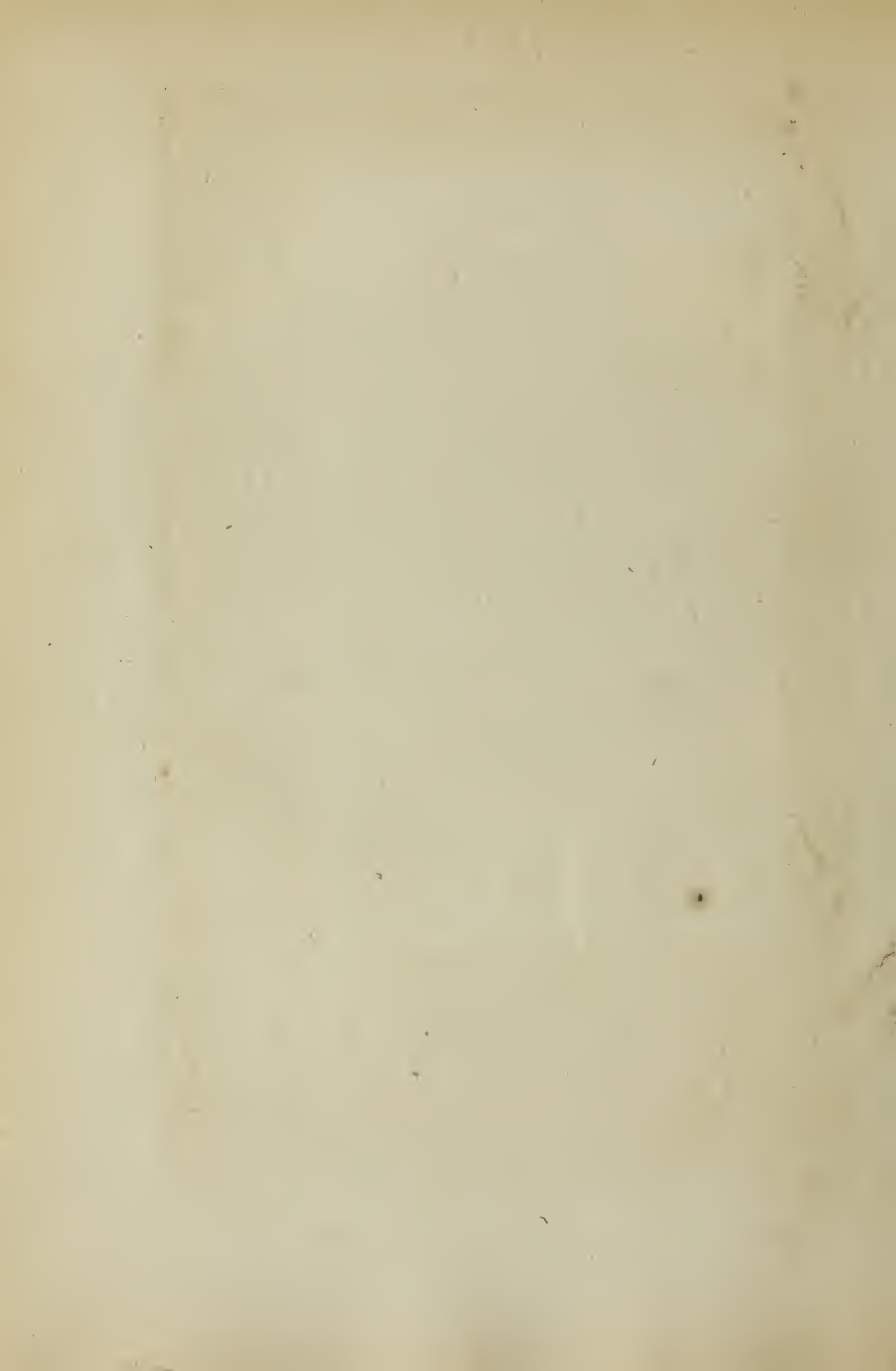




tum/ and crieden out/ for alle saien  
hym/ and thei weren affraied/ and  
anoon he spak with hem/ and seide  
to hem/ triske ye/ I am/ nyle ye  
drede/ and he cam vp to hem in to  
the boot/ and the wynde cessid/ and  
thei wondriden more withynne  
hem sikk/ for thei vnderstoden not  
of the loues/ for her herte was  
blyndid/ **C**and whanne thei weren  
passid ouer the see/ thei camen into  
the lond of genazareth and settiden  
to lond/ and whanne thei weren  
gon out of the boot/ anoon thei  
knewen hym/ and thei ran thoruz  
al that cuntre/ and bigunnen to  
brynge sike men in heddis on eche  
side where thei herden that he was/  
and whidir euer he entrid in to  
vilagis ether in to townes or in to  
citees/ thei setten sike men in stre-  
tis/ and preieden hym/ that thei  
schulden touche nameli the hem-  
me of his cloth/ and hou many that  
touchiden hym weren made saaf.



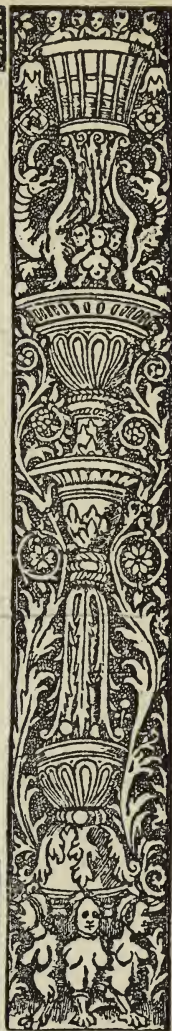






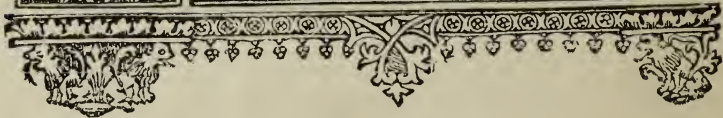
## MATTHEW.

