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<Text: Commentary on the Pauline Epistles>

<Tranche 1>

<fol. 156ra><line 4><lat></lat> ¶ perfore after þyn hardnesse & þi
 herte obstynate ; þou tresoures to þee
 wrathe *in* þe day of wrathe . & *in* þe
 day of þe shewyng of goddis riȝt
 wise dome ; þe whilke schal ȝeelde
 to eche man aftyr his werkys ¶ <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat> ¶ To þem þat ben
 of good werke aftyr þe pacyence of
 god ; he schal ȝeelde ioie & honour
 & incorrupcioun to þem sekynge þe euer
 lastynge lyf ¶ <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat> Forsoþe to þem þ^t ben of strif
 & þe whiche acorden not to soþnesse
 but leeuyn to wickidnesse ; wrathe .
 & indignacioun . tribulacyoun . & anguysch .
 & to eche soule of man wirkyng euyll
 first of þe iew & þe greek ¶ <lat></lat>
 <lat></lat>
 <lat></lat> ¶ perfore . ioie . & pece . & . wor
 schipe to þe wirkyng good ; first
 to þe Jew & aftyr to þe greke ¶ <lat></lat>
 <lat></lat>
 ¶ for þer is none accepcyoun of persone by

for god ¶ <lat></lat>

<lat></lat>

<lat></lat>

¶ For alle þei þ^t haue synned w^t-oute
 þe lawe ; þei schal *p*erysche w^t-outen
 þe lawe ; & alle þ^t haf synned *in* þe
 lawe ; bi þe lawe þei schal be demyd

¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ For þe hereres of þe lawe be
 not ri3twise bi-for god ; but þe doars
 of þe lawe schal be iustified ¶ <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<fol. 156rb>Siþen þe folc þ^t has no lawe . kynde

ly do þo thynges þ^t ar of lawe . of su
 che maner þey hafe no lawe ; þey ben
 lawe to þemself . þe whiche shewyn
 þe deede of þe lawe writen *in þer* hertis
 þe conscience of þem 3eeldende witnes
 to þem of þer thou3tys accusande or
 defendande among þemself ; in þe
 day þ^t god schal deme þe *p*riuytees
 of man aftyr myn ewangelye by
 ihesu criste ¶ <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> ¶ Jf þerfore þ^u art

surnamyd a Jew & restis *in* þe lawe
 & Jo3es *in* god & knowes his will &
 þ^u enfourmyd by þe lawe prouyst þe
 profitabler~ thynges . & trestys þiselfe
 to be leder~ of þe blynde ; li3t of þem
 þ^t ben *in* derknesse ; & *tristes* to be techer
 of þe vnwyse . & mayster of infauntys
 hafande fourme of wisdom & soþnes
in þ^e lawe ; þerfore þ^u þ^t techist an-*oper*
 whi techist þ^u not þiself ¶ <lat></lat>
<lat></lat> ¶ & þ^u
 þ^t prechest not to stele ; why stelist þ^u
 ¶ <lat></lat>
 ¶ þ^u þ^t seist not to do leccherye ; why
 doist þ^u leccherye ¶ <lat></lat>
<lat></lat> ¶ þ^u þ^t wlatist
 ydolys ; why doist þ^u sacrilege ¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ þ^u þ^t hast ioye *in* þe
 lawe ; whi vnworschipist þ^u god
 by brekyng of þe lawe ¶ <lat></lat>
<lat></lat>
<lat></lat> þerfore þe name
 of god is blasphemyd by 3ou among
 þe folc ; as it is writen ¶ <lat></lat>
<lat></lat>
<lat></lat>
<lat></lat> ¶ Circumcisioun *certys*
 profitis if þ^u kepe þe lawe ; forsoþe
 if þ^u be breker~ of þe lawe . þyn
 circumcysioun is maad prepucye . ¶ <lat></lat>
<lat></lat>
<lat></lat>
 ¶ þerfore if prepucye kepe þe ri3twis
 <fol. 156va>nesse of þe lawe is not his prepucie
 to beholdyn *in-to* circumcisioun ¶ <lat></lat>
<lat></lat>
<lat></lat>
<lat></lat>

