



W.R. (-) 1/2002

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the
Crown

on the mount.
Gospel of
st. Matthew
chapter xxv.

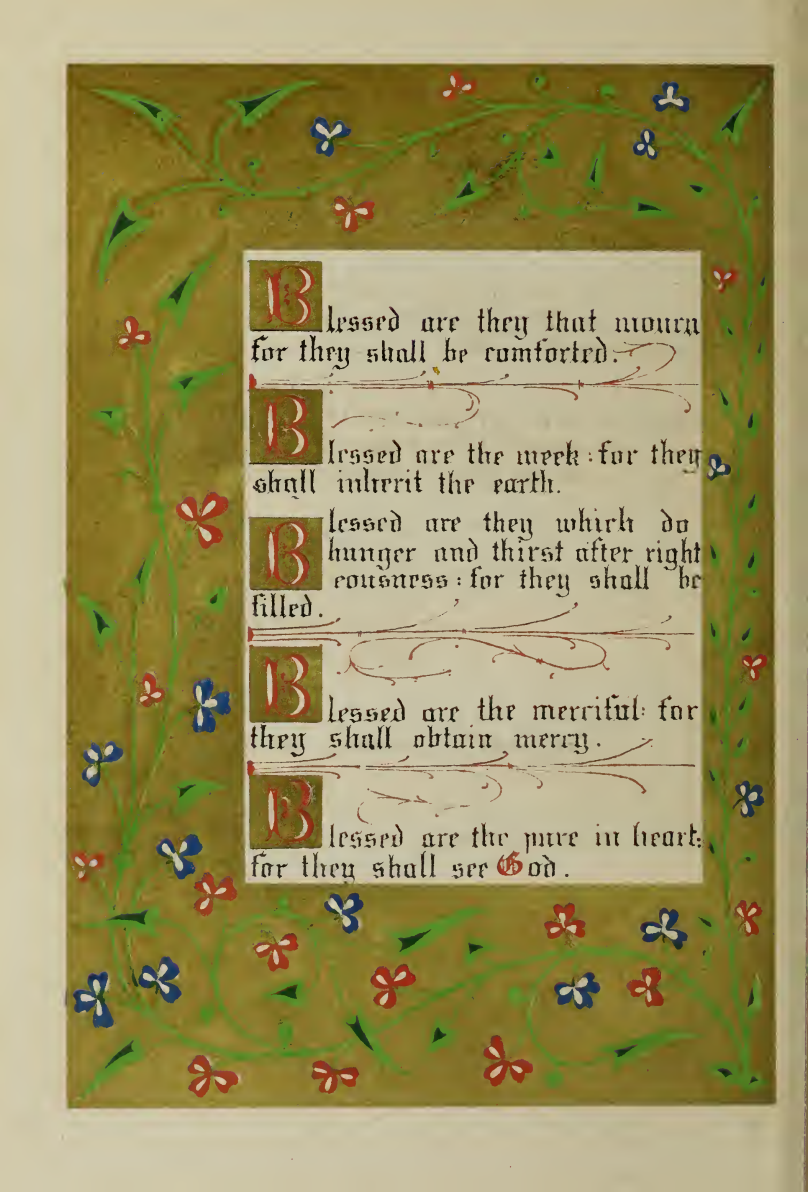
Illuminated

BY

Owen Jones.



Blessed are the
poor in spirit: for their's
is the kingdom of
heaven



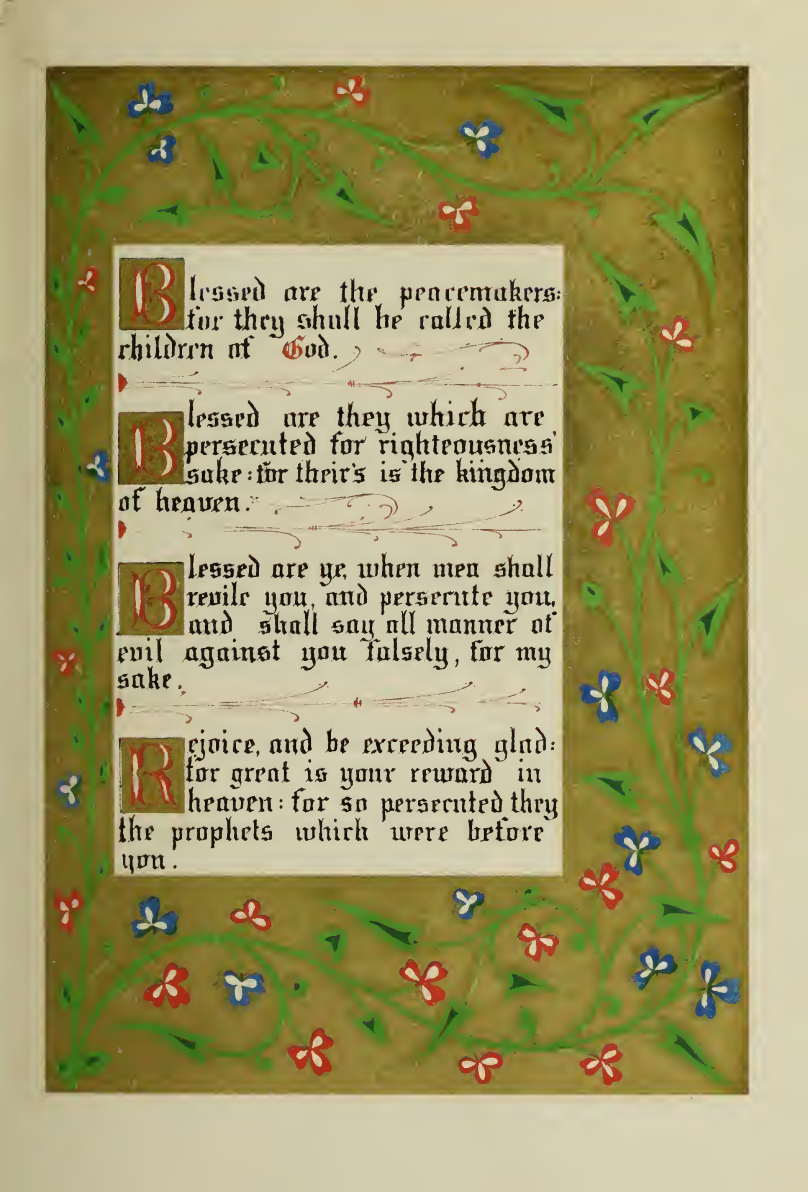
Blessed are they that mourne
for they shall be comforted.

