¶ þerfore aftþer þyn hardnesse & þi herte obstynate ; þou tresoures to þee wrathe in þe day of wrathe . & in þe day of þe shewyng of goddis ri3t wise dome ; þe whilke schal 3eelde to eche man aftyr his werkys ¶ <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> ¶ þem þat ben of good werke aftyr þe pacyence of god ; he schal 3eelde ioye & honour & incorrupciou to þem sekynge þe euer lastynge lyf ¶ <lat/></lat> <lat/></lat> <lat/></lat> <lat/></lat> ¶ Forsoþe to þem þi ben of strif & þe whiche acorden not to sopnesse but leeuyn to wickidnesse ; wrathe . & indignacioun . tribulacyoun . & angysch . & to eche soule of man wirkyng eyull first of þe iew & þe greek ¶ <lat/></lat> <lat/></lat> <lat/></lat> ¶ þerfore . ioye . & 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' haue synned w'-oute
þe lawe ; þei schal perysche w'-outen
þe lawe ; & alle þ' haf synned in þe
lawe ; bi þe lawe þei schal be demyd
¶ <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>
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<lat></lat>
<lat></lat>
<lat></lat>
<lat></lat>
<lat></lat>
<lat></lat>
¶ Jf þerfore þ' art
surnamyd a Jew & restis in þe lawe
& Jo3es in god & knowes his will &
þa enforumyd by þe lawe prouyst þe
profitabler thynge & trestys þiselfe
to be leder of þe blynde ; li3t of þem
þe ben in derknesse & tristes to be techer
of þe vnwyse . & mayster of infauntys
hafande fourme of wisdom & sopnes
in þe lawe ; þefore þa þe techist an-oþer
whi techist þa not þiself ¶ <lat></lat>
<lat></lat> ¶ & þa
þe prechest not to stеле ; why stelist þa
¶ <lat></lat>
¶ þa þe seist not to do lecchery ; why
doist þa lecchery ¶ <lat></lat>
¶ <lat></lat> ¶ þa wlatist
ydolys ; why doit þa sacrilege ¶ <lat></lat>
¶ <lat></lat>
¶ þa þa hast ioye in þe
lawe ; whi vnworshipist þa god
by brekyng of þe lawe ¶ <lat></lat>
¶ <lat></lat>
¶ þe name
of god is blasphemyd by 3ou among
þe folc ; as it is writen ¶ <lat></lat>
¶ <lat></lat>
¶ <lat></lat>
¶ Circumcision certys
profitys if þa kepe þe lawe ; forsope
if þa be breker of þe lawe . þyn
circumcision is maad prepucye . ¶ <lat></lat>
¶ <lat></lat>
¶ þe techist if prepucye kepe þe ri3twis
<fol. 156va>nesse of þe lawe is not his prepucie
to beholdyn in-to circumcision ¶ <lat></lat>
¶ <lat></lat>
¶ <lat></lat>
¶ <lat></lat>
And þe prepucye parformande þe lawe. þþ 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> <lat></lat> <lat></lat> ¶ þerfore he is not a Jew. þþ in apert is onely nor þþ circumcysioun is. þþ is openly in þe fleisch 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> <lat></lat> ¶ þerfor what thyng is more in þe iew; or what profite is circumcysioun ¶ <lat></lat> <lat></lat> ¶ Myche bi alle manere <lat></lat> <lat></lat> <lat></lat> ¶ First namely for goddes speches be tane vn-to þem <lat></lat> <lat></lat> ¶ What þof som of þem leeuyd 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> ¶ Forsóþ god is verrey; eche man lyer~; as it is writen <lat></lat> <lat></lat> ¶ ¶ þþ þþ be maad ri3twis in þi woordis; & þþ þou ouercome whan þþ art demyd <lat></lat> <lat></lat> <lat></lat> ¶ þerfore if <gap> our~ wickidnesse comende þe ri3twis
ness of god; what schal we sayn //
¶ <lat></lat>
¶ Wheþer god be euyl þe whiche bryn gys in wrathe. þþ is to sey dampna cyoun ¶ <lat></lat> After mannas 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> ¶ For if in my lefyng þe sopnesse 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 þþ goode thyngeþ co men ¶ <lat></lat> ¶ Of þe whiche dampnacyou n is ri3t wise ¶ <lat></lat> What schal we seye; Ouergo we þen ne+quaib ¶ 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 þþ dose good. þer is none vn-to one ¶ <lat></lat> <lat></lat>
throte of þem is an opyn graue ; wþer
tungys þei spekyn trecherously þe ve
nym of nedderys is vndyr þer tungys
¶<lat></lat>
¶ þe mouþ of whom