**T**HE kyngdom of heu-  
nes is lic to an hous-  
bonde man/that wente  
out first bi the mortwen  
to hire werkmen to his  
bynezerd/ & whanne couenaunt was  
made with werkmen of a penye for  
the day/ he sente hem in to his byn-  
zerd/ and he zede out aboute the  
thridde oure/ & size othere stond-  
ynge idil in the cheping/ and he  
seide to hem/ go ye also in to my  
bynezerd/ & that/ that schal be rizt-  
ful/ I schal zeue to zou/ & thei  
wenten forzt/ eftsones he wente  
out aboute the sixe our/ & the nyn-  
the/ & dide on licke maner/ but  
aboute the .xj. our he wente out/  
& sonde othe stondynge & he seide  
to hem/ what stonden ye idil here  
al day/ thei seiden to hym/ for no  
man hath hiridus/ he seide to hem/  
go ye also in to my bynezerd. And  
whanne euenynge was comen/ the





lord of the bynezerd seide to his  
procuratour/ clepe the werkmien/  
and zelde to hem her hire/ and big-  
ynne thou at the laste til to the  
first/ & so whanne thei weren comen  
that camen aboute the .xi. our/ also  
thei taken eueryche of hem a peny/  
but the first camen & demenden that  
thei schulden take more/ but thei  
taken eche oon bi hym sif a peny/  
& in the takynge grucchiden azens  
the housbonde man/ and seiden  
these laste wrouzten oon our/ & thou  
hast made hem euene to us/ that  
han born the charge of the day &  
the hete. And he answerid to oon  
of hem/ & seide/ frend I do thee  
no wrong/ where thou hast not ac-  
ordid with me for a peny/ take thou  
that that is thin & go/ for I wole zeue  
to this laste man as to thee/ wher  
it is not leful to me/ to do that I  
wole/ where thin ise is wickid/ for  
I am good/ so the laste schulen be  
the friste/ and the first the laste.







## MATTHEW.

**A**N d ihesus wente vp to ierusalem/ & toke hise .xij. disciplis in pryuyte/ & seide to hem/ lo we goen vp to ierusalem/ & mannes sone schal be bitaken to the prynces of preekis & scribis & thei schulen condempne hym to deeth/ & thei schulen bitake hym to hethen men/ for to be scorned/ and scorgid/ and crucifiede/ & the thridde day he schal rise azen to liif.

Thanne the modir of the sones of zebidee/ came to hym with her sones/ onourynge & arynge sum thing of hym/ & he seide to hir what wilt thou/ sche seide to hym/ seye that these twey myn sones sitte/ oon at thi rizthall/ & oon at thi lefthalle in thi kyngdom.

Ihesus anlwerid & seide/ ye witen not what ye aren/ moun ye





drinke the cuppe/ whiche I schal  
drynke/ thei seiden to hym we  
moun/ he seith to hem/ ye schulen  
drynke my cuppe/ but to sitte at  
my rizthalf or lefthalf/ it is not  
myn to zeue to zou but to whiche  
it is made redi of my fadir.

¶ And the ten herynge hadden  
indignacioun of the twey brith-  
eren/ but ihesus clepid hem to him  
and seide/ ye witen that princes of  
hethen men/ ben lordis of hem/ &  
thei that ben greettre/ bsen power  
on hem.

¶ It schal not be so among zou/  
but who euer wole be made gretter  
amonge zou/ be he zoure mynistrer/  
& who euer among zou wole be the  
frist/ he schal be zoure seruaunt/  
as mannes sone cam not to be  
seruyd/ but to serue/ and to zeue  
his liif redempcioun for many/ &  
whanne thei zeden out of iericho/  
and myche puple sued him.









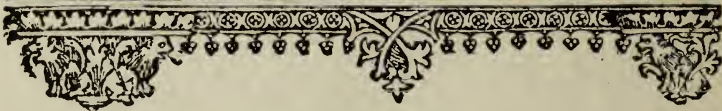
## LUKE.

**N**ETHLES loue ye  
 zoure enemyes and do  
 ye wel/ and lene ye  
 hoppyng no thing ther-  
 of/ & zoure mede schal  
 be myche/ and ye schuln be the  
 sones of the hysit/ for he is ben-  
 ygne on vnkynde men and puel  
 men. Therfor be ye merciful/ as  
 zoure fadir is merciful/ nyle ye  
 deme/ and ye schuln not be demed/  
 nyle ye condempne/ and ye schuln  
 not be condempned/ forzeue ye/  
 and it schal be forzouun to you/  
 zeue ye/ and it schal be zouun to  
 you/ thei schuln zeue in to zoure  
 holum a good mesure/ and wel  
 fillid and schaken togidre & ouer  
 flowynge/ for bi the same mesure/  
 bi whiche ye meten/ it schal be  
 meten azen to you/ and he seide to  
 hem a liknes/ whether the blinde  
 mai lede the blynde/ ne fallen not  
 bothe in to the diche/ a disciple is





not about the maistric/ but eche  
schal be perũtzt/ if he be as his mai-  
stic/ and what seest thou in thi bro-  
thers ize a mote/ but thou biholdist  
not a beem that is yn thin owne  
ize/ or hou maistt thou seie to thi  
brother/ brother suffre/ I schal  
cast out the moot of thin ize/ and  
thou biholdist not a beem in thin  
owne ize/ ipocrite/ first take out the  
beem of thin ize/ and thanne thou  
schal se to take out the moot of  
thin brothers ize. It is not a gode  
tre that makith yuel fruptis/ ne-  
ther an yuel tre/ that makith good  
fruptis/ for eueri tre/ is knowen  
of his frupt/ and men gadren not  
figis of thornes/ nether men gad-  
ren a grape of a buylsche of brexis/  
a good man/ of the good tresour  
of his herte/ bryngith forth good  
thingis/ & an yuel man of the yuel  
tresour bryngith forth yuel thin-  
gis/ for of the plente of the herte/  
the mouth spekith.