¶ And þe prepucye parformande þe
 lawe . þ^t is of kynde schal it not de
 me þee þe whiche art breker~ of
 þe lawe be lettre & circumcysioun //

¶ <lat></lat>
<lat></lat>
<lat></lat>
<lat></lat>
<lat></lat> ¶ þerfore he is
 not a Jew . þ^t in apert is onely nor
 þ^t circumcysioun is . þ^t is openly in þe
 flesch don ; but he is verre iew þe
 whiche is in priue ; & circumcysioun of
 þe herte is in spirite not in lettr~
 Of þe whiche circumcysioun perysyng
 is not of man but of god

<lat></lat>
<lat></lat> ¶ þerfor what
 thyng is more in þe iew ; or
 what profite is circumcysyoun ¶ <lat></lat>
<lat></lat> ¶ Myche bi alle manere
<lat></lat>
<lat></lat> ¶ First namely for goddes
 speches be tane vn-to þem <lat></lat>
<lat></lat> ¶ What þof
 som of þem leeuyn not <lat></lat>
<lat></lat>
 ¶ Wheþer þe vnbelefe of þem hafe voy
 dyd þe feiþ of god <lat></lat> ¶ God schel
 de ¶ <lat></lat>
<lat></lat> ¶ Forsop god
 is verrey ; eche man lyer~ ; as it is
 writen <lat></lat>
<lat></lat> ¶ ¶ þ^t þ^u be
 maad ri3twis in þi woordis ; & þ^t þou
 ouercome whan þ^u art demyd <lat></lat>
<lat></lat>
<lat></lat> ¶ þerfore if <gap>
 our~ wickidnesse comende þe ri3twis

nesse of god ; what schal we sayn //

¶ <lat></lat>

¶ Wheþer god be euyl þe whiche bryn
 gys in wrathe . þ^t is to sey dampna
 cyoun ¶ <lat></lat> After mannus
 vnderstandyng . J . sey ¶ <lat></lat> ¶ God
 shilde ¶ <lat></lat>

<lat></lat> But if it be so
 how schal god deme þis world
<fol. 156vb>¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ For if
 in my lefyng þe soþnesse of god ha
 bounde in-to Joþe of hym wherto
 am J demyd til now as a synner~

¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ And not as we
 ar blasfemyd ; & ⁊^[as] þey seyn vs to deþe
 do we euyl þ^t goode thynges co
 men ¶ <lat></lat>

¶ Of þe whiche dampnacyoun is ri3t
 wise ¶ <lat></lat>

What schal we seye ; Ouergo we þen
ne+quaip ¶ Nay ¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ We hafe sche
 wid trewe cause & resoun all Jewys
 & Grekys to be vndyr Synne as it
 is writen ¶ <lat></lat>

<lat></lat> ¶ For

þer is none ri3twise ; nor þer is vnderstand
 dende ; nor þer is any sekande god ¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ Alle

þei bowedyn to-gydere þei ar made vn
 profitable ; þer is none þ^t dose good . þer is
 none vn-to one ¶ <lat></lat>