Blessed are the meek: for they
shall inherit the earth.

Blessed are they which do
hunger and thirst after right
eousness: for they shall be
filled.

Blessed are the merciful: for
they shall obtain mercy.

Blessed are the pure in heart:
for they shall see **G**od.


The page is decorated with a green vine border featuring blue and red flowers. The text is arranged in four paragraphs, each starting with a large, decorated initial letter. The background is a muted greenish-brown color.

Blessed are the peacemakers:
for they shall be called the
children of God.

Blessed are they which are
persecuted for righteousness'
sake: for their's is the kingdom
of heaven:

Blessed are ye, when men shall
revile you, and persecute you,
and shall say all manner of
evil against you falsely, for my
sake.

Rejoice, and be exceeding glad:
for great is your reward in
heaven: for so persecuted they
the prophets which were before
you.




Ye are the salt of the earth:
but if the salt have lost his
savour, wherewith shall it be
salted? it is therefore good for
nothing, but to be cast out, and to be
trodden under foot of men.

Ye are the light of the world. **A**
city that is set on an hill cannot
be hid.

Neither do men light a candle,
and put it under a bushel,
but on a candlestick; and it
giveth light unto all that are in
the house.

Let your light so shine before
men, that they may see your
good works, and glorify your
Father which is in heaven.



Think not that I am come to
destroy the law, or the prophets:
I am not come to destroy, but
to fulfil.

For verily I say unto you, Till
heaven and earth pass, one jot
or one tittle shall, in no wise
pass from the law, till all be fulfilled.

Whosoeuer therefore shall break
one of these least commandments
and shall teach men so, he shall
be called the least in the kingdom of
heaven: but whosoeuer shall do and
teach them, the same shall be called
great in the kingdom of heaven.

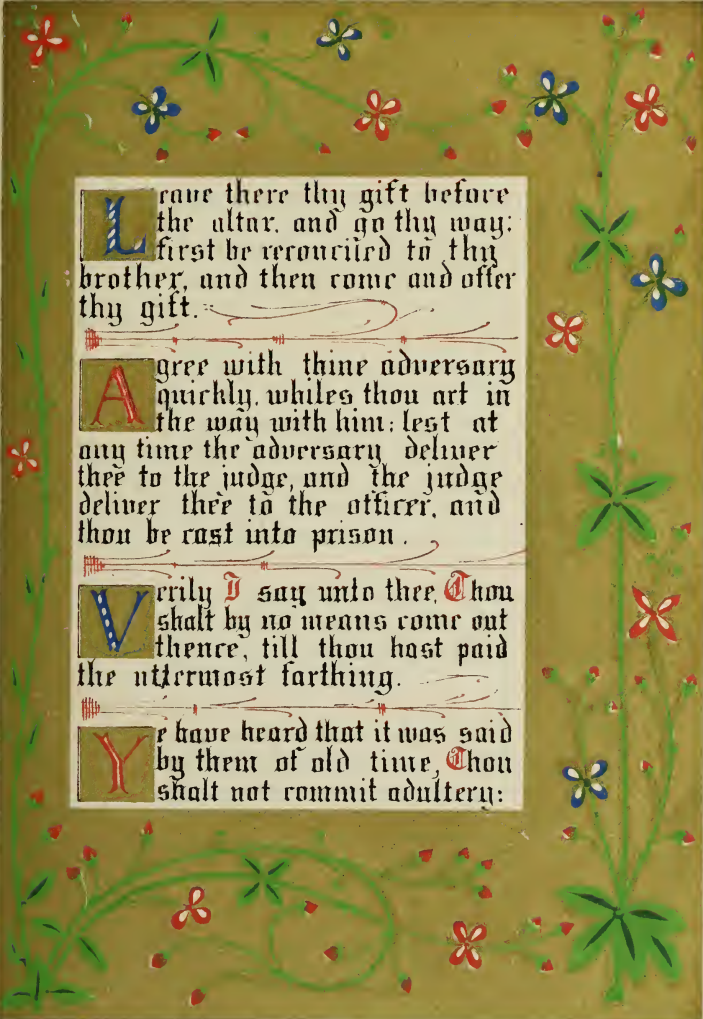
For I say unto you, that except
your righteousness shall exceed
the righteousness of the scribes
and Pharisees, ye shall in no case

enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, **T**hou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But **I** say unto you, **T**hat whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, **R**aca, shall be in danger of the council: but whosoever shall say, **T**hou fool, shall be in danger of hell fire.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, **R**