is ful of waryenge & bitternesse ; þeir~ fete
swift to schede þe blood ¶<lat></lat>
¶<lat></lat>
¶ Contricyon & vnbleessydhd schal be
in þe weyes of þem ; þer is no drede of god by-
fore þer epen ¶<lat></lat>
¶<lat></lat>
¶<lat></lat>
¶ for
soþ we witen þþ alle þo thynges þat þe
lawe spekys ; to þem it spekys þþ ben in þe
lawe ; so þþ eche mouþ of þe Jewis be stop
pid ; & þþ al þe world be soget to god ; for
of deedis of þe lawe schal not be justified
<gap> alle flesch by-for hym ; þþ is euery
<fol. 157ra> man fleschly lifande for bi lawe only
is knowyng of synne ¶<lat></lat>
¶<lat></lat>
¶ But now þe riþt
wisnesse of god is schewyd wþ-oute
þe lawe . riþtwisnesse J seþ witnes
sid of þe lawe & of prophetis ¶<lat></lat>
¶<lat></lat>
¶ þe riþtwisnesse þerfore
of god þþ 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 ioye of god //
¶<lat></lat>
¶ For-why þer
is no dystynccyoun ¶<lat></lat>
¶ For alle þei hafe synned & nedyn þe ioye of god þi is þe forgifnesse of god ¶ <lat></lat>
¶ þey be maad ri3twise frely by þe grace of hym ; by þe redemp cyoun . þi is ihesu criste ; whom þi is to sey cryste god þe fadyr before sette mercyful by þe feiþ in his blood to þe schewyng of þe ri3twisnesse in þis tyme for þe remyssyoun of Synnes gon before in þe holdyng vp of god . þi he be ri3twise & makyng ri3twyse hym þi is of feith of ihesu criste ¶ <lat></lat> ¶ þi is excludid ¶ <lat></lat> ¶ by what lawe ¶ <lat></lat> ¶ Nay ¶ <lat></lat> ¶ But by þe lawe of feiþ ¶ <lat></lat> ¶ We demyn þe lawe ; þi is we con
ferme þe lawe <linefillers>
<lat></lat>
<lat></lat> ¶ þerfor what
schal we sey. Abrahām ourī fadyr- had
foundyn after þe flesch; þi is of þe
werkys of þe lawe ¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ þerfor if abrahām is iustefyed of þe
werkys of þe lawe; he has ioye; þi is of
hym-selfe but not by-for god; þi is not of
god ¶ <lat></lat> ¶ But what
seþs 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 þi werkys mede schal
not be put to aftyr grace. but aftyr-
dette ¶ <lat></lat>
<lat></lat>
<lat></lat>
<lat></lat> ¶ Forsoþe to
hym þi werkys not; þi is fleschly werkys
of þe lawe. but to þe leeuende in-to hym þe
whiche iustefyes þe wyckyd man; þe feip
of hym schal be told hym to ri3twisnesse. after
þe purpo5e of þe grace of god. & as dauyd
seys; þe blessydnesse to be of þi man to
whom god berys acceptable ri3twisnesse w4
oute werkys ¶ <lat></lat>
<lat></lat> ¶ Blessid
be þei of whom þeir- wyckydnessys ben
forgyuen; & of whom þeyr- synnes ar hyld
¶ <lat></lat>
¶ Blessid be þe man to whom god not put
tys to synne þi is to þe peyne ¶ <lat></lat>
<lat></lat>
¶ þerfore dwellys only blessyndesse in circum
cysyoun or ellys in prepucye ¶ <lat></lat>
<lat></lat>
¶ we witen forwhy þþ 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 circumcysioun but in prepucye
¶ <lat></lat>
<lat></lat> ¶ And a tokne
he took of circumcysioun ; þþ it be sygnacle
of ri3twisnesse þþ is hafande a similitude
of a tokned thynge þþ he be fadyr of
<fol. 157va>alle lefande þþ is by feith þþ whyche
was gyfen to hym in tyne of prepucye
¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ And be it
told þem to ri3twisnesse . þþ he be fadyr
of circumcysioun ; not only to þem þþ whiche
ben of circumcysioun but to þem þþ suyen
þþ trasys of þþ feyth ; þþ whiche is in
þþ prepucye of our~ fadyr Abraham
¶ <lat></lat>
<lat></lat> ¶ For-why not by þþ
lawe is byheste maad to Abraham & to
hys seed . þþ he wer~ heyr~ of þþ world
but by þþ ri3twisnesse of þþ feiþ ¶ <lat></lat>
<lat></lat>
<lat></lat> ¶ But if þei þþ
ben of þþ lawe only ar heyres . þan is
þþ feiþ auyntyscht . & byheste is do awey
¶ <lat></lat> ¶ For þþ lawe wer
kys wrathe ¶ <lat></lat>
<lat></lat> ¶ Wherfore wher þþ lawe is
not ; nor preuaricacyoun is not ¶ <lat></lat>
erfore eyres arn of þe feiþ; 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>