<lat></lat>

¶ þe
 throte of þem is an opyn graue ; w^t þer
 tungys þei spekyn treccherously þe ve
 nym of nedderys is vndyr þer tungys
 ¶
 ¶
 ¶ þe mouþ of whom
 is ful of waryenge & bitternesse ; þeir~ fete
 swifte to schede þe blood ¶
 ¶
 ¶
 ¶ Contricyon & vnblessydhed schal be
 in þe weyes of þem ; þer is no drede of god by-
 fore þer eþen ¶
 ¶
 ¶
 ¶
 ¶ for
 soþ we witen þ^t alle þo thynges þat þe
 lawe spekys ; to þem it spekys þ^t ben in þe
 lawe ; so þ^t eche mouþ of þe Jewis be stop
 pid ; & þ^t al þe world be soget to god ; for
 of deedis of þe lawe schal not be iustified
 <gap> alle flesch by-for hym ; þ^t is euery
 <fol. 157ra>man fleschly lifande for bi lawe only
 is knowyng of synne ¶
 ¶
 ¶ But now þe ri3t
 wisnesse of god is schewyd w^t-oute
 þe lawe . ri3twisnesse J seþ witnes
 sid of þe lawe & of prophetis ¶
 ¶
 ¶ þe ri3twisnesse þerfore
 of god þ^t is by þe whiche we ben
 iustified of god ; is by þe feyth of ihesu
 criste in-to alle þem & aboue alle þem þe
 whiche beleeuyn þe ioie of god / /
 ¶ ¶ For-why þer
 is no dystynccyoun ¶

~~<lat></lat>~~ ¶ For alle þei hafe
 synned & nedyn þe ioye of god þ^t is
 þe forgifnesse of god ¶ ~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~ ¶ þey be maad ri3twise
 frely by þe grace of hym ; by þe redemp
 cyoun . þ^t is ihesu criste ; whom þ^t is to sey
 cryste god þe fadyr byfore sette mercyful
 by þe feiþ in his blood to þe schewyng
 of þe ri3twisnesse in þis tyme for þe
 remyssyoun of Synnes gon byfore in
 þe holdyng vp of god . þ^t he be ri3twise
 & makyng ri3twyse hym þ^t is of feith
 of ihesu criste ¶ ~~<lat></lat>~~ ¶ þ^u
 Jew þerfore wher is þi ioye ¶ ~~<lat></lat>~~
 ¶ It is excludid ¶ ~~<lat></lat>~~ ¶ by
 what lawe ¶ ~~<lat></lat>~~ ¶ By þe lawe of
 werkys ¶ ~~<lat></lat>~~ ¶ Nay ¶ ~~<lat></lat>~~ ¶ But by þe lawe of feiþ ¶ ~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~ ¶ We demyn þerfore a+man to ben
 iustified by þe feyth w^t-oute werkys
 of þe lawe ¶ ~~<lat></lat>~~
~~<lat></lat>~~ ¶ wheþer of Jewys only god
 is former~ ; wheþer he be not of þe folc
 3is & of þe folc ¶ ~~<lat></lat>~~
~~<lat></lat>~~
~~<lat></lat>~~ ¶ þerfore verrelly one
 is god ; þe whiche iustifyede circumcysion
 of þe feith & prepucye by þe feiþ
 ¶ ~~<lat></lat>~~ ¶ þerfore
 destrye we þe lawe by þe feyth ¶ ~~<lat></lat>~~
 ¶ God schilde ¶ ~~<lat></lat>~~
 <fol. 157rb>¶ But we stablyn þe lawe ; þ^t is we con

ferme þe lawe <linefillers>

<lat></lat>

<lat></lat> ¶ þe for what

schal we sey . Abraham oure fadyr~ had

foundyn aftyr þe flesch ; þ^t is of þe

werkys of þe lawe ¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ þe for if abraham is iustefyed of þe