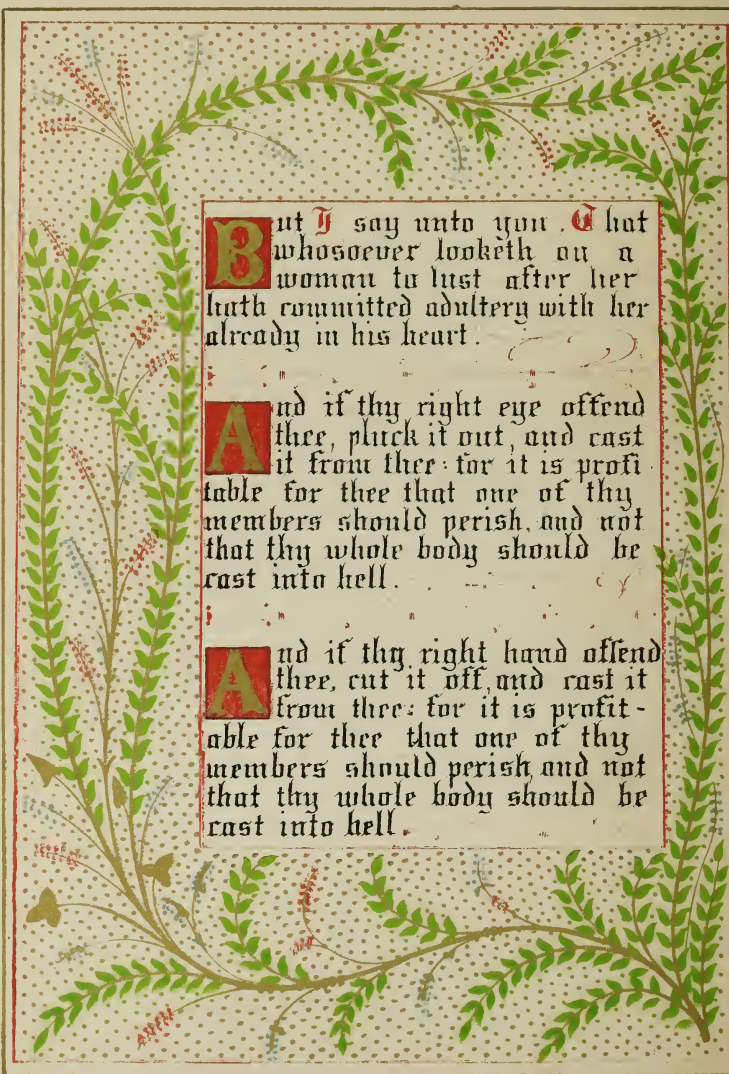


Lave there thy gift before
the altar, and go thy way:
first be reconciled to thy
brother, and then come and offer
thy gift.

Agree with thine adversary
quickly, whiles thou art in
the way with him: lest at
any time the adversary deliver
thee to the judge, and the judge
deliver thee to the officer, and
thou be cast into prison.

Verily I say unto thee, Thou
shalt by no means come out
thence, till thou hast paid
the uttermost farthing.

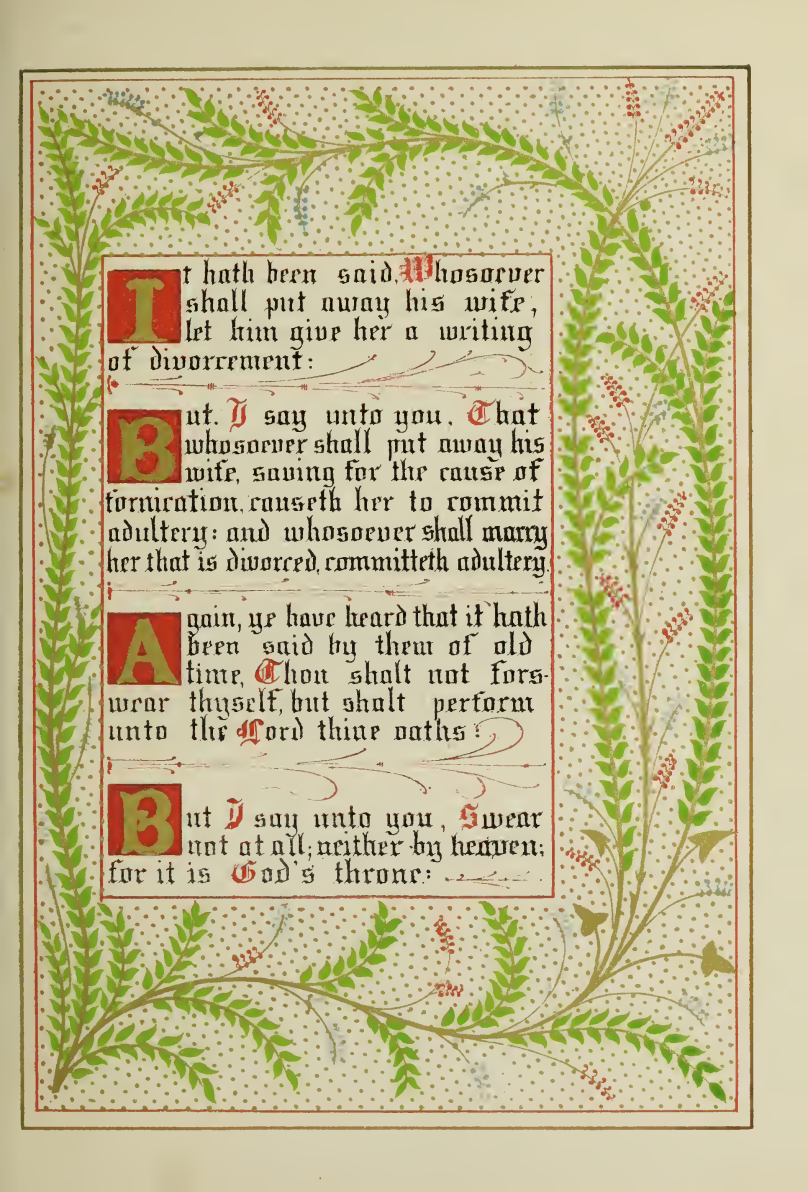
Ye have heard that it was said
by them of old time, Thou
shalt not commit adultery:



But I say unto you. **W**hat
whosoever looketh on a
woman to lust after her
hath committed adultery with her
alredy in his heart.