## JOHN.



**A**d ihesus passynge  
 siz a man blynde fro  
 the birthe/ and hise  
 disciplis axeden hym/  
 maiklic what synned  
 this man or hise eldris that he  
 schulde be borun blynde/ ihesus  
 answerde/ nether this man syn-  
 ned nether hise eldris/ but that  
 the werkis of god be shewid in  
 hym/ it bihoueth me to worche the  
 werkis of hym that sente me/ as  
 long as the dai is/ the nyzt schal  
 come/ whanne no man mai worch/  
 as long as I am in the world/ I  
 am the lizt of the world. Whanne  
 he hadde seide these thingis/ he  
 spette in to the erthe/ and made  
 cley of the spotel/ & anoyntid the  
 cleie on hise izen/ and seide to hym/  
 go and be thou wailchen in the  
 watir of siloe that is to seie sente/  
 tbanne he wente and wailchide/  
 and cam seynge/ and so neizboris  
 and thei that hadden seen hym





bifor/ for he was a begger/ seiden/  
whether this is not he that latte  
and beggid/ other men seiden that  
this it is/ other men seiden nay/  
but he is like hym/ but he seide/  
that I am/ therfor thei seiden to  
hym/ hou ben thin izen opened/ he  
answerid/ thilke man/ that is seid  
ihelus/ made clei & anoyntid myn  
izen/ and seide to me/ go thou to  
the watir of seloe/ and waische/  
and I wente and waischid/ and  
sai/ and thei seiden to hym/ where  
is he/ he seide/ I woot not. Thei  
ledden hym that was blynde to the  
farisies/ and it was saboth whanne  
ihelus made cleie and opened hise  
izen. Ette the farisies axeden hym/  
hou he hadde seen/ & he seide to hem/  
he leide to me clei on the izen/ and  
I waischide/ and I se/ therfor sum-  
me of farisies seiden/ this man is  
not of god/ that kepith not the sa-  
both/ other men seiden/ hou mai a  
synful man do these signes.









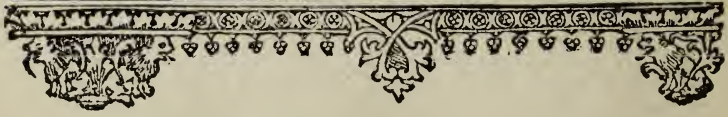
## JOHN.

**T**HERFOR ihesus seid  
 to hem ekstone/ truli  
 truli I seie to you/ that  
 I am the dore of the  
 scheep/as many as han  
 comen/weren nyzt theues and dai  
 theues/ but the scheep herden not  
 hem/ I am the dore/ if ony man  
 schal entre bi me/heschal be saued/  
 and he schal go ynne and schal go  
 out/ and he schal fynde lesewis/ a  
 nyzt theet cometh not/ but that he  
 stele/ sle/ & lese/ and I cam that  
 thei hab liif/ and haue more plen  
 teuously. I am a good scsheepherde/  
 a good scsheepherd zeueth his liif  
 for his scsheep/ but an hirid hyne/  
 and that is not the scsheepherd/  
 whos ben not the scsheep his owne/  
 seeth a wolf comynge & he leueth  
 the scsheep and fleeth/ and the wolf  
 rauyschith/ and disparplith ihe  
 scsheep/ and the hirid hyne fleeth/  
 for he is an hirid hyne/ and it per-





teyneth not to hym of the scheep.  
I am a good scheepherd/ & I knowe  
my scheep/ and my scheep knowen  
me/ as the fadir hath knowun me  
I knowe the fadir/ and I putte my  
liif for my schepe/ I haue other  
scheep that ben not of this foold/  
and it behoueth me to bryng them  
to gidre/ and thei schulen here my  
vois/ and it schal be made a foold/  
& a scheepheerd. Therfor the fadir  
loueth me/ for I putte my liif/  
that estone I take it/ no man ta-  
kith it fro me/ but I putte it of my  
silf/ I haue power to putte it/ and  
I haue power to take it azen/ this  
maundement I haue takun of my  
fadir. Ekre discencioun was made  
among the iewis for these wordis/  
aud many of hem seiden/ he hath  
a deuel and maddith/ what heren  
ye hym/ other men seiden/ thes  
wordis ben not of a man that hath  
a sende/ whether the deuel mai  
opene the izen of blynde men.







## JOHN.

**B**UT whanne marie was come/ where ihesus was/ sche seynge hym/ fel down to his feet and seide to hym/ lord if thou haddist be here/ my brother hadde not be deed/ and therfor whanne ihesus sape hir wepyng/ and the iewis wepyng that weren with hir/ he made noise in spirit/ and troublid hym self and seide/ where han ye leide hym/ thei seien to hym/ lord come and se/ and ihesus wepte/ therfor the iewis seiden/ lo hou he loued hym/ and summe of hem seiden/ whether this man that opened the ien of the borun blynde man/ myzte not make that this schulde not die/ therfor ihesus eft makynge noise in hym self/ cam to the graue/ and there was a denne and a ston leide thereon. And ihesus seith/ take ye aweye the stoon/ martha the diktir of