werkys of þe lawe ; he has ioie ; þ^t is of

hym-selfe but not by-for god ; þ^t is not of

god ¶ <lat></lat> ¶ But what

seps holy writ ¶ <lat></lat>

<lat></lat> ¶ Abra

ham trowyde to god ; & it is repute to

hym to ri3twisnesse ¶ <lat></lat>

<lat></lat>

¶ To hym forsoþe þ^t werkys mede schal

not be put to aftyr grace . but aftyr~

dette ¶ <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> ¶ Forsope to

hym þ^t werkys not ; þ^t is fleschly werkys

of þe lawe . but to þe leeuende in-to hym þe

whiche iustefyes þe wyckyd man ; þe feiþ

of hym schal be told hym to ri3twisnesse . after

þe purpose of þe grace of god . & as dauyd

seys ; þe blessydnese to be of þ^t man to

whom god berys acceptable ri3twisnesse w^t

oute werkys ¶ <lat></lat>

<lat></lat> ¶ Blessid

be þei of whom þeir~ wyckydnessys ben

forgyuen ; & of whom þeyr~ synnes ar hyld

¶ <lat></lat>

¶ Blissid be þe man to whom god not put

tys to synne þ^t is to þe peyne ¶ <lat></lat>

<lat></lat>

¶ þe for dwellys only blessydnese in circum

cysyoun or ellys in prepucye ¶ <lat></lat>
<lat></lat>
 ¶ we witen forwhy þ^t þe feith of Abra
 ham is repute to ri3twisnesse ¶ <lat></lat>
<lat></lat> ¶ how þerfore is it repute ¶ <lat></lat>
<lat></lat> ¶ Wheþer in circum
 cysyoun or in prepucye ¶ <lat></lat>
<lat></lat> ¶ Not in circumcysyoun but in prepucye
 ¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ And a tokne
 he took of circumcysyoun ; þ^t it be sygnacle
 of ri3twisnesse þ^t is hafande a similitude
 of a tokned thyng þ^t he be fadyr of
 <fol. 157va>alle lefande þ^t is by feith þe whyche
 was gyfen to hym in tyme of prepucye
 ¶ <lat></lat>
<lat></lat>
<lat></lat>
<lat></lat> ¶ And be it
 told þem to ri3twisnesse . þ^t he be fadyr
 of circumcysyoun ; not only to þem þe whiche
 ben of circumcysyoun but to þem þ^t suyen
 þe trasys of þe feyth ; þe whiche is in
 þe prepucye of our~ fadyr Abraham
 ¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ For-why not by þe
 lawe is byheste maad to Abraham & to
 hys seed . þ^t he wer~ heyr~ of þe world
 but by þe ri3twisnesse of þe feiþ ¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ But if þei þ^t
 ben of þe lawe only ar heyres . þan is
 þe feiþ auyntyscht . & byheste is do away
 ¶ <lat></lat> ¶ For þe lawe wer
 kys wrathe ¶ <lat></lat>
<lat></lat> ¶ Wherefore wher þe lawe is
 not ; nor preuaricacyoun is not ¶ <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> ¶ þerfore eyres arn of þe
 feiþ ; þ^t þe beheste be syker vnto ylke
 seed ; not only to hym þe whiche is of þe
 lawe . but to hym þe whiche is of þe feiþ
 of Abraham ; þe whilke is fadyr of vs
 alle as it is writen ¶ <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> ¶ For J haue stablyd
 þee fadyr of mykyl folc bi-for god to
 whom þ^u leeuedist ; þe whylke qwyke
 nys þe deade ; & callys þoo thyngys þ^t
 ben not as þo thyngys þ^t ben ¶ <lat></lat>

<lat></lat>

<lat></lat> ¶ þe
 whylke ageyn þe firste hope þ^t is of
 natur~ trowyde in-to hope god byhe
 tande ; so þ^t he schulde be made fadyr
 of mykyl folc ; after þ^t þ^t is seyde to hym

¶ <lat></lat>

<lat></lat>

¶ So schal þi seed be as þe sternys of heuen
 and as grauell of þe see ¶ <lat></lat>