And if thy right eye offend
thee, pluck it out, and cast
it from thee: for it is profi-
table for thee that one of thy
members should perish, and not
that thy whole body should be
cast into hell.

And if thy right hand offend
thee, cut it off, and cast it
from thee: for it is profit-
able for thee that one of thy
members should perish, and not
that thy whole body should be
cast into hell.

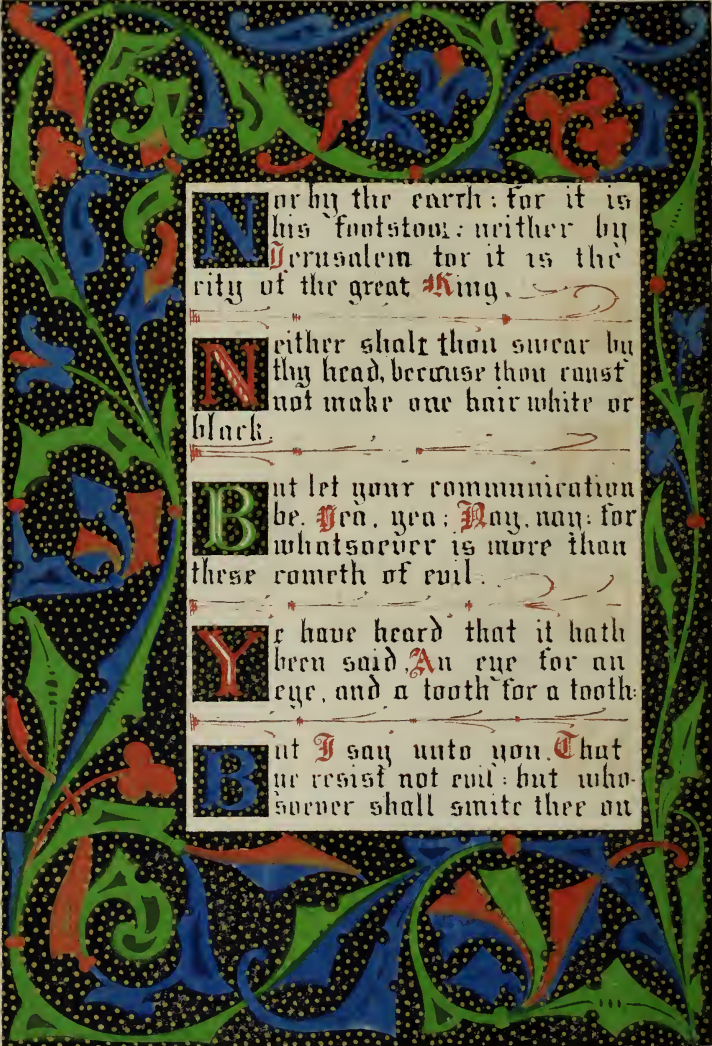
The page is framed by a decorative border of green leaves and red berries. The background is filled with a pattern of small gold dots. The text is arranged in four paragraphs, each starting with a large, decorated initial letter. The first paragraph is enclosed in a red rectangular border.

It hath been said, **W**hosoeuer shall put away his wife, let him give her a writing of divorcement:

But **I** say unto you, **T**hat whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, **T**hou shalt not forswear thyself, but shalt perform unto the **L**ord thine oaths:

But **I** say unto you, **S**wear not at all; neither by heaven; for it is **G**od's throne:



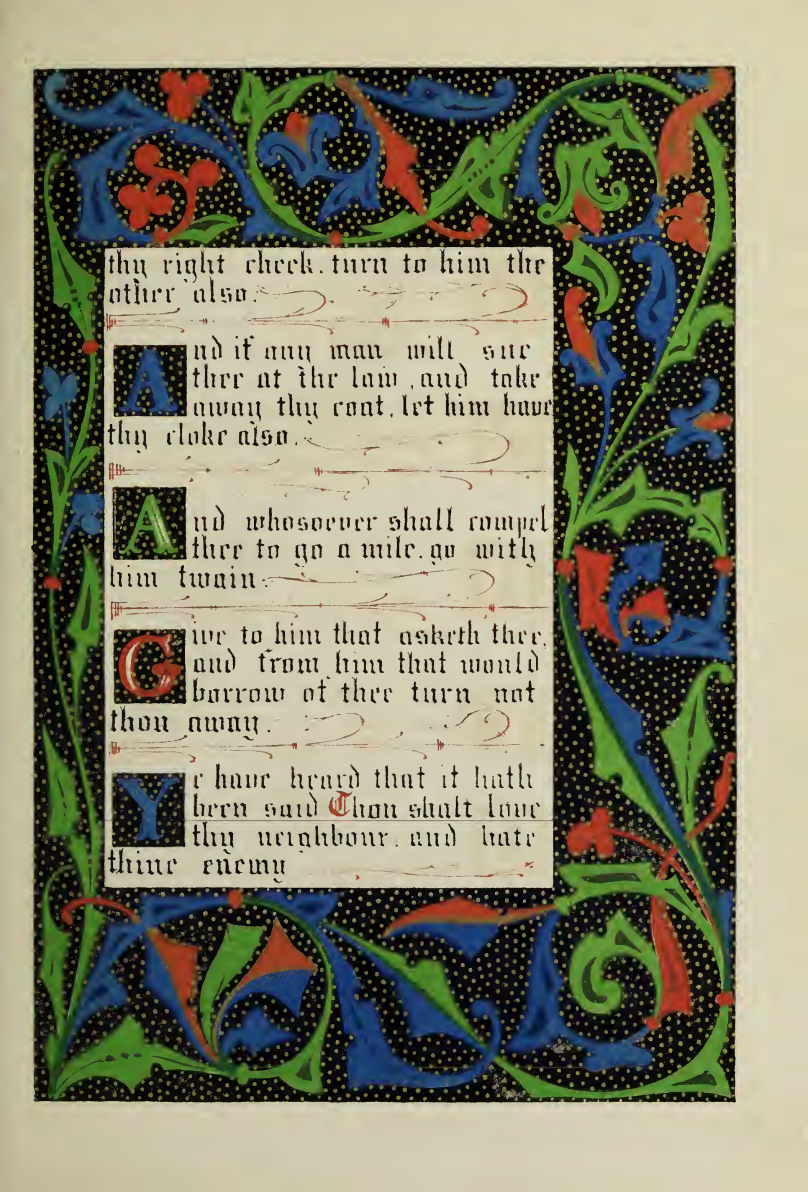
Nor by the earth: for it is
his footstool: neither by
Jerusalem for it is the
city of the great King.