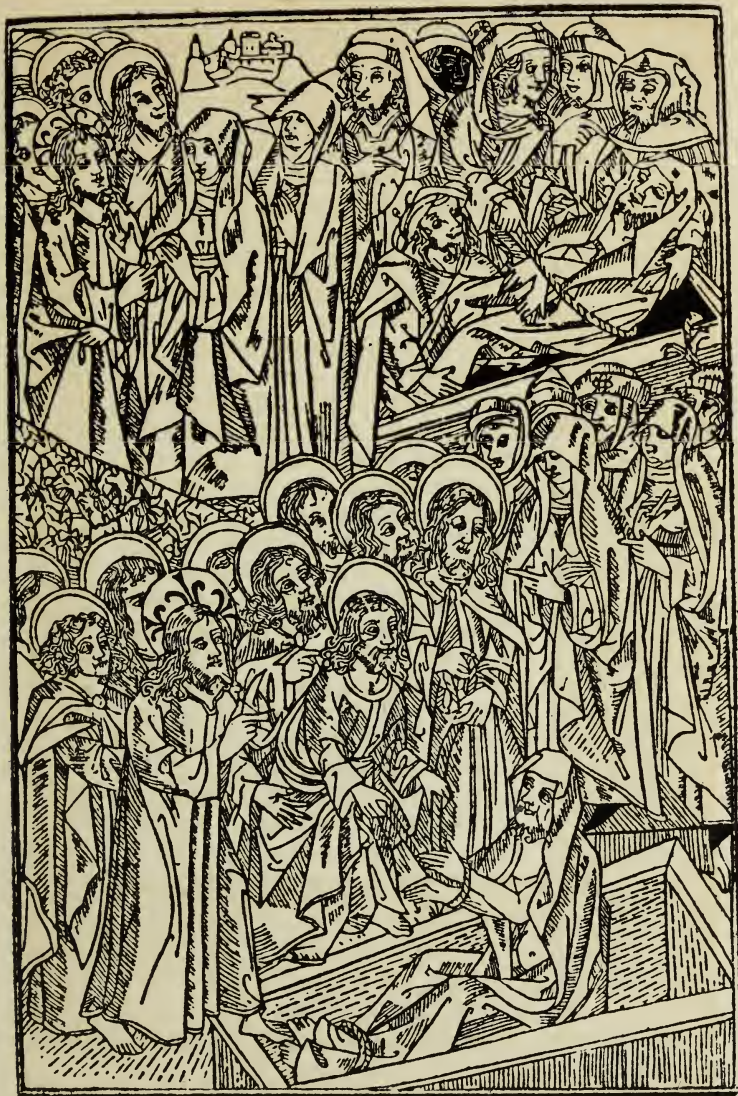




hym that was deed/ seith to hym/  
lord he stynkith now/ for he hath  
lele foure daies/ ihesus seith to hir/  
haue I not seid to thee/ that ic thou  
bileuest thou schalt se the glorie of  
god/ therfor thei token away the  
stone/ and ihesus list up his izen  
and seide/ sadir I do thankyngis  
to thee/ for thou hast herde me.  
And I wiste that thou euermore  
herist me/ but for the puple that  
stondith aboute I seide/ that thei  
bileue that thou hast sente me.

¶ Whanne he hadde seide these  
thingis he cried with a gret vois/  
lazarus come thou forth/ and anon  
he that was deed/ cam out/ bounden  
the hondis and the feet with boon-  
dis/ and his face bounden with a  
sudarie/ and ihesus seith to hem/  
vnbynde ye hym/ and suffre ye hym  
to go forth/ therfor many of the  
sewis that camen to marie and  
martha/ and saien what thingis  
ihesus dide/ bileueden in hym.









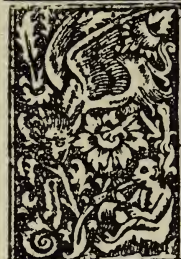
## MATTHEW.

**H**ERE ye another parable/ there was an houbondeman that plauntid a vynezerd/ & heggid it aboute/ & dalt a presour therynne/ & bildide a toure/ & hired it to erthetilers/ and wente fer in pilgrymage/ but whanne the tyme of fruptis nyzede/ he sente hise seruauntis to the erthetilers to take fruptis of it/ & the erthetilers token hise seruauntis & betyn the oon/ thei slouen another & stoneden another/ eftsones he sente othere seruauntis/ mo thanne the first/ & in liik maner they diden to hem/ & at the last he sente his sone to hem & seide/ thei schulen drede my sone/ but the erthe tiliers seyng the sone/ seiden withynne hem silf/ this is the eir come ye/ & we hym/ & we schulen haue his eritage/ & thei taken & castiden hym out of the vynezerd/ & slouen him/ ther-

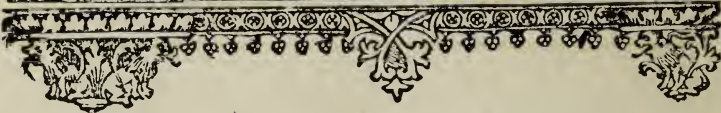




fore whanne the lord of the byn-  
 zerd schal come/ what schal he do  
 to the erthetilers/ and thei seyn  
 to hym/ he schal lese puel the puele  
 men/ & he schal sette to hire his  
 bynzerd to other erthetilers/ whi-  
 che schulen zelde fruytis to him in  
 here tymes.



Abelus seith to hem/ redden ye  
 neuer in scripturis/ the stoon whi-  
 che the bilders repreueden/ this is  
 made in to the heed of the corner/  
 of the lord this thing is doen/ & it  
 is meruelous biforn oure izen/  
 therfore I sepe to zou that the  
 kyngdom of god schal be taken fro  
 zou & schal be zoon to a folk doy-  
 nge fruytis of it/ and whann the  
 pryncis of prestis & pharises had-  
 den herd hise parablis/ thei knewen  
 that he seide of hem/ & thei souzten  
 to holde him/ but thei dreden the  
 peple/ for thei hadden him as a  
 profete.







## LUKE.

**T**HERE was a riche man that was clothid with purpur and whizt silk/ and ete eueri dai schynyngli/ and there was a begger lazarus bi name that laie at his zate ful of bilis/ and coueitid to be fulfillid of the crummes that fillin down fro the riche mannes borde/ and no man zat to him/ but houndis camen/ & likkiden his bilis/ and it was don that the begger died/ and was borun of aungelis in to abrahams bosum/ the riche man was deed also/ and was buried in helle. **A**nd he reisid his izen whanne he was in turmentis and saie abraham afer/ and lazarus in his bosum/ and he cried and seide/ fadir abraham haue merci on me/ and sende lazarus that he depe the end of his synger in watir/ to kele my tunge/ for I am turmentid in this slawme/ and





abraham seide to hym/ lone haue  
mynde/ for thou hast receyued  
good thingis in thi liif/ lazarus  
also puel thingis/ but he is now  
countfortid/ and thou art turmen-  
tid/ & in all these thingis/ a greet  
derke place is stablischid bytwixe  
us and zou/ that thei that wolen  
fro hennes passe to zou/ moun not/  
nether fro thennes passe ouer hidir.