<Tranche 2>

<fol. 204va>swoor . & it schal not forthenke hym ; þ^u art
 preest w^t-oute ende ¶ J so myche Jhesuc is
 maad a byhetere of affermour of a betere tes
 tament ¶ & opere certys manye ar made prestis
 after þe lawe for þ^t þ^t thurgh deth þei schul
 de be defendyd for-to dwell in þe lyf ¶ he
 forsoþe in þ^t þ^t he dwellis w^t-oute ende ; he
 has euerlastande presthode . & of wheþyn he
 may saue euer-more he goande hym hymself to
 god euerlyfande to preye for vs ¶ for swyche



an holy innocent . *impollute* disseuerid fro
synnners & maad hey3ere þan heuyns ; it be
semyde þ^t he were bisschop to vs ¶ þ^t has not
nede eche day of what maner prestis first
for þeir owne trespass for-to offre hostis & aftur
for þe puple ¶ For þ^t dyde he onys offrende
hymself ¶ For þe lawe stablide men to be prestis
hauande þe syknes of synnyng & of dey3yng
¶ þe woord forsoþe of þe sweryng þ^t is aftur þe
lawe seid bi dd~ stablide þe sone parfite
w^t-oute ende

<lat></lat>

<lat></lat>

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<lat></lat> A

chapitre forsoþe vp-on þoo thyngus þ^t ar seid
 J make conteynande more worþili þe preysyng
 of crist þan þe forseyd ¶ Swych a bisschop
 wee han . þ^t has setyn w^t-inne þe ri3t+halue
 <fol. 204vb>of þe seete of magnytude þ^t is of þe god
 hed in heuyns ¶ A mynystre of seyntus
 & of a verray tabernacle þ^t god has ficchyd &
 not man ¶ & þerfore eche bisschop is ordeynd
 to offre 3iftus & hostis ; wherfore it is nede
 & hym to haue sumwhat þ^t he offre ¶ þerfore
 if he hadde ben vp-on þe erþe & wer~ not
 preest when þer hadde ben opere þ^t schuldyn
 offre 3iftus aftur þe lawe þ^t seruyn fully
 to exsauple þ^t is to þe figure & to þe scha
 dewe of heuynely priuytees as it answerde
 to Moises when he schulde ende þe taber
 nacle Looke he seis þ^t all thyngus þ^u do
 aftur ye exsaumplarie þ^t is schewid to þee in þe
 hill ¶ Now forsoþe Jhesuc has gotyn þe better
 mynysterye in-so-mych as he is medyatour
 of þe betere testament þ^t is confermyd in betere
 byhestis ¶ forwhi if þe firste . þ^t is þe testa
 ment hadde voided fro þe culpe ; certus of þe
 secounde þe place schulde not be encr<?>rid
 ¶ for blamende þem he seis ¶ Lo þe dayes
 schal come seis oure lord . & J endende schal
 gyne a newe testament vp-on þe hous of
 jhesuc & vp-on þe hous of Juda . Not aftur þe
 testament þ^t J made to þeire fadyrs . when
 J took þeir hand þ^t J schulde lede þem oute
 of þe land of Egipt ¶ But for þei han not
 dwellyd in my testament & J haue despisid

þem seis oure lord ¶ for þis is þe testament
 þ^t J schal ordeyne to þe house of ihesuc aftur
 þise dayes seis our~ lord in gyfyng my
 lawys in þeire tho3tys ; & J schal wrytyn
 a-boue þem in þeire hertis . & J schal bee to þem