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

¶þe whylke ageyn þe firste hope þa is of natur trowyde i-to hope god byhe tande; so þa he schulde be made fadyr of mykyl folc; aftyr þa is seyd to hym ¶ <lat></lat>

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

<Tranche 2>

<swoor . & it schal not forthenke hym ; þa art preest w-oute ende ¶ J so myche Jhesuc is maad a byhetere of affermour of a betere tes tament ¶ & opere certys manye ar made prestis aftur þe lawe for þa þurgh deth þei schul de be defendyd for-to dwell in þe lyf ¶ he forsope in þa þe dwellis w-oute ende ; he has euerlastande presthode . & of whelpyn he may saue euer-more he goande hym hymself to god euerlyfande to preye for vs ¶ for swych
an holy innocent. impollute disseuerid fro
symnners & maad hey3ere þan heuyns ; it be
semyde þe were bisschop to vs ¶ þe has not
nede eche day of what maner prestis first
for þeir owne trespas for-to offre hostis & aftur
for þe puple ¶ For þe dyde he onys offrende
hymself ¶ For þe lawe stablide men to be prestis
hauande þe syknes of synnyng & of dey3ying
¶ þe woord forsoþe of þe sweryng þe is aftur þe
lawe seid bi dd~ stablide þe sone parfite
w³-oute ende
A chapter foreseeth upon this thing: And it was said to me concerning more worship that they refine of Christ than the foresaid. Such a bishop we have set in the right of the seat of magnitude that is of God: And a minster of Saint us and of a greater number than that God has chosen, not men: and therefore every bishop is ordained to offer first us and hostis: wherefore it is need and him to have something that he offer: and before if he had been upon the earth and were not priest when he had been proper and schuldyn offer first ever since he lawe him serve fully to exsaumplе, that is to be figure, and to be scha dewe of heynely priuytees as it answerde to Moises when he schulde ende the tabernacle. Look he seis that all thingus do after ye exsaumplarie that is schewid to thee in the hill: Now aso Jhesuc has gotyn him better mysysterie in-so-mythe as he is medyatour of the betere testament that is conformyd in betere byhestis: for whi if he firste that is the testament hadde voided from the culpe: cert us of the seconde place schulde not be encr?rid: for blamende hem he seis: Lo the dayes schal come seis our lord: and J endende schal gyne a newe testament vp-on the hous of jhesuc & vp-on the hous of Juda. Not after the testament that I made to peire fadyrs: when J took their hand that I schulde lede them out of their land of Egypt: But for they han not dwellyd in my testament & J haue despisid them seis our lord: for his is the testament that I schal ordaney to the house of jhesuc after these dayes seis our lord in gyfynge my lawys in peire tho3tys: & J schal wrytyn a-boue hem in peire hertis. & J schal bee to hem
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 þu
oure lorde ; for all þei schal knowe me . fro
þe lese to þe more of þem ; for J schal bee
mercyful to þeire wyckydnesses . & of þe syn
nys of þem J schal not now han mynde
¶ Jn seyande forsoþe þe newe testament
he maade oold þe formere ¶ þ[b] forsoþe it
eeldys & waxis oold it is neegh to deth<rest of page in Latin>
whiche parable is of þe tyme now in
standende biside whiche parable 3iftus
& hostis arn offryd þi mown not make
þe seruande profit aftur þe consclynce ¶ 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 . þi is
þe tyme of grace ¶ For crist þe bisschop of þe goo
dys to come entride in-to þe tabernacle more not
maad wþ manuus handys . large & more
parfyt þi 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 redepeconn 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 . þi þurgh þe holy gost offryde hymselue
vndefoulyd to god schal clen3e our~ consciencys
fro deadly werkis to serue to god lyuande
<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