And he seide thanne I preie thee  
sadir/ that thou sende hym in to  
the hous of my sadir/ for I haue  
spue bretheren/ that he witnesse  
to hem/ leest also thei come in to  
this place of turmentis/ and ab-  
raham seide to hym/ thei han  
moises and the profetis/ here thei  
hem/ and he seide/ nai sadir abra-  
ham/ but if ony of deed men go  
to hem/ thei schuln do penaunce/  
& he seide to hym/ if thei heren not  
moises and the profetis/ nether if  
ony of deed men risun azen/ thei  
schuln bileue to hym.



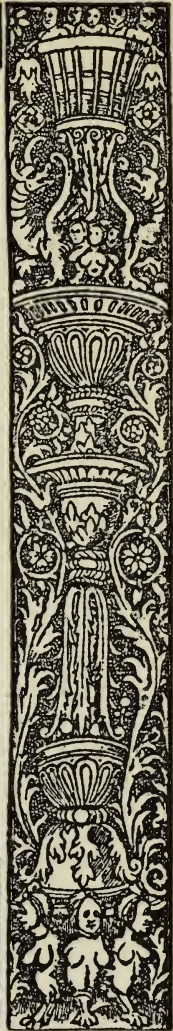






## MATTHEW.

**T**HANNE pharisees  
 zeden awey & tooken a  
 counceile/ to take ihe-  
 sus in word/ and thei  
 senden to hym her dis-  
 ciplis with erodianses/ & seiden/  
 maistir we witen that thou art so-  
 thefast/ & thou techist in treuthe  
 the wey of god/ & thou chargist not  
 of ony man/ for thou biholdist not  
 the persone of men/ therfor seie to  
 us/ what it semith to thee/ is it  
 leueful that tribute be zouun to the  
 emperour ether nay/ & whanne  
 ihesus hadde knowen the wickid-  
 nesse of hem/ he seide ipocritis  
 what tempten ye me/ schewe ye to  
 me the prynte of the monei/ and  
 thei brouzten to hym a peny/ &  
 ihesus seide to hem/ whos is this  
 ymage/ & the writynge aboue/  
 thei seien to hym/ the emperous/  
 thanne he seith to hem/ therfore  
 zelde ye to the emperour/ tho thin-



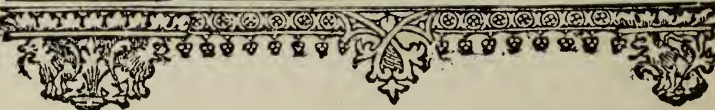


gis that ben the emperouris/ & to  
god/ tho thingis that ben of god/  
and thei herden & wondriden/ and  
thei lekten hym/ & wenten aweye.

**I**n that day saduceis that seien  
there is no risunge azen to liif/  
camen to him/ and axiden hym &  
seiden/ maïstir/ moïses seide/ if  
ony man is deed/ not hauynge a  
sone/ that his brother wedde his  
wiif/ & reise seed to his hrother.

**A**nd whanne the pharisees weren  
gaderid to gidre/ ihesus ared to  
hem/ and seide/ what semeth to zou  
of crist/ whos sone is he/ thei seiden  
to hym of dauith/ he seith to hem/  
hou thanne dauith in spirit clepith  
hym lord/ & seith/ the lord seide to  
my lorde/ sitte on my rizthalf/ til  
I putte thin enemyes a stool of thi  
feet.

**T**hanne if dauith clepith  
hym lord/ hou is he his sone/ & no  
man myzte answere a word to  
hym/ nether ony man was hardie  
fro that day/ to are hym more.







## MATTHEW.

**H**A P P E ihesus spak  
to the puple/ & to hise  
disciplis & seide/ on the  
chaiere of moises/ scri-  
bis and pharisees hau  
sette/ therfor kepe ye & do ye alle  
thingis what euer thingis thei  
seien to you/ but nyle ye do aftir  
her werkis/ for thei seien & doen  
not/ & thei bynden greuouus chargis  
& that moun not be born/ & putten  
on schuldris of men/ but with her  
fynger thei wole not mobe hem/  
Therefore thei doen alle her wer-  
kis/ that thei be seien of men/ for  
thei drawen abrood her filateries/  
& magnyfien hemmes/ and thei  
louen the first sittyng placis in  
sopers/ & the first chaiers in syna-  
gogis/ & salutaciouns in chepyng/  
& to be clepid of men maister/

But nyle ye be clepid maister  
for oon is youre maister/ & alle ye  
ben britheren/ & nyle ye clepe to





you a fadir on erthe/ for oon is  
youre fadir that is in heuenes/  
¶ Nether be ye clepid maistris for  
oon is youre maistir crist/ he that  
is grettist among you/ schal be  
youre minystre/ for he that bizeth  
hym self/ schal be mekid/ and he  
that mekith hym self/ schal be en-  
haunsid.

¶ But wo to zou/ scribis and  
farisees/ ipocritis/ that closen the  
kyngdom of heuenes bifore men/  
and ze entren not/ nether suffren  
men entrynge to entre.

¶ Wo to zou/ scribis and farisees/  
ipocritis/ that eten the housis of  
widowis/ and presen bi longe pre-  
ier/ for this thing ze schulen take  
more doom.

¶ Wo to zou/ scribis and farisees/  
ypocritis/ that goon aboute the see  
and the loond/ to make o profilite/  
and whanne he is maad/ ze maken  
hym a sone of helle/ double more  
than ze ben.