Neither shalt thou swear by
thy head, because thou canst
not make one hair white or
black.

But let your communication
be. Yea, yea: Nay, nay: for
whatsoever is more than
these cometh of evil.

Ye have heard that it hath
been said. An eye for an
eye, and a tooth for a tooth:

But I say unto you. That
ye resist not evil: but who-
soever shall smite thee on

The page is framed by a dense, intricate border of stylized flowers and foliage. The background is black with a fine white dot pattern. The floral elements include blue and red flowers with green leaves, all rendered in a classic, decorative style.


thy right cheek. turn to him the
other also.

And if any man will sue
thee at the law, and take
away thy coat, let him have
thy cloke also.

And whosoever shall compel
thee to go a mile, go with
him twain.

Give to him that asketh thee,
and from him that would
borrow of thee turn not
thou away.

Ye have heard that it hath
been said Thou shalt love
thy neighbour, and hate
thine enemy

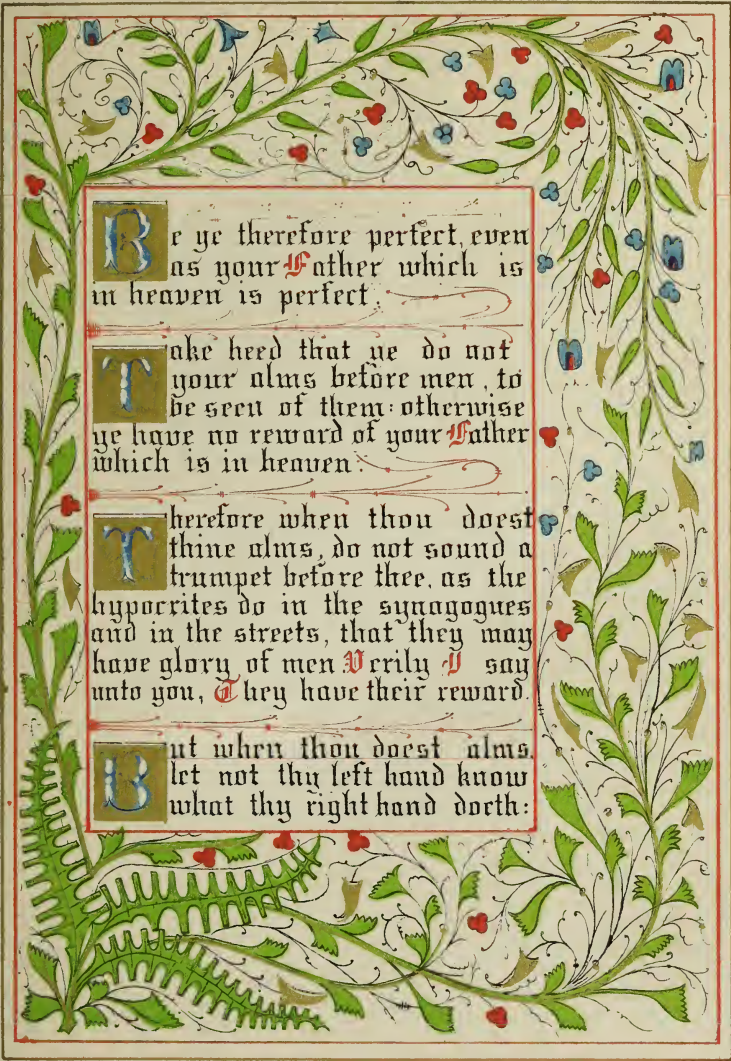


But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust?

For if ye love them which love you, what reward have ye? do not even the Publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the Publicans so?