in-to god & þei schal be to me *in*-to a puple .
 & eche man schal not teche his ne3ebore
 & eche man his broþer seyande ; knowe þ^u
 oure lorde ; for all þei schal knowe me . fro
 þe lesse to þe more of þem ; for J schal bee
 merciful to þeire wyckydnesses . & of þe syn
 nys of þem J schal not now han mynde
 ¶ In seyande forsoþe þe newe testament
 he maade oold þe formere ¶ þ^t forsoþe it
 eeldys & waxis oold it is neegh to deth<rest of page in Latin>
 <fol. 205ra><line 22><lat></lat> ¶ þe oolde testament hadde sum ty
 me fleschly Justificacouns . but not verrey
 nor gostly & holy wordly . but not gostly
 holy wordly for it was chaungable & tro
 wid to be holy ¶ þe firste tabernacle is
 maad *in* whiche were þe chaundelabrys
 & þe boord & settyng forth of þe louys . þe
 whiche is seid holy ¶ Aftur þe veil forsoþe
 þe secounde tabernacle þ^t is seid stan of seyntus
 hauande a goldene censer ; & arke of þe
 testament couerid a-boute on eche party
 w^t gold . *in* whiche was þe goldene huc
 che hauende Manna . & þe 3erde of Aaron
 þ^t braunchide & þe tablis of þe testament
 vp-on here weryn þe cherubyn of glory
 schadowynge þe propicyatorye . þ^t is þe ta
 ble þ^t is on þe whicche of whiche it is
 not me to seye by eche by þemselfe ¶ þise
 thyngus forsoþe þus ordeynd *in* þe formere
 tabernacle . certus euermore entridyn þe
 preestis þe office of þe sacrifice fulfillande
 or parformande ¶ In þe secounde forsoþe
 tabernacle onely þe bisschop onys *in* þe
 3eer not w^t-oute blood þ^t he offris for
 his & þe puplis ignoraunce ¶ þ^t thyng
 betooknande þe holy gost þ^t þe weyes
 of þe seyntus of þe secounde tabernacle
 not 3it to be schewid opyn ; þe formere
 tabernacle hauande 3it þe staat ¶ þe

whiche parable is of þe tyme now in
 standende biside whiche parable 3iftus
 & hostis arn offryd þ^t mown not make
 þe seruande profit aftur þe conscy^[e]nce ¶ þe
 <fol. 205rb> seruande ; J sey only in metys & drynkys
 & dyuerse baptymys & ri3twisnes of þe flesch
 not of þe spyryt in sett to restreyne trans
 gressyouns vn-to þe tyme of corpeccoun . þ^t is
 þe tyme of grace ¶ For crist þe bisschop of þe goo
 dys to come entride in-to þe tabernacle more not
 maad w^t mannus handys . large & more
 parfyt þ^t is not of þis schap ¶ Nor thur3 þe
 blood of bolys & of gayte & of caluere . but þurgh
 his owne blood he entride in onys in-to stan
 þe euerlastande redeppconn founde ¶ for if þe
 blood of gayt & of bolys & askis of þe hekfere
 sprungyn halewis þe foylede to þe clansyng
 of þe flesch ; Jn hou myche more þe blood
 of crist . þ^t thurgh þe holy gost offryde hymselfe
 vndefoulyd to god schal clen3e our~ consciencys
 fro deadly werkis to serue to god lyuande

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þerfore *crist* is a medyatour of þe newe testa
 ment þ^t þei þ^t ben callyd take þe byheste of
 aylastande heritage ; & þ^t thurgh þe deth
 goande between *in-to* redempcoun of þe preuari
 cacouns þ^t weryn vndyr þe formere testa
 ment ¶ For where a testament is . it is nede
 þ^t þe deth of þe testatour go between ; for þe
 testament is *confermyd in* deade . or ellis it is
 not worþi whil helynes þ^t makis it ¶ Wher
 fore nor þe firste testament *certus w^t-out* blood
 is it halewyd ¶ For al þe maundement of
 þe lawe red of Moises to al þe puple he ta
 <fol. 205va>kande þe blood of Caluere & of gayt w^t water
 & þe wolle colourid w^t kok & þsope þ^t same
 book & al þe puple he spryngus seyande
 ¶ þis is þe blood of þe testament þ^t god has
 bydyn to vs ; þe tabernacle & alle þe ves
 sels of þe mynysterye also w^t blood he
 spryngede . & almost all thyngus ar clen
 syd *in* þe blood aftur þe lawe ; & w^t-outyn
 schedyng of blood is maad no remyssyoun
 ¶ þerfore it is nede *certus* þe exsaumplarijs or fy
 guris of heuynly thyngus to be clensyd
 w^t þise ¶ But þe heuynly thyngus forsoþe
 it is nede to be clensid w^t betere hoostis þan
 þise ¶ For Jhesuc entride not *in* handely maad
 seyntus þ^t only arn þe exsaumplarijs of verrey
 seyntus ; but he enterde *in-to* þ^t heuyn . so þ^t
 he apere to þe presence of god for vs ¶ Nor
 he aperyde so þ^t he 3erne offre hymself as
 of what maner þe bisschop of þe lawe entride
in stan<?> sconrr<?> by eche 3eer *in ooper* blood ¶ Ellis