## MATTHEW.



**A**ND he that swerith in  
 the temple/ swerith in  
 it & in hym that dwel-  
 lith in the temple/ and  
 he that swerith in heu-  
 ene/ swerith in the trone of god/  
 & in hym that sittith thereon. ¶ **W**o  
 to zou scribis and phariseis ipo-  
 critis/ that tithen mynte anels &  
 comyne & han leste tho thingis  
 that ben of more charge of the  
 lawe/ doom & merci & feith/ and it  
 bihoid to do these thingis & not  
 to leue tho/ blinde leders clen-  
 sence a gnat/ but swolowynge a camel.  
 ¶ **W**o to zou scribis & phariseis  
 ipocritis that clenlen the cuppe &  
 plater with oute forth/ but with-  
 ynne ye ben ful of raueyne & vn-  
 clennelle/ thou blynde pharisee  
 clenle thou the cuppe & the plater  
 with ynne forth/ that that is with  
 oute forth/ be made clene. ¶ **W**o  
 to zou scribis and phariseis ipo-  
 critis/ that ben like to sepulcris





whitid/ whiche with oute forth/  
semen faire to men/ but withinne  
thei ben ful of boonis of deed men/  
& of al filthe/ so ye with out forth/  
semen iust to men/ but with ynne  
ye ben ful of ipocriſie & wickid-  
nelle. ¶ Wo to zou scribis & phari-  
seis ipocrites/ that bidden sepul-  
cris of profetis/ & maken seire the  
birielis/ of iust men & seien/ if we  
hadden be in the dayes of oure  
fadris/ we schulden not haue be  
her felowis in the blood of profe-  
tis/ and so ye ben in witnels inge  
to zou ilk/ that ye ben the sones  
of hem that slouen the profetis/  
& fulfille ye the mesure of zoure  
fadris/ ye eddris and eddris brid-  
dis/ hou schulen ye fle frothe doom  
of helle. ¶ Therefore lo I sende to  
zou profetis & wise men & scribis/  
& of hem ye schulen sle & crucifie &  
of hem ye schulen scorge in zoure  
synagogis/ & schulen pursue fro  
cite in to citee.







## MATTHEW.

That al the iust blood come on  
 you/ that was sched on the erthe/  
 fro the blood of iust abel/ to the  
 blood of zacharie the sone of bara-  
 chie/ whom ye slouen bitwixe the  
 temple and the auter/ truli I seye  
 to you/ alle these thingis schulen  
 come on this generacioun. Jeru-  
 salem ierusalem that sleest profe-  
 tis & stonest hem that ben sent to  
 thee/ hou ofte wolde I gadir to-  
 gidre thi children as an henne ga-  
 derith togidre hir chekenes vnder  
 hir wengis/ & thou woldist not/ lo  
 zoure hous schal be leest to you  
 desert/ and I seye to you/ ye schu-  
 len not se me fro hennes forthe  
 til ye seien/ blessid is he that com-  
 eth in the name of the lord.

**A**ND ihesus wente out  
 of the temple/ and hise  
 disciplis camen to  
 hym/ to schewe hym  
 the bildyngis of the  
 temple/ but he answerid & seide to





hem/ seen ye alle these thingis/  
truli I seye to zou/ a stoon schal  
not be left here on a stoon/ that ne  
it schal be distroied. ¶ And whanne  
he late on the hil of olluete/ hise  
disciplis camen to hym pryupli &  
seiden/ seie to us whanne these  
thingis schulen be/ & what tokene  
of thi compnge/ & of the endynge  
of the world/ and ihelus answeride  
and seide to hem/ loke ye that no  
man disseyue zou/ for many schu-  
len comen in my name & schulen  
seie/ I am crist/ and thei schulen  
disseyue many.

¶ For ye schulen here batailis/  
& openyouns of batailis/ se ye that  
ye be not disturblid/ for it bihouith  
these thingis to be doen but not zit  
is the ende/ folk schulen rise to-  
gidre azens folk & rewome azens  
rewome & pestilencis & hungris/ &  
the erthe mouyngis schulen be bi-  
placis/ & alle these ben bigynnyn-  
gis of cortwis.





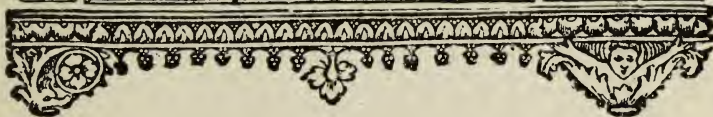




## MARK.

**B**UT in tho dayes after  
 that tribulacioun/ the  
 sunne schal be made  
 derk/ and the mone  
 schal not zewe her lizt/  
 and the sterres of heuene schuln  
 falle down/ & the vertues that ben  
 in heuenes/ schuln be mouede/ and  
 thanne thei schulen se mannis  
 sone comynge in cloudis of heuene  
 with great vertue and glorie/ and  
 thanne he schal sende his aunge-  
 lis & schal gadere his cholun fro  
 the foure wyndis fro the hizist  
 thing of erthe/ til to the hizist  
 thing of heuene.

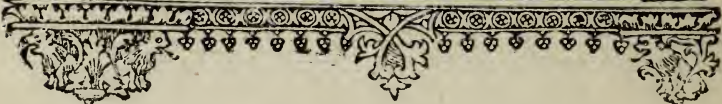
But of the fige tre/ leerne ye  
 the parable/ whanne now his bra-  
 unchis is tendre/ and leues ben  
 sprungeng oute/ ye knowen that  
 somer is nyz/ so whanne ye seen  
 these thingis be don/ wite zee that  
 it is nyz in the doris.





Truly I seye to zou that this generacioun schal not passe awey til alle these thingis be don/ heuene and erthe schulen passe/ but my wordis schulen not passe/ but of that dai or oure/ no man woot/ nether aungelis in heuene/ nether the sone/ but the fadir.

Se ye wake ye and prei ye/ for ye witen not/ whanne the tyme is/ for as a man that is gon fer in pilgrymage/ lefte his hous/ and gaf to hile seruauntis power of euery werke/ and comaundide to the porter that he wake/ therfor wake ye/ for ye witen not whanne the lord of the hous cometh in the euentide or at mydnyzt or at cockis crowynge/ or in the mornynge/ leest whanne he come sudenli/ he fynde zou sleeping/ for sothe that that I seye to zou/ I seye to alle/ wake ye.







## MATTHEW.

**I**HESUS came with hem in to a toun/ that is seide Jersalem/ and he seide to hise disciplis sitte ye heere/ the while I go thedir & praye/ & he zede forth a litil & fil down on his face/ preiyng & seiynge/ my fadir if it is possible/ passe this cuppe fro me/ netheles not as I wole/ but as thou wolte/ & he that bitraied hym/ gaf to hem a tokene & seide/ whom euer I kille/ he it is holde ye him/ & anoon he came to ihesus and seide/ heil maistir/ and he kistid hym/ & thei helden ihesus & ledden hym to caisace the prynce of preestis/ where the scribis & the pharisees & the elder men of the puple weren come to gidre/ & thei ledden hym bounden/ & bitook to pilat of pounce iustice/ and thei soldyngge a crowne of thornes putten on his heede/ and a reed in his rize:

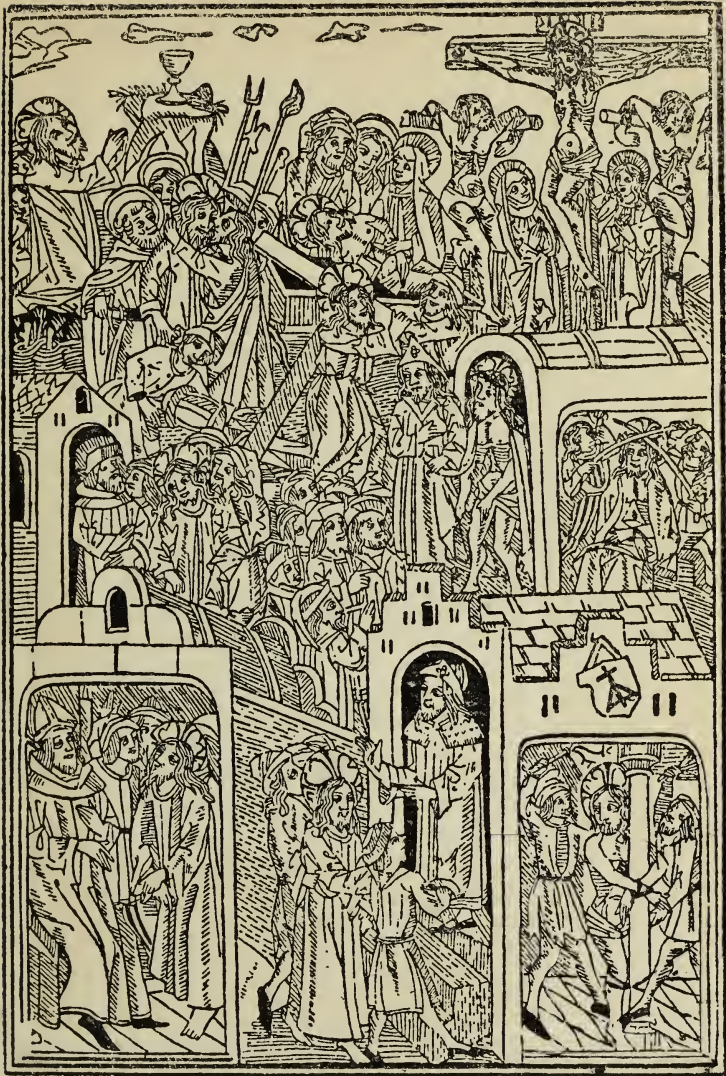




honde/ and thei kneleden bifor hym  
and scorneden hym and seiden/  
hail kyng of iewis/ and thei spet-  
ten on hym/ and token a reed and  
smoot his heed/ and aftir that the  
hadden scorneden hym/ thei vn-  
clothiden hym of the mantil/ and  
thei clotheden hym with hile clo-  
this and ledden hym to crucifie/  
and thei zauen hym to drynke wyne  
meynde with galle/ and whanne he  
hadde taktid/ he wolde not drynke/  
and aftir that thei hadden cruci-  
fied hym/ thei departiden hile clo-  
this and kesten lot/ to fullille that  
is leid bi the profete seipnge/ thei  
partiden to hem my clothis/ and  
on my clothe/ thei kesten lotte/ and  
thei seeten and kepten hym/ and  
setten aboue his heed his cause  
writun/ this is ihelus of nazareth  
kyng of iewis.

Thanne twei theues weren cru-  
cified with hym/ oon on the rixt-  
half/ and oon on the lefthalf.









## JOHN.

**A**FTERWARD ihesus eftone schewid hym to his discipulis/ at the see of tiberias/ and he schewid hym thus/ there were to gidre symount petir and thomas/ that is seide didymus/ and natanael that was of the cane of galilee/ and the sones of zebede/ and twey other of his discipulis/ symount petir seith to hem/ I go to fische/ thei seien to hym/ & we comen with thee/ and thei wenten out and wente in to a boot/ and in that nyzt thei tokun no thing/ but whanne the morowe was come/ ihesus stood in the brynke/ nethelss the discipulis knewen not that it was ihesus/ therfor ihesus seith to hem/ children where ye han ony soupinge thing/ thei answerden to hym/ nay/ he seide to hem/ putte ye the nette in to the rizthale of the rowynge and ye





schuln fynde/ and thei puttiden  
the nette/ and thanne thei myzten  
not drawe it for multitude of fil-  
chis. ¶ Therfor thilke disciple/  
whom ihesus loued seide to petir/  
it is the lord. Symount petir  
whanne he hadde herde that it is  
the lord/ girde hym with a coote  
for he was nakid/ and wente in  
to the see. And as thei camen down  
in to the lond/ thei safen colis lig-  
gyngge/ and a filche leide on/ and  
breed. Ihesus seith to hem/ bry-  
nge ye of the filchis/ whiche ye  
han takun now/ symount petir  
wente up & drow; the nette in to  
the lond ful of greet filchis/ an  
hundred fiftiand thre/ and whanne  
thei weren so many/ the nette was  
not brokun. Ihesus seith to hem/  
come ye ete ye/ and no man of hem  
that safen at the mete durste are  
hym/ ¶ Who art thou wityngge that  
it is the lord/ & ihesus cam & took  
breed and zaf to hem/ & filch also.