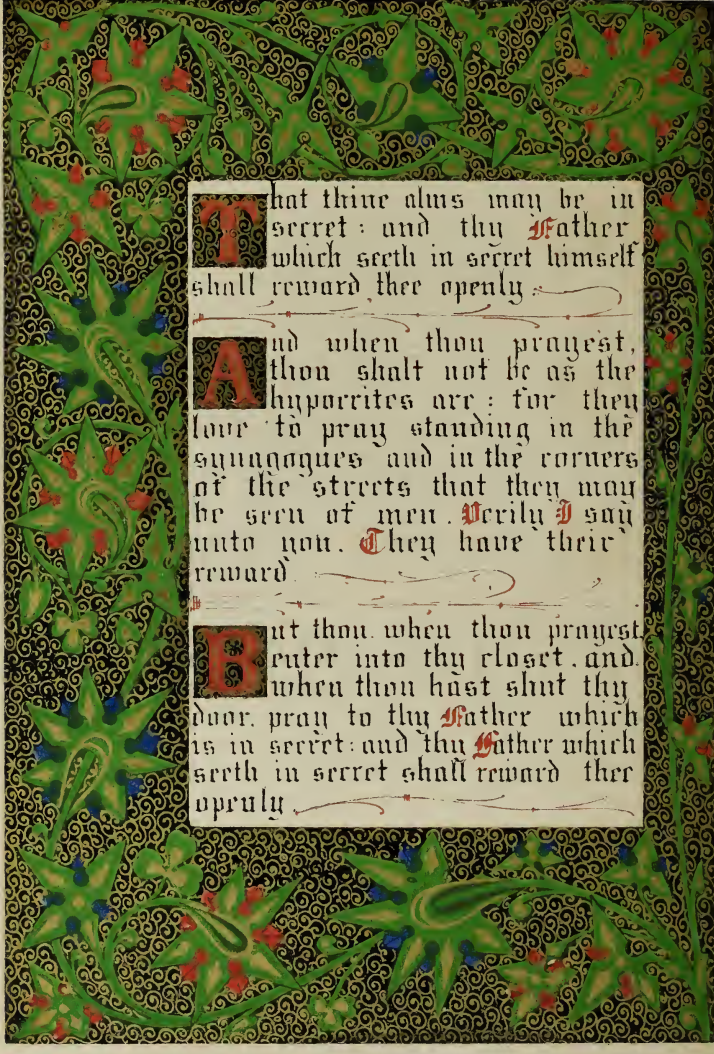


Be ye therefore perfect, even
as your **F**ather which is
in heaven is perfect.

Take heed that ye do not
your alms before men, to
be seen of them: otherwise
ye have no reward of your **F**ather
which is in heaven.

Therefore when thou doest
thine alms, do not sound a
trumpet before thee, as the
hypocrites do in the synagogues
and in the streets, that they may
have glory of men. **V**erily **I** say
unto you, **T**hey have their reward.

But when thou doest alms,
let not thy left hand know
what thy right hand doeth:



What thine alms may be in
secret: and thy **F**ather
which seeth in secret himself
shall reward thee openly.

And when thou prayest,
thou shalt not be as the
hypocrites are: for they
love to pray standing in the
synagogues and in the corners
of the streets that they may
be seen of men. **V**erily I say
unto you. **T**hey have their
reward.

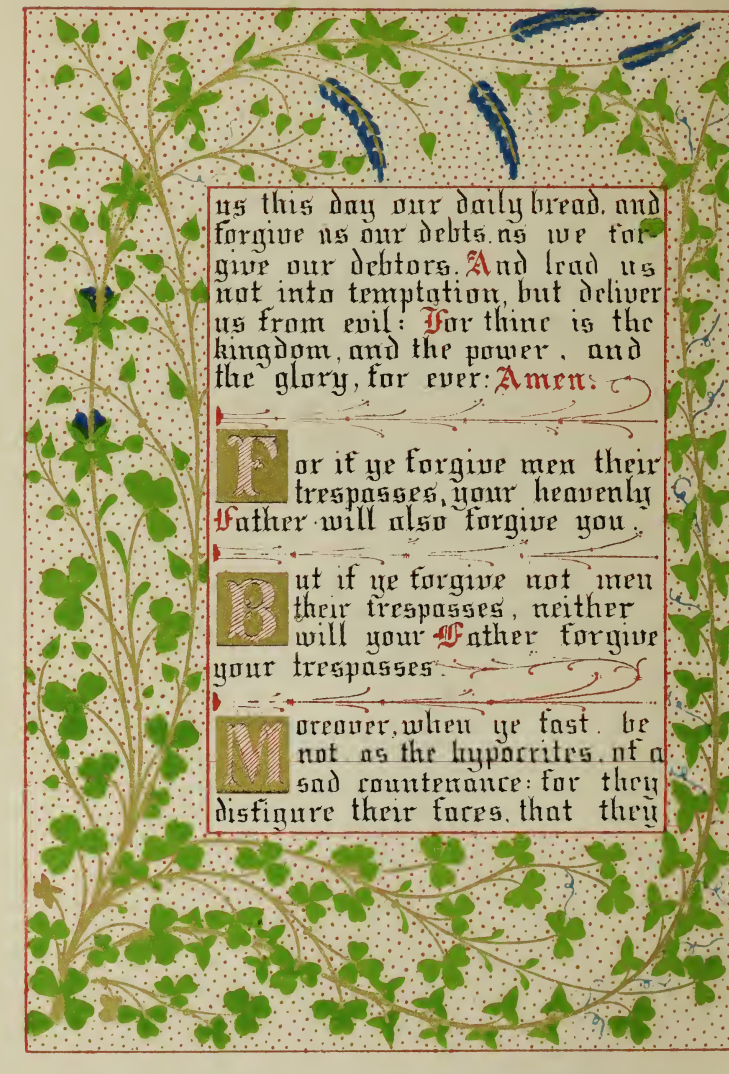
But thou when thou prayest
enter into thy closet, and
when thou hast shut thy
door, pray to thy **F**ather which
is in secret: and thy **F**ather which
seeth in secret shall reward thee
openly.

But when ye pray, use not
vain repetitions, as the
heathen do: for they think
that they shall be heard for their
much speaking.

Be not ye therefore like unto
them: for your Father knoweth
what things ye have
need of, before ye ask him.

After this manner therefore
pray ye:

Our Father
which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in
earth, as it is in heaven. Give




us this day our daily bread, and forgive us our debts, as we forgive our debtors. **A**nd lead us not into temptation, but deliver us from evil: **F**or thine is the kingdom, and the power, and the glory, for ever: **Amen.**

For if ye forgive men their trespasses, your heavenly **F**ather will also forgive you.