it hadde behouyd hym 3erne to han suffrid
 fro þe begynnyng of þe world ¶ Now for
 soþe he aperyde onys by his hoost to þe for
 doying of þe synne in þe consummacoun of þe
 worldys . þ^t is to seye in þe laste age of þe
 world & to þ^t maner it is ordeynd to men
 onys to dyen<rest of the page in Latin>
 <fol. 205vb><line 6><lat></lat> ¶ Aftur þis dome forsoþe
 so & crist is onys offryd to qwenche þe
 synnus of manye ¶ In þe secounde forsoþe
 comyng of dome ; he schal apere to þe a
 bydande hym in-to þe hole of þe w^t-oute Synne
 ¶ For þe lawe hauende þe schadewe of þe
 goodis to come not þ^t ymage of thyngus
 neuer may it make parfit þe goyng by
 eche 3eerys in stan<?> sconrr<?> w^t þe same hostys
 þ^t þei offren in-defynently ¶ Ellis if þei
 schulde be maad perfit þei schulde cese to
 offre in þ^t þ^t þei schulde han no conscyne
 ouer of synne ; þe worschipis onys clensid
 ¶ But in þe commemoracoun of synnus by sen
 gule 3eeris is don ¶ For it is impossible w^t
 þe blood of bolys & of geyte þe synnus to
 be don a-vey ¶ þerfore god entrende in-to
 þe world seis ¶ þe host & þe oblacoun þ^u nol
 dist þe body forsoþe þ^u schapedist to me
 þe holocaustomys for þe synne pleside not
 to þee ¶ & yanne J seyde lo J come ¶ for of
 me it is wrytyn in þe bed of þe book þ^t . J .
 do þi wil . for þ^u art my god ¶ Aboue þe
 prophete seyande ; þ^u noldist oblacouns &
 holocaustomys for þe synne ; nor þei been
 plesande to þee þ^t ar offrid aftur þe lawe
 ¶ þenne J seyde ¶ lo J come þ^t J do þi wille
 þ^u god þe fadyr ¶ he dose a-vey þe
 firste þ^t he stable þe suande þ^t is þe
 newe sacrifice in whiche wil wee ar ha
 lewyd onys thurgh þe oblacoun of þe
 body of Jhesu crist ¶ & certys eche prest is redy



eche day mynystrande & þe same hostys
3erne offrende . þ^t mown neuer do away
synnus ¶ he forsoþe crist oon host offrande
for þe synnus he sittus on þe ri3t half of god
w^toute ende ; abydande fro heþyn-for
þe-ward til hise enemys be sette þe benk
of hise feet ¶ ¶ for thurgh oon oblacoun he
fulfilde hise halwide w^t-oute ende ¶ &
þer witnessis vs forsoþe þe holy gost . for
after þ^t he hadde seyð . þis forsoþe is þe
testament þ^t J schal gyfe witnesse to þem
aftur þoo dayes seis oure lord ¶ In gyf
ande my lawys in þeire hertis & J schal
aboue wryte þem in þeire tho3tis & of þe
synnus & of þe wickidnesses of yem now J .
schal no more han mynde ¶ Where forby
is þe forgyuenesse ; of þem is not now ob

lacoun to be maad for þe synne