<lat></lat>

Therefore Crist is a medyatour of þe newe testa
ment þ' þei þ' ben callyd take þe byheste of
aylastande heritage ; & þ' thurgh þe deth
goande betwen in-to redempcoun of þe preuari
cacouns þ' weryn vndyr þe formere testa
ment ¶ For where a testament is . it is nede
þ' þe deth of þe testatour go between ; for þe
testament is confermyd in deade . or ellis it is
not worþi whil helynes þ' makis it ¶ Wher
fore nor þe firste testament certus w'-out blood
is it halweyd ¶ For al þe manedment of
þe lawe red of Moises to al þe puple he ta
<kol. 205va>kande þe blood of Caluere & of gayt w'- water
& þe wolle colourid w'- kok & þsope þ' same
book & al þe puple he spryngus seyande
¶ þis is þe bloold of þe testament þ' god has
bydyn to vs ; þe tabernacle & alle þe ves
selys of þe mynysterye also w'- blood he
spryngede . & almost all thyngus ar clen
syd in þe blood aftar þe lawe ; & w'-outyn
schedyng of blood is maad no remyssyoun
¶ Therefore it is nede certus þe exsauplarijs or fy
guris of heuynly thyngus to be clensyd
w'- þise ¶ But þe heuynly thyngus forsoþe
it is nede to be clensid w'- betere hoostis þan
þise ¶ For Jhesuc entride not in handely maad
seynuts þ' only Arn þe exsauplarijs of verrey
seynuts ; but he enterde in-to þ' heuyn . so þ'
he apere to þe presence of god for vs ¶ Nor
he aperyde so þ' he 3erne offre hymself as
of what maner þe bisschop of þe lawe entride
in stan<? sconnr<? by eche 3eer in ooþer blood ¶ Ellis
it hadde behouyd hym 3erne to han suffrid
fro þe begynnynge of þe world ¶ Now for
sode he aperyde onys by his hoost to þe for
doyng of þe synne in þe consummacoun of þe
worldys . þi is to seye in þe laste age of þe
world & to þi maner it is ordeynd to men
onys to dyen
<fol. 205vb><line 6><lat>
¶ Aftur þis dome forsoþe
so & crist is onys ofryd 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[i]-oute Synme
¶ For þe lawe hauende þe schadewe of þe
goodis to come not þi ymage of thyngus
neuer may it make parfit þe goyng by
eche 3eerys in stan<?> scorr<?> w[i] þe same hostys
þi þei offren in-defynently ¶ Ellis if þei
schulde be maad perfit þei schulde cese to
offre in þi þei schulde han no conscynce
ouer of synme ; þe worschipis onys clensid
¶ But in þe commemoracoun of synnus by sen
gule 3eere is don ¶ For it is impossible w[i]
þe blood of bolys & of gyte þe synnus to
be don a-eway ¶ þerfore god entrende in-to
þe world seis ¶ þe host & þe oblacoun þi nol
dist þe body forsoþe þi schapedist to me
þe holocaustomys for þe synme pleside not
to þee ¶ & yanne J seyde lo J come ¶ for of
me it is wrytyn in þe bed of þe book þi . J .
do þi wil . for þi art my god ¶ Aboue þe
prophete seyande ; þi noldist oblacouns &
holocaustomys for þe synme ; nor þei been
plesande to þee þi ar offrid aftur þe lawe
¶ þenne J seyde ¶ lo J come þi J do þi wille
þi god þe fadyr ¶ he dose a-eway þe
firste þi he stable þe suande þi 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
The Middle English Grammar Project | Department of Cultural and Language Studies | Faculty of Arts and Education | University of Stavanger | N-4036 Stavanger | www.uis.no/research/culture/the_middle_english_grammar_project/

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

lacour to be maad for þe symne