But if ye forgive not men their trespasses, neither will your **F**ather forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they




may appear unto men to fast. ¶ Early
say unto you. They have their reward

But thou, when thou fastest
anoint thine head, and wash
thy face;

That thou appear not unto
men to fast, but unto thy
Father which is in secret:
and thy Father, which seeth in
secret, shall reward thee openly.

Lay not up for yourselves
treasures upon earth, where
moth and rust doth corrupt,
and where thieves break through
and steal:

But lay up for yourselves
treasures in heaven, where
neither moth nor rust doth



corrupt. and where thieves do not
break through nor steal:

For where your treasure is
there will your heart be also

The light of the body is the
eye: if therefore thine eye
be single, thy whole body
shall be full of light:

But if thine eye be evil, thy
whole body shall be full of
darkness. If therefore the
light that is in thee be darkness,
how great is that darkness!

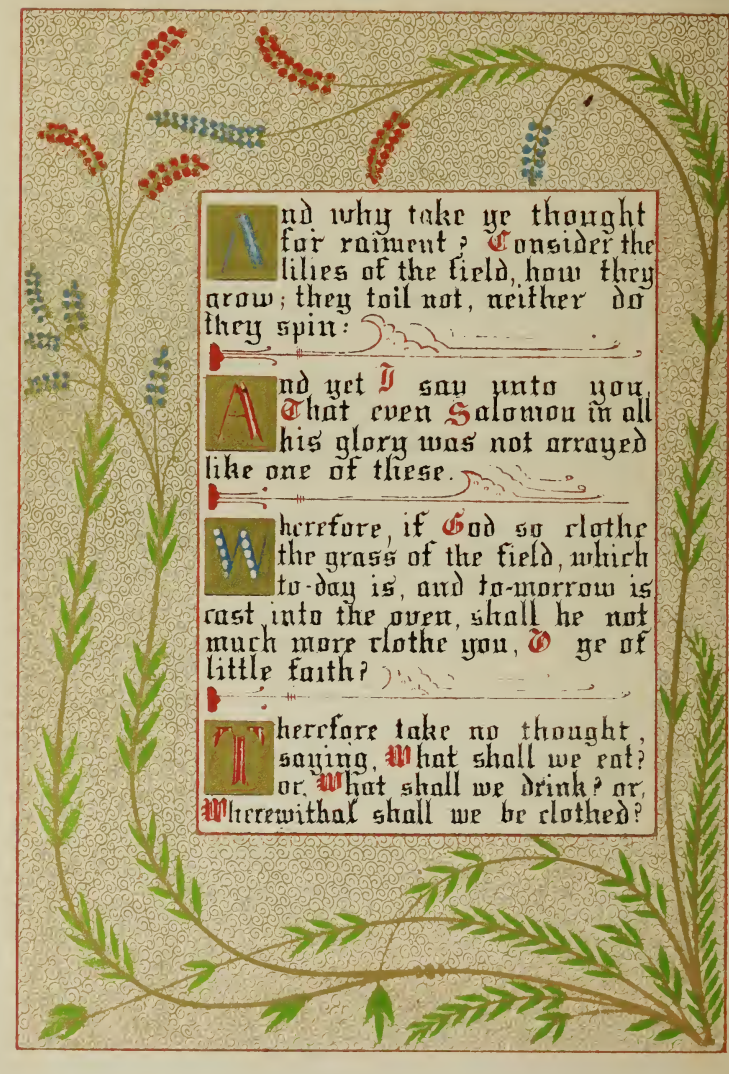
No man can serve two mas-
ters: for either he will
hate the one, and love the
other; or else he will hold to the

one, and despise the other. Ye cannot serve God and manimon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

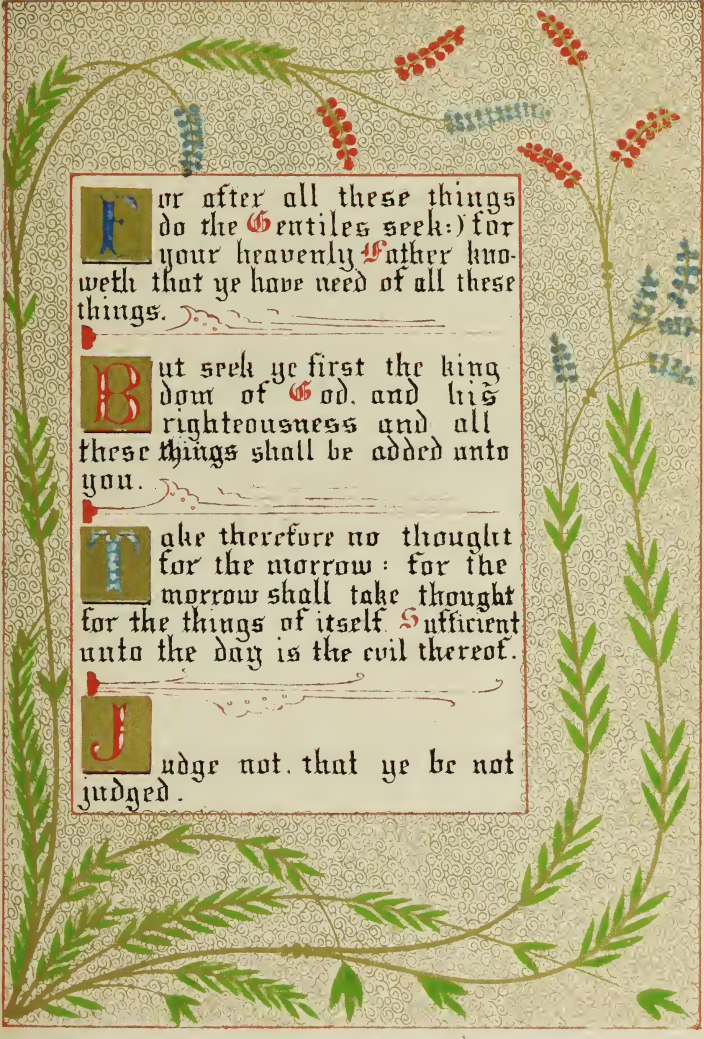


And why take ye thought
for raiment? Consider the
lilies of the field, how they
grow; they toil not, neither do
they spin:

And yet I say unto you,
That even Salomou in all
his glory was not arrayed
like one of these.