## LUKE.

**A**ND the while thei spoken these thingis/ ihesus stood in the myddil of hem/ and seide to hem/ pees to zou/ I am/ nyle ye drede/ but thei weren affraiede and agast/ and gessiden hem to se a spirit/ and he seide to hem/ what ben ye troublid/ and thouztis comen up in to zoure hertis/ se ye myn hondis/ and my feet/ for I my silt am/ sele ye and se ye/ for a spirit hath not fleisch and bones/ as ye seen that I haue/ & whanne he hadde seid this thing he schewid hondis and feet to hem/ and zit while thei bileueden not/ and wondrid for ioie/ he seide/ han ye here ony thing that schal be eten/ and thei proferden hym a part of a fisch rooktid/ and an hony combe/ and whanne he hadde eten bifor hem/ he toke that that leste and zat to hem. **A**nd seide to



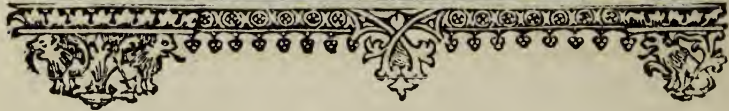


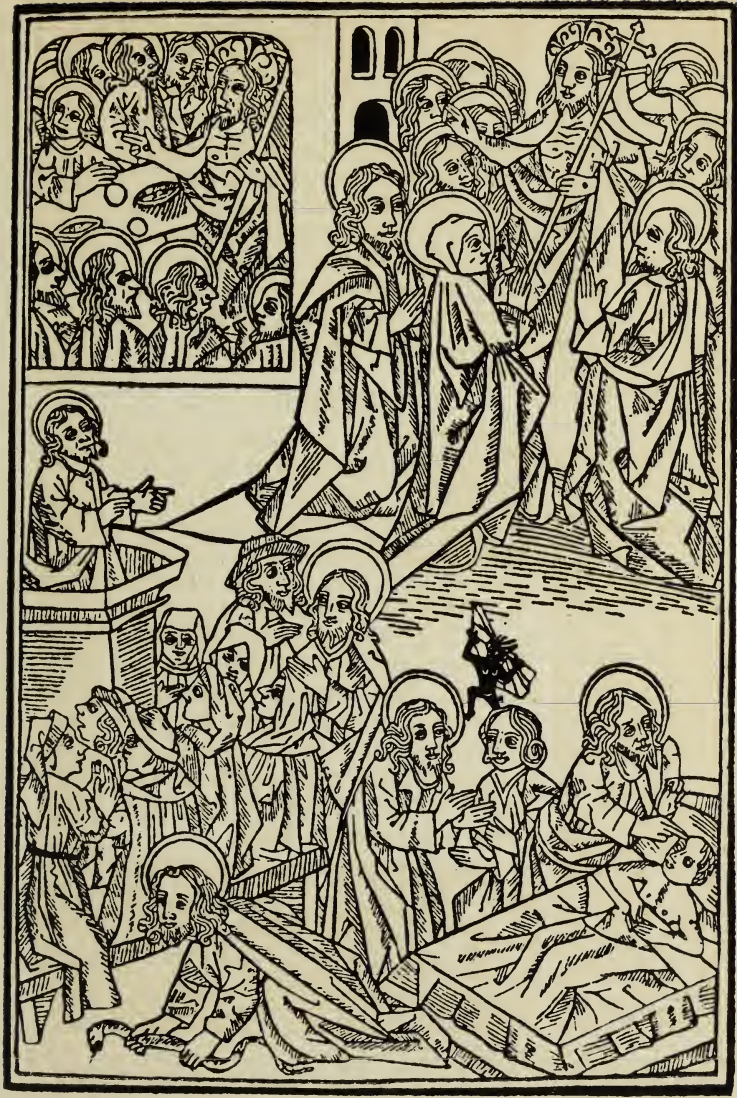
hem/ these ben the wordis that I  
 spake to you/ whanne I was zit  
 with you/ for it is nede that alle  
 thingis ben fulfillid/ that ben wri-  
 tun in the lawe of moises and in  
 profetis/ and in salmes of me.  
 Than he opened to hem witte/  
 that thei schulden vnderstonde scri-  
 pturis.

*MARK.*



**A**ND he seide to hem/  
 goye in to al the world/  
 & preche the gospel to  
 ech creatur/ Who that  
 bileueth & is baptisid/  
 schal be saaf/ but he that bileueth  
 not/ schal be dampned/ & thes to-  
 kenes schuln sue hem that bileuen/  
 In my name/ thei schuln caste out  
 seendis/ thei schuln speke with  
 netwe tungis/ thei schuln do awey  
 serpentis/ and if thei drynken ony  
 benym/ it schal not noye hem/ thei  
 schuln set her hondis on like men/  
 & thei schuln were hool.













**246 PRINTING —Biblia Pauperum.** Containing 38 wood cuts illustrating the life, parables and miracles of our blessed Lord and Saviour, Jesus Christ. New York, 1885. Edition limited to 375 numbered copies. Printed in London in 1877. At that time there were exhibited some curiously strange wood cuts belonging to no recognizable printed book. These apparently were printed at Nurnberg and never reprinted. The present edition is a reprint of these blocks, together with selections from Whitecliff Bible printed in black letter and enclosed within a decorative wood cut border intended to provide a text for these curious plates. The book measures 8x6. It is bound in vellum in the antique style and has metal clasps, the upper one of which is somewhat imperfect. An interesting example of printing. A fascinating addition to early book illustration. A desirable item.

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