Wherefore, if God so clothe
the grass of the field, which
to-day is, and to-morrow is
cast into the oven, shall he not
much more clothe you, O ye of
little faith?

Therefore take no thought,
saying, What shall we eat?
or, What shall we drink? or,
Wherewithal shall we be clothed?




For after all these things
do the **G**entiles seek:) for
your heavenly **F**ather know-
weth that ye have need of all these
things.

But seek ye first the king-
dom of **G**od, and his
righteousness and all
these things shall be added unto
you.

Take therefore no thought
for the morrow: for the
morrow shall take thought
for the things of itself. **S**ufficient
unto the day is the evil thereof.

Judge not, that ye be not
judged.

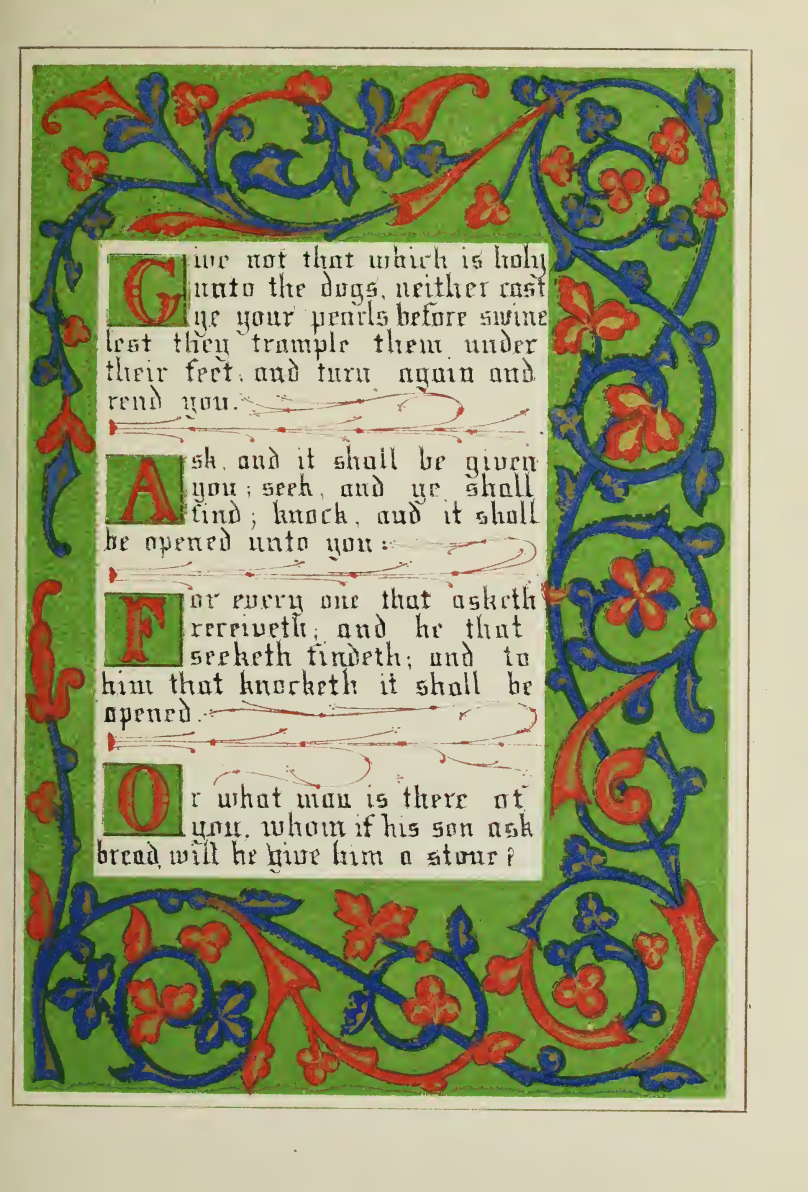


For with what judgment ye
judge, ye shall be judged:
and with what measure ye
mete, it shall be measured to you
again

And why beholdest thou the
mote that is in thy bro-
ther's eye, but considerest
not the beam that is in thine own
eye?

Or how wilt thou say to thy
brother? Let me pull out the
mote out of thine eye; and
behold, a beam is in thine own eye:

Thou hypocrite, first cast
out the beam out of thine
own eye; and thou shalt
thou see clearly to cast out the
mote out of thy brother's eye.




Give not that which is holy
unto the dogs, neither cast
ye your pearls before swine
lest they trample them under
their feet, and turn again and
rend you.

Ask, and it shall be given
you; seek, and ye shall
find; knock, and it shall
be opened unto you:

For every one that asketh
receiveth; and he that
seeketh findeth; and to
him that knocketh it shall be
opened.

Or what man is there of
you, whom if his son ask
bread will he give him a stone?



Or if he ask a fish, will he
give him a serpent?

If ye then, bring evil, know
how to give good gifts unto
your children, how much
more shall your Father which is
in heaven give good things to
them that ask him?

Therefore all things what
soever ye would that men
should do to you, do ye
even so to them: for this is the
law and the prophets.

Enter ye in at the strait
gate: for wide is the gate,
and broad is the way, that
leadeth to destruction, and many
there be which go in thereat:

