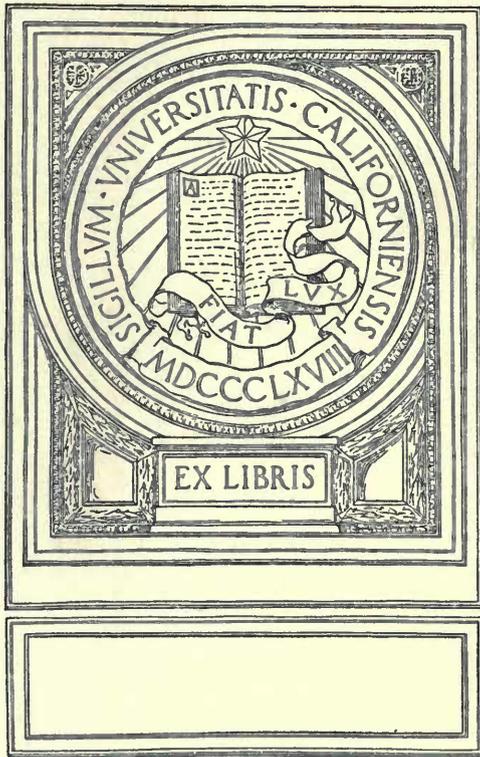
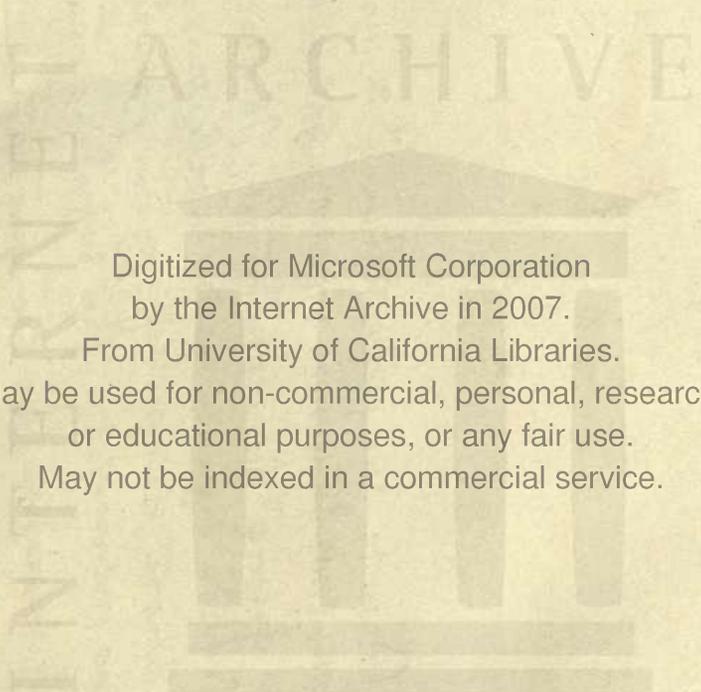


4D 26054



FIRST EDITION LIMITED TO FIVE HUNDRED
LARGE PAPER COPIES.

No. 68.



Digitized for Microsoft Corporation
by the Internet Archive in 2007.

From University of California Libraries.

May be used for non-commercial, personal, research,
or educational purposes, or any fair use.

May not be indexed in a commercial service.

Credo non latere te viz prestantissime qd de me statuti: M.
Quam ob rem tuis orationem rogatam habeo, idq; dnm Jofat
ut si mihi f. hene hic mande sit, plures apud dnm
f. hene si forte dignari velit, de rebz meis quas habet
mittere calidiora anodina f. hene em calor i capite min
opibus spectro catano / mi f. hene te f. hene nōmige augete.
Calidiora q; tunc, hū f. hene qua f. hene ad ede nemo ē. It
pauē ad calgas referentibz / Dm hōis detra ē. Ca- sic
detra f. hene chag Casca hene f. hene f. hene f. hene
hene f. hene opud nōmige calgas ex rāssion pauē
ad f. hene f. hene f. hene f. hene f. hene f. hene f. hene

solitarii. Maxime ante omnia, hanc clementiam
 rogo atque optoro, ut si meo agere velit, apud deum
 etiam istam gratiam dignari velit, mihi concedere
 ut illas gratias, gratiasque gerere, et reddere
 habeam, ut eo studio tepere poterim. Sic tibi obligat
 quod maxime optas, modo cum me tunc saluta fecit. Verum
 si aliud scribit de me, ceptum est, aut gratiam sperantem
 patens, ero dei spectatus voluntate ad gloriam gratia
 mei se est usque, origines tunc semper regat party de
 W Tindale



WILLIAM TYNDALE'S AUTOGRAPH LETTER
 FROM A PHOTOGRAPH OF THE ORIGINAL IN THE ARCHIVES DU ROYAUME BELGIQUE.

Bible, O.T. Pentateuch.

WILLIAM TYNDALE'S
FIVE BOOKS OF MOSES,

CALLED

THE PENTATEUCH,

BEING A VERBATIM REPRINT OF THE EDITION
OF M.CCCCC.XXX.

*COMPARED WITH TYNDALE'S GENESIS OF 1534, AND
THE PENTATEUCH IN THE VULGATE, LUTHER,
AND MATTHEW'S BIBLE, WITH VARIOUS
COLLATIONS AND PROLEGOMENA.*

BY

THE REV. J. I. MOMBERT, D.D.



NEW YORK:
ANSON D. F. RANDOLPH & CO.

LONDON: SAMUEL BAGSTER & SONS, Limited.

c1984₂

BS 140
1884

WILLIAM TYNDAL'S

FIVE BOOKS OF MOSES

THE PENTATEUCH

BEING A TRANSLATION FROM THE HEBREW
OF THE

Copyright, 1884,

By ANSON D. F. RANDOLPH & COMPANY.

THE REV. J. MORBERT, LL.D.

NEW YORK
D. F. RANDOLPH & CO.

ST. JOHN LAND
STEREOTYPE FOUNDRY,
SUFFOLK CO., N. Y.

PRINTED BY
EDWARD O. JENKINS,
20 NORTH WILLIAM ST., N. Y.

FOREWORD

IN MEMORY OF
JAMES LENOX.

M188657

PREFACE

Like a traveller who at the end of a long and
difficult voyage has safely reached the haven where
he would be I offer to America and the friends
of peace and thanksgiving for the blessing of an
historic peace of our countrymen throughout the
progress of this work and of such kindness from
friends old and new on both sides of the Atlantic
without which it could not have been done at all.
Having stated elsewhere the origin, character
and name of this book it is my pleasing duty to
reiterate here the sentence of a heavy debt in-
curred in payment of which I can only tender the
note of gratitude which I hope will be strongly
endorsed by the public and gratefully received by
the good friends to whom it is offered.
The Trustees of the Lenox Library will please
accept my thanks for the hospitality of the Lib-
rary and the unrestricted use of the rich collection
of which they are the custodians. To one of their
members, George H. Moore, Esq. LL.D., I refer
resident of the Library, I am under special obligation

P R E F A C E .

Like a traveller who at the end of a long and difficult voyage has safely reached the haven where he would be, I offer to Almighty God the tribute of praise and thanksgiving for the blessings of unbroken health, of journeying mercies throughout the progress of this work, and of much kindness from friends, old and new, on both sides of the Atlantic, without which it could not have been done at all.

Having stated elsewhere the origin, character and aims of this book, it is my pleasing duty to enumerate here the sundries of a heavy debt incurred, in payment of which I can only tender this note of gratitude, which I hope will be strongly endorsed by the public, and graciously received by the good friends to whom it is offered.

The Trustees of the Lenox Library will please accept my thanks for the hospitality of the Institution and the unrestricted use of the rich Collection of which they are the custodians. To one of their number, George H. Moore, Esq., LL.D., Superintendent of the Library, I am under special obligation

for the courtesy and readiness with which he has met my wants and facilitated my work. The valuable help afforded me by S. Austin Allibone, Esq., LL.D., the Librarian, is duly recorded in another place, but I have yet to add that he has enriched this volume by an Index to the Prolegomena.

The contributions enumerated below excepted, this is the first book which has been entirely prepared in the Library from material drawn from its shelves, and for this reason is inscribed to the memory of the good man who founded it.

For the collation of Genesis of 1530, with Genesis *Newly correctyd and amendyd by W. T. 1534*, and of several of the Prologues with those in Daye's Folio of 1573, as well as for the reading of the proof-sheets of the entire Pentateuch, I am indebted to the kindness of The Reverend James Culross, D.D., President of the Baptist College, Bristol. I have also to thank Edward Augustus Bond, Esq., LL.D., Principal Librarian of the British Museum, George Bullen, Esq., Keeper of the Printed Books of the British Museum, and The Reverend J. E. Sewell, D.D., Warden of New College, Oxford, for valuable contributions duly acknowledged in the proper places. To the kindness of Francis Fry, Esq., of Bristol, I owe the photograph of Tyndale's Autograph Letter, which faces the Title Page, and much useful information, some of which I have been able to print.

The technical finish of this Volume is due to the skill and interest of Mr. John F. McCabe, the Superintendent of the Stereotype Foundry at St. Johnland; his interest has been shared by the compositors, whose carefulness has not a little lessened the work of correcting the proof-sheets.

Although great pains have been taken to secure accuracy, the imperfection which marks all human effort, especially where it aims to avoid it, may have caused some things to escape the observation of my kind friends, and myself, which others perhaps will notice. I shall feel grateful to have pointed out to me any real blemishes, that they may be removed from the plates.

Several months ago the Earl of Shaftesbury unveiled the monument on the Thames Embankment in honor of the Apostle of Liberty, who, at the cost of his life, gave to the people of English tongue much of the English Bible, and it is now my privilege to unveil the monument which William Tyndale himself erected in restoring to use by all lovers of the English Bible, and of the same glorious liberty, the long buried volume of the first English Version of the Pentateuch made from the Sacred Original.

J. I. MOMBERT.

LENOX LIBRARY, *August, 1884.*

The position of this volume is due to the skill and industry of Mr. John W. Alden, the Superintendent of the State Normal School at Albany; his interest has been shared by the donors whose contributions have not a little hastened the work of carrying out the programme.

Although great pains have been taken to secure accuracy, the publication cannot be held responsible for errors, which it may have caused some things to escape the observation of my kind friends and myself, which others perhaps will notice. I shall be glad to have pointed out to me any such mistakes, that they may be removed from the plates.

Several months ago the Board of Trustees authorized the movement on the part of the Trustees in honor of the Agents of Liberty, who at the close of the war gave to the people of English origin the English Bible, and it is now my privilege to unveil the monument which William F. Yundt himself erected in response to the call of the English Bible, and of the same glorious liberty the long buried volume of the first English Version of the Bible, taken from the sacred original.

W. F. Yundt
 1877

CONTENTS.

INSCRIPTION, iii.

PREFACE, v.

PROLEGOMENA, xvii.

CHAP. I.—BIOGRAPHICAL NOTICE OF TYNDALE, xvii.

CHAP. II.—THE WRITINGS OF TYNDALE, lii.

CHAP. III.—THE PENTATEUCH OF 1530, lix.

1. Bibliographical Notice of Lenox Copy, lx.

2. The Present Edition, lxiv.

3. Form and Size of this Edition, lxvii.

4. Means adopted for securing an accurate Text, lxix.

5. Helps used by Tyndale, lxx.

6. The Notes in this Edition, lxxxiii.

7. Examples of the Notes, lxxxvi.

8. The Collations, xciii.

Example of Variant Spelling, xciv.

Examples of the typographical Characteristics, &c., xcvi.

I.—Collation of Genesis of 1530 and 1534, ciii.

Table in Genesis of 1530 and 1573, cviii.

II.—Marginal Notes in Genesis 1534, cix.

III.—Collation of Pentateuch 1530 and 1537, cxi.

IV.—Marginal Notes in the Prologues from Daye's folio 1573, cxx.

V.—Collation of the Prologues in Pentateuch 1530 and Daye's folio 1573, cxxv.

VI.—List of annotated Places, cxxx.

VII.—Glossary, cxxxiv.

VIII.—List of Misprints in Pentateuch 1530, cxliii.

CHAP. IV.—BIBLIOGRAPHICAL NOTICE OF GENESIS 1534, cxlvi.

ABBREVIATIONS, cxlviii.

INDEX TO PROLEGOMENA, x.

THE FIRST BOKE OF MOSES.

PROLOGE: WHEN I HAD, 2.

APROLOGE SHEWINGE, &c., 7.

THE TEXT, 15.

PROLOGE IN TO THE SECONDE BOKE OF MOSES, 161.

THE TEXT, 171.

A PROLOGE IN TO THE THIRDE BOKE OF MOSES, 289.

THE TEXT, 301.

A PROLOGE IN TO THE FOURTH BOKE OF MOSES, 385.

THE TEXT, 401.

A PROLOGE IN TO THE FYFTE BOKE OF MOSES, 517.

THE TEXT, 525.

ILLUSTRATIONS.

PHOTO-ENGRAVING OF TYNDALE'S AUTOGRAPH LETTER, *Frontispiece*.

“ “ “ TITLE PAGE OF GENESIS 1530, I.

“ “ “ GEN., xcviij, xcix.

“ “ “ DEUT., xcviij.

“ “ “ TITLE PAGE OF GENESIS 1534, cxlviij.

INDEX TO PROLEGOMENA.

By DR. ALLIBONE.

- Abbreviations in the Pentateuch of 1530, cxlviii.
- Abraham in various versions, lxxxix.
- Actes and Monumentes*, xxvii, xxxiii.
- Alcuin, Recension of, lxxxiii.
- Allibone, S. Austin, Services of, lxix, *Preface*.
- Allusions in Prologues, cxxxiv-cxliii.
- Amœnitates Literariæ*, xxviii.
- Anderson's *Annals*, lii, lix.
- Anna, etc., Songs of, lv.
- Annales Typog.*, Panzer's, xxxiv.
- Antwerp, Tyndale and, xvii, xix, xxxiii, xxxvi, xxxvii, xxxviii, xlv, xlvi, xlvi, xlvi, xlvi, lxxii, xc.
- Arundel, Archbishop, lvi.
- Atkyns's *Gloucestershire*, xxii.
- Athenæ Oxonienses*, Wood's, liv.
- Authorized Version*, lxvi.
- Bagster's *Hexapla*, lix.
- Baptisme*, Tyndale's, liv.
- Baptist College, Bristol, lxviii.
- Barnes, Robert, xvii, xlvi, cx.
- Belgium, Press in, xc.
- Bible, Annals of*, lii, lix.
- Early versions of, lxxii.
- German, lxxvii.
- Gutenberg's, lxxiii.
- Hebrew, lii, lxxi.
- Matthew's*, xxxv, xlvi, lxxxiii.
- Stephanus's, lxxiii.
- Wiclif's, lxxv, lxxvi.
- Biographical Notice of William Tyndale, xvii.
- Bibliographical Notices:
- Luther's *Altes Testament*, 1523, lxxxii.
- Matthew's Bible*, 1537, lxxxiii.
- Pentateuch, Tyndale's, 1530, in Lenox Library, lx.
- Pentateuch, Tyndale's, Mombert's, lxiv.
- Pentateuch, Tyndale's, British Museum, 1551, Daye's, xcvi.
- Stephani Biblia*, 1528, lxxxiii.
- Tyndale Manuscript in Len. Lib., lvi.
- Vorstermann's Dutch Bible, lxiii.
- Bishop of London, xxxvii.
- Bishops' Version*, lii.
- Bockenham, Dr., xlvi.
- Bomberg's Bible, 1517, lxxi.
- Bond, E. A., Services of, xcvi.
- Bristol, Tyndale's Pentateuch at, lxviii, lxix, lxxx.
- British Museum, xcvi.
- Bullen, George, Services of, xcvi.
- Burke's *Commoners*, xxii.
- Busche, Tyndale and, xxviii, xxx.
- Cæsar, Julius, Tyndale and, xxx, xxxii.
- Cambridge, Tyndale at, xvii, xxv.
- Chaldee Paraphrase*, xxxv.
- Chambre des Comptes, xlix.
- Charlemagne, Alcuin and, lxxiii.
- Charles V., Emperor, xlvi.
- Christianity, Greek, lxxii.
- Chronicles, I., II., Tyndale's (?), liv.
- Church, Bokenham, lv.
- Planting of, lxxii.
- Cochlæus, xxvii, xxxv.
- Colet, John, xxv.
- Cologne, xxxiii.
- Compendious Treatise*, liii.
- Complutensian Polyglott*, lxxi, lxxii.
- Constantine, More and, xxxvii.
- Corinthians, I., ch. vii.*, xxxiv.
- Cotton, Dr. H., New Testament and, lii.
- Coverdale, *Jonas*, xlvi.
- Tyndale and, xix, xxxiii, xxxiv.

- Coxe, H. V., *Catalogus*, lv.
 Cromwell, Poyntz and, xlix.
 Tebold and, xlvi.
 Tyndale and, xli, xliii.
 xlv.
 Culross, Dr., Services of, lxviii,
 lxix, ciii, cix, *Preface*.
 Daye's Folio of 1573, lxviii, cviii,
 cxxv, cxxviii.
 Tyndale's Pentateuch, xcvi.
 Tyndale's *Works*, xvii.
 De Balmis, A., Greek Grammar
 of, lxx.
 De Berghes, A., Tyndale to, l.
 De Herolt, Sermons of, xxvi.
 Dean of St. Peter's, xlix.
 Demaus, Dutch Bible and,
 xxxviii.
 Poyntz and, xlix.
 Tyndale and, xxii, xxvi,
 xxvii, xxxviii, xliii,
 xlviii, xlix, l.
 Deuteronomye, Tyndale's, xix,
 xxxiii, xcvi.
 Notes on Prologe, cxxiv.
 Donne, Gabriel, xvii, xlvi.
 Dufief, Pierre, xlix.
 Ellis, Sir H., *Original Letters*,
 xlv.
Enchiridion Militis, lii.
 English, Phonetic power of,
 xcv.
 Erasmus, *Enchiridion* by, lii.
 Exhortation by, liii.
 Greek and, xxiv, xxv.
 Tyndale and, xviii, lii.
*Exhortation to Studye of the
 Scripture*, liii.
 Exodus, Luther's, lxviii.
 Notes on, cxxi, cxxvi.
 Prologe to, lxviii.
 Purvey's, lxxv.
 Tyndale's, lxxv, xcvi.
 Wiclif's, lxxv.
 Woodcuts in, xxxviii.
 Forshall and Madden, lxxv.
 Foxe, Tyndale and, xvii, xxiv,
 xxv, xxvii, xxxiii, xxxiv, xlv
 n., xlvi, xlviii.
 Frankfurt, xxxiii.
 Frith, John, xvii, xxix, xliii, liv, cxx.
 Fry, Francis, *New Testament*
 and, lii.
Preface,
 Tyndale's Letter by, l.
 Gachard, M., l.
 General Council, xlvi.
 Genesis, xxxiv, xlvi, liii, lxviii, xc.
 xcviii, xcix, ciii, cix, cxlvii.
 Genesis, Bibliographical Notice
 of, 1534, cxlvi.
 Photo-engraving of 1534,
 cxlvii.
 German Bibles, lxxvii.
 Germany, Tyndale and, xix, xxvii,
 xxxiii, xc.
 Gerson's Bible, lxxi.
 Gloucestershire, xvii, xxii, xxv.
 Grammars, Hebrew, lxx.
 Greek tongue, xxv, lxxii.
 Grocyn, Tyndale and, xxv.
 Guttenberg, Bible of, lxxiii.
 Hall's *Chronicles*, xxxvi.
 Hamburg, xix, xxvii, xxxiii, xxxv.
 xxxvi, lxxii.
 Hamilton, John, xxix, xxxii.
 Hamilton, Patrick, xxix, xxxii.
*Hand Book of the English Ver-
 sions*, xxix, lxv.
 Hebrew Bible, lii, lxxvi.
 Dictionary, lii.
 Grammars, lii, lxx.
 Pentateuch, lxxxvii.
 Tyndale and, xxxiii, lxv.
 Helps used by Tyndale, li, lxx.
 Henry VIII., Catherine and, liii.
 Stalbridge and, liv.
 Tyndale and, xxxiii,
 xxxviii, xliii, xlvi.
 Herbert's Ames, liii.
 Hesse: see Marlborow.
 Holland, Press in, xcv.
 Huchen, W., Hymn by, lv.
 Hunt's Court, xxii.
 Isocrates, *Orationes*, lii.
 Jenson's *Biblia*, 1479, lviii.
 Jerome, Version of, lxxii, lxxiii.
 Jerome, xxvii.
 Jonas, Coverdale's, xlvi.
 Tyndale's, liii.
 Joshua, Tyndale's, liv.
 Joye, George, xlvi.
 Judges, Tyndale's, liv.
 Kimchi, D., Hebrew Grammar
 of, lxx.
 Kings, I. and II., Tyndale's, liv.
 Lathomus, J., xlix.
 Latin language, lxxii.

- Latin Letter, xcix, cii.
 Leigh, Thomas, xlvii.
 Lenox Library, Tyndale and, lvi,
 lx; *Preface*.
 Levita, Hebrew Grammar of, lxx.
 Leviticus, xcvi, cxiv.
 Notes on Prologe, cxxii.
 Prologe to, cxxviii.
 Lewis, Tyndale and, xxv.
 Library of St. Paul's, xxvi.
 London, Bishop of, xxxvi.
 Lotter's Luther's Old Testament,
 lxiv, lxxxi, lxxxii.
 Luft, Hans, Printing press of, xxix,
 xxxiv, xxxv, liii.
 Luke, St., ch. xix, lviii.
 Luther, Bible of, lxxvii.
 Lotter and, lxiv, lxxxi,
 lxxxii.
 More on, xxvii.
 Old Testament of, lxiv,
 lxxxi, lxxxii.
 Pentateuch of, lxiv, lxix,
 lxxxvii, lxxxix, xci, cxxx.
 Marginal Notes of,
 lxxxvii, lxxxix, xci,
 xcii.
 Scholarship of, lxxxii.
 Tyndale and, xviii, xxvii.
 Vulgate and, lxxxvii.
 Lutherans, Von Heylwygen and,
 xlv.
 Madden, Forshall and, lxxv.
Man of Sin, lv.
 Marburg, xxviii, xxix, xxxiii.
 Marginal Notes in Prologues of
 Pentateuch, cxx.
 Malborow in Hesse, xxxiii, xxxvii,
 xxxviii.
 Mary of Hungary, xlix.
Matrimony, Tyndale's, lv.
 Matthew, St., chs. v. vi. vii.,
 liii.
Matthew's Bible, 1537, xxxv, xlvi,
 liv, lxiv, lxvii, lxix, lxxxiii,
 lxxxvi, lxxxvii, lxxxix, xc, xcvi,
 c, cxi.
 Mayence, Tyndale and, xxxiii.
 Misprints in Tyndale's Penta-
 teuch of 1530, cxliii.
 Mombert, J. I., *Hand Book of*
English Versions, by,
 xxix, lxiv.
 Julius Cæsar and, xxix.
 Monmouth, H., Tyndale and,
 xviii.
 More, Sir T., xxiv, xxvi, xxvii,
 xxxvii, liii.
 Moses, Song of, liv.
 New College, Wiclif MS. in, lv.
 New Testament, Tyndale's, xviii,
 xxv, xxvii, xxviii, xxxvi, xxxviii,
 lii, lvi.
 Newcome, Archbishop, lii.
 Notes in Tyndale's Pentateuch,
 lxxxvi, lxxxix.
 Notes to this Edition, lxxxvi, lxxxix.
 Numbers, Notes on Prologe to,
 cxxiii, cxxix.
 Numerals in Pentateuch 1530, cii.
 Nürnberg, xxxiii.
Obedience of a Christian Man,
 xxxiv, liii.
 Obsolete words and phrases,
 cxxxiv.
 Ecolampadius, More on, xxvii.
 Offor, George, xxv, xxvi, lvi, lix.
 Old Testament, Lotter's Luther's,
 lxiv, lxxxi, lxxxii.
 Oldcastle, Sir John, lv.
Original Letters, Ellis's, xlv.
 Orthography of Pentateuch of
 1530, cii.
 Variations in, xciv.
 Oxford, Tyndale at, xvii, xxiv.
 Packington, A., Tyndale and,
 xxxvi.
 Pagninus, S., Hebrew Gram. of,
 lxxi.
 Panzer, Hamburg and, xxxiv.
Parable of the Wicked Mammon,
 lii.
*Pathway in to the Holy Scrip-
 ture*, lii.
 Pellican, Hebrew Grammar of,
 lxx.
 Pentateuch, 1482, 1488, lxxi.
 1490, lxxi.
 Hebrew, lxxxvii.
 Luther's, lxiv, lxxxvii,
 lxxxix.
 Marginal Notes in,
 lxxxvii, lxxxix, cxxx.
 Prologues to, cxxv.
 Rogers's, lxxxvii.
 Stephanus's, lxxiii.
 Taverner's, lxvi.
 Tyndale's, xix, xxix,
 xxxiv, xxxvii, liii,
 lix, lx, lxiv, lxxv,

- Pentateuch, (*continued*).
 lxvii, lxix, lxxxvii,
 xc, xci, xciii, xcvi,
 ci, cii, ciii, cxx,
 cxxx, cxliii, cxlvi,
 cxlviii.
 Vulgate, lxxxvii.
 Phillips betrays Tyndale, xix, xx,
 xlvi.
 Phonetic power of English, xc.
 Photo-Engravings, xcvi, xcviij,
 xcix, cxlvii, *Frontispiece*, i.
Plowman, Preface to, lv.
 Polyglott, Ximenes, lxxi.
 Poyntz, Tyndale and, xix, xlviii,
 xlix.
Practise of popishe Prelates,
 xxxix, liii.
 Prelates, Luther on, xc.
 Press in Germany, xc.
 Printing, Invention of, lxxiii,
 Procureur-General, xli.
*Prologe vpon the Epistle to the
 Romans*, xxviii.
 Prologues to Tyndale's Penta-
 teuch, lxviii, cxxxiv.
 Psalms, Tyndale's translation of, lv.
 Punctuation of Pentateuch of
 1530, xciv, cli.
 Punctuation, Variations in, xciv.
 Purveys revision, lxxv.
 Queen Leonora, xli.
 Reformation, Luft and, xxxiv.
 Resurrection, Tyndale on, liv.
 Reuchlin, Hebrew Gram. of, lxx.
 Rinck, xxxv.
 Rogers, John, Notes of, lxxxix.
 Pentateuch of, lxxxvii,
 xci, cxxx.
 Tyndale and, xxxv, xlv.
 Rome, Bishop of, xli.
 Roye, More on, xxvii.
 Tyndale and, xxvii.
 Rudder's *Gloucestershire*, xxii.
 Ruth, Tyndale's, liv.
Sacramentes, Tyndale's, liv, lv.
 I Saint John, liii.
 Paul's, Library of, xxvi.
 Salomonis, Bible of, 1488, lxxi.
 I, II Samuel, liv.
 Schelhorn, Tyndale and, xxviii.
Sermons de Herolt, xxvi.
 Sewell, T. E., D. D., Services
 of, lv.
 Simeon, Song of, lv.
Souper of the Lorde, liii.
 Spalatin's Diary, xxviii, xxix.
 Speyer, Tyndale and, xxxiii.
 Stalbridge, Henry VIII. and, liv.
 Stephanus, Bible of, 1528, lviii,
 lxxiii.
 Strasburg, Tyndale and, xxxiii.
 Tapper, Ruwart, xlix.
 Taverner's Pentateuch, lxvi.
 Tebold or Theobald, xli.
 Theobald, or Tebold, xli.
 Thorpe, W., Tyndale and, lv, lvi.
 Tracie, W., Tyndale and, liv.
 Translations: see Tyndale.
 Tunstall, C., Tyndale and, xviii,
 xxxvi, cxx.
 Tyndale, Edward, xxii.
 Tyndale, John, xxvi.
 Tyndale, William, Antwerp and:
 see Antwerp.
 Arrest of, xvii, xx.
Baptisme by, liv.
 Betrayal of, xvii, xix.
 Biographical Notice of,
 xvii.
 Birth of, xvii, xxii, xxiv,
 xxvi.
 Burning of, xxi, xlix.
 Busche and, xxviii.
 Cambridge and, xvii, xxv.
 Character of, xxi.
 Controversies of, xviii.
 Coverdale and, xix,
 xxxiii, xxxiv.
 Cromwell and: see
 Cromwell.
 De Berghes and, l.
 Death of, xxi, xxii.
 Demaus and: see De-
 maus.
 Foxe on, xxi, xxvii,
 xxxiii, xxxiv, xli,
 xlviii.
 Gachard, M., and, l.
 Gloucestershire and,
 xvii.
 Greek and, xxv.
 Hamburg and, xix.
 Hebrew and, xxxiii,
 lxxxviii.
 Helps used by, xxxv, lxx.
 Henry VIII. and, xxxiii,
 xxxviii.
 Imprisonment of, xvii,
 xxi.

- Tyndale, William, (*continued*).
 Linguist, xxiv.
 Manuscript ascribed to, lvi.
 Martyrdom of, xvii, xlv.
 More on, xxxvii.
 New Testament of, xviii, xxv, xxxvi, lvi.
 Offer and, xxv, xxvi, lvi, lix.
 Oxford and, xvii, xxiv.
 Pentateuch of: see Pentateuch.
 Phillips and, xvii, xix, xx, xlvii.
 Portrait of, xxv.
Sacramentes by, liv, lv.
 Scholarship of, lxxxii, lxxxvii.
 Strasburg and, xxxiii.
 Tact of, xxxvii.
 Thorpe, W. T., and, lv, lvi.
 Tracie, W., and, liv.
 Translations by, xix, xxxiv, lii.
 Trial of, xvii, xxi, xlix.
 Van Wesele and, xlv, n.
 Vaughan and, xxxviii, xli, xliii, xlvi, n.
 Vilvorde and, xxi, xxii, l.
 Vulgate and, lxxii, lxxxvii, lxxxviii.
 Walter and, xxvi.
 Welshe (Walsh) and, xviii.
 Wolsey and, xxxiii.
 Works of, xix, xxviii, lii, lxiv, cxx, n.
 Worms and, xvii, xxvii, xxxiii.
 Zeal of, xviii.
 Tyndales, Families of, xxii, xxiv.
- Van Emmerson, M., xxxiii.
 Van Wesele, Tyndale and, xlv, n.
 Variations in Orthography, xciv.
 Variations in Punctuation, xciv.
 Various Readings in Vulgate, lxxiv.
 Vaughan, Tyndale and, xxxviii, xli, xliii, xlvi, n.
 Vilvorde, Tyndale and, xxi, xxii, l.
 Virgin, Hymn to, lv.
 Von Heylwygen, L., xlv.
 Vorsterman's *Dey Bibel*, 1528, xxxviii, lxiii, lxiv, lxxi.
 Vulgate, Luther and, lxxx, lxxxvii.
 Notes on, lxxxvii *seq.*
 Pentateuch of, lxxxvii.
 Sixtine-Clementine edition of, lxxiv.
 Tyndale and, lxxii, lxxxvii, lxxxviii.
 Various Readings, lxxiv.
 Wiclifite versions of, lxxxv.
- Walsh (Welshe), Sir John, Tyndale and, xviii, xxv.
 Walter, Professor H., xxvi.
 White, Rev. H., MS. and, liv.
Wicket, Wiclif's, liv.
 Wiclif, Bible of, xlv.
 Manuscript of, lv.
 Sewell, T. E., D. D., lv.
Wicket of, liv.
 Winram, G., xxix, xxxii.
 Wittenberg, xxvii, xxxiii, xxxiv, xxxv, xxxvi, lxxii, xc.
 Wood's *Athenæ Oxonienses*, xxiv, xxv, liv.
 Woodcuts in Exodus, xxxviii.
 Wolsey, Tyndale and, xxxiii.
 Worms, Tyndale and, xvii, xxvii, xxxiii.

PROLEGOMENA.

PROLEGOMENA

PROLEGOMENA.

CHAPTER I.

BIOGRAPHICAL NOTICE OF WILLIAM TYNDALE.

Obscurity shrouds the first forty years of the life of William Tyndale, uncertainty and mystery involve the remainder. We may trace him from Gloucestershire to Worms to lose sight of him during eight eventful years and to find him permanently settled at Antwerp. The details of his manner of life there, of his arrest, imprisonment, trial, and martyrdom, which have come down to us in the shape of history and tradition, are few and unsatisfactory, and mainly contained in the sketch of John Foxe described as *The historie and discourse of the lyfe of William Tyndall out of the Booke of Notes and Monumentes Briefly extracted by him in The Whole workes of W. Tyndall, John Frith, and Doct. Barnes, three worthy Martyrs, &c.*, London, John Daye, An. 1573. in-folio. The most important of these are the following:

A.iiij. "First touching the birth and parentage of this blessed Martyre in Christ, hee was borne in the edge of Wales, and brought vp from a childe in the vniuersitie of Oxforde, where hee by long continuance grew, and encreased awell in the knowlege of tongues, and other liberall artes, as especially in the knowlege of Scriptures, whereunto his mind was singularly addicted: Infomuch that hee liyng in Magdalene hall, read priuelye to certaine studentes, and felowes of Magdalene College, some percell of Diuinitie, instructing them in the knowlege, and trueth of the Scriptures. Whose maners also and conuersation being correspondent to the same, were such that all they which knewe him, reputed, and esteemed him to bee a man of most verteous difposition, and of a life vnspotted. Thus hee in the vniuersitie of Oxford encreafyng more and more in learning, and proceeding in degrees of the schooles, spiyng his tyme, remoued from thence to the Vniuersitie of Cambridge, where, after he had

likewyfe made his abode a certayne space, and beeing now farther rypened in the knowlege of Gods worde, leauing that vniuersitie also, he reforted to one *M. Welshe* a knyght of Glocester sheare, and was there schoole master to his children, and in very good fauour with his master. This gentleman, as hee kept a very good ordinary commonly at his table, there reforted vnto him many tymes fondry Abbottes, Deanes, Archdeacons, with other diuers Doctours, and great beneficed men: Who there together with *M. Tyndall* sitting at the same table, did vse many tymes to enter communication and talke of learned men, as of *Luther* and *Erasmus*, and of diuerse controuersies, and questions vpon the scripture. At which time *M. Tyndall*, as he was learned, & wel practised in Gods matters, so he spared not to shew to them simply, and playnely his iudgement in matters as he thought. And when as they at that tyme did varie from *Tyndall* in opinions, and iudgment, he would shewe them the booke, and lay playnely before them the open, and manifest places of the scriptures to confute their errours, and to confirme his sayinges. And thus continued they for a feason, reafoning, and contending together diuers and fondry tymes, till at the length they waxed wery of him, and bare a secreet grudge in their hartes against hym.

B.j. *sqq.* "To bee short *M. Tyndall* beeing so molested and vexed in the cuntry by y^e Priests, was constrained to leaue that Cuntrye, and to seeke another place: and so comming to *M. Welshe* hee desired him of his good will, that hee might depart from hym, saying thus vnto him: Syr I perceaue I shall not bee suffered to tarye long here in this cuntrye, neither shall you bee able (though you woulde) to keepe mee out of the handes of the spiritualitye, and also what displeasure might growe to you by keeping mee God knoweth: for the which I shulde bee right fory. So that in fine *M. Tyndall* with y^e good will of his Master departed, and eftsones came vp to London, and there preached a while according as hee had done in the cuntrye beefore. At length hee beethought hym selfe of *Cuthbert Tunstall* then Byshop of London, and especially for the great commendatiō of *Erasmus*," etc. (See the Prologue "When I had translated, &c.," from which this part of Foxe's account is taken.)

"And so he remayned in London the space almost of a yeare, beholding and marking with him selfe the course of the world and especially y^e Demeanour of the preachers, how they boasted them selues, & fet vp their auctoritie & kingdome; Beholding also the pompe of the Prelates, with other thinges that greatly misliked him. Infomuch, as he vnderstoode not onely to be no roome in y^e Bishops house for him to translate the new Testament: but also that there was no place to doe it in all England. And therefore fynding no place for his purpose within the Realme, and hauing some ayde and prouision, by Gods prouidence ministred vnto him by *Humsfrey Mommouth* Merchaunt, who after was both Shirife and Alderman

of London, and by certaine other good men, he tooke his leaue of the Realme, and departed into Germany. Where the good man being inflamed with a tender care and zeale of his country refused no trauell, or diligence, how by all meanes possible to reduce his bretheren & Countrymen of England to the same tast and vnderstanding of Gods holy worde, and veritie which the Lorde had endued him withall. * * *

“For these and such other considerations, this good man was moued (and no doubt stirred vp of God) to translate the Scripture into his mother tongue, for the publique vtilitie and profit of the simple vulgar people of his countrey: First setting in hand with the new testament, which he first translated about the yeare of our Lord .1527. After y^e he tooke in hande to translate the olde testament, finishing the .V. bookes of Moses, with sondry most learned and godly prologues prefixed before euery one of them most worthy to be read, and read againe of all Christians, as the like also he did vpon the new testament.

“He wrote also dyuerse other woorkes vnder sondry titles, among the which is that most worthy monument of his intuled the obedience of a Christian man, wherein with singular dexteritie he instructeth all men in the office, and duetie of Christian obediēce, with dyuerse other treatises as may apere in the contentes of this booke.

“So soone as these bookes were compiled, and made by *William Tyndall*, and the same were published and sent ouer into England, it can not bee spoken what a dore of light they opened to the eyes of the whole Englishe nation, which before were many yeares shut vp in darknes. * * *

“After that *William Tyndall* had translated the fyfth booke of Moses called *Deuteronomium*, and he mynding to print the same at Hamborough, sayled thitherward: and by the way vpon the coast of Holland, he suffered shipwracke, and lost all his bookes, writings, and covies: and so was compelled to beginne all agayne anewe, to his hynderaunce and doublyng of his labours. Thus hauyng lost by that ship both money, his covies and tyme, he came in an other shippe to Hamborough, where at his appointment *M. Couerdale* taryed for hym, and helped hym in the translatyng of the whole fyue bookes of Moses. And after hee returned to Andwarp, and was there lodged more than one whole yeare in the house of *Thomas Pointz*, an Englich man, who kept a table for Englishe marchauntes, etc.

“About which tyme, an Englishe man whose name was *Henry Phillips*, whose father was customer of *Poole*, a comely man, and seemed to be a gentleman. This man sodainely entred into the great loue and fauour of *William Tyndall*, who greatly commended his curtesie and learning, and in the ende fell into famylier loue and acquaintance with him. And *Thomas Pointz* their host espyng such great loue and familiaritie to be betweene *M. Tyndall* and this

Phillipes, which vnto hym was but a mere strainger, did much meruell thereat, and fell into a geloufy, and suspition that this *Phillipes* was but a spye, and came but to betraye *M. Tyndall*, wherefore on a time, the a fore sayd *Thomas Poyntz* asked *M. Tyndall* how he came acquainted with this *Phillipes*. *M. Tyndall* answered that he was an honest man, handsomely learned, and very conformable. Then *Poyntz* perceauing that he bare such fauour vnto him, sayd no more, thinking that hee had bene brought acquainted with him by some frende of his. The sayd *Phillipes* being in the towne .iij. or .iiij. dayes did then depart to the Court at Bruxelles, which is from Andwarp .xxiiij. myles and did so much there that he procured to bring from thence with him to Andwarp the procuror generall, which is the Emperours attorney with certaine other officers. And first the sayd *Phillipes* seruaunt came vnto *Poyntz* and demanded of him whether *M. Tyndall* were there or not, for his master would come and dyne with him. And forthwith came *Phillipes* and asked *Poyntz* wife for *M. Tyndall* and she shewed him that he was in his chamber, then sayd he, what good meate shall we haue to dinner for I intend to dyne with you, and she answered they should haue such as the market would geue. Then went *Phillipes* straight vp into *M. Tyndales* chamber, and tolde him that by the way as he came he had lost his purffe, and therefore prayed him to lend him .xl. shillings, which he forthwith lent, for it was easie inough to be had of him if he had it. For in the wilie subtilnes of this world, he was sypmple and vnexpert.

“Then sayd *Phillipes* you shall be my guest here this day. No, sayd, *Tyndall*, I goe forth this day to dynner, and you shall goe with me and be my guest where you shall be welcome. And when dynner tyme came *M. Tyndall* and *Phillipes* went both forth together. And at the going forth of *Poyntz* house was a long narrow entrey, so that .ii. coulde not goe on a front. *Tyndall* would haue put *Phillipes* before him, but *Phillipes* would in no wise, but put *Tyndall* beefore him, for that hee pretended to shew great humanitie. So *Tyndale* being a man of no great stature went before, and *Phillipes* a tall person folowed behinde him, who had set officers on either syde of the dore vpon .ii. feates, which beeing there might see who came in the entrey. And coming through y^e said entrey, *Phillipes* pointed with his finger ouer *M. Tyndales* head downe to hym, that the officers which sat at the dore, might see that it was hee whom they should take, as the officers that tooke *Tyndall* afterward tolde to the a fore sayde *Poyntz*, and sayd that they pitied to see his simplicitie when they tooke him. But *Tyndall* when hee came nere the dore espied the officers and woulde haue shronke backe: nay sayd *Phillipes* by your leaue you shall goe forth, and by force bare hym forward vpon the officers. And as sone as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procurour generall, where hee dynd. Then came the procurour generall to the house of *Poyntz*,

and sent away all that was of *Tyndales*, aswell his bookes as other things: And from thence *Tyndall* was had to the Castell of filforde, xvij. Englishe myles from Andwarpe, where hee remayned prisoner more than a yeare and a halfe, and in that meane tyme, came vnto him diuerse lawyers, and Doctours in Diuinitie, aswell fryers as other with whom hee had many conflyctes: But at the last *Tyndall* prayed that hee might haue some Englishe Deuines come vnto him, for the maners and Ceremonies in Douch land (sayd hee) did much differ from the maners and Ceremonies vsed in England. And then was sent vnto him dyuerse Deuines from Louayne whereof some were Englishmen, and after many examinations, at the last they condemned him by vertue of the Emperours decree made in the assembly at Aufbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a feruent zeale, and a loud voyce hee cried, Lord open the eyes of the King of Englande, and then first he was with a halter strangled by the hangman, and afterward consumed with fier. In the yeare of our Lord .1536.

“Such was the power of his doctryne, and the sinceritie of his lyfe, that during the tyme of his imprifonment, which (as aforefayd) endured a yeare and a halfe, hee conuerted his keepers Daughter, and other of his housholde. Also such as were with him conuersaunt in the Castell reported of him, that if hee were not a good Christian man, they could not tell whom to trust. The Procurour generall the Emperours attorney beeing there, left this testemony of him, that he was *Homo doctus pius et bonus*, that is, a learned, a good, and a godly man. * * *

“And here to ende and conclude this history with a fewe notes touching his priuate behaiour in dyet, study, and especially his charitable zeale, and tender releuing of the poore: Fyrst he was a man very frugall, and spare of body, a great student and earnest laborer, namely in the setting forth of y^e Scriptures of God. He referued or halowed to hym selfe .ij. dayes in the weeke, which he named his dayes of pastime, and those dayes were Monday the first day in the weeke, and Satterday the last daye in the weeke. On the Monday he visited all suche poore men and women as were fled out of England by reason of persecution into Antwarpe, and those well vnderstanding their good exercifes and qualities he did very liberally comfort and relieue: and in like maner provided for the sicke and deceafed persons. On the Satterday he walked round about the towne in Antwarpe, seeking out euery Corner, and hole where he suspected any poore person to dwell (as God knoweth there are many) and where he found any to be well occupied and yet ouerburdened with children, or els were aged, or weake, those also hee plentefully releued. And thus he spent his .ij. dayes of pastime as he cauled them. And truly his Almose was very large and great: and so it might well bee: for his exhibition that he had yearely of the

Englishe merchautes was very much, and that for the most parte he bestowed vpon the poore as afore sayd. The rest of the dayes in the weke he gaue hym wholly to his booke where in most diligently he traueled. When the Sunday came, then went he to some one merchautes chamber, or other, whether came many other merchautes: and vnto them would he reade some one percell of Scripture, eyther out of the olde testament, or out of the new, the which proceded so frutefully, sweetely and gentely from him (much like to the writing of S. John the Euangelest) that it was a heauenly comfort and ioy to the audiēce to heare him reade the scriptures: and in likewise after dinner, he spent an houre in the afore sayd maner. He was a man without any spot, or blemishe of rancor, or malice, full of mercy and compaffion, so that no man liuing was able to reprove him of any kinde of sinne or cryme, albeit his righteoufnes and iustification depended not there vpon before God, but onely vpon the bloud of Christ, and his fayth vpon the same: in the which fayth constantly he dyed, as is sayd at Filforde, and now resteth with the glorious company of Christes Martyrs blessedly in the Lord, who be blessed in all his faintes Amen. And thus much of *W. Tyndall*, Christes blessed seruauant, and Martyr."

Within this framework lie the earliest *indicia* of the history of Tyndale, confirmed, disproved, or augmented by contemporary evidence, and collected by the unremitting zeal and patient research of earnest students. The *results* of their labors will now be considered.

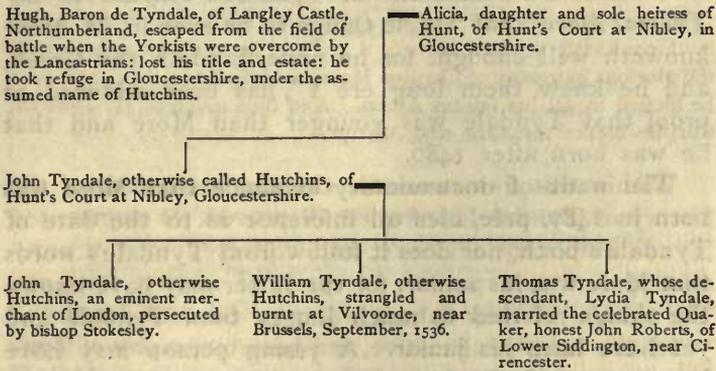
In the latest, exhaustive, and best, biography of Tyndale extant,¹ Mr. Demaus demonstrates that the Martyr was neither born at Hunt's Court in Gloucestershire, nor a member of the Tyndales who obtained possession of it not till long after his birth. *Their* son William was alive six years after the Martyr's death, and could not, of course, have been identical with him. The same writer has shown that Tyndales were settled as farmers at Melksham Court in the parish of Stinchcombe, and others at Slymbridge; also, that Edward, a brother of the subject of this notice, was under-receiver of the lordship of Berkeley,² and rendered it not improbable that

¹ The authorities are given by Demaus: *William Tyndale, a Biography*, &c., London, no date, pp. 1-8.

² Burke: *History of the Commoners*, IV., p. 546; Rudder: *Gloucestershire*, p. 756, cited by Demaus, *l. c.*, p. 7. Also Atkyns: *The Ancient and Present State of Gloucestershire*, 2d ed., London, 1712.

Slymbridge was the birthplace of the Reformer. This inference conflicts, however, with the genealogy compiled by the heraldic historians, according to which Edward Tyndale was the fourth son of Sir William Tyndale, of Hockwold, Norfolk, whose elder brother William lived till 1558. In the pedigree printed by Mr. Ofor,¹ Edward is not mentioned at all; it deserves to be preserved, however, on account of the reference to the name of Hutchins (spelled also Huchyns,

¹ Pedigree of William Tyndale the Martyr, as preserved by one branch of the family, communicated to G. Ofor, Esq., by J. Roberts, Esq. From *Advertisement to NEW TESTAMENT, &c.*, Lond. 1836.



Mr. James Herbert Cooke, F. S. A., in a paper *The Tyndales in Gloucestershire*, states:

“In a deed of entail executed by Alice Tyndale in her widowhood, date 20th January, 1541-2, by which she entails the Hunt's Court Estate on her five sons; ‘she had five sons, Richard, Henry, William, Thomas, and John, and two daughters, Joan and Agnes.’ William is named one of the valuers of his mother's household effects in her will dated 3rd Feb. 1542-3, he resided at Nibley, probably at Hunt's Court, as he is assessed to the subsidy of 1543 of goods in that parish of the value of £4.’

“It seems therefore fair to conclude with Mr. Greenfield that Edward Tyndale, and William the Martyr, were in all probability brothers of the first Richard Tyndale, of Melksham Court, to whom we may add a fourth brother, viz. John Tyndale, a Merchant, of London, who was punished by the Star Chamber in 1530 for assisting William in the circulation of his New Testament.”

For these extracts I am indebted to the Note on the Pedigree of W. Tyndale, drawn up for insertion before the Introduction to the *New Testament, Translated by W. Tyndale, Reproduced in Facsimile*, by Francis Fry, F. S. A., 1862.

Atkins, *l. c.*, p. 303, says that William Tyndale was born at Nibley, apparently on the authority of the *History of the Hundred of Berkeley*, written by John Smith of Nibley; it is in MS. and at present the property of Mr. Cook of Berkeley Castle.

Hitchens, Hychins, &c.) assumed by the Martyr on the Continent, to which, according to the pedigree, he appears to have had a right.

The origin of Tyndale is still uncertain. William was a favorite name among the Tyndales; it was borne by one to whom thus far I have seen no reference except in Wood's *Athenæ Oxon.*,¹ by another ordained by the bishop of Pavada in 1503; and by a third, who took monastic vows at Greenwich in 1509; the identity of either and both with the Reformer has been challenged.

Equal uncertainty attaches to the date of his birth. The incidental statement in Tyndale's *Answer to Sir Thomas More*,² that "these things to be even so, M. More knoweth well enough, for he understandeth the Greek, and he knew them long ere I", has been adduced as proof that Tyndale was younger than More and that he was born after 1480.

The want of documentary evidence that More was born in 1480, precludes all inference as to the date of Tyndale's birth, nor does it follow from Tyndale's words that More was his senior, for the latter may have known the things referred to much longer than Tyndale and yet have been his junior. A young person may have been possessed of information for many years which has not come to the knowledge of a much older person. If Tyndale at the time of his martyrdom in 1536 was a middle aged man, the earliest date of his birth would be 1476 and the latest 1486. This is as near as we can get.

The statement of Foxe (see p. xvii.) that Tyndale was "brought vp from a child in the vniuersitie of Oxford, where hee by long continuance grew, and encreased aswell in the *knowlege of tongues, and other liberall artes, as especially in the knowlege of Scriptures*" warrants our connecting his stay at Oxford with Grocyn,

¹ Wood, *Ath. Oxon.*, II., col. 781.: [1493. Ioh'es Malett de Irby generosus presentat Jacobum Malett cl'icum ad ecclesiam de Irby predict. in dioc. Linc. vac. per mort. d'ni Willelmi Tyndall, dat. 21 Apr., 1493. *Autogr. in Reg. Buckden.* KENNET]

² Works, III., p. 23.

who after 1491 "taught and read the Greek tongue to the Oxonians after that way, which had not before, I suppose, been taught in their University, became a familiar friend of, or rather tutor to, Erasmus, and a person in eminent renown for his learning."¹ While Grocyn may have taught him Greek, there is but little doubt that John Colet, who continued to lecture at Oxford until 1505, influenced and shaped the theological education of Tyndale.

Wood² confirms the statements of Foxe, and a portrait of Tyndale formerly in the library, now in the refectory of Magdalen Hall, bears the inscription:

Gulielmus Tyndalus, Martyr.

Olim ex Aul: Magd:

Refert hæc Tabella (quod solum potuit Ars) Gulielmi
Tindale effigiem, huius olim Aulæ Alumni simul & Ornamenti;
Qui post felices purioris Theologiæ primitias hic depositas
Antwerpiz in Nouo Testamento, necnon Pentateucho
In vernaculam transferendo operam nauauit, Anglis suis eo
Vsque salutiferam, ut inde non immerito Angliæ Apostolus
Audierat. Wilfordæ prope Bruxellas martyrio coronatus
An: 1536. Vir, si vel aduersario (procuratori nempe Imperatoris
Generali) credamus, perdoctus, pius & bonus.

Lewis³ says, "Of this picture I would have here given the Reader a copy, but on view of it by an engraver for that purpose, it was judged to be so ill done, as that it was not worth while to copy it." An engraving of it is found in Offor's reprint of Tyndale's New Testament⁴ and one made from another picture in the Manuscript of Tyndale described on a subsequent page.

The meagre and vague account of Foxe embraces all that is known of Tyndale from the undefined time of his removal to Cambridge, and his continuance there, to his appearance about 1521 as tutor in the family of Sir John Walsh at Little Sodbury in Gloucestershire.

Three documents have been discovered which will

¹ Foxe, *The Whole works of Tyndale, &c.*, London, John Daye, An. 1573, in-folio.

² Wood, *Athenæ. Oxon.*, I., col. 94.

³ *A Complete History of the Several Translations of the Holy Bible, &c.*, p. 57, note, London, 1818, in-8.

⁴ *The New Testament, &c.*, London, 1836, in-8.

now be considered. The first is a Manuscript containing translations from the Gospels marked W. T. and bearing the dates 1500 and 1502, described at length p. lvi. *sqq.* The second is the following entry in the Register of Warham, then bishop of London, communicated by G. Ofor, Esq., to Professor Walter and transcribed from his *Biographical Notice of William Tyndale*, p. xv., prefixed to *Doctrinal Treatises, &c.*, Cambridge, 1848. in-8.:

“Ordines generaliter celebrat. in ecclesia conventuali domus sive prioratus Sancti Barthi in Smythfelde Londin. per Rev. preb. Dmn. Thomā Dei gratia Pavaden. epm. aucte Rev. Pris Domini Willem permissione divina Londin. die sabbati iiiior. temporum, viz. undecimo die mensis Martii Ann. Dom. Millmo Quingentesimo secundo. Presbrī. Willms Tindale Carlii Dioc. p. li. di. ad tim domus monialium de Lambley.”

Concerning this record of a general ordination it is claimed that the William Tyndale, ordained priest, could not have been the Reformer, because he was neither a native of the diocese Carlisle nor connected with its jurisdiction. This is the statement of Professor Walter (*l. c.*), to which Mr. Demaus adds, that, “according to ecclesiastical precedent, the person who was ordained priest in March, 1503, could not have been born later than 1478; but this was two years *before* the birth of Sir Thomas More, and is, therefore, incompatible with what we know of Tyndale’s age.”¹ These inferences appear to me to be untenable for the reasons stated p. xxiv., and without pretending to affirm that the William Tyndale named in the Register is the subject of this notice, I feel bound to insert the entry.

The third document is an inscription on the title-page of *Sermons de Herolt*, a small folio, printed in 1495, in the Cathedral Library of St. Paul’s, worded as follows:

“Charitably pray for the soul of John Tyndale, who gave this book to the monastery at Greenwich of the obseruance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508.”²

The readiness and frequency with which Sir Thomas

¹ Demaus, *l. c.*, pp. 35, 36.

² Ofor, *Memoir of William Tyndale*, prefixed to his edition of Tyndale’s New Testament, p. 8.

More flung the epithets *friar* and *apostate* at Luther, Æcolampadius, Jerome, and Roye, render it highly probable that Tyndale would have been regaled with them had he deserted the said monastery close to a favorite residence of Henry VIII. The circumstance must have been known to Sir Thomas, and his silence on the subject may be regarded as strong proof that the inscription relates to another person who bore the name of William Tyndale.¹

The account of Foxe, given above, with which should be compared the much fuller narrative in the first edition of his *Actes and Monumentes* of 1563, appears to have been derived from contemporary and authentic sources; it covers the period of Tyndale's life at Little Sodbury and in London; viz., from A. D. 1521 to May, 1524. Mr. Demaus has collected every available authority and produced two exceedingly interesting chapters.²

For Tyndale's movements on the Continent the account of Foxe is singularly unsatisfactory. The points established by documentary evidence are the following: Tyndale arrived in Hamburg sometime about May, 1524, and revisited that city in April, 1525.³ The interval he spent, according to contemporary authority, with Luther at Wittenberg.⁴ In September of that year he was at Cologne with Roye and superintended the printing of his English version of the New Testament which had advanced as far as the letter "K" in the signature of the sheets, when, chiefly through the instrumentality of Cochlæus, further progress was arrested. Most probably in October of the same year, Tyndale and Roye fled to Worms where six thousand copies of the first complete New Testament in English were printed during the ensuing winter.⁵ For some time, perhaps a year, he remained unmolested

¹ Walter, *l. c.*, p. xv. ² Chapters II., III. ³ Demaus, *l. c.*, p. 91.

⁴ The authorities are given by Demaus, *l. c.*, p. 93 *sqq.*

⁵ *Ibid.*, p. 140 *sqq.* See also, *Doctrinal Treatises*, Parker Soc. ed., p. xxv., and Arber, *The First Printed English New Testament*, pp. 1-24.

at Worms. Probably early in 1526 he met Hermann von dem Busche (a pupil of Reuchlin, the earliest German Hebraist), who mentioned the matter to Spalatin in a conversation which took place on, or the day after St. Lawrence, that is, Aug. 11, 1526. The entry in Spalatin's Diary, bearing that date, is given in Schelhornii, *Amœnitates Literariæ*, IV., p. 431, under the head, *Excerpta quædam e diario Georg. Spalatini*, and reads:

"Dixit nobis in coena Matthias Leimbergius, Erasmus Rot. miro consternatum editione Servi Arbitrii, ei libello non responso- rum, jam scribere de conjugio Buschius vero a Rege Gallorum revocatum Jacobum Stapulens. & nonnullos alios, & reversos liberatos XII captivos, quos Evangelii nomine Parlamentum conjecisset in carcerem. Item Wormatiæ VI mille exemplaria Novi Testamenti Anglice excusa. Id operis versum esse ab Anglo, illic cum duobus aliis Britannis divertente, ita VII linguarum perito, Hebraicæ, Græcæ, Latinæ, Italicæ, Hispanicæ, Britannicæ, Gallicæ, ut, quamcunque loquatur, in ea natum putes. Anglos enim, quamvis reluctante & invito Rege, tamen sic suspirare ad Evangelion, ut affirmant, sese empturos Novum Testamentum, etiamsi centenis millibus æris sit redemendum. Adhæc Wormatiæ etiam Novum Testamentum Gallice excusum esse."

The publication by Tyndale of the *Prologe vpon the Epistle to the Romans* (1526) and of *The Parable of the Wicked Mammon*, 8th of May, 1527, as well as the continuous influx of his Translation into England, rendered it unsafe for him to continue at Worms, where the said works had been printed, and led him to seek and find a hiding place so secure and well chosen that the most diligent search of the emissaries of Henry VIII. and Wolsey, set to possess themselves of his person, proved wholly unavailing, and that to this hour no authentic intelligence of its mysterious location has come to light.

The meeting of Tyndale with Busche has given rise to the wide spread story that the town of Marburg in Hesse was his home in Germany. The account is purely inferential, and rests on two circumstances utterly disconnected. The first is the undoubted fact that Hermann von dem Busche was appointed professor of

Hebrew in the University of Marburg; the second is the publication of a number of Tyndale's works containing, some on the title-page, others in the colophon, the notice that they had been printed by Hans Luft at Malborow in the land of Hesse. Connecting these data with the entry in Spalatin's Diary it has been rashly inferred that Tyndale followed Busche to Marburg, translated the Pentateuch there, wrote and printed a number of pamphlets, held delightful and sympathetic intercourse with leading personages connected with the Reformation, and much more to the same effect. These statements were current and accepted as history until the following facts, developed by inquiries addressed to the authorities of the University of Marburg, were printed in the *Hand Book of the English Versions*, p. 110 *sqq.*, London and New York, 1883, and are here reproduced:

It occurred to me that the best and surest way might be to open direct communication on the subject with the authorities of the University of Marburg, and for that purpose I took occasion on November 7th, 1881, to address a letter to the Rector Magnificus of that university, inquiring among other matters:

1. If Hans Luft had a printing-press at Marburg? and
2. If William Tyndale, as well as John Frith and Patrick Hamilton, ever studied there?

Professor Ennetterus very courteously handed my letter to Professor Dr. Julius Cæsar, the librarian of the University, and author of *Catalogus studiorum scholæ Marpurgensis*, Marburg, 1875, who having thoroughly explored the archives of the University, and the documents in the library of the same, is unquestionably the most competent scholar to testify on the subject under consideration. This scholar, in a letter to me, bearing date November 26th, 1881, after briefly traversing the field of inquiry, informs me:

1. *That Hans Luft never lived, and never had a printing-press, at Marburg.*

2. That while the Album of the University enumerates among the matriculates for the year 1527 the following persons—thus:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARIISIENSIS,
IOANNES HAMILTON, A LITGAU, SCOTUS,
GILBERTUS WINRAM, EDINBURGENSIS,

there is no entry in the Album, or a trace in any document whatever in the archives of the University, that Tyndale and Frith ever were at Marburg.

Professor Cæsar, moreover, agrees with me in the opinion that the name of the printer, Hans Luft, and of the place of printing, Marburg, *i. e.*, Marlborow, in the land of Hesse, are fictitious, and were probably selected to conceal the real place of printing from Tyndale's enemies in England. He further coincides with me in the belief that the statement of Tyndale having followed Hermann von dem Busche to Marburg is simply an inferential conjecture . . .

The importance of the subject appears to me to render it desirable that the correspondence on it should be preserved; it is therefore produced here in the original, and the translation accompanying it may prove useful to persons not familiar with German.

Novr. 7, 1881.

DEM RECTOR MAGNIFICUS DER UNIVERSITÄT MARBURG.

Hochgeehrter Herr:—Im Verfolg einer geschichtlichen Untersuchung wage ich es mich an Sie um Aufschluss über eine Sache zu wenden, die auch für Sie nicht ohne Interesse sein dürfte.

Bei Gelegenheit der Bearbeitung eines Aufsatzes über den englischen Bibelübersetzer William Tyndale fand ich, dass eine Notiz folgenden Inhalts in verschiedenen älteren Werken vorkömmt, die von den Neueren immer wiederholt wird, und die, wie es mir scheint, bis jetzt noch nicht durch historische Belege erwiesen ist.

Die betreffende Notiz behauptet dass William Tyndale einer der ersten Studirenden in Marburg gewesen, und dass verschiedene seiner Werke von *Hans Luft in Marburg gedruckt seien*.

John Frith und Patrick Hamilton sollen auch in Marburg studirt haben, und der Name des Letzteren auf der ersten Seite des Universitäts-Registers eingetragen sein.

Da es Ihnen vermöge Ihrer amtlichen Stellung wohl nicht schwer sein dürfte, diese Überlieferungen zu verificiren, erlaube ich mir bei Ihnen anzufragen,

1. Ob Hans Luft eine Buchdruckerei in Marburg gehabt hat, und
2. Ob das Universitäts-Register irgend welche authentische Nachrichten über die in Frage stehenden Persönlichkeiten enthält?

Novr. 7, 1881.

TO THE RECTOR MAGNIFICUS OF THE UNIVERSITY OF MARBURG.

Very honored Sir:—In the prosecution of an historical inquiry, I venture to address you for information in a matter which may not be void of interest to you.

Engaged on the preparation of an essay on the English Bible translator, William Tyndale, I find the following notice in older writers, which, though persistently repeated by modern authors, does not appear to me proven by historical evidence.

The notice in question asserts that William Tyndale was one of the first students at Marburg and that several of his works *have been printed by Hans Luft at Marburg*.

John Frith and Patrick Hamilton are also said to have studied at Marburg, and that the name of the latter is recorded on the first page of the University Register.

As you, in virtue of your official position, may not find it difficult to verify these traditions, I beg leave to inquire

1. If Hans Luft ever had a printing-press at Marburg? and
2. If the University Register contains authentic notices of the persons in question?

In der Hoffnung dass Sie die Gewogenheit haben mögen mir im Interesse geschichtlicher Wahrheit das mitzutheilen, was Sie darüber ermitteln können, und mir die Freiheit, mit der ich mich an Sie wende, nicht verübeln wollen, empfiehlt sich mit ausgezeichnete Hochachtung,

Ergebenst

J. I. MOMBERT.

Marburg, 26 Nov., 1881.

DEM EHRW. HERRN, DR. MOMBERT.

Hochgeehrter Herr:—Der zeitige Rector unserer Universität, Herr Professor Ennetterus, hat mir Ihren an ihn unter dem 7. d. M. gerichteten Brief zur Beantwortung überlassen, da ich mich schon früher mit der von Ihnen gestellten Frage genauer beschäftigt habe. Obgleich mir augenblicklich nicht Alles gegenwärtig ist, was ich einmal darüber gewusst habe, vnd auch die Zeit fehlt, die Nachforschung von Neuem zu beginnen, so glaube ich Ihnen doch über einen Hauptpunkt eine bestimmte Antwort geben zu können.

Es hat nie einen Buchdrucker Hans Luft in Marburg gegeben Allerdings existiren verschiedene Drucke mit seinem Namen und dem Druckort Marburg (Ma[r]lborough, Malborow, u. a.) in the land of Hessa, die Sie unter den Werken von Tyndale und von Fryth bei Lowndes, in dem Oxforder Katalog u. sonst angeführt finden, aber es ist nicht zu bezweifeln, dass so wohl der Druckort als der Name des Druckers fingirt ist, vielleicht um den wahren Druckort in England zu verbergen. Man hat sich dabei der in der Geschichte der Reformation berühmten Namen der Universität Marburg und des Wittenberger Druckers bedient, und diese in eine durch Nichts gerechtfertigte Verbindung gebracht.

Es ist richtig dass Patrick Hamilton in Marburg immatriculirt war; und sein Name unter dem J. 1527 sich fol. 5 b.

Hoping that in the interest of historical truth you may be obliging enough to communicate to me what you may be able to learn on this subject, and that you will kindly pardon the trouble to which I put you, I beg you to believe me, with high regards,

Yours very truly,

J. I. MOMBERT.

Marburg, 26 Nov., 1881.

TO THE REV. DR. MOMBERT.

Very honored Sir:—The temporary Rector of our University, Professor Mr. Ennetterus, has requested me to answer the letter you addressed to him on the 7th inst, as I have already more fully considered the question you have submitted to him. Although I do not at this moment recollect all that at one time I knew on the subject, and lack the necessary leisure to begin the research anew, I nevertheless believe to be able to give you a definite reply concerning a principal point.

There has never existed at Marburg a printer of the name of Hans Luft. There exist, to be sure, sundry printed works with his name and Marburg (Ma[r]lborough, Malborow, etc.) in the land of Hesse, as the place of printing, which you will find under the works of Tyndale and Fryth in Lowndes, in the Oxford Catalogue, and elsewhere, but it cannot be doubted that both the place of printing and the name of the printer are fictitious, probably for the purpose of concealing the true place of printing (from the authorities) in England. For that purpose the names of Marburg and of the Wittenberg printer, celebrated in the history of the Reformation, have been employed and connected together without anything to justify it.

It is correct that Patrick Hamilton matriculated at Marburg, and that his name is entered under the year 1527

unseres Albums eingetragen findet, und zwar in Verbindung mit zweien seiner Genossen, in folgender Weise:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARIISIENSIS.

JOANNES HAMILTON, A LITGAU, SCOTUS.

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED.

JUL. CÆSAR, P. I. MARB., 1875, 4, p. 2).

Aber dass Tyndale und Fryth wirklich hier in Marburg gewesen seien, davon habe ich nirgends eine *urkundliche* Spur finden können; in unserm Album kommen sie nicht vor. Was Lorimer in seinem Buch über Hamilton (Edinb., 1857), p. 93 f. erzählt, indem er sich auf Anderson's *Annals of the Bible*, I., p. 139, 167 beruft, habe ich leider bis jetzt nicht controliren können, da wir nur die zweite abgekürzte Ausgabe des Andersonschen Werkes besitzen (das auch in Göttingen nicht vorhanden ist.) Ich weiss nicht wo der von ihm erwähnte Brief von Hermann von dem Busche an Spalatin gedruckt ist. Geht daraus hervor, dass Tyndale bei diesem im J. 1526 in Worms war, so scheint das Weitere, dass er dem im J. 1527 nach Marburg übergesiedelten B. dahin gefolgt sei, nur eine auf jenen fingirten Druckort gestützte Vermuthung zusein.

Es würde mir sehr interessant sein, wenn Ihre Forschungen über Tyndale zu sichereren positiven Resultaten führten.

Mir selbst haben die Mittel nicht zu Gebote gestanden, um das zu gelangen, und die Zeit um die Sache durch Nachfragen an grössere Bibliotheken, oder in England weiter zu verfolgen, doch habe ich sie nicht aus dem Auge verloren.

Hochachtungsvoll und ergebenst,
DR. JULIUS CÆSAR,
Professor und Bibliothekar an der Universität Marburg.

on folio 5 b. of our Album, and that in connection with two of his comrades as follows:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARIISIENSIS.

JOANNES HAMILTON, A LITGAU, SCOTUS.

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED.

JUL. CÆSAR, P. I. MARB. 1875, 4, p. 2).

But that Tyndale and Fryth were really here at Marburg, I have not been able to find a documentary trace thereof anywhere; their name does not occur in our Album. What Lorimer in his book on Hamilton (Edinb., 1857), p. 93, sq. narrates with reference to Anderson's *Annals of the Bible*, I., p. 139, 167, I regret to have been thus far unable to verify, as we have only the second abridged edition of Anderson (nor is there a copy of it at Göttingen). I do not know where the letter of Hermann von dem Busche to Spalatin, to which he refers, is printed. If it states that Tyndale was with him at Worms in 1526, the rest, that he followed B. on his removal to Marburg in 1527, appears to be a conjecture based on the fictitious place of printing.

It would be interesting to me if your researches respecting Tyndale should lead to more certain and positive results.

I myself did not possess the means to accomplish it, nor the time to prosecute the matter by inquiries directed to larger libraries, or in England, but I have not lost it out of sight.

With high regards, etc.,
DR. JULIUS CÆSAR,
Professor and Librarian of the University of Marburg.

In the absence of all authentic data as to the place covered by the pseudonyme *Malborow in the lande of Hesse*, we only know from the foregoing correspondence that it does not designate Marburg on the Lahn, and in the endeavor to identify that mysterious abode it is proper to remember that it must have been a place of safety and ready access, affording to Tyndale facilities in the pursuit of his literary labors and conveniences for the printing of his works.

As the emissaries of Henry VIII. and Wolsey had scoured the valley of the Rhine in pursuit of the exile, Cologne, Mayence, Worms, Speyer, and Strassburg must be ruled out, and as inquiries for him had been made at Nürnberg and Frankfurt, those cities also must be excluded. This narrows the inquiry and, if his place of concealment was in Germany, limits it to two places, Hamburg and Wittenberg.

Foxe, after his account of the shipwreck and visit to Hamburg, given p. xix., adds in *Actes and Monumentes* after "the whole five books of Moses" the words, "from Easter till December, in the house of a worshipful widow, Mrs. Margaret Van Emmerson, anno 1529, a great sweating sicknesse being at the time in the town. So having dispatched his business at Hamborough, he returned afterward to Antwerp again."

The circumstantial character of the narrative invests it with a certain degree of authority, for the "sweating sicknesse" did rage in 1529 in Hamburg, and the name of the lady has been verified as that of a person then living there, who was the relict of a senator, and entitled to be called *worshipful*. The only inaccuracy appears to be the notice of the strange appointment with Coverdale, for though the meeting may have occurred, the assistance, as stated, could hardly have been rendered by him at that early date, when his knowledge of Hebrew must have been in a stage of tenderest infancy.

It has been rather rashly asserted that Tyndale could not have *mynded to print* Deuteronomy at Hamburg, there being no evidence that a printer existed there

in 1529. This is clearly wrong, for Panzer, *Annales Typogr.*, vol. i., p. 453, has, under HAMBURGI, the following entry:

MCCCCXCI.

Laudes beate MARIE virginis. *Hæc in fronte fol. I. a. Fol. 2. a. col. I.* Incipiunt laudes beate Marie virginis. Cogitavi dies antiquos et annos eternos, &c. *In fine fol. 152. b.* Finem accipiunt beate virginis marie laudes magna cum diligentia emendate. atque de verbo ad verbum per totum attente reuise *In mercuriali oppido Hamborgensi loco famatissimo impressæ. Per me Ioannem et Thomam borcharð. Anno dni. M.CCCC.XCI. secunda feria post martini. De quo dns deus gloriosus cum sua benedicta matre sit eternaliter benedictus. AMEN. Sequitur tabula fol. 1½. In fine: Explicit Tabula. Char. Goth. mai. Sine cust. & pagg. num. cum sign. col. 2. fol.*

Maitt. Ind. II. App. p. 535. ex March. Hist. p. 86. Primi et unici huius, Sec. XV. Hamburgi typis expressi libri exemplum extat in Bibl. Gætting. et in collectione nostra.

It is therefore not by any means improbable that Tyndale should have been *mynding* to print at Hamburg. Foxe seems to imply that the first four books of the Pentateuch were already printed, and to contradict himself in saying that Coverdale "helped hym in the translatyng of the whole fyue bookes of Moses." Or are we to infer that Coverdale was engaged on the work during Tyndale's absence at Antwerp? The case is rather knotty, but perhaps not impossible to solve. Tyndale might have translated at Hamburg and have the printing done at Wittenberg, for the traffic on the Elbe is of very ancient date.

But, on the whole, probability seems to point to Wittenberg as the place where Tyndale translated the Pentateuch and had it printed.

The repeated use of the name of *Hans Luft*, the famous printer at Wittenberg (in *The obedience of a Christian Man*, in 1528, *The Exposition in to the seuenth Chapter of the first pistle to the Corinthians*, in 1529, in the *Boke of Genesis* and the *Practise of popishe Prelates*, in 1530), appears to indicate some distinct connection. Luft's well-known interest in the movement of the Reformation renders it not improbable that he would sanction

the employment of a pseudonyme which, though it could not hurt him, might aid Tyndale and mislead his pursuers. Wittenberg again was a much safer place than Hamburg—it was especially a spot which men of the Rinck and Cochlæus stamp shunned like the pestilence, and where the powerful influence of the Reformers would shield the desolate English exile. The printing press of Luft was one of the best and most busy in Germany and the literary resources of the place were certainly equal, probably superior, to every other seat of learning in Germany. After Tyndale's death John Rogers, his literary executor, is said to have lived at Wittenberg, to have filled an ecclesiastical position there, and to have produced there the book known as Matthew's Bible.

The appearance of Rogers at Wittenberg, so remote from Antwerp, appears to favor the supposition that he went there at the instance of Tyndale, or in consequence of information received from him.

Attention is called to a circumstance of peculiar interest, which possibly may shed light on the question in hand: it is the undoubted fact, proved by the notes in this volume, that Tyndale and Rogers made use of the Chaldee Paraphrase, which, as far as I have been able to learn, existed, down to the date of the preparation of Tyndale's Pentateuch, only in costly folio editions of the Hebrew Bible. Wherever Tyndale kept concealed, he must have had access to one or other of the works mentioned in *Helps used by Tyndale*, and in this respect again, Wittenberg seems to meet the requirements of the case.¹

The facilities of travel to and from Wittenberg, deserve also to be considered. The bad and insecure state of the highways of Germany in the sixteenth century rendered travel not only difficult but very expensive. The frequent journeys of Tyndale suggest the probability that he chose the safest and cheapest mode of travel. He was practically regarded as an outlaw, and

¹ Additional details relating to the Pentateuch are given in the bibliographical notice of the volume, Chapter III. I understand that an octavo edition of the Chaldee Paraphrase was also in circulation.

it is difficult to surmise the expedients by which on overland journeys he could have eluded the vigilance of those who tried their utmost to seize him. He ran no such risk on the water route from Wittenberg down the Elbe to Hamburg and thence by sea to Antwerp; this appears a not improbable solution of the suddenness of his movements in that city.

But wherever he had made his home, we know that he left it on at least two occasions, to visit Antwerp. His first visit took place in 1529, and is thus referred to by Hall:

“Here it is to be remembered that at this present time William Tyndale had newly translated and imprinted the New Testament in English; and the Bishop of London, not pleased with the translation thereof, debated with himself how he might compass and devise to destroy that false and erroneous translation (as he said); and so it happened that one Augustine Packington, a merchant and mercer of London, and of a great honesty, the same time was in Antwerp where the Bishop then was, and this Packington was a man that highly favoured Tyndale, but to the Bishop utterly showed himself to the contrary.

“The Bishop, desirous to have his purpose brought to pass, communed of the New Testaments, and how gladly he would buy them, Packington, then, hearing that he wished for, said unto the Bishop, ‘My lord, if it be your pleasure, I can in this matter do more, I dare say, than most of the merchants of England that are here; for I know the Dutchmen and strangers that have bought them of Tyndale and have them here to sell; so that if it be your lordship’s pleasure to pay for them (for otherwise I cannot come by them but I must disburse money for them), I will then assure you to have every book of them that is imprinted and is here unsold.’ The Bishop, thinking he had God by the toe, when indeed he had, as after he thought, the Devil by the fist, said, ‘Gentle Mr. Packington, do your diligence and get them; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous and nought, and I intend surely to destroy them all, and to burn them at St. Paul’s Cross.’ Augustine Packington came to William Tyndale, and said, ‘William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself; and I have now gotten thee a merchant, which with ready money shall despatch thee of all that thou hast, if you think it so profitable for yourself.’ ‘Who is the merchant?’ said Tyndale. ‘The Bishop

of London,' said Packington. 'Oh, that is because he will burn them,' said Tyndale. 'Yea, marry,' quoth Packington. 'I am the gladder,' said Tyndale, 'for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first.' And so, forward went the bargain; the Bishop had the books; Packington had the thanks; and Tyndale had the money.

"After this Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold into England. When the Bishop perceived that, he sent for Packington, and said to him, 'How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all.' Then answered Packington, 'Surely, I bought all that werè to be had: but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps [for printing with]: wherefore you were best to buy the stamps too, and so you shall be sure:' at which answer the Bishop smiled, and so the matter ended.

"In short space after, it fortunèd that George Constantine was apprehended by Sir Thomas More, who was then Chancellor of England [made Chancellor October 24, 1529], suspected of certain heresies. During the time that he was in the custody of Master More, after divers communications, amongst other things Master More asked of him, saying, 'Constantine, I would have thee be plain with me in one thing that I will ask; and I promise thee I will show thee favour in all other things, whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you: I know they cannot live without help. There are some that help and succour them with money; and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me, who be they that help them thus?' 'My lord,' quoth Constantine, 'I will tell you truly: it is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them; and that hath been, and yet is, our only succour and comfort.' 'Now, by my troth,' quoth More, 'I think even the same, for so much I told the Bishop before he went about it.'" ¹

In connection with this visit to Antwerp, preceding the printing of the Pentateuch at the mysterious "Mal-

¹ Hall's *Chronicle*; Foxe, Vol. IV., p. 670, etc., cited by Demaus, *l. c.*, p. 221 sqq.

borow in the lande of Hesse," Mr. Demaus¹ has suggested, with great show of probability, that part of the money proceeding from the sale of New Testaments to the bishop of London, was applied to the purchase of the blocks of the eleven woodcuts of the tabernacle and its furniture scattered over the book of Exodus.

The cuts appear in Vostermann's Dutch folio Bible of 1528, a copy of which has been kindly loaned me for comparison with the illustrations in Tyndale's Pentateuch. They are doubtless identical, although actual measurement shows that some have been slightly trimmed and others slightly enlarged, but the reduction and extension applies only to the edges and does not touch the objects represented.

Mr. Demaus has called attention to the circumstance that a subsequent edition of the same Bible published in 1532 contains a new set of illustrations, from which he infers that the change was due to the sale of the first set to Tyndale, and states: "whatever else, therefore, Tyndale may have done with any money received from Tunstal, it seems highly probable that he purchased with it the blocks which were employed in the book of Exodus; and the rude woodcuts of this rare work are thus invested with a curious interest, when we look at them as virtually the contribution of that prelate, who prided himself on his zeal in condemning and burning the English Bible."

Tyndale paid a second visit to Antwerp in the spring of 1531, doubtless in response to a letter from Stephen Vaughan, envoy to the princess-regent of the Netherlands, holding out to the exile hopes of pardon. Vaughan, as appears from a despatch to Henry VIII., dated Barrugh, Jan. 26, 1530 [*i. e.*, 1531] had tried to open communication with Tyndale. He says: "... I have written three sundry letters unto William Tyndale, and the same sent for the more safety to three sundry places, to Frankforde, Hanborughe, and Marleborough. I then not [being] assured in which of the same he was,

¹ *William Tyndale*, p. 226, 227.

and had very good hope, after I heard say in England, that he would, upon the promise of your Majesty, and of your most gracious safe conduct, be content to repair and come into England."¹

That letter reached Tyndale, and hardly three months later he sought an interview with Vaughan, who narrates it in his letter to the king as follows:

"The day before the date hereof [*i. e.*, April 17] I spake with Tyndale without the town of Antwerp, and by this means: he sent a certain person to seek me, whom he had advised to say that a certain friend of mine, unknown to the messenger, was very desirous to speak with me; praying me to take pains to go unto him, to such place as he should bring me. Then I to the messenger, 'What is your friend, and where is he?' 'His name I know not,' said he; 'but if it be your pleasure to go where he is, I will be glad thither to bring you.' Thus, doubtful what this matter meant, I concluded to go with him, and followed him till he brought me without the gates of Antwerp, into a field lying nigh unto the same; where was abiding me this said Tyndale. At our meeting, 'Do you not know me?' said this Tyndale. 'I do not well remember you,' said I to him. 'My name,' said he, 'is Tyndale.' 'But Tyndale!' said I, 'Fortunate be our meeting.' Then Tyndale, 'Sir, I have been exceedingly desirous to speak with you.' 'And I with you; what is your mind?' 'Sir,' said he, 'I am informed that the king's grace taketh great displeasure with me for putting forth of certain books, which I lately made in these parts; but specially for the book named the Practice of Prelates; whereof I have no little marvel, considering that in it I did but warn his grace of the subtle demeanour of the clergy of his realm towards his person, and of the shameful abusions by them practised, not a little threatening the displeasure of his grace and weal of his realm: in which doing I shewed and declared the heart of a true subject, which sought the safeguard of his royal person and weal of his commons, to the intent that his grace, thereof warned, might in due time prepare his remedy against their subtle dreams. If [it be] for my pains therein taken, if for my poverty, if for mine exile out of my natural country, and bitter absence from my friends, if for my hunger, my thirst, my cold, the great danger wherewith I am everywhere compassed, and finally if for innumerable other hard and sharp fightings which I endure, not yet feeling of their asperity, by reason I hoped with my labours to do honour to God, true service to my prince, and pleasure to his commons; how

¹ The letter is preserved in the Cotton MSS. *Galba*, B. X. 46; it has been printed in Anderson, *Annals*, B. I., § 8, and by Demaus, *l. c.*, p. 288 sqq.

is it that his grace, this considering, may either by himself think, or by the persuasions of other be brought to think, that in this doing I should not shew a pure mind, or true and incorrupt zeal and affection to his grace? Was there in me any such mind, when I warned his grace to beware of his cardinal, whose iniquity he shortly after proved according to my writing? Doth this deserve hatred? Again, may his grace, being a Christian prince, be so unkind to God, which hath commanded his word to be spread throughout the world, to give more faith to wicked persuasions of men, which presuming above God's wisdom, and contrary to that which Christ expressly commandeth in his testament, dare say that it is not lawful for the people to have the same in a tongue that they understand; because the purity thereof should open men's eyes to see their wickedness? Is there more danger in the king's subjects than in the subjects of all other princes, which in every of their tongues have the same, under privilege of their sufferance? As I now am, very death were more pleasant to me than life, considering man's nature to be such as can bear no truth.'

"Thus, after a long conversation had between us, for my part making answer as my wit would serve me, which were too long to write, I assayed him with gentle persuasions, to know whether he would come into England; ascertaining him that means should be made, if he thereto were minded, without his peril or danger, that he might so do: and that what surety he would advise for the same purpose, should, by labour of friends, be obtained of your majesty. But to this he answered, that he neither would nor durst come into England, albeit your grace would promise him never so much surety; fearing lest, as he hath before written, your promise made should shortly be broken, by the persuasion of the clergy, which would affirm that promises made with heretics ought not to be kept."

"After this, he told me how he had finished a work against my lord chancellor's book, and would not put it in print till such time as your grace had seen it; because he apperceiveth your displeasure towards him for hasty putting forth of his other work, and because it should appear that he is not of so obstinate mind as he thinks he is reported to your grace. This is the substance of his communication had with me, which as he spake, I have written to your grace, word for word, as near as I could by any possible means bring to remembrance. My trust therefore is, that your grace will not take my labours in the best part I thought necessary to be written unto your grace. After these words, he then, being something fearful of me, lest I would have pursued him, and drawing also towards night, he took his leave of me, and departed from the town, and I toward the town, saying, 'I should shortly, peradventure, see him again, or if not, hear from him.' Howbeit I suppose he afterward returned to the town by another way; for there is no likelihood that

he should lodge without the town. Hasty to pursue him I was not, because I was in some likelihood to speak shortly again with him; and in pursuing him I might perchance have failed of my purpose, and put myself in danger.

"To declare to your majesty what, in my poor judgment, I think of the man, I ascertain your grace, I have not communed with a man"—¹

The effect of this letter on Henry is clearly stated in the reply written by Cromwell, who appears to have substituted, not improbably at the King's dictation, the harsh expressions given in the text for the more temperate forms of the original draft, as printed in the footnotes.

"Stephen Vaughan, I commend me unto you; and have received your letters, dated at Andwerpe, the xviii. day of April, with also that part of Tyndale's book inclosed in leather, which ye with your letters directed to the king's highness; after the receipt whereof I did repair unto the court, and there presented the same unto his royal majesty, who made me answer for that time, that his highness at opportune leisure should read the contents as well of your letters as also the said book. And at my next repair thither it pleased his highness to call for me, declaring unto me as well the contents of your letters, as also much matter contained in the said book of Tyndale. * * *

"Albeit that I might well perceyue that his Maiestee was right well pleased, and right acceptable considered your diligence and payns taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme; yet his Highness nothing lyked the sayd boke, being fyllyd w^t scedyuous, slanderous lyes, and fantasticall oppynyons, shewing therein nother lernyng nor trewthe; and ferther, cōmunyng w^t his grace, I myght well mind and coniect that he thought that ye bare² moche affection towards the saide Tyndall, whom in his maners and knowlage in woordlye thinge³ ye vndoubtedlie in yor l^res do moch allowe and cōmende; whos works being replet w^t so abhominable sclauders and lyes, imaged and onlye fayned to infecte the peopull, doth declare hym bothe to lake grace, vertue, Lernyng, discrecyō and all other good qualytes, nothing ells pretending in all his worke but to seduce . . . dyssayve (that ye in such wise by yr L^res,

¹ Cotton MSS., Titus, B. I.

² Originally: "in the accomplishment of his high pleasure and commaundment. Yet I might conjecture by the ferther declaracyon of his high pleasure, which sayed unto me that that by yr wryting it manifestlie appered how moche affection and zele ye do bere"

³ Originally: "modestie and symplycitee"

praise, set forth and avaunse hym which nothing ells pretendeth) and sowe sedycion among the peopull of this realme. The Kinge highnes therfor¹ hathe cōmaunded me to advurtyse you that is plesure ys, that ye should desiste and leve any ferther to persuade or attempte the sayd Tyndalle to cum into this realme: alledging, that he p̄ceyuing the malycyous, perverse, vncharytable, and Indurate mynde of the sayd Tyndall, ys in man[er] w^t ow^t hope of reconсылyacyon in hym, and is veray joyous to have his realme destytute of such a p̄son, then that he should retourne into the same, there to manyfest his errours and sedycyous opynyons, which (being out of the realme by his most vncharytable, venemous, and pestilent boke, craftie and false persuasions) he hath partelie don all redie; for his highnes right prudentlye consyderyth if he were present by all lykelihod he wold shortelie (which God defende) do as moche as in him were, to infecte and corrupt the hole realme to the grete inquietacyon and hurte of the cōmen welth of the same. Wherefore, Stephen, I hertelie pray you, in all your doing, proceedinge, and wryting to the King's highnes, ye do iustely, trewlie and vnfaynedlie, w^t ow^t dysstylatyon, shew your self his trew, louyng, and obedyent subjecte, beryng no maner favor, loue, or affeccyon² to the sayd Tyndale, ne to his worke, in any man[er] of wise; but utterlie to contempne and abhorre the same, assuring you that in so doing ye shall not onely cause the King's royall maieste, whose goodnes at this tyme is so benignelie and gracyouslie mynded towards you, as by your good dyligence and industrie to be used to serve his Highnes, and extewing and avoyding . . . favor, and allow the saide Tyndale his erronyous worke and opynions so to sett you forwardes, as all yo^r louers and frendes shall have gret consolacyon of the same; and by the contrarie doing, ye shall acquire the indignacyon of God, displeasure of yo^r sov'eigne lorde, and by the same cause yo^r good frends which have ben euer glad, prone, and redie to bryng you into his gracyous fauours, to lamente and sorow that their sute in that behalf should be frustrate and not to take effecte, according to their good intent and purpose."

Cromwell then adverts to Frith (or Fryth) saying that the King, "hearing tell of his towardness in good letters and learning, doth much lament that he should apply his learning to the maintaining, bolstering, and

¹ Originally: "Tyndale assuredly sheweth himself in myn oppynion rather to be replete with venymous envye, rancour and malice, then w^t any good lerning, vertue, knowledge or discession:" this was changed into: "declareth hymself to be envyous, malycyous, slanderous and wylfull, and not to be lerned;" then erased, and given as above.

² Originally: "to shew yourself to be no fautor."

advancing the venemous and pestiferous works, erroneous and seditious opinions of Tyndale;" and begging Vaughan to use his influence with Frith "to leave his wilful opinions, and like a good Christian to return unto his native country where he assuredly shall find the king's highness most merciful, and benignly, upon his conversion, disposed to accept him to his grace and mercy." The letter concludes with an exhortation to Vaughan, "for his love of God, utterly to forsake, leave and withdraw his affection from the said Tyndale, and all his sect."¹

Cromwell added a postscript, after the letter had been read and approved by the king, which virtually nullified its contents, for he said: "Notwithstanding the premises in my letter, if it were possible by good and wholesome exhortations to reconcile and convert the said Tyndale . . . I doubt not but the king's highness would be much joyous of his conversion . . . and if then he would return into this realm . . . undoubtedly the king's majesty refuseth none."²

Upon the receipt of Cromwell's letter, Vaughan had a second interview with Tyndale, the account of which is given in his reply, dated Bergen-op-Zoom, May 18, as follows:

"I have again been in hand to persuade Tyndale. And to draw him the rather to favour my persuasions, and not to think the same feigned, I shewed him a clause contained in master Cromwell's letter containing these words following: *And notwithstanding other the premises, in this my letter contained, if it were possible, by good and wholesome exhortations, to reconcile and convert the said Tyndale from the train and affection which he now is in, and to excerpte and take away the opinions sorely rooted in him, I doubt not but the kings highness would be much joyous of his conversion and amendment; and so being converted, if then he would return into his realm, undoubtedly the king's royal majesty is so inclined to*

¹ The quotations, transcribed from the original, in the Brit. Museum, MSS. Cotton, Galba. B. X. fol. 338, for the Parker Society's edition of the *Doctrinal Treatises, &c.*, of William Tyndale, have been taken from that volume. The brief paragraph relating to Frith I have extracted from Demaus, *l. c.* p. 305.

² From the text given by Demaus, *l. c.*, p. 306. See the full text in Vaughan's reply, p

mercy, pity, and compassion, that he refuseth none which he seeth to submit themselves to the obedience and good order of the world. In these words I thought to be such sweetness and virtue as were able to pierce the hardest heart of the world; and, as I thought, so it came pass. For after sight thereof I perceived the man to be exceedingly altered, and to take the same very near unto his heart, in such wise that water stood in his eyes; and he answered, 'What gracious words are these! I assure you,' said he, 'if it would stand with the king's most gracious pleasure to grant only a bare text of the scripture to be put forth among his people, like as is put forth among the subjects of the emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts after the same; but immediately repair into his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace will, so that this be obtained. And till that time I will abide the asperity of all chances, whatsoever shall come, and endure my life in as much pains as it is able to bear and suffer. And as concerning my reconciliation, his grace may be assured, that whatsoever I may have said or written in all my life against the honour of God's word, and so proved, the same shall I before his majesty and all the world utterly renounce and forsake; and with most humble and meek mind embrace the truth, abhorring all error soever, at the most gracious and benign request of his royal majesty, of whose wisdom, prudence and learning I hear no great praise and commendation, than of any creature living. But if those things which I have written be true and stand with God's word, why should his majesty, having so excellent a gift of knowledge in the scriptures, move me to do any thing against my conscience?'—with many other words which be too long to write. I have some good hope in the man; and would not doubt to bring him to some good point, were it that something, now and then, might proceed from your majesty towards me, whereby the man might take the better comfort of my persuasions. I advertised the same Tyndale that he should not put forth the same book, till your most gracious pleasure were known: whereunto he answered, 'mine advertisement came too late; for he feared lest one that had his copy would put it very shortly in print, which he would let if he could; if not, there is no remedy.' I shall stay it as much as I can, as yet it is not come forth; nor will not in a while, by that I perceive."¹

¹ Offer's *Mem. of Tyndale*, pp. 67-9. Anderson, pp. 277-9. *Doctr. Treat.* p. xlvi. *sqq.* The original is in the British Museum, Cotton MSS. Galba. B. X. 7, new notation. Also in Demaus, *l. c.*, p. 306 *sqq.*

Vaughan had yet another conversation with Tyndale, for he writes on June 19: "I have spoken with Tyndale, and shewed him as you wrote me the king's royal pleasure was, but I find him always singing one note."¹

This concludes the negotiations set on foot by Cromwell to induce Tyndale to return to England, and our knowledge of him, except through his writings, until his final settlement at Antwerp in the summer of 1534.

The following passage in a letter of Poyntz, bearing date August 25 (Cotton MSS. *Galba*. B. X.) fixes the date of Tyndale's final settlement at Antwerp. "This man [William Tyndale] was lodged with me three quarters of a year, and was taken out of my house by a sergeant-at-arms, otherwise called a dore-wardore, and the Procureur-General of Brabant." Reckoning backward from the day of his arrest, established by the official statement given in the note² to have occurred on the 23rd or 24th of May, 1535, Tyndale seems to have reached Antwerp sometime in August, 1534.

The extract from Foxe (p. xxi.), gives a clear account of his life there. It is perhaps not unnecessary to add that he held no official position, but engaged in the voluntary work of an Evangelist. Rogers arrived at Antwerp sometime in the autumn of that year as English Chaplain and his acquaintance with Tyndale speedily ripened into friendship. He worked with him and there

¹ State Paper Office: *Miscellaneous Letters*, Second Series; printed by Sir Henry Ellis in his collection of *Original Letters*.

² "Account of Master Ludwig von Heylwygen of the confiscated goods of the Lutherans and heretical sects beginning from the year 1533, and ending in 15—

"Fol. viii. Expenses in vacation and other expenses in affairs of justice of the Lutherans.

"Paid to Adolph Van Wesele on account of the business done by him as well in keeping of a certain prisoner named *William Tyndale*, a Lutheran, as for his money expended, done and expended therein at the request of the Procureur-General, for a year and one hundred and thirty-five days, at forty stivers the day, as appears by the taxation, assignment and quittance pertaining thereto, the sum of . . . £102." This is the translation appended to the original document, given by Demaus, *l. c.* p. 498. The date of Tyndale's martyrdom, according to Foxe, is October 6, 1536, and his arrest consequently occurred on the 23rd or 24th of May, 1535.

is no reason to doubt the statement that the papers of Tyndale passed into his hands, and that he embodied in his edition of the Bible, known as Matthew's Bible, the remaining books of the Scripture which Tyndale had translated, viz., the books of Joshua, Judges; 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles.¹ His literary labors at Antwerp resulted in the revised edition of the book of Genesis and the revision of the New Testament; both were published in 1534. How much of the other books just named was done between 1534 and 1536 is not known.

The letter of Tebold or Theobald, a godson of Cromwell, who seems to have been instructed to collect information on the circumstances connected with the arrest of Tyndale, is a valuable addition to the narrative of Foxe (see page xx.).

"News here, at this time, be none, but that here is most earnest communication that the French Queen [Leonora, sister of the Emperor; Charles V.] and her sister the Queen of Hungary [the Regent of the Low Countries], shall meet together at Cambray now afore Michaelmas. All these Low Countries here be most earnest with the Bishop of Rome and his traditions; and therefore he hath now sweetly rewarded them, sending them his deceitful blessing, with remission of all their sins, so [on the condition that] they fast three days together, and this is given *gratis* without any money. Here is an evil market [a bad bargain for the pope], that whereas he was wont to sell his pardons by great suit and money, now he is glad to offer them for nothing. And yet a great many make no haste to receive them where they be offered. I do hear of certain that the Bishop of Rome is contented, and doth desire to have a General Council, and that this matter is earnestly entreated of divers. I am sure, if this be truth, your Lordship have heard of it or this time, more at large.

"*He that did take Tyndale is abiding at Louvain, with whom I did there speak; which doth not only there rejoice of that act, but goeth about to do many more Englishmen like displeasure; and did advance this, I being present, with most railing words against our King, his Highness, calling him 'Tyrannum ac expilatorem reipublicæ' [tyrant and robber of the Commonwealth]. He is appointed to go shortly from Louvain to Paris in France, and there to tarry, because he feareth that English merchants that be in Antwerp will hire some men privily to do him some displeasure unawares.*

¹ "The boke of Ionas" is Coverdale's Version.

“Pleaseth it your Grace that I have delivered your letters unto Mr. Thomas Leigh [a merchant held in much esteem by Cranmer and Vaughan], which, according to your writing, hath delivered unto me twenty crowns of the [same], which money, God willing, I will deliver where your Grace hath assigned. Within these sixteen days I take my journey from Antwerp about the last day of July [letter begun, therefore, July 15th]. And because at my first arrivance to Antwerp I found company ready to go up withal to Cologne [on his way to Nuremberg], I went to see my old acquaintance at Louvain; whereas [where] I found Doctor Bockenham, sometime prior in the Black Friars in Cambridge; and another of his brethren with him. I had no leisure to commune long with them; but he showed me that at his departing from England he went straight to Edinburgh in Scotland, there continuing unto [Easter] last past [March 28]; and then came over to Louvain, where he and his companions doth continue in the house of the Black Friars there; having little acquaintance [or] comfort but for their money; for they pay for their [meat] and drink a certain sum of money in the year. All succour that I can perceive them to have is only by him which hath taken Tyndale, called Harry Philips, with whom I had long and familiar communication, [for] I made him believe that I was minded to tarry and study at Louvain. I could not perceive the contrary by his communication, *but that Tyndale shall die*; which he doth follow, [*i. e.*, urge on], and procureth with all diligent endeavour, rejoicing much therein; saying that he had a commission out also for to have taken Doctor Barnes and *George Joye* with other. Then I showed him that it was conceived both in England and in Antwerp that George Joye should be [*i. e.*, had been] of counsel with him in taking of Tyndale; and he answered that he never saw George Joye to his knowledge, much less he should know him. This I do write, because George Joye is greatly blamed and abused among merchants, and many other that were his friends, falsely and wrongfully.

“But this foresaid Harry Philips showed me that there was no man of his counsel but a monk of Stratford Abbey, beside London [Stratford-le-Bow], called Gabriel Donne, which at that time was student at Louvain, and in house with this foresaid Harry Philips. But now within these five or six weeks he is come to England, and, by the help of Mr. Secretary, hath obtained an abbey of a thousand marks by the year in the west country.

“This said Philips is greatly afraid, (in so much as I can perceive,) that the English merchants that be in Antwerp, will lay watch to do him some displeasure privily. Wherefore of truth he hath sold his books, in Louvain, to the value of twenty marks worth sterling, intending to go hence to Paris; and doth tarry here upon nothing but of the return of his *servant which he has long since*

sent to England with letters. And by cause of his long tarrying, he is marvellously afraid lest he be taken and come into Master Secretary's handling, with his letters. Either this Philips hath great friends in England to maintain him here; or else, as he showed me, he is well benefited in the bishopric of Exeter. He raileth at Louvain and in the Queen of Hungary's Court, most shamefully against our King his Grace and others [Cranmer and Cromwell probably]. For, I being present, he called our King his Highness, *tyrannum, expilatorem reipublicæ*, with many other railing words, rejoicing that he trusteth to see the Emperor to scourge his Highness with his Council and friends. Also he saith, that Mr. Secretary hath privily gone about matters, here in Flanders and Brabant, which are secretly come to the knowledge of the Queen of Hungary, the Governess here, which she reckoneth, one day, at her pleasure and time, to declare to his rebuke. What this meaneth I cannot tell, neither I could hear no farther; but if I had tarried there any time, I should have heard more," etc.

"Written at Antwerp the last day of July, by your bedeman and servant, ever to my small power,—Thomas Tebold."¹

The plot to seize Tyndale and to bring him to trial for heresy was doubtless due to astute contrivance in England, but thus far no positive evidence has been discovered to fasten the charge either on Gardiner or any one else. Donne and Phillips are admitted to have acted under instructions of persons strong in pecuniary ability, adepts in craft, and invincible in hatred. Henry VIII. and Cromwell cannot be charged with complicity, but may not be exonerated from indifference and neglect. Once in the meshes of the law, as administered in Flanders, the fate of Tyndale was sealed, but though his extradition could not be demanded *de jure*, the influence of an accredited "man of reputation" might have secured his liberation.²

The chief promoter and agent in stirring up interest on behalf of Tyndale was Poyntz, whose narrative given by Foxe at great length cannot be reproduced here. In re-

¹ Cotton MSS. *Galba*, B. X. cited by Demaus, *l. c.* pp. 430-433. The italics and matter in brackets are given as presented by him.

² Such seems to have been the impression of Stephen Vaughan who wrote "it were good the King had one living in Flanders that were a man of reputation." *Chapter House Papers*, State Paper Office, cited by Demaus, *l. c.* p. 439.

sponse to his indefatigable energy and self-denial he obtained letters from Cromwell, but his efforts were cut short by his own arrest and imprisonment, brought about by Phillips, who had preferred against him also the charge of heresy.¹

The record of the trial of Tyndale appears to have been destroyed or lost. From a document in the Archives of the *Chambre des Comptes* at Brussels the names of the leading members of the commission nominated for his trial by the Regent, Mary of Hungary, have been obtained.² The Procureur-General has been represented as a monster of wickedness and cruelty; the Dean of St. Peter's is charged with holding the maxim that "It is no great matter, whether they that die on account of religion be guilty or innocent, provided we terrify the people by such examples; which generally succeeds best when persons eminent for learning, riches, nobility, or high station,

¹ The narrative of Poyntz is found in Foxe and has been reprinted in full by Demaus, *l. c.* p. 443 *sqq.* In the same work may be read the letter of Poyntz to his brother, Cotton MSS. *Galba*, B. X., as well as a letter from Flegge, an English merchant at Antwerp, to Cromwell advising him what had been done on behalf of Tyndale. Cotton MSS. *Galba*, B. X.

² The document printed by Demaus, *l. c.* p. 498 *sqq.* is here reproduced. The very able and interesting account he has constructed of the probable order observed in the trial of Tyndale is perhaps the most successful portion of a volume which should be read by all desirous to understand the case. He has furnished also sketches of Pierre Dufief, the Procureur-General, and of two of the most prominent clerics on the commission, Ruwart Tapper and Jacques Lathomus. The document reads as follows:

"Archives of Belgium: Chambre des Comptes, No. 19,1662.

"Paid to the Procureur-General of Brabant for himself £128. 8s. 6d.; also for Mr. Ruwart Tapper, Dean of St. Peter's at Louvain, Jacques Lathomus, Jan Doye, canons there, all Doctors in theology, William Van Caverschoen, amounting for them all to £149: to Godfrey de Mayere £54; Charles T'Serraets £5. 8s.; Theobald Cotereau £6. 6s.; Mr. Jacob Boonen £10. 10s.; Councillors in Brabant: to Mr. Henry Vander Zypen £3. 12s.; to Marcellis van Immerseel £4. 10s.; Peter de Brier £6. 10s.; Cornelius Vander Bruggen £2.; Henry Van Pellen £10. 10s.; Bartholomew Vander Broecke, Nicolas Borreman, Jan Vander Biest and Dierick Cappellemans £6. 15s.; executioners and messengers of the Council, who have been engaged, by the ordinance of the Queen [Mary of Hungary] as they say, in prosecution of the process directed by the said Procureur-General against William Tyndale, a priest, a Lutheran prisoner, and executed by fire at Vilvorde for entertaining certain wicked opinions touching the Holy Catholic faith; so that they have been occupied at Vilvorde and elsewhere on different days, as appears from the contents of their declaration of their engagements, amounting for the said engagements to the sum of £312. 9s. 6d., and over and above to the sum of £16 for behoof of the Doctors only: this appearing from the declaration, taxation and assignment and receipt thereto belonging in all to . . . £407. 9s. 6d."

are thus sacrificed;" and of Lathomus, the third of the leading members of the commission, it is narrated that the part he had taken in the conviction of Tyndale filled him with remorse, if not despair.¹ Tried by such a commission, condemnation was inevitable, for the writings of Tyndale abound in sentiments which the Louvain theologians could have had no difficulty in proving to have been rank heresy. The passage in Foxe that "there was much writing and great disputation to and fro between him [Tyndale] and them of the Vniversitie of Louvain, in such sort that they had all enough to do, and more than they could well wield, to answer the authorities and testimonies of the Scripture, whereupon he most pithily grounded his doctrine," sheds light upon the manner in which the trial was conducted. It was all in writing; Tyndale's own defence has not yet come to light, but the reply of Lathomus, printed in his Works, has been preserved. The publication of that treatise would be a valuable contribution to the history of Tyndale.

This notice is concluded with a precious memento of William Tyndale in the text of a touching letter written by Tyndale in his prison at Vilvorde in the winter of 1535. It is without date and superscription, and was doubtless addressed to Antoine de Berghes, Marquis of Bergen-op-Zoom, who held the office of Governor of the Castle of Vilvorde in 1530. M. Galesloot found it in the Archives of the Council of Brabant, and M. Gachard permitted Mr. Francis Fry of Bristol to have it photographed; from a

¹ "Jacobus Lathomus, omnium theologorum Lovaniensium, sine controversiâ, princeps, posteaquam stultâ et puerili concione quam Bruxellæ habuit coram Imperatore, se toti aulæ ridendum exhibuisset, mox ubi Lovanium rediit, pernicioso quodam furore correptus, cœpit insanire, ac in ipsâ etiam publicâ prælectione voces edere plenas desperationis atque impietatis. Quod cum cæteri theologi animadvertissent, præcipue Ruardus Enchusanus [*i. e.* Tapper], homo miserabili balbutie, et crudelitate atque impietate inauditâ, apprehenderunt furentum Lathomum, eumque domi clausum tenuerunt. Ab eo tempore usque ad postremum spiritum nihil aliud clamavit Lathomus quam 'se condemnatum esse, se a Deo rejectum esse, nec ullam spem salutis aut veniæ sibi amplius esse reliquam, ut qui veritatem agnitam impugnâset.'" The last clause appears to refer to Tyndale. The whole passage is taken from Demaus, *l. c.* p. 456, who says, that it is given by H. Janssen, *Jacobus Præpositus*, on the authority of Diaz.

copy of this photograph of the only known autograph letter written by William Tyndale, kindly sent me by Mr. Fry, has been made the photo-engraving which faces the title page of this volume. But as the handwriting may not be easily read by those unfamiliar with the written characters of the sixteenth century, I subjoin a transcript in ordinary Roman letter, literary accurate in all respects except the contractions, which, for want of proper types, had to be avoided. I have also added an English translation.

Credo non latere te, vir prestantissime, quid de me statutum sit. Quam ob rem, tuam dominationem rogatum habeo, idque per dominum Iesum, ut si mihi per hyemem hic manendum sit, sollicitus apud dominum commissarium, si forte dignari velit, de rebus meis quas habet, mittere, calidiorem birretum, frigus enim patior in capite nimium oppressus perpetuo catarro, qui sub testudine nonnihil augetur. Calidiorem quoque tunicam, nam hec quam habeo admodum tenuis est. Item pannum ad caligas reficiendas, Duplois detrita est: camisee detrite sunt etiam. Camiseam laneam habet, si mittere velit. Habeo quoque apud eum caligas ex crassiori panno ad superius induendum. Nocturna birreta calidiora habet etiam: utque vesperi lucernam habere liceat, Tediolum quidem est per tenebras solitarie federe. Maxime ante omnium, tuam clementiam rogo, atque obsecro, ut ex animo agere velit, apud dominum commissarium, quatenus dignari velit, mihi concedere bibliam hebraicam, grammaticam hebraicam et vocabularium hebraicum, ut eo studio tem-

I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woolen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark. But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I may

pus conteram. Sic tibi obtingat quod maxime optas, modo cum anime tue salute fiat, Verum si aliud consilium de me ceptum est, ante hyemem perficiendum, patiens ero, dei expectans voluntatem, ad gloriam gratie domini mei Iesu christi, cuius spiritus tuum semper regat pectus. Amen.

W. TINDALUS.

employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart.

W. TINDALUS.

The evidence, furnished on every page of the present volume, that Tyndale translated the Pentateuch direct from the Hebrew, is strikingly confirmed by the passage in which he entreats and beseeches the Governor to send him his Hebrew Bible, Hebrew Grammar and Hebrew Dictionary.

CHAPTER II.

THE WRITINGS OF WILLIAM TYNDALE,

EITHER PUBLISHED WITH HIS NAME OR ASCRIBED TO HIM.

1. Translations, probably anterior to 1524: a. *Enchiridion Militis Christiani*. b. *Isocrates, Orationes*.

2. *The Newe Testamente*. 1525-26. Revised edition 1534. Upwards of eighty editions have been printed. See Lists of Archbishop Newcome, Dr. Cotton, and Mr. Anderson; for historical details the writer's *Hand Book of the English Versions*, &c., Ch. IV., and for bibliographical purposes, Francis Fry: *A Bibliographical Description of the Editions of the New Testament, Tyndale's Version in English, with Numerous Readings, Comparisons of Texts, and Historical Notices; the Notes in full, from the Edition of Nov. 1534. An Account of two Octavo Editions of the New Testament of the Bishops' Version without Numbers to the Verses. Illustrated with Seventy-three Plates, Titles, Colophons, Pages, Capitals*. London, 1878.

3. *A Pathway into the holy Scripture*, 1525 to 1532.

4. *The parable of the wicked Mammon*, May 8, 1527 [28] in-4 and 8.

5. *The obedience of a Christen man, and how Christen rulers ought to gouverne, wherein also (if thou marke diligently) thou shalt finde eyes to perceauē the craftie conueyaunce of all iugglers.* May and Octob. 2, 1528. 1535. 1561.

6. *An exhortation to the diligent studye of the scripture, made by Erasmus Roterodamus. And trāslated into inglish.* ¶ *An exposition in to the seuenth chaptre of the first pistle to the Corinthians.* Colophon: At Malborow in the londe of Heffe. M.D.xxix. xx. daye Iunii. By me Hans Luft.—Herbert's Ames, III., p. 1538.

7. *Treatise on Matrimony,* 1529.

8. *Translation of the Fiue bokes of Moses called the Pentateuch,* with Prologues into the several books, 1530 (*Genesis, correctyd,* etc. 1534), alleged to have been reprinted in 1534, 1544, 1551. Each book of the Pentateuch has a separate title; there is no *general* title in the edition of 1530; for information concerning editions see Ch. III.

9. *The Prologue of the Prophete Jonas and Translation of the Book,* 1530 [31].

10. *A Compendious Olde treatise, shewynge howe that we ought to haue the Scripture in Englysshe.* Hans Luft. 1530.

11. *The Practyse of Prelates.* ¶ *Whether the Kings grace maye be separated from hys quene, because she was his brothers wyfe.* Marborch. In the yere of our Lorde, Mccccc. & xxx. (Copy in the Cambridge University Library, marked F. 13, 40)—¶ *The Practyse of papisticall Prelates, made by William Tyndall.* ¶ In the yere of our Lorde. 1530. (Title of the reprint in Daye's folio of 1573.)

12. *An aunswere vnto Syr Thomas Mores Dialogue, made by William Tyndall.* 1530. ¶ First he declareth what the Church is, and geueth a reafon of certaine wordes which Master More rebuketh in the translation of the new Testament. ¶ After that he aunswereth particularly vnto euery Chapter which semeth to haue any appearance of truth thorough all his foure bookes, ¶ *Awake thou that slepest and stand vp from death, and Christ shall geue the light.* Ephesians. 5. (Title of reprint in Daye's folio of 1573.) 1531.

13. *The exposition of the first Epistle of S. Iohn,* set forth by M. William Tyndall in the yere of our Lord. 1531. Septemb. (Title in Daye's folio of 1573.)

14. ¶ *An exposition vppon the V. VI. VII. chapters of Mathew, which three Chapters are the keye and the dore of the scripture, and the restoring agayne of Moses law corrupte by the Scribes and Pharises. And the exposition is the restoring agayne of Christes lawe corrupte by the Papistes.* ¶ *Item before the booke, thou hast a Prologe very necessarie, contayning the whole summe of the cōenaunt made betwene God and vs, vppon which we be baptised to keepe it.* Set forth by William Tyndall. (Title in Daye's folio of 1573.) 1532.

15. *The Souper of the Lorde. wher vnto, that thou mayst be*

the better prepared and suerlyer enstructed: haue here first the declaracion of the later parte of the .6. ca. of S. Iohā, beginninge at the letter C. the fowerth lyne before the Crosse, at these wordis: Verely, vere. etc. wheryn incidently M. Moris letter agenst Iohan Frythe is confuted. Colophon: Imprinted at Nornburg, by Niclas Twonson, 5 April. An. 1533. (Herbert's Ames, III., p. 1541.) *The Supper of the Lorde. After the true meanyng of the sixte of John, and the .xi. of the fyrst epystle to the Corynthians; whereunto is added an Epystle to the reader. And incidently in the exposition of the supper is confuted the letter of Master More agaynst Ihon Fryth. 1 Cor. xi. Whofoever shall eate of this bread and drinke of this cuppe of the Lorde unworthely, shall be gylyte of the body and bloud of the Lorde. Anno mccccxxiii. v day of Apryll.* ("Title of edition in the Archbishop's Library, Lambeth." Prof. Walter in Vol. *An Answer, &c.*, by Tyndale, Parker Soc. ed. 1850.)

16. *A frutefull and godly treatise expressing the right institution and vsage of the Sacramentes of Baptifme, and the Sacrament of the body and bloud of our Sauour Iesu Christ.* Compiled by William Tyndall. (Title of Reprint in Daye's folio of 1573.) 1533 or 1534? See below in Wood's list No. 10.

17. *A Protestation made by William Tyndall, touching the Resurrection of the bodyes, and the state of the soules after this life.* Adstracted out of a Preface that he made to the new Testament, which he set forth in the yeare 1534. (John Foxe in Daye's folio 1573.)

18. *The Testament of master William Tracie Esquier, expounded by William Tyndall. Wherein thou shalt perceiue with what charitie the Chaunceler of Worceter burned, when he tooke vp the dead carkasse and made ashes of it after it was buried.* 1535. (This Title and an address ¶ *To the Reader*, as they appear in Daye's folio of 1573, are due to John Foxe.)

19. *A Letter sent from William Tyndall, vnto John Frith, being prisoner in the Tower of London.* (Title of reprint in Daye's folio of 1573.) 1532.

20. *An other notable and worthy Letter of maister William Tyndall sent to the sayd John Frith, vnder the name of Iacob.* (Title of reprint in Daye's folio of 1573.) 1533. See also below in Wood's List, No. 1.

21. *Preface to Wiclif's Wicket.*

22. The Books of Joshua, Judges, Ruth, 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles as they appear in Matthew's Bible, 1537, are believed to have been translated by William Tyndale.

23. [Wood, *Athenæ Oxonienses, &c.*, vol. i., col. 94 sqq, ed. London. 1813, in-4., states: "The following additional treatises remain to be mentioned. 1. *Summæ S. Scripturæ*. This is noted by Henry Stalbridge, in his Epistle to Henry VIII.—2. *Translation of the*

Psalms, MS. in New college library, Oxford, No. 320.*—Besides these he wrote, 3. A preface to *The prayer and complaint of a plowman*.—4. One to *The examinations of William Thorpe and Sir John Oldcastle*.—5. *Exposition on 1 Cor. vii. with a prologue*, 120, 1529. (See No 6 above.)—6. *A boke concerning the church*.—7. *A godly disputation between a christian shomaker and a popish persone*.—8. *The disclosyng of the man of sin*.—9. *The matrimonye of Tindall*, 1529. TANNER, *Bibl. Brit.* 450.—10. *A brief declaration of the sacramentes expressing the first originall and how they came up and were instituted, with the true and most sincere meaninge and understandyng of the same, very necessarye for all men that will not erre in the true use and receauinge thereof. Compyled by the learned and godly man William Tyndall. Imprinted at London by Robert Stoughton dwellinge within Ludgate at the sygne of the bishoppe's miter.* 8vo. KENNET.—11. *Epistolas ad Joh. Frith tres*; quarum ultima continet Expositionem vi capitis Iohannis et 1 Corinth. xi. contra Tho. Morum; sed nomen Tindalli non subscribitur.' TANNER, *Bibl. Brit.*—Foxe, *Actes and Monumentes*, B. v., under date of 1360 mentions the title of No. 3 thus: *The Prayer and complaint of the Ploughman, concerning the abuses of the world, as the book was faithfully set forth by William Tyndale*; and that

* In response to an inquiry on this MS. addressed by me to the Rev. T. E. Sewell, D.D., Warden of New College, Oxford, that gentleman has kindly informed me that MS. 320 is the work of Wiclif, not of Tyndale, and sent me the following extract from *Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus hodie observantur*, by H. O. Coxe, late Librarian of the Bodleian.

¶ "CCCXX.

¶ "Codex chartaceus, in folio minori, ff. 45, sec. xv; olim Thomæ Smythe.

¶ "The *Psalms of David*, according to the earlier version of *Wycliffe's translation*, with two prologues. The Version agrees with that of MS. No. 66 above described.—At the end are,

1. "The songs of Moses, Anna, Simeon, &c. taken from the Old & New Testament,
2. "The Creed of St Athanasius,
3. "An hymn to the Virgin by William Huchen: Beg.

"Swete and benygne moder and may
Turtill true flower of women alle,
Aurora bryght clere as the day,
Noblest of hewe thus we the calle."

Dr. Sewell adds: "The words *By William Huchen* are found at the bottom of the page on which the hymn to the Virgin occurs, being the last page of the *MS*. There is no doubt that there is nothing of Tyndale's in the *MS*. the date of which is of the fifteenth century. The *MS*. No. 66, which Mr. Coxe refers to contains *The Books of the Old Testament, according to the later version of John Wycliffe, &c., &c.* I have compared the versions of the song of Simeon by Tyndale and by Wyckliffe, and am sure that the version in the *MS*. in the Library of New College is Wyckliffe's and not Tyndale's."

The name William Huchen resembling Tyndale's pseudonyme has probably occasioned the erroneous notice in Wood's list, taken from Tanner.

of No 4: *William Thorp's account of his Examination, when brought before Thomas Arundel, archbishop of Canterbury, as corrected by master William Tyndale.* Advertisement in *Doctrinal Treatises*, p. ix. Parker Society's edition, Cambridge, 1848. See also note on p. x.]

24. *Portions of the New Testament translated from the Greek into English by that noble and venerable Martyr William Tyndale who first published the New Testament in English in 1525 In his own handwriting and accompanied by his own drawings in 1502.*

This is the Title, drawn up by Mr. George Offor, of a Manuscript now (1884) in the Lenox Library, New York, concerning whose acquisition Mr. Offor says in the Preface: "In 1808 it came into the possession of my kind old antiquarian friend, the Revd. Henry White of Lichfield Cathedral, and from about the year 1815 it became the pearl of my great collection of English Bibles."

No account in print having come to the notice of the present writer, he here presents the following description of this interesting Manuscript.

An antique ecclesiastical oaken case, richly carved, showing on the upper cover a Madonna seated, on the lower cover, a figure of Justice with sword and scales, enclosing a volume bound (1850) in morocco, in-4, the cut page $10\frac{3}{4}$ in. \times $8\frac{1}{4}$ in., 46 ff. in the following order: Fly leaves, 2 ff.; two engravings of Tyndale, 2 ff.; Title Page,* 1 f.; engraving of Tyndale, 1 f.; The Tyndale Manuscript, being an account of it by George Offor, 9 ff.; pen and ink sketch of Christ, shewing underneath a pasted slip with the name of the former owner: "HENRY WHITE, Close, Lichfield, November 13th, 1808" in his handwriting, 1 f.;—then follow 26 ff., each displaying on the recto a full page drawing in India ink, water colours, and gold, of Scripture topics connected with the Gospels given on the verso of each preceding leaf, except the first two, illustrating the Presentation of John Baptist and the Purification of the Virgin. The Gospels appear in illuminated borders in compartments of unequal size, the largest measuring 6 in. \times $3\frac{3}{4}$ in., the smallest $5\frac{1}{2}$ in. \times $3\frac{1}{4}$ in. Recto of Fo. 3, illustrating Luke vii, 36, &c., contains the date 1500. The verso of Fo. 23, giving Luke xviii, 9-17, contains in the right hand border a column with the legend: TIME TRIETH., and the date 1502. The initials W. T. occur eight times. The Gospels supplied are the following: Fos. 3. Luke vii, (erroneously viii. in the Ms). *And one of the Pharises* &c.; 4. Marke xi, *And on the morowe* &c.; 5. Iohn ii, *And the thynde daye* &c.; 6. Matthew viii, *And when he entred* &c.; 7. Matthew viii, *When muche people followed him* &c.; S. Luke vii, *And it fortunated after this* &c.; 9. Matthew xi, *When Iohn beinge in preson*

* Title Page: In border with ecclesiastical emblems: Title as given above.

&c.; 10. Luke viii, *The sower wente oute* &c.; 11. Luke xvii, *Iesus toke vnto him the twelue* &c.; 12. Matthew xx, *For: the kyngdome of heauen is lyke vnto a man that is an housholder* &c.; 13. Matthew iv, *Then was Iesus led a waye of ʒ sprete* &c.; 14. Matthew xv, *And Iesus wente thence, and departed into the costes of Tyre* &c.; 15. Luke xi, *And he was castyng oute a deuell* &c.; 16. Iohn v, *When Iesus lifte vp his eyes* &c.; 17. Iohn viii, *Whiche of you rebukethe me of synne?* 18. Iohn xvi, *After a while ye shall not se me* &c.; 19. Iohn iii, *There was a man of the Pharises* &c.; 20. Matthew xxii, *The kyngdome of heauen is lyke vnto a man that was a kynge* &c.; 21. Luke xvi, *There was a certeyne riche man, whichewas clothed in purple and fine white* &c.; 22. Luke v, *It came to passe (when the peoplt preased vpon him to heare the worde of god)* &c.; 23. Luke xix, *And when he was come* &c.; 24. Luke xviii, *And he tolde this parable vnto certayne wich* &c. The date 1502 occurs on this page. 25. Luke xvii, *And it chaunced as he wente to Ierusalem* &c.; 26. Iohn i, *When the Iewes sent priefastes and Leuites* &c.—Verso of fo. 26 has the usual border but the panel is left blank;—Morton, the bookbinder's receipt for £4. 4.—Verso blank, 1 f.; 1 f. blank; fly leaf, 1 f.—The volume on both morocco covers has in gilt: **NEWE TESTAMENT. 1502. W. TYNDALE.**

The MS. is written on paper with the water mark of an open hand surmounted by a stellar flower; this mark, and the bull's head and star, are said not to have been used since 1510. The character is Black Letter, but the handwriting appears to be due to several writers; several hands may also be traced in the ornamental borders and the full page illustrations; the anachronisms are striking; on f. 18 Nicodemus, in the costume of the sixteenth century, holds a rosary; the Pharisee and the Publican, f. 24, also carry rosaries, and on the same page two saints appear as mural ornaments of the Temple; on the verso of f. 4 St. George is represented in the act of killing the Dragon in order to relieve the Virgin Mary; the border of f. 7 depicts an angel with a Maltese cross over his head; churches with spires and a liberal supply of crosses in strictly oriental scenes are of constant occurrence.

The portrait of Henry VII., identified by the emblematic union of the two roses supporting his throne, occurs twice in the ornamented borders.

Among the orthographical characteristics may be named: *stode a farr, thorowe, fownde, aduouterers, deuell, a broode* (abroad); also such divisions of words as: *disciples, th-en, m-en, pray-yse, we-ddyng*.

Some of the translations *must* have been made from the Greek, but it is incredible that Tyndale who in 1525 rendered ἀνωθεν *a newe and agayne*, should have translated that word in 1500 or 1502 *from above*. This last rendering, as far as I am advised, appeared for the first time in the version of Pagninus, who discards the old Vulgate rendering, *renatus fuerit denuo*, and gives, *natus fuerit superne*. Similar renderings from the Greek have been noted by others. Other translations, however, seem to have been made from the Latin.

Subjoined is a specimen, selected solely on account of its brevity, accompanied by the Latin from the edition of Stephanus, 1528, collated with the text of Jenson's *Biblia*, Venetiis, 1479, in-folio., which contains only two variations, viz., v. 37 *discendentium* and v. 40 *quia si ta-cuerint*.

Luke The .XIX. Chapter.

37 And when he was come: nye to the goynge | downe of the
 mounte Olyuete: the hole multitude | of the dysciples began to
 reioyce and to praife- | God wyth a loude voyse, for all the mirac-
 38 les that | they had fene, sayinge: :: Blefied be the kynge yt |
 commeth in the name of the Lorde: peace in hea- | uen, and glory
 39 in the hyest. And some of the pha | rises of the company faide
 40 vnto him: Master, | rebuke thy dysciples. He faide vnto them:
 I- | tell youe, that yf these holde there peace: :: then | shall the
 41 stoncs crye: And when he was come | nyare, he behelde the citie
 42 and wepte on it sayin- | ge: If thou haddest knowne those thinges
 w^{ch} | be longe vnto thy peace, euen in this thy day, | thou
 43 woldest take hede: But nowe are they, | hydde frome thine
 eyes: For the dayes shalle | come vpon the. :: that thy enemyes
 also shall | caste a banke aboute the, and compasse the ro- | unde,
 44 and kepe the in of, euery fyde, and make | the euen with the
 ground: and the childeren wh^{ch} | are in the: And they shall not
 leaue one stone a pon a nother: because thou knowest not the
 tyme | of thy vifitacion.: :: || :: || :: || :: || :: || :: || :: || ::

Luc .XIX., 37-44. From Stephanus, *Biblia*, 1528, in-folio.

37 Et cum appropinquaret iam ad descensum montis Oliueti, cœpe-
 38 runt omnes turbæ discipulorum gaudentes laudare deum voce mag-
 39 na super omnibus quas viderant, virtutibus, dicētes, Benedictus
 40 qui venit rex in nomine domini, pax in cælo, & gloria in excelsis.
 41 Et quidam Pharisæorum de turbis dixerunt ad illum, Magister,
 42 increpa discipulos tuos. Quibus ipse ait, Dico vobis quia si hi ta-
 43 cuerint lapides clamabunt: ¶ Et vt appropinquauit, videns ci-
 44 uitatem, fleuit super illam, dicens, Quia si cognouisses & tu, &
 & quidem in hac die tua, quæ ad pacem tibi. nunc autem abcon-
 dita sunt ab oculis tuis. Quia venient dies in te: & circundabunt
 te inimici tui vallo, & circundabunt te, & coangustabunt te vndique,
 & ad terram prosternent te, & filios tuos qui in te sunt. & non
 relinquent in te lapidem super lapidem: eo quod non cognoueris
 tempus visitationis tui.

Mr. Ofor's Title must be deemed infelicitous, for 1. it is not certain that the letters W. T. denote the author; 2. it cannot be proved that they designate William Tyndale; 3. it may be demonstrated that portions, perhaps the greater part of the MS., are translations from the Latin.

The Author of the *Historical Account*, &c., prefixed to the first edition of Bagster's *Hexapla* (p. 41, n.,) believed it to have been written and translated by the Martyr; Anderson, *Annals*, &c., Vol. II., App., iii., n., ridicules the notion; Professor Westcott, *History of the English Bible*, p. 25, n., 2d edition, declares the MS. to be spurious.

CHAPTER III.

THE PENTATEUCH OF 1530.

To the best of my knowledge only *one perfect* copy has been discovered. It is in the Grenville Library of the British Museum. The copy in the Lenox Library is all but perfect, the only parts wanting being, Folios XLIV.

and XLV., containing Ex. xxv. 37 to xxvi. 14 and two of the eleven woodcuts contained in the volume, which have been supplied in *facsimile* by H.; see *Bibliographical Notice*. The copy in the Baptist College, Bristol, contains Genesis of 1534, but the remaining books of the Pentateuch are of the edition of 1530. A copy, recently discovered and given to the Astor Library, lacks the book of Genesis.

The Lenox copy, from which the present edition is made, is a 12mo volume, without a general title. A full account of it is now presented.

1. *Bibliographical Notice of the Copy of Tyndale's Pentateuch of 1530, in the Lenox Library, New York.*

Title page displaying in fancy border: | The fyrft | boke of | Mofes called | Genesis. | :—Verso: | W. T. To the Reader. | “When I had,” &c., to “more correcte”; in Dutch or German Black Letter, 4 ff.— | ¶ Aprologe shewinge the vse,” &c., to “thorow him. AMEN.,” in German Black Letter, 4 ff.; in all, 8 ff. of signature A. not marked.—The pages number 30 and 31 lines.—1. Chapter. Fo. 1. | The fyrft boke | of Mofes called Genesis | The fyrft Chapter. | on signature B 1. to “The end of the first boke of Mofes.” on recto of f. LXXVI. being the fourth folio of signature L. in eights, 76 ff. Verso of f. LXXVI.: “¶ A table expoundinge certeyne wordes,” &c., to Colophon: ¶ Empremented at Malborow in the lan | de of Hesse, by me Hans Luft, | the yere of oure Lorde .M. | CCCC.xxx. the .xvij. | dayes of Ianu | arij. | three additional folios, making in all 79 ff., in Dutch or German Black Letter, 32 and 33 lines to a page. The page from head line to signature inclusive measures $5\frac{1}{4}$ in. and crosswise $2\frac{3}{4}$ in. approximately.—One blank leaf.—Title Page: | A PROLO | GEINTO THESECON- | de boke of Mofes called | Exodus. | Verso: | ¶ T | “Of the preface vppō Genesis, &c.,” to “ād handes with oure face to the grounde,” 8 ff., or one signature not marked. Title Page displaying in fancy border: | The fecon | de boke

of Mofes, cal- | led Exodus. | Verso, blank. Fo. II. |
 ¶ The seconde boke of Mofes | called Exodus. | ¶ The
 first Chapter. | , on signature A.ij, to "The ende of the
 seconde boke of Mofes": recto of f. LXXVI., verso blank,
 in all 76 ff., in Dutch or German Latin Letter. The
 Prologe and the boke of Exodus contain 28 and 29
 lines to a page and the page from head line to *catch-*
word measures 5*in.* and crosswise 2 $\frac{5}{8}$ *in.*—Title Page dis-
 playing in fancy border: | A PRO- | LOGE IN TO THE |
 thirde boke of Mofes | called Leuiticus. | Recto of sig-
 nature A.i. not marked. Verso: | ¶ T | ¶ A prologe
 in to the thirde boke of Mofes, | called Leuiticus. | "The
 ceremonies which, &c.," to "with his honoure?" (conclud-
 ing the Prologe) one signature of 8 ff., followed by Title
 Page displaying in fancy border: | ¶ The | Thyrd Bo- |
 ke of Mofes. Cal- | led Leuiti- | cus. | on recto of first
 folio of signature A; verso, blank. | 1. Chapter. Fo.
 II. | ¶ The thirde boke of Mofes, cal- | led Leuiticus.
 | ¶ The firste Chapter. | recto of signature A.ij, to |
 ¶ The ende of the thyrd boke | of Mofes. | on verso
 of fourth folio of signature G., in all 52 ff. The Prologe
 and the boke of Leuiticus are in Dutch or German Latin
 Letter, contain 29 lines to a page, and each page meas-
 ures from head line to catchword 5*in.* and crosswise 2 $\frac{5}{8}$ *in.*
 approximately.—Title Page displaying in fancy border:
 | ¶ A prolo | ge in to the fourth boke of | Mofes, called
 Numeri. | on recto of first folio of signature A; verso:
 | W T | ¶ A Prologe in to the fourth boke of Mo- | fes,
 called Numeri. | "In the seconde ad thirde boke, &c.," to
 "shall teach the all thynges," 10 ff. of one signature A
 in tens, in Dutch or German Black Letter.—Title Page
 displaying in fancy border: | The four | the boke of Mofes
 called | Numeri. | ; verso, blank. | 1. Chapter. Fo. ij. |
 ¶ The .iiij. boke of Mofes, called Numeri. | on signa-
 ture B.ij to | ¶ The ende of the .iiij. boke of Mofes. |
 on verso of f. lxxvij., being the third folio of signature K
 in eights, in all 67 ff., in Dutch or German Black Let-
 ter, part of the verso of the last folio being blank; this
 book, like Genesis, is without catchwords, and the page

from head line to signature measures $5\frac{1}{4}$ in. and crosswise $2\frac{5}{8}$ in. approximately; the Prologe and the Boke of Numbers contain 32 lines to a page.—One blank leaf; Title Page displaying in fancy border: | A PRO | LOGE IN TO THE | fyfte boke of Mofes, cal- | led Deuteronomye. | verso: | **W** T | From | “This is a boke worthy to be rede, &c.,” to “loke ī the scripture, foude but ful of folifhneffe.” 4 ff., in Dutch or German Latin Letter, on the fourth folio of sign. A.— | The first Chapter of Deuteronomye. Fo. I. | on signature B. to | **C** The end of the fifth boke of Mofes. | on verso of Fo. LXIII., in the middle of the page, followed by: “Avims, A kinde of geauntes” to “imaginige,” ending line 9 of recto of the last folio (not marked) of signature I, in tens, in Dutch or German Latin Letter, in all 64 ff., the last, nine lines excepted, blank. Each page of the Prologe and the Boke of Deuteronomye measures from head line to catchword 5 in. and crosswise $2\frac{5}{8}$ in. approximately, and contains 30 lines.—The dimensions vary occasionally $\frac{1}{4}$ in. in both directions, the margins vary from $\frac{1}{2}$ in. to $\frac{5}{8}$ in. and the pages also sometimes contain a line less or more than here indicated, the number of lines including both the head line and that of the catchword or signature.—“W. T. To the Reader” and “Aprologe fhewing the vfe of the scripture” are without head lines. The Prologues to Exodus, Leviticus, Numbers and Deuteronomy have the head line **W**. T. on every page. The several books themselves generally give on *every* page the Chapter only, and generally the folio number on the recto. An example will illustrate this. In the book of Genesis: Recto, i Chapter. Fo. i. Verso, i Chapter. Sometimes the order is reversed, *e. g.*, Recto, Chapter .xix. Fo. xxij. Verso, Chapter .xix; sometimes the head line reads, The .xl.iii. Chapter; and sometimes it is entirely omitted, as on verso of ff. xxxiii., .xxxv., .lxx.; the numeration also is very faulty.

Recapitulation.

The fyrft boke of Mofes, called Genefis.	
Two Prologes	8 folios.
Text	79 "
Blank	1 "
The feconde boke of Mofes, called Exodus.	
Prologe	8 "
Text	76 "
The thirde boke of Mofes, called Leuiticus.	
Prologe	8 "
Text	52 "
The fourth boke of Mofes, called Numeri.	
Prologe	10 "
Text	67 "
Blank	1 "
The fyfte boke of Mofes, called Deuteromye.	
Prologe	4 "
Text	64 "
Total 378 folios.	

The same fancy border (compare illustration, page 1) is used seven times (Genesis once, Exodus once, Leviticus twice, Numbers twice, Deuteronomy once). The volume contains eleven woodcuts:

1. The forme of the arke of wittneffe &c.	Exod. XXV.	Fo. XLIII.
2. The table of fhewbreed &c.	" "	" "
3. The facion of the cādelfticke &c. [F. S. by H.]	" "	" XLIII.
4. The forme of the ten cortaynes [F. S. by H.]	" XXVI.	" not marked.
5. The facion of the bordes of the tabernacle &c.	" "	" XLVI. verso.
6. The facion of the corner bordes &c.	" "	" XLVII.
7. The forme of the alter of the burntoffrynge &c.	" XXVII.	" XLVIII. verso.
8. The figure of the orderinge of all the ornamētes &c.	" "	" XLIX. verso.
9. The forme of Aaron with all his apparell.	" XXVIII.	" L. verso.
10. The forme of the altare of incense &c.	" XXX.	" LVI.
11. The figure of the lauer of brasse &c.	" "	" LVII. verso.

The cuts measure $4\frac{1}{4}in. \times 3\frac{1}{4}in.$ and are doubtless made from the same blocks which were used in Vorsterman's: | Dey Bibel. | Tgeheel Oude ende Nieu | we Testament met grooter naerfticheyt | naden Latijnschen text gecorigeert, eñ opten | cant des boecks die alteratie die hebreeufche | veranderinge, naerder hebreeufcher waerheyt | der boeckē die int hebreus zijn, eñ die griecfe | der boeckē die int griecs zijn, eñdinhout voor | die capitelen gefelt, Met ſchoonen figueren | ghedruct, eñ naerftelijc weder ouerſien. | Cum Gratia et Priuilegio. | —Colophon: |  Ghedruct Thantwerpen in die Cammer- |

frate, inden ghulden Eenhoren, Bimi | Willem Vorsterman, Voleyndt op | Sinte Simons ende Iudas | auontdey .xxviii. dach | van October Int Iaer | nae die gebuerte Christi ons | falichmakers .M.ccccc.xxviiij. |

Comparison shows that with the sole exception of some of the cuts in Tyndale's Pentateuch having been either slightly trimmed or enlarged at the sides, they are identical with those in Vorsterman's Bible, in-folio.

The same cuts however had been used in Lotter's edition of Luther's Translation of the Pentateuch in larger size, viz., *9in. × 5½in. circa*, and since that folio was printed in 1523, Vorsterman either had them reduced for his Bible, or the cuts were prepared and sold in different sizes by the engraver in wood who made them. They are identical in all respects except in figure 4, where Lotter's illustration gives some houses on the right side of the cut which in the corresponding cut in Vorsterman and Tyndale appear on the left side.

2. *The Present Edition.*

In the preparation of my *Hand Book of the English Versions* the necessity of consulting the original copy of Tyndale's Pentateuch was often very pressing, and although sundry extracts contained in that volume were courteously supplied, the want of accurate information on the subject in print, and the singular excellence of Tyndale's translation appeared to me to call imperatively for a reprint of the work as it came from his hands. The book of Genesis was revised by Tyndale in 1534, but copies of that edition appear to be even more rare than those of 1530. Matthew's Bible, published in 1537, contains the text of Tyndale's Pentateuch of 1530 with numerous variations. There is also a London edition by Ihon Day, printed in 1551, exceedingly scarce, containing the entire Pentateuch in a text of which an example will be presented on a subsequent page. The prologues, finally, to the different books of Tyndale's Pentateuch and certain Tables were printed in Daye's folio edition of Tyn-

dale's Works published in 1573. A reprint of the last, adapted to the modern spelling, has been issued by the Parker Society. This completes the list and proves that an exact reproduction of the text of the edition of 1530 has never been printed. It seemed to me a burning shame that one of the noblest monuments of English Literature should continue to lie in undeserved oblivion, especially because its author, who had consecrated his life to the work of evangelizing the world by the translation of the Scriptures into the vernacular, had earned for it, the Martyr's crown.¹

Tyndale's Pentateuch is the first English translation of the Hebrew original, and on that account, if on no other, deserves to be made accessible not only to scholars, but to every lover of the English Bible. His translation was intended for the *people*, and the Martyr's design has been attempted to be carried out in the present issue, which gives to the people not only everything he translated in the original volume, but presents it also in the very form in which he wrote it. To the *scholar* this minute accuracy will be peculiarly valuable, and he moreover may reap a rich harvest of instruction from the notes which owe their origin to the wide-spread slander that Tyndale translated from the Latin and the German versions. This calumny thoughtlessly repeated by numerous writers is disproved on every page of this volume. I deem it unnecessary to name here any of the authors in question, and to transcribe their statements.

¹ There is reason for believing that the marginal notes in the Pentateuch were used, with other of his printed opinions, as evidence of his heresy. An instance may be seen in the marginal note on Deuter. I, 43, which reads

In the edition of 1530:

"Here thou feist the verey image of the papistes. For *thei* like wife where Gods worde is, *there* they beleue not *ad* where it is not there *they* be bold."

In Matthew's Bible, 1537:

"Here thou feyft the vereye Image of *us* that *lyue* *&* this most *perlouse* tyme, for *euen* *we* lykewyse, where goddes worde is, *here* beleue *we* not: and where it is not, there be *we* bolde."

In 1536 Tyndale was martyred; the memory of the scene at Vilvorde was indelibly stamped on the mind of John Rogers and doubtless prompted the change in the note, which contains a chapter of history.

As a matter of fact Tyndale's version of the Pentateuch, as it came from his hand, is known only to an infinitesimally small fraction of the English speaking nations of the earth, and its text, identified as Tyndale's, except in a few isolated passages, not known at all; indeed, as no actual critical collation of this Pentateuch has ever been published,¹ we cannot even tell how far and how truly the actual text of Tyndale has been transmitted. This is the more remarkable on account of its indisputably great critical value in fixing the character of the first *English* text of the Pentateuch in the ancestral line of the Common Version, a point of considerable importance just now in view of the *general principles* to be followed by the Companies for the Revision of the Authorized Version, the first two of which read as follows:

"1. To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness.

"2. To limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions."

This, as far as the Pentateuch is concerned, must apply pre-eminently to Tyndale's version as the *only English* version, which, without leaning on any other that had gone before, was made directly from the original, and, changes in the spelling and *occasionally* in language and expression excepted, has been substantially preserved in the Authorized Version.

The reasons which have moved me to make the present issue are these:

It is designed, to be a grateful tribute to the memory of the martyr-translator; to make this noble version, which as a first translation is not excelled by any other with which I am acquainted, generally accessible to Bible readers; to *fix* its text by actual collation with different editions, to establish its relation to

¹ There is a MS. collation of the Pentateuch with Taverner's edition of 1539, which I have not seen.

the Latin and German Versions; to furnish a contemporary Commentary in the Notes of Luther and Rogers, and to enrich the Philology of the Language with a copious vocabulary.

3. *Form and Size of this Edition.*

Reference to the *Bibliographical Notice* and to the specimen pages presented in this volume will show that the original copy contains 378 ff., or 756 pages of rather small dimensions, viz., $5\frac{1}{2}$ in. \times $2\frac{3}{4}$ in. circa, the full page ranging from 29 to 33 lines, and that the books of Genesis and Numbers are printed in Black Letter and the remaining three books in Latin Letter. The first intention of reproducing the Original page for page, and line for line, in the same type, had to be abandoned as incompatible with the ends to be served by the present issue. The matter contained in the notes and margins may be approximately estimated at about one-third of the contents of the text, which with the introductory matter would have made a very thick and unhandy duodecimo, even if the type used had been correspondingly small. The reproduction of the same type, would have necessitated the casting of two distinct founts of letter, for which, in America at least, the printer would have had no other use. Tyndale himself printed his Genesis of 1534 in Latin Letter, and this fact, as well as the further consideration that the reading of Black Letter with various contractions would have interfered with the ready use of the volume by a large number of readers, suggested the propriety of adopting a Letter familiar to all and capable of presenting all the peculiarities of the edition; the edition of 1534, that of 1551, Matthew's Bible of 1537, Daye's folio of 1573 and the Parker Society's reprint of the Prologues, moreover, do not conform to the page for page and line for line plan. On these grounds an octavo page has been selected as the most convenient size for the purposes to be served by this edition, which carefully marks the beginning of the recto and verso of every folio, and

aims to adhere with diplomatic fidelity to every, even the minutest, detail of the original copy. The omission of the strictly *facsimile* plan has also had the additional advantage of enabling me to correct palpable misprints, which in every instance have been removed by analogy drawn from Tyndale's own page, or, where that failed, by reference to Matthew's Bible. An accurate list of these changes is furnished at the end of the Prolegomena; in all doubtful cases the text is given unchanged, but every case, (broken, defaced, or blurred letters excepted) has been carefully noted. In the edition of 1530 different numerals have been employed; to avoid confusion and inconsistency only one kind of numerals has been used in this edition. It is necessary to add that the running head lines in Black Letter are not in the edition of 1530, which gives only the folio and chapter; that edition, and all the other editions used in the preparation of this volume, are without verse-division, which for convenience of reference had to be adopted and conformed to that observed in the Authorized Version.

This feature of course increases the value, and facilitates the use of this book without in any way interfering with the integrity of Tyndale's text, which stands *exactly* as in the edition of 1530. For the same reason the Chapter Summaries from Matthew's Bible, marked *M. C. S.* have not been placed before the chapter, but in the Margin, which has also been used for the explanation of a few archaic terms. The Various Readings, and parallel places in other Versions, are given in the lower margin. The collation with Genesis 1534, being an independent work, chiefly due to the careful scholarship of Dr. Culross, who has compared the text of this edition with that of the copy in the Museum of the Baptist College at Bristol, is given in a separate section; the collation of the Prologues of 1530 with the Prologues in Daye's folio of 1573, due (in Genesis and Exodus) to Dr. Culross, appears immediately after it, while a list of marginal notes in the same volume gives an analysis of that interesting part of Tyndale's Pentateuch.

4. *Means adopted for Securing an accurate Text.*

The whole of Tyndale's Pentateuch, the Prologues to Genesis and Exodus excepted, has been transcribed by me from the copy in the Lenox Library. The transcript thus secured, upon careful revision, and the original copy by its side, was then compared with the text of Matthew's Bible, and the variant readings and renderings duly recorded. In this difficult work I had the benefit of the assistance of Dr. S. Austin Allibone, whose quick and experienced perception enabled me to note the differences as they occurred. He either read to me, or I read to him, the entire Pentateuch in Matthew's version. Then I compared Tyndale's text, first, with that of the Latin Bible, and afterwards with Luther's *first* edition of the Pentateuch. The Manuscript then was sent to the printer, and at my express request not returned. The first proofs were twice read at the printer's by the MS. and twice in succession compared with the original printed copy. Here also Dr. Allibone afforded me valuable aid. Second or revised proofs were then procured, and again read very carefully by the original. Third or plate proofs followed, of which one copy was sent to Dr. Culross, and another, retained by me, was again compared with the original. In the book of Genesis all the variant readings in the edition of 1534 were marked by Dr. Culross on the plate proofs, and in this way was obtained the valuable and interesting collation at the end of the Prolegomena. A number of test passages in the remaining four books transcribed by Dr. Culross from the Bristol copy, and another set copied by me from the Lenox copy, were compared by us with the respective copies, and their minute agreement in text, even to misprints and inaccuracies, led to the discovery that both copies were made from the same forms of the edition of 1530. The *uncorrected* plate proofs were then compared by Dr. Culross with the text of the Bristol copy, and by me with that of the Lenox copy; at this stage, a clean set of plate proofs was also compared with the original by Dr. Allibone; then I attended to the final

comparisons of corrections made by my kind friends and myself, with the result, that every correction noted and verified, was made by me in the proofs, and the constant agreement of our corrections, frequently extending to such minute points as the appearance of a faulty letter, the use or non-use of a mark of punctuation, bears testimony to the rare and scrupulous fidelity with which Drs. Culross and Allibone have performed their labor of love. Occasional differences, chiefly of this or that little matter omitted by one of the correctors, I have duly noted, and in every instance, corrected by the Lenox copy. Then the plates were corrected and the first plate proofs accompanied by clean proofs were again examined, and, upon evidence that all the corrections had been made, the order to print was given. The text, thus obtained, is that furnished in this volume. It is proper to add that all the notes also have been repeatedly compared with the originals from which they are taken.

5. *Helps used by Tyndale.*

On this point it is difficult, if not impossible, to speak with any degree of certainty. The material to be had, was not by any means so scant as is generally thought, but in the absence of all data, except those contained in Tyndale's letter written in prison, (see page li.) and those derived from the study of his text, the subject cannot be discussed in detail.

Of Hebrew *Grammars* he might have used any of the following:

D. KIMCHI: *Michlol* (perfectio), embracing Grammar and Lexicon, Constantinople 273 (1513), 290 (1530). Venice, Bomberg, 289 (1529).—ABRAHAM DE BALMIS: *peculium Abræ. Grammatica hebr. una cum latino*. Venice, Bomberg, 1523, in-4.—KR. PELLICAN: *de modo legendi et intelligendi hebræa*. Basel, 1503, in-4.—ELIAS LEVITA: *Sepher Habbachur* (liber electus). Cracow, 277 (1517); also, cum SB. MUNSTERI *vers. lat. et scholiis*, Basel, 285 (1525), in-8.—I. REUHLIN: *ad Dionysium*

fratrum suum germanum de rudimentis hebraicis libri 3. (l. 1. 2. Lexicon. l. 3 Grammar) s. l. 1506, in-4.—SCT. PAGNINUS: *hebr. institutiones in quibus quicquid est grammatices hebraicæ facultatis edocetur ad amussim.* Lyons, 1526, in-4.

Of *Lexica*:

SB. MÜNSTER: *lex. hebr.-chald.* Basel, 1508, 23, 25, in-8.—SCT. PAGNINUS: *thesaurus linguæ sanctæ sive lex. hebr.* Lyons, 1529, in-folio.

Of *Hebrew Bibles*:

Biblia hebr. integra cum punctis et accentibus, auctoritate et consilio Fosuæ Salomonis fil. Israelis Nathanis per Abraham fil. Chajim finita Soncini die 11. mensio Fiar a. 248 (1488), in-folio.—Biblia hebr. integra cum punctis et accentibus. Brescia, Gersom fil. Mosis, 295 (1494) in-8.—*Biblia Sacra Hebræa cum Masora et Targum Onkelosi in Pentateuchum, &c.* Venetiis, typis Dan. Bomberg. 5278 (1517) 4vv. in-folio., 2d ed. with *Abenesra in Pent., &c.* Venet. 5285, 86 (1525. 26), 4vv. in-folio.—*Pentateuchus hebraicus c. Targum Onkel. et Comment. R. Sal. Farchi.* In fine subscriptio R. Ioseph Cajim correctoris: Absolutum opus hoc perfectum feria VI. die V. mensis Adar primi anno 242. a creatone mundi (1482) ibi Bononiæ per Abraham Ben Chaiim Pisaurensem, impensis Ios. Chaiim Ben Aaron Argentoratensis. Char. textus quadratus cum punctis et accentibus, Targum et Comment. char. rabb. minore.—*Pentateuchus hebraicus absque punctis cum Chaldaica paraphrasi Onkelosi et commentario Iarchi* באישאר, videlicet, uti creditur in *Insula Soræ* anno CCL. Christi MCCCCXC, in-folio.—*Biblia Sacra Polyglotta, &c., studio, opera, et Impensis Cardinali Francisci Ximenes de Cisneros.* Compluti, 1514, 15, 17, 6vv. in-folio.—*Biblia Hebraica Pisauri MCCCCXCIV sine punctis* in-folio and 4. et cum punctis in-8.

To these should still be added Vorsterman's Dutch Bible in-folio (See Title, p. lxiii.), which though made from the Vulgate, contains numerous references to the Hebrew; it was doubtless known to Tyndale, but as the volume was sent to me after the present edition was in

type, I have not been able to use it in the preparation of my notes; it is not improbable that Tyndale used it for reference.

Besides the Greek Text of the Old Testament contained in the Complutensian Polyglot, the Aldine edition of 1518 (*Sacræ Scripturæ Veteris Novæque omnia*, Venetiis, 1518, in-folio), and the Strassburg edition of 1526 (*Divinæ Scripturæ Veteris Novæque omnia*, Argentorati, apud Wolphium Cephalæum, 1526, 4vv. in-8) were also available to Tyndale.

Most, perhaps all, the works here enumerated might have been procured at Antwerp, Hamburg, and Wittenberg.

Of other versions we have to name first, the Vulgate, which must have been as familiar to Tyndale as the Authorized Version is to every English divine of the present century, secondly, the Wiclifite Versions and lastly, Luther's translation.

A brief account of these versions is now in place. Beginning with the Vulgate, it may be accepted as a fact, that the Apostles and first Christian missionaries used the Greek version in planting the Church. Greek was the language of civilization, understood especially by people of higher culture. At Rome and throughout Italy, however, the masses of the people clung tenaciously to the Old Latin. In order to reach them, the necessity of a Latin version was universally felt, and oral translations of the Scriptures were speedily followed by written ones, the oldest of which were made from the Greek. They multiplied so rapidly that in the fourth century it was affirmed by the highest authorities that there were almost as many versions as copies. This was a great and crying evil, for not only were those versions very faulty and corrupt, but they presented a text which differed in almost every version. To remedy the evil Jerome undertook a *revision*, which proved generally acceptable, and speedily entered into almost universal circulation. But that remarkable scholar was not satisfied with his revision, and engaged upon the Herculean

enterprise of translating the Scriptures from the original Hebrew into Latin.

This new Version encountered bitter opposition, and could not displace for centuries the old version made from the Greek, or, more correctly, it never displaced it entirely, for to this day parts of the Old Latin version are embedded in the official version of the Roman Catholic Church known as the Vulgate. In course of time, however, the unquestionable superiority of Jerome's version led to its partial adoption, with the result, that it was either *adapted* to the old version or *mixed up* with it, and produced an uncertain text, which, through careless transcribers or ignorant correctors and emendators, had become so corrupt as to necessitate a new Revision by Alcuin. This Alcuinian recension, patronized by Charlemagne, was the best text in use during the Middle Ages, and held its ground until the invention of printing, and the time of the Reformation. Guttenberg's Bible, the first Bible and first book printed with movable type, presents that text which, with but few exceptions, has been copied in subsequent editions of the Latin Bible. From that text were made numerous versions into the vernacular tongues of Europe *before the Reformation*.

A copy of the Bible containing the text of the Alcuinian Recension was used by Tyndale. The edition used in the preparation of the Notes in this Volume is that of Stephanus, published in 1528. Its *text*, like that of most of the Latin Bibles printed before that date, may be said to be identical with that used by Tyndale and Luther, but it contains also references to MSS. and to the Hebrew. It is printed with great accuracy in beautiful type. A brief description of the volume may be useful:

Title Page: BIBLIA. Cut of grafted olive tree with motto: Noli altum sapere, sed time.—Parisiis Ex officina Roberti Stephani, eregione Scholæ Decretorum M.D.XXVIII.—CVM PRIVILEGIO REGIS.—Verso: Hoc bibliorum opus, cum restituta hebraicorum nominum interpretatione, et duobus indicibus, regiis literis, ne quis alius in hoc regno impune imprimat, aut vendat intra

quadriennium, cautum est.—Lectori. *ij; verso: Ex Sacris Literis Exhortatio ad Lectores.—Index Testimoniorum &c. 2 ff. *ij. iiij.—Præter ea quæ castigata &c. recto of *.v; verso: Ordo.—Hieronymi Prologus Galeatus 1 f.; Hieron. Paulino 3 ff.—Præfatio &c. recto of 1 f., verso blank; in all 5 ff. without signature and pagination.—Liber Genesis f. 1, signature a.j. to f. 394 (misprinted 390), on last folio of signature D.d.—Colophon: Parisiis excudebat in sua officina Robertus Stephanus, iiii Cal. Decemb. Anno M.D.xxvii.—Errata.—Then follows: Lectori, a.ij; verso: Interpretatio Nominum &c. to ende of ee and 2 ff. over; verso of last folio blank.—Index Rerum &c. signature aaa.j. to end of signature fff., verso of last folio, containing: *Le Priuilege*, ending with DES LANDES.

The volume is in-folio, margins ruled in carmine, the signatures are in eights, the first four folios marked, the last four unmarked, and a full page numbers 61 lines.

The subjoined readings of places in the Pentateuch, taken from this volume with the note introducing them, are very interesting since not a few of them were adopted by the Sixtine-Clementine editors of the Vulgate.

Præter ea quæ castigata sunt in hac bibliorum emissione, hæc quoque restituenda annotat Lyranus & Paulus ex antiquis Latinis exemplaribus, quibus & Hebræa consentiunt: quæ partim corrupte leguntur in nostris illis veteribus exemplaribus, partim emendate, cæterum a nobis non fuerunt inter imprimendum deprehenfa.

Gen. 5, 3 genuit ad¹ 6, 16 sic distingue, ex latere: deorfum cœnacula 7, 9 præceperat deus 7, 13 & tres vxores 8, 15 autem deus ad 9, 26 feruus eis. 15, 6 Abram domino, 17, 1 apparuit ei deus: 17, 16 orientur ex ea, f. Sara 18, 28 propter quinque vniuersam 22, 14 Dominus videbit. Vnde 23, 12 coram populo 24, 29 hominem foras vbi 24, 32 pedes eius, & 44, 28 dixi, Bestia

Exod. 3, 12 populum de 12, 25 dominus daturus 13, 17 duxit deus per 18, 26 plebem omni 20, 11 fecit dominus cælum 22, 6 inuenerit spinas, 22, 29 tardabis reddere 23, 20 angelum, qui 24, 4 altare ad radices 27, 21 collocabunt eum Aaron 28, 2 fratri tuo. Et loqueris 28, 4 tunicam lineam, 29, 5 linea tunica 31, 14, sabbathum, sanctum 33, 1 populus quem 33, 13 mihi viam tuam, 35, 25 quæ neuerant, Leuit. 3, 2 facerdoes, 8, 26 fermento vnum, & 13, 31 capillum

¹ The Sixtine-Clementine editors have struck *filium* from the text.

non nigrum: 19, 3 Vnusquisque matrem suam & patrem suum timeat.

Num. 11, 4 desyderio fedens, 34, 11 fontem, inde

Deut. 1, 18 Præcepique vobis omnia 4, 35 præter eum. De 6, 4 nofter, dominus vnus 9, 9 vobiscum dominus: & 12, 10 hostibus vestris per 25, 3 abeat frater 29, 11 aduenæ qui tecum morantur in castris, ex 29, 23 falis ardore 32, 15 directus, &

The *Wiclifite Versions*, of course, were made from Manuscript copies of the Latin Bible,¹ and circulated in Tyndale's time in MS. I fully concur in the statement of the learned editors of the superb edition of Wiclif's Bible² that "the versions of Wycliffe and his followers . . . contributed largely to the religious knowledge which prevailed at the commencement of the Reformation; and at that period they supplied an example and a model to those excellent men, who in like manner devoted themselves at the hazard of their lives to the translation of Scripture, and to its publication among the people of the land" (Preface, p. xxxiv.). The comparison of Exodus xx. in Purvey's revision, Forshall and Madden's edition, with the text of Tyndale appears to justify this statement, the ring and language of that ancient version resound distinctly in Tyndale's translation.

EXODUS XX.

1 And the Lord spak all these wordis, 2 Y am thi Lord God, that ladde thee out of the lond of Egipt, fro the house of seruage. 3 Thou schalt not haue alien goddis bifore me. 4 Thou schalt not make to thee a grauun ymage, nethir ony licnesse of *thing* which is in heuene aboue, and which is in erthe bynethe, nether of tho thingis, that ben in wattris vndur erthe; 5 thou schalt not herie tho, nether thou schalt worschipe; for Y am thi Lord God, a strönge gelouse louyere: and Y visite the wickidnesse of fadris in to the thridde and the fourthe generacioun of hem that haten me, 6 and Y do mercy in to a thou-synde, to hem that louen me, and kepen myn heestis. 7 Thou schalt not take in veyn the name of thi Lord God, for the Lord schal

¹ See *Hand Book of the English Versions*, pp. 40-76.

² *The Holy Bible, &c., in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his followers*; edited by Rev. Josiah Forshall, F. R. S., &c., and Sir Frederic Madden, K. H. F. R. S., &c., Oxford, 1850, 3vv. in-4.

not haue hym giltles, that takith in veyn the name of his Lord God. 8 Haue thou mynde, that thou halowe the dai of the sabat; 9 in sixe daies thou schalt worche and schalt do all thi werkis; 10 forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone and thi douztir, and thy seruauant, and thin handmaide, thi werk beeste, and the comelyng which is withynne thi zatis; 11 for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blessinge the dai of the sabat, and halewide it. 12 Onoure thi fadir and thi moder, that thou be long luyng on the lond, which thi Lord God schal gyue to thee. 13 Thou schalt not sle. 14 Thou schalt do no letcherie. 15 Thou schalt do no theft. 16 Thou schalt not speke fals witnessyng agens thi neizbore. 17 Thou schalt not coueyte the hous of thi neizbore, nether thou schalt desyre his wijf, not seruauant, not handmaide, not oxe, not asse, nether alle thingis that ben hise. 18 Forsothe al the puple herde voices, and siz laumpis, and the sowne of a clarioun, and the hil smokyng; and thei weren afeerd, and schakun with inward drede, and stoden a fer, and seiden to Moises, 19 Speke thou to vs, and we schulen here; the Lorde speke not to vs, lest peradventure we dien. 20 And Moises seide to the puple, Nyle ze drede, for God cam to proue zou, and that his drede schulde be in zou, and that ze schulden not do synne. 21 And the puple stood a fer, forsothe Moises neizede to the derknesse, wherynne God was. 22 And the Lord seid ferthermore to Moises, Thou schalt seie these thingis to the sones of Israel, ze seizen that fro heuene Y spak to zou; 23 ze schulen not make goddis of silver, nethir ze schulen make to zou goddis of gold. 24 ze schulen make an auter of erthe to me, and ze schulen offre theronne zoure brent sacrifices, and pesible sacrifices, zoure scheep, and oxun, in ech place in which the mynde of my name schal be; Y schal come to thee, and Y schal blesse the. 25 That if thou schalt make an auter of stoon to me, thou schalt not bilde it of stoonys hewun; for if thou schalt reise thi knyif theronne, it schal be polluted, *ether defoulid*. 26 Thou schalt not stye by grees to myn auter, lest thi filthe be schewid.

EXODUS XX.

1 Places where Tyndale agrees with Hebrew against all the authorities used: 3 in my fyght 12 geueth the 18 noyse of the horne 21 thicke clowde 23 with me

2 Places where Tyndale agrees with Wiclif verbally: 4 grauen ymage . . heauen aboue . . erth beneth 5 vifet . . . generacion 7 take . . . in vayne . . giltlesse 16 false witnesse 17 couet 20 proue 24 alter of erth . . there on offer (*transposed*) 25 alter off stone . . hewed (Wiclif, *hewun*) stone . . polute.

3 Places where Tyndale agrees with, or has been influenced by Luther: 14 Thou shalt not breake wedlocke 18 thunder . . lyghtenynge 24 burntofferings . . peaceofferings 26 nakednesse

4 Places where Tyndale agrees with, or has been influenced by the LXX.; 5 geloufe God [*Θεος ζηλωτης*] 12 geueth [*διδωσι*] 21 where God was [*ου ην ο Θεος*] 25 tool [*εργχειριδιον*] 26 nakednesse.

5 Places where Tyndale agrees with, and has been influenced by the Latin: 1 God [Compl. *deus*, Steph. *dominus*] 24 remembraunce [*memoria*, cf. however Luther's *Gedechnis*].

While the Wiclifite versions were the only English translations and circulated only in *manuscript*, Germany as early as 1522 could point to not less than fourteen *printed* editions of the Scriptures in High German and three in Low German: they were all made from the Latin, but too literal to be intelligible.¹

The first vernacular version made direct from the original is Luther's. It is in every respect remarkable, but in none more than in its lucidity, terseness, and strength. Made for the people, it attained from the start a popularity, which continues to this hour, and although subjected to successive revisions, the changes introduced into it, are mainly the substitution of modern for archaic terms, the assimilation of the verbs to modern flexions, and the introduction of the prevailing system of spelling. The changes in the rendering are comparatively few, and only such as the superior knowledge of the ancient languages and the discovery of important manuscripts of the original Scriptures have made indispensable.

The precise relation of Luther's Version to the Older German versions may be seen in the following example,

¹ German Bibles before the Reformation:—*High German*: 1 Eggesteyn, Henr, Strassb., 1466; 2 Mentelin, Jo., Strassb., 1466; 3 Jod. Pfantzmann, Augsb., 1470 or 73; 4 Sensenschmidt and Frisner, Nümb., 1470, 73; 5 Zainer, Günther, Augsb., 1473, 75; 6 *Ibid.*, 1477; 7 Ant. Sorg., Augsb., 1477; 8 *Ibid.*, 1480; 6 Ant. Koburger, Nüremb., 1483; 10 no name, Strassbg, 1485; 11 Hanns Schönhsperser, Augsb., 1487; 12 *Ibid.*, 1490; 13 *Ibid.*, 1507; 14 Silv. Otmar, Augsb., 1518, 14th and last H. G. edition before Luther. *Low German*: 1 Quentel, Cologne, 1480; 2 Steffen Arndes, Lubeck, 1494; 3 Halberstadt, *reprint*, 1522.

which gives the text of Exodus xx. in the first printed edition and in the first edition of Luther's Translation.

EXOD. XX.

*From the first German Bible
printed by Henry Eggesteyn,
Straßburg, circa 1466. folio.*

*From Luther's ALTES TES-
TAMENT, Wittenberg, Mel-
chior Lotter, 1523. folio.*

- | | | | |
|----|---|---|----|
| 1 | Vnd d. herr redt alle dise wort. | Vnd der Herr redte all dise wort. | 1 |
| 2 | Ich bins d. herr deī got ich dich aus fürť von dē land egipt: vnd von dē haus des dienſtes. | Ich byn der Herr deyn Gott, der dich aus Egypten land aus dem dienſthaus gefurt habe. | 2 |
| 3 | Nit hab frembd göť vor mir. | Du ſolt keyn ander Gotter neben mir haben, du ſolt dyr keyn bildnis noch yrgerent eyn gleychnis machen, widder des das oben ym hymel, noch des das vnden auff erden, oder des das ym waſſer vnter der erden iſt. | 3 |
| 4 | Nit mach dir bild noch ein jegklich gleichſam die do iſt in dē hymel oben vnd die ding die do ſint auff d. erd nidē: noch d. die do ſint ī den waſſern vnder d. erd. Nit ambecht ſy noch ere ſy. Wañ ich bins d. herr dein got ſtarcker recher: heimfuchent die vngangkeit d. vetter in die fun. in dz drit vnd in dz vierd geſchlecht d. die mich haſſent: | Bete ſie nicht an, vnd diene yhn nicht, Denn ich der Herr deyn Gott, byn eyn ſtarcker eyfferer, der do heymfucht der veter miſſethat an den kindern bis ynn das dritte and vierde gelidť, die mich haſſen, Vnd thu barmhertzickeyt an viel thaufent, di mich lieb haben vnd meine gepot halten. | 4 |
| 5 | vnd thun derbermbde in tauſenten den die mich lieb haben. vnd behüten meine gebot. | 5 | 5 |
| 7 | Nichten nym dē namē deins herrn gotz ī vppig. Wañ der herr laſt es nit on ſchaden. dem d. do nimpt dē namen ſeins herrn gotz ī vppig. | Du ſolt den namendes Herrn deyns Gottis nit vergeblich furen, denn der Herr wirt den nicht vnſchuldig halten, der ſeynen namen vergeblich furet. | 7 |
| 8 | Gedenck das du geheiliget | Gedenck des Sabbathſtags, | 8 |
| 9 | dē tag d. feyr. Sechs tag werck vnd thu alle deine | das du yhn heyligift, Sechs tage ſoltu erbeyten vnd alle | 9 |
| 10 | werck. Wann an dē ſyabendē tag iſt die feyr deins herren gotz. Nit thu alles werck ī im: du vnd dein fun. vnd deī tochter. deī knecht vnd deī diern. deī vich vnd d. frembd d. do iſt inwendig deiner tor. | deyne werck ſchaffen, Aber am ſiebenden tag iſt der Sabbath des Herrn deyns Gottis, da ſoltu keyn geſcheffť thun, noch deyn ſon noch deyn tochter, noch deyn knecht, noch deyn magd, noch deyn viech, | 10 |

- 11 In fechs tagē macht d. herr dē noch deyn frembdlinger, der
hymel vnd die erd vnd dz mer ynn deyner stadt thor ist, Denn 11
vnd alle ding die do sint in in: fechs tage hat der Herr hymel
vnd ruet an dem sybenden tag. vnd erden gemacht vnd das
Dorun gefegent d. herr dē tag meer vnd alles was drynnen
d. feir vnd geheiliget in ist, vnd ruget am siebenden
tage, Darumb segnet der Herr
den Sabbathtag vnd heyliget
yhn.
- 12 Ere deī vatter vnd dein mut- Du folt deyn vater vnd deyn 12
ter: dz du seyest langes lebens mutter ehren, auff das du lange
auff d. erd dz dir gibt dein lebist ym land das dyr der Herr
herre gott. deyn Gott geben wirt.
- 13 Nicht derfchlag. Du folt nicht todten. 13
- 14 Nicht brich dein ee. Du folt nicht ehebrechen. 14
- 15 Nit thu diepheit. Du folt nicht stelen. 15
- 16 Nit rede valfche gezeug- Du folt keyn falsch getzeug- 16
nuffe wider dein nechsten. nis geben widder deynen ne-
hiften.
- 17 Nit begeitig das haus deins Du folt dich nicht lassen ge- 17
nechsten. Nit beger feins lusten deyns nehiften haus. Du
weybs: nit dē Knecht nitt die folt dich nicht lassen gelusten
diern nit dē ochffen nitt dē deyns nehiften weybis, noch
efeln: noch aller der ding die feynes knechts, noch feyner
fei sint. magd, noch feynes ochfen,
noch feyns efels, noch alles
das deyn nehifter hat.
- 18 Wann alles dz volck fach Vnd alles volck fahe den 18
die stymmen. vnd die glafz- donner vnd blix vnd den dohn
uafz. vnd den done dz horns derpoſaunen vnd den berg grau-
vnd den berg riechen: vnd fy chen, vnd furcht fich, vnd
derfchrackē vnd wurdē ge- wancketen vnd tratten von
geschlagen mit vorcht fy stunden ferne, vnd sprachen zu Moſe, 19
- 19 von im verr: vnd sprachē zu Rede du mit vns, wyr wollen
moyses. Du rede mit vns: vnd gehorchen, vnd las Gott nicht
wir hörn es Der herre rede mit vns reden, wyr mochten
nit mit vns: das wir villeicht sonst sterben.
- 20 icht sterbē. Vnd moyses sprach Mose aber sprach zum volck, 20
zu dem volcke. Nichten welt furcht euch nicht, denn Gott
euch furchten. Wann d. herr ist komen, das er euch ver-
ist kummen das er euch be- fuchte, vnd das feyn furcht
wert: vnd das fein vorcht wer euch fur augen were, das yhr
in euch: vnd das ir nichten fin- nicht fundiget.
- 21 deten. Vnd daz volck stund vō Vnd das volck trat von ferne, 21
verr: wann moyses genacht sich aber Moſe macht sich hyntzu
zu der dunckel i der gott was. yns tunckel, da Gott ynnen

- 22 Vnd dorumb d. herr sprach zu moyfes. Dife ding sag den funen ifrahel. Ir habt gehort dz ich redt zu euch vom himel
- 23 Nichten macht euch filbrin gött noch macht euch guldin gött.
- 24 Macht mir ein altar von der erd: vnd opffert auff in die gantzen opffer vnd euwer gefridfam. euwer fchaff vnd die ochsfē an einer iegklichen statt in der do wirt die gedenckung meins namē. Ich kum zu dir: vnd gefegen dir Vnd ob du mir machft ein steinin altar nit mach in von gehauwen steinen. Wann ob du authebest dem waffen vber in. er wirt entzeubert. Nicht steig auff durch die staffeln zu meim altar dz dein entzeuberkeit nit werd deroffent.
- war, vnd der Herr sprach zu yhm, Also foltu den kindern Ifrael fagen, yhr habt gefehen das ich mit euch vom hymel geredt hab, darumb folt yhr nichts neben myr machen, fylbern vnd guldenen Gotter folt yhr euch nicht machen.
- Eyn altar von erden mache myr, darauff du deyn brandopffer vnd fridopffer, deyn fchaff vnd rinder opfferft. Denn an wilchem ort ich meynes namens gedechtnis mache, da wil ich zu dyr komen vnd dich fegegen.
- Vnd fo du myr eynen steynern altar wilt machen, foltu yhn nicht von gehawen steynen bawen, denn wo do mit deym meffer drauff fereft, fo wirtu yhn entweyhen, Du auch nicht auff fluffen zu meynem altar feygen, das nicht deyne fchame auff deckt werde fur yhm.

Examination yields the following results:

EXODUS XX.

Luther agrees with Old German Version: vv. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

Differs from Old German Version: in renderings other than archaic and linguistic forms, v. 5. diene, eyfferer, miffethat 6 viel thaufent, halten 7 vergeblich, vnſchuldig, furet 8 Sabbathstags 10 Sabbath, deiner ſtadt thor 11 Sabbathtag 12 land, geben wirt 18 blix, poſaunen, vnd wancketen 19 gehorchen, wyr mochten ſonſt ſterben 20 verſuchte, fur augen were 21 macht ſich hintzu, . . . ynnen war 22 Und der Herr, alfo, kindern, gefehen, 23 darumb follt yhr nichts neben myr machen 24 brandopffer, fridopffer, rinder . . . Denn an wilchem Ort ich meyns namens gedechtnis mache 25 bawen . . . meffer drauff fereft . . . entweyhen 26 nicht deyne ſchame auffgedeckt werde fur yhm.

Of these, the following agree with the Vulgate: 5 coles, zelotes, iniquitatem 7 in vanum, infontem 8 fabbati 10 fabbatum 11 fabbati

12 terram, dabit 18 lampades . . . buccinæ . . . perterriti ac pauore percussi 19 ne forte moriamur. 20 probaret 21 accessit . . . in qua erat . . . 22 vidistis 25 ædificabis . . . cultrum (*ἔγχλειπίδιον*) 24 holoc. et pacif.

With the Hebrew: 21 al penechem 22 vajömer . . . ko tömar . . . 23 lo taafun itti 24 afher afeccir 26 lo thiggaleh ervathecha

The old renderings appear preferable: 5 ere 7 nimpt den namen 10 inwendig deiner tor 12 dir gibt 20 bewert 21 genacht 25 dem waffen

Supplemental renderings: 6 viel; a mistaken rendering: 25 meffer drauff ferezt

This analysis shows that the old German was the basis of Luther's version, that the variations not noted were either linguistic or required by the change the language had undergone, that of those noted, eighteen were due to the Latin, seven apparently original renderings and not less than seven very doubtful improvements.

The edition of Luther used by Tyndale and in the preparation of this volume is the following:

Lotter's edition of Luther's Old Testament.

Two parts in one vol., in-folio, hog's skin, entitled on back of volume: Das Alte | Testament | i. u. II Theil | Wittenberg | 1523 | Cum Signo M. Lutheri |.—Ornamented frontispiece with title: Das All | te Testa | ment | deutsch. | M. Luther. | Vvittenberg. | Verso: Die bucher des alten testaments XXIIII. Vorrede Martini Luther, Aij 5 ff. Das erft buch Mofe, recto fo. I, sign. A., 36 ff. to recto of fo. XXXVI, verso: blank. Das Ander buch Mofe fo. XXXVII, r. sig. G to r. fo. LXV. Verso: Das Dritte buch, to r. fo. LXXXVI, sig. Pij Verso: Das vierde buch Moſi to r. fo. CXIII, verso: blank. Das Funffte buch Mofe, r. fo. CXV, sig. V to verso fo. CXXXX: Das ende der bucher Mofe. 1 f., sign. cij (corrections). 1 f. blank. Title Page: Joshua in coat of mail: Title: Das Ander | teyl des alten | testaments. | Verso: Das register, &c. Fo. I, sig. Aij. Das Buch Iofua to r. fo. XX, Dij, verso and leaf blank.—R. fo. XXI, E, Das Buch der Richter, to verso of fo. XLII. R. fo. XLIII, I, Ruth to r. fo. XLV. Verso:

blank. R. fo. XLVI, Iiiij, Das erste teyl des Buchs Samuel. to v. fo. LXXII. R. fo. LXXIII, O to r. fo. XCIIII, v. blank.—R. fo. XCV, S, Das Erste teyl des buchs von den konigen. to v. fo. CXX.—R. fo. CXXI, Yij, Das ander teyl des buchs von den konigen. to r. fo. CXLIII, Cc.—V. Das erste Teyl. Die Chronica. R. fo. CXLIIII, Ccij to v. fo. CLXIIII.—R. fo. CLXV, Gg, Das Ander Teyl der Chronica to r. fo. CXC, Llij Verso: blank.—R. fo. CXCI, Das Buch Esra. to r. fo. CXCVIII, Nn. Verso: blank.—R. fo. CXCIX, Nnij Das Buch Nehemia. to r. fo. CCX.—Verso: Das Buch Esther to recto fo. CCXVI. | Ende des buchs | Esther. | Ende des ander teyls des | Allten testaments. | Corrections, 6 lines. Then follows Luther's emblems of the Lamb, and the Rose with a heart and a cross, and the subscription:

Dis zeichen fey zeuge, das folche bucher durch
meine hand gangen sind, deñ des falschen druckēs
vnd bucher verderbens, vleyffigen sich ytzzt viel
Gedruckt zu Wittemberg.

The date 1523 has been added in modern handwriting.

The selection of that edition, and the retention of its archaic language, were necessary in order to present the material precisely as Tyndale found it. The original renderings illustrate the scholarship of Luther, as compared with Tyndale's, and mark the changes introduced in subsequent editions of the German version; their linguistic character also is highly instructive for it sheds light not only on the pronunciation of German in the second decade of the sixteenth century, but also on the remarkable changes in the spelling and flexions of the language. On almost every page of this volume may be found examples of words and flexions banished from the written language but still current in the familiar, and especially, the dialectic speech of Germany.

I call attention to the following words in the text of Eggesteyn: 5 *ambecht*, bete an, pray to; *vngangkeit*,

bosheit, wickedness; 6 *derbermde*, erbarment, compassion; 7 *vppig*, umsonst, in vain; 9 *werck*, imper., work; 15 *diepheit*, theft; 17 *begeitig*, imp., begetzen, to desire from envy; 18 *riecken*, rauchen, to smoke; 19 *im verr*, 21 *von verr*, in der ferne, von ferne, afar, from afar; 20 *bewert*, bewähren, to put to proof; 21 *genacht*, nahen, nähern, to draw near; 26 *entzeubert*, *entzeuberkeit*, unsaubern, verunsaubern, to make unclean, to pollute.

6. *The Notes in the present Issue.*

The notes are taken from Matthew's Bible, the Vulgate, and Luther's version. A brief description of the first is now in place.

Matthew's Bible, in-folio.

Frontispiece: Cut with allegorical representations of Biblical dogmas $10\frac{5}{8}$ in. \times $7\frac{3}{8}$ in., showing in the centre a panel 4 in. \times $1\frac{3}{4}$ in. with the title: **¶** *The Byble, | which is all the holy Scrip- | ture: In whych are contayned the | Olde and Newe Testament truly | and purely translated into En- | glysh by Thomas | Matthew. | Three leaf-shaped emblems, two black, one red. | ¶. Esaye .I. 1 |  *Hearcken to ye heauens and | thou erth geaue eare: For the | Lorde speaketh. | M.D.XXXVII.* [The italicized portions are printed in red. The type used is German Black Letter.] Underneath the cut in large Black Letter: Set forth with the Kinges most gracyous lycēce.—Verso: These thynges enfynded are ioyned with thys present volume of the Byble.—A Calendar with an Almanack.—An exhortacyon to the studye of the holy Srypture gathered oute of the Byble.—The summe and content of all the holy Srypture both of the Olde and New Testament.—A table for to fynde many of the cheafe and pryncipall matters conteyned in the Byble.—The names of all the bokes of the Byble, wyth the content of the Chapters, and in what leafe euery boke begynneth.—A bref reherfall declarynge how longe*

the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M.D.xxxvii.—And in the Margēt of the boke are there added many playne expofycyons of foch places as vnto the fymple and vnlearned feame harde to vnderftande. Then follows: The Kalender, rubricated beginning on f. *ii.—2 ff. ¶ An exhortacyon, &c., recto of *iiii. ending with IR in the ornamental floriated letter known as German *Fraktur*. Verso: ¶ The fumme & content, &c., 2 pages.—Verso of unnumbered folio: ¶ To the mooft noble and gracycous Prynce Kyng Henry the eygt, &c., 3 pages. The dedication ends: Youre graces faythfull & true fubiect Thomas Matthew, followed by three leaf-shaped emblems and the letters HR in German *Fraktur*.—¶ “To the Chryften Readers,” a note introducing: A table of the pryncypall matters conteyned in the Byble, in whych the readers may fynde and practyfe many comune places. 13 ff. from ** to verso of *** .v. unnumbered.—¶ The names of all the bokes of the Byble, &c.; then, ¶ A brief reherfall of the yeares, &c., one page recto of unnumbered leaf, verso, a full-page cut of Adam and Eve in Paradise.—¶ The fyrft boke of Mofes called Genesis, &c. fo. .i. not marked, sig. a to fo. .cclvii. —The fubfcription: “¶ The ende of the Ballet of Ballettes of Salomon, called in Latyne Canticum Canticorum” ends the first volume on signature Hh leaf vii not marked. The signatures run in eights, the first five leaves being numbered, except when the fifth leaf coincides with the beginning or ending of a book.—The type is a large and handsome German Black Letter; a full page measures 11 $\frac{7}{8}$ in. \times 8in. margins included, arranged in double columns, and contains 60 lines.—A blank page.—Followed by ornamented Frontispiece, 12 $\frac{1}{4}$ in. \times 8 $\frac{5}{8}$ in., divided into feventeen panels, feventeenth and central panel with the title: | The *Prophetes* | in Englyfh, | Eſay. *Ionas*. | *Ieremy*. Micheas. | Ezechiel. *Naum*. | *Daniel*. Abacuc. | Oſeas. *Sophony*. | *Ioel*. Aggeus. | Amos. *Zachary*. | *Abdy*. Malachy. | —[The italicized words are

printed in red.] Followed by three leaves, two black, one red. Verso:

R | The Prophete | Efaye | G
Three leaves

Cut illustrating Ef. vi. b.

E | The worde of the Lorde | W
| endureth for euer. |

Efay .XL. a.

¶ The boke of the | prophete Efay, &c. fo. .i. sig. A. A., to verso of fo. .xciiij. | The subscription: ¶ The ende of the prophecy of Malachy: and consequently of all the Prophetes," followed by the customary three leaves, and then by the floriated letters W T, ends this volume on signature M.M.vi, fo. not marked. Signatures and dimensions those of the first volume. Then follows an ornamented frontispiece divided into sixteen panels, fifteen giving most of the cuts of the frontispiece to the Prophets, the sixteenth panel with the title: | ¶ *The Volume of | the bokes called Apocripha:* | Contayned in the *comen Transl.* | *in Latyne*, which are not | founde in the *Hebrue* | nor in the | *Chalde.* | — Three leaves, two red, one black, and two hands.—¶ *The Regestre therof.* The thyrd boke of Esdras. *The fourth boke of Esdras.* The boke of Tobiah. *The boke of Iudith.* The reast of the boke of Hester. *The boke of Wyfdome.* Ecclesiasticus. *Baruch the Prophete.* The songe of the .iiij. Chyldrē in the ouē. *The storye of Susanna.* The storye of Bel and of the Dragon. *The prayer of Manasseh.* The fyrst boke of the Machabees. *The second boke of the Machabees.* [The italicized words are printed in red.] Verso, ¶ To the Reader, 1 page. ¶ The thyrd boke of Esdras., fo. .ij. sig. Aaa.ij. to ¶ The ende of the seconde boke Machabees. verso f. LXXXI. sig. Kkk. supernumerary unmarked leaf, being the ninth of Kkk. —Then follows the same full-page illustrated frontispiece described in the opening lines of this collation, the central panel with the title: | Emblem. *The newe | Testament of | oure sauyour Iesu Christ | newly and dylygently translated | into Englyshe with Annotacions | in*

*the Mergent to helpe the | Reader to the vnderstan- |
 dyng of the | Texte. | ¶ Prynted in the yere of | oure
 Lorde God. | M.D.xxxvii. | —The Gospell of S. Matthew,
 &c., fo. ij. sig. A.ij. to end of Reuelacion, and ¶ The ende
 of the newe Testament, emblems as before. recto f. CIX,
 not marked, sig. O.v; [A duplicate of f. CIX. in facsimile
 is bound up with this volume; it is very poorly done
 and disfigured by many errors, *e. g.*, line 3, col. 1, it
 has Cryfopragos, line 4, Iacynete; line 13, col. 2, has
 inchauters.]—to the end of: This is the Table wherin
 ye shall fynde the Epistles and the Gospels, after the vse
 of Salisbury., 5 pages, ending with: ¶ The ende of this
 Table. verfo f. CXI. sig. O.vij. not marked. |*

The relation of these works to Tyndale's version suggested the arrangement, that the Chapter Summaries, supplied by Rogers, should appear in the margin at the beginning of every chapter, and the variant readings of his text immediately under the text of Tyndale. The Notes from the Vulgate, the older of the versions used, come next, and are followed by those from Luther's translation.

The marginal notes of Matthew and Luther conclude the Apparatus.

Matthew's Bible being the first English Bible with Tyndale's translation, it seemed a fitting tribute to the memory of John Rogers and a recognition of his valuable labors and near relations to Tyndale, to embody his additions and notes in the present edition, which, in this respect, enables the reader to construct the whole text as to various readings, but of course not as to the variant orthography of the Pentateuch, as it stands in Matthew's Bible, copies of which are but rarely met with.

7. *Examples of the Notes.*

The first and chief design of these notes being to demonstrate the independence of Tyndale's translation, I have compared the *whole* of Tyndale's text with the *whole* of the Latin and German versions, and confined the

selection to passages which upon comparison with the Hebrew supply that proof. The parallels not less than the variants furnish valuable material for the study of the Pentateuch; they illustrate the merits and demerits of the collated versions and establish the indisputable fact that the first English version conforms more to the original than the Latin and German translations. The scholarly tact and judgment of Tyndale will be recognized in numerous passages, especially in those where Luther allowed himself to be influenced by the Vulgate. The notes, though numerous, are only specimens and may be almost indefinitely increased. The marginal notes of Luther and Rogers may be regarded as a contemporary commentary on difficult passages designed to supplement the translation and to make the people understand the Scriptures; they afford a lively view of the spirit of the age and a true picture of the scholarship of the translators. A few illustrations are now in order.

Instances of Places in the Vulgate containing readings not found in the Hebrew:

Gen. iv. 8 Egre diamur foras

Ex. ii. 22 Alterum vero peperit: quem vocavit Eliezer, dicens, Deus enim patris mei adiutor Meus, & eripuit me de manu Pharaonis. Compare Ex. xviii. 4 and the variation.

Lev. xviii. 15 Et uxorem fratris sui nullus accipiat.

Num. viii. 2 candelabrum in australe parte erigatur. Hoc igitur præcipe vt lucernæ contra boream eregione respiciant ad menfan panum propositionis:

Num. xx. 6 clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurum tuum fontem aquæ viuæ, vt fatiati cesset murmuratio eorum.

Instances of places in the Vulgate redundant, free, or paraphrastic:

Gen. xxi. 9 cum Ifaac filio suo

Num. vi. 2 vt sanctificentur, & se voluerint domino consecrare:

“ “ 3 a vino, & omni quod inebriare potest

“ vii. 89 vt confuleret oraculum

“ viii. 25 annum ætatis impleuerint

“ “ 26 vt custodiant quæ sibi fuerint commendata

- Num. ix. 5 Qui fecerunt tempore fuo
 “ “ 7 quare fraudamur, vt non valeamus
 “ x. 32 quicquid optimum fuerit ex opibus

Instance of a rendering by Luther and Tyndale found in the LXX. and the Vulgate, but not in the Hebrew:

Ex. ii. 22 (See the passage on p. 125 in Tyndale and in any copy of Luther's version.)

Instances showing the influence of the Vulgate on Luther and Tyndale:

	<i>Vulgate.</i>	<i>Luther.</i>	<i>Tyndale.</i>
Num. viii. 9	omni multitudine	gantze gemeyne	hole multitude
“ “ 19	dono Aaron	zum Geschencke Aaron	
“ xii. 1	vxorem eius Æthiopissam	eyne morynne zum weybe	wife of Inde
Deut. xvii. 3	omnem militiam cæli	irgent eyn heer des hymels	
“ “ 7,12	vt auferas malum	das du den böfen von dir thuest	
Deut. xxxii. 41	Si acuero vt fulgur gladium meum	wenn ich den blitz meyns fchwerds wetzen werde	Yf I whett the lyghtenyng of my fwerde

The last example affords a curious illustration of the influence of one version on others. Tyndale's rendering conforms literally to the Hebrew but the figure of lightning applied to a sharpened and highly polished sword is rather German than English; Luther's rendering is idiomatic but suggested by the Latin and an improvement: the Latin in its turn is a literal translation of the LXX. and *si* appears to us a truer rendering of the Hebrew *im* than the Greek *hoti*, while the Chaldee version has the remarkable amplification: *si in duplum plusquam fulgur apparet a summitate celi & vsque ad summitatem eius reuelabitur gladius meus.*

Instances of renderings by Tyndale, in close agreement with the Hebrew where the LXX., the Vulgate and Luther depart from it:

Num. xxii. 34 stands in the LXX.: *and now if it displease thee,*

a rendering literally reproduced by *ſe displicet tibi* (Vulg.) and *ſo dyrs nicht gefällt* (Luther); all these versions fail to bring out the force of the Hebrew phrase *evil in the sight or eyes of any one, i. e., displeasing to him*; Tyndale with excellent judgment retained *displease* but added the Hebraism *thyne eyes*.

The following is a longer example presented in English:

GEN. XXII. 19.

<i>Hebr.</i>	And Abraham returned to his young men,* and they
<i>LXX.</i>	And Abraham returned to his young men,* and
<i>Vulg.</i>	Abraham returned to his young men,*
<i>Luther</i>	Thus Abraham returned to his young men,* and they
<i>Tynd.</i>	So turned Abraham agayne vnto his yonge men, and they
<i>Hebr.</i>	arose, and they went together unto Beer Shava,
<i>LXX.</i>	rising they went together unto the well of the oath,
<i>Vulg.</i>	and they went to Bersabee together,
<i>Luther</i>	arose, and went together to Bersaba,
<i>Tynd.</i>	roſe vp and went to gether to Berfeba.
<i>Hebr.</i>	and Abraham dwelt at (<i>or</i> in) Beer Shava.
<i>LXX.</i>	and Abraham dwelt at the well of the oath.
<i>Vulg.</i>	and dwelt there.
<i>Luther</i>	and he dwelt there.
<i>Tynd.</i>	And Abraham dwelt at Berfeba.

Comparing these renderings with the Hebrew, we find that the LXX. are very close except in the proper name, whose translation into common speech obliterates the geography; the Vulgate restores the geography, but fails to translate *and they arose* and condenses *And Abraham dwelt at Beer Shava* into *and dwelt there*; Luther restores *and they arose*, omitted by the Vulgate, but forsakes the Hebrew for the Vulgate in the *last clause*; Tyndale adheres throughout to the Hebrew, and impartial critics will concede that his version is superior to the others.

The marginal notes of Tyndale in the present issue are those of the edition of 1530 and differ materially from those in the corrected edition of Genesis of 1534 as well as those of Rogers of 1537. *All* the notes of Genesis 1534 are given in the collation in No. 8 of this Chapter; the marginal notes of Luther (L. M. N.) and Rogers (M. M. N.) appear in the lower margin of this edition.

* To avoid variants I have rendered *naar*, *pais*, *puer*, and *knabe* as above.

All the marginal notes of the edition of 1530 except those at xxiii, 35, 60 and xxxii, 9 are omitted in that of 1534; with these exceptions the marginal notes of 1534 are *new*. The omitted notes are strongly anti-papal, viz.. Gen. iv, 15; ix, 5; xlvii, 22, Tyndale's own example in Genesis doubtless led Rogers to pursue a similar course with the notes in the other books of the Pentateuch; *e. g.*, the note (1530) Ex. xii, 26. "The lambe was called passeouer that the very name it self shuld *put them in remembraunce what it signified, for the signes that god ordained ether signified the benefits done, or promyses to come, and were not domme as are the signes of our domme God the Pope,*" appears in Matthew's Bible (1537) thus: "The lambe was called *the* passeouer: that the very name it selfe shulde *kepe in memorye what was signyfyed therby, which phrase & maner of speakynge the scripture vseth often, callynge the signe by the name of the thyng that it sygnyfieth, as Gen. xvi, b.*" Again the note to Deut. xxiii, 18 (1540) *The hyre &c.* reads: "The *pope* wil take *tribute* of them yet and *bisshopes* and *abbotes* desire no better *tenauntes,*" stands in Matthew: "There be now *many* that desyre no beter *rentes.*" Sometimes the anti-papal note is entirely omitted, or makes room for another: *e. g.*, Deut. xix, 4 (1530): "The *popis* sentuariese are of an other purpose. For he had lever haue the frenshep of the euel, then to faue them that are good," disappears in Matthew, which gives in its place "Here are shewed .ii. maner of manquellyng, &c., &c."

The notes of Luther are often anti-papal, but not as bitter as Tyndale's; their characteristic is his allegorical and typological treatment of things, persons, events and institutions with a degree of dogmatism illustrative both of the man and of the spirit of the time. A few examples in English may prove interesting:

Gen. ix, 22. "Many draw from this story an argument that the vices of prelates should not be denounced, although Christ and all the apostles denounced them. But see that thou give it the right

sense, viz. that Noe is Christ and all believers; drunkenness is love and faith in the Holy Spirit; and nudity the cross and sufferings before the world; Ham, to practise false works, and hypocrites who despise Christ and His people and delight in their sufferings; Sem and Iapheth are pious christians who praise and honor such sufferings."

Gen. xxx, 32: "This story signifies that the Gospel leads the souls of men away from the law-mongers and work-saints, wherein they are party-colored, spotted and streaked, that is, adorned with the manifold gifts of the Spirit, Rom. xii and 1 Cor. xii, and that incompetents only remain under the Law, and works, for Laban signifies white or glittering and imports hypocrites even in the fair works of the divine law."

The German word *gleyffner*, hypocrite, is derived from *gleiffen*, to glitter, or *appear* white or resplendent.

Gen. xxxviii, 29: "*Perez* a tearer, *Sorah* means rising. This denotes that the work-saints affect outwardly to thrust themselves forward and aspire to be the first, but become the last, on which account there rises a great tearing among the people of God. But the red thread about the hand shows that they work carnal holiness and persecute the true saints."

Ex. xiii, 6: "Leaven is so strongly prohibited, that we are to preach the pure Gospel and the grace of God, and not our works and the law, after the resurrection of Christ, as Paul shows 1 Cor. v. and such eating is nothing else than faith in Christ."

Num. xxiii, 21: *The trumpets of the king, &c.* "That is, the bodily trumpets of God their king, who ordered them to be made, because they were invincible in battle. But it means the Gospel in Christendom."

The notes of Rogers are often didactic, but not as dogmatical as those of Luther; they are frequently thoughtful and suggestive; *e. g.*,

Lev. xxi, 1: "The preastes be warned that they shall not come at the commen waylynges & lamentacyons of the deed left they shuld therby be the moare vnapte to do their sacryfices wherunto they were properly appoynted, and lest they shulde by their wepyng geue an occasion to destroye the beleuve of the refurreccion of the dead."

Lev. ii, 13: "All offringes must be salted with salt, whiche signifieth that all our good workes must be directed after the doctryne of the Apostles & prophetes, for then shall they be acceptable in the fyghte of the Lorde, yf they fauer of the salt therof, & elles not."

Occasionally the notes of Rogers have been taken from Luther.

Many of the notes of Luther, Tyndale and Rogers are etymological and display the familiarity of the translators with the original scriptures, and not unfrequently the embarrassments of Hebrew lexicography in the first third of the sixteenth century. The Tables, &c., of Tyndale are very interesting on this account, and require no comment; this applies also to the etymological notes of Rogers. A few examples from Luther are the following.

Gen. xvii, 5: "Abram means high father, but Abraham denotes father of multitudes, although the same multitudes are indicated in his name by only one letter, not without cause;" xxi, 31: "Berfaba denotes in German, oath-well, or earth-well, but perhaps also seven wells;" xxiii, 2: "Hebron is Kiriath Arba, sayth Moses, that is, four-town, for all the great capitals were of old Arba, that is, divided into four quarters, as Rome, Jerufalem and Babylon, also Gen. x."*

Rogers has but few etymological notes, but many explanatory ones; *e. g.*,

Gen. xxxv, 18: "Ben Iamin: that is the fonne of the ryghthand. And righthande is taken for good fortune;" xlix, 27: Wolfe is here taken in a good fence, and signifieth a feruent preacher of godes worde as was Paule in whome this text is verified;" Ex. xxv, 30: "Shewbreed, because it was alwaye in the preface and fyghte of the Lorde;" Lev. i, 9: "This fwete odoure is: the sacryfyce of fayth & of pure affeccyon in which God is delited, as a man is delited in the good fauoure of meates, as it is sayd of Noe, Gen. viii, d;" xxv, 10: "Iubelye, of this Hebrewe woorde iobell, which in Englyshe fygnieth a trumpet. A yere of fynguler myrth and ioye and of mocke rest, wher in their corne and all their frutes cam forth wythout fowynge, tyllynge or any other laboures." 15 "By this iubelye is fygnified the restorynge of all thyng to his perfeccion, which shal be after the generall iudgement in that floryffhyng worlde, when the chofen shal be admytted in to lybertye from all wretchednes, pouertye, anguythe & oppreffion, when all shalbe fully restored againe in Christ, that thorow the fynne of the fyrst man was taken awaye."

* Rogers has this note on Gen. xiii, 18: "Ebron is the name of a citie where Adam, Abraham and his wyfe with Isaac &c. were buryed, as in Gen. xxiii, d."

A few explanatory notes of archaic and obsolete words have been given in the margin, but a much fuller list will be found in No. 12 of this Chapter.

8. *The Collations.*

Three distinct collations have been made: 1. one of the book of Genesis of the edition of 1530 with that of 1534, from the careful notes, in the margin of a duplicate set of plate proofs, furnished by Dr. Culross; 2. another of the Prologues of the edition of 1530 (1534) with the text in Daye's folio of 1573, in those to Genesis and Exodus, also by Dr. Culross; 3. and a third of the text of the Pentateuch of 1530 with that of the Pentateuch in Matthew's Bible of 1537. The last is given immediately under Tyndale's text marked ¶. These collations are presented in parallel columns in order to mark the variations and to illustrate the nature of the changes introduced. The first intention of extending the variants to orthography had to be abandoned as impracticable, for they are so numerous that their production would have required a volume fully twice as large as this; besides the practice of Tyndale and Rogers of spelling the same word in constantly differing forms and the variations caused by the arbitrary use of contractions seemed to be imperative reasons for limiting the comparisons to different readings and renderings. To make this clear to the eye is the design of the subjoined passage showing all the variations in the editions of 1530, 1534 and 1537.

EXAMPLE SHOWING THE VARIATIONS IN THE ORTHOGRAPHY AND PUNCTUATION
OF THE EDITIONS OF 1530, 1534, AND 1537.

GENESIS I, 14-19.

1530.

Than sayd God: let there be lyghtes in y^e firmament of heauen to deuyde the daye frō the nyghte, that they may be vnto sygnes, seasons, days & yeaeres. And let them be lyghtes in the firmament of heauē, to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse lyghte to rule the nyghte, and he made sterres also. And God put them in the firmament of heauen to shyne vpon the erth, and to rule the daye & the nyghte, ād to deuyde the lyghte from darcknesse. And God sawe y^t it was good: and so of the evenynge ād mornynge was made the fourth daye.

1534.

Then sayd god: let *ther* be lightes in *the* firmament of heauē to deuyde the daye frō the *nyght*, that they may be vnto *signes*, seasons, *dayes* & yeaeres. And let them be lightes in the firmament of heauen, to shyne vpon the erth: & so it was. And God made two great lightes: a greater lyghte to rule the daye, and a lesse lyghte to rule the nyghte, and he made sterres also. And god put them in the firmament of heauen to shyne vpon the erth, and to rule the daye and the nyghte, and to deuyde the lyghte from darcknesse. And god sawe *that* it was good: and so of the evenynge and mornynge was made the fourth daye.

1537.

Than sayde God: let there be lightes in y^e firmamēt of heauē, to deuyde the daye from the *nyght*, that they may be vnto sygnes, seasons, *dayes* & yeaeres. And let *thē* be lyghtes in *y* firmamēt of heauē, to shyne vpon the erth: And so it was. And God made two great lyghtes: A greater lyghte to rule the daye, & a lesse *lyght* to rule the *nyght*: and hemaed sterres also. And God put them in the firmamēt of heauen to shyne vpon the erth, and to rule the daye & the *nyght*: & to deuyde the *lyght* from darcknesse. And God sawe *that* it was good: and so of the evenynge ād mornynge was made the fourth daye.

In these five verses 1534 differs from 1530 in 29 places in the spelling and in 2 places in the punctuation; 1537 differs from 1530 in 26 places in the spelling and in 5 places in the punctuation. These numerous differences are mainly due to the indiscriminate use of double or triple forms of the same word by the same writer and the employment of contract forms introduced on purely technical grounds to bring a given number of words or letters into a line; if the available space was ample the printer used the full form, if it was scant he chose the contract form. Of the former we meet with, *light, lighte, lyght, lyghte; hand, hande, hond, houde;* of both, *and, ād, &; hande, honde, hāde, hōde; lambe, lābe; heaven, heauen, heauē, hevē; firmament, firmament, firmamēt, firmamēt; kynde, kinde, k̄yde, k̄ide.* The contractions are mostly simple and besides *ȝ* for *the*, *ȝ* for *that*, *&* for *and*, are made over the vowel, the presence of a long accent indicating that *m* or *n* has to be supplied, *e. g.*, *nothige* stands for *nothinge*, *cā* for *can*, *Adā* for *Adam*, *thē* for *them*; unusual forms such as *whō me* for *whome*, *ȝ se* for *these* are very rare. The contractions in German are complicated, for they are introduced over vowels and consonants, but as the latter have not been used in this volume, it is unnecessary to discuss the matter.

The subjoined photo-engravings of the same portion of the book of Genesis in the editions of 1530 and 1534, and of a page in Latin Letter of the former, afford a true picture of their typographical characteristics, and may have the effect of solving the question where they were printed. Antiquarian students in Germany, Belgium, and Holland, having access to books printed at Wittenberg, Hamburg and Antwerp, between 1530 and 1534, will doubtless be able to shed light on this interesting point.*.* They illustrate also, but only feebly, the difference in the orthography and punctuation followed in the editions of Genesis of 1530 and 1534.

. *I shall feel grateful for the communication of any facts bearing on this subject, and beg that correspondence may be forwarded to me through the London or New York publishers.*

The transcripts from Matthew's Bible and Daye's edition of Tyndale's Pentateuch of 1551* giving the same passage complete the picture of orthographical variety, suggestive of valuable hints on the phonetic power of the language.

* For this transcript I am indebted to the courtesy of Edward Augustus Bond, Esq., LL.D., Principal Librarian, and George Bullen, Esq., Keeper of Printed Books, British Museum. It gives also the following description of the copy of this rare volume in the British Museum.

" [Title]. ◻ The fyrste | parte of the Bible | called the .v. bookes of | Mofes translated by W | T. wyth all his prologes | before every boke, and cer | teine learned notes vpon | many harde wordes. | Genesis. | Exodus. | Leuiticus. | Numeri. | Deuteronomium. | Anno Dom. M. | D.L.I. |

" [Colophon.] Imprinted at | London by Ihon | Day dwellyng ouer | Alderfgate. | beneth Saint Martins. | Anno Domi. M.D. | (·) L.I. (·) Cum priuilegio ad impri | mendum folum. |

" [Note. Printed in Black Letter, 335 leaves, 33 lines to a full page. The title is surrounded by a woodcut border.] " The volume is in-8. From the notice in Cotton, List of Editions of the Bible, &c., Oxford, 1821, in-8; Appendix, p. iii, are drawn these additional particulars: "On the reverse [of the Title Page] is an address to the Reader by John Daye, announcing that for the convenience of the poor he had printed the Bible in four separate parts." "The leaves of the volume are not numbered. The signatures run in eights. It has all the prologues, heads of chapters, marginal notes and references: all these are printed in smaller letter. It contains sign. A—Y. Aa—Vu. A full page contains 33 lines." Cotton calls it a 12mo.

*Photo-Engraving, showing the Latin Letter used
in Exodus, Leuiticus, and Deuteronomye,
of Tyndale's Pentateuch of 1530.*

The first Chapter of Deuteronomye. Fo: 1:



Hese be the wordes which Moses spake vnto all Israel, on the other syde Iordayne in the wilderness and in the feldes by the red see. betwene Phara ad Tophel, Laban, Hazeroth and Dithab. xij. dayes iurney from Horeb vnto Cades bernea, by the waye that lea- deth vnto mount Scir. And it fortuneth the first daye of the .xi. moneth in the fortieth yere. that Moses spake vnto the childern of Israel accordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kynge of the Amorites which dwelt in Hesbon, and Og kinge of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses begane to declare this lawe sayenge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take yourte iurney and goo vnto the hilles of the Amorites and vnto all places nye there vnto: both feldes, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan. and vnto libanon: euen vnto the greater riuere Eu-
B phrates

Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16, showing the Black Letter used in Genesis, and Numbers, of Tyndale's Pentateuch of 1530.

xxxv. Chapter fo. li.

The sonnes of Jacob were, xij. in nombre.
 The sonnes of Lea. Ruben Jacobs eldest sonne/
 & Simeon/Leui/Juda/Isachar/& Zabulon
 The sonnes of Rachel: Joseph & Ben Jamin.
 The sonnes of Bilha Rabels mayde: Dan &
 Nephtali. The sonnes of Zilpha Leas mayde
 Gad & Aser. These are the sonnes of Jacob which
 were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to
 Mamre a principall cite/ otherwise called He
 bron: where Abraham & Isaac sojourned as stra
 ngers. And the dayes of Isaac were an hund
 red & xxx. yeres: & than fell he seke & dyed/ and
 was put vnto his people: beyng olde and full
 of dayes. And his sonnes Esau and Jacob bur
 ied him.

The xxxvi. Chapter.

These are the generations of Esau
 which is called Edom. Esau toke his
 wyues of the daughters of Canaan
 Ada the daughter of Elon an Heitite/ & Bas
 libama the daughter of Ana/ which Ana was
 the sonne of Zibeon an heuyte/ And Basmarb
 Ismaels daughter & sister of Nebaiorb. And
 Ada bare vnto Esau/ Eliphaz: and Basmarb
 bare Reuel: And Baslibama bare Jeus/ Jac
 lam and Korab. These are the sonnes of Esau
 which were borne him in the lande of Canaan.
 And Esau toke his wyues/ his sonnes and
 daughters and all the soules of his house: he

*Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16,
showing the Latin Letter used in Genesis,
Newly correctyd and amendyd by
W. T. M.D.XXXIII.*

Genesis.

Iacobs eldest sonne, and Simeon, Levi, Iu-
da, Isachar, and Zabulō. The sonnes of Ra-
hel: Ioseph and Benlamin. The sonnes of
Bilha Rahels mayde: Dan and Nepthali,
The sonnes of Zilpha Leas mayde: Gad &
Aser. These are the sonnes of Iacob which
were borne him in Mesopotamia.

† deith
of Isaac

Then Iacob went vnto Isaac his father
to Mamre the cyte of Arbe otherwise cal-
led Hebron: where Abrasam and Isaac so
georned as straungers. And the dayes of Isa-
ac were an huudred and lxxx, yeres; and
when fell he seke & dyed, and was put vnto
his people: beyng olde and full of dayes.
And his sonnes Esau & Iacob buried him.

The xxxvi. Chapter.

THese are the generations of Esau wh-
ich is called Edom. Esau toke his wy-
ues of the daughters of Canaan. Ada
the daughter of Elon an Aethite, and Aha-
libama the daughter of Ana, which Ana
was the sonne of Zibeon an heuyte, and
Basmath Ismaels daughter and sister of Ne-
baioth, And Ada bare vnto Esau Eliphaz:
and Basmath bare Reguel: And Ahaliba-
ma bare Ieus, Iaelam and korah, These are
the sonnes of Esau which were borne him
in the lande of Canaan.

And Esau toke his wyues, his sonnes and
daughters and all the soules of his house: his
gou-

Matthew's Bible, 1537.

Genesis xxxv, 22 to xxxvi, 16.

. The D.

sonnes of Iacob were .xii. in nôbre. The sonnes of Lea. Ruben Iacobs eldest sonne, and Simeon, Leui, Iuda, Ifachar, & Zabulon. The sonnes of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha Rahels mayde: Dan & Nephthali. The sonnes of Zilpha Leas mayd Gad & Afer. These are the sonnes of Iacob which were borne him in Mesopotamia.

Then Iacob went vnto Ifaac hys father to Mâre a principall cyte, otherwyse called Hebron: where Abraham & Ifaac fageorned as straungers. And the dayes of Ifaac were an hundred & .lxxx. yeres: & than fell he feke & dyed, and ° was put vnto his people beyng olde and full of dayes. And his sonnes Esau and Iacob buried hym.

c. To be put vnto his people booke in Gene. xxv. a.

¶ *The wyues of Esau. Iacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.*

¶ The .XXXVI. Chapter.

THEse are the generacions of Esau A. which is called Edō. Esau toke his wyues of the daughters of Canaā Ada the daughter of Elon an Hethite, and Ahalibama the daughter of Ana, which Ana was the sonne of Zibeon an Heuyte, and Basmath Ifmaels * daughter and syster of Nebaioth. And Ada bare vnto Esau, Eliphaz: and ° Basmath bare Reguel: And Ahalibama bare Ieus, Iaelam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.

** Gen. xxviii. a.*

a. Basmath, otherwyse called Mahaleth, and so in other places is there dyuers names geuē to one person.

And Esau toke hys wyues, hys sonnes & daughters & all the foules of hys housse: hys

Genesis xxxv, 23 to xxxvi, 16 transcribed from *The fyrste parte of the Bible called the .V. bookes of Moses, &c., &c.*

London: Ihon Day, M.D.L.I. (See p. lxiv.)

. Ia
cobs eldest sonne, and Symeon, Leui, Iuda: Ifachar, and zabulon. The Sonnes of Rachell: Ioseph & Ben Iamyn, The sons of Bilha Rachels mayde: Dan and Nephthali, The sons of zilpha Leas mayd, Gad & Afar. These are the sones of Iacob whiche were borne him in Mesopotamia.

[*Genesis.*
Cap. xxxv.]
[*fol. Hf recto.*]
Iacob.

Thē Iacob went vnto Ifaac his father o Mamre a principal citi, otherwise called Hebron, wher Abraham and Ifaac soiourned as straungers. And the dayes of Ifaac were an .c: and .lxxx. yeares: and thē fel he sicke & dyed, & was put unto hys people being old and ful of daies. And his fonnes Efau and Iacob buryed hym.

Ifaac dieth

The .XXXVI. Chapter,

The wiues of Esau. Iacob and Esau are ryche. The genealogy of Esau. Esau dwelleth in the hyl Seir.

A. These ar the generations of Esau whiche is called Edom. Esau toke his wiues of the daughters of Canaan, Ada the Daughter of Elon an Hethite, and Ahalibama the Doughter of Ana, whyche Ana was the sonne of zibeon an Heuite.

Ge. xxviii. a. And Basmath Ismaels * doughter and syster of Nebaioth. And Ada bare vnto Esau Eliphaz: and * Basmathe bare Reguell: And Ahalibama bare Ieus, Iaelam and Korah. Theese are the Sonnes of Esau whyche were borne hym in the Lande of Canaan.

*Basmath
either wyse
called Ma-
heleth.*

And Esau tooke his wiues, hys Sonnes and Doughters, and all the foules of hys house: hys

The punctuation calls for a few words of explanation. In the edition of 1530 the marks used are the comma, the colon, the interrogation point, the period, and occasionally, parentheses. Very often no mark whatever is used where modern usage requires one, especially at the end of a sentence, of a line, a paragraph and even a chapter. This peculiarity I have tried to preserve in all cases where the sense is clear; where the absence of a mark appeared to me to obscure the sense, a mark has been supplied on the authority of Matthew's Bible which is generally very accurate and conforms in this respect, as well as in the matter of orthography, much more to modern usage. The punctuation in the edition of 1534 is more consistent than in that of 1530. In very few instances the punctuation has been supplied by consequence. The absence of hyphens in the division of words has also been preserved wherever it could be done without obscuring the sense. The treatment of numerals introduced in the text is that more or less common in old MSS. and in the earliest specimens of printed books; a period generally precedes and follows a numeral, *e. g.*, The .V. chapter, at the end of a line the period following the numeral, or at the beginning of a line the period preceding the numeral are omitted, as .V (end of a line) and V. (beginning of a line); the j instead of i in Roman numerals has not been reproduced except in particular citations, where the exact appearance of a title, &c., &c., was intended to be given. This seemed to be consistent with the general typographical arrangement of this edition which does not give the *letter* in facsimile. Letters belonging to Black Letter type are of constant occurrence in the body of words printed in Latin Letter, and occasionally the comma of the former / is used instead of the ordinary comma; these features also have not been reproduced.

I.

COLLATION OF THE BOOK OF GENESIS, SHOWING THE DIFFERENT READINGS IN
THE EDITIONS OF 1530 AND 1534, DRAWN UP FROM THE NOTES
ON THE MARGINS OF DUPLICATE PROOF SHEETS OF
THIS REPRINT, MADE BY DR. CULROSS.*

<i>1530.</i>		<i>1534.</i>
W. T. To the Reader pp. 2-6.†		Wanting.
Aprologe shewing the vse of the scripture	p. 7	Vnto the reader W. T.
"Paule, in y ^e thyrd &c."	7l. 19	See the variants, footnote p. 7.
to "ventyons."	8 8	
"Seke therefore &c."	8 24	See the variants, footnote,
to "a new."	11 2	pp. 8-10.
This comfote	11 3	And this lerninge and com- fote

Genesis.

flee over	1 : 20	flee above
had make	2 : 19	had made
once bone	23	one bone
Cherubin with a naked fwerde	3 : 24	Cherubes with naked fwerdes
haue gotten	4 : 1	haue obteyned
Abell (vv. 4, 8, 9)	2	Abel (vv. 4, 8, 9)
yf thou doft . . . yf thou doft	7	yf thou do . . . yf thou do
the the name	17	the name
Lamech vnto	23	Lamech to
a nother	25	another
and begat	5 : 4	and he begat
yeres and dyed.	8	yere and then he dyed.
Mahalalyell	16	Mahalalyell
and then Henoeh lyved a godly lyfe	24	And Henoeh walked with god
Mathufala (vv. 21, 26, 27)	25	Mathufalah (vv. 21, 26, 27)
had begot	30	hath begot
.v. hundred	30	.v. an hundred
And sayd	6 : 7	And the lorde sayd
vnto the	21	v̄to the
in to (vv. 9, 13)	7 : 7	into (vv. 9, 13)
Iapheth	13	Iaphet
and all maner	8 : 20	and of all maner
bōd	9 : 10	couenaunte
bonde	11	couenaunte
bōde	12	couenaunte
waters	15	water
Iapheth. (v. 23)	18	Iaphet. (v. 23)

* An Article of "Francis Fry on Tyndale's two editions of Genesis," reprinted from "Notes and Queries," Feb. 10 and 24, 1883, kindly sent to me by the author, came too late to be of use.

† Of this volume.

Iaphetn	10: 1	Iaphet
Dodanim	4	Sodanim
Where of came	9	And therot came
the begynnyng	10	the cheffe
Enanum	13	Enamim
whence came the Philystyns and the Caphtherynes.	14	whence the Philistins and the Caphthorynes came.
Gerera	19	Gerara
Iapheth	21	Iaphet
easte lande	30	eastelande
shall be	11: 4	shalbe
Babell	9	Babel
becaufe that	9	becaufe of tha
Canaanyles	12: 6	Cananytes
Egipte (v. 11)	10	Egypte (v. 11)
Egyptians	12	Egyptians
Pharaos lordes	15	Pharaos lorde
So that she . . . in to Pharaos houfe	16	And she . . . into the house of Pharao
the wife	19	thy wife
frō	13: 9	fro
fo departed the one brother	11	so the one brother departed
Thydeall	14: 1	Thydeal
fubiecte	4	fubiectes
Raphayms . . . Karnaim . . . Su- fims . . . Emymys . . . Kari- athaim	5	Raphaites . . . Rarnaim . . . Su- fites . . . Emites . . . Rari- athaim
Horyms . . . Seir	6	Horytes . . . Seyr
Escholl	24	Escoll
Abram . . . fe to me	15: 3	Abraham . . . fe unto me
bodye shalbe	4	bodye, he shalbe
And fayde	5	And he fayde
a thre yere olde ram	9	a ram off thre yere olde
Amorites	16	Amorytes
made couenaunte	18	made a couenante
Pherezites. Raphaims	20	Pherezytes. Raphaites
Canaanites	21	Cananites
Egyptian (v. 3)	16: 1	Egyptian (v. 3)
by meanes of her	2	by her
Thou dost me vnrighte,	5	the wronge I soffre, be on thine heed,
fared foule	6	was to cruell
And yet shall he	12	And he shall
Ifmaell	15	Ismael.
bonde	17: 2	couenaunt
testamēt	4	couenaunt
bonde	7	couenaunt
tymes to be an everlastyng	7	tymes euen an everlastyng
testamente, So that		couenaunt, that
my testamente	9	myne appoyntmente
testamente	10	couenaunt
bond betwixte me and you.	11	couenaunt betwene me you.
all fervautes	12	all the fervautes
testament . . . bonde	13	couenaunt . . . couenaunt
testamēt.	14	couenaunt.
bonde . . . bonde	19	couenaunte . . . couenaunte
And as concernyng	20	And concernyng

bonde	17:21	couenaunte
left of talkyng	22	left talkyng
Ifmaell	23	Ifmael
for even therfore ar ye	18: 5	feinge ye be
and they ate.	8	and they fate.
That herde Sara	10	And Sara hearked
doore which was behind	10	doore behind
stode vp from thence	16	stode vp to departe thence
and all	18	and that all
Sodom	20	Sodome
foüde .xxx. there ?	30	foüde .xxx ?
with his face.	19: 1	vpon his face.
at doores	6	at the doores
for therfore came they	7	for as moch as they are come
Wherfore	13	And therfore
this	21	the
fone was vppon	23	fone was vp vppon
Ammi	38	Ammy
therfore sayde	20: 4	therfore he sayde
innocent handes haue	5	innocent haue
in pureneffe	6	in the pureneffe
men and an excufe	16	men an excufe
Egyptian	21: 9	Egyptian
a mockynge.	9	a mocker.
Egypte.	21	Eghypte.
Phicol . . . Philistines	32	Phycoll . . . Phylifines.
Pheliftinlade	34	Philiftinlande
Isaac whome	22: 2	Isaac whō me
hande and a knyfe	16	hande ana knyfe
Milcha (v. 23)	20	Mylcha (v. 23)
Kemuell . . . Sirians	21	Remuell . . . Syrians
an hundred and .xxvii.	23: 1	an hundred and .xxii.
in a heade cyte called	1	at kyriat arba which is
And made	24: 11	And he made
to whom	14	tho whom
stoupe	14	boue
y°	14	that
Milcha	24	Mylcha
And	43	Now
Bathuell	47	Bethuell
Bathuel	50	Bethuel
Rebecca	67	Rbecca
Ketura	25: 1	Retura
Iackfam	2	Iacfam
Letufim	3	Letufym
Kethura	4	Rethura
ynough	8	a full age,
Ifmael	12	Ifmaell
Kedar . . . Abdeel	13	Redar . . . Abeel
Kedma	15	Redma
Sirian	20	Syrian
Sirien.	20	Syrien.
a tyllman	27	atyllman
y°	30	that
fe	26: 9	beholde
y ^t	9	the (<i>misprint.</i>)
y°	10	that

Abimelech	26: 11	Abymelech
y ^e	12	that
an	12	and
another	21	a nother
& Ahufath . . . Phicol	26	& a certene of Ahufath . . . Phicoll
When	34	And when
vnto	27: 1	to
voyce goo	13	voyce and goo
and plétie	28	with plétie
Sirien	28: 5	Syrien
And toke	11	And he toke
When	30: 1	And when
Nepthali.	8	Nepthaly.
an other	12	another
And called	13	And she called
Rahel, herde	22	Rahel, and herde
But he	29	And he
all the gootes	35	all the she gootes
And he put the staues	38	<i>omitted.</i>
brode	42	lamyng
solde vs, and hath	31: 15	<i>omitted.</i>
vp vpon	17	vpon
catell and all	18	<i>omitted.</i>
Siriä	20	Syrië
ryuers	21	ryuer
Siriä	24	Syriä
wentest	27	fleyft
to .ii.	33	to the .ii.
awaye now	42	now awaye
a bonde	44	appoyntemât
stoones	46	stoone
Gylead	48	Gilead
And they ate breed	54	<i>omitted.</i>
faue it felfe	32: 8	effcape.
de all	9	deall
foorde Iabok.	22	foorde of Iabot.
Ifraell.	28	Ifrael.
vntil	33: 3	yer
y ^e	16	that
Salem to y ^e	18	Salem y ^e
Ifraell.	20	Ifrael.
y ^e	34: 4	that
Ifraell	7	Ifrael
Sichem	13	Sychem
they	22	thy
Ifraell.	35: 10	Ifrael.
thy	11	they
Ifraell	21	Ifrael
a pricipall cyte	27	the cyte of Arbe
Hethite	36: 2	Aethite
Efau	8	Ffau (<i>misprint.</i>)
in mounte	9	in the mounte
Amalech.	12	Amalek.
Amalech	16	Amalek
of y ^e horites	21	of horites
Mafreka	36	Mafteka

the daughter of matred	36: 39	<i>omitted.</i>
Iram.	42	Iam.
they hated	37: 5	thy hated
Itraell	13	Itrael
wiked	20	cruell
to	26	unto
Egipte	28	Egypte
wicked	33	cruell
Canaanyte	38: 2	Canaanite
hem	5	him
Thymnath	14	Thymnath
And turned	16	And he turned
rent a rent	29	made a rent
Egyptian	39: 2	Egyptian
	2	the house of his master the Egyptian, (<i>repeated</i>)
Egyptians	5	Egyptians
& well	6	& a well
And	12	and And
Hebrues	17	Hebruishe
tel me	40: 8	tel it me
in good	14	in a good
seruautes. And restored	20, 21	seruautes; restored
dreamed	41: 1	dreameded
ryuers syde	1	lakesyde
ryuer	2	lake
ryuer (<i>twice</i>)	3	lake (<i>twice</i>)
he awoke their with.	4	ther with Pharao awoke
in to	14	into
ryuers	17	lakes
ryuer	18	lake
Egipte	30	Egypte
afene	31	perceaued
Egipte (vv. 34, 36, 41, 43, 44, 56)	33	Egypte (vv. 34, 36, 41, 43, 44, 56)
nor	39	or
because that the	57	because the
Egipte (v. 3)	42: 1	Egypte (v. 3)
Itraell	5	Itrael
aftoyned and	28	aftoyned amoge them felues and
one to a nother	28	<i>omitted.</i>
Itraell (v. 8)	43: 6	Itrael (v. 8)
Egipte	15	Egypte
Egyptians	32	Egyptians
vnto	34	to
not yet	44: 4	yet not
vnto (v. 16)	6	to (v. 16)
oh my lorde, let	18	oh my, let
vnto (v. 32)	31	to (v. 32)
Egipte	45: 13	Egypte
Ben lamins	14	Ben lamyns
Iofephes	16	Iofephs
vnto (v. 22)	17	to (v. 22)
Itraell	21	Itrael
he affes	23	affes
the affes	23	affes

Kahath	46: 11	Rahath
Pharez . . . Zerad	12	Phares . . . Zerai
.xvi. foules	18	.xxi. foules
Nephthali	24	Nephtali
vnto (<i>twice, 29 twice, 30, 31</i> <i>three times, 34 twice</i>)	28	to (<i>twice, 29 twice, 30, 31</i> <i>three times, 34 twice</i>)
Israell	29	Ifrael
in fo moch	30	in as moch
vnto	47: 5	to
feed	19	food
vnto (<i>twice, 22, 23, 26 twice,</i> <i>31 three times</i>)	21	to (<i>twice, 22, 23, 26 twice,</i> <i>31 three times</i>)
were	48: 1	was
vnto (<i>2 three times, 3 twice,</i> <i>4 three times, 5 twice,</i> <i>11, 17, 18, 21, twice, 22</i>)	1	to (<i>2 three times, 3 twice, 4</i> <i>three times, 5 twice, 11</i> <i>17, 18, 21, twice, 22</i>)
Egipthe	5	Egigte
Iosephes	8	Iosephs
Israell	10	Ifrael
vnto (6, 8, 10, 11, 15, 28, 29)	49: 2	to (6, 8, 10, 11, 15, 28, 29)
heles, fo y ^t	17	heles, y ^t
The shoters haue envyed	23	Though the shoters angred
and yet	24	yet
come an herde mā a stone	24	come herdemen as stones
Hethyte	29	Hethite
vnto (<i>twice, 12, 19, 20 twice,</i> <i>21, 23, 24 three times</i>)	50: 4	to (<i>twice, 12, 19, 20 twice, 21,</i> <i>23, 24 three times</i>)
Atad	10	Arad
Cananytes	11	Cananites
vnto them	19	to hī
and for youre	21	and youre
Egipthe.	26	Egypte.
Mofes.		Mofes, called Genefis.

A TABLE EXPOUNDINGE CERTEVNE WORDES, P. 153 sqq., OMITTED IN EDITION OF 1534, BUT FOUND IN DAYE'S FOLIO OF 1573.

1530.	P.*	L.	1573.
or a cofer.	153	3	or cofer.
it is		22	is it
Ihonn		25	Iohn
hāce		26	Haunce
laten		27, 29	latine
skyes	154	9	sky
faye favoure		35	faye found favoure
hebrewe	155	2	hebrue
hebreue		4	hebrue
that me		9	that I
as is		13	as it were
.xi. Chapter		15	chap. xi.
.xiv. chapter		16	chap. 4.
ofed		17	iffued
Mefias		20	Mefias
y ^t all y ^e		23	all y ^e

* Of this volume.

	P.	L.	
of tribe	155	28	of the tribe
Testamēt here is an ap- poyntemēt betwene		30	Testamēt that is an ap- poymente made be- twene
foch an		32	foch
fathers	150	8	father
that is		16	<i>omitted.</i>
Egipte		21	Egipt
foch subiec-		25	foch a subiec-
Abel, Ifmael	157	3	Abell, Ifmaell
Pharez		5	Phares

II.

LIST OF MARGINAL NOTES IN *Genesis. Newly correctyd and amendyd, 1534,*
FURNISHED BY DR. CULROSS.

- | | | | |
|------|--|--------|---|
| 1: 3 | The .i. daye. | 5: 21 | henoch. |
| 6 | The .ij. daye. | 6: 9 | To walke withe God: is to
lyue godlye to kepe his
lawes and to truste in
him. |
| 9 | The .iij. daye. | 8: 20 | The rightwyfe will thāke
god ād god doth alowe
the harte of him. |
| 14 | The .iiij. daye. | 9: 13 | The rayne bowe is a fac-
rament, a signe, a wit-
nesse and a fure ernest
of the couenaüt made
betwene vs & god. |
| 20 | The .v. daye. | 10: 8 | Nērod. |
| 24 | The .vi. daye. | 11: 1 | The wisdome of man is fore
punyshed of god with
the diuifio off tongis. |
| 2: 3 | Blessed and sanctified: ded-
icated and appoynted it
to preach the worde of
God in to prayer ād to
doo all maner workes
of mercy in. | 9 | Babel. |
| 8 | Eden. | 12: 1 | Abram |
| 11 | Heuila. | 2 | A promyse. |
| 19 | Adā named all creatures. | 7 | A promyse. |
| 24 | Wedlocke. | 10 | Abram goeth to Egipte. |
| 3: 1 | The serpent. | 14: 18 | Melchifedech |
| 14 | A couenaüt that christ
whch came of eue &
was hir feed, shuld
ouer come the power
of the deuell & de-
liuer all true beleuers
i Christ and haters of
the deuells workes, frō
all daiger of satā, of
sinne and of hell. The
womās curfeis, to beare
hir childern with paine
ād to be vnder the geu-
ernaūce of hir huifād. | 22 | See the answer of Abrā to
the kynge of Sodome
as touchinge the spole. |
| 4: 1 | Cain. | 15: 1 | A promyse to Abram. |
| 2 | Abel. | 6 | Rightwisenes. |
| 3,4 | offerings. | 13 | The electe must suffer of
the wicked for a tyme
but god will deliuer hi. |
| 25 | Seth. | 18 | Couenaunte. |
| 26 | Enos. | 16: 1 | Hagar |
| | | 15 | Ifmael. |
| | | 17: 5 | Abrahā. |
| | | 12 | Circumcyfion |

- 17: 15 Sara
 18: 2 Hospitalyte.
 19: 33 lot was dronk ad laye with
 his two doughters
 20: 6 god deliuer his from evyll.
 12 Sara was Abrahās sifter by
 the father.
 17 The praier of Abraham
 21: 4 Ifaac.
 31 Abrahā and abimelech ded
 swere togeter.
 22: 9 godly loue putteth away
 all fleshly loue.
 17 promife
 23: 2 the deythe of Sarai.
 24: 3 Othe geyuen bi Abraham
 to his seruaut.
 12 note the gret fayth of the
 seruaunt.
 15 Rebecca.
 35 * God bleffeth vs whē he
 geueth vs his bene-
 fites, ad curfeth vs, whē
 he taketh thē a waye.
 51 who wonder fully god pro-
 vide for his fethfull
 60 To bleffe &c. (as in edition
 of 1530.)
 25: 34 Efau folde his herytage.
 26: 4 promife to Ifaac.
 6,7 Ifaac called rebecca his
 sifter.
 13 the bliffinge of god.
 24 a promyse,
 32 the bliffinge of god.
 27: 6 the coucell of rebecca.
 28 the bliffing of Iacob.
 40 a propheti of the callyng
 of the gentylls.
 28: 5 Iacob gooth into mesopo-
 tamia.
 12 the dreame of Iacob
 14 promife
 15 god fulfill hys promife
 17 god ys wyth his chofyn in
 eueri place.
 20 se Iacobos vowe what it was
 22 the ston was a wytnesse
 of the goodnesse of god
 showde to Iacob.
 29: 6 Rahel:
 10 Affone.
 32 Ruben.
 33 Simeon
 35 Iuda.
 30: 2 The āfwere of Iacob to
 Rahel.
- 30: 6 Dan.
 8 Nephtali.
 11 Gad,
 13 Affer.
 18 Ifachar
 20 Zabulō
 24 Ioseph.
 30 the bleffinge of the lorde.
 31: 19 Labans ymages or his
 goddess.
 21 Ryuer Euphrates.
 46 the heape of stonys was a
 fyng betwixt Iacob &
 Laban.
 32: 1 the angell of God.
 4 *sq.* Trobill make vs to call
 to God wyth prayer.
 9 *Prayer is, &c., (as in edi-
 tion of 1530)
 24 the wraffelyng of iacob
 29 y^e electe ouercome all y^e
 world wyth . the ten-
 tations of it
 33: 11 prefont.
 34: 1 Dina was defiled bi Sichem.
 35: 6 Bethell
 8 the ooke of lamentacyon.
 10 Ifrael.
 11 promife to ifrael
 18 Beniamin.
 19 the dethe of Rahel
 22 the fynne of ruben.
 29 y^e deith of Ifaac
 36: 8 Edom.
 12 amalek
 20 Seir.
 31 *sq.* Edom.
 37: 6 Ioseph dreamyd.
 21 *sq.* where be now fuch
 rubens.
 26 *sq.* the wöder prouisiō of
 god for his electe.
 28 Madianytes
 38: 1 Iudas.
 6 thamar
 9 the wyckidnesse of Onā
 26 the iugement of Iudas.
 39: 2 Ioseph was luckie.
 9 the goodnesse of Ioseph.
 17 *sq.* the accusation of Ioseph.
 23 The prouision of god for his.
 40: 12 the interpretation of y^e
 buttlars dreame
 18 of the baker.
 41: 5 the dreame of pharao
 25 Ioseph interprete Pharaos
 dreame.

41 : 39 <i>sg.</i> god delyuer his elect to hys honor.	43 : 32 the egiptiās might not eat with the Hebrues.
43 Abrech ys as moche to fay as tender father.	45 : 1 Low [Loue] must vtter
51 Manaffe.	5 They y ^t know god, know y ^t al thinges are his work- inge & prouidence
52 Ephraï	26 <i>sg.</i> Loue must breke out in workis
42 : 1 <i>sg.</i> all turne to good for the electe.	46 : 3 promife.
5 <i>sg.</i> rede this stori in thi harte.	32 shepardys.
9 the dreme Ioseph ys ful- filled.	47 : 9 pilgrimage
21 <i>sg.</i> Conscience beginneth to awake out of hir dreame in tyme of trib- ulacion.	48 : 14 <i>sg.</i> the blyssing of ephraï and manaffes.
36 <i>sg.</i> fatherli loue off Iacob.	21 Ifrael was certayne of godes promife.
43 : 11 <i>sg.</i> the rythwyfe doying of Ifrael	49 : 33 the dethe of iacob.
18 <i>sg.</i> Lacke of feythe mak- eth to distrust all thi	50 : 19 the answr off Ioseph to hys brethrē
	24 the faith of Ioseph,
	26 The dethe off Ioseph.

III.

COLLATION OF THE PENTATEUCH SHOWING THE DIFFERENT READINGS IN
THE EDITION OF 1530 AND MATTHEW'S BIBLE OF 1537.

<i>1530.</i>	<i>Genesis.</i>	<i>1537.</i>
rule	1 : 26	domynion
surely dye.	2 : 17	dye the dethe.
Ah fyr, that God hath sayd	3 : 1	ye, hath God sayd in dede
for to make wyfe.	6	for to geue vnderstondyng.
cryeth	4 : 10	cryed
beste	9 : 10	bestes
the wife	12 : 19	thy wyfe
Sodome agaynst him vnto the	14 : 17	Sodome to mete him in the
vale		vale
out at the doores	15 : 5	out of the doores
one over agenst a nother	10	one agaynst another
parties	16 : 13	partes
God: na, Sara . . . a fonne,	17 : 19	God: Sarah . . . a fonne in
ad		dede &
ran agenst them	18 : 2	ran to mete them
vp agaynst them	19 : 1	vp to mete them
beholde he . . . men and an	20 : 16	beholde this thinge . . . men
excuse		an excuse
bare.	17	bare chyldrē.
had spoken.	21 : 1	promyfed.
lande of Moria	22 : 2	lāde Moria
fyppe	24 : 17	fuppe
an earynge	22	a golden earyng

Than they broughte Rebecca their fister on the waye and her norfe	24 : 59	So they let Rebecca their fyfter go with her norfe
fyppe	25 : 30	suppe
y ^e	26 : 12	that
fpringynge water.	19	lyuyng water.
y ^e	32	that
bleffige, Iacob & Iacob	27 : 30	bleffing, Iacob
ranne agaynst him . . . in to his houfe.	29 : 13	rāne to mete him . . . to his houfe.
shal I geue the ?	30 : 31	shal I then geue the ?
the partie and spotted	32	the partye, and the spotted
And then fuch shalbe	33	& the fame shalbe
And Iacob went awaye vnknowynge to Laban . . . & tolde him	31 : 20	And Iacob stale awaye the hart of Laban . . . in y ^t he tolde hym
was fled.	22	fled
y ^t (that)	25	y ^e (the)
done vnknowynge to me ? and haft caried awaye . . . with fwerde ?	26	done to steale awaye my hert, and carye awaye . . . with the fwerde ?
de all wel	32 : 9	do all well
God and with men ād haft	28	God & haft
ranne agaynst him	33 : 4	ranne to mete him
me frely. And	11	me. And
And Iacob went to Salem to y ^e cite of Sichem	18	And Iacob came peafably in to the cite of Sichem
vnto Dina	34 : 3	vn Dina
place Elbethell	35 : 7	place Bethell
fygnett, thy necke lace, and feall, necklace, and	38 : 18	fygnett, thy bracelet, and
and is	25	feall, bracelet, and
are .vii. yeres	41 : 26	and it is
nor of	27	are .vii. eares
agayne with you in youre handes, peraduenture	39	or of
foughte for to wepe	43 : 12	agayne wyth you, peraduenture
lordes audyence	30	fought where to wepe
.x. he affes	44 : 18	lordes eare
Semnon	45 : 23	.x. affes
xxx. and .vi.	46 : 13	Semfon
went agaynst Israell	15	.xxx. and .iii.
For an abhominacyon vnto the Egyptians are all that feade shepe.	29	wēt to mete Israell
Pharao: feaders of shepe	34	For the Egyptiās abhore all sheppardes:
the daughters come forth to bere rule.	47 : 3	Pharao: sheppardes are
wombes.	49 : 22	the daughters ran vpon the walle.
charged before	25	wombe.
	50 : 16	charged vs before

Exodus.

the foules	1 : 5	these foules
whē ye mydwiue the women	16	when ye do y ^e office of a mydwife to the womē
and also drewe	2 : 19	& so drewe

cometh out agaynst the	4:14	cometh to mete the
Egipte dyd	7:12	Egypte: and they dyd
wolde not	8:29	wille not
fende out my people that	9:1	let my people goo that
Mofes, by the reafon of bot-	11	Mofes, for there were botches
ches on the		vpun the
fhall this felowe thus plage	10:7	fhall we be thus euell intreat-
vs? . . . God, or els wilt		ed? . . . God: wilt thou not
thou fee Egipte firft de-		yet knowe that Egypt is
stroyed?		destroyed?
muft goo	9	wyll go
fhall it be foo?	10	let it be fo?
one grefhopper left in	19	one grefhopper in
a darke myft vppō	22	a thicke darcknes vpō
And all thefe	11:8	And thefe
euē the fyrft moneth	12:2	euen of the fyrft moneth
him in warde, vntyll	12:6	hym in, vntyll
therof fodē . . . both head	9	therof rawe ner foden . . .
		both the head
hande and a remembraunce	13:9	hande a remembraūce
matrice, and all	12	matryce, all
made for the to dweld in	15:17	made for to dweld in,
water	25	waters
of this difeafes	26	of thefe difeafes
at euen he fhall	16:6	at euen ye fhall
Sixe	26	Sixe
al moft	17:4	all moft
with fwerde	22:24	with y ^e fwerde
And as I haue fhewed	25:9	And I fhall fhewe
And hundred	39	And an hundred
fhalle brynge	26:33	fhalt brynge
braffe after the facyon of a	27:4-7	and thou fhalt make a gred-
net, ād put apun the		yern alfo lyke a net of
nette .iiii rynges: euen in		braffe, vpon whofe .iiii.
.iiii. corners of it, and put		corners fhالبة .iiii. bra-
it beneth vnder the com-		fen rynges: and the gred-
paffe of the altare, and		yern fhall reache vnto the
let the net reache vnto		myddes of the altare.
the one half of the altare,		And thou fhalt make
And make ftaves		ftaves
fhall Aaron ād his fonnes	27:21	& Aaron & hys fonnes fhall
dreffe		dreffe
breftlappe of enfample	28:15	breftlappe of iudgemēt
brodered	27	bordered
breftlappe of enfāple; fo v. 30	29	breftlappe of iudgement; fo
		v. 30
lighte and perfectneffe	30	Vrim and Thumin
maunde with the oyle	29:3	maunde with the oxe
reconcyle his hornes	30:10	reconcyle vpon the hornes of
		it
after the holye fycle	13	after the fycle of the fanctuarye
make attonement	16	make an attonement
Bezabeel	35:30	Bezaleel
forboden	36:6	forbidden
vp the firft moneth	40:17	vp the fyrft daye in the fyrft
		moneth
they iornayed.	36	they had iornayed.

Leviticus.

then take of that	2 : 14	then take that
Lorde talked with	4 : 1	Lorde spake vnto
apon the oxes heade	4	vpon the oxe heade
the oxes bloude	5	the oxe bloude
shepe . . . bringe a yewe	32	lambe . . . bringe a female
that wherein that he hath	5 : 5	that wherin he hath
an yewe	6	a lambe
fycles after the holy fycle	15	fycles after the fycle of the fanctuary
fifte parte moare there to	16	fifte parte more to
scoured and plunged	6 : 28	scoured and rynefed
amonge the childern of Aarō	29	amonge the Preates shall shall
lighte ad perfectnesse.	8 : 8	Vrim and Thumim.
Soleam . . . kynde, ad the	11 : 22	Selaam . . . kynde, the Hagab Hagab
on all foure	27	on all foure fete
Make not youre foules ab- hominable	42	<i>omitted</i>
make hym (or him, it) vn- clene (or cleane) (so vv. 11, 15, 20, 22, 23, 25, 27, 30, 34, 35, 37, 44, 59)	13 : 3	iudge hym (or him, it) vnclene (or clene) (so vv. 11, 15, 20, 22, 23, 25, 27, 30, 34, 35, 37, 44, 59)
make the discafe (so v. 17)	13	iudge the discafe (so v. 17)
fretē	55	freat
cipresse or cypresse (so vv. 6, 49, 51, 52)	14 : 4	cedar (so vv. 6, 49, 51, 52)
ouer an erthē	5	in an erthen
put of the oyle	28	put on the oyle
byrdes ouer	50	byrdes in
rynefed in the water.	15 : 12	rynefed in water.
lyeth apō as longe as	20	lyeth or fytteth vpō as longe as
aparte as well	24	aparte was well
tyme: whether out	25	tyme: out
And when she is clenfed of	28	But yf she be cleane of
with a yonge oxe	16 : 3	with a bullock
oxe (so vv. 11, 14, 15, 18, 27)	6	bullock (so vv. 11, 14, 15, 18, 27)
Israell, and all their	21	Israell, and their
offerynges they offer . . . thō	17 : 5	offerynges y ^e they offer . . . the peace offerynges
for peaseofferynges	18 : 12	nexte kynfwoman. (v. 13)
nexte kyn. (v. 13)	14	vnouer
open	20 : 5	vpon hys generacion
apon his houffholde	6	turne him to enchaūters or expounders of tokens
turne vnto them that worke with spirites or makers of dyfemall dayes	9	his bloud on his head
his bloude on his heed	13	with mankynde . . . heades.
with the mankynde . . . heed.	18	vnouer her secrettes and open
vnheale hir secrettes and vn- couer	19	father fyfter
fathers fyfters	27	or that expoundeth tokens
or a maker of dyfemall dayes	21 : 17	preace
prefe		

any monftrous mēbre	21 : 18	any myffhapē mēbre
prefe	21	preace
that hath twyched any foch	22 : 6	that hath any foch
that which hath his ftones	24	that which is broofed, broken,
broofed brokē, plucked		plucked
out		
vayle of testimonye	24 : 3	vayle of wytnesse
him that curfed	14	hym that blaſphemed
a yere of hornes blowynge	25 : 10	a yere of iubilee (or iubelye)
(so vv. 11, 12, 13)		(vv. 11, 12, 13)
the trompett yere	15	iubelye yere
the horneyere (<i>bis</i>)	28	the yere of iubelye (<i>bis</i>)
the trompet yere (so vv. 31,	30	the yere of iubelye (so vv. 31,
33, 40, 50, 52, 54)		33, 40, 50, 52, 54)
londe of their enemyes	26 : 44	lande of their enemye
trompet yere (so vv. 21, 23,	27 : 17	yere of iubely or iubelye (vv.
24)		21, 23, 24)

Numbers.

flōde . . . in Rubē	1 : 5	flande . . . of Ruben
In Simeon	6	of Simeon
In . . . of Iuda	7	of . . . of Iuda
In Ifachar	8	of Ifachar
In Sebulō	9	of Zabulon
In Ephraï . . . In Manaffe	10	of Ephraim . . . of Manaffe
In Bē Iamin	11	of Ben Iamin
In Dan	12	of Dan
In Affer	13	of Afer
In Naphtaly	15	of Nephthali
.Liii.	43	thrye and fyfthe
fyxe hundred thoufande	46	fyxe hundred and thre thou-
		fande
was the habitacion	3 : 25	was to kepe the habitacyon
was: the arcke	31	was to kepe the arcke
was: the bordes	36	was to kepe y ^e bordes
witneffe: Tyndale omits from	4 : 4	witneffe. This ſhalbe the of-
<i>This ſhall &c. to moſt</i>		fic of the chyldrē of
<i>holy.</i>		Kath in the tabernacle
		of witneffe which is mooft
		holy.
amōge which I dwell.	5 : 3	amōge which ye dwell.
& an oxe	7 : 15	& an bullock
<i>omitted</i>	19	and both full of fyne floure
		myngled with oyle for a
		meatofferynge:
oxe (so vv. 33, 39, 51, 57, 63,	21	bullock (so vv. 33, 39, 51, 57,
69, 75, 81)		63, 69, 75, 81)
harde fyluer	10 : 2	beaten fyluer
y ^e firft	13	they firft
Selumiel the fonne (Tyndale	19	Salamiel y ^e fonne of Suri fad-
omits from <i>of Suri &c.</i>		dai. And ouer the hoſte
<i>&c. to the ſonne</i>)		of the tribe of the chyl-
		dren of Gad was Eliafaph
		the fonne of Deguel.
Samaleel	10 : 23	Gamaliel

father lawe	10 : 29	father in lawe
waxed vnpacient	11 : 1	complayned
boke . . . cakes	8	baked . . . kakes
put upon them	17	put upon the and upon them
stode vpp all that nyghte and on the morowe	32	stode vp all that daye & all that nyghte
place, the graues of lust	34	place kibrath hathauah
graues of lust	35	kibrath hathauah
Ioseph: In the trybe of Man- asse, Gaddi	13 : 11	Ioseph: that was of Manasse, Gaddi
Escol	24	Nehel Escol
Egipte, to be youre God.	15 : 41	Egipte, for to be youre God
from amonge childern	18 : 6	from amonge the chylidren
cipresse wodd	19 : 6	Cedar wood
Whofoeuer twicheth	13	Whofoeuer toucheth
<i>omitted.</i>	20	holy place of y ^e Lorde, & is not sprynkled with sprink- lyng water therfore is he vncleane. And this shal- be a perpetual lawe vnto thē.
Pifga . . . the wildernesse.	21 : 20	Phasgah . . . Iesimon.
Chemos ye are forloren.	29	Chamos ye are vndone.
lye	22 : 5	lyeth
to	20	vnto
this .iii. tymes ?	28	thus .iii. tymes ?
this .iii. tymes ?	33	thus .iii. tymes ?
vnto the cytie of Huzoth.	39	vnto the large cytie.
oxen	23 : 1	bullockes
alter an oxe	2	alter a bullock
alter; an oxe	4	alter, a bullock
thine habitacions	24 : 5	thyne habitacion
Egipte is as the strength	8	Egypt his strenght is as the strenght
Cittim	24	Chittim
Zur and heed	25 : 15	Zur a heed
Tola . . . Tolaites	26 : 23	Thola . . . Tholaites
Aabrim	27 : 12	Abarim
y ^e maner of the lighte	21	the iudgemēt of Vrim
offer vnto me y ^e offryng	28 : 2	offer vnto the offering
.ii. bollockes	19	two younge bullockes
yerelynges & pure	29 : 23	yerelynges pure
acordynge to their nūbre	24	acordynge to the nombre of them
.xiii. lambes	32	.xiii. lambes
Ataroth Dibo & Beon, whiche	32 : 3	Ataroth & Dibō & Iazer, and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon, which
stede, the encreafe . . . , to augmente	14	stede, to y ^e encreafe . . . & to augmēte
stronge cities	17	fenced cyties
Betharan stronge cities	36	Betharan fencend cyties
fmoten	33 : 4	fmyttē
.Lxx. datetrees	9	.Lxx. paulmetrees
pitched amonge the childern of Iaecon.	31	pytched in Bane Iakan.

from the childern of Iaecon . . .	33 : 32	from Bane Iakan . . . Hor gad-
Hor gidgad . . . Hor		gad . . . Hor gadgad
gidgad		
londe of Moab.	37	land of Edom.
Igim Abarim (v. 46)	44	Iehabarim (v. 46)
playne of Sitim	49	Abelfatim
their Ymaginacions	52	their chappelles
these which	55	those which
Demuel	34 : 20	Semuel
Iordayne Iericho	35 : 1	Iordan ouer against Iericho
iudge of bloude	19	iustice of bloude
the bloudvenger	26	the auēger of bloud
bloude of it	33	bloude of hym
I also dwell, for I am y ^e Lorde	34	I also dwell amonge the chyl-
which dwell amonge the		dren
childern		
when the fre yere . . . where	36 : 4	when the yere of iubelye . . .
they are in		wherin they are

Deuteronomy.

.xii. dayes . . . bernea	1 : 2	.xi. dayes . . . barne
Sihon . . . Edrei.	4	Sehon . . . Edrai.
for the lawe	17	for the iudgement
bernea.	20	barne.
Bolde	38	Boldē
acordinge vnto the tyme that	46	<i>omitted.</i>
ye there dwelt.		
Emymes.	2 : 11	Emims.
Horimes	12	Horims
bernea	14	barne
Zamzumyms.	20	Zamzumims.
Enakyms.	21	Enakims.
Sihō	24	Sehon
wildernesse of Kedemoth . . .	26	wildernesse of the easte . . .
Syhon		Sehon
Iordayne	29	Iordan
Sihon (31)	30	Sehon (31)
Sihon . . . Iahab.	32	Sehon . . . Iahaza.
Gilead	36	Galaad
Edrey	3 : 1	Edrai
Sihon	2	Sehon
Sihon	6	Sehon
Gilead . . . Salcha . . . Edrei	10	Galaad . . . Salecha . . . Edrai
Gilead	12	Galad
Gilead (vv. 15, 16)	13	Galaad (vv. 15, 16)
and called the townes of Ba-	14	& called them after his owne
fan after his owne name:		name: Bafan Hauoth Iair
the townes of Iair		
Cenereth . . . Pisga	17	Ceneroth . . . Phafgah
O lorde Iehoua	24	O lorde God
Pisga	27	Phafgah
thine life	4 : 9	thy lyfe
geueth the for euer.	40	geueth the thy lyfe longe.
Gilead	43	Galaad
witnesse	45	witnesse
Sihō	46	Sehon
Pisga.	49	Phafgah.

in the erth beneth	5 : 8	in erth benethe
Girgofites	7 : 1	Gergefites
nor haue compaffion	2	not haue compaffyon
thy oyle	13	thyne oyle
ād thurfte	8 : 15	and drouth
caft them out, and brynge	9 : 3	caft thē out, and brynge them
them to noughte		out, and brynge them to
		noughte
Thabeera	22	Thaberah
Bernea	23	Barne
in the table	10 : 2	in y ^e tables
mount out of the fire . . .	4	mount of the fire . . . people
people were gathered		gethered together
Beroth Bē Iakē	6	Beroth of the childrē of Iakan
Gudgod (<i>bis</i>)	7	Gadgad (<i>bis</i>)
all thefe nacions both greater	11 : 23	all thefe nacions & ye shall
		conquere thē which are
		both greater
Grifim	29	Garizim
Gilgal beyde moregroue.	30	Galgal beyde the groue of
		Moreh.
thy fyrft borne	12 : 6	the fyrft borne
deftroye it	13 : 15	deftroye hit
fpoyle of it	16	fpoyle of hit
hertgoote	14 : 5	wyldegoote,
lufteth after: on oxen	26	lufteth after: of oxen
axe	15 : 2	afke
an heritaunce	4	enheritaunce
handes, and thou fhalt be all	16 : 15	handes, & therefore fhalt thou
together gladneffe.		be glad.
booth feaft.	16	faeft of tabernacles
thi cities	17 : 2	the cytyes
vnto thi gates	5	vnto the gates
dayes, and axe	9	dayes, and afke
feten	17 : 18	fett
all thy trybes	18 : 5	all the trybes
doughter go thorow fyre,	10	daughter to go thorow the fyre,
ether a bruterar or a		or that ufeth witchcraft,
maker of difmale dayes		or a chofer oute of dayes
or that vfeth witchcraft		or that regardeth the flyeg
or a forcerar		of foules, or a forcerar
or a charmar or that speaketh	11	or a charmar, or that coun-
with a fpirite or a foth-		celeth with fprettes, or a
fayer or that talketh with		prophecjar or that asketh
them that are deed.		the aduyfe of the deed.
herken vnto makers of dyfe-	14	herken vnto chofers oute of
mall dayes and bruterars.		dayes and prophecjars.
commaunded him not	20	commaunded not
And fo thou fhalt	21 : 21	And thou fhalt
axe	22 : 2	afke
in- the congregacyō	23 : 2	in to the congregacyō
When there is	25 : 1	If there be
vngodly	3	vngoodly
fyfterlawe (v. 8)	7	fyfter in lawe (v. 8)
maner weyghtes	13	maner of weyghtes
Grifim	27 : 12	Garizim
at none daye . . . the right	28 : 29	at none dayes . . . y ^e ryght
waye.		awaye.

betrothed	28: 30	betrawthed
for the locufes	38	for the grefhoppers
fleeth	49	flyeth
kepe the in all thy cities . . .	52	kepe the in, in all thy cities . . .
thorow all thy londe.		thorow all the lande
auenture	56	aduēture
worde	29: 9	wordes
fayenge: I feare it not, I will	19	fayinge. I fhall haue peace. I
ther fore walke . . . that		will therfore worcke . . .
the drounken deftroie		that the dronckē may per-
the thurfie.		yfh with the thryftye.
falt, that it is	23	falt, & y ^e it is
And than all	24	And then fhall all
The fecrettes perteyne vnto	29	The fecrettes of the Lorde
the Lorde oure God and		oure God are opened
the thinges that are		vnto vs and oure
opened perteyne vnto us		
and oure		
for us in to heauen	30: 12	for vs to heauen
yere olde this daye	31: 2	yere this daye
Sihon	4	Sehon
ād Ifrael is	32: 9	and Iacob is
whett the lyghtenyng of my	41	whett the edge of my fwerde
fwerde		
Reioyfe hethen wyth hys	43	Prayfe ye hethen his
Paran	33: 2	Pharan
tempteft at Mafa ād with	8	tēptedest at Mafah wyth whom
whom thou ftruedft		thou fryuedft
hate them: that they ryfe	11	hate them: they ryfe
Manaffe.	17	Manaffes.
a parte of the teachers	21	a parte of the teacher was . . .
were . . . ād come		and came
vnto the God of the off Ifrael	26	vnto the God of Ifrael
Pifga . . . Gilead	34: 1	Phafgah . . . Galaad
datetrees	3	paulmetrees

IV.

LIST OF MARGINAL NOTES IN THE PROLOGUES TO THE SEVERAL BOOKS OF THE
PENTATEUCH GIVEN IN DAYE'S FOLIO OF 1573, AND ATTRIBUTED
TO JOHN FOXE,* WITH REFERENCE TO THE PLACES IN
THIS EDITION TO WHICH THEY BELONG.

Notes on *W. T. to the Reader.*†

The reason that the papistes make agaynst the translation of the scripture into English.	P.	L.
A subtile shift of the popes clergy to couer their euill.	2	5
How the Papistes were vexed with Tindals translation of the new testament.		13
The Papistes shamed not to wrest the scriptures.	3	4
The Papistes haue wrought wonderfully to haue suppressed y ^e scripture.	3	18
As owles abide not the brightnes of the day, so cannot the papistes abide the lyght of the gospell.		32
What first moued W. Tyndale to translate y ^e Scripture into english.		35
This bishop of Lōdon was Tunstall, which afterward was bishop of Durham.	4	9
The popes chaplens pulpet, is the alehouse.		29
Christes apostles dyd mekely admonish, but the Popes sect-aryes dyd braule and skold.		34
Parcialitie sometyme in men of great learnyng.		41
How Tindale was deceaued.	5	17
Roome enough in my Lordes house for belly chere, but none to translate the new testament.		35
Tindale could get no place in the bishop of Londōs house.		39
Tyndals submission is to all such as submit them selues to God.	6	20

Notes on *A Prologe shewing the vse of the scripture.*

Not the tounge but the life proueth a true Gospeller.	7	8
The truest touchestone of Religion is Christes Gospell.		19
The scripture of god is y ^e sworde of the Spirite.	8	9
Tribulatiō is the gifte of God.	9	4
What we ought to seeke in the scriptures.	10	2

* The Whole | workes of W. Tyndall, Iohn | Frith, and Doct. Barnes, three | worthy Martyrs, and principall | teachers of this Church of England, | collected and compiled in one Tome to- | gither, beyng before scattered, & now in | Print here exhibited to the Church. | To the prayse of God, and | profite of all good Chri- | stian Readers | *Mortui resurgent.* | At London | Printed by Iohn Daye, | and are to be sold at his shop | vnder Aldersgate . . | An. 1573. | ¶ *Cum gratia & Priuilegio | Regiæ Maiestatis* | . IN FOLIO.

† The Titles are given in the spelling of Tyndale, not of Foxe.

	P.	L.
A goodly comfort agaynst desperation.	11	10
Enfāples of their euils not to bolden vs but to feare vs frō sinne and desperation.		30
Howe we ought to prepare oure selues, to the reading of the scriptures.	12	3
Fayth oure surest shield in all assaultes.		22
We may not trust in our works but in the word and promise of God.		39
God burdened with hys promise.	13	5
The holy ghoſt breatheth* where and when it pleaseth hym.		30
Conſcience of euill doyngeſ fyndeth out euill men.		37
Of ſmall occaſions do riſe great euils.	14	9
Enfāples for our learnyng.		18

Notes on *A Prologe in to the ſeconde boke of Moſes, called Exodus.*

Learn here how to read & vnderſtād y ^e ſcripture.	161	4
If we herken vnto the voyce of God, and bend our ſelues to do hys wyl, he wyl be our God, & help vs, but otherwiſe he wyl plague vs as he plagued the vnthankful and faytheleſſe Iewes.		20
Truſt and beleue in God, and care not what the world ſay.	162	1
The world liketh well all wycked lyuers and vngodly people.		8
Here is ſet forth the office of euery good perſon,		20
Temptatiō is the triall of true chriſtians.		37
The excellency of faith which is the giſte of God.	163	2
Thoſe whō God ſcourgeth he dearely loueth.		6
A neceſſary ^a leſſon for a good preacher.		11
God commaundeth that we ſhold make no images.		18
The worshipping of Idoles or Images was abhorred of god.		29
Witchcraft, forcery, &c. abhorred of God.		32
Moſes often rehearſeth the benefites of almighty God, to moue vnto feare hym, and to loue our neighbour.	164	7
God will haue vs to be merciful to oure neighbore.		27
All the ceremonies of the olde teſtament, were but preachers of Chriſt that was to come.		39
The beautie of the tabernacle was to keepe the Iewes frō harkenynge to the heathen.	165	12
God hath two Teſtaments, that is, the olde and the new.		27
The old teſtament was built vpon the obſeruatiō of the law.		38
The law could not geue lyfe.	166	13
The law is the vtterer of ſinne.		18
The law was geuen by God to ſhewe what ſinne was.		31
Ceremonies are not geuen to iuſtify the hart, but to ſignifie our iuſtificatiō by Chriſt.		40
Ceremonies cannot iuſtify.	167	4
The new Teſtament are the euerlaſtyng promiſes made to vs in Chriſt.		16
Faith only iuſtifieth.		21
Good workes ſpryng out of the loue we haue to God.		27
Where true faith is, there good workes do flow and abound.		40

* Misprinted breadeth

	F.	L.
The new Testament was from the beginnyng.	168	7
Our temporall lawes spring out of the law of nature.		17
Loue counfelleth the faythfull to worke.		29
We muſt not* presume in our well doing., nor* cōdēne others that run aſtray: the laſt which turneth to god is as farre forward as the firſt.		40

Notes on A Prologe in to the thirde boke of Moſes, called Leviticus.

Mās wiſdome is playn Idolatry, it ſcattereth, diuideth, and maketh ſectes.	289	3
Ceremonies to the Iſraelites and Iewes were as good ſchole-maſters are to young ſcholars.		12
All thyngeſ were firſt reueled in ceremonies and ſhadowes vntill it pleaſed almighty God, to reuele hys ſonne Ieſu Chriſt.	289	20
Small and litle gifteſ geuē by the parentes to their children, cauſeth loue & obedience.	290	6
Sacrifices aud ceremonies ferue for allegories to find out Chriſt.		13
Similitudes proue nothyng, but doe more playnly lead thee to vnderſtand the text.		17
Some ceremonies cōteine wholeſome and profitable doctrine.		29
Ceremonies ordeyned to confirme our fayth.		37
Gods ſecretes were opened but to a fewe.	291	2
The ceremonies them ſelues ſaued not, but faith in Gods promiſe.		12
Our nature is ſo weake that we muſt be holpen by outwarde ſigneſ and tokenſ.		29
No man is holpen by Gods promiſeſ, but finners that feele their ſinne.		38
Sacramēts truly miniſtred are profitable.	292	2
Sacramēts truly miniſtred preach vnto vs repētaunce of our ſinneſ.		8
Not naked or dome ceremonies, but the holy ghoſte throughe fayth waſheth away ſinneſ.		18
The difference betwene a ſacrifice, and a Sacrament.		35
What ſtate we dye in the ſame wee ſhall riſe agayn, either of ſaluation or damnation.	293	2
The Sacramentes are vnto y° dead, no Sacramentes at all.		14
Sacramentes abuſed by y° Clergy.		18
The Papiſteſ haue had no ſmall friend and good helper of the maſſe.		23
Hipocriteſ prayerſ cā neither profite them ſelues, nor any mā elſ.		27
Theſe are enemies to the worde of God, loue neither god nor hiſ people.		34
Allegories are to bee wel weyed and conſidered.	294	6
The greateſt cauſe of the decay of faith and blindneſ that wee were in, waſ thorough Allegories.		10
How allegories are to bee vnderſtand.		17
The ryght vſe of allegories.		24
Baptiſme is y° commō badge of all true profeſſourſ of Chriſt.		33

* The letterſ *t* and *r* are tranſpoſed in the Original.

	P.	L.
Baptifme teacheth vs repentaunce of finne.	295	3
The bare waynyng helpeth not but through the worde of fayth it purifieth vs.		9
How christ boroweth figures of the old Testament, to make plain the textes of the new testament.		24
Our duety is to do good dedes but faluation we cannot chalêge therby.	296	16
A good example taken of the Lepers.		22
The true preachyng of Gods word, doth bynde and lose confciences.		34
In allegories is both hony & gall, that is to fay, both good & euil.	297	5
All good dedes are gods workmanship, & wee hys instrumêtes wherby he doth them.		22

*Notes on A Prologe in to the fourth boke of Moses,
called Numeri.*

Freewill and vnbeliefe were the ouerthrow of oure forefathers.	385	5
Then cannot they be the childrē of God, which put more trust in their owne workes, then in y ^e bloud of Iesus Christ.		16
Faithlesse workes.	386	1
The Pharifes by their freewill excluded them felues from the faluatiō in Christ.		7
Blafphemy to christes death.		23
O subtle Foxes thorow pouerte made themfelues Lordes of all.		28
Wilfull chaititie is wilful wickednes.		40
The Papiſtes wilful obedience, is cōmon difobedience to all princes.	387	5
Our righteousnes commeth not by our merites, but thorow fayth, by the bloud of our fauiour Iesus Christ.		13
Fayth only bringeth vs to christ and vnbelief driueth vs from Christ.		21
Christ rebuked the Pharifes for their holy and hipocritical dedes.		29
The pharifes ascribe righteoufnesse to workes, & therefore were condemned of Christ.		39
The iustifying of our felues maketh the diuell more busier then he wold be.	388	9
What is meant in the scripture by this word vii. tymes.		16
Meritmōgers y ^e more their blindnes is rebuked, the more they rebell against Christ and his goſpell.		24
The doctrine of the pharifes, and the doctrine of our papiſts do well agree.		34
The Papiſtes cannot away with iustification by fayth.	389	13
Of vowes.		16
God accepteth for vs none other sacrifice, but onely Iesu christ his sonne.		28
All holines in our own imaginatiō is a robbing of christes honor.		37
Faith foloweth repentaunce of finne.	390	22
Repentāce goeth before fayth, and prepareth the way vnto Christ.		30

	P.	L.
How our workes are good in the sight of God.	390	39
The work faueth not, but the word, that is to say, the promise.	391	6
An apt similitude for reward of good workes.		17
All vowes must be made for y ^e mortifying or tamyng of our members or the edifying of our neighbours, or els they are wicked.		24
How we ought to vowe wilfull pouertie.		32
Whether fished the Popes prelates with this net or no?	392	2
Our workes do not stand in the wisedome of mā but in the power of God.		24
Defert, and fre gift are contraries.	393	2
The sight of riches, is rather a cause of couetousnes then a meane to honor God.		14
Whether dyd the papist so or no		30
Yet y ^e spiritualties pilage was more then theyr standing stipēd.		41
A good vowe is to kepe Gods commaundementes.	394	6
How thou mayst lawfully goe on pilgrimage.		17
God heareth all that call vpon him in all tymes and at all places alyke.		30
God dwelleth not in temples made with mannes handes.		34
God regardeth the hart & not y ^e place where wee pray.	395	4
Wilfull chastitie is not mete for all persons to vow.		11
Falfe fayned chastitie.		24
The Pope restrayned that which God permitted and setteth at liberty that which God forbiddeth.		35
A good admition to such as wil make vowes.	396	6
Wherunto and howe we should apply our vowes.		17
How a vow is to be made.		22
He that fasteth to any other ende thā to tame his body, that it may wayte vpon God, deceiue hym selfe.		32
All our doynge must tende to the honour of God, and loue of our neighbour.	397	2

*Notes to A Prologe in to the fyfte boke of Moses,
called Deuteronomye.*

This boke is a preaching of fayth and loue.	4
Here thou mayest learne a right meditation or contemplation.	8
The workes of God are supernatural.	17
We must abstaine frō outward euill though not for loue yet for feare of the vengeance of God.	27
Vnto the law of god, we may neither add nor minish.	31
We are cōmaunded to abstayne from Images.	518 4
God is merciful to them that repent.	12
Christ hath deliuered vs, & therefore we ought to serue him & our neyghbour for his sake.	20
Loue onely is the fulfillyng of the lawes of God.	29
We must trust onely in God, & not in our selues.	37
How a mā may trye & examine hym selfe, how much he loueth God, and his neighbour.	519 6
God styrreth vp his people vnto fayth.	13
A right of way of prayer.	17
The pith & effect of all y ^e lawes of God.	20

	F.	L.
And if wee first loue God, then out of that loue, we must nedes loue our neighbour.	519	27
What it is to loue and feare God, and what it is to despise him.		36
The word of god may not be altered.	520	1
Let no man draw vs from gods worde.		4
Of maters of the common weale.		14
None may be condemned vnder two witnesfes.		22
Christ our sauour declared in the old testament.		35
The curfe and wrath of God ouer al those that break his lawes.	521	1
We may not be to curious in the searchyng of Gods secretes, but rather study to vnderstand & to do our duety toward god and our neighbour.		9

V.

COLLATION OF THE PROLOGUES TO THE SEVERAL BOOKS OF THE PENTATEUCH SHOWING THE DIFFERENT READINGS IN TYNDALE'S PENTATEUCH OF 1530, AND IN DAYE'S FOLIO OF 1573.

1530.

1573.

W. T. To the Reader.

¶ The Preface of master William Tyndall, | that he made before the fūe bookes of | Moses, called *Genesis*. An. 1530, *Ianua*. 17.

	F.	L.	
their both	2	9	both their
wifdom.	3	25	wifdom:
vttmost		27	vttermost
biffhope	4	9	Byfhops
tended		10	tented
accufe		34	accused
y ^t		41	the
litle	5	2	litles
piflle		14	epiflle
piflle		15	epiflle
the	6	7	them
it full		17	it a full
other		21	either
Aprologe shewing the vfe of the fcripture			A prologue by Willia Tyn- dall, shewyng the vfe of the Scrip- ture, which he wrote before the fūe bookes of Moses.
other for	7	17	other in
invencion		18	invencionys.
y ^o		19	<i>omitted</i> .

	F.	L.	
ensamples	8	11	examples
hope.		21	hope for.
ensamples	9	4	examples
ensamples	10	1	example
haunfed them	11	22	chaunfed
ensample:		24	example:
ensamples,		35	examples,
of the harte	12	1	of harte
the		19	y ^t
countre		23	countey
that he		24	that
bleffe		25	bleffe,
behaue		30	behaued
vttmoſte		40	vttermoſte
out but with	13	13	out with
ſynners.		18	ſynnes.
ensamples		28	examples
to kepe		31	<i>omitted.</i>
ensample		37	example
at the laſte.		39	at laſte.
there		41	there there
ſolowed ?	14	7	ſoloweth ?
ensamples		9	examples
Thoſe		14	Theſe
ensamples		18	examples
for theyr		22	for
A PROLO GE IN TO THE			The Prologue to the fe-
SECON- de boke of Mo-			cond booke of Moſes
ſes called Exodus.			called Exodus.
Of	161	1	By
promiſes		21	promiſe
all captiuite		33	all the captiuite
vntill		35	till
pope	162	7	people
because that whē		12	<i>omits</i> that
they fight		19	they do fight
neyghbours		29	owne
of goddes worde		34. 35	<i>omitted.</i>
Where		40	When
as	163	9	an
ād to		11	<i>omits</i> to
which		13	that
god had		14	god hath
nought		16	ought
nought therfro		17	ought from it
to do only that which		17	cōmaundyng to do that only that
muſt		29	ſhould
his		36	the
vs care		40	vs to care
evell	164	2	ill
wedowe		14	wedowes
all		19	<i>omitted.</i>
ſhall		24	ſhould
the mouth of		30	<i>omitted.</i>
not grudge		33	<i>omitted.</i>
no		34	none

	P.	L.	
shadowes of Mofes	165	1	shadowe of Moyfes
namely of the		8	namely the
thige		10	thiges
pertayned		13	pertayning
fo bewtiful		13	<i>omitted.</i>
fe more		14	fe things more
ād wonderfull		15	<i>omitted.</i>
of the facrifices		17	of facrifices
be by		22	be there by
places		36	bookes
of thē		40	of
this	166	3	his
punifhment		6	punifhments
with		6	and
euen		7	<i>omitted.</i>
yere		10	yeres
faye		13	haue fayd
but hath		15	but God hath
the		17	them
ād to make		21	ād make
dryve vnto		32	dryve vs vnto
So		37	<i>omitted.</i>
alepope		41	ale pole
on	167	19	in
which		22	that
euerlastinge lyfe		23	lyfe euerlastinge
geueth her		26	geueth it
or		37	nor
hilles or	168	5	<i>omitted.</i>
bleffynge		20	bleffynge
naturall		23	<i>omitted.</i>
curfes		24	curfe
ceafon		40	tyme
thefe		41	thofe
this	169	6	thefe
this		8	thefe
			A Table expounding cer- tayne wordes of the fec- ond booke of Genefis (<i>fic</i>).
oure fhrynes		14	ours
offeriges		31	offerige
be	170	7	was
or the newe		8	or newe

Daye (1573) adds:

Of this word *I will be*, commeth the name of God *Iehouah*, which we interprete Lord, and is as much to faye, as I am that I am. 3. Chap.

That I here call a shepe in Hebrue is a worde indifferent to a shepe, and a goate both. 12. Chap.

The Lambe was called *Passeouer*, that the very name its selfe, should put them in remembraunce, what it signified, for the signes that God ordained, either signified the benefites done, or promfles to come, and were not done, as the signes of our domme God the Pope.

Iehouah Niffi, the Lord is he that exalteth me. Chap. 17.

Ephod, is a garment like an amice. Chap. 25.

Shewbread, becaufe it was alway in the fighte and prefence of the Lord. Chap. 25.

1530.		1573.	
A PRO- thirde boke of Mofes called Leuiticus.	LOGE IN TO THE	A Prologue into the thirde booke of Mofes called Le- uiticus.	
boke	289	P.	L.
heed			2 booke
childers	290		10 head
faythes			7 childerns
vnto			38 faythe
faythes	292		41 vntil
Iohan			3 faithe
Paule fayenge			14 Iohn
baptim-			25 Pauls fayenge
apon the crosse			27 Baptifme
hote	293		40, 41 vpon crosse
my fynnes.			24 hoate
axed off God			29, 30 fynnes.
envieth me Chrifte			33 asked God
wyle	294		35 envieth Chrifte
invifible			1 wyld
baptim			11 inuifibles
vnderftonde.			15, 16 baptifm
baptim.			26 vnderftand.
bagge			29 baptifme.
fodiars			30, 34 badge
baptim			31 fouldiers
baptim			33 baptifm
baptim			39 baptifme
baptim	295		3, 9 Baptifme
chriſt fayenge			10, 13, 17 Baptifme
boke			25 Chriffs faying
fett	296		41 booke
apte a thinge	297		37 fetch.
vnderftond			6 apte thinge
nurteringe			17 vnderftand
			28 nurtering

Daye's folio of 1573 has also the following table drawn up from the marginal notes in *Deuteronomy*, and erroneously inserted before *Numbers*.

*An exposition of certayne | wordes of the fourth booke | of
Mofes, called Numeri.*

Avims, a kynde of Giauntes, and the worde signifieth crooked, vnright, or weakened.

Beliall, weakened, or weakenesse, hee that hath cast the yoke of God of his necke, and will not obey God.

Bruterer, prophesies or southfayers.

Emims, a kynde of gyauntes so called because they were terrible and cruell, for *Emim* signifieth terriblenes.

Enacke, a kinde of Giauntes so called happily, because they ware chaynes about their neckes.

Horims, a kynde of Giauntes, and signifieth noble, because that of pride they called themselues nobles, or gentles.

Rocke, God is called a rocke, because both he and hys word lasteth for euer.

Whet them on thy children, that is, exercife thy children in them, and put them in vre.

Zamzumims, a kynde of Gyauntes, and signifieth mischeuous, or that be alway imagining.

1530.

☞ A prolo | ge in to the
fourth boke of | Mofes,
called Nu- | meri.

lowfeth	386
vnlieth	387
hijfh	388
axe	389
baptyme	390
haue to god ;	40
promesse me to	391
enfample	40
no nother	392
a nother	36
Thou wilt	393
a nother	19
a nother	394
axe	395
fonne	6
fame	20
vfe the remeadye	24
A nother	25
boke	28
other	396
as wife god	6
nother	7
requyreth not nor forwene	8
that which god	
nother	41
a nother	397
A PRO LOGE IN TO THE	
fyfte boke of Mofes,	
cal- led Deuteronomye.	
boke	517
wete	5
boke	14
power and beyonde all nat- urall	17
them	520
appoffe	22
curfes	521
	6

1573.

The Prologue into the |
fourth boke of Mofes |
called Numeri.

loofeth	5
untithed	34
hifh	32
afke	36
Baptifme	11
haue God	40
promise to	11
example	40
no other	34
an other	36
But thou peraduenture wilt	10
another	19
another	24, 25, 26, 30
afke	1
fonnes	6
some	20
vfe remedy	24
An other	25
booke	28
either	6
as God	6
neither	7
<i>omitted.</i>	8
neither	41
an other	8
A Prologue into the fyfte	
booke of Mofes called	
Deu- teronomy.	
booke	1
wit	5
booke	14
<i>omitted.</i>	17
then	22
oppoffe	27
curfe	6

VI.

LIST OF PLACES IN THIS EDITION OF THE PENTATEUCH EXPLAINED OR ILLUSTRATED BY LUTHER, TYNDALE, AND ROGERS.

(L denotes Luther; T, Tyndale; and M, Matthew's Bible.)

Gen. 1: 2 M	Gen. 15: 1 M	Gen. 28: 19 M
7 M	6 M	21 L
22 M	11 L	22 M
26 M	14 M	29: 32-35 L
2: 1 M	16 M	30: 8 L
3 M	17 M	11 L
7 M	16: 2 M	13 L
10 M	5 M	14 M
11 L	11 L	18 L
17 M	13 M	20 L
3: 6 M	17: 5 L	21 L
8 L M	13 M	24 L
15 L M	18: 1 M	32 L
20 L	2 L	33 M
22 M	5 M	31: 20 L
4: 1 L	19: 5 M	42 L M
4 M	15 M	48 L
10 M	20 L	32: 9 T
15 T	20: 11 M	10 M
26 M	16 M	28 L
5: 22 M	21: 9 L	30, 31 L M
6: 2 L M	31 L	33: 14 L
12 M	22: 2 L M	34: 1 L
13 M	5 M	2 M
7: 1 M	12 M	35: 2 M
2 M	23: 2 L	14 L
11 M	15 L	18 L M
8: 7 L	24: 2 M	29 M
11 L	22 M	36: 4 M
21 M	23 M	37: 3 L
9: 5 T M	33 T M	34 M
6 L	49 M	35 L
22 L	60 T M	38: 7 M
27 M	63 M	29 L
10: 25 L	25: 6 M	41: 43 M
11: 5 M	8 M	45 L M
9 L	23 M	46 M
12 M	27 M	51, 52 L
12: 2 M	26: 20 L	42: 22 M
5 M	21 L	38 M
13: 8 M	22 L M	43: 11 L
15 M	33 L	32 M
18 M	27: 4 M	45: 4 L
14: 2 M	13 M	46: 3, 4 M
5 M	28 M	47: 9, 10 M
18 L M	36 L	20 M
19 M	28: 14 L	22 T
21 M	17 M	29 M

Gen.	47: 31 L	Ex.	13: 4 L M	Ex.	26: 33 M
	48: 14 M		6 L		27: 9 M
	22 L		8 T		21 M
	49: 3 L		9 M		28: 1 T
	6 M		14 T		4 M
	10 L M		18 L		15 L
	16 L	14:	9 M		17 M
	19 L		14 M		18 M
	20 L M		15 L M		30 L T M
	21 L	15:	16 M		36 T M
	22 L		18 M		38 M
	27 L M		23 L		41 L
	50: 24 M		26 T M		43 M
		16:	7 M	29:	4 T
			15 L		18 M
			32 T		33 M
		17:	3 M		36 L
			7 L		38 T
			12 L		30: 25 M
			15, 16 L T M		31: 13 T M
		18:	21 T M		18 M
			22 M		32: 4 L
			24 L		11 T
		19:	10 M		25 L
			15 M		28 T
		20:	5 M		32 T M
			12 M		34 M
			18 T	33:	8 L
		21:	6 T M		11 M
			12 T		14 T
			14 T		19 L
			28 T M		20 M
			32 M	34:	19 M
		22:	8 L		20 T
			11 M		30 M
			18 T		34 T
			22 T M	35:	6 M
			25 T		22 L
			26 T		23 M
			28 T		36: 7 T
			29 L M		37: 6 M
		23:	8 T M		19 L
			9 T		38: 8 L
			14 L		39: 10 M
			18 L		11 M
			19 L M		40: 9 T
			28 M	Lev.	1: 9 M
			31 T		2: 2 M
		24:	3 L		13 M
			5 M		3: 1 L
			10 M		4 M
			16 M		5: 24 T M
		25:	7 T M		6: 5 T M
			22 L		27 M
			30 T M		7: 1 M
		26:	1 M		16 M
			4 L M		8: 1 sq7. T

*** For the marginal notes in Genesis, 1534, see Table, page cix.

Lev. 8: 8 M	Num. 1: 13 M	Num. 11: 23 M
36 M	20 M	25 M
9: 22 <i>sgg.</i> T	22 M	29 T
10: 1 T M	24 M	35 M
3 T M	26 M	12: 5 M
4 M	28 M	8 M
8 T	30 M	14 M
9 M	32 M	13: 16 M
19 T M	34 M	22 M
11: 22 L M	36 M	24 L M
12: 2 M	38 M	27 M
13: 1 <i>sgg.</i> T	40 M	32 M
2 M	42 M	14: 6 M
4 L	2: 3 M	13 T
13 M	10 M	21 M
47 M	17 M	30 M
14: 10 L	18 M	33 M
15 M	25 M	40 T M
21 L	3: 12 M	15: 15 M
37 M	21 M	32 M
16: 2 T M	27 M	38 T M
29 M	33 M	16: 1 M
34 M	38 M	15 T
17: 7 M	39 M	29 M
18: 21 L M	5: 6 T M	30 M
19: 10 M	14 M	38 M
16 T	22 M	48 M
19 M	6: 2 L M	18: 1 M
20 L	7 M	19 L M
20: 1 <i>sgg.</i> T	24 <i>sgg.</i> T	24 T
2 M	25 M	19: 9 T
20, 21 T M	7: 12 M	10 M
21: 1 M	18 M	13 M
5 T	24 M	20: 12 M
8 T	30 M	21: 1 T
12 T	36 M	3 L
16, 17 T	42 M	5 M
22: 29 M	48 M	6 M
23: 10 M	54 M	14 M
27 M	60 M	20 M
32 M	66 M	29 M
36 L	72 M	32 L
24: 5 M	78 M	22: 39 M
11 M	8: 7 L	23: 8 T
15 M	9: 13 M	9 M
25: 8 M	22 M	21 L M
9 T	10: 4 M	24: 1 L
10 M	7 M	5 M
15 M	9 M	17 L
26: 2 M	10 T	20 L
14 T	26 M	24 M
18 T M	29 M	25: 4 M
21 M	31 M	8 M
26 M	11: 1 M	26: 5 M
42 T M	3 M	12 M
27: 16 M	17 M	15 M
25 M	20 M	19 M

Num. 26: 23 M	Deut. 6: 15 M	Deut. 20: 5 T M
26 M	16 M	6 T M
28 M	18 T M	21: 9 T M
35 M	20 T M	11 M
38 M	25 T M	14 M
42 M	7: 7 T M	22: 5 M
44 M	10 T M	6 M
48 M	18 T	8 T M
57 M	20 M	9 M
27: 15 T	25 M	10 M
17 M	26 M	29 M
20 L	8: 3 T M	23: 1 M
21 L T M	4 M	13 M
23 T	17 M	18 T M
28: 2 T	18 T	24: 6 M
29: 35 L T	9: 1 M	8 T
30: 2 M	4 T M	25: 3 M
3 L	25 T M	25: 5 T
31: 43 M	10: 7 M	6 M
33: 52 M	20 M	11 M
55 M	11: 6 M	26: 5 M
35: 11 T M	10 M	17 M
30 M	14 M	27: 15 T
Deut. 1: 6 M	19 T	28: 5 L
16 T M	12: 15 T M	14 M
21 M	21 L	20 L
26 M	22 M	42 M
27 M	32 T M	46 M
43 T M	13: 3 T M	29: 19 L M
2: 10 M	13 M	29 L M
12 M	14: 1 M	31: 2 M
20 M	21 M	17 M
24 M	15: 9 M	32: 1 M
32 M	17 M	4 L M
3: 5 M	22 M	9 M
14 M	16: 1 M	11 M
17 M	11 M	14 M
4: 2 T M	12 T	20 M
9 T M	16 M	42 L M
12 T M	18 M	46 M
20 M	17: 5 T M	33: 3 M
24 M	14 T M	5 L
5: 4 M	18: 2 T	8 L M
8 T M	10 M	13 L
15 T	11 M	19 M
32 T M	15 L T M	20 L M
6: 2 M	19: 4 T M	21 M
7 T M	6 T	26 M
13 M	15 T	28 M

VII.

LIST OF OBSOLETE OR OBSOLESCENT WORDS AND PHRASES, AND OF WORDS STILL CURRENT, BUT DIFFERING IN THE MEANING AND THE SPELLING; ALSO OF ALLUSIONS IN THE PROLOGUES, ETC.

. The list might be considerably enlarged. The etymology of the words has not been attempted. The references to Wiclif are due to the Glossary in Vol. IV. of Forshall and Madden's edition. Many of the illustrations are drawn from Halliwell and Wright's edition of Nares' *Glossary*, London, 1872, in-8, and marked *H. W.* Those from miscellaneous sources are not marked. Abbreviations: *s.* denotes substantive; *v.*, verb; *pr.*, present tense; *p. t.*, past tense; *p. p.*, past participle; *v. t.*, transitive verb; *v. i.*, verb intransitive; *imperat.*, imperative; *adj.*, adjective; *adv.*, adverb.

- A.
- a dreade, *afraid*; adrad, or adredd, *p. p.*, *frighted*, Spenser, *F. Q.*, vi. 16, Deut. 20:3.
- a farr of, *afar off*, Gen. 22:4.
- a frayde, *afraid*, Gen. 20:8.
- a fyre, a fire, *adv.*, *on fire*, p. 397, l. 13; Deut. 32:22.
- a good, *adv.*, *thoroughly*, Deut. 9:21. Shakesp., *Two Gentl.*, iv. 3, *in good earnest, heartily*.
- a lyue, *alive*, p. 293, l. 7.
- a newe, *anew*, p. 297, l. 25.
- a nother, *another*, very often.
- a noyntynge, *adj.*, *anointing*, Ex. 25:6.
- a fondre, a fundre, *asunder*, Lev. 5:8; often, p. 293, l. 37.
- a ftraye, *adj.*, *astray*, p. 590, margin.
- a waye, *adv.*, *away*, Num. 2:2.
- accoyntaunce, *acquaintance*, p. 5, l. 8.
- acoyncted, *acquainted*, Lev. 16:22.
- actiuyte, men of, *able, competent men*, Gen. 47:6.
- admyt, *p. p.*, *admitted*, p. 594, margin.
- aduenge, *avenge*, ed. 1534, p. 9, note.
- aferde, *afraid*, Deut. 28:10; *afear'd, affear'd*, common in Shakespeare.
- afflyct, *p. p.*, *afflicted*, p. 589, note.
- agenft, cometh, *comes to meet*, Gen. 24:65; 33:4.
- ah fyr, *ah surely*, Gen. 3:1; sur, Will. of Palerne, 973; seur, *Seven Sages*, ed. Web. 2033; Skeat.*
- Albertus, *i. e.*, Albertus Magnus, bishop of Ratisbon, whose book, *De secretis mulierum opus* (1. ed. 1428 pro 1478) in-4, has often been reprinted in the fifteenth century, and since, p. 4, l. 18.
- ale pole, *so* Daye, 1573, *the pole set up before a tavern, or ale house*.
- ale pope, *probably misprint for ale pole*, p. 166, l. 41.
- all be it, *albeit*, p. 290, l. 6.
- all to geder, all togedder, al to gether, all to gether, *altogether*, often.
- almery, *cupboard, store-room*, Deut. 28:5; store-chest, Wic.; also spelled almerie, from Low Latin *almariolum*, a cupboard; Heywood, *Spider and Flie*, 1556.
- alowe, *adv.*, *alow, low-down*, Deut. 28:43; *used also by* Foxe.
- an hye, *adv.*, *on high*, Deut. 28:43, quite common.
- apoynte, appoynte, *v.*, 1, *to name, indicate, tell*, Gen. 34:11; 2, *assign, separate*, p. 169, ll. 19, 36; Ex. 13:12.
- apoyntement, apoyntemente, *apoyntment, covenant*, often, p. 6, l. 5; Ex. 24:6.

* *An Etymological Dictionary, &c.*, Oxford, 1882.

apparell, *the heavenly bodies*, Gen. 2:1.
 apposse, *v.*, to examine by questions, p. 520, l. 27; appose, to dispute with, or object to, H. W.
 appoynte, to adjudge, Ex. 21:22; to assign, separate, Ex. 13:12.
 asene, *p. p.*, seen, known, Gen. 41:31.
 as farforth . . . so farforth, as far as, p. 291, ll. 13, 14.
 affone, asfoone, as soon, often, Ex. 9:29.
 at, to, Gen. 14:14.
 atall, at all, p. 2, l. 8.
 atonce, atonce, at once, immediately, once for all, often, p. 13, l. 29; Deut. 9:16.
 "And all atonce her beastly body rais'd
 With double forces high above the ground."
 Sp. F. Q., II, i. 42. H.W.
 at the left waye, at least, p. 164, l. 17; p. 517, l. 26.
 awaye, *s.*, a way, p. 161, l. 32.

B.

bagge, badge, p. 294, ll. 30, 34.
 bakemeates, cakes, pies, Gen. 40:17; also bak'd meat, see Sherwood's definition (in Cotgrave's *Dict.*) of *pastisserie*: all kinds of pies or bak'd meat, H. W.
 baptim, baptism, often, p. 294, ll. 15, 16, &c.; also baptime, baptyme, baptem, bapteme, baptyme, *pl.* baptyms, bapтымs, Wic.
 be fore, before, Gen. 2:4.
 be gile, beguile, p. 297, l. 6.
 Bellal, poynte of, wickedness, Deut. 15:9, see note.
 beeffe, beasts, Num. 20:8.
 bewepe, bewepte, to weep over, or for, cf. Germ. *beweinen*, Lev. 10:6.
 blaynes, pimples, pustules, Ex. 9:9.
 bloudvenger, avenger of blood, Num. 35:27.
 blynded, darkened as to the mind, Num. 14:44.
 boke, book, almost constant; boke, book, Wic.
 boket, bucket, Num. 24:7; boket, bokat, Wic.
 bolde, *v. t.*, to encourage, strength-

en, Deut. 3:28; to bolden, render bold, Lear, v. 1, H. W.
 boldye, firmly, p. 518, l. 40.
 bond, bonde, covenant, Gen. 9:9.
 bonde, band, Ex. 28:32.
 boogges, bugges, p. 167, l. 38; objects of terror; bugbear, terrifying spectre, Skeat.
 Ps. 91:5: "Thou shalt not neede to be afrayed for eny bugges by night."—*Matthew's Bible*.
 borne, burn, p. 6, l. 18.
 bothe two, both, Lev. 9:3.
 bouled, grown into buds, Ex. 9:32.
 boundes, ties, obligations, Num. 30:14.
 bowe from, decline from, turn aside, Deut. 28:14.
 brede, breadth, Gen. 48:7.
 breche, sing. of breeches, Lev. 16:4; see Richardson, who cites Chaucer, *Cant. Tales*, &c. The word appears to have denoted any kind of garment to cover the loins. It is used by Wiclif and Purvey in Gen. 3:7, and in *Gold. Leg.* (Caxton's ed. 1484).
 brente, burnt, Gen. 38:24; brenne, *p. t.* brente, *p. p.* brent, Wic.
 bretren, brethren, Gen. 42:32.
 broke, *s.*, breach, Lev. 24:20.
 brothren, brethren, often, p. 13, l. 33; p. 162, l. 24.
 bruterar, murtherer, Deut. 18:10.
 bugle, buffalo, Deut. 14:5; so Wic.
 buffhe, hair, beard, p. 420, note; bush of haire, Holland, *Plinie*, ii, 25.
 by cause, because, p. 8, l. 6.
 byele, *s.*, boil, often; biel, byil, *pl.* biles, bilis, byilis, Wic.

C.

candesticke felse (*itself*), Ex. 37:20.
 caren leane, carrion lean, p. 297, l. 23.
 Caines, misprint for Caines, *pl.* of Cain, Gen. 9:5, marg.
 cauellacions, overreaching, fraud, Lev. 19:13.
 chest, coffin, Gen. 50:26.
 cheuefaunce, bargain, Deut. 21:14; enterprise, achievement, see H. W., *s. v.*, *chevisance*, al-

- so Blackwood, and Old French Dictionaries.
- childers, p. 290, l. 7.
- chofe, *p. p.*, p. 163, l. 11.
- christen, *sing.*, p. 168, l. 35; *pl.* p. 162, l. 41, *christian*, often.
- christenlye, *adv.*, p. 162, l. 32.
- clarkes, *clerks*, p. 11, l. 8.
- cleane, p. 392, l. 26, clene, p. 5, l. 33, *quite*.
- cloke, p. 2, l. 29; make a cloke, p. 161, l. 26; other clokes, p. 2, l. 17; *cloak*, &c., *disguise*, *pretext*, or *prelence*.
- clofed to, *closed*, Gen. 20:18.
- clouden piler, Ex. 33:9,10.
- colore, *collar*, Ex. 28:32.
- comened, Lev. 22:1; comentye, *congregation*, Lev. 8:3; comenyng, Gen. 18:33, 23:8; comon, comoned, (often,) comyned, *to commune*, *converse*, *speak*, Ex. 25:22; Lev. 5:14; comyne, comunen, comenyng, comynynge, Wic.
- comynalte, Lev. 4:13.
- corage, *v.*, *to encourage*, Ex. 35:21, Deut. 3:28.
- corofye, corefyes, *corrosive*, p. 166, ll. 20, 39; see H. W.
- "Whereas he meant his *corrosives* to apply, And with strenght diet tame his stubborn malady."—*Sp. R. Q.*, l. x. 25.
- coniure, *adjure*, Num. 5:19.
- coorfe, *corpse*, Gen. 23:3; cors, Wic.
- coude, cowl, cowde, *could*, often.
- couerynge, *screening from observation*, Gen. 20:16.
- courage, *s.*, *the heart, as the seat of the affections*; cf. Low Latin *coragium*, p. 167, l. 39.
- curtesie, *kindness*, p. 164, l. 28.
- curtesie, *a small quantity*, Gen. 43:11.
- D.
- dayemen, *judges*, Ex. 21:22;
- daysman, an umpire, or arbitrator, from his fixing a day for decision; *day*, according to Todd, sometimes means judgment, H. W.
- dead, deade, *pl.* deades, *deed*, p. 11, l. 40; p. 12, ll. 12, 15.
- deale, *s.*, *part*, *portion*, cf. German *Theil*.
- dealeth, *divideth*, cf. Germ. *theilen*, Deut. 21:16.
- dethe, 1534, Gen. 23:2; deith, 1534: Gen. 35:29; dethe, 1534: Gen. 50:26; *death*, margin.
- difmale dayes, *unlucky days*: Trench, *Sel. Gloss*, Deut. 18:10.
- difmall, same as difmale, Lev. 19:26.
- discouer, *uncover*, Lev. 18:7, 8.
- dome, domme, *dumb*, often, p. 292, l. 30; p. 296, l. 32.
- dowry, *gift*, Gen. 30:20; *present*, Gen. 34:12.
- drewe vnto, *amounted to*, Numb. 3:34.
- duns, *the works of John Duns Scotus*, schoolman, died A. D. 1308.
- dutye, *s.*, *due*, often, Ex. 29:28; *law*, Lev. 7:36.
- dweld, *v.*, *infin.*, *to dwell*, Ex. 15:17.
- E.
- earynge, *ploughing*, Ex. 34:21.
- emperies, *empires*, p. 460, margin.
- enceadinge, *exceeding*, Ex. 1:7.
- ende, vp an, *upright*, Gen. 28:18.
- endote, *endow*, Ex. 22:16.
- enfample, *example*, Wic., often, p. 13, ll. 28, 37; at the enfample, *according to the example*, Gen. 48:20.
- ere, *v.*, *to plough*, p. 12, l. 35; ere, eren, eeren, Wic.
- erthy, *adj.*, *earthly*, p. 295, l. 24.
- ether, *both*, Gen. 2:25; etherother, *both*, p. 292, l. 11; Deut. 22:22.
- F.
- facion, *pattern*, Ex. 25:9.
- facyon, *appearance*, Ex. 24:10.
- faintie, *faint*, Gen. 25:30.
- faith, 1534, Gen. 50:24, margin.
- famefhment, *famine*, Gen. 47:4.
- fantasye, *liking*, *fondness*, Deut. 21:11.
- fast, *adv.*, *near to*, Ex. 14:9; Num. 2:27.
- faul, *v.*, *to fall*, p. 395, l. 33.
- faute, *fault*, p. 392, l. 18.
- fayre, *adv.*, *gently*, *quietly*, Gen. 33:14.
- "Go faire and softlie."
Holland, *Livy*, p. 83.

faytes, *feats, works well done*,
Ex. 31:4.

faythes, *pl. of faith*, often, p.
290, l. 38; p. 291, l. 38; p.
392, l. 8.

feare, *v. t., to make afraid*,
often, p. 8, ll. 16, 23.

feders, *feathers*, Gen. 7:14.

felashippe, a, Num. 22:6.

feldedeuels, *satyrs*, Deut. 32:17.

felowshipe, a good, *peaceably*,
Num. 20:17; comp. citation from
Shakesp. in Webster's *Dict.*,
1883, Unab. Ed., *s.v.*, fellow-
ship.

fett, *v., to fetch*, often.

feythe, *faith*, 1534, Gen. 43:18;
margin.

fifte, fyfte, *fifth*, often.

finde, *to support*, p. 5, l. 22.

firstborneshipp, Deut. 21:17.

fleth, *flight*, Deut. 4:17.

folk, folke, *nation*, cf. German
volk, Gen. 47:23; Num. 32:
15; Deut. 3:3.

for as moch, often.

forboden, *forbidden*, p. 164, l. 38.

forcast, *s., prognostication*, Deut.
32:28.

"In things pertaining to this presente lyfe
ye haue a witte and a *forecaste*."—Udal, Luke
xii., Richardson.

forgeten, forgotten, *forgotten*, cf.

German *vergessen*, *p. p.*, Gen.
41:30; Deut. 31:21.

forloren, *lost, undone*, cf. Ger-
man *verloren*, *p. p.* of *ver-
lieren*, Num. 21:29.

freat, freten, fretynge, *eaten
away*, cf. German *fressen*,
and note, Lev. 13:51.

for foke, *forsook*, p. 14, l. 16.

ful onlike, *very unlike*, Num.
27:16, margin; ful, *very*, Wic.
often.

furmentye, *pottage made of
wheat*, Minshew, Lev. 23:14.

"In Fraunce and Spaine, bruers steep their
wheat or *frument* in water," Holland, *Plin.*,
xviii. 7; "*Frument* with venyson," Fabyan,
v. II, an-1530.—Richardson.

furiouffer, p. 388, l. 28.

furres, *skins*, Lev. 15:16.

G.

gardes, *fringes*, Num. 15:38.

gate, *p. p.* of *to get*, p. 5, l. 20.

geste, *acts*, p. 11, l. 9; gestis, *pl.*,
deeds, Wic.

gestyngestocke, *laughing stock*,
Deut. 28:37.

geuernaūce, 1534, note, Gen. 3:14.

gile, *guile*, so Wic. Ex. 21:14.

goddess, *judges*, Ex. 21:6; 22:8,9.

Godwarde, to, Ex. 18:19.

goo a warrefare, Deut. 24:5.

goodman, *master of the house*,
Ex. 22:8.

goten, *acquired*, Ex. 15:16.

gott, *procured*, Gen. 21:21;

gott him, *went*, Gen. 22:3.

greteth, *grateth*, acts harshly
upon the thoughts or feel-
ings, p. 297, l. 17.

Richardson: "His gall did *grate* for grieft
and high disdaine."—Sp., *F. O.*, I. 1.

grounded, *established, founded*,
Ex. 9:18.

H.

hande brede, Ex. 37:12; handi-
breede, Wic.

hanfasted, *p. p.* of hanfast, A. S.,
handfastan, to betroth, Deut.
22:23.

"A gentleman, being *handfasted* to a
gentlewoman."—Wilson, *Arte of Rhetorique*,
p. 144, Richardson; see also Todd's *Johnson's
Dict.*

harde, *heard*, Gen. 39:15.

harde vnder, *immediately under*,
Ex. 25:27.

happe, *v., to happen*, Deut. 23:1,
margin.

hare, *v., to hear*, p. 520, l. 29.

harnesse, *s., armor*, Num. 32:20,
21; *ordinary clothes*, p. 591,
note.

harnessed, *armed*, often, Ex.
13:18.

harte, hert, herte, *s., the heart*, of-
ten; phrase, "His harte laye,"
Gen. 34:3.

heares, *heirs*, p. 416, note.

herde faouered nacion, *adj., Bish-
ops' Bible: a nation of shame-
lesse and cruel countenance*;
A. V., 1611: *a nation of fierce
countenance*, Deut. 28:50.

himward, to, Deut. 32:5.

hijsh, *v.*, to hiss, *to express
contempt*, p. 388, l. 32.

hit, *it*, Gen. 3:15.

hole, *a., whole*, often, Lev. 4:13;
in the hole, *in the whole, i. e.,
the principal*, Num. 5:7; hol,
hoel, hool, hoole, *wholly alto-
gether*, Wic.

holowenge, *p. p.*, to hallow, consecrate, p. 318, margin.
 hoorehed, *hoary head*, Lev. 19:32.
 houfes, *families*, Ex. 1:21.

I.

iacyncte, *hyacinth, blue*, often, Ex. 25:4; iacynt, iacynkt, Wic.
 idolatryffe, *idolatrous*, p. 143, margin.
 imagerye, *figures, statues, or effigies*, p. 518, l. 5.
 "An altar, carv'd with cunning *imagery*." Sp., *F. Q.*, I, 8.
 inclofers, *settings*, Ex. 39:14.
 in deade, Deut. 21:16.
 instruct, *instructed, p. p.*, p. 589, note.
 inleffe, *unless*, p. 7, l. 13.
 interpretate, *v. infin.*, and *p. p.*, to interpret, Gen. 40:16; 41:15; *p. p.*, p. 303, note.
 in to, *into*, often.
 iolye, *spirited, in good case*, Ex. 15:4.
 "Full *jolly* knight he seemed."—Spencer.
 iolif, iolyf, ioly, *wanton*, Wic.

K.

karen, *carrion*, p. 348, margin.
 kepte, *imperative*, 3 p., *pl.*, Gen. 41:35.
 knowleage, *knowlege, v.*, to acknowledge, often, Ex. 22:29, note; p. 291, l. 41; knouleche, knowleche, knowliche, to confess, acknowledge, Wic.

L.

leafull, *lawful*, p. 416, note.
 lefully, *lawfully*, p. 29, note.
 lenger, *longer*, p. 4, l. 11.
 let, *hinder*, often.
 lift, *p. t.*, p. 421, margin.
 lightly, *easily, readily*, Gen. 26:10.
 linwod, *i. e.*, the work of William Lindewood, Lindwood, or Lyndewood, Divinity Professor at Oxford and bishop of St. Davids († 1446), called *Constitutiones Provinciales Ecclesie Anglicanæ*, Oxon., 1466, p. 4, l. 21.
 lifte, *v.*, to like, please, p. 25, margin.
 loke of, to, *v.*, to look at, p. 545, margin.

longe, longeth, longinge, *belong, belongeth, belonging*, often, Num. 1:50; 6:15; Lev. 23:18.
 loured, loureste, *lowered, looked sullen*, Gen. 4:5,6.
 loueday, *s.*, a day of amity or reconciliation. Todd's *Illustr. of Chaucer*, Glossary. "Love-days: days anciently so called, on which arbitrations were made, and controversies ended between neighbours and acquaintance." N. Bailey, *Univ. Etymol. Engl. Dict.*, Lond., 1755, p. 397, l. 7.
 luckie, *prosperous*, Gen. 39:2.
 lust, *s.*, lustie, *adj.*, delight, affording pleasure, Gen. 3:6; earnest desire, Deut. 18:6; *adj.*, strong, hale, good.
 lyfte, *p. t.*, lifted, Gen. 18:2; 21:16; lyfte, *imperat.*, Gen. 21:18.
 lyne, *lain, p. p.* of to lie, *v. i.*, Gen. 26:10.
 lyuehode, *s.*, livelihood, means of supporting life, p. 416, note; lijfode, lifode, lyuelod, *pl.* lyuelodis, a living sustenance. Wic.

M.

maliciouffer, p. 388, l. 28.
 maner, *custom, law*, Num. 15:24.
 maner, with the; phrase; in the very act, see *Law Dictionary* under mainour, H. W. Num. 5:14.
 manquellyng, *man killing, murder*, p. 565, note, p. 583, note.
 manquellare, manquellere, mankiller, man slayer, (mansleer) p. 583, note; Wic. murderer, executioner.
 marre, *v.*, to hurt, injure, damage, Deut. 4:16; marred, *p. p.*, Deut. 9:12.
 marye, marrow; p. 290, l. 23; mary, merow, and seven different forms, Wic.
 maunde, hand basket, cf. German mande.
 mastreßs, mistress, Gen. 16:4,8,9.
 meet, *v.*, to measure, Deut. 21:2.
 merfed, amerced, Ex. 21:22.

mercyseate warde, *toward the mercy seat*, Ex. 25:20; 37:9.
 mercyleffe, *adv.*, Deut. 13:15.
 meritmongers, Daye's Note, p. 388, l. 24; p. cxiii.
 misfellynge, *small rain, drizzle*, Deut. 32:2.
 me thinke, *it seems to me*, Lev. 14:35; see Skeat, *s. v.*, methinks.
 meyny, *s.*, Gen. 22:3, *men of his household*; meine, meyne, meynee, *pl.* meynes, meynes, *household, family*, Wic.
 mischefe, for a; phrase; for evil, Ex. 13:12; compare: *Abi in malam rem*, go hense with a mischief; Eliote's *Dict.*, 1559, H. W.; and to cheve or achieve, to bring to an end, to finish; also Trench, *meschef, bonchef*. Richardson.
 moare, *more*, often; moare lower, Lev. 13:34.
 moo, *more*, often.
 moo, *else, besides*, Deut. 4:39.
 moren, *murrain*, p. 168, l. 25.
 more stronger, p. 290, l. 11.
 more ouer, Num. 20:2.
 moulte, *p. p.* of *to melt*, Ex. 16:22.

N.

naked, *bareheaded*, Ex. 32:25; see margin, and L. M. N.
 namely, *especially*, Ex. 4:10; nameli, same meaning, Wic.
 naule, *s.*, *an awl*; Ex. 21:6; nal, *an awl*, Wic.
 necke verfes, p. 34, margin. A neck verse was the verse read by a malefactor, to entitle him to benefit of clergy, and therefore eventually to save his life; generally Ps. 51:1, H. W.
 nether . . . nether, *neither . . . nor*, Gen. 19:35.
 neuerthelater, *neuer the later*, *neuer the lather, nevertheless, yet*, Lev. 11:36; Num. 14:44; Deut. 4:29.
 no . . . nor, *not . . . or*, p. 292, l. 30.
 no nother, *none other*, p. 389, l. 1; p. 392, l. 34; p. 396, l. 41.
 nother, *neither*, often; nother, nothir, nouthir, *neither*, Wic.
 nother . . . nor, *neither . . . nor*, p. 7, ll. 3,4.

not withstondynge, Deut. 12:15.
 nurter, *v. t.*, *to bring up, educate*, Deut. 4:36.
 nurter, *s.*, *discipline*, p. 517, l. 30.

O.

obedience, the, *i. e.*, Tyndale's *Obedience of a Christen man*, &c.; see p. liii., l. 5; p. 161, l. 9.
 occupie, *v. i.*, *to trade, traffic*, Gen. 42:34.
 once, *adv.*, *now*, Gen. 2:23.
 ons, *once*, Ex. 33:5; oons, ones, onys, onus, *once*, Wic.
 optayne, Lev. 7:18; opteine, p. 547, margin.
 or, *before*, p. 344, note.
 other . . . nother, *either . . . neither*, p. 396, ll. 6, 7.
 ouerfaped, *overlooked*, Lev. 19:10.
 ouerfe, *v. refl.*, *to err through ignorance, or inadvertence*, Num. 15:22.
 ouerthwarte, *adj.*, *opposite, perverse*, Deut. 32:5; see examples in H. W.; ouerthwart, ouerthwert, ouerthwert, ouerthwert, *perverse, froward*, Wic.
 out, to be, *to be finished, ended*, Lev. 12:4,6.
 out at doors, Gen. 19:6.

P.

pagiantes, *feats, exploits*, Ex. 10:2.
 parelles, *perils*, p. 12, l. 26.
 partie coloured, *colored part by part; of diverse tints*, Gen. 30:34.
 parties, *parts, s.*, Gen. 16:13.
 partlet, *s.*, *a band or collar for the neck*.
 payne, *s.*, *punishment*, Lev. 19:20.
 paynte a . . . cause, *to favour a cause, to be partial*, Ex. 23:3.
 perloufe, *perilous*, p. 529, note.
 piffl, *epistle*, often.
 pither, pyther, *pitcher*, Gen. 24:17.
 plecke, *speck*, Lev. 13:4; cf. German *flecken*; *fleckid, specked*, Wic.
 pollar, *s.*, *plunderer, robber*, p. 293, l. 21.
 polled, *plundered, robbed*, Deut. 28:29.
 pope holyneffe, p. 387, l. 24.
 porteffes, *s.*, *pl.* of *portesse, a por-*

tasse, a portable prayer book or breviary, p. 4, l. 16; the word is also spelt *portise*, *portiose*, *portos*, *portals*, all corruptions of the French *porte-hors*, a literal rendering of the Low Latin *portiforium*, from *portare foras*, to carry out of doors, abroad; see Richardson and H. W. for examples.

poynthe of Belial, Deut. 15:9.

Bishops' Bible, 1572: "a wicked thought in thyne heart"; *A. V.*, 1611: "a thought in thy wicked heart."

poynment, *covenant*, *A. V.*, Deut. 7:9.

preafe, prefe, preafed, *v.*, to *press*; *Wic.* to *press*, Gen. 19:9; to *approach*, Lev. 21:17,21; *Bishops' Bible*, 1568: *preafe*, *come neare*, *come nye*; 1572: *preffe*, *comme neare*, *preffe*; *A. V.*, 1611: *approche*, *ap-proche*, *come nigh*.

prophefie, *v.*, to *divine*, *A. V.*, Gen. 44:5; *Wic.* *wonte to dyuyne*; *Bishops'*, 1572: *consulteith with the propheciars*, *A. V.*, 1611: *diuineth*, or *maketh triall*.

pyke, *v. t.*, to *pick*, Gen. 43:18.

Q.

quarters, *corners*, Num. 15:38.

quyte, *quit free*, Ex. 21:19; *Wic.* *ynnocent*.

R.

rafcall people, *rabble*, Num. 11:4; rafkeyl, *common people*, I. K. 6:19, *Wic.*; cf. French *racaille*

and *racler*, to scrape together. *rauefhynge*, *taking away by violence*, Gen. 49:27; *Wic.* *raumpynge*; Purvey, *rauyschynge*; *Bishops'*, 1568, '72: *rauishe*; *A. V.*, 1611: *rauine*.

rebellyons, *s. pl.*, *rebels*; so *Matthew*; *Bishops'*, 1568, '72: *rebelles*; *A. V.*, 1611: *rebels*; *Wic.* *rebells*, *rebel*, Num. 20:10; *re-beller*, p. 577, margin.

renne, *v.*, to *run*, p. 417, note.

rennegate, *runnagate*, *renegade*, *i. e.*, *wanderer*, *fugitive*, *vagabond*, Gen. 4:12; *Wic.* *vag-aunt*, *i. e.*, *wandering*; *Bishops'*, 1568: *vacabounde*.

rightwyfe, *righteous*; often in different spelling; *Wic.* *rightwis*, *ryghtwisness*, *wis* and *wisness*, denoting *wise* and *wisness*, or *wisdom*.

robenhode, a tale of, p. 11, l. 10, in allusion to the fictitious nature of many of the alleged adventures of Robin Hood, the famous outlaw.

Rochestre, *i. e.*, Fisher, bishop of Rochester, p. 162, l. 27. Professor Walter, *Doctrinal Treatises*, &c., pp. 208, 209, note, cites:

"But Moyses and Aaron which were the heads of that people, whereof then be they shadow? Without doubt they must be the shadow of Christ and of his vicar, St. Peter, which under Christ was also the head of christian people." "The third likeness is this. Moyses ascended unto the mount to speak with Almighty God, and Aaron remained behind to instruct the people. Did not Christ likewise ascend unto his Father, unto the great mount of heaven? and to what intent, I pray you? St. Paul telleth: *Ut appareat vultui Dei pro nobis*: To appear before the face of Almighty God for us, and there to be our advocate, as saith St. John. And did not Peter remain behind to teach the people, the which our Saviour committed to his charge, like as Aaron was left for to do the people of the Jews, when Moses was alone in the mount with God? Thus every man may see how that shadow, and this thing, agreeth and answereth one to another, fully and clearly." Fisher's *Sermon*, verso of Avj, and verso of Bj.

roudier, *ruddier*, *redder*, Gen. 49:12.

royalme, *realm*, p. 391, l. 12; the form *roiaine* occurs in Gower, *C. A. iii.* 199, l. 3, Skeat.

ryd, *p. t.*, of *to ride*, Num. 22:22; cf. German *ritt*.

S.

facrifice, to *sacrifice*, Ex. 30:29; so *Wic.*

faffe, *safe*, p. 293, l. 9.

faint thomas shryne, *the shrine of Thomas à Becket in Christ Church, Canterbury*; see Erasmi *Colloquia*, Lugd. Bat., 1655, pp. 368, 387; and 'walsingham' in this list, and p. 393, l. 14.

scrale, *sraule*, to *crawl*, *creep*, see Lev. 11:41,42; Ex. 8:3.

feer bowes, *withered boughs*, p. 143, margin.

fees fyde, *sea side*, Deut. 1:7.

feten, *p. p.* of *to sit*, Lev. 15:23;

- Deut. 17:18; the same form occurs in Chaucer, *C. T.*; see Skeat.
- fette to, *fined in*, Ex. 21:30; Wic. *if pryis be set to him*; *Bishops' B.*: set to; *A. V.*, 1611: *layed on*.
- feuerall, *separate, separated*, often, Deut. 7:6; 26:18.
- fewer, *sure*, p. 418, note.
- fhetto, *shut to, close*, Deut. 15:7.
- fheyppe, *ship*, p. 295, 11.
- fhope, *created, made*, cf. German *schaffen* and deriv., Gen. 2:7.
- fhorte, *v. t.*; phrase: to prolonge the tale, to fhorte the tyme with all, p. 4, l. 33.
- fhrode, *evil*, Ex. 5:19; Wic. *yuel*; *Bishops'*, 1568, '72: *worse*.
- fmoten, *p. p.* of *to smite*, Num. 33:4; Wiclif has *smoten*, as *pl. p. t.*
- Sodomeward, to, Gen. 18:22.
- fo far forth as, *as far as*, p. 396, l. 34.
- foftly, *adv.*, *at a gentle pace*, Gen. 33:14.
- fondrie, *adj.*, *distinct, separate*, Gen. 40:5.
- foule health, p. 293, l. 17.
- fowre, *bitter*, Ex. 12:8; Purvey, margin, *in Ebrew it is with bitterness*; *A. V.*, 1611: *bitter*.
- fprete, *sprite, sprites, spirit, spirits*, often.
- flampe, *p. t.*, Deut. 9:21.
- fliffe, *solid, beaten*, Num. 8:4; Wic. *beten out*; Purvey: *betun out with hameris*.
- floppe, *p. p.*, Gen. 26:18.
- floukes, *stacks*, Ex. 22, 6; *Bishops'*, 1568: *stackes*.
- flrayned, *p. t.*, *tied, bound*, Ex. 39:21; Wic. *streyne, streynede, streyned, to draw tight, bind*.
- flrenght, *strength*, often.
- flrypes, *s.*, *wounds*, Gen. 4:23; Ascham, *Toxophilus*, b. II.: "The shaftes of Inde . . . gave the greater *strype*." Richardson.
- furgione, *physician, healer*, Ex. 15:26; *Bishops'*, 1568: I am the Lord that *healeth* thee.
- fuspect, *s.*, *suspicion*, p. 417, note, see H. W. and Richardson for examples.
- fymnell, *s.*, *a kind of cake*, cf. German *Semmel*, Ex. 29:23; Wic. *cake of a loof*; Purvey: *tendur cake of o loof*; see *wastell*.
- T.
- tached, *p. p.*, *arrested, apprehended, taken*, p. 13, l. 33; cf. *attached*, in Skeat, who gives under *tache*, Mineu's '*to tache or tacke*'.
- take, was, Gen. 2:23; Num. 10:11.
- tale, *s.*, *number*, Ex. 5:18; Num. 1:36.
- tent, *v.*, *to pitch a tent*, Gen. 13:12; *Bishops'*, 1568, '72: *pitched his tent*.
- tenthdeale, *v.*, *tenth part*, cf. German *Theil*, and *Zehnteil*, *Zehntel*, often.
- testament, *covenant*, often.
- than, *then*, often.
- them felfe, Gen. 43:15.
- then, *than*, often.
- ther of, *thereof*, Gen. 2:21.
- these are that Aaron and Mofes, Ex. 6:26,27.
- they them filfe, Num. 36:6.
- this is that Dathan and Abiram, Num. 26:9.
- thrift, *thrust, thirst*, p. 616, note, Deut. 28: 48; *thrifye, thryflye, thirsty*, p. 616, notes.
- thryd, *third*, Gen. 42:18; *thryde*, Num. 2:24.
- thyn, *thin*, Num. 16:38.
- to dafh, *to thrust through*, Ex. 15:6.
- to gedder, *together*, p. 4, l. 29; Wic. *to-gider, to-gidre, to-gideres, to-giderys, &c., together*.
- tole, *tool, chisel, knife*, Ex. 20:25.
- too, *s. pl.*, *tooes, toe, toes*, Lev. 8:23,24.
- totehill, *watch tower, or beacon*, Gen. 31:49; Wic. *toot-hil, tote-hil, tute-hil, a citadel, a watchplace*.
- to trompe, *v.*, *to sound with a trump*, Num. 10:5,6. Wic. Num. 10:3; *sownest with thi trompes, soundest with thy trompes*; v. 5 lenger and

stowndmeel trompyng sowne; *prolonged, and successive tromping sound*; v. 6. sownyng and euen zollyng of the trompe, *sounding and even velling of the trompe*; *Bishops'*, 1568, '72: v. 4, *blowe . . . trumpet*; v. 5, *blowe, an alarm*.
 trowth, *s.*, truth, p. 6, l. 18; Wic. trouthe, truth.
 turtels, *s.*, *pl.*, *turtle-doves*, Num. 6:10; Wic. turtil, turtle, turtur, *a turtle-dove*.
 twych, twytche, *v.*, *to touch*, often.
 tyllman, *s.*, *a farmer, i. e., a tiller of the ground*, Gen. 25:27; Wic. a man erthe tilier; tyllman, Udal, Matthew, *c.* 7. Rich.
 tyle, *tittle*, the dot over the letter *i.*, p. 3, l. 7.

U. V.

vehementer, *compar. of vehement, adj.*, p. 297, l. 10.
 vnderstande, *p. p.*, *understood*, p. 316, note; vnderstande, p. 576, note; vnderfonde, p. 294, l. 26; 297, l. 17.
 vnderfonge, *s.*, *understanding*, Deut. 32:29.
 vnheale, *uncover*, Lev. 18:7; Wic. vnihile, *to uncover*.
 vnrichte, *not right, wrong*, cf. Germ. *Unrecht*, Gen. 16:5; Wic. vnriht, *unjust, also vnrihtfulli, vnrihtfulness, &c.*
 vn to, *unto*, very often.
 vnwares, *not aware, not heeding, not knowing*, Num. 35:15; Deut. 4:42; Wic. not wilyng, *not willyng*; Purvey, *not wilfuli*. See *ware*.
 vre, *to put in, to put to use*, p. 545, note. See H. W., under *Vre*.
 ufe, *to, one's self, to behave toward, deal with*, p. 161, ll. 11, 13; Wic. vsen, *to deal with*.

W.

waltingham, p. 393, l. 14. *Waltingham Priory in Norfolk*. See *Erasmi Colloquia*, Lugd. Bat. 1655, pp. 368, 387 for an imaginary pilgrimage to this shrine,

and that of Thomas à Becket, and for a description.

ward, *in, inseparate confinement*, Ex. 12:6; Wic. warde keeping, custody.

ware, was not, *knew not* (wist not) Lev. 5:18; warre of, *aware of, i. e.*, *to be conscious*, Lev. 5:2; Wic. war, ware, *wary, prudent, aware*.
 ware, were, p. 11, l. 21.

wastell, *fine bread, cake*, Lev. 24:5; "The *simnel* bread and *wastel* cakes, which were only used at the tables of the highest nobility." Sir W. Scott.

wayte, *s.*, *watch, service, charge*, cf. German *Hut*, Num. 4:28; Wic. waiten, *v.*, *to keep watch*; wayte *s.*, *a spy*; waitere, weyter, *a spy, a watcher*.

welth, *prosperity, happiness, weal, welfare*, Deut. 6:24; 10:13.

wenst, *wentest*, Gen. 49:4.

wete, *v.*, *to know*, often. Wic. wite, *to know*.

where to fore, *where before*, Deut. 28:62.

whether, *whither*, Ex. 21:13.

whett on, *v.*, *to sharpen, discipline, stimulate*, Deut. 6:7.

whitter, *whiter*, Gen. 49:12.

whone, *one*, Lev. 15:18.

whope, whoope, *s.*, *hoop*, Ex. 38:10, 11; whoped, *hooped*, vv. 17, 19.

whote, *hot*, often, Num. 11:10, 33.

whyned, *wept*, cf. German *weinen*, *to weep*, Num. 11:18; this word retained as late as in the Bishops' Bible of 1572 'your whynyng is in the eares of the Lorde,' is rendered in A. V. 1611: 'you haue wept in the eares, &c.:' the Latin version of the Chaldee in *Complut.* has *plorastis*.

wife, wyfe, wyves, *woman, women*, Gen. 18:11; Num. 5:18, often; wife, *consort*, Gen. 24:39, also common.

with, *besides*, Ex. 20:23.

with all, *withal*, often, p. 389, l. 36.

without forth, *adv.*, *without*, Deut. 32:25; Wic. without-forth, withoute-forth, *outwardly, without*; he also has withinnen-forth, withynneforth, withyn-forth, *adv.*, *within*.
 witnesse, *pl.*, probably a misprint for *witnesses* (Matthew) Deut. 4:45.
 wolfe, *s.*, *woof*, often, Lev. 13:48.
 wolward, *woolward*, dressed in wool only without linen; a well known and ancient act of penance; 'nudis pedibus et absque linteis circumire.' H. W. Stratmann: '*wolwarde*, cutis lanam uersu'; Skeat: 'with the skin against the wool'; Fisher, *Seuen Psalmes*, Ps. 143. pt. II. 'in colde going *wolward*.'
 wot, *p. t.*, Gen. 20:6, wott, *pres. indic.*, p. 11, l. 8, wotest, 2 p., *s.*, *pres. indic.* of wite, *to know*; Wiclif has wost, woost, wotist, all, 2 p., *s.*, *pres. ind.*
 wrenshed, *p. t.*, of to wrensh, wrench, *to turn suddenly, push, thrust*; cf. Germ. *renken, verrenken*, Num. 22:25.
 wylde, *not domesticated*, Gen. 16:12.
 wylde, *open*, Lev. 14:53, cf. wyde, 17:5.
 wyle, *wild, immature, reckless, thoughtless*, p. 294, l. 1.
 wyft, *p. t.* of wite, *to know*, Gen. 9:24; 21:26; Wic. wiste, 2 p. wistest, *pl.* wisten.
 •
 Y.
 yer, *ere, before*, often, p. 10, note, l. 12.
 yerlee, early, Num. 14:40.
 yerwhile, *before*, p. 447, margin.
 ymaginacions, *columnnar images*, Num. 33:52.
 ynowe, *enough*, p. 163, l. 3; Wic. ynow, ynow3, ynew3, *enough*.
 y^o fe, contraction of *these*, Num. 3:18.

VIII.

LIST OF MISPRINTS IN TYNDALE'S PENTATEUCH OF 1530, CORRECTED IN THIS EDITION, EITHER BY ANALOGY OF TYNDALE'S TEXT, OR BY THE TEXT OF MATTHEW'S BIBLE.

	1530.	1884.		1530.	1884.
	<i>Prologe to Genesis.</i>		c. v.		
P. L.			11:11	an	and
11, 14	bettter	better	12:20	wyfc	wyfe
11, 21	stripture	scripture	13:4	rec eaue,	receaue
			14:2	Sodōh	Sodome
				9 Syncar	Synear
	<i>Genesis.</i>		20:17	Abimeleh	Abimelech
c. v.			22:17	th	the
1:27	femalc	female	23:17	Fo. XXIII.	Fo. XXX.
4:4	offeynge	offrynge	24:14	they	thy
6:4	che	the		14 yec	yee
	15 lenth	length		35 Fo. XXXI.	Fo. XXXII.
	15 hcyth	heyth		60 emnies	enimies
7:18	prevayled	prevayled	25:20	laban	Laban
10:31	o	of	27:29	leffed	bleffed
11:10	Arphachfad	Arphachfad	36	XXX imp.	XXXX.

	1530.	1884.
c. v.		
31: 29	tha	that
32: 1	mæffengers	messengers
	II childeru	children
35: 4	carynges	earynges
	II they	thy
36: 5	Iaclam	Iaelam
41: 3	though	thought
42: 30	countte	countre
43: 15	Ben Iamim	Ben Iamin
	16 redie	redie
46: 30	C am	I am

Prologe to Exodus.

	P.	L.		
161, 25			doctine	doctrine
162, 9			whath	what
		38	confermeth	confermeth
165, 34			Deuteromii	Deuteronomii

Exodus.

	c.	v.		
1: 11			byl-	bylte
2: 7			the the	the
		14	aiudge	a iudge
		15	bya	by a
4: <i>title</i>			Chaptre.	Chapter.
		20	E.gipte	Egipte
8: <i>title</i>			Chaptre	The . . Chap- ter
		10	in in	in
		28	serre	ferre
12: 5			ycre	yere
		39	thy	they
14: 10			Ifrael	Israel
		28	housemē	horsemē
15: 8			ſtyll	styll
16: 6			childerē	childerē
		10	wilderueſſe	wildernesse
		12	murmurīg	murmurīg
		35	inhabited	inhabited
18: 6			alfo	also
		10	Fo. XXXI.	Fo. XXXII.
		13	chaunched	chaunched
		18	greuous	greuous
		22	mar. receaned	receaued
19: <i>title</i>			Chaptre.	Chapter.
		6	and and	and an
		7	Ifrael	Israel
21: 4			Fo. XXAV.	Fo. XXXVI.
22: 1			ſteake	ſteale
		21	vexe	Vexe
		25	vſerye	vſerye
23: 3			a fyde-	a fyde
		25	ouertrowe	ouertrowe

	1530.	1884.
c. v.		
24: 2	peoplē	people
	10 worde	worke
25: 28	wore	wod
26: 5	ſyftic	ſyftie
	5 louppes	louppes
	25 ſolettes	fokettes
27: <i>cut</i>	ornametes	ornamētes
28: 34	goldem	golden
	35 <i>ſecond</i> in	<i>omitted</i>
29: 41	ſhal	ſhalt
30: 13	Fo. LIVII.	Fo. LVII.
	23 cynamome	cynamone
	32 after	after
32: 20	Fo. XLI.	Fo. LXI.
33: 11	whem	when
	16 knowne	knowne
	16 Fo. XLIII.	Fo. LXIII.
34: 9	Fo. XLVIII.	Fo. LXVIII.
	11 the	the
	20 necke	necke
	25 bloudc	bloude
35: 27	Epod	Ephod
	28 Fo. XLVII.	Fo. LXVII.
36: 2	ab	as
	8 Fo. XLVIII.	Fo. LXVIII.
40: 36	Ifrael	Ifrael

Prologe to Leviticus.

	P.	L.		
289, 23			ceremonics	ceremonies
293, 9			ſaffe	ſaffe
		29	forgeueſſe	forgeueneſſe
294, 38			ſinner	ſynnes
295: 3			ſignyfgeth	ſignifyeth
		26	lyftedvpp	lyfted vpp
296: 10			wordly	worldly
		13	wordly	worldly

Leviticus.

	c.	v.		
6: 2			treſpæeth	treſpaceth
		7	preſt	preaſt
7: 7			peoole	people
11: 10			Fo. XVII.	Fo. XVIII.
12: 5			maydehilde	maydechilde
14: 43			nom	now
		48	futher	further
15: 10			batbe	bathe
18: 28			where	were
19: 30			ſauctuary	ſanctuary
		33	ſoioure	ſoiourne
20: 4			mar. wordlye	worldlye
		6	wilt	will
		13	maner	maner

CHAPTER IV.

BIBLIOGRAPHICAL NOTICE OF THE COPY OF TYN-DALE'S PENTATEUCH IN THE BAPTIST COLLEGE, BRISTOL.

This volume contains the books of Exodus, Leviticus, Numbers, and Deuteronomy of the first edition of 1530, and the book of Genesis of the edition of 1534. All the books are separate, and the general description of the Pentateuch of 1530, p. lx. *sqq.*, applies also to the books of Exodus, Leviticus, Numbers, and Deuteronomy of this copy.

The book of Genesis in the Bristol copy bears the title: *The firste | Boke of Mofes called | Genesis. Newly | correctyd | and | amendyd by | W. T. | M.D.XXXIIII.*, in an ornamented border with woodcuts of Moses and the Tables of the Law, the Brazen Serpent, Abraham offering up Isaac, and the Passage of the Red Sea. (See Photo-engraving facing this page.) The dimensions of a page covered by type are 5 inches by 2½ inches *circa*, the margin included, 3 inches, and a full page contains 31 lines, the headlines included. The type is German Latin Letter. (See Photo-engraving of a page of the text, p. xcix.)

The volume contains: Frontispiece, verso blank. 1 fo. Vnto the reader | W. T. beginning on recto of A ij and ending on A viij (unmarked) 6 ff. "The first Boke of Mofes called Genesis" begins on recto of A viij (unmarked) and is fo. 1, and ends on verso of L viij (unmarked) fo. 81. "*The end of the first boke off | Mofes, called Genesis.*" The signatures are in eights. Whole number of folios 88. The headline of the verso of each folio is "Genesis," and of the recto "Chapter" and the number. Catchwords are employed throughout; the first catchword is *lande*, recto fo. 1, the last *der*, recto fo. 81. For further details see the collations.



The firste
Booke of Moses called
Genesis. Newly
correctyd
and
amendyd by
W. T.

M.D.XXXIII.



ABBREVIATIONS.

ON THE SIDE MARGIN.

¶ C. S. denotes the Chapter Summaries in *Matthew's Bible*

IN THE LOWER MARGIN.

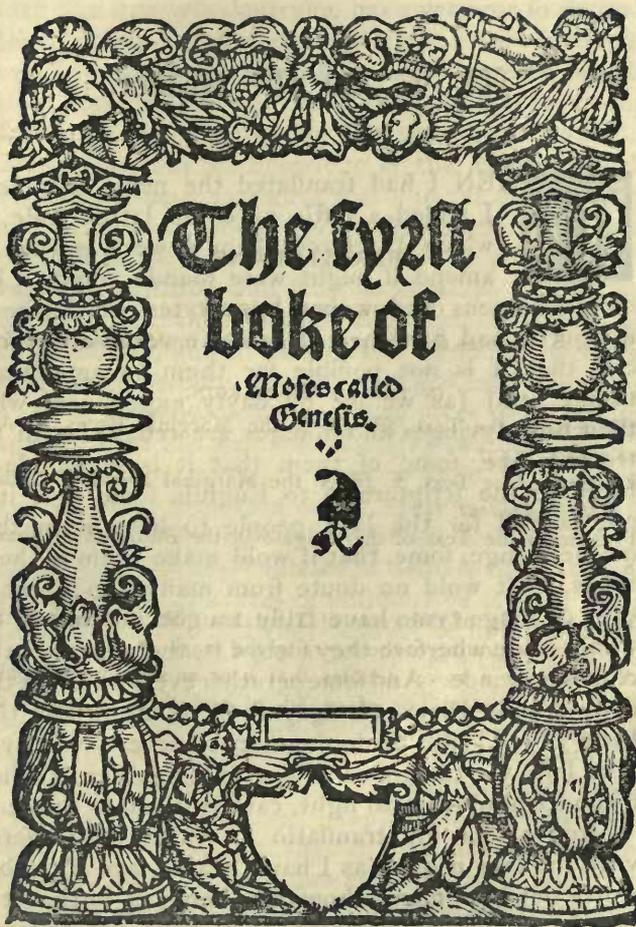
¶ denotes the Text, ¶. ¶. N. the Marginal Notes, in *Matthew's Bible*, 1537.

¶ denotes the Text, ¶. ¶. N. the Marginal Notes, in Luther's *Das Alte Testament*, 1523.

¶ denotes the Text of the Vulgate in the *Biblia* of Stephanus, 1528.

The beginning of the *recto* of Tyndale's folio is indicated thus: [Fo. I.], the beginning of the *verso* by the mark .ᵑ.

A dash over a vowel denotes that *n* or *m* should be supplied; e. g., *ī*, is the contraction of *in*, *ād*, of *and*, *Adā*, of *Adam*, &c.; *ȳ* denotes *the*, and *ȝ*, that.



* W. T. To the Reader.

WHEN I had translated the newe testament,
I added a pistle vnto the latter ende, In
which I defyred them y^e were learned to
amend if ought were founde amyffe. But
5 oure malicious and wylve hypocrytes which are so
stubburne and hard herted in their weked abhominatiōs
that it is not possible for them to amend any
thinge atall (as we see by dayly experience, when
their both lyvinges and doinges are rebuked with the
10 trouth) saye, some of them that it is impossible to
translate the scripture in to English, some that it is
not lawfull for the laye people to haue it in their
mother tonge, some, that it wold make them all here-
tykes, as it wold no doute from many thinges which
15 they of longe tyme haue falsly taught, ad that is the
whole cause wherfore they forbyd it, though they other
clokes pretende. And some or rather every one, saye that
it wold make them ryse ageynst the kinge, whom they
them felves (vnto their damnatyō) never yet obeyed.
20 And lest the temporall rulars shuld see their falschod,
if the scripture cam to light, causeth them so to lye.

And as for my translatiō in which they afferme
vnto the laye people (as I haue hearde saye .P. to be I
wotte not how many thousande heresyfes, so that it cā
25 not be mēded or correcte, they haue yet taken fo
greate payne to examyne it, & to compare it vnto
that they wold fayne haue it and to their awne im-
aginations and iugglinge termes, and to haue some
what to rayle at, and vnder that cloke to blasphemē

* This entire prologe "W. T. To the Reader," is not in the
Bristol copy of the edition of 1534.

the treuth, that they myght with as litle labour (as I suppose) haue translated the moste parte of the bible. For they which in tymes paste were wont to loke on no more scripture then they founde in their duns or
 5 foch like develysh doctryne, haue yet now so narrowlye looked on my translatyon, that there is not so moch as one I therin if it lacke a tytle over his hed, but they haue noted it, and nombre it vnto the ignorant people for an heresy. Finallye in this they be all agreed, to
 10 dryve you from the knowlege of the scripture, & that ye shall not haue the texte therof in the mother tonge, and to kepe the world styll in darkenesse, to thentent they might sitt in the consciences of the people, thorow vayne superstition and false doctrine, to satisfie their
 15 fylthy lustes, their proude ambition, and vnfatiable covetuoufnes, and to exalte their awne honoure aboue kinge & emperoure, yee & aboue god him silfe

¶ A thousand boke had they leuer to be put forth agenste their abhominable doynge and doctrine, then
 20 that the scripture shulde come to light. For as longe as they maye kepe that doune, they will so darken the ryght way with the .P. miste of their sophistrye, and so tangle thē that ether rebuke or despyse their abominations with argumentes of philosophye & with wordly
 25 fymylitudes and apparent reasons of naturall wisdom. And with wrestinge the scripture unto their awne purpose clene contrarye unto y^e processe, order and meaninge of the texte, and so delude them in descantyng vpon it with alligoryes, and amase thē expoundinge
 30 it in manye senses before the vnlearned laye people, (when it hath but one fymple litterall sense whose light the owles cā not abyde) that though thou feale in thyne harte and arte sure how that all is false y^e they faye, yet coudeste thou not solve their sotle rydles.

¶ Which thinge onelye moved me to translate the new testament. Because I had perceived by experyence, how that it was impossible to stablysh the laye people in any truth, excepte y^e scripture were playnly layde before their eyes in their mother tonge, that they
 40 might se the processe, ordre and meaninge of the texte: for els what so ever truth is taught them, these ennymyes

of all truth quench it ageyne, partly with the smoke of their bottomlesse pytte wherof thou readeſt apocalipſis ix. that is, with apparent reaſons of ſophiſtrye & traditions of their awne makynge, founded with out grounde
 5 of ſcripture, and partely in iugglinge with the texte, expoundinge it in ſoch a ſenſe as is impoſſi- .P. ble to gether of the texte, if thou ſee the proceſſe ordre and meaninge therof.

¶ And even in the biſſhope of londonſ houſe I intended to have done it. For when I was ſo turmoyled
 10 in the contre where I was that I coude no lenger there dwell (the proceſſe wherof were to longe here to reherce) I this wyſe thought in my ſilſe, this I ſuffre becauſe the preſtes of the contre be vnlearned, as god it
 15 knoweth there are a full ignorant ſorte which haue ſene no more latyn then that they read in their porteſſes and miſſales which yet many of them can ſcaceſely read, (excepte it be Albertus de ſecretis mulierū in which yet, though they be never ſo foryly learned,
 20 they pore day and night and make notes therin and all to teach the mydwyves as they ſay, and linwod a boke of conſtitutions to gether tithes, mortuaryes, offeringes, cuſtoms, and other pillage, which they calle, not theirs, but godes parte and the deuty of
 25 holye chirch, to diſcharge their conſciences with all: for they are bound that they ſhall not dimynyſh, but encrease all thinge vnto the vttmoſt of their powers) and therefore (becauſe they are thus vnlearned thought
 I) when they come to gedder to the ale houſe, which
 30 is their preachinge place, they afferme that my ſa- inges are hereſy. And beſydes ȳ they adde to of thir awne heddes which I never ſpake, as the maner is to prolonge the tale to ſhorte .P. the tyme with all, and accuſe me ſecretly to the chauncelare and other the
 35 biſhopes officers, And in deade, when I cam before the chauncelare, he thretened me grevouſly, and re- vyled me and rated me as though I had bene a dogge, and layd to my charge wherof there coude be none accuſer brought forth, (as their maner is not to bringe
 40 forth the accuſer) and yet all the preſtes of ȳ contre were ȳ ſame daye there. As I this thought the

biſhops of london came to my remembrance whom
 Erasmus (whoſe tonge maketh of litle gnatteſe greate
 elephātes and liſteth upp aboue the ſtarres whoſeuer
 geueth him a litle exhibition) prayſeth exceedingly
 5 amonge other in his annotatyons on the new teſta-
 ment for his great learninge. Then thought I, if I
 might come to this mannes ſervice, I were happye.
 And ſo I gate me to london, & thorow the accoynt-
 aunce of my maſter came to ſir harry gilford the
 10 kinges graces countroller, and brought him an oration
 of Iſocrates which I had translated out of greke in to
 Engliſh, and deſyred him to ſpeake vnto my lorde of
 london for me, which he alſo did as he ſhewed me, and
 willed me to write a piſtle to my lorde, and to goo to
 15 him my ſelf which I alſo did, and delivered my piſtle
 to a ſeruaunt of his awne, one wylliam hebilthwayte,
 a mā of myne old accoyntaūce. But god which know-
 eth what is within hypocrites, ſawe that I was begyled,
 and that that counsell was not the nexte way vnto .P. my
 20 purpoſe. And therefore he gate me no fauoure in my
 lordes ſight ¶ Wheruppō my lorde answered me, his
 houſe was full, he had mo thē he coude well finde, and
 adviſed me to ſeke in london, wher he ſayd I coude
 not lacke a ſervice, And ſo in london I abode almoſte
 25 an yere, and marked the courſe of the worlde, and herde
 oure pratars, I wold ſay oure preachers how they boſted
 them ſelves and their hye authorite, and beheld the
 pompe of oure prelates and how beſyed they were as
 they yet are, to ſet peace and vnite in the worlde
 30 (though it be not poſſible for them that walke in
 darkeneſſe to cōtinue longe in peace, for they can not
 but ether ſtōble or daſh them ſelves at one thinge or
 a nother that ſhall cleane vnquyet all togedder) & ſawe
 thinges wherof I deferre to ſpeake at this tyme and un-
 35 derſtode at the laſte not only that there was no rowme
 in my lorde of londons palace to translate the new teſ-
 tament, but alſo that there was no place to do it in all
 englonde, as experience doth now openly declare.

¶ Vnder what maner therefore ſhuld I now ſub-
 40 mitte this boke to be corrected and amended of them,
 which can ſuffer nothinge to be well? Or what pro-

testacyon shuld I make in soch a matter vnto oure
 prelates those stubburne Nimrothes which so mightely
 fight agenste god and resiste his holy spirite, enforceynge
 with all crafte and sotelte to qwench the light of the
 5 everlastinge testament, promyses, and a-**P**. poyntemente
 made betwene god & vs: and heapinge the firce wrath
 of god vppon all princes and rulars, mockinge thē
 with false fayned names of hypocrysyfe, and seruinge
 their lustes at all poyntes, & dispenyinge with thē even
 10 of the very lawes of god, of which Christe him silf
 testifieth Mathew v. **y** not so moch as one tittle therof
 maye perish, or be brokē. And of which the prophete
 sayth Psalme .cxviii. Thou haste cōmaunded thy lawes
 to be kepte **meod**, **y** is in hebrew excedingly, with all
 15 diligēce, might & power, and haue made thē so mad
 with their iugglinge charmes and crafty persuasiōs that
 they thinke it full satisfaction for all their weked lyvinge,
 to tormēt soch as tell thē trouthe, & to borne the worde
 of their soules helth, & sle whosoever beleve thereon.
 20 **¶** Not withstōdinge yet I submytte this boke and
 all other that I haue other made or trāslated, or shall
 in tyme to come, (if it be goddes will that I shall fur-
 ther laboure in his heruest) unto all them that submytte
 thē selves vnto the worde of god, to be corrected of
 25 thē, yee and moreover to be disallowed & also burnte,
 if it seme worthy when they have examyned it wyth
 the hebrue, so that they first put forth of their awne
 tranflatinge a nother that is more correcte.

¶ *Aprologe

shewing the vse of the scripture



THOUGH a man had a precious iuell and a rich, yet if he wiste not the value thereof nor wherfore it serued, he were nother the better nor rycher of a straw. Even so
 5 though we read the scripture & bable of it never so moch, yet if we know not the use of it, and wherfore it was geuen, and what is therin to be fought, it profiteth vs nothinge at all. It is not ynough therfore to read and talke of it only, but we must also desyre god daye
 10 and night instantly to open oure eyes, ad to make vs vnderftond and feale wherfore the scripture was geuen, that we maye applye the medicyne of the scripture, every mā to his awne fores, inlesse then we entend to be ydle disputers, and braulers aboute vayne wordes,
 15 ever gnawenge vppon the bitter barcke with out and never attayninge unto the swete pith with in, and persequutinge one an other for defendinge of lewde imaginacions and phantasyes of oure awne inuencion

** ¶ Paule, in y^e thyrde of y^e secōde epistle to Tymothe

* The Bristol copy of the edition of 1534 gives instead of the title "Aprologe shewing," etc., the title:

Vnto the reader ¶. T.

** Lines 19 sqq. above stand in the Bristol copy thus: Page Signature Aij.

Paule in the third of the seconde epistle to Timothe faith, that the scripture is good to teache (for that ought men to teache] and not dreames of their awne makinge, as the pope doth,) and also to improue, for that scripture is the twichstone that tryeth al doctrines, and by that we know the false from the true. And in the .vi. to the Ephesians he calleth in the swerde of the spirite by cause it killeth hypocrites and vttereth and improueth their false inuentions

*The scripture w
herfore w
it is
good.*

fayth, ȳ the scripture is good to teache (for ȳ ought
 mē to teach & not dreames of their awne makige, as
 ȳ pope doth) & also to improve, for ȳ scripture is ȳ
 twichstone ȳ tryeth all doctrynes, ād by ȳ we know
 5 the false from ȳ true. .¶ And in the .vi. to the ephesians
 he calleth it the sward of the spirite, by cause it killeth
 hypocrites, and vttereth ād improveth their false in-
 ventyons. And in the .xv. to the Romayns he sayth
 all that are wryten, are wryten for oure learninge, that
 10 we thorow pacyence and cōforte of the scripture myght
 have hope. That is, the ensamples that are in the
 scripture comferte vs in all oure tribulacyons, and
 make vs to put oure truste in god, and pacyently to
 abyde his leyfure.

15 And in the .x. of the firste to the Corinthyans he
 bringeth in examples of the scripture to, feare vs and
 to bridle the fleshe, that we caste not the yoke of the
 lawe of god from of oure neckes, and fall to lustynge
 and doinge of evill.

20 ¶ So now the scripture is a light and sheweth vs
 the true waye, both what to do, and what to hope.
 And a defence from all erreure, and a comferte in
 aduerfyte that we despayre not. and feareth vs in pro-
 peryte that we fynde not *Seke therfore in the scripture

* The passage "Seke therfore" to "world a new." is not in
 the Bristol copy of the edition of 1534, which has instead:

Seke therfore in the
 scripture as thou readest it, chiefely and abo-
 ue all, the conuenaūtes made betwene god
 and vs. That is to faye; the lawe and cōma-
 undementes which God commaūdeth vs
 to do. And then the mercie promysed vnto
 all them that submite them selues vnto the
 lawe. For all the promyses thorow out the
 hole scripture do include a couenaūt. That
 is: god byndeth him selfe to fulfil that mer-
 cie vnto the, onlye if thou wilt endeuoure
 thy selfe to kepe his lawes: so that no man
 hath his parte in the mercie of god, faue he
 onlye that loueth his lawe and consenteth
 that it is righteous and good, & fayne wol-
 de do it, ād euer mourneth because he now
 and then breaketh it thorow infirmite, or
 dothe it not so perfectly as his harte wolde

And let loue interprete the lawe: that th-
 ou vnderstōde this to be the finall ende of

as thou readeſt it firſt the law, what god cōmaundeth vs to doo. And ſecundarylye the promyſes, which god promyſeth us ageyne, namely in Chriſte Ieſu oure lorde. Then ſeke enſamples, firſt of comforte, how god purg-
 5 eth all them that ſubmitte them ſelves to walke in his wayes, in the purgatorye of tribulatyon, delyveringe them yet at the latter ende, and never ſoferinge any of them to peryſh, that cleave faſte to his promyſes.

the lawe, and the hole cauſe why the lawe was geuen: euen to bringe the to the knowledge of god, how that he hath done all thinge for the, that thou mighteſt loue hym agayne with al thine harte and thy neyboure for his ſake as thy ſilſe and as Chriſt loued the. Becauſe thy neyboure is the ſonne of god alſo and created vnto his lykeneſſe as thou arte, and bought with as dere bloude as arte thou. Whofoeuer ſeeth in his herte that euery man ought to loue his neyboure as Chriſt loued him, and conſenteth therto, and enforſeth to come therto: the ſame onely vnderſtondeth the lawe aryght and can interprete it. And he that ſubmyt-

A iij.]

teth not hi ſelfe in the degre he is in, to ſeke his neyboures proffite as Chriſt did his, cā neuer vnderſtonde the lawe, though it be interprete to him. For that loue is the light of the lawe, to vnderſtonde it bye.

And beholde how righteous, howe honeſt and howe due a thinge it is by nature, that euery man loue his brother vnſaynedly euē as him ſelfe, for his fathers ſake. For it is the fathers great ſhame and his hie diſpleaſure, if one brother hurte another, Yf one brother be hurte of another, he maye not aduēge him ſelfe, but muſt complayne to his father or to them that haue auctorite of his father to rule in his abſence. Euen ſo if any of godes children be hurt by any of his brethren, he maye not aduenge him ſelfe with hande or herte. God muſt aduenge. And the gouerners and miniſters of the lawe that God hath ordeyned to rule vs by concerninge oure outwarde conuerſacion of one with another, they muſt aduenge. If they will not auenge, but rather mayntene wronge, and be oppreſſers them ſelues, then muſt we tarye patiently tyll God come which is euer readie to reape tirauntes from of the face of the erth, aſſone as theyr finnes are rype.

Conſidre alſo what wrath, vengeance

And fynallye, note the enfamples which are written to feare the flesh that we synne not. That is, how god suffereth the vngodlye and weked synners that refiste god and refuse to folow him, to contynue in their
 5 wekednesse, ever waxinge worfe and worfe vntyll their synne be so fore encreased and so abhomynable, that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god sendeth thē preachers. Neverthelesse they harden their hartes agente

and plages god threateneth to them that ar rebellious and disobediēt.]

Thē go to & reade the storyes of the byble for thy lerninge & comferte, & se eue-ry thinge practyfed before thyne eyes: for accordinge to those enfamples shall it goo with the & all mē vntill the worldes ende. So that into whatfoeuer case or state a mā be brought, accordige to whatfoeuer ēfāple of the bible it be, his ende shalbe accordige as he there feith and readeth. As god there warneth yer he smyte, & soffreth lōge yer he take extreme vengeaūce, so shall he do with vs. As they that turne, are there receaued to mercie, & they that maliciously resist, perishe vtterlye, so shall it be with vs. As they that refuse the counsel of God perissheth thorow their awne coucel, so shall it be with vs vntill the worldes ende. As it wēt with the ir kinges & rulers, so shall it go with oures As it was with their comē people, so shall it be with oures. As it was with theyr spirituall officers, so shall it be with oures. As it was wyth theyr true prophetes, so shall it be with oures vntill the worldes ēde. As they had euer amōge thē false prophetes & true: & as their false*persecuted the true, & moued the prynces to sle thē, so shall it be with vs vntyll the ende of the worlde. As there was amōge thē but a fewe true herted to god, so shall it be amōge vs: & as their ydolatri was so shall ours be vntyll the ende of the worlde. All mercy that was shewed there, is a*pro-]

A iiij.

myse vnto the, if thou turne to god. And all vengeance and wrath shewed there, is threatened to the, if thou be stoubourne ad refiste &c.

Then follows:

And this lerninge and comferte shalt thou euermore finde, etc.

* *per* and *pro*, instead of abbreviated letters not in our fonts.

the truth, and god destroyeth thē vtterlye and begyn-
neth the world a new.

¶ This comferte shalt thou evermore finde in the
playne texte and literall sence. Nether is there any
5 stoyre so homely, so rude, yee or so vyle (as it semeth
outwarde) wherin is not exceadinge greate comferte.
And when some which seme to them selues great
clarkes saye: they wott not what moare profite is in
many gestes of the scripture if they be read with out
10 an allegorye, then in a tale of robenhode, saye thou:
that they were wryten for oure consolacyon and
comferte, that we despayre not, if soch like happen
vnto vs. We be not holyer then Noe, though he were
once dronke. Nether better beloved then Iacob, though
15 his awne sonne defyled his bedde. We be not holyer
than lot, though his daughters thorow ignorance de-
ceaved him, nor peradventure holyer then those dought-
ers. Nether are we holyer then David, though he
brake wedlocke and uppon the same commytted ab-
20 homynable murther. All those men have witne- .P. sse
of the scripture that they pleased god and ware good
men both before that those thinges chauned them
and also after. Neverthelesse soch thinges happened
them for oure ensample: not that we shuld contrafayte
25 their evill, but if whyle we fight with oure selues
enforfyng to walke in the law of god (as they
did) we yet fall likewise, that we despayre not, but
come agayne to the lawes of god and take better
holde

¶ We read sence the tyme of Christes deeth of
30 virgins that have bene brought vnto the comē stues,
and there defyled, and of martyrs that haue bene
bounde and hores haue abvsed their bodyes. Why?
The iudgemētes of god are bottōlesse. Soch thinges
35 chauned partely for ensamples, partely God thorow
synne healeth synne Pryde can nether be healed nor
yet appere but thorow soch horrible deades. Par-
adventure they were of ŷ popes secte ād reiوسف fleshly,
thinkinge that heaven came by deades and not by
40 Christ, and that the outwarde dead iustifyed them &
made them holy and not the inward spirite receaved

by fayth and the consent of the harte vnto the law of god.

¶ As thou readeſte therefore thinke that every fillable pertayneth to thyne awne ſilf, and ſucke out
 5 the pithe of the ſcripture, and arm thy ſilf ageynſt all affaultes. Firſte note with ſtronge fayth the power of god in creatinge all of nought Then marke the grevous fall of Adam and of vs all in him, thorow the lightregardige of the .ʒ. commaundement of god.
 10 In the .iiii. Chapitre god turneth him vnto Abel and then to his offeringe, but not to Cain and his offeringe. Where thou ſeeſt that though the deades of the evel apere outwardly as gloryous as the deades of the good: yet in the ſight of god which loketh on the harte, the
 15 deade is good becauſe of the man, and not the man good becauſe of his deade. In the .vi. God ſendeth Noe to preach to the weked and geueth them ſpace to repent: they wax hard herted, God bringeth them to nought And yet ſaveth Noe: even by the ſame water
 20 by which he deſtroyed them. Marke alſo what ſolowed the pryde of the buyldinge of the toure of Babel

Confydre how God ſendeth forth Abrahā out of his awne cowntre in to a ſtrange lande full of weked people, and gave him but a bare promeſſe with him that he
 25 wold bleſſe him and defende him. Abraham beleued: and that worde ſaued and delyuered him in all parettes: ſo that we ſe, how that mannes life is not mayntayned by bred onlye (as Chriſte ſayeth) but moch rather by belevinge the promyſes of god. Behold how ſoberly and
 30 how circūſpectly both Abraham and alſo Iſaac behaue them ſelues amōge the infideles. Abraham byeth that which might have ben geuen him for nought, to cutte of occaſions. Iſaac when his welles which he had digged were taken from him, geueth rowme and reſiſteth not.
 35 More over they ere and ſo- .ʒ. we and fede their catell, and make confederacyons, ad take perpetuall truce, and do all outward thinges: Even as they do which have no fayth, for god hath not made vs to be ydle in this world. Every man muſt worke godly and truly to
 40 the vttmoſte of the power that god hath geuen him: and yet not truſte therein: but in goddes worde or

promesse: and god will worke with vs and bringe that we do to good effecte. And thē when oure power will extend no further, goddes promesses wyll worke all alone

5 ¶ How many thinges also resisted the promesses of god to Iacob? And yet Iacob coniureth god with his awne promesses sayenge? O god of my father Abraham: and god of my father Ifaac, O Lorde which saydeste vnto me returne vnto thyne awne contre, and vnto
10 the place were thou wast borne and I wil do the good I am not worthy of the leste of those mercyes, nor of that trowth which thou haste done to thy seruant I went out but with a staffe, and come home with .ii droves, delyver me out of the handes of my brother
15 Esau, for I feare him greatly &c. And god delyvered him, and will likewyse all that call unto his promesses with a repentinge herte, were they never so great synners. Marke also the weake infirmities of the mā He loveth one wife more than a nother, one sonne
20 more than a nother. And se how god purgeth him. Esau threteneth him: Laban begyleth him. The beloved wife is longe baren: his .P. doughter is ravyshed: his wife is defyled, and that of his awne sonne. Rahel dieth, Ioseph is taken a way, yee and as he supposed
25 rent of wild beastes And yet how gloryous was hys ende? Note the wekenesse of his Children, yee and the synne of them, and how god thorow their awne wekednes saved them. These ensamples teach vs that a man is not attonce perfecte the firste daye he be-
30 ginneth to lyve wel They that be stronge therfore muste suffre with the weake, and helpe to kepe them in vnite & peace one with a nother vntill they beströger

Note what the brethren sayde when they were tached in Egipte, we haue verelye synned (sayde they) ageynste
35 oure brother in ý we sawe the anguysh of his soule when he besought vs, and wold not heare him: ad therfore is this tribulation come vppon vs. By which ensample thou seiste, how that conscience of evyll doenges findeth men out at the laste. But namely in tribulacyon and
40 aduersyte: there temptacyon and also desperacyon: yee and the verye paynes of hell find vs out: there

the soule feleth the ferse wrath of god and wyffheth
mountaynes to falle on her and to hyde her (yf it were
possible) frō the angrye face of god.

Marke also how greate evelles folow of how litle
5 an occasion Dinah goeth but forth alone to se the
doughters of the contre, and how greate myscheve
and troble folowed? Iacob loved but one sonne more
then a nother, ād how greuous .P. murther folowed in
their hartes? These are ensamples for oure learninge
10 to teach us to walke warely and circūspectlye in the
worlde of weake people, that we geve no mā occasions
of evyll

¶ Finally, se what god promysed Ioseph in his
dreames. Those promesses accōpanyed him all ways,
15 and went doune wyth him even in to the depe dongeon,
And brought him vppe agayne, And never for soke
him till all that was promysed was fulfilled. These
are ensamples wrytē for oure learnīge (as paule sayth)
to teach vs to truste in god in ȳ strōge fyre of tribula-
20 tion and purgatorye of oure flesh. And that they which
submytte them selves to folow god shuld note and
marke soch thinges, for theyr lerninge and comforte, is
the frute of the scripture and cause why it was wryten:
And with soch a purpose to read it, is the waye to
25 everlastyng life, and to those ioyfull blyssinges that
are promysed vnto all nacyns in the seade of Abraham,
which seade is Iesus Christe oure lorde, to whom be
honoure and prayse for ever and unto god oure father
thorow him.

A M E N .

THE FYRST BOKE

OF MOSES CALLED GENESIS

I. 1-9. The fyrst Chapter.

- 1 **I**N the begynnyng God created M.C.S. How
 2 heaven and erth. The erth was heauen &
 voyde and emptie, ad darck- erth, the
 nesse was vpon the depe, and lyght, the fyr-
 the spirite of god moved vpon the water mament, the
 3 Than God sayd: let there be lyghte and sonne, the
 4 there was lyghte. And God sawe the monne, the
 lyghte that it was good: & devyded sterres, and
 5 the lyghte from the darcknesse, and all beastes,
 called the lyghte daye, and the darck- foules &
 nesse nyghte: and so of the evenyng and fysshes in the
 mornyng was made the fyrst daye see were made
 6 And God sayd: let there be a firmament betwene by the worde
 7 the waters, ad let it devyde the waters a sonder. Than of God. And
 God made the firmament and parted the waters which how man also
 were vnder the firmament, from the waters that were was creat.
 8 above the firmament: And it was so. And God called
 the firmament heauen, And so of the evenyng and
 9 morninge was made the seconde daye
 And God sayd, let the waters that are vnder heauen
 gether them selves vnto one place, that the drye londe

M. 1 begynnyng. God, throughout with capital G. 3 sayde, and so throughout the chapter. lyght, *bis* 4 lyght, nyght, and often. 5 the day, the night. 7 mornyng 9 lande

V. 2 ferebatur 5 tenebris. appellauitque. factumque est vespere & mane dies vnus (cf. vv. 8, 13, 19, 24, 31) 7 et factum est ita (so vv. 9, 15, 24, 30).

L. 2 tieffe. auf dem Wasser 3 es ward liecht 5 da ward aus abend und morgen der erste tag.

M. N. 2 moued. brethed or styred 7 *fyrmamēt*, or heauen, Ps. cxxxv a. v. b. It is an Hebrew worde and sygnyfyeth thrusting forth or spredynge abrode.

- 10 may appere: And it came so to passe. And god called the drye lande the erth and the gatheringe togyther of waters called he the see, And God sawe that it was good
- 11 .P. And God sayd: let the erth bringe forth herbe and grasse that sowe feed, and frutefull trees that bere frute every one in his kynde, havynge their feed in them selves vpon the erth. And it came so to passe:
- 12 ad the erth brought forth herbe and grasse sownge feed every one in his kynde & trees berynge frute & havynge their feed in thē selves, every one in his kynde.
- 13 And God sawe that it was good: and thē of the evenynge and mornynge was made the thyrde daye.
- 14 Than sayd God: let there be lyghtes in ȳ firmament of heaven to devyde the daye frō the nyghte, that they may be vnto fygnes, seasons, days & yeares. And let them be lyghtes in the fyrmament of heavē, to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse lyghte to rule the nyghte, and he made sterres also. And God put them in the fyrmament of heaven to shyne vpon the erth, and to rule the daye & the nyghte, ad to devyde the lyghte from darcknesse. And God sawe ȳ it was good: and so of the evenynge ad mornynge was made the fourth daye.
- 20 And God sayd, let the water bryng forth creatures that move & have lyfe, & foules for to flee over the
- 21 erth vnder the fyrmament of heaven. And God created greate whalles and all maner of creatures that lyve and moue, which the waters brought forth in their kindes, ad all maner of federed foules in their kyndes.
- 22 And [Fo. II] God sawe that it was good: and God blessed them saynge. Growe and multiplie ad fyll the

℞. 14 lightes 22 sayinge

℥. 10 maria 12 habens vnumquodque sementem 14 et diuidant diem ac noctem 16 vt præesset, nocti: & stellas. & posuit 21 omne volatile 22 benedixitque eis

℥. 10 Meere 12 vnd yhren eygen famen bey sich selbs hatten 16 furstunde 21 allerley gefidderts geuogel

℞. ℞. N. 22 *Blessed*, here is blessinge takē for encreasyngē & multiplyenge.

23 waters of the sees, & let the foules multiplie vpo the
erth. And so of the evenyng & morninge was made
the fyfth daye.

24 And God sayd: let the erth bring forth lyvynge
creatures in thir kyndes: catell & wormes & beastes
25 of the erth in their kyndes, & so it came to passe. And
god made the beastes of the erth in their kyndes, &
catell in their kyndes, ad all maner wormes of the erth
in their kyndes: and God sawe that it was good.

26 And God sayd: let vs make man in oure fymilitude
ad after oure lycknesse: that he may have rule over
the fysh of the see, and over the foules of the ayre,
and over catell, and over all the erth, and over all
27 wormes that crepe on the erth. And God created man
after hys lycknesse, after the lycknesse of god created
he him: male & female created he them.

28 And God blessed them, and God sayd vnto them.
Grove and multiplie and fyll the erth and subdue it,
and have domynion over the fysh of the see, and over
the foules of the ayre, and over all the beastes that
move on the erth.

29 And God sayd: se, I have geven yow all herbes that
fowe seed which are on all the erth, and all maner
trees that haue frute in them and fowe seed: to be
30 meate for yow & for all .iij. beastes of the erth, and
vnto all foules of the ayre, and vnto all that crepeth
on the erth where in is lyfe, that they may haue all
maner herbes and grasse for to eate, and even so it
31 was. And God behelde all that he had made, ad loo
they were exceedyng good: and so of the evenyng
and mornyng was made the fyxth daye

¶. 26 domynion. fyshes 29 see. whyche. 31 fyxte.

¶. 24 reptilia 25 omnique reptili 26 ad imaginem et similitudinem 29 Ecce. in escam.

¶. 24 gewurm 26 eyn bild das uns gleych sey 29 fehet da. zu ewr speyfe.

¶. ¶. X. 26 *Lycknesse of God*, that is after the shape and ymage whyche was before appoynted for the sonne of God: The chefepart of man also, whyche is the soule is made lyke vnto God in a certen proporcyon of nature, of power workyng, so that in that we are made lyke vnto God.

The Seconde Chapter.

- 1 **H**US was heavē & erth fynished
 2 wyth all their apparell: ād ī ŷ
 3 feuēth daye god ended hys
 worke which he had made &
 rested in ŷ seventh daye frō all his workes
 4 which he had made. And God blessed ŷ
 seventh daye, and sanctyfyed it, for in it
 he rested from all his workes which he
 had created and made.
- 4 ¶ These are the generations of heaven
 & erth when they were created, in the
 tyme when the LORde God created heaven
 and erth and all the shrubbes of the felde
 5 be fore they were in the erthe. And all
 the herbes of the felde before they sprange:
 for the LORde God had yet sent no rayne
 vpon the erth, nether was there yet any
 6 man to tylle the erth. But there arose a
 myste out of the ground and watered all
 7 the erth: Then the LORde God shope
 man, even of the moulede of the erth and
 brethed into his face the breth of lyfe. So man was
 made a lyvyng soule.
- 8 ¶ The LORde God also planted a garden in Eden
 from the begynnyng, and there he sette [Fo. III.] man
 9 whom he had formed. And the LORde God made to
 spryng out of the erth, all maner trees bewtyfull to

M.C.S. The Chapter that went before is here repeted agayne: the halowing of the Saboth daye: the foure floudes of paradyse: The settinge in of man in paradyse: the tree of knowl- edge is forbydden hym: how Adam named all creatures: the creacyon of Eua: the institutyon of maryage. apparell, the heavenly bod- ies

¶. 1 perfecti 5 non enim pluerat dominus deus 6 sed fons ascendebat e terra 7 de limo terræ, & inspirauit in faciem eius 8 paradifum voluptatis a principio

℞. 4 Gepurt 7 vnd blies ynn seyn angeficht eyn lebendigen odem, vnd also wart der mensch eyn lebendige feele. 8 Eden, gegen dem morgen

℞. M. N. 1 *apparell*, The apparell of heauē is the sterres and planettes, etc., 3 *blessed*, Blessē here is taken for magnifyenge and prayfyng, as it is in Ps. xxxiii, a. *sanctyfyed*, Sanctifyēg in this place is as moche to saye as to dedicate & ordayne a thing to his awne use as Ex. xiii, a and .xx, b. 7 *moulede*, Slyme: dust or claye.

- the syghte and pleasant to, eate, and the tree of lyfe in the middes of the garden: and also the tree of knowledge of good and euell.
- 10 ¶ And there spronge a reuer out of Eden to water the garden, and thence devided it selfe, and grewe in to 11 foure principall waters. The name of the one is Phison, he it is that compasseth all the lande of heuila, where 12 gold groweth. And the gold of that contre ys precious, 13 there is found bedellion and a stone called Onix. The name of the seconde ryver is Gihon, which compassyth 14 all the lande of Inde. And the name of the thyrde river is Hidekell, which runneth on the easte syde of the assyryans. And the fourth river is Euphrates.
- 15 ¶ And the LORde God toke Adam and put him in 16 the garden of Eden, to dresse it and to kepe it: and the LORde God cōmaunded Adā saynge: of all the 17 trees of the gardē se thou eate. But of the tre of knowlege of good and badd se that thou eate not: for even ȳ same daye thou eatest of it, thou shalt surely dye.
- 18 ¶ And the LORde God sayd: it is not good that man shulde be alone, I will make hym an helper to 19 beare him company: And after ȳ the LORde God had make of the erth all maner beastes of the felde, and all maner foules of the ayre, he brought them vnto Adam to see what .P. he wold call them. And as Adā called all maner livyng beastes: evē so are their names.
- 20 And Adam gave names vnto all maner catell, and vnto the foules of the ayre, and vnto all maner beastes

¶. 10 spronge 16 sayinge 17 dye the dethe. 19 made
 V. 13 omnem terram Æthiopiæ 14 Tigris 17 morte moriēris.
 18 faciamus

¶. 10 es gieng aus . . . teylet sich dafelbs ynn vier hewbtwaf-
 fer 12 kostlich 17 wirstu des tods sterben.

¶. ¶. N. 10 *Eden*; Eden sygnifieth pleasures 17 *dye the dethe*;
 Soche reherfalls of wordes dothe sygnifye somtyme an hastynes or
 vehemēce, somtyme an affewrance that the thinge shalbe per-
 formed that is promysed, as it is Ps. cxvii, c.

¶. ¶. N. 11 *Pison* ist das grosse wasser ynn India, das man
 Ganges heyst, denn *Heuila* ist Indienland, *Gihon* ist das wasser
 ynn Egypten das man Nilus heyst, *Hydekel* ist das wasser in Af-
 syria das man Tygris heyst. *Phrato* aber ist das nehift wasser
 ynn Syria das man Euphrates heyst.

- of the felde. But there was no helpe founde vnto Adam to beare him companye
- 21 Then the LORde God cast a slomber on Adam, and he slepte. And then he toke out one of his rybbes, and in stede ther of he fylled vp the place with flesh.
- 22 And the LORde God made of the rybbe which he toke out of Adam, a womā and brought her vnto Adam.
- 23 Then sayd Adā this is once bone of my once, *now (a boones, and flesh of my flesh. This shall be called woman: because she was take of the man. Saxon idiom).*
- 24 For this cause shall a man leue father and mother & cleve vnto his wyfe, & they shall be one flesh. And they were ether of them naked, both Adam and hys wyfe, ad were not ashamed:

The .III. Chapter.

- 1 **B**UT the serpent was sotyller than all the beastes of the felde which y LORde God had made, and sayd vnto the woman. Ah syr, that God hath sayd, ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent, of the frute of the trees in the garden we may eate, but of the frute of the tree y is in the myddes of the garden (sayd God) se that ye eate not, and se that ye touch it not: lest ye dye.
- 2
- 3
- 4 [Fo. III.] Then sayd the serpent vnto the woman: tush ye shall not dye: But God doth knowe, that whensoever ye shulde eate of it, youre eyes shuld be

M. C. S. The serpent deceaueth the woman. The serpent the woman & the man are cursed, and dryuen out of Paradise. Christ oure sauour is promysed. Ah syr, ah surely

M. 1 ye, hath God sayd in dede

V. 1 callidior. Cur præcepit 4 nequaquam morte moriemini.

L. 21 ein tiefen schlaff fallen 23 das were eyndmal beyn
 iii. 1 Ja, sollt Gott gesagt haben 4 yhr werdet mit nicht des tods sterben 5 so werden ewer augen wacker

opened and ye shulde be as, God and knowe both good
 6 and evell. And the woman sawe that it was a good
 tree to eate of and lustie unto the eyes and lustie, *afford-*
 a pleafant tre for to make wyfe. And *ing pleasure*
 toke of the frute of it and ate, and gaue vnto hir huf-
 7 band also with her, and he ate. And the eyes of both
 of them were opened, that they vnderstode how that
 they were naked. Than they sowed fygge leues to-
 gedder and made them apurns.

8 And they herd the voyce of the LORde God as
 he walked in the gardē in the coole of the daye.
 And Adam hyd hymselfe and his wyfe also from the
 face of the LORde God, amonge the trees of the
 9 garden. And the LORde God called Adam and sayd
 10 vnto him where art thou? And he answered. Thy
 voyce I harde in the garden, but I was afrayd because
 11 I was naked, and therefore hyd myselfe. And he sayd:
 who told the that thou wast naked? hast thou eaten
 of the tree, of which I bade the that thou shuldest not
 12 eate? And Adam answered. The woman which thou
 gavest to bere me company she toke me of the tree, ad
 13 I ate. And the LORde God sayd vnto the woman:
 wherfore didest thou so? And the woman answered,
 the serpent deceived me and I ate.

14 ¶. And the LORde God sayd vnto the serpēt
 because thou haste so done moste cursed be thou of
 all catell and of all beastes of the feld: vppō thy
 bely shalt thou goo: and erth shalt thou eate all dayes
 15 of thy lyfe. Moreover I will put hatred betwene the
 and the woman, and betwene thy seed and hyr seed.

¶. 6 for to geue vnderstondynge

¶. 8 ad auram post meridiem

¶. 7 wurden yhr beyder augen wacker

¶. ¶. N. 6 *eyes shulde be opened*, To haue their eyes opened
 is to knowe or vnderstonde 8 *from the face*, That is from hys
 presence

¶. ¶. N. 8 *Adam versteckt*, Adam heyst auff Ebreisch, Mensch,
 darumb mag man mensch sagen, wo Adam steht vnd widerumb.
tag kuele war, Das war vmb den abent, wenn die hitze vergangen
 ist, bedeut, das nach gethaner fund, das gewissen angst leydet,
 bis das Gottis gnedige stym kome vnd wider kule vn erquicke
 das hertz, wie wol sich auch die blode natur entsetzt vnd fleucht
 fur dem Euangelio, weyl es das creutz vnd sterben leret.

And that feed shall tread the on the heed, ad thou shalt tread hit on the hele.

16 And vnto the woman he sayd: I will fuerly encrease thy sorow ad make the oft with child, and with payne shalt thou be deleverd: And thy lustes shall pertayne vnto thy husband and he shall rule the.

17 And vnto Adā he sayd: for as moch as thou hast obeyed the voyce of thy wyfe, and hast eaten of the tree of which I commaunded the faynge: se thou eate not therof: cursed be the erth for thy sake. In sorow 18 shalt thou eate therof all dayes of thy life, And it shall beare thornes ad thystels vnto the. And thou 19 shalt eate the herbes of ſ̄feld: In the swete of thy face shalt thou eate brede, vntill thou returne vnto the erth whēce thou wast takē: for erth thou art, ad vnto 20 erth shalt thou returne.

20 And Adam called his wyfe Heua, because she was 21 the mother of all that lyveth And the LORde God made Adam and hys wyfe garmentes of skynnes, and 22 put them on them. And the LORde God sayd: loo, Adam is become as it were one of vs, in knowlege of good and evell. But now lest he stretch forth his hand [Fo. V.] and take also of the tree of lyfe and eate and lyve ever.

23 And the LORde God cast him out of the garden of 24 Eden, to tulle the erth whēce he was taken. And he

℞. 15 treade it on the hele

℥. 15 ipsa conteret 16 erūnas tuas—in dolore paries filios, & sub viri potestate eris & ipse dominabitur tui 17 maledicta terra in opere tuo 19 puluis, puluerem

℥. 15 ynn die verfen beyssen

℞. ℞. N. 15 *on thy heed*, The heed of the serpent sygnifyeth the power and tyranny of the deuell whych Christ the feede of the womā ouercame. The hele is Christes māhod which was tēpted wyth oure synnes. 22 *Loo*. Here thys worde *lo* is taken as a mocke as it is in iii Regu. xviii, c.

℥. ℞. N. 15 *Der selb*, Dis ist das erst Euangelion vnd verheyfung von Christo geschehen auff erden, Das er solt, fund, tod vnd helle vber winden, vnd vns von der schlangē gewalt selig machen. Daran Adam glawbt mit allen feynen nach komē, dauon er Christen vnd selig worden ist von feynem fall. 20 *Heua*, Hai heyst lebē, Daher kompt Heua oder Haua, Leben oder lebendige.

cast Adā out, and sette at ȳ enteringe of the garden Eden, Cherubin with a naked swerde sward, *sword* movinge in and out, to kepe the way to the tree of lyfe.

☉ The .IIII. Chapter.

1 **A**ND Adam lay wyth Heua ys *M. T. S. Cayn*
 wyfe, which conceived and *kylleth hys*
 bare Cain, and sayd: I haue *ryghteous bro-*
 gotten a mā of the LORde. *ther Abell.*
 2 And she proceded forth and bare hys *Cayn dispay-*
 brother Abell: And Abell became a *reth & is cur-*
 sheperde, and Cain became a plowman. *sed. The*
 3 And it fortunēd in processe of tyme, *generacyō of*
 that Cain brought of the frute of the erth: *Enoch, Ma-*
 4 an offerynge vnto the LORde. And Abell, he brought *thusael, Tu-*
 also of the fyrstlynges of hys shepe and of the fatt of *ball, Lamech,*
 5 offrynge: but vnto Cain and vnto hys offrynge, *Seth and Enos.*
 looked he not. And Cain was wroth exceedingly,
 6 and loured. And the LORde sayd vnto *loured, lour-*
 Cain: why art thou angry, and why *est, looked sul-*
 7 loureste thou? Wotest thou not yf thou *len*
 dost well thou shalt receive it? But & yf thou dost
 evell, by & by thy synne lyeth open in the dore. Not
 withston- .P. dyng let it be subdued vnto the, ad see thou
 8 rule it. And Cain talked with Abell his brother.

¶. 24 flammeum gladium atque versatitem. iiii. 5 et concidit vultus eius 8 Dixitque Cain ad Abel fratrem suum, Egrediamur foras

ℒ. 24 vnd eyn glentzendes sewrigs schwerd. iiii. 1 ich hab vberkomen den man des Herren

¶. M. N. 4 *looked vnto Abell*, The Lorde looked vnto Abel & to hys offerynge: that is he was pleased with Abell & his offeringe, but with Cayn nor his offering was he not pleased: & therefore he faith that he loked not therto, the same vse of spekyng is also in the .ii. of kynges in the .xvi. Chapter. c. Ps. xxx. b.

ℒ. M. N. 1 *vberkomen*, Kain heyst, das man krieget odder vberkompt, Heua aber meynet, er solt der same feyn, da der herr vō gefagt hatte, das er der schlangen kopff zutretten wurde.

And as soone as they were in the feldes, Cain fell
 9 vppon Abell his brother and slewe hym. And y LORde
 sayd vnto Cain: where is Abell thy brother? And he
 10 sayd: I cannot tell, am I my brothers keper? And
 he sayd: What hast thou done? the voyce of thy
 11 brothers bloud cryeth vnto me out of the erth. And
 now curfed be thou as pertaynyng to the erth, which
 opened hyr mouth to receaue thy brothers bloud of
 12 thyne hande. For when thou tyllest the grounde she
 shall hēceforth not geve hyr power vnto rennagate, re-
 the. A vagabunde and a rennagate shalt wanderer, fu-
 thou be vpon the erth. *gitive.*

13 And Cain sayd vnto the LORde: my fynne is greater,
 14 than that it may be forgeven. Beholde thou castest
 me out thys day from of the face of the erth, and frō thy
 fyghte must I hyde myselfe ād I must be wandrynge
 and a vagabunde vpon the erth: Morover whosoever
 15 fyndeth me, wyll kyll me. And the LORde sayd vnto
 hī Not so, but who so ever sleyth Cain shalbe punyshed
 vii. folde. And the LORde put * a marke * *Of this*
 vpō Cain that no mā y founde hym shulde *place no doute*
 16 kyll hym. [Fo. VI.] And Cain went out *y pope which*
 frō the face of the LORde and dwelt in *in all thinges*
 the lande Nod, on the east fyde of Eden. *maketh hiself*
equal with

17 And Cain laye wyth hys wyfe, which *god, toke an*
 conceived and bare Henoeh. And he *occasion to*
 was buyldinge a cyte and called the *marke all his*
 the name of it after the name of hys *creatures: and*
 18 sonne, Henoeh. And Henoeh begat Irad. *to forbid vn-*
 And Irad begat Mahuiael. And Mahuiael *der payne of*
 begat Mathufael. And Mathufael begat *excōmunicatiō*
 Lamech. *y no mā (whe-*
ther he were

19 And Lamech toke hym two wyves, *kyge or em-*
peroure) be so
hardy to pun-
ishe them for
what so ever

¶ 10 bloud cryed vnto me

¶ 13 quam ut ueniam merear 16 habitauit profugus in terra
 ad orientalem plagam Eden

¶ 12 Soll'er dyr fort feyn vermugen nicht geben 16 jensyd Eden
 gegen den morgen.

¶ A. N. 10 cryed, Cryeth: that is asketh vengeance, as ye
 haue Genesix xix. c.

the one was called Ada, and the other
 20 Zilla. And Ada bare Iabal, of whome
 came they that dwell in tentes ad possesse
 21 catell. And hys brothers name was Iubal:
 of hym came all that exercyfe them felves
 22 on the harpe and on the organs. And
 Zilla she also bare Tubalcain a worker in
 metall and a father of all that grave in brasse and
 yeron. And Tubalcains fyfter was called Naema.
 23 Then sayd Lamech vnto hys wyves Ada ad Zilla:
 heare my voyce ye wyves of Lamech and herken vnto
 my wordes, for I haue slayne a man and wounded my
 selfe, and have slayn a yongman, and gotte my selfe
 24 strypes: .P. For Cain shall be avenged strypes, wounds
 sevenfolde: but Lamech seventie tymes sevenfolde.
 25 ¶ Adam also laye with hys wyfe yet agayne, and
 she bare a sonne ad called hys name Seth for god
 (sayd she) hath given me a nother sonne for Abell
 26 whom Cain slewe. And Seth begat a sonne and called
 hys name Enos. And in that tyme began men to call
 on the name of the LORde.

The .V. Chapter.

1 **T**HYS is the boke of the gener- *A. C. S. The*
 acion of man, In the daye *genealogye of*
 when God created man and *Adam vnto*
 made hym after the fymilytude of god. *Noe.*
 2 Male and female made he thē and called their names
 3 man, in the daye when they were created. And when
 Adam was an hundred and thirty yere old, he begat a
 sonne after his lycknesse and fymilytude: and called

¶. 21 cithara & organo 25 semen aliud 26 Enos. iste cœpit in-
 uocare nomen domini .v. 1 Adam. hominem

A. A. N. 26 To call on the name of the Lorde is to requyer
 all thynges of hym and to trust in him, geuing hym the honour
 and worthyp that belongeth to hym, as in Gen. xii b.

- 4 hys name Seth. And the dayes of Adam after he
 begat Seth, were eyght hundred yere, and begat
 5 sonnes and daughters, and all the dayes of Adam
 which he lyved, were .ix. hundred and .xxx. yere,
 and then he dyed.
- 6 And Seth lyved an hundred and .v. yeres, and
 7 begat Enos. And after he had begot Enos he lyved
 viii. hundred and .vii. yere, and begat sonnes and
 8 daughters. And all the dayes of Seth were .ix. hun-
 dred and .xii. yeres and dyed.
- 9 And Enos lyved .Lxxxx. yere and begat [Fo. VII.]
 10 kenan. And Enos after he begat kenan, lyved .viii
 hundred and .xv. yere, and begat sonnes and dough-
 11 ters: and all the dayes of Enos were .ix. hundred and
 v. yere, and than he dyed.
- 12 And kenan lyved .Lxx. yere and begat Mahalaliel.
 13 And kenan after he had begot Mahalaliel, lyved .viii
 hundred and .xl. yere and begat sonnes and daughters:
 14 and al the dayes of kenan were .ix. hundred and .x
 yere, and than he dyed.
- 15 And Mahalaliel lyued .Lxv. yere, and begat Iared.
 16 And Mahalaliel after he had begot Iared lyved .viii
 hundred and .xxx. yere and begat sonnes and dough-
 17 ters: and all the dayes of Mahalalyell were .viii. hun-
 18 dred nynetye and .v. yeare, and than he dyed And
 Iared lyved an hundred and .Lxii. yere and begat He-
 19 noch: and Iared lyved after he begat Henoch, .viii
 20 hundred yere and begat sonnes and daughters. And
 all the dayes of Iared were .ix. hundred and .Lxii
 yere, and than he dyed.
- 21 And Henoch lyved .Lxv. yere ad begat Mathufala.
 22 And Henoch walked wyth god after he had begot
 Mathufalah .iii. hundred yere, and begat sonnes and
 23 daughters. And all the dayes of Henoch were .iii
 24 hundred and .Lxv. yere. and than Henoch lyved a

¶. 4 daughters

¶. 9 Enos nonaginta annis 22 Et ambulauit Enoch cū deo
 ¶. ¶. N. 22 And Henoch walked with God, To walke wyth
 God, is to do hys will & leade a lyfe accordynge to hys worde.

godly lyfe, and was no more sene, for God toke him away.

25 And Mathufala lyved an hundred and .Lxxxvii
26 yere and begat Lamech: and Mathufala .P. after he
had begot Lamech, lyved .vii. hundred and .Lxxxii
27 yere: ad begat sonnes and doughters. And all the
dayes of Methufala were .ix. hundred .Lxix. yere,
and than he dyed.

28 And Lamech lyved an hundred .Lxxxii. yere and
29 begat a sonne and called hym Noe sayng. This
same shall comferte vs: as concernynge oure worke and
forowe of oure handes which we haue aboute the erthe
30 that the LORde hath curfed. And Lamech lyved
after he had begot Noe .v. hundred, nyneticie and .v
31 yere, and begat sonnes and doughters. And all the
dayes of Lamech were .vii. hundred .Lxxvii. yere,
32 and than he dyed. And when Noe was .v. hundred
yere olde, he begat Sem, Ham and Iaphet.

☛ The .VI. Chapter.

1 **A**ND it came to passe whā men *M. C. S. The*
begā to multiplie apō the erth *cause of the*
ad had begot them doughters, *floude. God*
2 the sonnes of God sawe the *warneth Noe*
doughters of men that they were fayre, *of the comyng*
and toke vnto them wyves, which they *of the floud.*
3 best liked amōge thē all. And the LORd sayd: My *The preparing*
spirite shall not all waye stryve withe man, for they are *of the arcke.*

V. 24 ambulavitque cū deo, & nō apparuit: quia tulit eū deus.
vi. 3 non permanebit spiritus meus in homine

L. 2 Kinder Gottis

M. M. N. 2 *The sonnes of God* are the sonnes of Seth which had instruct & norished thē in the feare of God. The sonnes of men are the sonnes of Cayn instruct of him to all wyckednes.

L. M. N. 2 *kinder Gottis*, Das waren der heyligen vetter kinder, Die ynn Gottisfurcht auferzogen, darnach erger, den die ander worden, vnter dem namen Gottis, wie altzeyt die geystlichen, die ergiften tyrannen vnd verkeritisten zu letzt worden sind.

flesh. Nevertheles I wyll geue them yet space, and hundred and .xx. yeres

4 There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the doughters of men and had begotten them childern, the same childern were the mightiest of the world and men of renoune. [Fo. VIII. misplaced in the original]

5 And whan the LORde sawe ȳ the wekednesse of man was encreafed apou the erth, and that all the ymaginacion and toughtes of his hert was
6 only evell continually, he repented that ^{toughtes,} *should be,*
he had made man apou the erth and ^{thoughtes}

7 sorowed in his hert. And fayd: I wyll destroy mankynde which I haue made, frō of the face of the erth: both man, beaft, worme and foule of the ayre, for it
8 repēteth me that I haue made them. But yet Noe found grace in the fyghte of the LORde.

9 These are the generatiōs of Noe. Noe was a righteous man and vncorrupte in his tyme, &
10 walked wyth god. And Noe begat .iii. sonnes: Sem,
11 Ham and Iapheth. And the erth was corrupte in the
12 fyghte of god, and was full of mischefe. And God loked vpon the erth, ād loo it was corrupte: for all flesh had corrupte his way vpon the erth.

13 Than fayd God to Noe: the end of all flesh is come before me, for the erth is full of there myschefe. And
14 loo, I wyll destroy them with the erth. Make the an arcke of pyne tree, and make chaumbers in the arcke, and pytch it wythin and wythout wyth pytch.
15 And of this facion shalt thou make it.

The lenth of the arcke shall be .iii. hundred cubytes, ād the bredth of it .L. cubytes, and the heyth of it
16 xxx. cubytes. A wyndow shalt thou make aboue in

¶. 5 thoughtes

¶. 4 gigantes autem 9 Noe vir iustus atque perfectus fuit
14 arca de lignis leuigatis

¶. 4 tyrannen 12 alles fleysch hatte feyn weg verterbet auff erden 14 thennen holtz

¶.¶.X. 12 *All flesh.* All fesshe that is all men that lyue fleshly, as in the .viii. of the Roma. 13 *The ende of all flesh.* The ende of all fesshe: that is, the ende of all men is come before me.

the arcke. And wythin a cubyte compasse shalt thou
 fynysh it. .P. And the dore of the arcke shalt thou sette
 in ſyde of it: and thou shalt make it with .iii. loftes
 17 one aboue an other. For behold I will bringe in a
 floud of water apou the erth to deftroÿ all fleſh from
 vnder heauen, wherin breth of life is ſo that all that
 18 is in the erth ſhall periſh. But I will make myne
 apoyntement with the, that both thou apoyntement,
 ſhalt come in to ſy arcke and thy ſonnes, *covenant*
 thy wyfe and thy ſonnes wyues with the.
 19 And of all that lyveth what ſoeuer fleſh it be,
 ſhalt thou brynge in to the arcke, of every thyng
 a payre, to kepe them a lyve wyth the. And male
 20 and female ſe that they be, of byrdes in their kynde,
 and of beaſtes in their kynde, and of all maner of
 wormes of the erth in their kinde: a payre of every
 thinge ſhall come vnto the to kepe them a lyve.
 21 And take vnto the of all maner of meate ſy may be
 eaten & laye it vp in ſtoore by the, that it may be
 22 meate both for ſy and for thē: and Noe dyd acordynge
 to all that God commaunded hym.

The .VII. Chapter.

1 **A**ND the LORde ſayd vnto Noe: *M. C. S. The
 entraunce of
 Noe & them
 that were
 with him into
 the arcke.
 The ryſynge*
 goo into the arcke both thou
 and all thy houſſold. For the
 haue I ſene ryghtuous before
 2 me in thys generacion. Of all clene beaſtes

M. 16 aboue a nother

V. 18 ponamque foedus meū tecum 20 ut poſſint viuere
 vii. I dominus ad eum

L. 18 bund auffrichten .vii. I rechtfertig erſehen fur myr
 zu diſer zeit

M. M. N. 1 *For the haue I ſene ryghteous,* They are ryght-
 eous before God that loue their neybour for gods ſake, vnſayn-
 edly: hauynge the ſpirite of god whych maketh thē the ſonnes of
 God & therefore are accepted of God as iuſt and ryghteous as it is
 in Gen. xviii. c. 2 *and of clene beaſtes,* cleane beaſtes is ſoche as
 they myght leſully eate, and the vnclene are thoſe that they
 might not eate, as it apereth in Leuit. ii. a & Deut. xiii.

take vnto the .vii. of every kynde the male *of the floude*
 and hys female [Fo. IX.] And of vnclene *wherewith all*
 beastes a payre, the male and hys female: *thynges dyd*
peryshe.

3 lykewyfe of the byrdes of the ayre .vii. of every kynde,
 4 male and female to fave feed vppon all the erth. For
 5 vii. days hence wyll I fend rayne vppō the erth .XL
 6 dayes. & .XL. nyghtes and wyll dystroy all maner of
 7 thynges that I haue made, from of the face of the
 8 erth.

5 And Noe dyd acordynge to all ŷ the lorde cō-
 6 maunded hym: and Noe was .vi. hundred yere olde, when
 7 the flood of water came vppon the erth: and Noe went
 8 and his sonnes and his wyfe and his sonnes wyves wyth
 9 hym, in to the arke from the waters of the flood. And
 10 of clene beastes and of beastes that ware vnclene and
 11 of byrdes and of all that crepeth vppō the erth, came
 12 in by coopes of every kynde vnto Noe in to the arke:
 13 a male and a female: even as God commaunded Noe.
 14 And the seventh daye the waters of the flood came
 vppon the erth.

11 In the .vi. hundred yere of Noes lyfe, in the secōde
 moneth, in the .xvii. daye of the moneth, ŷ fame daye
 were all the founteynes of the grete depe broken vp,
 12 & the wyndowes of heavē were opened, ād there fell
 a rayne vpon the erth .XL. dayes and .XL. nyghtes.

13 And the felfe fame daye went Noe, Sem, Ham and
 14 Iapheth, Noes sonnes, and Noes wyfe and the .iii. wyves
 of his sonnes wyth them in to the arke: both they and
 all maner of beastes in their kide, & all maner of
 catell in their kynde & all maner of wormes that crepe
 vppon .ᑭ. the erth in their kynde, and all maner of
 byrdes in there kynde. and all maner off foules what

ᑭ. 11 omnes fontes abyssi magnæ & cataractæ cæli 13 In
 articulo diei illius

ᑭ. 11 da auff brachen alle brunne der grossen tieffen, vnd
 theten sich auff die fenster des hymels

ᑭ. 11 N. 11 *Founteynes*, The fountaynes of the great depe
 etc. that is, all the waters that were on the erth sprage vp, en-
 creafed & multiplyed. *Wyndowes of heaven*, The wyndowes of
 heuē opened &c. that is, all waters aboue the erth descended
 and increased the floude.

- 15 foever had feders. And they came vnto Noe in to the
 arke by coouples, of all flesh ȳ had breth of lyfe in it.
- 16 And they that came, came male ād female of every
 flesh accordige as God cōmaunded hym: & ȳ LORde
 fhytt the dore vppō him
- 17 And the floud came .XL. dayes & .XL. nyghtes
 vppon the erth, & the water increafed and bare vp
 18 the arcke ād it was lifte up from of the erth And
 the water prevayled and increafed exceedingly vppon
 the erth: and the arke went vppō the toppe of the
 waters.
- 19 And the waters prevayled excedingly above mefure
 vppō the erth, fo that all the hye hylles which are vnder
 20 all the partes of heaven, were covered: evē .xv. cubytes
 hye prevayled the waters, fo that the hylles were
 covered.
- 21 And all fefhe that moved on the erth, bothe birdes
 catell and beaftes periffhed, with al that crepte on the
 22 erth and all men: fo that all that had the breth of liffe
 in the noftrels of it thorow out all that was on drye
 lond dyed.
- 23 Thus was destroyed all that was vppō the erth, both
 man, beaftes, wormes and foules of the ayre: fo that
 they were destroyed from the erth: fave Noe was
 referved only and they that were wyth hym in the
 24 arke. And the waters prevayled vppon the erth, an
 hundred and fyfthe dayes.

℞. 22 Alles was eyn lebendigen oden hatte ym trocken, das
 ftarb.

The .VIII. Chapter.

The .VIII. Chapter. [Fo. X.]

- 1 **A**ND god remēbred Noe & all ſ
 beaſtes & all ſ catell ſ were
 with hī in ſ arke And god
 made a wynde to blow vppō
 2 ſ erth, & ſ waters ceaſed: ād ſ fountaynes
 of the depe ād the wyndowes of heave
 were ſtopte and the rayne of heaven was
 3 forbiſdē, and the waters returned from of
 ſ erth ād abated after the ende of an hundred and .L
 dayes.
- 4 And the arke reſted vppō the mountayns of Ararat,
 5 the .xvii. daye of the .vii. moneth. And the waters
 went away ād decreaſed vntyll the .x. moneth. And
 the fyrſt daye of the tenth moneth, the toppes of the
 mounteyns appered.
- 6 And after the ende of .XL. dayes. Noe opened the
 7 wyndow of the arke which he had made, ād ſent forth
 a raven, which went out, ever goinge and cominge
 agayne, vntyll the waters were drēyed vpp vppon the
 erth
- 8 Then ſent he forth a doue from hym,
 to wete whether the waters were fallen *wete, know*
 9 from of the erth. And when the doue coude fynde
 no reſtinge place for hyr fote, ſhe returned to him
 agayne vnto the arke, for the waters were vppon the
 face of all the erth. And he put out hys honde and
 toke her and pulled hyr to hym in to the arke
- 10 And he abode yet .vii. dayes mo, and ſent out the
 11 doue agayne out of the arke, And the doue came to
 hym agayne aboute eventyde, and beholde: There

It. 10 more

V. 1 adduxit ſpiritum ſuper terram 2 & prohibita ſunt 4 viceſimoſeptimo die—montes Armeniæ 7 et non reuertebatur

L. 1 waffer fielen 2 ward gewehret

L. It. N. 7 *vnd kam widder*, Das iſt, er machts ſo lange mit
 ſeym widder komen bis das alles trocken wart, das iſt ſo viel
 geſagt, Er ſoll noch widder komē.

was in hyr mouth a lefe of an olyve tre which she had plucked .P. wherby Noe perceaved that the waters were
 12 abated vppon the erth. And he taried yet .vii. other dayes, and sent forth the doue, which from thence forth came no more agayne to him.

13 And it came to passe, the fyxte hundred and one yere and the fyrst daye of the fyrst moneth, that the waters were dryed vpp apon the erth. And Noe toke off the hatches of the arke and loked: And beholde,
 14 the face of the erth was drye. So by the .xxvii. daye of the seconde moneth the erth was drye.

15, 16 And God spake vnto Noe saynge: come out of the arcke, both thou and thy wyfe ad thy sonnes and
 17 thy sonnes wyues with the. And all the beastes that are with the whatsoever flesh it be, both foule and catell and all manner wormes that crepe on the erth, brynge out with the, and let them moue, growe ad multiplye
 18 vppon the erth. And Noe came out, ad his sonnes
 19 and his wyfe and his sonnes wyues with hym. And all the beastes, and all the wormes, and all the foules, and all that moved vppon the erth, came also out of the arke, all of one kynde together.

20 And Noe made an aulter vnto the LORDE, and toke of all maner of clene beastes and all maner of clene foules, and offred sacryfycce vppon the aulter.
 21 And the LORDE smellyd a fwete favoure and sayd in his hert: I wyll henceforth no more curfe the erth for mannes fake, for the imagynacion of mannes hert is [Fo. XI.] evell even from the very youth of hym. Moreouer I wyll not destroy from henceforth all that
 22 lyveth as I haue done. Nether shall fowynge tyme and harvest, colde, and hete, somere & wynter, daye and nyghte ceasse, as longe as the erth endureth.

V. II ramum oliuæ virentibus foliis 20 Ædificauit . . obtulit holocausta

L. II eyn oleblat 13 Ym fechs hundersten und eynem iar 19 eyn iglichs zu feyns gleychen 20 bawet . . brandopffer 21 hinfurt nicht mehr schlagen

M. M. N. 21 The Lordes smellynge of fauoure: is the allowāce of the workes of the faythfull, as in Ex. xxix. Lev. i. iii. iv.

L. M. N. II *oleblat*; Das Blat bedeut das Euangelion, dz der heylig geyst ynn die Christenheyt hat predigen lassen, Denn ole bedeut barmherzickeit vnnd fride, dauon das Euangelion lert

¶ The .IX. Chapter.

- 1 **A**ND God blessed Noe and his
 sonnes, and sayd vnto them:
 Increase and multiplye and fyll
 the erth.
- 2 The feare also and drede of yow be
 vppon all beafts of the erth, and vppon
 all foules of the ayre, ad vppon all that
 crepeth on the erth, and vppon all fyshes
 of the see, which are geuen vnto youre
 3 handes And all that moveth vppon the
 erth havynge lyfe, shall be youre meate:
 Euen as y grene herbes, so geue I yow
 4 all thyng. Only the flesh with his life
 which is his bloud, fe that ye eate not.
- 5 * *This lawe and soch like to exequute, were kinges and rulars ordeyned of God wherfore they ought not to suffre the popes Caimes thus to shede bloud theirs not shed ageyne, nether yet to sett vpp their abhominable setuaries & necke verses cleane agenste the* * For verely the bloude
 of yow wherein youre lyves
 are wyll I requyre. Euē of
 the hande of all beaftes wyll
 I require it, And of the hande
 of man and of the hand off
 euery mannes brother, wyll I requyre the
 lyfe of man: so y he which shedeth mannes
 6 bloude, shall haue hys bloud shed by man
 agayne: for God made man after hys awne
 lycknesse. See that ye encrease, and waxe,
 7 and be occupyde vppon the erth, & multi-
 plye therein.
- 8 Farthermore God spake vnto Noe &
 9 to hys sonnes with hym saynge: see,

M.C.S. God bleffeth Noe and hys sonnes. He forbyddeth to eate the bloude of beaftes and forbyddeth the shedding of manes bloude. The lawe of the swerde. He maketh a covenaut that he wyll destroye the world no more by water, and geueth the raynebowe as a token & confirmacyon of the same. Noe is droncken, and Han vncouereth hym, and getteth his curse.

V. 5 Sanguinem enim animarum vestrarum 7 et ingredimini
 L. 2 vnd alle fisch ym meer seyen ynn ewer hend geben
 4 Alleyne . . darynn die feele ist 8 vnd reget euch auff erden
 M. M. N. 5 *the bloude of you;* Here is all cruelnes forbydden
 mā: so that he will not let it be vnauēged in bestes, moche leffe
 in oure neybour.

L. M. N. 6 *durch menschen;* Hie ist das weltlich schwert
 eyngesetzt, das man die morder todten sal.

god, but vnto I make my bōd .ᵑ. wyth you bond, *cove-*
 10 *their* *dāna-* and youre seed after you, and *nant*
cyon.

wyth all lyvyngge thinge that is wyth you:
 both foule and catell, and all maner beste of the erth
 that is wyth yow, of all that commeth out of the arke
 what foeuer beste of the erth it be.

11 I make my bonde wyth yow, that henceforth all
 flesh shall not be destroyed wyth ŷ waters of any floud,
 ād ŷ henceforth there shall not be a floud to destroy
 the erth.

12 And God sayd. This is the token of my bōde
 which I make betwene me and yow, ād betwene all
 13 lyvyngge thyng that is with yow for ever: I wyll sette
 my bowe in the cloudes, and it shall be a fygne of
 the appoyntment made betwene me and appoyntment
 14 the erth: So that when I brynge in cloudes *covenant*
 vpō ŷ erth, the bowe shall appere in ŷ cloudes.

15 And than wyll I thynke vppon my testament, *cov-*
 testament which I haue made betwene *enant*
 me and yow, and all that lyveth what foeuer flesh it
 be. So that henceforth there shall be no more waters
 to make a floud to destroy all flesh.

16 The bowe shalbe in the cloudes, and I wyll loke
 vpon it, to remembre the euerlastyngge testament be-
 twene God and all that lyveth vppon the erth, what
 17 foeuer flesh it be. And God sayd vnto Noe: This is
 the fygne of the testament which I have made betwene
 me and all flesh ŷ is on the erth.

18 The fonnes of Noe that came out of the arcke were:
 Sem, Ham, and Iapheth. And Ham [Fo. XII.] he is
 19 the father of Canaā. These are the .iiii. fonnes of Noe,
 and of these was all the world overspred.

20 And Noe beyng an hufbād man, went furth and

℞. 10 all maner bestes 20 forth

ᵑ. 9 Statuam pactum meum 12 hoc est signum foederis 14 nu-
 bibus caelum 15 anima viuente quæ carnem vegetat 20 cœ-
 pitque Noe

℥. 9 Sihe ich richte mit euch eyn bund auff 14 foll das zeychen
 feyn meyns bunds—wolken vber die erden sure 16 Darumb foll
 meyn bogen . . . allem lebendigen thier ynn allem fleyfch, das
 auff erden ist 19 alle land besetzt 20 Noah aber fieng an

21 planted a vyneyarde and drancke of the wyne and was
 droncke, and laye vncouered in the myddest of his
 22 tēt. And Ham the father of Canaan sawe his fathers
 prevytees, & tolde his .ii. brethren that were wythout.
 23 And Sem and Iapheth toke a mantell and put it on
 both there shulders ād went backward, ād covered there
 fathers secrets, but there faces were backward So
 24 that they sawe not there fathers nakydnes. As soone
 as Noe was awaked frō his wyne and wyft what his
 25 yongest sonne had done vnto hym, he sayd: curfed be
 Canaan, ād a seruante of all seruantes be he to his
 26 brethren. An he sayd: Blessed be the LORde God of
 27 Sē, and Canaan be his seruante. God increafe Iapheth
 that he may dwelle in the tentes of Sem. And Canaan
 be their seruante.
 28 And Noe lyved after the floude .iii. hundred and .L.
 29 yere: So that all the dayes of Noe were .IX. hundred
 and .L. yere, ād than he dyed.

The .X. Chapter.

1 **T**HESE are the generations of M.C.S. The
 genealogye of
 Iaphet, Sem
 and Ham.
 the fonnes of Noe: of Sem,
 Ham and Iapheth, which be-
 2 gat them children after the floude. .P. The
 fonnes of Iapheth were: Gomyr, Magog, Madai, Iauan,
 3 Tuball, Mefech and Thyras. And the fonnes of Gomyr
 4 were: Ascenas Riphath and Togarma. And the fonnes

M. 21 wus 23 their

M. N. 27 *God increafe;* To encrease, that is: to reioyse
 or to be in peace & of good comfort, as it is in Gen. xxvi. c &
 Ps. iiiii. a.

L. M. N. 22 *Vatters scham,* Dis geschicht deuten viel dahyn.
 man solle der prælatō laster nit straffen wichts doch Christus vnd
 alle Apostel thatten, Aber deute du es recht, das Noe sey Christus
 vnd alle glewbigen, die trunkenheyt sey die lieb vnd glawbe ym
 heyligen geyst die blosse sey das creutz vnd leyden fur der welt.
 Ham sey, die falschen werck beylegen vnd gleyffener, die Christum
 vnd die feynen verspotten vnd lust haben ynn yhrem leyden. Sem
 vnd Iaphet feyen die fromen Christen die solch leyden preysen vn
 ehren.

of Iauan were: Elifa, Tharſis, Cithim, and Dodanim.
 5 Of theſe came the Iles of the gentylls in there contres,
 every man in his ſpeech, kynred and nation.
 6 The ſonnes of Ham were: Chus Misraim Phut and
 7 Canaan. The ſonnes of Chus: were Seba, Heuila,
 Sabta, Rayma and Sabtema. And the ſones of Rayma
 8 were: Sheba, & Dedan. Chus alſo begot Nemrod,
 9 which begā to be myghtye in the erth. He was a
 myghtie hunter in the fyghte of the LORde: Where
 of came the proverbe: he is as Nemrod that myghtie
 10 hunter in the fyghte of the LORde. And the begyn-
 nyng of hys kyngdome was Babell, Erech, Achad
 11 and Chalne in the lande of Synear: Out of that lande
 came Aſſur and buylded Ninyue, and the cyte reho
 12 both, and Calah. And Reſſen betwene Ninyue ād
 13 Chalah That is a grete cyte. And Mizraim begat
 14 ludim, Enanum, Leabim, Naphtuhim, Pathruſim &
 Caſluhim: from whence came the Philyſtyns, and the
 Caphtherynes.
 15 Canaan alſo begat zidon his eldeſt ſonne & Heth,
 16, 17, 18 Iebuſi, Emori, Girgoſi, Hiui, Arki, Sini, Aruadi,
 Zemari and hamati. And afterward ſprange the
 19 kynreds of the Canaanytes And the coſtes of the
 Canaanytes were frō Sy- [Fo. XIII.] don tyll thou come
 to Gerera & to Aſa, & tyll thou come to Sodoma,
 20 Gomorra, Adama Zeboim: evē vnto Laſa. Theſe were
 the chyldrē of Ham in there kynreddes, tonges, landes
 and nations.
 21 And Sem the father of all ſ̄ childrē of Eber and the
 22 eldeſt brother of Iapheth, begat children alſo. And
 his ſonnes were: Elam Aſſur, Arphachſad, Lud ād
 23 Aram. And ſ̄ children of Aram were: Vz, Hul,
 24 Gether & Mas And Arphachſad begat Sala, and
 25 Sala begat Eber. And Eber begat. ii. ſonnes. The

¶. 13 Mizrim 18 Harmati

¶. 5 ſecundum linguam ſuam & familias in nationibus ſuis.
 11 Niniuen, & plateas ciuitatis 18 per hos diffeminati ſunt populi
 chananæorum 20 filii cham in cognationibus (cf. v 31.)

¶. 5 ſprach geſchlecht vnd leuten 11 Niniue vnd der ſtat
 gaffen 18 daher ſind aufgebreyt

name of the one was Peleg, for in his tyme the erth was devyded. And the name of his brother was Iaketan.

- 26 Iaketan begat Almodad, Saleph, Hyzarmoneth,
 27, 28 Iarah, Hadoram, Vfal, Dikela, Obal, Abimael, Seba,
 29 Ophir, Heuila & Iobab. All these are the sonnes of
 30 Iaketan. And the dwellynge of them was from Mefa
 vntill thou come vnto Sephara a mountayne of the
 31 easte lande. These are the sonnes of Sem in their
 kynreddes, languages, contrees and nations.
 32 These are the kynreddes of the sonnes of Noe,
 in their generations and nations. And of these
 came the people that were in the world after the
 floude.

¶ The .XI. Chapter.

1. **A**ND all the world was of one
 2. tonge and one language. And
 as they came from the east,
 they founde a play-.P.ne in the
 lande of Synear, and there they dwelled.
 3. And they sayd one to a nother: come on,
 let us make brycke ad burne it wyth fyre.
 So brycke was there ston and slyme was
 4. there mortar And they sayd: Come on,
 let vs buylde us a cyte and a toure, that the toppe
 may reach vnto heauen. And let vs make us a name,
 for perauenture we shall be scatered abroad over all
 the erth.

*M.C.S. The
 buylding of
 the tower of
 Babel. The
 confusyon of
 tonges. The
 generacyon of
 Sem the sonne
 of Noe vntyll
 Abrā which
 goeth with
 Lot vnto Ha-
 ran.*

¶. 30 Sephar montem orientalem 32 Hæ familiæ Noe. xv. 1 fer-
 monum eorundem 4 antequam diuidamur in vniuersas terras

¶. 30 gen Sephara, an den berg gegen dem morgen. xi. 2 eyn
 plan ym land Sinear 4 denn wyr werden villeicht zurstrewet ynn
 alle lender

¶. M. N. 25 Peleg; auff deutsch, Eyn zuteylung.

- 5 And the LORde came downe to see the cyte and
 the toure which the childern of Adā had buylded.
 6 And the LORde sayd: See, the people is one and haue
 one tonge amonge them all. And thys haue they
 begon to do, and wyll not leaue of from all that they
 7 haue purposed to do. Come on, let vs descende and
 myngell theire tonge even there, that one vnderstonde
 8 not what a nother sayeth. Thus ȳ LORde skatered
 them from thence vppon all the erth. And they left
 9 of to buylde the cyte. Wherefore the name of it is
 called Babell, because that the LORDE there con-
 founded the tonge of all the world. And because that
 the LORde from thence, skatered them abrode vppon
 all the erth.
- 10 These are the generations of Sem: Sē was an hun-
 dred yere olde and begat Arphachfad .ii. yere after the
 11 floude. And Sē lyved after he had begot Arphachfad
 v. hundred yere and begat fonnes and daughters
 12 And Arphachfad lyued .xxxv. yere and be- [Fo.
 13 XIII.] gat Sala, and lyved after he had begot Sala .iiii
 hūdred yere & .iii. & begat fonnes and daughters.
 14 And Sala was .xxx. yere old and begat Eber,
 15 ād lyved after he had begot Eber .iiii. hūdred and
 thre yere, ād begat fonnes and daughters.
- 16 When Eber was .xxxiiii. yere olde, he begat Peleg,
 17 and lyued after he had begot Peleg, foure hundred
 and .xxx. yere, and begat fonnes and daughters.
- 18 And Peleg when he was .xxx. yere olde begat

V. 7 vnusquisque vocem proximi fui

L. 7 dafelbs verwyrrren

M. N. 5 *came downe*; God is counted to come downe,
 whē he dothe any thing in the erthe amōge men that is not accus-
 tomed to be done: in maner shewynge hymfelse present amonge
 men by his wonderfull worke, as it is in Ps. xvii. b. and .cxliii. a.
To se the cyte; not that god seeth not at all tymes, but only that
 he maketh hym felse both to be fene and knowen in his wonder-
 full workes amōge vs. 12 *Arphachfad*; Here the feuentie Inter-
 preters leaue oute the generacion of Caynan, the which after the
 reconynge of the Ebrues begat Sala, when he was .xxx. yere of
 age. Luke .iii. g.

L. M. N. 9 *Babel*; auff deutſch Eyn vermiffchung oder
 verwyrrung

- 19 Regu, and lyued after he had begot Regu .ii. hundred
and .ix. yere, and begat sonnes and doughters.
- 20 And Regu when he had lyued .xxxii. yere begat
21 Serug, and lyued after he had begot Serug .ii. hundred
and .vii. yere, and begat sonnes and doughters.
- 22 And when Serug was .xxx. yere olde, he begat
23 Nahor, and lyued after he had begot Nahor .ii. hundred
yere, and begat sonnes & doughters.
- 24 And Nahor when he was .xxix. yere olde, begat
25 Terah, and lyued after he had begot Terah, an hun-
dred and .xix. yere, .P. and begat sonnes and doughters.
- 26 And when Terah was .Lxx. yere olde, he begat
Abram, Nahor and Haran.
- 27 And these are the generations of Terah. Terah
begat Abram, Nahor and Haran. And Haran begat
28 Lot. And Haran dyed before Terah his father in the
londe where he was borne, at Vr in Chaldea. And
29 Abram and Nahor toke them wyves. Abrās wyfe was
called Sarai. And Nahors wyfe Mylca the doughter
30 of Haran which was father of Milca ād of Iifca. But
Sarai was baren and had no childe.
- 31 Then toke Terah Abram his sonne and Lot his
sonne Harans sonne, & Sarai his daughter in lawe his
sone Abrams wyfe. And they went wyth hym from
Vr in Chaldea, to go in to the lāde of Chanaan. And
32 they came to Haran and dwelled there. And when Te-
rah was .ii. hundred yere old and .v. he dyed in Haran.

¶ The .XII. Chapter.

1 **W**HEN the LORde fayd vnto *M.C.S. Ab-*
Abrā Gett the out of thy *ram is blessed*
contre and from thy kynred, *of God, and*
and out of thy fathers house, *goeth with*
into a londe which I wvll shewe the. *Lot into a*
straunge lan-
de that apered

¶. 29 Iefca.

- 2 And I wyll make of the a myghtie people, and wyll bleffe the, and make thy name grete, that thou mayst be a bleff-
 3 inge. And I wyll bleffe thē that bleffe the, ād curse thē that curse the. And in the shall be blessed all the generations of the erth.
- 4 And Abram wēt as the LORde badd hym, [Fo. XV.] and Lot went wyth him. Abram was .Lxxv. yere olde, when he
 5 went out of Haran. And Abram toke Sarai his wyfe ād Lot his brothers sonne, wyth all their goodes which they had gotten and foulles which they had be-
 gotten in Haran. And they departed to goo in to the lāde of Chanaan. And when they were come in
 6 to the lande of Chanaan, Abram went furth in to the lāde tyll he came vnto a place called Sychem, and vnto the oke of More. And the Canaanytes dwelled then in the lande.
- 7 Then the LORde apared vnto Abram ād sayd: vnto thy feed wyll I geue thys lāde. And he buylded an altere there vnto the LORDE which apared to
 8 hym. Then departed he thence vnto a mountayne that lyeth on the east syde of BETHEL and pytched hys tente: BETHEL beyng on the west syde, and Ay on the east: And he buylded there an altere vnto the LORde & called on the name of ꝑ LORde.
- 9 And than Abram departed and toke his iourney fouthwarde
- 10 After thys there came a derth in the lande. And Abram went doune in to Egipte to foioerne there, for

to hym in Canaan. And God promyseth to geue the same lande to hym and to his fede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his sister. And she was rauysshed of Pharao, for whyche the Lorde plageth hym.

¶. 6 forth

¶. 6 pertransiuit . . Sichem, & vsque ad conuallem illustrem fames

¶. 6 Zoch er durch . . an den hayn More 10 eyn tewere zeyt
 ¶. ¶. N. 2 *Bleffe the;* To bleffe, is here to be made happye and fortunate. And to make great his name, is to aduance and extolle hym and aboue other people. 5 *Soules;* Soules here are taken for his seruantes and maydens, which were very many as ye maye se in Gen. xiv, c.

11 the derth was fore in the lande. And when he was
 come nye for to entre in to Egipte, he sayd vnto
 Sarai his wife. Beholde, I knowe that thou art a
 12 fayre woman to loke apō. It wyll come to passe
 therfore whē the Egiptians see the, that they wyll
 fay: she is his wyfe. And so fhall they fley me and
 13 save the. .P. Saye I praye the therfore that thou art
 my sifter, that I maye fare the better by reason of the
 and that my soule maye lyue for thy sake.

14 As foon as he came in to Egipte, the Egiptiās sawe
 15 the woman that she was very fayre. And Pharaos
 lordes sawe hir also, and prayfed hir vnto Pharao: So
 16 that she was taken in to Pharaos houle, which en-
 treated Abram well for hir sake, so that he had shepe,
 oxfen ād he asses, men seruantes, mayde seruātes, she
 asses and camels.

17 But God plaged Pharao and his houle wyth grete
 18 plages, because of Sarai Abrams wyfe. Then Pharao
 called Abram and sayd: why hast thou thus dealt with
 me? Wherfore toldest thou me not that she was thy
 19 wife? Why saydest thou that she was thy sifter, and
 caufedest me to take hyr to my wyfe? But now loo,
 20 there is the wife, take hir ād be walkyngē. Pharao
 also gaue a charge vnto his men over Abram, to leade
 hym out, wyth his wyfe and all that he had.

¶. 19 there is thy wyfe

¶. 12 et te referuabunt 15 principes Pharaoni 16 Abram vero
 bene vsi sunt 17 Flagellauit autem dominus 19 vt tollerem eam
 mihi in uxorem

¶. 12 vnd dich behalten 14 das sie fast schon war 15 und die
 fursten des Pharao 17 Aber der Herr 19 derhalben ich sie myr
 zum weybe nam

¶ The .XIII. Chapter.

- 1 **T**HAN Abram departed out of *M.C.S. Ab-*
 Egipte, both he and his wyfe *ram & Loth*
 and all that he had, and Lot *departe oute*
 wyth hym vnto the [Fo. XVI.] *of Egypt.*
 2 south. Abram was very rich in catell, *And Abram*
 3 fyluer & gold. And he went on his iour- *deuyded his*
 ney frō the south even vnto BETHEL, *lande & ca-*
 4 ad vnto the place where his tente was at *tell with his*
 the fyrst tyme betwene BETHEL and *brother Lot.*
 5 Ay, and vnto the place of the aulter *Here agayne*
 which he made before. And there called Abram vpon *is promysed*
 the name of the LORde. *to Abram the*
 6 Lot also which went wyth him had shepe, catell *lande of Ca-*
 7 and tentes: so that the londe was not abill to receaue *naan.*
 them that they myght dwell to gether, for the sub-
 stance of their riches was so greate, that they coude
 8 not dwell to gether And there fell a stryfe betwene
 the herdmen of Abrams catell, and the herdmen of
 Lots catell. Moreouer the Cananytes and the Phery-
 fites dwelled at that tyme in the lande.
 9 Than sayd Abram vnto Lot: let there be no stryfe
 I praye the betwene the and me and betwene my
 10 herdmen and thyne, for we be brethren. Ys not all
 the hole lande before the? Departe I praye the frō
 me. Yf thou wylt take the leste hande, I wyll take
 the right: Or yf thou take the right hande I wyll take
 the left. And Lot lyft vp his eyes and beheld all the
 contre aboute Iordane, which was a plenteous contre
 of water every where, before the LORde destroyed
 Sodoma and Gomorra. .P. Even as the garden of the

¶. 3 to the place

¶. 1 Ascendit . . . australem plagam 3 Reuersusque 4 quod
 feceret prius 6 habitarent simul . . . communitur

¶. 7 vnd war ymer zank

¶. ¶. N. 8 *brethren*; The Hebrues vnderstonde by this
 worde brother al newews, coffyns & neyboures, & all that be of
 one stocke. Rom. ix, a; Ino. vii, a.

LORde, & as the lande of Egipte tyll thou come to Zoar.

11 Than Lot chose all the costes of Iordane ād toke hys iourney from the east. And so departed the one brother from the other.

12 Abram dwelled in the lande of Canaan. And lot in the cytes of the playne, & tented tyll he came to Sodome. But the men of sodome were wyked and fynned exceedyngly agenst the LORde.

14 And the LORde sayed vnto Abram, after that Lot was departed from hym: lyfte vp thyne eyes & loke from y place where thou art, northward, southward, eastward and westward, for all the lande which thou seiste wyll I gyue vnto the & to thy seed for ever.

16 And I wyll make thy seed, as the dust of the erth; so that yf a mā can nombre the dust of the erth, than shall thy seed also be nombred. Aryse and walke aboute in the lande, in the length of it ād in the bredth for I wyll geue it vnto the.

18 Than Abrā toke downe hys tente, & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The .XIII. Chapter.

1 **A**ND it chaunfed within a while, that Amraphel kyng of Synear, Arioch kyng of Ellasar, Kedorlaomer kyng of Elam
2 and Thydeall kyng of the nations: made warre wyth Bera kyng of Sodoe and

M.C.S. Lot is taken prisoner. The victory of Abrā of the Sodomytes. Lot is deliuered by Abram.

M. 1 Kedorlaomor cf. vv. 4. 9

V. 18 iuxta conuallem

L. 14 heb deyn augen auff

M. N. 15 for ever; Euer is not here taken for tyme wythoute ende; but for a longe ceason that hath not his ende apoynted. 18 *Ebron* is the name of a citie where Adam Abraham and his wyfe with Ifaac etc. were buried, as in Gen. xxiii, d.

with Birfa kynge of Gomorra. And wyt-
 [Fo. XVII.] he Sineab kynge of Adama,
 & with Semeaber kynge of Zeboim, and
 wyth the kynge of Bela Which Bela is
 3 called Zoar. All these came together
 vnto the vale of siddim which is now the
 4 falt see Twelve yere were they subiecte
 to kinge kedorlaomer, and in the .xiii
 yere rebelled.

*Melchisedech
 offereth gyftes
 vnto Abram.
 Abrampayeth
 tythes vnto
 Melchisedech.
 Abram hold-
 eth nothyng
 of the kynge
 of Sodom es
 goodes.*

5 Therefore in the .xiiii. yere came kedorlaomer and
 the kynges that were wyth hym, and smote the
 Raphayms in Astarath Karnaim, and the Sufims in
 6 Ham, ad the Emymys in Sabe Kariathaim, and the
 Horyms in their awne mounte Seir vnto the playne
 7 of Pharan, which bordreth vpon the wyldernesse. And
 then turned they and came to the well of iugmente
 which is Cades, and smote all the contre of the Amal-
 echites, and also the amorytes that dwell in Hazon
 Thamar.

8 Than went out the kynge of Sodome, and the
 kynge of Gomorra, and the kynge of Adama and the
 kynge of Zeboijm, and the kynge of Bela now called
 Zoar. And sette their men in aray to fyghte wyth
 9 them in the vale of siddim, that is to say, wyth
 kedorlaomer the kynge of Elam and with Thydeall
 kynge of the Nations, and wyth Amraphel kynge of
 Synear. And with Arioch kynge of Ellasar: foure
 10 kynges agenste v. And that vale of siddim was full of
 flyme pyttes.

And the kynges of Sodome and Gomorra fled,
 and fell there. And the refydue fled to the moun-
 11 taynes. And they toke all the goodes .P. of So-
 dome and Gomorra and all their vitalles, ad went

M. 2 Semeabar

V. 3 conuenerunt in vallem fyluestrem 6 campestria Pharan
 quæ est in folitudine

L. 3 das breytte tall cf. vv. 8, 10 5 die Ryfen zu Astaroth 6 bis
 an die breyte Pharan, wilch an die wusten stoß 7 an den Rechtborn

M. N. 2 *kynge of Bela*; Bela is the cite that Lot desyred
 for his refuge when he came oute of Sodome as in Gen. xix, c.
 5 *Raphaim*, are counted in the scripture for gyauntes as in .ii
 Reg. v, b. Es. xvii. which lyued by theft and robbery.

- 12 their waye. And they toke Lot also Abrams brothers
sonne and his good (for he dwelled at Sodome) and
departed.
- 13 Than came one that had escaped, and tolde Abram
the hebrue which dwelt in the okegrove of Mamre the
Amoryte brother of Eschol and Aner: which were
14 confederate wyth Abram. When Abram herde that
his brother was taken, he harnessed his ^{harnessed,}
feruantes borne in his owne house .iii ^{armed}
hundred & .xviii. ad folowed tyll they came at Dan.
15 And sette hymselfe ad his feruantes in aray, & fell
vpon them by nyght, & smote them, & chased them
awaye vnto Hoba: which lyeth on the lefte hande of
16 Damafcos, and broughte agayne all the goodes & also
his brother Lot, ad his goodes, the wemē also and
the people.
- 17 And as he retourned agayne from the slaughter of
kedorlaomer and of the kynges that were with hym,
than came the kyng of Sodome agaynst hym vnto
the vale of Saue which now is called kynges dale.
- 18 Than Melchisedech kinge of Salem brought forth
breed and wyne. And he beyng the prest of the
19 most hygheft God, blessed hym saynge. Blessed be
Abram vnto the most hygheft God, possessor of heaven
20 and erth. And blessed be God the most hygheft,
which hath delyvered thyne enimies in to thy handes.
And Abrā gauē hym tythes of all.
- 21 [Fo. XVIII.] Than sayd the kyng of Sodome vnto

¶. 13 Abram the Hebrew 16 women also 17 returned . . . So-
dome to mete him in the vale of Saue 18 Preste.

¶. 15 Et diuifis focis, irruet super eos nocte: 17 a cæde Cho-
dorlaomor 18 proferens panem et vinum 20 quo protegente

¶. 12 und feyn habe 13 dem Außländer 15 vnd teylet sich 17 von
der schlacht des Kedorlaomor 18 trug brot vnd weyn erfur

¶. N. 18 *Melchisedech*; The Jewes supposed Mechisedek
to be Sem the sonne of Noe because he lyued after the floude .v
hüdrēd yere, & after the death of Abraham (by godes prouidence)
was kyng of Salem 19 *Blessed* be Abram, that is prayfed be Abrā.
And prayfed be the moost hygheft God as it is in Genes. xlvii, b.

¶. N. 18 *Trug brod*; Nicht das ers opferte, sondern das er
die geste speyfet vnd ehret da durch Christus bedeut ist, der die
welt mit dem Euangelio speyfet.

Abram: gyue me the souldes, and take the goodes
 22 to thy selfe. And Abram answered the Kyng of
 Sodome: I lyfte vpp my hande vnto the LORde God
 23 most hygh possessor of heaven ad erth, that I will not
 take of all ȳ is thyne, so moch as a thred or a
 shoulachet, lest thou shuldest saye I haue made Abrā
 24 ryche. Saue only that which the yonge men haue
 eaten ad the partes of the men which went wyth me.
 Aner, Escholl & Mamre. Let them take their partes.

XV. Chapter.

1 **A**FTER these deades, ȳ worde of A.C.S. The
 God came vnto Abram in a lande of Ca-
 vision saynge feare not Abram, naan is yet
 I am thy shilde, and thy re- agayne pro-
 2 warde shalbe exceedynge greate. And myfed to Ab-
 Abram answered: LORde Iehouah what ram. God
 wilt thou geue me: I goo childlesse, and promyseth
 the cater of myne houffe, this Eleafar hym feed.
 3 of Damasco hath a sonne. And Abram He beleueth &
 sayd: fe, to me hast thou geuen no seed: is iustified.
 lo, a lad borne in my houffe shal be myne The prophe-
 heyre. cye of the bon-
 4 And beholde, the worde of the LORde dage wherin
 spake vnto Abram sayenge: He shall not the chyl dren
 be thyne heyre, but one that shall come out of thyne of Israel shuld
 5 awne bodye shalbe thyne heyre. .¶ And he brought be vnder Pha-
 him out at the doores ad sayde. Loke vpp vnto rao, & of their
delyuerance
from the same.

A. 1 faying 5 out of the dores
V. 21 animas 22 possessorem. xv, 2 filius procuratoris domus
 meæ
L. 21 die feelen 22 besitzt. xv, 1 schilt 2 Herr Herr cf. v. 8.
 4 der von deynem leyb komen wirt
A. N. 21 Gyue me the souldes; Soules are men & women,
 as Gen. xlvi, c & Deut. x, b. xv, 1 The worde of God; The word
 of the Lorde cometh when he sheweth any thyng vnto vs by reuel-
 acyon as it is vsed in diuers places of the Scripture, and specially
 in the Prophetes & is a maner of speache of the Hebrewes.

- heaven and tell the starres, yf thou be able to nõbre them. And sayde vnto him Even so shall thy feed be.
- 6 . And Abram beleved the LORde, and it was counted
7 to hym for rightwefnes. And he sayde vnto hym: I
am the LORde that brought the out of Vr in Chaldea
to geue the this lande to possesse it.
- 8 And he sayde: LORde God, whereby shall I knowe
9 that I shall possesse it? And he sayd vnto him: take
an heyfer of .iiii. yere olde, and a she gotte of thre yeres
olde, and a thre yere olde ram, a turtill doue and a
10 yonge pigeon. And he toke all these and devyded
them in the myddes, and layde euery pece, one over
11 agenst a nother. But the foules devyded he not. And
the byrdes fell on the carcafes, but Abrā droue thē
12 awaye. And when the sonne was doune, there fell
a slomber apõ Abram. And loo, feare and greate
darknesse came apõ hym.
- 13 And he sayde vnto Abram: knowe this of a fuertie,
that thi feed shalbe a straunger in a lande that perteyneth
not vnto thē. And they shall make bondmen of them
14 and entreate them evell .iiii. hundred yeares. But the
nation whom they shall serue, wyll I iudge. And
afterwarde shall they come out wyth greate substāce.
15 Neuerthelesse thou shalt goo vnto thi fathers in peace,
16 ād shalt be buried when thou art of a good age: ād in
the fourth generation they shall come hyther [Fo.

¶. 10 pece, one agaynst another 12 vpon- vpon

¶. 10 diuisit ea per medium 12 horror magnus & tenebrosus
inuafit eum 13 Scito praenosens

¶. 5 zele die sterne . . kanstu sic zelen 10 zuteylet es mitten
von ander 11 das gevogel fiel 12 schrecken vnd grosse finsternis

¶. ¶. N. 6 *And Abram beleued;* To beleue is to haue a sure
truft & confydence to obtayne the thing promysed and not to haue
any doute in hym that promyseth as Rom. iiii, a, Gal. iii, a .ii, d.
14 *serue wyll I iudge;* To iudge is here to take vègeaunce, Ps.
xxxiiii, a. 16 *Fourth generation,* a generacyō or an age is here
taken for an hundred yere, as Gen. vi, d.

¶. ¶. N. 11 *Gevogel fiel;* Das gevogel vnd der rauchend
offen vnd der feuriger brand, bedeuten die Egypter, die Abra-
hams Kinder verfolgen sollten Aber Abraham scheucht sie davon,
das ist, Got erlofet sie vmb der verheyßung willen Abraham ver-
sprochen, Das aber er nach der sonnen vntergang erschrickt, be-
deut, das Got seyn Samen eyn zeyt verlassen wollt, das sie verfolget
wurden, wie der herr selbs hie deut. Also gehet es auch allen
glewbigen, das sie verlassen vnd doch erlofet werden.

XIX.] agayne, for the wekednesse of the Amorites sy not yet full.

17 When the sonne was doune and it was waxed darcke: beholde, there was a smokyng furnesse and a fyre brand that went betwene the sayde peces.

18 And that same daye the LORde made a covaunte with Abram saynge: vnto thy seed wyll I geue thys londe, frō the ryver of Egypte, even vnto the greate
19 ryver euphrates: the kenytes, the kenizites, the Cad-
20 monites, the Hethites, the Pherezites, the Raphaims,
21 the Amorytes, the Canaanites, the Gergesites and the Iebusites.

The .XVI. Chapter.

1 **S**ARAI Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian, whose
2 name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath closed me, that I cannot bere. I praye thee goo in vnto my mayde, peraduētūre I shall be multiplyed by meanes of her. And Abram herde the voyce of Sarai.
3 Than, Sarai Abrams wife toke Hagar hyr mayde the Egiptian (after Abram had dwelled .x. yere in the lande of Canaan)

M.C.S. Sarai geueth Abram leaue to take Agar hyr mayde to wyfe. Agar despyfed hyr maystres: for which she was euyll intreated of Sarai, and therefore runneth awaye. The angell metynge hyr commaundeth hyr to turne agayne and doth

M. 1 chylde 3 Hagar
V. 17 & lampas ignis xvi, 2 conclusit 3 ancillam suam post annos decem quam habitare cōperant

L. 17 und eyn fewriger brand. xvi, 2 verschlossen . . . Lieber leg dich . . . aus yhr mich bawen muge mehr denn aus mir 3 nachdem sie gewonet hatten

M.M.N. 17 *That went betwene:* This worde went betwene: is taken for burning or confumynge. xvi, 2 To go in vnto hyr mayde is to haue carnall copulacion with hyr as these wordes knowe & slepe do also signifye as Gen. iiii. a and .xxix. c.

- and gaue her to hyr husbonde Abram, to be his wyfe. *promyse hyr se de. And nameth hyr fyrst chyld Ismael.*
- 4 And he wente in vnto Hagar, & she conceived. And when she sawe that she had conceived .P. hyr mastresse was despysed in hyr fyghte.
- 5 Than sayd Sarai vnto Abram: Thou dost me vnryghte, for I haue geuen my mayde vnryghte, *wrong* in to thy bosome: & now because she seyth that she hath cōceaved, I am despysed in her fyghte: the LORde iudge
- 6 betwene the and me. Than sayd Abrā to Sarai: beholde, thy mayde is in thy hande, do with hyr as it pleaseth the.
- And because Sarai fared foule with her, she fled from
- 7 her. And the angell of the Lorde founde her beyde a fountayne of water in the wyldernes: euen by a well
- 8 in the way to Sur. And he sayde: Hagar Sarais mayde, whence comest thou and whether wylt thou goo? And she answered: I flee from my mastresse
- 9 Sarai. And the angell of the LORde sayde vnto her: returne to thy mastresse agayne, & submytte thy selfe vnder her handes.
- 10 And the angell of ꝑ LORde sayde vnto her: I will so encrease thy feed, that it shall not be numbred for
- 11 multitude. And the LORdes angell sayd further vnto her: fe, thou art wyth childe and shalt bere a sonne, and shalt call his name Ismael: because the
- 12 LORDE hath herde thy tribulation. He will be a wyld man, and his hande will be agent *wylde, not domesticated* every man, & euery mans hande agent
- 13 [Fo. XX.] And she called the name of the LORde that spake vnto her: thou art the God that lokest

¶ 4 Agar 5 seeth 12 brethren

¶ 9 humiliare sub manu illius. 12 ferus homo . . et eregione uniuersorum fratrum suorum figet tabernacula.

¶ 5 ich mus vnrecht leyden . . vnter deyner gewalt 6 Da sie nu Sarai wolt demutigen 9 vnd demutige dich 11 armfelickeyt 12 ein wilder Mensch.

¶ M. N. 5 *Bosome*: Bosome after the maner of the Hebrewes is taken for companyng wyth a woman, & is also takē for fayth as in Luc. xvi. f. of Lazarus.

¶ M. N. 11 Ismael, heyst Gott erhoret.

on me, for she sayde: I haue of a fuertie sene here
 14 the backe parties of him that seith me. Wherefore
 she called the well, the well of the lyuynge that seith
 me which well is betwene Cades & Bared.
 15 And Hagar bare Abram a sonne, and Abram called
 16 his sons name which Hagar bare Ismaell. And Abram
 was .lxxxvi. yere olde, when Hagar bare him Ismael.

¶ The .XVII. Chapter.

1 **W**HEN Abram was nynetye yere
 old & .ix. the LORde apeared
 to hym sayenge: I am the
 almyghtie God: walke before
 2 me *ad* be vncorrupte. And I wyll make
 bonde, *cove-* my bonde betwene the and
nant me, and wyll multiplie the
 excedyngly.
 3 And Abrā fell on his face. And God
 4 talked moreover with hym saynge: I am,
testament, beholde my testamēt is with
covenant the, that thou shalt be a fa-
 5 ther of many natiōs. Therefore shalt thou no more be
 called Abram, but thy name shalbe Abraham: for a
 6 father of many nations haue I made the, and I will
 multiplie the excedyngly, and wyll make nations of
 the: yee and kynges shall sprynge out of the.
 7 Moreover I will make my bonde betwene me and
 the, and thy seed after the, in their tymes .P. to be an
 everlastyng testament, So that I wyll be God vnto
 8 the and to thy seed after the. And I will geue vnto

M.C.S. Abram is called Abrahā, & Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcyssion is here institute. Isaac is promysed. Abraham prayeth for Ismael.

M. 13 partes
V. 13 posteriora videntis me. xvii, 3 Cecidit Abram pronus in faciē.
L. 1 vnd sey on wandel 2 fast seer mehren 4 Sihe ich byns fast seer fruchtbar machen
M. N. 13 They se the backe partes of God that by reuelaciō or any other wyse haue perfeuerāce or knowledge of God.
L. M. N. 5 Abram heyst hoher vatter, Abraham aber der haufen vater, wie wol die selben hauffen nur mit eynen buchstaben antzeygt werden yn feynem namen, nicht on vrfach.

the ad to thy feed after the, the lande where in thou arte a straunger: Euen all the lande of Canaan, for an everlastynge possession, and will be their God.

9 And God sayde vnto Abrahā: Se thou kepe my testamente, both thou & thy feed after the in their
10 tymes: This is my testamente which ye shall kepe
betwene me and you and thy feed after the, that ye
11 circūfyse all youre men childern Ye shall circumcysfe
the foreskynne of youre flesh, ad it shal be a token of
12 the bond betwixte me and you. And euery man-
childe when it is .viii. dayes olde, shall be circūcysfed
amonge you in youre generations, and all seruauntes
also borne at home or boughte with money though they
13 be straungers and not of thy feed. The seruaunte
borne in thy houffe, ad he also that is bought with
money, must needes be circumcysfed, that my testa-
ment may be in youre flesh, for an everlastinge bonde.
14 Yf there be any vncircuncysfed manchilde, that hath
not the forskynne of his flesh cutt of, his foule shall
perish from his people: because he hath brokē my
testamēt

15 And God sayde vnto Abraham. Sarai thy wyfe
shall nomore be called Sarai: but Sara shall hir name
16 be. For I will blesse her & geue the a sonne of
her and will blesse her: so that people, ye and kynges
17 of people shall sprynge of her. And Abraham fell vpon
his face ad [Fo. XXI.] laughte, and sayde in his harte:
shall a childe be borne vnto hym that is an hundred
yere olde, ad shall Sara that is nynetie yere old, bere?
18 And Abrahā sayde vnto God. O that Ismaell myghte
lyve in thy syghte.

19 Thē sayde God: na, Sara thy wife shall bere the a

M. 19 God: Sarah thy wife . . . a sonne in dede

V. 8 terrā peregrinationis tuæ 14 pactum meum irritū fecit.

19 Sara vxor tua pariet tibi filium . . . & constituam pactum meum illi in foedus sempiternum

L. 19 ia, Sara deyn weyb soll dyr eynen son geperen

M. N. 13 *Bode:* The scripture vseth to call the signe of a thyng by the name of the thige it selfe only to kepe the thyng sygnified, the better in memory as here he calleth circumcysyon his bonde which is but a token therof, and as Peter calleth baptyme Christ. i Pet. iii. d.

sonne, ad thou shalt call his name Ifaac. And I will
 make my bonde with him, that it shall be an ever-
 20 lastyngge bonde vnto his seed after him. And as
 concernyng Ismaell also, I haue herde thy request:
 loo, I will bleffe him and encrease him, and multiplie
 him excedyngly. Twelve prynces shall he begete, and I
 21 will make a great nation of him. But my bonde will
 I make with Ifaac, which Sara shall bere vnto the:
 euen this tyme twelue moneth.

22 And God left of talkyng with him, and departed vp
 23 from Abraham. And Abraham toke Ismaell his sonne
 & all the seruautes borne in his housse and all that
 was bought with money as many as were men children
 amonge the mē of Abraham's housse, and circumcysed
 the foreskynne of their flesh, even the selfe same daye,
 24 as God had sayde vnto him. Abraham was nyntie
 yere olde and .ix. when he cutt of the foreskynne of
 25 his flesh. And Ismaell his sonne was .xiii. yere olde,
 when the foreskynne of hys flesh was circumcysed.
 26 The selfe same daye was Abraham circumcysed & Ismael
 27 his sonne. And all the men in his housse, whether
 thy were borne in his housse or bought wyth .P. money
 (though they were straungers) were circumcysed with
 him.

¶ The .XVIII. Chapter.

1 **A**ND the LORde apered vnto him *M.C.S. There*
 in the okegrove of Mamre as *apered thre*
 he sat in his tent dore in the *men vnto Ab-*
 heate of the daye. And he *raham. If-*
 2 *aac is prom-*
 lyfte vp his eyes and looked: ad lo, thre *yfied to hym*
 men stode not farr from hym. And whē *agayne, at*
whych Sara

V. 1 conualle

L. 1 hayn Mamre 2 drey menner gegen yhm

M. N. 1 The heate of the daye is taken for none.

- he sawe them, he ran agenst them from the tent dore, and fell to the grounde
 3 and sayde: LORde yf I haue founde fauoure in thy syght, goo not by thi
 4 seruante. Let a litle water be fett, & wash youre fete, and rest youre selves
 5 vnder the tree: And I will fett a morfell of breed, to comferte youre harts wythall. And thā
 goo youre wayes, for even therfore ar ye come to youre seruante. And they answered: Do even so as thou
 haft sayde.
- 6 And Abrahā went a pace in to his tent vnto Sara
 7 ād sayde: make redy att once thre peckes of fyne meale,
 8 kneade it, and make cakes. And Abraham ran vnto
 9 his beastes and fett a calfe that was tendre and good,
 10 and gaue it vn to a yonge man which made it redy
 11 attonce. And he toke butter & mylcke and the calfe
 12 which he had prepared, and fett it before them, and
 stode hymselfe by them vnder the tre: and they ate.
- [Fo. XXII.] And they sayde vnto him: Where is
 9 Sara thy wife? And he sayde: in the tent. And he
 10 sayde: I will come agayne vnto the as soone as the
 frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara,
 11 out of the tent doore which was behind his backe. Abraham and Sara were both olde and
 12 well stryken in age, and it ceased to be with Sara after
 the maner as it is wyth wyues. And Sara laughed in hir selfe saynge: Now I am waxed olde,
 shall I geue my selfe to lust, and my lorde olde also?

M. 2 ran to mete them

V. 2 cucurrit in occursum eorum de ostio . . et adorauit in terra 5 Ponamque buccellam panis 6 tria sata similia . . subcinericios panes 7 vitulum tenerrimum & optimum 10 vita comite 12 voluptati operam dabo

L. 6 drey mas semel meel 8 vnd von dem kalbe 10 nach der zeyt die frucht leben kan 12 mit wollust vmbgehen

M. M. N. 5 *Brede:* By Brede in the scripture is vnderstonde all maner of fode, mete for mānes eatynge as in 1 Regū. xxviii, d.

L. M. N. 2 *fur yhm nydder:* fur eynem feltt er nydder vnd redet auch als mit eynem vnd mit dreyen, da ist die dreyfeltickeyt ynn Gott antzeyget.

13 Than sayde the LORde vnto Abrahā: wherefore doth
Sara laughe saynge: shall I of a fuertie bere a childe,
14 now when I am olde? is the thinge to harde for the
LORde to do? In the tyme appoynted will I returne
vnto the, as foone as the frute can haue lyfe, And Sara
15 shall haue a sonne. Than Sara denyed it saynge: I
laughed not, for she was afrayde. But he sayde: yes
thou laughtest.

16 Than the men stode vp from thence ad looked
towarde Sodome. And Abraham went with them
17 to brynge them on the waye. And the LORde sayde:
Can I hyde from Abraham that thinge which I am
18 aboute to do, feynge that Abraham shall be a great ad
a myghtie people, and all the nations of the erth shalbe
19 blessed in him? For I knowe him that he will com-
maunde his childern and .P. his housholde after him, y
they kepe the waye of the LORde, to do after righte
and conscyence, that the LORde may brynge vppon
Abraham that he hath promysed him.

20 And the LORde sayde: The crie of Sodome and
Gomorra is great, and there synne is excedyng
21 grevous. I will go downe and see whether they haue
done all to gedder acordynge to that crye which is
22 come vnto me or not, that I may knowe. And the
mē departed thēce and went to Sodomeward. But
23 Abraham stode yet before y LORde, and drewe nere
& sayde Wylt thou destroy the rightwes with the
24 wyked? Yf there be .L. rightwes within the cyte, wilt
thou destroy it and not spare the place for the sake of
25 L. rightwes that are therin? That be farre from the,
that thou shuldest do after thys maner, to fley the
rightwes with the weked, ad that the rightwes shulde
be as the weked: that be farre from the. Shulde not
26 the iudge of all y worlde do acordynge to righte? And

¶. 21 together

¶. 14 vita comite 19 & faciant iudicium & iustitiam; vt ad-
ducat 21 venit ad me, opere compleuerint 25 Absit a te . . fiatque
iustus sicut impius . . nequaquam facias iudicium hoc.

¶. 14 nach der zeyt die frucht leben kan 19 was recht vnd
redlich ist 24 dem ort nicht vergeben

the LORde sayde: Yf I fynde in Sodome .L. rightwes within the cyte, I will spare all the place for their fakes.

- 27 And Abraham answered and sayde: beholde I haue taken vppon me to speake vnto ȳ LORde, ad yet am
 28 but dust ad ashes. What though there lacke .v. of L. rightwes, wylt thou destroy all the cyte for lacke of .v.? And he sayde: Yf I fynde there .xl. and .v I will not destroy them.
- 29 And he spake vnto him yet agayne and fay-[Fo. XXIII.] de: what yf there be .xl. foude there: And he
 30 sayde: I wyll not do it for forties fake. And he sayde: O let not my LORde be angrye, that I speake. What yf there he foude .xxx. there? And he sayde: I will
 31 not do it, yf I finde .xxx. there. And he sayde: Oh, fe, I haue begonne to speak vnto my LORde, what yf there be .xx. founde there? And he sayde: I will not
 32 distroy thē for twēties fake. And he sayde: O let not my LORde be angrye, that I speake yet, but euē once more only. What yf ten be founde there? And he sayde: I will not destroy thē for .x. fake.
- 33 And the LORde wēt his waye as soone as he had lefte comenyng with Abrahā. And comenyng, Abraham returned vnto his place *communing*

■ The .XIX. Chapter.

- 1 **A**ND there came .ii. angells to *M.C.S. Lot receaued two Angelles into hys house. The fylthy lustes of the Sodomytes. Lot is delyuer-*
 Sodome at euen. And Lot
 satt at the gate of the cyte.
 And Lot sawe thē, and rose
 vp agaynst them, and he bowed hym selfe
 2 to the grounde with his face. And he

A. I vp to mete them
V. 26 in medio ciuitatis, dimittam omni loco propter eos.
 31 Quia femel, ait cœpi 32 Obsecro, inquit, ne irascaris
L. 26 alle den orten. xix, i buckt sich mit feym angefsicht auff die erden

11 fayde: Se lordes, turne in I praye you in
 to youre seruauntes house and tary all
 12 nyghte & wash youre fete, & ryse up
 early and go on youre wayes. And they
 fayde: nay, but we will byde in the
 3 streates all nyghte. And he cōpelled
 them excedyngly. And they turned in
 vnto hym and entred in to his house, and
 he made them a feaste and dyd bake
 swete cakes, and they ate.

*ed & desyreth
 to dwell in the
 cytie Zoar.
 Lottes wyfe is
 torned into a
 pyler of salt,
 Sodome is de-
 stroyed. Lot
 is dronken &
 lyeth with his
 daughters
 whych con-
 ceaued chyl-
 dren by hym.*

4 But before they went to rest, the men of the cyte
 of Sodome compassed the house rownde .P. aboute
 both olde and yonge, all the people from all quarters.
 5 And they called vnto Lot and fayde vnto him: where
 are the men which came in to thy house to nyghte?
 brynge thē out vnto vs that we may do oure lust with
 them.

6 And Lot went out at doores vnto them and shote
 7 the dore after him and fayde: nay for goddes sake
 8 brethren, do not so wekedly. Beholde I have two
 doughters which haue knowne no man, thē will I
 brynge out vnto you: do with them as it semeth you
 good: Only vnto these men do nothyng, for therfore
 9 came they vnder the shadow of my rose. And they
 fayde: come hither. And they fayde: camest thou
 not in to fodgeorne, and wilt thou be now a iudge? we
 will fuerly deale worse with the than with them

10 And as they preafed fore vppon Lot and *preafed, pres-*
 beganne to breake vp the doore, the men *sed*
 put forth their handes and pulled Lot in to the house
 to them and shott to the doore. And the men that
 11 were at the doore of the house, they smote with

V. 2 & manete ibi . . in platea manebimus 3 Compulit illos
 oppido vt diuerterent ad eum . . azyma 7 Nolite-nolite 8 et abu-
 timini eis . . sub vmbra culminis mei 9 Recede illuc 13 coram
 domino, qui misit nos

L. 2 Sihe, meyne Herr, keret eyn . . bleybt vbernacht . . vber
 nacht auff der gassen bleyben 3 buch vngeseurt kuchen 4 aus allen
 enden 8 difen mennern Gottis

M. N. 5 *Nyght*: The nyght is here taken for the euen-
 yng which is the begynnyng of the nyght as in the Prou. vii, b.

blyndnesse both small and greate: so that they coude not fynde the doore.

12 And the men sayde moreover vnto Lot: Yf thou have yet here any sonne in lawe or sonnes or doughters or what so euer thou hast in the cyte, brynge it
13 out of this place: for we must destroy this place, because the crye of thē is great before the LORde. Wherefore he hath sent vs to destroy it.

14 And Lot went out and spake vnto his sonnes [Fo. XXIIII.) in lawe which shulde have maried his doughters, and sayde: ftonde vpp and get yow out of this place, for the LORde will destroy the cite. But he femed as though he had mocked, vnto his sonnes in law.

15 And as the mornynge arofe the angells caufed Lot to spede him saynge. Stonde vp, take thy wyfe and thy two doughters and that that is at hande, lest thou
16 perish in the synne of the cyte. And as he prolonged the tyme, the men caught both him, his wife ad his two doughters by the handes, because the LORde was mercyfull vnto him, ad they brought him forth and sette him without the cyte.

17 When they had brought them out, they sayde: Saue thy lyfe and loke not behynde the nether tary thou in any place of the contre, but faue thy selfe in the
18 mountayne, lest thou perisshē. Than sayde Lot vnto
19 them: Oh nay my lorde: beholde, in as moch as thy seruaunte hath fownde grace in thy fyghte, now make thi mercy great which thou shewest vnto me in saviuge my lyfe. For I can not faue my selfe in the moun-
20 tayns, lest some misfortune fall vpon me and I dye. Beholde, here is a cyte by, to flee vnto, and it is a

V. 15 vxorem tuam & duas filias quas habes: 16 Dissimulante illo . . . parceret dominus illi 17 Salua animam tuam . . ne & tu simul pereas. 19 saluares animam meam

L. 13 verderben 14 Aber es war yhn lecherlich. 15 deyn weyb vnd deyn zwoe tochter, die fur handen sind, 17 Erredte deyn seele 19 meyn feel bey dem leben erhieltest

ff. ff. N. 15 Synne: The synne is taken for the synner, as malyce is for the wicked, & righteoufnes for ryghteous, as Paul to Tytus the fyrst .c.

- lytle one, let me saue my selfe therein: is it not a litle one, that my foule may lyve ?
- 21 And he sayde to him: se I haue receaved thy request as concernynge this thyng, that I will nott overthrowe this cytie for the .P. which thou hast spoken.
- 22 Haste the, ad saue thy selfe there, for I can do nothyng tyll thou be come in thyder. And therefore
- 23 the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred into Zoar.
- 24 Than the LORde rayned vpon Sodome and Gomorra, brymstone and fyre from the LORde out of
- 25 heaven, and overthrowe those cyteis and all the region, and all that dwelled in the cytes, and that that grewe
- 26 vpon the erth. And lots wyfe loked behynde her, ad was turned in to a pillare of falte.
- 27 Abraham rose vp early and got him to the place
- 28 where he stode before the LORde, and loked toward Sodome and Gomorra and toward all the londe of that contre. And as he loked: beholde, the smoke of the contre arose as it had bene the smoke of a fornace.
- 29 But yet whē God destroyed the cities of ŷ region, he thought upon Abrahā: and sent Lot out from the dāger of the overthrowenge, when he overthrowe the cyties where Lot dwelled.
- 30 And Lot departed out of Zoar and dwelled in the mountayns ad his .ii. daughters with him for he feared to tary in Zoar: he dwelled therefore in a caue, both he and his .ii. daughters also.
- 31 Than sayde the elder vnto the yonger oure father is olde, and there are no moo men in the erth to come
- 32 in vnto vs after the maner of all the world. Come therfore, let vs geue oure father wyne to dryncke, and let vs lye with him [Fo. XXV.] that we may saue feed

℞. 22 thither

℥. 20 Est ciuitas hæc iuxta 21 subuertam 22 Idcirco 25 & cuncta terræ virētia 28 fauillam de terra quasi fornacis fumum 29 vrbium, in quibus 31 iuxta morem vniuersæ terræ.

℥. 25 vnd was auff dem land gewachsen war 31 nach aller welt weyße 32 trincken geben, vnd mit yhm truncken werden

℥. ℞. N. 20 *kleyen*: Zoar heyft kleyen.

33 of oure father. And they gaue their father wyne to drynke that same nyghte. And the elder daughter went and laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.

34 And on the morowe the elder sayde vnto the yonger: beholde, yesternyghte lay I with my father. Let us geue hym wyne to drinke this nyghte also, and goo thou and lye with him, and let us faue seed of
35 oure father. And they gaue their father wyne to drinke that nyghte also. And the yonger arose and laye with him. And he perceaued it not: nether when she laye down, nether when she rose vp.

36 Thus were both the daughters of lot with childe by their father

37 And the elder bare a sone and called hym Moab, which is the father of the Moabytes vnto this daye.

38 And the yonger bare a sonne and called hym Ben Ammi, which is the father of the childern of Ammon vnto this daye.

The .XX. Chapter.

- 1 **A**ND Abraham departed thence M.C.S. Abraham went as a stranger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe. towarde the southcontre and dwelled betwene Cades and Sur ad sogeorned in Gerar.
- 2 And Abraham sayde of Sara his wyfe, that she was his syster. Than Abimelech awaye his wyfe. kynge of Gerar sent and fett Sara awaye.
- 3 And God came to Abimelech by nyghte in a dreame and sayde to him: Se, thou art but a .P. deed man for the womās sake which thou haft taken awaye,

¶. 33 dormiuitque . . . accubuit filia 34 nocte, & dormies cum eo 38 Ammon (marg. Heb. Ben ammi.) id est filius populi mei xx. 3 En morieris
℥. 3 Sihe da

4 for she is a mans wyfe. But Abimelech had not yet
 come nye her, and therfore sayde: lorde wilt thou sle
 5 rightewes people? sayde not he vnto me, that she was
 hys syster? yee and sayde not she herself that he was
 hir brother? wyth a pure herte and innocent handes
 haue I done this.

6 And God sayde vnto him in a dreame. I wot it
 well that thou dydest it in purenesse of thi herte: And
 therfore I kepte ȳ that thou shuldest not synne agenst
 7 me, nether suffred I the to come nygh her. Now
 therfore delyuer the mā his wyfe ageyne, for he is a
 prophete. And let him praye for the that thou mayst
 lyue. But and yf thou delyuer her not agayne, be
 sure that thou shalt dye the deth, with all that thou
 hast.

8 Than Abimelech rose vp be tymes in the mornynge
 and called all his seruauntes, and tolde all these thinges
 9 in their eares, and the men were sore a frayde. And
 Abimelech called Abraham and sayde vnto him: What
 hast thou done vnto vs, & what haue I offended the,
 that thou shuldest brynge on me and on my kyngdome
 so greate a synne? thou hast done dedes vnto me that
 10 ought not to be done. And Abimelech sayde morouer
 vnto Abraham: What sawest thou that moved the to
 do this thinge?

11 And Abraham Answered. I thought that perad-
 v̄ture the feare of God was not in this [Fo. XXVI.]
 place, and that they shulde sle me for my wyfes fake;
 12 yet in very dede she is my syster, the doughter of my
 father, but not of my mother: and became my wyfe.
 13 And after God caused me to wandre out of my fathers
 houle, I sayde vnto her: This kyndnesse shalt thou
 shewe vnto me in all places where we come, that thou
 fayde of me, how that I am thy brother.

℥. 4 gentem ignorantem & iustam 7 redde viro suo vxorem
 8 Statimque de nocte . . in auribus eorum 9 quæ non debuisti
 facere 10 Quid vidisti

℥. 4 eyn gerecht volck 7 des tods sterben 8 fur yhr oren
 M. M. N. 11 *The feare of God* amōge the Hebrewes is prin-
 cypally takē for the honour and faith that we owe vnto god, &
 that wyth foche a loue as the childe hathe to the father.

14 Than toke Abimelech shepe and oxen, menfer-
 vauntes and wemenferuauntes and gaue them vnto
 Abraham, and delyvered him Sara his wyfe agayne.
 15 And Abimelech sayde: beholde the lande lyeth be fore
 16 the, dwell where it pleaseth ȳ best. And vnto Sara he
 sayde: Se I haue geuen thy brother a thousande peeces
 of syluer, beholde he shall be a couerynge couerynge,
 screening
 from obser-
 to thyne eyes vnto all that ar with the uation;
 excuse, a doubt-
 ful rendering
 and vnto all men and an excuse.
 17 And so Abraham prayde vnto God, and God healed Abimelech and his wyfe
 18 and hys maydens, so that they bare. For the LORde
 had clofed to, all the matryces of the house of Abim-
 elech, because of Sara Abrahams wyfe.

The .XXI. Chapter.



1 **T**HE lorde vifityed Sara as he had sayde and dyd vnto her
 acordynge as he had spoken.
 2 And Sara was with childe and bare Abrahā a sonne in his olde age .P
 euen the same feason which the LORde
 3 had appoynted. And Abraham called his sonnes name that was borne vnto him
 4 which Sara bare him Ifaac: & Abrā circūcyfed Ifaac his sōne whē he was .viii. dayes olde, as
 5 God commaunded him And Abrahā was an hundred yere olde, when his sonne Ifaac was borne vnto him.

M.C.S. Ifaac is borne. Agar is cast oute wyth hyr younge sonne Ismael. The Angell comforteth Agar. The couen- aunt betwene Abimelech and Abraham.

M. 16 beholde this thinge shall be . . all men an excuse
 17 maydēs . . so that they bare chyldrē. xxi, 1 promyfed

V. 14 reddiditque illi Saram vxorem suam 16 & quoc. . per-
 rexis, memento te deprehensam. xxi, 5 hac quippe ætate patris,
 natus est Ifaac.

L. 16 Sihe da, ich hab . . vnd allenthalben, vnd eyn verant-
 wortter 17 das sie kinder geporen 18 zuuor hart verschlossen
 xxi, 1 vnd thet mit yhr

M. N. 16 Couerynge & excuse is all one.

- 6 And Sara sayde: God hath made me a laughinge
 7 stocke: for all ȳ heare, will laugh at me She sayde
 also: who wolde haue sayde vnto Abraham, that Sara
 shulde haue geuen childern sucke, or ȳ I shulde haue
 8 borne him a sonne in his old age: The childe grewe
 and was wened, and Abraham made a great feast, the
 same daye that Isaac was wened.
- 9 Sara sawe the sonne of Hagar the Egiptian which
 10 she had borne vnto Abraham, a mockynge. Then she
 sayde vnto Abraham: put away this bondemayde and
 hyr sonne: for the sonne of this bondwoman shall not
 11 be heyre with my sonne Isaac: But the wordes fened
 verey greavous in Abrahams fyghte, because of his
 12 sonne. Than the LORde sayde vnto Abraham: let it
 not be greavous vnto the, because of the ladd and of
 thy bondmayde: But in all that Sara hath saide vnto
 the, heare hir voyce, for in Isaac shall thy seed be
 13 called. Moreouer of the sonne of the Bondwoman will
 I make a nation, because he is thy seed.
- 14 And Abraham rose vp early in the mornynge and
 toke brede and a bottell with water, and ga- [Fo.
 XXVII.] ue it vnto Hagar, puttynge it on hir shulders
 wyth the lad also, and sent her awaye. And she de-
 parted and wädred vpp and doune in the wyldernes
 15 of Berseba. When the water was spent that was in
 16 the botell, she cast the lad vnder a bush and went &
 satt her out of fyghte a great waye, as it were a bow-
 fhote off: For she sayde: I will not se the lad dye.
 And she satt doune out of fyghte, and lyfte vp hyr
 17 voyce and wepte. And God herde the voyce of the
 childe. And the angell of God called Hagar out of

¶. 9 ludentem cum Isaac 11 Dure accepit 12 Non tibi videatur
 asperum . . in Isaac vocabitur tibi semen 14 scapulæ eius, tradi-
 ditque puerum . . errabat in solitudine Bersee 15 abiecit puerum

ℒ. 7 das Sara kinder seuget 9 das er eyn spotter war 10 treybe
 . . . aus 12 dyr der same genennet werden 14 auff yre shulder, vnd
 den knaben mit, vnd lies sie aus . . vnd gieng ynn der wüsten yrr
 bey Berseba 15 warff sie den knaben 16 eyn ambruß schos weit

ℒ. M. N. 9 Hagar, Merck hie auff Hagar, wie die des Ge-
 setz vnd glaublofer werck figur ist, Gal. iiii. vnd dennoch sie Gott
 zeitlich belonet vnd grofs macht auff erden.

heaven and sayde vnto her: What ayleth the Hagar?
 Feare not, for God hath herde the voyce of the childe
 18 where he lyeth. Aryse and lyfte vp the lad, and take
 hym in thy hande, for I will make off him a greate
 19 people. And God opened hir eyes and she sawe a well
 of water. And she went and fylled the bottell with
 20 water, and gaue the boye drynke. And God was
 21 wyth the lad, and he grewe and dweld in the wilder-
 nesse, and became an archer. And he dweld in the
 wyldernesse of Pharan. And hys mother gott him a
 wyfe out of the land of Egypte.

22 And it chaunced the same season, that Abimelech
 and Phicol his chiefe captayne spake vnto Abraham
 23 saynge: God is wyth the in all that thou doist. Now
 therfore swere vnto me even here by God, that thou
 wylt not hurt me nor my childern, nor my childerns
 childern. ¶ But that thou shalt deale with me and the
 contre where thou art a straunger, acordynge vnto
 24 the kyndnesse that I haue shewed the. Then sayde
 Abraham: I wyll swere.

25 And Abraham rebuked Abimelech for a well of
 water, which Abimelech seruautes had taken awaye.
 26 And Abimelech answered I wyft not who dyd it:
 Also thou toldest me not, nether herde I of it, but this
 daye.

27 And Abraham toke shepe and oxen and gaue them
 vnto Abimelech. And they made both of them a
 28 bonde together. And Abraham sett .vii. lambes by
 29 them selues. And Abimelech sayde vnto Abraham:
 what meane these .vii. lambes which thou hast sett by
 30 them selues. And he answered: .vii. lambes shalt thou
 take of my hande, that it maye be a wytnesse vnto
 31 me, that I haue dygged this well: Wherefore the place

¶. 25 Abimelechs seruautes

¶. 18 tolle puerum, et tene manum illius 20 solitudine, fac-
 tusque est iuuenis sagittarius 25 quem vi abstulerant 27 percussit-
 runtque ambo foedus.

¶. 17 des knabens da, er ligt 18 füre ynn an deyner hand
 25 hatten mit gewalt genomen 27 machte beide einen bund mit
 einander

is called Berseba, because they sware both of them.
 32 Thus made they a bonde to gether at Berseba.
 Than Abimelech and Phicoll his chefe captayne
 rose vp and turned agayne vnto the lande of the
 33 Philistines. And Abraham planted a wodd in Ber-
 seba, and called there, on the name of the LORde the
 34 everlastynge God: and dwelt in the Phelistinlāde a
 longe seafon

■ The .XXII. Chapter.

[Fo. XXVIII.] The .XXII. Chapter.

1 **A**FTER these dedes, God dyd *M.C.S. The*
 proue Abraham & sayde vnto *sayth of Ab-*
 him: Abraham. And he an- *raham is*
 2 swered: here am I. And he *proued in off-*
 sayde: take thy only sonne Isaac whome *rynge hys*
 thou louest, & get the vnto the lande of *sonne Isaac.*
 Moria, and sacrifice him there for a sacri- *Christ our*
 fyce vpon one of the mountayns which I *sauyour is*
 3 will shewe the Than Abraham rose vp *promysed.*
 early in the mornynge and sadled his *The genera-*
 asse, and toke two of his meyny wyth him, and Isaac *cyon of Na-*
 his sonne: ad clove wod for the sacrifice, and rose vp *chor Abra-*
 and gott him to the place which God had appoynted *hams brother.*
 4 him. The thirde daye Abraham lyfte vp his eyes
 5 and sawe the place a farr of, and sayde vnto his yong
 men: byde here with the asse. I and the lad will goo

M. 34 Philistin lande. xxii, 2 lāde Moria

V. 32 pro puteo iuramēti 33 inuocauit ibi nomen 34 colonus
 terræ Palest. xxii, 2 in terram Visionis . . holocaustum 3 strauit
 asinum

L. 33 Berseba, vnnd predigt daselbst von den namen 34 im
 lang zeit. xxii, 2 brand opffer 3 gürtet 5 ich vnnd du knabe

M. M. N. 2 *Only sonne* for only beloued or moost cheffy be-
 loued aboue other, after the Ebrew phrase as in the Prouer. iiii, a.

L. M. N. 31 *Berseba*, heist auff deudsch schweer brun, oder
 erdbrun, möcht auch wol sieben brun heissen. xxii, 2 *Moria* heist
 schauung, vnnd ist der berg, da Salomon hernac zu Iierusalem
 den Tempel auff bowet, vnnd heist der schawen berg, das Gott
 da silbst hinschawd.

vonder and worshippe and come agayne vnto you
 6 And Abraham toke the wodd of the sacryfyce and
 layde it vpon Isaac his sonne, and toke fyre in his
 hande and a knyfe. And they went both of them
 together.

7 Than spake Isaac vnto Abraham his father & sayde:
 My father? And he answered here am I my sonne.
 And he sayde: Se here is fyre and wodd, but where is
 8 the shepe for sacryfyce? And Abraham sayde: my
 sonne, God wyll prouyde him a shepe for sacryfyce. So
 went they both together.

9 And when they came vnto the place which God
 shewed him, Abrahā made an aulter there and dressed
 the wodd, ād bownde Isaac his .ᵑ. sonne and layde him
 10 on the aulter, aboue apou the wodd. And Abraham
 stretched forth his hande, and toke the knyfe to haue
 kylled his sonne.

11 Than the angell of the LORde called vnto him
 from heauen saynge: Abraham, Abraham. And he
 12 answered: here am I. And he sayde: laye not thy
 handes apou the childe nether do any thinge at all
 vnto him, for now I knowe that thou fearest God, in
 13 ŷ thou haste not kepte thine only sonne frō me. And
 Abraham lyfted vp his eyes and loked aboute: and
 beholde, there was a ram caught by the hornes in a
 thykette. And he went and toke the ram and offred
 14 him vp for a sacryfyce in the steade of his sonne And
 Abraham called the name of the place, the LORde
 will see: wherfore it is a comē saynge this daye: in the
 mounte will the LORde be sene.

15 And the Angell of the LORde cryed vnto Abra-
 16 ham from heaven the seconde tyme saynge: by my
 selfe haue I sworne (sayth the LORde) because thou

V. 7 *victima holocausti* 9 in altare super struem lignorum
 10 vt immolaret 12 nunc cognoui 14 Dominus videt . . . In monte
 Dominus videbit

L. 7 Sihe hie ist . . schaff zum brandopffer 9 oben auff das
 holtz 10 schlachtet 12 Denn nu weis ich 14 Der Herrn schawet . .
 der Herr geschawet wird

A. N. 5 *To worship* is here to do sacryfyce. 12 *I knowe*;
 that is, I haue experiēce that thou fearest God, as in Phillipē. iiii, c.

17 haft done this thinge and haft not spared thy only
 sonne, that I will blesse the and multiplie thy feed as
 the starres of heaven and as the fonde vpō the see syde
 And thy feed shall possesse the gates of hys enymies.
 18 And in thy feed shall all the nations of the erth be
 blessed, because thou haft obeyed my voyce
 19 So turned Abraham agayne vnto his yonge men,
 and they rose vp and wēt to gether to Ber- [Fo.
 XXIX.] feba. And Abraham dwelt at Berfeba
 20 And it chaüfed after these thiges, that one tolde
 Abraham saynge: Behold, Milcha she hath also borne
 21 childern vnto thy brother Nachor: Hus his eldest sonne
 and Bus his brother, and Kemuell the father of the
 22 Sirians, and Cefed, and Haso, and Pildas, and Iedlaph,
 23 and Bethuel. And Bethuel begat Rebecca. These
 viii. dyd Milcha bere to Nachor Abrahams brother.
 24 And his concubyne called Rheuma she bare also Tebah,
 Gaham, Thahas and Maacha.

☪ The .XXIII. Chapter.

1 **S**ARA was an hundred and .xxviii
 yere olde (for so longe lyued
 2 she) and than dyed in a heade
 cyte called Hebron in the
 londe of Canaan. Than Abraham came
 3 to morne Sara and to wepe for her. And
 Abraham stode vp from the coorse and
 talked with the sonnes of heth saynge:
 4 I am a straunger ad a foryner amonge
 yow, geue me a possession to bury in with you, that I
 may bury my dead oute of my sighte.

*A.C.S. Sa-
 rah dyeth &
 is buried in the
 felde that Ab-
 raham bought
 of Ephron the
 Hethite.*

*heade cyte,
 chief cyte, ca-
 pital*

*coorse, corpse,
 body*

V. 17 inimicorum suorum 18 quia obedisti voci meæ. xxiii, 2 in
 ciuitate Arbee 3 ab officio funeris 4 date mihi ius sepulchri

L. 18 vñnd durch deinen famen. xxiii, 2 heubst ad 3 von feyner
 ley ch 4 eyn erb begrebnis . . . der fur myr liegt

L. M. N. 2 Hebron ist Kiriath Arba (spricht Mose) das ist, die
 vierst ad, denn die hohen heubt stede, waren vertzeytten alle Arba,
 das ist, ynn vier teyl geteylet, wie Rom, Jerusalem vñd Babylon
 auch Gen. x.

5 And the children of heth answered Abraham faynge
 6 vnto him: heare vs lorde, thou arte a prynce of God
 amonge vs. In the chefest of our sepulchres bury thy
 dead: None of vs shall forbydd $\text{\textcircled{y}}$ his sepulchre, $\text{\textcircled{y}}$ thou
 7 shuldest not bury thy deade therein. Abrahā stode vp
 & bowed hi selfe before $\text{\textcircled{y}}$ people of $\text{\textcircled{y}}$ lade $\text{\textcircled{y}}$ childrē of
 8 heth. And he comoned with them saynge: comoned, *com-*
Yfit .P. be youre myndes $\text{\textcircled{y}}$ I shall bury my ^{muned}
 deade oute of my sighte, heare me $\text{\textcircled{a}}$ d speke for me tc
 9 Ephron the sonne of Zoar: and let him geue me the
 dubill caue which he hath in the end of his felde, for
 as moch money as it is worth, let him geue it me in
 10 the presence of you, for a possession to bury in. For
 Hephron dwelled amōge $\text{\textcircled{y}}$ childern of heth.

Than Ephron the Hethite answered Abraham in the
 audyēce of the childern of Heth and of all that went in at
 11 the gates of his cyte, saynge: Not so, my lorde, but heare
 me: The felde geue I the, and the caue that therein
 is, geue I the also, And even in the presence of the
 sonnes of my people geue I it the to bnry thy deede in.
 12 Than Abraham bowed himselfe before the people of
 13 the lade and spake vnto Ephrō in the audyence of the
 people of the contre saynge: I praye the heare me, I
 will geue sylver for the felde, take it of me, $\text{\textcircled{a}}$ d so will
 I bury my deed there.

14, 15 Ephron answered Abrahā faynge vnto him My
 lorde, harken vnto me. The lande is worth .iiii. hun-
 dreth cycles of sylver: But what is that betwixte the
 16 and me? bury thy deede. And Abraham harkened
 vnto Ephron and weyde him the sylver which he had

℞. 10 Ephron.

℥. 6 in electis sepulchris nostris sepeli 7 Heth: 8 dixitque ad
 eos: Si placet animæ vestræ 9 speluncam duplicem 10 cunctis
 audientibus qui ingrediebantur portam 12 Adorauit Abraham
 coram domino & populo terræ 13 Dabo pecuniam pro agro
 15 istud est pretium inter me et te, sed quantum est hoc?

℥. 6 ynn vnfern kostlichen grebern 8 Ifts ewr gemuete . . .
 toden fur myr begrabe 12 nym von myr des ackers gelt 15 was
 ist das aber zwifchen myr vnd dyr

℥. ℞. N. 15 *Sekel* ist eyn gewichte, an der muntze, eyn orttis
 gulden, Denn vertzeytten man das gelt so wug, wie man itzt mit
 gollt thut.

fayde in the audyence of the sonnes of Heth. Euen
iiii. hüdred fyluer fycles of currant money amonge
marchauntes

17 Thus was the felde of Ephron where in the dubbill
caue is before Mamre: euen the felde & [Fo. XXIII.]
the caue that is therein and all the trees of the felde
which growe in all the borders rounde aboute, made
18 sure vnto Abraham for a possession, in the fyghte of the
childern of Heth and of all that went in at the gates
of the cyte.

19 And then Abraham buried Sara his wyfe in the double
caue of the felde that lyeth before Märe, otherwise
20 called Ebron in the lande of Canaan. And so both the
felde ad the caue that is therein, was made vnto Abra-
ham, a sure possession to bury in, of the sonnes of Heth.

■ The .XXIII. Chapter.

1 **A**BRAMHAM was olde and stryken *M.C.S. Abra-*
in dayes, and the LORde had *ham maketh*
2 blessed him in all thinges. And *hys seruant*
he fayde vnto his eldest ser- *to swere, &*
uaunte of his house which had the rule *sendeth him to*
over all that he had: Put thy hande vnder *seke a wyfe*
3 my thye that I maye make the swere by *for Isaac his*
the LORde that is God of heauen and *sonne. The*
God of the erth, that thou shalt not take *seruaunt was*
4 a wyfe vnto my sonne, of the daughters *saythfull and*
of the canaanytes, amonge which I dwell. But shalt *brought Re-*
goo vnto my contre and to my kynred, and there take *becca, whych*
a wyfe vnto my sonne Isaac. *Isaac toke to*
5 Thā fayde the seruaunte vnto him: what ad yf *his wyfe.*

V. 16 probatæ monetæ publicæ 20 ager & antrum quod erat
in eo. xxiv, 2 præerat omnibus

L. 16 Sekel fylbers das ym kauff geng vnd gebe war. xxiv,
4 ynn meyn vatterland

M. M. N. 2 Put thy hande: To put the hand under the thyghe
was an othe which the Hebreues vsed in foch thiges as perteyned
to the testament & promesse of god as in Gen. xlvii, g.

- the womā wyll not agree to come with me vnto
 this lāde, shall I brynge thy sonne agayne vnto
 6 the land which thou camest out of? And Abrahā
 sayde vnto him: bewarre of that, that thou brige
 7 not my sonne thither. The LORde God of heauen
 which toke me from my fathers .P. house and from
 the lande where I was borne, and which spake vnto
 me and sware vnto me saynge: vnto thy seed wyll I
 geue this lande, he shall sende his angell before the,
 ȳ thou mayst take a wife vnto my sonne from thence.
 8 Neuerthelesse yf the womā will not agree to come
 with the than shalt thou be without daun- without dan-
 ger of this ooth. But aboue all thinge ger of this
 bringe not my sonne thyther agayne. ooth, i. e. ab-
 9 And the seruante put his hand vnder *solved from*
 the thye of Abraham and sware to him as concern- *its obligation*
 ynge that matter.
- 10 And the seruante toke .x. camels of the camels of
 his master and departed, and had of all maner goodes
 of his master with him, and stode vp and went to
 11 Mesopotamia, vnto the cytie of Nahor. And made
 his camels to lye doune without the cytie by a wels
 fyde of water, at euen: aboute the tyme that women
 come out to drawe water, and he sayde.
- 12 LORde God of my master Abrahā, send me good spede
 13 this daye, & shewe mercy vnto my master Abraham. Lo
 I stonde here by the well of water and the daughters of
 14 the men of this citie will come out to drawe water: Now
 the damfell to whom I saye, stoupe doune thy pytcher
 and let me drynke. Yf she saye, drynke, and I will geue
 thy camels drynke also, ȳ same is she that thou hast or-
 dened for thy seruaunte Iſaac: yee & therby shall I
 knowe that thou hast shewed mercy on my master.
- 15 And it came to passe yer he had leest spakyn- [Fo.
 XXXI.] ge, that Rebecca came out, the doughter of
 Bethuell, sonne to Melcha the wife of Nahor Abrahams
 16 brother, and hir pytcher apon hir shulder: The damfell

V. 8 non teneberis iuramento

L. 7 von dem land meyner freuntschafft 10 vnd macht sich
 auff vnd zoch

was very fayre to loke apon, and yet a mayde and vnknown of man.

And she went doune to the well and fylled hyr
17 pytcher and came vp agayne. Then the seruante
ranne vnto her and sayde: let me syppe a litle water
18 of thi pither. And she sayde: drynke my lorde.

And she hafted and late doune her pytcher apon
19 hyr arme and gaue him drinke. And whē she had
geuen hym drynke, she sayde: I will drawe water for
20 thy camels also, vntill they haue dronke ynough. And
she poured out hyr pitcher in to the trough hastely
and ranne agayne vnto the well, to fett water: and
drewē for all his camels.

21 And the felowe wondred at her. But felowe, *man*
helde his peace, to wete whether the LORde had made
22 his iourney prosperous or not. And as the camels
had lefte drynckynge, he toke an earynge of halfe a
sicle weght and .ii. golden bracelettes for hyr hādes,
23 of .x. fycles weyght of gold and sayde vnto her: whose
doughter art thou? tell me: ys there rowme in thy
24 fathers houfe, for vs to lodge in? And she sayde vnto
him: I am the doughter of Bethuell the sonne of Milcha
25 which she bare vnto Nahor: and sayde moreouer vnto
him: we haue litter and prauonder ynough and also
26 rowme to lodge in .ᵑ. And the man bowed himselfe
27 and worshipped the LORde and sayde: blessed be the
LORde God of my master Abraham which ceasseth
not to deale mercyfulle and truly with my master, And
hath brought me the waye to my masters brothers houfe.
28 And the damfell ranne & tolde them of her mothers
29 house these thinges. And Rebecca had a brother
called Laban.

℞. 17 suppe 22 a golden earyng

ᵑ. 17 mihi ad forbendum præbe . . Celeriterque deposuit hy-
driam super vnam suam 22 in aures aureas 23 Cuius es filia

℞. 17 aus deynem krug trincken 18 vntd eylent lies sie den
krug ernydder uaff yhre hand 22 eyn gulden styrnspangel 23 Meyn
tochter, wen gehorstu an?

℞. ℞. N. 22 *Earyng*. Earynges are deckynges, ether to ap-
parell the face & forhed of the woman, or the eares. And brace-
lettes is to decke the armes or hādes. 23 *Worshypped*; To wor-
shyp is here to geue thankes, as in the .xxiii. afore at this letter B.

And Laban ranne out vnto the man, to the well:
 30 for as soone as he had sene the earynges and the brace-
 lattes apou his sisters handes, ad herde the words of
 Rebecca his sifter saynge thus fayde the man vnto me,
 than he went out vnto the man. And loo, he stode
 31 yet with the camels by the well fyde. And Laban
 fayde: come in thou blessed of the LORde. Wherefore
 stondest thou without? I haue dressed the house and
 32 made rowme for the camels. And than the mā came in
 to the house. And he vnbrydeld the camels: and
 brought litter and prauonder for the camels, and
 water to weshe his fete and their fete that were
 33 with him, and there was meate sett before him to
 eate.

But he fayde: I will not eate, vntill I haue fayde
 34 myne earēde: And he fayde, faye on, And he
 35 fayde: I am Abrahās seruaunte, & the LORDE hath
 *blessed my master out of measure that he * God blef-
 is become greate and hath geuen him shepe seth vs whē
 oxen, fyluer and golde, menseruauntes, he geueth vs
 his benefites:
 [Fo. XXXI.] maydeseruauntes, camels ad and curseth
 vs, when he
 36 asses. And Sara my masters wyfe bare taketh them
 awaye.
 him a sonne, whē she was olde: and vnto
 him hath he geuen all that he hath.

37 And my master made me swere saynge: Thou shalt
 not take a wyfe to my sonne, amonge the daughters of
 38 the cananytes in whose lāde I dwell. But thou shalt
 goo vnto my fathers house and to my kynred, and
 39 there take a wyfe vnto my sonne. And I fayde vnto
 my master. What yf the wyfe will not folowe me?
 40 And he fayde vnto me: The LORde before whom I
 walke, wyll fende his angell with the and prosper
 thy iourney that thou shalt take a wyfe for my
 sonne, of my kynred and of my fathers house. But
 and yf (when thou comest vnto my kynred) they will

V. 32 aquam ad lauandos pedes camelorū, & virorū 33
 donec loquar sermones meos . . Loquere.

L. 33 bis das ich zuuor meyn sach geworben habe . . sage
 her 38 vatters haus vnd zu meynem geschlecht

M. M. N. 33 The same note as in Tyndale.

41 not geue the one, thā shalt thou bere no perell of myne oothe.

42 And I came this daye vnto the well and fayed: O LORde, the God of my master Abrahā, yf it be so that
43 thou makest my iourney which I go, prosperous: beholde, I stōde by this well of water, And when a virgyn cometh forth to drawe water, and I saye to her: geue
44 me a litle water of thi pitcher to drynke, and she faye agayne to me: dryncke thou, and I will also drawe water for thy camels: that same is the wife, whom the LORde hath prepared for my masters sonne .¶.

45 And before I had made an ende of speakeynge in myne harte: beholde Rebecca came forth, and hir pitcher on hir fhulder, and she went doune vnto the well and drewe.

46 And I sayde vnto her geue me dryncke. And she made hast and toke doune hir pitcher from of hir, ād fayd: drinke, and I will geue thy camels drynke also. And I dranke, and she gauē the camels drynke also. And
47 I asked her saynge: whose doughter art thou? And she answered: the doughter of Bathuell Nahors sonne whome Milca bare vnto him.

And I put the earynge vpon hir face and the brace-
48 lettes apon hir hondes. And I bowed my selfe and worfhepped the LORde and blessed the LORde God of my master Abrahā which had brought me the right waye, to take my masters brothers doughter vnto his
49 sonne. Now therefore yf ye will deall mercyfully and truly with my master, tell me. And yf not, tell me also: that I maye turne me to the right hande or to the left.

50 Than answered Laban and Bathuel saynge: The thinge is proceded even out of the lorde, we can not

¶. 41 Innocens eris a maledictione mea 49 vt vadam ad dexterā, siue ad sinistrā 50 A domino egressus est sermo

ℓ. 41 so bistu meyns eydes quyd. 44 das der Herr meyns herrn fon bescheret hat 49 das ich mich wende zur rechten odder zur lincken. 50 von dem Herrn aufzgangen

¶. N. N. 49 *Mercyfully and truly* is as moche to faye in this place as to shewe pleasure, gētlynes or kyndnes, as .iiii Reg. xx, d. 49 *The ryght had or the left* is no more to faye, but tel me one thing or a nother, that I may knowe wherevnto to flycke, and is a phrafe of the Hebrew.

51 therefore fayde vnto the, ether good or bad: Beholde
 Rebecca before thy face, take her and goo, and let
 her be thy maisters fonnes wife, euen as the LORde
 52 hath fayde. And whē Abrahams seruaunte herde their
 wordes, he bowed him selfe vnto the LORde, flatt vpon
 53 the erth. And the seruaunte toke forth iewells [Fo.
 XXXIII. sic.] of syluer and iewelles of gold and rayment,
 and gaue them to Rebecca: But vnto hir brother &
 54 to hir mother, he gaue spyces. And then they ate and
 dranke, both he and the men that were with him, and
 taried all nyghte and rose vp in the mornynge.

55 And he fayde: let me departe vnto my master. But
 hir brother and hir mother fayde: let the damfell abyde
 with vs a while, ad it be but even .x. dayes, and than
 56 goo thy wayes. And he fayde vnto them, hinder me
 not: for the lorde hath prospered my iourney. Sende
 57 me awaye y I maye goo vnto my master. And they
 fayde: let vs call the damfell, and witt what she fayth
 58 to the matter. And they called forth Rebecca ad
 fayde vnto her: wilt thou goo with this mā? And
 59 she fayde: Yee. Than they broughte Rebecca their
 syster on the waye and her norse and Abrahās ser-
 60 uaunte, and the men that were wyth him. And they
 * blessed Rebecca & fayde vnto her: Thou * *To blesse a*
 art oure syster, growe in to thousande thou- *mās neybour*
 sandes, & thy seed possesse y gates of *is to praye for*
 61 their enimies. And Rebecca arose & hir *hī, ad to wissh*
 damfels, & satt thē vp apō the camels & *him good: and*
 went their waye after the man. And y *not to wagge*
 seruaunte toke Rebecca & went his waye *ii fingers ouer*
 62 And Isaac was a comige from the well of *him. =wagge*
 y lyvyng & seyng, for he dwelt in the *ii. fingers ouer*
 63 south cōtre, & was gone out to walke in his *him, allusion*
 meditaciōs before y euē tyde. And he lyfte vp his eyes *to sacerdotall*
blesing in the
Church of
Rome

M. 59 So they let Rebecca their syster go with her norse

V. 53 vasis argenteis . . matri dona obtulit 55 saltem decem dies
 58 Vadam 61 sunt virum: qui festinus reuertebatur

L. 55 eyn tag odder zehen 58 Ya, ich will mit yhm. 61 nam
 Rebecca an

M. M. N. 60 *And they blessed Rebecca.* The same note as
 in Tyndale. 63 *Meditacyons* is the exercise of the spirite and
 lyftyng vp the mynde to God.

64 & looked, & beholde y camels were cominge. And P. Rebecca lyste vp hir eyes, & whē she sawe Isaac, she lyghted
 65 of the camel ād sayde vnto the seruaunte: what mā is this y cometh agenst vs in the feld? And the seruaute sayde: it is my maister. And then she toke hir mantell
 66 ād put it aboute her. And the seruaute tolde Isaac all
 67 that he had done. Thē Isaac broughte her in to his mother Saras tente, ād toke Rebecca & she became his wife, & he loved her: & so was Isaac cōforted over his mother.

The .XXV. Chapter.

1 **A**BRAHĀ toke hī another wyfe *M.C.S. Abraham taketh*
 2 cald Ketura, which bare *Kethura to*
 3 hī Simram, Iackfam, Medan, *his wyfe & be-*
 4 Midiā Iesback & Suah. And *getteth many*
 5 Iackfan begat Seba & Dedan. And the *chyl dren. Ab-*
 6 sonnes of Dedan were Assurim, Letufim *rahā dyeth*
 7 & Leumim. And the sonnes of Midian *& geueth all*
 8 were Epha, Ephher, Hanoch, Abida & *his goodes to*
 9 Elda. All these were the childern of *Isaac. The*
 10 Kethura. But Abrahā gaue all that he *genealogie of*
 11 had vnto Isaac. And vnto the sonnes of *Ismael. The*
 12 his concubines he gaue giftes, and sent *byrth of Ia-*
 13 them awaye from Isaac his sonne (while *cob and Esau.*
 14 he yet lyved) east ward, vnto the east contre. *Efau selleth*
 15 *his byrthright*
 16 *for a messe of*
 17 *potage.*
 18 These are the dayes of the life of Abrahā which he
 19 lyved: an hūdred & .Lxxv. yere and than fell seke ād
 20 dyed, in a lustie age (whē he had lved lustie, good

M. 2 Ieckfan 4 Ketura

V. 65 pallium suum, operuit se. xxv, 6 separauit eos . . . ad plagam orientalem 8 Et deficiens mortuus est

L. 65 den schleyer vnd verhullet sich. xxv, 6 vnd lies sie . . . zihen 8 vnd ward krank vnd starb, ynn eynem rugigem allter, da er allt vnd lebens satt war . . . zu feynem volck gefamlet,

M. N. 6 *Concubynes* in the scripture are not harlottes, but wyues: yet bare they no rule in the house, but were subiectes as seruautes. As Agar was vnto Sara. Genesis vi, a. Bylha Gen. xxx, a.

9 ynough) ād was put vnto his people. And his sonnes
 Isaac ād Ismael buried hī in the duble caue in the feld
 of Ephrō sōne of Zoar the Hethite before Mamre.
 10 Which feldē abrahā boughte of the sonnes of Heth:
 11 There was Abrahā buried and Sara hys wyfe. And
 after ſ̄ deeth of Abrahā god blessed Isaac his sonne [Fo.
 XXXIIII.] which dweld by the well of the lyvige & seige
 12 These are the generatiōs of Ismael Abrahās sonne,
 which Hagar the Egiptiā Saras handmayde bare vnto
 13 Abraham. And these are the names of the sōnes of
 Ismaell, with their names in their kīreddes. The eld-
 est sōne of Ismael Neuaiioth, thē Kedar, Abdeel, Mib-
 14, 15 s̄ā, Mīfma, Duma, Masa, Hadar, Thema, Ietur,
 16 Naphis & Kedma. These are the sōnes of Ismael, and
 these are their names, in their townes and castels .xii
 17 princes of natiōs. And these are the yeres of the lyfe
 of Ismael: an hūdred and .xxxvii. yere, & than he fell
 18 seke & dyed & was layde vnto his people. And he
 dweld from Euila vnto Sur ſ̄ is before Egypte, as men
 go toward the Assiriās. And he dyed in the presence
 of all his brethren.
 19 And these are the generatiōs of Isaac Abrahās
 20 sonne: Abrahā begat Isaac. And Isaac was .XL. yere
 olde whē he toke Rebecca to wyfe the daughter of
 Bethuel the Sirian of Mesopotamia & sifter to Laban
 the Sirien.
 21 And Isaac made intercessiō vnto ſ̄ LORde for his
 wife: becaufe she was barē: and ſ̄ LORde was itreated
 22 of hī, & Rebecca his wife cōceaued: and ſ̄ childern
 stroue together withī her. thē she sayde: yf it shulde
 goo so to passe, what helpeth it ſ̄ I am with childe?

¶. 13 Cedar

¶. 16 & hæc nomina per castella & oppida eorū, . . . tribuum
 suarum. 18 introeuntibus Assyrios. 20 fororem Laban. 21 Depre-
 catufque 22 Sed collidebantur

¶. 9 zwiffachen hole 16 ynn yhren hoffen vnd stedten 18 Af-
 syrian gehet, Vnd vberfiel alle seyne bruder. 22 Kinder stieffen
 sich miteynander . . . da myrs also follt gehen

¶. N. 8 *And was put unto his people;* To be put amōge
 hys people, is not only to be put in a goodly place of buryall, but
 to be put with the cōpany of the auneynt fathers that dyed in
 the same fayth that he dyd.

- 23 And ſhe went & axed ſ̄ LORde. And ſ̄ LORde
 ſayde vnto her there are .ii. maner of people in thi
 wombe and .ii. nations ſhall ſpringe out of thy bowels,
 ¶. and the one nation ſhalbe myghtier than the other.
 and the eldeſt ſhalbe ſervaunte vnto the yonger.
- 24 And whē hir tyme was come to be delyuered be-
 25 holde: there were .ii. twyns in hir wōbe. And he that
 came out firſt, was redde & rough ouer all as it were
 26 an hyde: and they called his name Eſau. And after
 ward his brother came out & his hande holdynge
 Eſau by the hele. Wherefore his name was called
 Iacob And Iſaac was .LX. yere olde whē ſhe bare
 27 thē: and the boyes grewe, and Eſau became a conynge
 hunter & a tyllman. But Iacob was a tyllman, *farmer*
 28 ſimple man & dwelled in the tentes. Iſaac loved Eſau
 becauſe he dyd eate of his venyſō, but Rebecca loued
 29 Iacob. Iacob ſod potage & Eſau came from the feld
 30 & was faitie, & ſayd to Iacob: let me ſyppe of ſ̄ redde
 potage, for I am fayntie. And therefore was his name
 31 called EDOM. And Iacob ſayde: fell me this daye thy
 32 byrthrighte. And Eſau answered: Loo I am at the
 poynte to dye, & what profit ſhall this byrthrighte do
 33 me? And Iacob ſayde, ſwere to me then this daye.
 And he ſwore to him & fold his byrthrighte vnto
 Iacob.
- 34 Than Iacob gaue Eſau brede and potage of redde
 ryſe. And he ate & dronke & roſe vp and went his
 waye. And ſo Eſau regarded not his byrthrighte.

¶. 29, 30 ſayntye . ſuppe

V. 23 ex vetre tuo diuidentur 25 & totus in morem pellis hispidus . . plantam fratris tenebat manu 27 vir simplex 28 Iſaac amabat . . Rebecca diligebat 29 Coxit . . . pulmētum 30 quia oppido laſſus ſum 34 Et ſic accepto pane & lentis edulio comedit, & bibit, & abijt, paruipendens quod primogenita vendidiſſet.

L. 23 werden ſich ſcheyden 25 gantz rauch wie eyn fell 27 eyn bydder man 31 verkauff myr heut 33 ſchwere myr heut 34 linſen gericht . . vnd ſtund auff vnd gieng dauon vnd alſo verachtet Eſau

¶. N. 23 *Two maner of people;* By this .ii. people is ſignified vnto vs the lawe & the goſpell as ye maye rede in Gal. iii, d. 27 *A ſymple;* He is ſimple that is without craft & deceit & contynueth in beleuyng & executynge of godes wyll.

The .XXVI. Chapter.

- 1 **A**ND there fell a derth in ȳ lande,
 2 passinge the first derth ȳ fell
 in the dayes of Abraham. Wherefore Isaac [Fo. XXXV.]
 went vnto Abimelech kinge of ȳ Phil-
 3 istias vnto Gerar. Thē the LORde a-
 peared vnto him & sayde: goo not doune
 in to Egipte, but byde in ȳ land which I
 4 saye vnto ȳ: Sogeorne in this lāde, & I
 wyll be with ȳ & wyll blesse ȳ: for vnto
 the & vnto thy fede I wyll geue all these
 cōtreis And I will performe the oothe
 which I swore vnto Abrahā thy father,
 5 & will multiplie thy feed as ȳ starres of
 heavē, & will geue vnto thy feed all these
 contreis. And thorow thy feed shall all the natiōs of
 6 the erth be blessed, because ȳ Abrahā harkened vnto
 mi voyce & kepte mine ordinaūces, cōmaundmētes,
 statutes & lawes
 7 And Isaac dwelled in Gerar. And ȳ mē of the
 place asked hī of his wife, & he sayde ȳ she was his
 syster: for he feared to calle her his wife lest the mē of
 the place shulde haue kylled him for hir sake, because
 8 she was bewtyfull to ȳ eye. And it happened after he
 had bene there longe tyme, ȳ Abimelech kinge of ȳ
 Philistias loked out at a wyndow & sawe Isaac sport-
 9 inge with Rebecca his wife. And Abimelech sende
 for Isaac & sayde: se, she is of a suertie thi wife, and
 why saydest thou ȳ she was thi syster? And Isaac saide
 vnto hī: I thoughte ȳ I mighte peradventure haue
 10 dyed for hir sake. Thē sayde Abimelech: whi hast

M.C.S. The iorneye of Isaac toward Abimelech. The promes made vnto Isaac & his seede. Isaac is rebuked of Abimelech for calling his wyfe his syster. The chydng of the shepardes for the welles. Isaac is comforted. The atonenēt betwene Abimelech & Isaac.

¶. 1 post eam sterilitatem 3 Et peregrinare 4 benedicentur in femine 7 propter illius pulchritudinem. 8 iocantem c. Reb. 9 cur mentitus es eam fororem

ℓ. 3 dis land geben 4 dis land geben . . vnd durch deynen samen. 8 Ysaac schertzet mit seynem weyb Rebeca.

thou done this vnto vs? one of ȳ people myght
 lightly haue lyne by thy wife & so shuldest thou haue
 11 broughte synne vpon vs Thā Abimelech charged all
 his people saynge: he ȳ toucheth this man or his wife,
 shall surely dye for it.

12 .P. And Ifaac sowed in ȳ lāde, & founde in ȳ fame
 13 yere an hūdred bufhels: for ȳ LORde blessed hī, & the
 man waxed mightye, & wēt forth & grewe till he was
 14 exceedinge great, ȳ he had possessiō of shepe, of oxē
 & a myghtie housholde: so ȳ the Philestians had envy
 15 at him: In so moch ȳ they stopped & fylled vp
 with erth, all the welles which his fathers seruautes
 16 dygged in his father Abrahams tyme. Than sayde
 Abimelech vnto Ifaac: gett the frō me, for thou art
 myghtier then we a greate deale.

17 Than Ifaac departed thense & pitched his tente in
 18 the valey Gerar & dwelt there. And Ifaac digged
 agayne, the welles of water which they dygged in the
 dayes of Abrahā his father which the Philestias had
 stoppe after ȳ deth of Abrahā & gaue thē the same
 19 names which hys father gaue thē. As Ifaacs seruautes
 dygged in the valey, they founde a well of springynge
 20 water. And the herdmē of Gerar dyd stryue with
 Ifaacs herdmē saynge: the water is oures Than called
 he the well Efeck because they stroue with hym.

21 Than dygged they another well, & they stroue for
 22 ȳ also. Therefore called he it Sitena. And than he
 departed thēse & dygged a nother well for the which
 they stroue not: therefore called he it Rehoboth faige:
 ȳ LORde hath now made vs rowme & we are en-

M. 12 sowed in that lande 19 luyng water 20 Efeck

V. 11 morte morietur 12 in ipso anno centuplum 14 Ob hoc
 inuidentes 16 in tantum vt ipse Abim. 17 torrentem Geraræ 18 quos
 foderant ferui patris sui Abraham, & quos illo mortuo olim ob-
 struxerāt Philisthijm: 19 repererunt aquam viuam. 20 ex eo quod
 acciderat, vocauit Calumniam. 21 appellauitque eum Inimicitias.
 22 Latitudo:

L. 11 des tods sterben 12 hundert scheffel 20 das sie yhn da
 verhonet hatten

L. M. N. 20 *Efek* heyst, Hon, wenn man yemannt gewallt
 vnd vnrecht thut. 21 *Sitena*, heyst widderstand, daher der teuffel
 Satan heyst eyn widder wertiger. 22 *Rehoboth* heyst, raum odder
 breytte, das nicht enge ist.

- 23 creafed vpō the erth. Afterward departed he thēce
& came to Berseba
- 24 And the LORde apered vnto hi the fame nyghte
& fayde. I am the God of Abrahā thy father, feare
not for I am with the & will bleffe [Fo. XXXVI.] the
& multiplie thy fede for my seruaūte Abrahams sake.
- 25 And than he buylded an aluter there and called vpō
the name of the LORde, & there pitched his tente.
And there Ifaacs seruautes dygged a well.
- 26 Than came Abimelech to him frō Gerar & Ahufath
27 his frende and Phicol his chefe captayne. And Ifaac
fayde vnto thē: wherefore come ye to me, seige ye
28 hate me & haue put me away frō you? Than sayde
they: we fawe that the LORde was with the, and
therfore we sayde that there shulde be an oothe be-
twixte vs ād the, & that we wolde make a bonde with
29 the: ŷ thou shuldeste do vs no hurte, as we haue not
touched the and haue done vnto the nothinge but
good, and sēd the away in peace: for thou art now
30 the blessed of the LORde. And he made thē a feast,
31 and they ate ād drōke. And they rose vp by tymes in
the mornynge and fware one to another. And Ifaac
sent thē away. And they departed from him in peace.
- 32 And ŷ fame daye came Ifaacs seruaūtes & tolde hi
of a well which they had dygged: & fayde vnto hi, that
33 thei had founde water. And he called it Seba, wherefore
the name of the cyte is called Berseba vnto this daye.

℞. 32 that same daye

ŷ. 29 nec fecimus quod te læderet 33 Vnde appellauit eum
Abundantiam:

℥. 28 Wyr sehen mit sehenden augen 29 vnd wie wyr dyr
nichts denn alles gutt than haben.

℞. ℞. N. 22 *Increased:* as yf he shulde faye, after so great
paynes & laboures, God hath geuen vs peace & quyetnes. For
quyetnes doth open & increase the hert, & sadnes restrayneth it:
as in Gen. ix, d. Ps. iiii, a.

℥. ℞. N. 33 *Seba* heyst eyn, Eyd, oder schwur *Ber* aber heyst
eyn brun.

The .XXVII. Chapter.

34 **W**HEN Esau was .XL. yere olde, he toke to
 wyfe Iudith the daughter of Bery an Heth-
 ite, and Basmath the daughter of Elon an
 35 Hethite also, which were dishobedient vnto
 Isaac and Rebecca.

1 .P. And it came to passe that Isaac *M.C.S. Ia-*
 wexed olde & his eyes were dymme, so *cob stealeth*
 that he coude nat see. Thā called he *the blesynge*
 Esau his eldest sonne & sayde vnto him: *from Esau by*
 mi sonne. And he sayde vnto hym: heare *his mothers*
 2 am I. And he sayde: beholde, I am olde *council. If-*
 3 ād knowe not the daye of mi deth: Now *aac is sad.*
 therfore take thi weapēs, thy quiver & thi *Esau is com-*
 bowe, & gett the to the feldes & take me *fortied. The*
hatred of
Esau toward
Jacob.

4 some venyson & make me meate such as I loue, &
 brynge it me & let me eat that my soull may blesse
 the before that I dye:

5 But Rebecca hard whē Isaac spoke to Esau his
 sonne. And as soone as Esau was gone to the felde
 6 to catchē venyson & to brige it, she spake vnto Iacob
 hir sonne sainge? Behold I haue herde thi father talk-
 7 inge with Esau thy brother & saynge: bringe me
 venyson & make me meate that I maye eate & blesse
 8 the before the LORde yer I dye. Now therfore my
 sonne heare my voyce in that which I cōmaunde the:
 9 gett the to the flocke, & bringe me thēce .ii. good
 kiddes, & I will make meate of thē for thi father, soch
 10 as he loueth. And thou shalt brige it to thi father &
 he shal eate, ȳ he maye blyffe the before his deth

11 Than sayde Iacob to Rebecca his mother. Beholde
 12 Esau mi brother is rough & I am smooth. Mi father shal
 peraduētūre fele me, ād I shal seme vnto hī as though

V. 4 pulmentum, sicut velle me nosti & escas . . quibus libenter
 vescitur

L. 4 wie ichs gern hab

M. N. 4 Blesse; that is that my soule may wyshe the good
 and praye to God for the.

I wēt aboute to begyle hi, & so shall he brige a curse
 13 vpō me & not a blesſige: & his mother ſaide vnto him.
 Vppō me be thi curse my ſonne, only heare my voyce,
 14 & goo and fetch me them. And Iacob went ād [Fo.
 XXXIX.] fett them and brought them to his mother.

And his mother made meate of them accordinge as
 15 his father loued. And ſhe went and fett fett, *fetched*.
 goodly rayment of hir eldeſt ſonne Eſau which ſhe had
 in the houſe with hir, and put them vpon Iacob hir yong-
 16 eſt ſonne, ād ſhe put the ſkynnes vpon his hādes & apon
 17 the ſmooth of his necke. And ſhe put ſ̄ meate & brede
 which ſhe had made in the hōde of hir ſonne Iacob

And he went in to his father ſaynge: my father,
 And he āswered: here am I, who art thou my ſonne?
 19 And Iacob ſayde vnto his father: I am Eſau thy eldeſt
 ſonne, I haue done acordinge as thou baddeſt me, vp
 and fytt and eate of my venyſon, that thi ſoule maye
 20 bleſſe me. But Iſaac ſayde vnto his ſonne. How
 cōmeth it that thou haſt fownde it ſo quicly my
 ſonne? He answered: The LORde thy god brought
 21 it to my hande. Than ſayde Iſaac vnto Iacob: come
 nere and let me fele the my ſonne, whether thou be
 22 my ſonne Eſau or not. Than went Iacob to Iſaac his
 father, & he felt him & ſayde the voyce is Iacobs
 23 voyce, but the hādes ar ſ̄ hādes of Eſau. And he
 knewe him not, becauſe his handes were rough as his
 brother Eſaus handes? And ſo he bleſſed him.

And he axed him, art thou my ſonne Eſau? And
 24 he ſayde: that I am. Than ſayde he: brynge me and
 let me eate of my ſonnes venyſon, that my ſoule maye
 bleſſe the. And he broughte him, & he ate. And he
 26 broughte him wyne .ᵑ. alſo, and he dranke. And his
 father Iſaac ſayde vnto him: come nere and kyſſe me
 27 my ſonne. And he wēt to him & kiſſed him. And

ᵑ. 20 Voluntas dei fuit vt cito occurreret mihi quod volebā

ᵑ. 20 der Herr deyn Gott beſcheret myrs-

ᵑ. ᵑ. N. 13 *Curſe*: There are two maner of curſes vſed in
 the ſcripture. The one is in the ſoule, that pertayneth to the
 ſoule, & ſynne & wyckednes. And the other to the bodye, as all
 tēporall miſery and wretchednes, as in Gen. iii, c. & Deut. xxiii, a.

he smelled ȳ fauoure of his raymēt & blessed hī & sayde See, ȳ smell of my sōne is as ȳ smell of a feld
 28 which the lorde hath blessed. God geue the of ȳ dewe of heavē & of the fatnesse of the erth and plētie of
 29 corne & wyne. People be thy fervauntes & natiōs bowe vnto the. Be lorde ouer thy brethrē, and thy mothers children stoupe vnto the. Cursed be he ȳ curfeth the, & blessed be he that bleffeth the.

30 As soone as Ifaac had made an end of bleffīg, Iacob & Iacob was scace gone out frō the preasence of Ifaac his father: then came Esau his brother frō his
 31 huntynge: And had made also meate, and brought it in vnto his father & sayde vnto him: Aryse my father & eate of thy sonnes venyson, that thy soule maye
 32 bleffe me. Thā his father Ifaac sayde vnto him. Who art thou? he answered I am thy eldest sonne Esau.

33 And Ifaac was greatly astoynded out of mesure and sayde: Where is he then that
 hath hūted venyson and broughte it me, astoynded, amazed, struck with amazement.
 and I haue eaten of all before thou camest, and haue
 34 blessed him, ād he shall be blessed styll. Whē Esau herde the wordes of his father, he cryed out greatly & bitterly aboue mesure, and sayde vnto his father:
 35 bleffe me also my father. And he sayde thy brother came with subtilte, ād hath takē awaye thy blessinge.
 36 Than sayde he: He maye [Fo. XXXX.] well be called Iacob, for he hath vndermynd me now .ii. tymes, fyrst

M. 30 blessing, Iacob was 31 brought it vnto hys
V. 27 sensit vestimentorum illius fragrantiam 33 Expauit Ifaac stupore vehementi: & vltra quam credi potest admirans

L. 29 Sey eyn herr vber deyne bruder, vnd deiner mutter kinder 33 Da entsatzt sich Yfaac vber die mas seer Wer? wo ist denn der ieger

M. N. 28 *Dewe*; By this worde dewe is vnderfond of the Hebrews al that is in the fyrmament, that cōforteth the erth, as the sonne, the mone, rayne, & temperatnes of wether, as by the fatnes of the erth they vnderfonde all that is brought forthe benethe in the erth, as Ex. xvi, d, and Numeri xi, b. *Corne*; By corne and wyne is vnderfonde aboundance of all tēporall thynges.

L. M. N. 36 *Vntertretten*; Ekeb heyst eyn fufz foll, da her kompt Iakob oder Iacob eyn vntertreter odder der mit fussen tritt, vnd bedeut alle gleubigen, die durch das Euangelion die welt vnd das fleysch vnd den teuffel mit fund und todt vnter sich tretten.

he toke awaye my byrthrighte: and se, now hath he taken awaye my blessinge also. And he sayde, hast thou kepte neuer a blessinge for me ?

- 37 Isaac answered and sayde vnto Esau: beholde I haue made him thi LORde & all his mothers children haue I made his seruantes. Moreouer wyth corne
 38 and wyne haue I stablesshed him, what cā I do vnto the
 39 now my sonne ? And Esau sayde vnto his father: hast thou but ȳ one blessinge my father ? blesse me also my
 40 father: so lyfted vp Esau his voyce & wepte Thā Isaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fateresse of the erth, & of the dewe of heauen frō aboute. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruaunte But the tyme will come, when thou shalt gett the masterye, and lowse his yocke from of thy necke.

- 41 And Esau hated Iacob because of the blessinge ȳ his father blessed him with all, & sayde in his harte: The dayes of my fathers sorowe are at hāde, for I will
 42 fley my brother Iacob. And these wordes of Esau hir eldest sonne, were told to Rebecca. And she sente ad called Iacob hir yongest sonne, and sayde vnto hī: be-
 43 holde thy brother Esau threatneth to kylle the: Now therefore my sōne heare my voyce, make the redie &
 44 flee to Labā my brother at Haran. And tarie with him a while, vntill thy .P. brothers fearnes be swaged,
 45 and vntill thy brothers wrath turne awaye from the, and he forgett that which thou hast done to him. Thā will I sende and fett the awaye from thence. Why shulde I lose you both in one daye.

- 46 And Rebecca spake to Isaac: I am wery of my life, for feare of the daughters of Heth. Yf Iacob take a wife of the daughters of Heth, soch one as these are, or of the daughters of the lande, what lust shuld I haue to lyue.

V. 37 et omnes fratres eius 38 Cumque eiulato magno fletet, 39 motus Isaac dixit . . In ping. terræ, & in rore cæli desuper erit benedictio tua 40 eum excutias et soluas . . . de ceruicibus tuis 41 dies luctus 46 nolo viuere.

L. 40 Vnd es wirt geschehen dafs du seyn ioch ablegist vnd von deynem halfze reyffist. 41 das mein vater leyde tragen mus 45 seyn zorn wydder dich von dyr wende 46 wassol myr das leben ?

☉ The .XXVIII. Chapter.

- 1 **T**HAN Ifaac called Iacob his sonne and blessed him, and charged him and sayde vnto him: se thou take not a wife
- 2 of the daughters of Canaan, but aryse and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban
- 3 thi mothers brother. And God allmightie blesse the, increase the and multiplie the that thou
- 4 mayst be a nombre of people, and geue the the blessing of Abraham: both to the and to thy seed with the that thou mayst possesse the lade (wherein thou art
- 5 a strangere) which God gaue vnto Abraham. Thus Ifaac sent forth Iacob, to goo to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Iacobs & Esaus mother.
- 6 When Esau sawe that Ifaac had blessed Iacob, and sent him to Mesopotamia, to sett him a wife thence, and that, as he blessed him [Fo. XLI.] he gaue him a charge saynge: se thou take not a wife of the
- 7 daughters of Canaan: and that Iacob had obeyed his father and mother, & was gone vnto Mesopotomia: and seyng also that the daughters of Canaan
- 8 pleased not Ifaac his father: Then went he vnto Ismael, and toke vnto the wiues which he had, Mahala the daughter of Ismael Abrahams sonne, the sister of Nabaioth to be his wife.
- 9 Iacob departed from Bersaba and went toward
- 10 Haran, and came vnto a place and taried there all nyghte, because the sonne was downe. And toke a stone of the place, and put it vnder his heade, and

M.C.S. Iacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Iacob dreameth a dreame. Christ is promysed. Iacob maketh a vowe.

¶ 2 Laban auunculi tui 4 terram peregrinationis tuæ, quam pollicitus est auo tuo. 6 quod post benedictionem præcep. 11 tulit de lapidibus qui iacebant

¶ 2 deyner mutter bruder 3 eyn hauffen volcker 5 feyner vnd Esau mutter 6 ynn dem er yhn segenet, yhm gepot 9 nam vber die weyber, die er zuuor hatte 11 eynen steyn des orts

12 layde him down in the same place to slepe. And he dreamed: and beholde there stode a ladder apou the erth, and the topp of it reached vpp to heauē. And se, the angells of God went vpp and downe apou
13 it, yee ād the LORde stode apou it and sayde.

I am the LORde God of Abraham thi father and the God of Isaac: The londe which thou slepest apou
14 will I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt sprede abroad: west, east, north and south. And thorow the and thy seed shall all the kynreddes of the erth be blessed.
15 And se I am with the, and wylbe thy keper in all places whother thou goost, and will brynge ſ agayne in to this lande: Nether will I leaue the vntill I haue made good, all that I haue promysed the .P.

16 When Iacob was awaked out of his slepe, he sayde: surely the LORde is in this place, ād I was not aware.
17 And he was afrayde & sayde how fearfull is this place? it is none other, but euen the house of God and the
18 gate of heauē. And Iacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade, and pitched it vp an ende and
19 poured oyle on the topp of it. And he *upright* called the name of the place Bethell, for in dede the name of the citie was called Lus before tyme.

20 And Iacob vowed a vowe saynge: Yf God will be with me and wyl kepe me in this iourney which I goo and will geue me bread to eate and cloothes to put on,

M. 15 whether

V. 13 dominum innixum scalæ 14 quasi puluis terræ: dilata-beris 18 & erexit in titulum, fundens

L. 14 auszbreyttet werden . . Vnd durch dich 16 gewislich ist der herr 18 vnd richtet yhn auff

M. N. 17 *House of God*; He calleth it the house of god because of the houfholde of angells that he there sawe: we in lyke maner call the church of lyme and stone the house of God, because the people come thether, whych are the church of God. As saynt Paul teacheth 1 Cor. iii. 2 Cor. vi. Eph. xii. (?). 19 *Bethel* sygnifyeth the house of God

L. M. N. 14 *Deynen Samen*; Hie wirt dem dritten Patriarchen, Christus verheysen der heyland aller welt, vnd das kunfftige Euangelion von Christo ynn allen landen zu predigen durch die engel auff der leytter fürgebildet.

21 so that I come agayne vnto my fathers house in fastie:
 22 then shall the LORde be my God, and this stone which
 I haue sett vp an ende, shalbe godes house, And of all
 that thou shalt geue me, will I geue the tenth vnto the.

☪ The .XXIX. Chapter.

- 1 **T**HEN Iacob lyfte vp his fete & wēt toward the east countre. *M.C.S. Iacob cometh to Laban & serueth seuē yere for Rachel. Lea was brought to his bed in stede of Rachel. He maryeth them bothe, and serueth yet .vii yere more for Rachel. Lea conceaueth.*
- 2 And as he loked aboute, beholde there was a well in the feld, and .iii. flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the well mouth
- 3 And the maner was to brynge the flockes thither, & to roull the stone frō the welles mouth and to water the shepe, and to put the stone agayne vppon the wells mouth vnto his place. [Fo. XLII.]
- 4 And Iacob sayde vnto thē: brethern, whēce be ye?
- 5 and they sayde: of Haran ar we. And he sayde vnto thē: Knowe ye Laban the sonne of Nahor. And they
- 6 sayde: We knowe him. And he sayde vnto thē: is he in good health? And they sayde: he is in good health: and boholde, his doughter Rahel cometh with y shepe.
- 7 And he sayde: lo, it is yet a great whyle to nyghte, nether is it tyme y the catell shulde be gathered together: water the shepe and goo and fede thē.

℥. 3 Morisque erat . . . deuoluerent lapidem, & reffectis 7 vt reducuntur ad caulas greges . . . & sic eas ad pastum reducite

℥. 3 vnd sie pflegten . . . an feyne stett 7 es ist noch viel tages (corrected into: hoch tag)

℥. N. 22 Tythes: By tythes the auntyent fathers meāt all great rewarde as in Gen. xiiii, d.

℥. N. 21 Mein Gott seyn; Nicht das er vorhyn nicht feyn Got gewesen sey, sondern er gelobd eyn gottis dienst auff zu richten, do man predigen vnd betten solt, Da will er den zehenden zugeben, den predigern, wie Abraham dem Melchisedek den zehenden gab.

- 8 And they sayde: we may not, vntill all y flockes be brought together & the stone be roulled frō the wells mouth, and so we water oure shepe.
- 9 Whyle he yet talked with thē, Rahel came with
10 hir fathers shepe, for she kepte them. As soone As Iacob sawe Rahel, the doughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he went and rowled the stone frō the wells mouth, and
11 watered the shepe of Labā his mothers brother And Iacob kyffed Rahel, and lyfte vp his voyce and wepte:
12 and tolde her also y he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir
13 father. When Laban herd tell of Iacob his sisters sonne, he ranne agaynst him and embraced hi & kyffed him ad broughte him in to his house. And thē Iacob
14 told Laban all y matter. And thē Labā sayde: well, thou art my bone & my flesh . P . Abyde with me the
15 space of a moneth. And afterward Laban sayd vnto Iacob: though thou be my brother, shuldest thou therefore serue me for nought ? tell me what shall thi wages
16 be ? And Laban had .ii. doughters, the eldest called
17 Lea and the yongest Rahel. Lea was tender eyed:
18 But Rahel was bewtifull ad well fauored. And Iacob loued her well, and sayde: I will serue the .vii. yere for
19 Rahel thy yongest doughter. And Laban answered: it is better y I geue her the, than to another man? byde therefore with me.
- 20 And Iacob serued .vii. yeres for Rahel, and they femed vnto him but a fewe dayes, for the loue he had
21 to her. And Iacob sayde vnto Laban, geue me my wife, that I maye lye with hir For the tyme appoynted me is come.

M . 9 for she kepte thē 13 he rāne to mete him . . . brought him to his house.

V . 10 Quam cum vid. Iac. & sciret confobrinam suam 13 Auditum autem causis itineris 17 Lia, lippis erat oculis: Rachel decora facie & venusto aspectu. 18 præ amoris magnitudine

L . 8 zu sammen bracht werden . . vnd also die schaff 10 die schaff . . seyner muter bruder. 13 all dis geschicht 14 Wolan du bist 17 eyn blode gesicht 20 vnd dauchten yhn als werens eyntzle tage 21 denn die zeyt ist hie, das ich bei lige

22 Than Laban bade all the men of that place, and
 23 made a feaft. And when euē was come, he toke Lea
 his doughter and broughte her to him and he went in
 24 vnto her. And Laban gaue vnto his doughter Lea,
 Zilpha his mayde, to be hir feruaunte.

25 And when the mornynge was come, beholde it was
 Lea. Than sayde he to Laban: wherfore haft thou
 played thus with me? dyd not I ferue the for Rahel,
 26 wherfore than haft thou begyled me? Laban answered:
 it is not the maner of this place, to marie the yongest
 27 before the eldeft. Paffe out this weke, & thā shall this
 also be geuen the for ſ̄ feruyce which thou shalt [Fo.
 28 XLI.] ferue me yet .vii. yeres more. And Iacob dyd
 euē fo, and passed out that weke, & than he gaue hī
 29 Rahel his doughter to wyfe also. And Laban gaue to
 Rahel his doughter, Bilha his handmayde to be hir
 30 seruaūte. So laye he by Rahel also, and loved Rahel
 more than Lea, and serued him yet .vii. yeres more.

31 When the LORde sawe that Lea was despised, he
 32 made her frutefull: but Rahel was baren. And Lea
 conceaued and bare a sonne, ād called his name Rubē,
 for she sayde :: the LORde hath loked apon my tribula-
 33 tion. And now my husbonde will loue me. And she
 conceaued agayne and bare a sonne, and sayde: the
 LORde hath herde that I am despised, ād hath therefore
 geuen me this sonne also, and she called him Simeon.
 34 And she conceaued yet and bare a sonne, ād sayde: now
 this once will my husbonde kepe me company, because
 I haue borne him .iii. sonnes: and therefore she called
 35 his name Levi. And she conceaued yet agayne, and
 bare a sonne saynge: Now will I prayse the LORde:
 therefore she called his name Iuda, and left bearynge.

¶. 24 Ad quam cum ex more, Iac. f. ingressus 27 Imple hebdomadam dierum huius copulæ 30 Tandemque potitus optatis nuptijs, amorem frequentis priori prætulit 32 humilitatem meam

ℓ. 25 denn betrogen 26 die iungst aufgabe 27 haltt diese wochen aus 27 Rahel feyne tochter zum weybe 30 lag er auch bey mit R. 31 macht er . . . vnd R. vnfruchtbar 33 hat gehoret, das ich gehasset 34 nu . . . widder zu myr thun

ℓ. M. N. 32 Ruben heyst eyn sehelson. 33 Simeon heyst eyn horer. 34 Leui heyst zuthat. 35 Iuda heyst eyn bekennen odder danck fager. Dan heyst eyn richter. [xxx, 6]

¶ The .XXX. Chapter.

- 1 **W**HEN Rahel sawe that she bare
 2 Jacob no childern, she enuied
 3 hir sister & sayde vnto Iacob:
 4 geue me childern, or ells I am
 5 but deed. Than was Iacob wrooth with
 6 Rahel faynge: Am I in godes steade which
 7 kepeth frō the the frute of thi wōbe? Then
 8 she sayde: here is my mayde Bilha: go in
 9 vnto .P. her, that she maye beare vpō my
 10 lappe, that I maye be encreased by her.
 11 And she gauē him Bilha hir hādmayde to
 12 wife. And Iacob wēt in vnto her, And
 13 Bilha conceaued and bare Iacob a sonne. Than sayde
 14 Rahel. God hath geuen sentēce on my fyde, and hath
 also herde my voyce, and hath geuen me a sonne.
 Therefore called she him Dan. And Bilha Rahels
 mayde cōceaued agayne and bare Iacob a nother
 sonne. And Rahel sayde. God is turned, and I haue
 made a change with my sister, & haue gotē ſ̄ vpper
 hāde. And she called his nam: Nephthali.
 Whē Lea sawe that she had left bearinge, she toke
 10 Silpha hir mayde and gauē her Iacob to wiffe. And
 11 Silpha Leas made bare Iacob a sonne. Than sayde
 12 Lea: good lucke: and called his name Gad. And
 13 Silpha Leas mayde bare Iacob an other sonne. Thā
 sayd Lea: happy am I, for the doughters will call me
 blessed. And called his name Affer.
 14 And Rubē wēt out in the wheatharueft & fōude

*A.C.S. Ra-
 chel and Lea
 being bothe
 baren geue
 their maydes
 vnto their
 husbände &
 they bare him
 chydren. Ia-
 cob deceaueth
 Laban in the
 conceuinge of
 the shepe and
 kyddes. Ia-
 cobs rewarde
 for hys serues.*

V. 2 qui priuauit te fructu ventris 3 super genua mea 6 Iudi-
 cauit mihi dom. 13 Hoc pro beatudine mea

L. 1 nichts gepar 3 auff meynen schos . . durch sie erbawet
 werde.

L. M. N. 8 *Naphthali* heyst verwechfelt, vmbgewand, vmb-
 gekert, wenn man dz widderpiel thut. Ps. 17. mit dem verkere.
 en verkeristu dich. 11 *Gad*, heyst rustig zum streyt 13 *Affer* heyst
 felig.

mandragoras in the felde, and brought thē vnto his
mother Lea. Than sayde Rahel to Lea geue me of
15 thy sonnes mādragoras. And Lea answered: is it not
ynough, ȳ thou hast takē away my housbōde, but
woldest take away my sons mandragoras also? Than
sayde Rahel well, let him slepe with the this nyghte,
16 for thy sonnes mandragoras. And whē Iacob came
from the felde at euen, Lea went out to mete him, &
sayde: come in to me, for I haue bought [Fo. XLII.]
the with my sonnes mandragoras.

17 And he slepte with her that nyghte. And God
herde Lea, ȳ she cōceaued and bare vnto Iacob ȳ .v
18 sonne. Than sayde Lea. God hath geuē me my re-
warde, because I gaue my maydē to my housbōd, and
19 she called him Ifachar. And Lea cōceaued yet agayne
20 and bare Iacob the sexte sonne. Than sayde she: God
hath endewed me with a good dowry. dowry, *gift*
Now will my housbond dwell with me, because I haue
borne him .vi. sonnes: and called his name Zabulō.
21 After that she bare a doughter and called her Dina.
22 And God remēbred Rahel, herde her, and made
23 her frutefull: so that she cōceaued and bare a sonne
24 and sayde God hath takē awaye my rebuke. And she
called his name Ioseph saynge The lorde geue me
25 yet a nother sonne. As soone as Rahel had borne
Ioseph, Iacob sayde to Laban: Sēde me awaye ȳ I
26 may goo vnto myne awne place and cūtre, geue me
my wives and my childern for whom I haue serued
the, and let me goo: for thou knowest what seruyce I

℞. 15 housband (also vv. 19, 20.)

℥. 15 quod præripueris 16 mercede cōduxi te pro mandra-
goris 20 Dotauit me deus dote bona 25 Nato autem Ioseph

℥. 14 der alrun deyns sons eyn teyl 15 wohlan, lafs yhn

℞. ℞. N. 14 *Mandragoras*; The Hebrews call it an erbe or
rather a rote that beareth the simylytude of mānes bodye. Other
call it an apple whych being eatē wyth meate caufeth concepciō.
Saynt Austen thynketh that it pleaseth women because it hath a
pleasfant fauoure, or rather for dayntines, because there was not
many of them to get.

℥. ℞. N. 18 *Ifachar* heyst lohn. 20 *Sebulon*, heyst beywo-
nung 21 *Dina* heyst eyn fach oder gericht 24 *Ioseph* heyst, zuthun,
odder fort mehr thun.

27 haue done the. Than sayde Laban vnto hi: If I haue
 fownde fauoure in thy fyghte (for I suppose ȳ the
 28 LORde hath blessed me for thy sake) appoynte what
 29 thy rewarde shalbe and I will geue it ȳ. But he sayde
 vnto hym, thou knowest what seruyce I haue done ȳ
 & in what takynge thy catell haue bene vnder me:
 30 For it was but litle that thou haddest before I came,
 and now it is encreased in to a multitude, and the
 LORDE hath blessed the for my sake .P. But now
 when shall I make provysion for myne awne house
 31 also? And he sayde: what shall I geue the? And
 Iacob answerd: thou shalt geue me nothings at all,
 yf thou wilt do this one thinge for me: And then will
 I turne agayne & fede thy shepe and kepe them.

32 I will go aboute all thy shepe this daye, and sepa-
 rate frō thē all the shepe that are spotted and of dy-
 verse coloures, and all blacke shepe amonge the lambes
 33 and the partie and spotted amonge the kyddes: And
 then such shalbe my rewarde. So shall my rightwes-
 nes answere for me: when the tyme commeth that
 I shall receaue my rewarde of the: So that what
 fouer is not speckeld and partie amonge the gootes

M. 31 shal I then geue the? 32 and the spotted 33 & the
 same shalbe

V. 27 *experimēto didici quia bened.* 30 *nūc diues effectus*
es . . deus ad introitū meū 33 *Respondebitque mihi cras iustitia*
mea . . furti me argues

L. 29 was fur eynen dienst ich dyr gethan habe

M. M. N. 33 Ryghteousnes sygnifyeth here true and faythfull
 seruyce.

L. M. N. 32 *Zigen.* Du must hie dich nicht yrren, das Moses,
 das kleyne viech, itzt zigē, itzt lemmer, itzt bocke heyft, wie diser
 sprach art ist, Denn er will so viel fagen, dz Iacob hab alles weys
 einferbig viehe behalten vndd alles bundte vnd schwartz Laban
 gethan, was nu bund von dem einferbigen viech keme, das sollte
 seyn lohn feyn, des wart Laban froh, vnd hatte die natur fur sich,
 das vō eynferbigen nicht viel bundte naturlich komen, Aber Iac-
 ob heyft, weys odder gleyfend, vnd bedeut, der gleyssener hauffen
 trugen.

Durch dis geschichte ist bedeut, das durchs Euangelion werdē
 die feelē von den gesetz treybern vnd werck heyligen abgefurt,
 darynnen sie bund, sprincklicht vnd flecket, dz ist, mit mancherley
 gaben des geyst getziert werden Rom. 12. vnd 1 Cor. 12. das vnter
 dem gesetz vnd wercken nur die vntuchtigen bleyben, denn La-
 ban heyft, weys odder gleyfend, vnd bedeut, der gleyssener hauffen
 ynn den schonen wercken auch gottlichs gesetzts.

and blacke amonge the lambes, let that be theft with me.

34 Than sayde Laban: loo, I am contête, that it be
35 acordinge as thou hast sayde. And he toke out that
same daye the he gootes that were partie & of dyuerse
coloures, & all the gootes that were spotted and partie
coloured, & all that had whyte in thē, & all the blacke
amonge the lambes: ād put thē in the kepinge of his
36 sonnes, & sett thre dayes iourney betwixte hiselfe &
Iacob. And so Iacob kepte ȳ rest of Labās shepe.

37 Iacob toke roddes of grene popular, hafell, & of
chestnottrees, & pilled whyte strakes in thē & made
38 the white apere in the staues: And he put the staues
which he had pilled, euē before ȳ she- [Fo. XLIII.] pe,
in the gutters & watrynge troughes, whē the shepe
came to drynke: ȳ they shulde cōceauē whē they came
39 to drynke. And the shepe cōceauē before the staues
40 & brought forth straked, spotted & partie. Thē Iacob
parted the lābes, & turned the faces of the shepe tow-
ard spotted thinges, & toward all maner of blacke
thinges thorow out the flockes of Labā. And he
made him flockes of his owne by thē selfe, which he
41 put not vnto the flockes of Labā. And allwaye in
the first buckinge tyme of the shepe, Iacob put the
staues before the shepe in the gutters, ȳ they myghte
42 conceauē before the staues, But in the latter buck-
yngē tyme, he put them not there: so the last brode
43 was Labās and the first Iacobs. And the man be-
came excedyngē ryche & had many shepe, mayde-
seruauntes, menferuauntes, camels & asses.

¶. 37 ex parte decorticauit eas: detractisque corticibus in
his quæ spoliata fuerant, cādor apparuit: illa vero quæ integra
fuerant viridia permanserunt: atque in hunc modum color ef-
fectus est varius. 42 Quādo vero ferotina admifura erat, & cō-
ceptus extremus

℥. 33 das sey eyn diebstal bey myr. 36 vnd macht rawm

¶ The .XXXI. Chapter.

AND Iacob herde the wordes of
 Labās sonnes how they sayde:
 Iacob hath takē awaye all that
 was oure fathers, and of oure
 fathers goodes, hath he gotē all this
 honoure. And Iacob behelde the coun-
 tenaūce of Laban, that it was not toward
 him as it was in tymes past.
 And the LORde sayde vnto Iacob:
 turne agayne in to the lāde of thy fathers
 & to thy kynred, & I wilbe with ſy. Thā
 Iacob fent & called Rahel & Lea to the
 felde vnto his shepe & sayde vnto thē: I ſe youre
 fathers countenaūce ſy it is not toward me as in tymes
 paſt. Morouer .P. ſy God of my father hath bene with
 me. And ye knowe how that I haue ſerued youre
 father with all my myghte. And youre father hath
 diſceaued me & chaunged my wages .x. tymes: But
 God ſuffred him not to hurte me. When he ſayde
 the ſpotted ſhalbe thy wages, thā all the ſhepe bare
 ſpotted. Yf he ſayde the ſtraked ſhalbe thi rewarde,
 thā bare all the ſhepe ſtraked: thus hath God takē
 awaye youre fathers catell & geuē thē me. For in
 buckynge tyme, I liſted vp myne eyes and ſawe in a
 dreame: and beholde, the rammes that bucked the
 ſhepe were ſtraked, ſpotted and partie. And the
 angell of God ſpake vnto me in a dreame ſaynge:
 Iacob. And I answered: here am I. And he ſayde:
 lyfte vp thyne eyes ād ſee how all the rāmes that
 leape vpon the ſhepe are ſtraked, ſpotted and partie:
 for I haue ſene all that Laban doth vnto ſy. I am ſy
 god of Bethell where thou anoynsteddeſt the ſtone ād
 where thou vowdeſt a vowe vnto me. Now aryſe and

M.C.S. At
 the cōmaunde-
 ment of God,
 Iacob de-
 parted frō
 Laban, & toke
 hys goodes
 with hym.
 Rachel ſeal-
 eth hys fa-
 thers ymages.
 Laban folow-
 eth Iacob.
 The couen-
 aunt betwene
 Laban and
 Iacob.

V. 1 ditatus, factus est inclutus 2 heri & nudiuſtertius [ſo v. 5].
 6 totis viribus meis

L. 2 wie giſtern and ehigſtern (and v. 5).

gett the out of this countre, ād returne vnto the lāde
 14 where thou wast borne. Than answered Rahel & Lea
 & sayde vnto him: we haue no parte nor enheritaunce
 15 in oure fathers house he cownteth vs euē as straungers,
 for he hath folde vs, and hath euen eaten vp the price
 16 of vs. Moreouer all the riches which God hath takē
 from oure father, that is oures and oure childerns.
 Now therfore what foeuer God hath sayde vnto the,
 17 that doo. Thā Iacob rose vp & sett his sōnes and wiues
 18 vp vpon camels, & caried away all [Fo. XLIIII.] his
 catell & all his substāce which he had gottē in Meso-
 potamia, for to goo to Ifaac his father vnto the lāde
 19 of Canaan. Labā was gone to there his shepe, &
 20 Rahel had stollē hir fathers ymages. And Iacob went
 away vnknowynge to Laban the Siriē, & tolde him
 21 not ŷ he fled. So fled he & all ŷ he had, & made him
 self redy, & passed ouer the ryuers, and sett his face
 freyght towarde the mounte Gilead.

22 Apō the thirde day after, was it tolde Labā ŷ Iacob
 23 was fled. Thā he toke his brethrē with him and fol-
 owed after him .vii. dayes iourney and ouer toke him
 at the mounte Gilead.

24 And God came to Labā the Siriā in a dreame by
 nyghte, and sayde unto him: take hede to thi selfe,
 that thou speake not to Iacob oughte save good.
 25 And Labā ouer toke Iacob: and Iacob had pitched
 his tēte in ŷ mounte. And Laban with his brethern
 26 pitched their tēte also apon the mounte Gilead. Than
 sayde Labā to Iacob: why hast thou this done vn-
 knowynge to me? and hast caried awaye my daughters

M. 20 And Iacob staj awaye the hert of Laban the Syrien,
 in ŷ he tolde hym 22 ŷ Iacob fled 25 tēte in ŷ moūte. 26 done to
 steale awaye my hert, and carye awaye . . . the fwerde?

V. 14 in facultatibus & haereditate 15 & vendidit, comeditque
 pretium nostrum 21 amne transmissio pergeret 24 contra Iacob.
 25 Iamque Iacob extenderat 26 clam me abigeres

L. 13 zeuch widder ynn das landt deyner fruntschafft 15 vnser
 lohn vertzehret 20 also stal Iacob dem Laban zu Syrien das hertz
 (v. 28) 21 fur vber das wasser 23 erwiffcht yhn

L. M. N. 20 *Stal das hertz;* hertz stelen ist Ebreisch geredt,
 fo viel, als etwas thun hynder eyns andern wissen, bedeut aber,
 das die gleubigen den rechten kern Gottis wort fassen, des die
 werck heyligen nymer gewar worden.

- as though they had bene takē captiue with swerde ?
 27 Wherefore wentest thou away secretly vnknowne to
 me & didest not tell me, ȳ I myghte haue broughte
 ȳ on the way with myrth, syngynge, tymrells and
 28 harppes, and hast not suffred me to kyffe my childern
 29 & my daughters. Thou wast a sole to do it, for I am
 able to do you euell. But the God of youre father
 spake vnto me yesterdaye saynge take hede that .℞.
 30 thou speake not to Iacob oughte faue goode. And
 now though thou wētest thi waye because thou lōgest
 after thi fathers house, yet wherefore hast thou stollen
 my goddes ?
 31 Iacob answered & sayde to Labā: becauē I was
 afrayed, & thought that thou woldest haue takē awaye
 32 thy daughters frō me. But with whome soeuer thou
 fyndest thy goddes, let him dye here before oure
 brethrē. Seke that thine is by me, & take it to the:
 33 for Iacob wist not that Rahel had stollē thē. Thā
 wēt Labā in to Iacob's tēte, & in to Leas tēte, & in
 to .ii. maydens tentes: but fownde thē not. Thā wēt
 34 he out of Leas tēte, & entred in to Rahels tēte. And
 Rahel toke the ymages, & put them in the camels
 strawe & fate doune apō thē. And Labā serched all
 35 the tēte: but fownde thē not. Thā sayde she to hir
 father: my lorde, be not angrye ȳ I cā not ryse vp
 before the, for the disease of wemē is come apon me.
 So searched he, but foude thē not.
 36 Iacob was wrooth & chode with Labā: Iacob also
 answered and sayde to him: what haue I trespaced or
 what haue I offended, that thou foloweddest after me ?
 37 Thou hast searched all my stuffe, and what hast thou
 founde of all thy housholde stuffe? put it here before
 thi brethern & myne, & let thē iudge betwyxte vs
 38 both. This .xx. yere ȳ I haue bene wyth the, thy
 shepe and thy gootes haue not bene baren, and the

℞. 28 stulte operatus es 31 Quod incio te profectus sum 32
 Quod autem furti me arguis 33 Cumque intrasset t. Rachelis 35 sic
 delusa sollicitudo quærentis est. 37 suppellectilem

℞. 29 vnd ich hette, gottlob, woll so viel macht das ich euch
 kund vbels thun 35 vnd fand die bilder nicht

39 rammes of thi flocke haue I not eatē. What soeuer
 was torne of beastes I broughte it not vnto y, [Fo.
 XLV.] but made it good my silf: of my hāde dydest
 thou requyre it, whether it was stollen by daye or
 40 nyghte Moreouer by daye the hete consumed me,
 and the colde by nyghte, and my slepe departed frō
 41 myne eyes. Thus haue I bene .xx. yere in thi house,
 and serued the .xiiii. yeres for thy .ii. doughters, and
 vi. yere for thi shepe, and thou hast changed my re-
 42 warde .x. tymes. And excepte the God of my father,
 the God of Abrahā and the God whome Ifaac feareth,
 had bene with me: surely thou haddest sent me awaye
 now all emptie. But God behelde my tribulation, and
 the laboure of my handes: and rebuked the yester daye.
 43 Laban answered ād sayde vnto Iacob: the dought-
 ers are my doughters, and the childern are my chil-
 dern, and the shepe are my shepe, ād all that thou
 feist is myne. And what can I do this daye vnto
 these my doughters, or vnto their childern which they
 44 haue borne? Now therefore come on, let us make a
 bonde, I and thou together, and let it be a wytnesse be-
 45 twene the & me. Than toke Iacob a stone and sett it vp
 46 an ende, ād sayde vnto his brethern, gather ^{vp an ende,}
 stooones And they toke stooones ād made ^{upright}
 47 an heape, and they ate there, vpō the heape. And Labā
 called it Zegar Sahadutha, but Jacob called it Gylead.
 48 Than sayde Laban: this heape be witnesse betwene
 the and me this daye (therefore is it called Gylead)
 49 and this totehill which the lorde .P. seeth ^{totehill,}
 (sayde he) be wytnesse betwene me and ^{watch tower}
 the when we are departed one from a ^{or beacon}

V. 40 fugiebatque somnus ab oculis meis 42 Abraham & ti-
 mor Ifaac 45 erexit illum in titulum 47 Laban Tumulum testis: &
 Iacob Aceruum testimonii, vterque iuxta proprietatem linguæ
 suæ . . 48 Galaad, id est tumulus testis. 49 Intueatur & iudicet

L. 42 meyn elend vnd erbeyt angesehen 45 zu eynem mal
 49 vnd sey eyn wartte

M. M. N. 42 Feare is taken for honoure as a fore in Gen. xx, c.
 L. M. N. 42 *Furcht*; Iacob nennet hie Gott, Ifaac furcht dar-
 umb das Ifaac Gott furchtig war and Gottis diener. 48 *Gilead*;
 Gilead heyst eyn zeuge hauffe, vnnnd bedeut die schrift, da viel
 zeugnis von Gott heuffig ynnen find.

50 nother: that thou shalt not vexe my daughters ne-
 ther shalt take other wyves vnto them. Here is no
 man with vs: beholde, God is wytnesse betwixte the
 51 and me. And Laban sayde moreouer to Iacob: be-
 holde, this heape & this marke which I haue sett
 52 here, betwyxte me and the: this heape be wytnesse
 and also this marcke, that I will not come ouer this
 heape to the, ad thou shalt not come ouer this heape
 53 ad this marke, to do any harme. The God of Abra-
 ham, the God of Nahor and the God of theyr fathers,
 be iudge betwixte vs.

And Iacob sware by him that his father Ifaac feared.
 54 Then Iacob dyd sacryfyce vpon the mounthe, and called
 his brethern to eate breed. And they ate breed and
 55 taried all nyghte in the hyll. And early in the morn-
 ynge Laban rose vp and kyssed his childern and his
 daughters, and blessed thē and departed and wēt vnto
 xxxii, 1 his place agayne. But Iacob went forth on
 his iourney. And the angells of God came & mett
 2 him. And when Iacob sawe them, he sayde: this is
 godes hoof: and called the name of that same place
 Mahanaim.

■ The .XXXII. Chapter.

3 **I**ACOB sente messengers before M.C.S. The
 vision of the
 Angells. Iac-
 cob sendeth
 presents vnto
 hys brother
 Esau. How
 he wrestled
 with the an-
 gell which
 him to Esau his brother, vnto
 the lande of Seir and the felde
 4 of Edom. And he cōmaunded
 them saynge: se that ye speake after [Fo. XLVI.] this maner to my lorde Esau:
 thy seruante Iacob sayth thus. I haue

¶. 52 aut ego transiero illum pergens ad te: aut tu præ-
 terieris, malum mihi cogitans. 53 per timorem patris sui Isaac.
 55 in locum suum. xxxii, 3 Misit autem & nuntios 4 domino
 meo (v. 5, 18)

℣. 50 Es ist hie keyn menfch mit uns 51, 52 das mal .xxxii,
 2 heer lager, corrected into Mahanaim.

5 fogerned ad bene a straunger with La-
 5 ban vnto this tyme: & haue gotten oxen,
 asses and shepe, menservauntes & wemanservauntes,
 & haue sent to shewe it mi lorde, that I may fynde
 grace in thy fyghte.

6 And the messengers came agayne to Iacob sainge:
 we came vnto thi brother Esau, and he cometh ageynst
 7 the and .iiii. hundred men with hi. Than was Iacob
 greatlye afrayde, and wist not which waye to turne
 him selfe, and devyded the people that was with him
 & the shepe, oxen and camels, in to .ii. companies,
 8 and sayde: yf Esau come to the one parte and smyte it,
 the other may faue it selfe.

9 * And Iacob sayde: O god of my father
 Abraham, and God of my father
 Isaac: LORde which saydest vnto me, re-
 turne vnto thy cuntre and to thy kynrede,
 10 and I will de all wel with the. I am
 not worthy of the leaste of all the mercyes
 and treuth which thou hast shewed vnto
 thy seruaunte. For with my staf came I
 over this Iordane, and now haue I goten
 11 ii. droves Delyver me from the handes
 of my brother Esau, for I feare him: lest
 he will come and smyte the mother with the childern.
 12 Thou saydest that thou woldest surely do me good, and
 woldest make mi feed as the sonde of the see which
 can not be nombred for multitude.

13 And he taried there that same nyghte, & toke of
 that which came to hande, a preasent, .P. vnto Esau his
 14 brother: .ii. hundred she gootes ad .xx. he gootes: .ii
 15 hundred shepe and .xx. rammes: thyrtye mylch camels
 with their coltes: .xl. kyne ad .x. bulles: .xx. she asses

M. 9 do all well

V. 6 properat in occursum tibi 7 & perterritus 8 et percusserit
 10 minor sum 11 percutiat matrem cum filiis 12 dilatares femem
 meum 15 camelos fetas

L. 6 zeucht dyr auch entgegen 10 ich byn zu geringe

M. N. 10 To go with a staffe is a maner of speakig of the
 Hebrews which signifiyeth nothing els but to go symply, barely
 and without any riches or strenght as in Marc .vi. b.

*chaunged his
 name and cal-
 led him Israel.*

** Prayer is
 to cleave vnto
 the promyses
 of god with a
 ströge fayth
 and to besech
 god with a
 fervent de-
 syre that he
 will fulfyll
 them for his
 mercye &
 truth onely.
 As Iacob here
 doth.*

16 ad .x. foles and delyuered them vnto his seruantes,
 euery drooue by them selues, ad sayde vnto them: goo
 forth before me and put a space betwixte euery drooue.
 17 And he comaunded the formeſt ſaynge Whē Efau my
 brother meteth the ad axeth the ſaynge: whoſe ſeruante
 art thou & whither gooſt thou, & whoſe ar theſe that
 18 goo before ſy: thou ſhalt ſay, they be thy ſeruante
 Iacobs, & ar a preſent ſent vnto my lorde Efau, and
 19 beholde, he him ſelſe cometh after vs. And ſo comau-
 nded he the ſeconde, ad euen ſo the thirde, and
 lykewyſe all that folowed the drooues ſainge, of this
 maner ſe that ye ſpeake vnto Efau whē ye mete him,
 20 ad ſaye more ouer. Beholde thy ſeruante Iacob com-
 eth after vs, for he ſayde. I will peafe his wrath with
 the preſent ſy goth before me and afterward I will ſee
 him myſelf, ſo peradventure he will receaue me to grace.
 21 So went the preſēt before him ad he taried all that
 22 nyghte in the tente, ad roſe vp the ſame nyghte ad
 toke his .ii. wyues and his .ii. maydens & his .xi. ſonnes,
 23 & went ouer the ſoorde Iabok. And he toke them ad
 24 ſent thē ouer the ryuer, ad ſent ouer that he had ad
 taried behinde him ſelſe alone.

And there wraſtled a man with him vnto the [Fo.
 25 XLVII.] breakyng of the daye. And when he ſawe
 that he coude not preuayle agaynſt him, he ſmote hī
 vnder the thye, and the ſenowe of Iacobs thy ſhranke
 26 as he wraſtled with him. And he ſayde: let me goo,
 for the daye breaketh. And he ſayde: I will not lett
 27 the goo, excepte thou bleſſe me. And he ſayde vnto
 28 him: what is thy name? He answered: Iacob. And he
 ſayde: thou ſhalt be called Iacob nomore, but Iſraell.

V. 17 iſta quæ ſequeris? 20 forſitan propitiabitur mihi 23
 Transductiſque omnibus quæ ad ſe pertinebāt, manſit 25 tetigit
 neruum femoris . . . emarcuit. 26 aſcendit aurora.

L. 20 Ich will yhn verſunen mit dem geſchenck . . . villeicht
 wirt er mich annehmen. 21 ym lager 25 ruret er das gelenck ſeyner
 huft an

L. ſſ. N. 28 *Iſrael* kompt von Sara, das heyſt kempffen oder
 vber weldigen, da her auch Sar eyn fürſt oder herr, vnd Sara eyn
 fürſtyn oder frau heyſt, vnd Iſrael eyn fürſt oder kempffer Gottis,
 das iſt, der mit Gott ringet vnd angewynnet, wilchs geſchicht
 durch den glauben, der ſo feſt an Gottis wort helt bis Gottis zorn
 vber windet vnd Gott zu eygen erlanget zum gnedigen vatter.

For thou hast wraffled with God and with men ad hast preuayled.

- 29 And Iacob asked him sainge, tell me thi name.
And he sayde, wherefore dost thou aske after my name?
30 and he blessed him there. And Iacob called the name
of the place Peniel, for I haue sene God face to face,
31 and yet is my lyfe reserved. And as he went ouer
Peniel, the sonne rose vpon him, and he halted vpon
32 his thye: wherefore the childern of Israell eate not of
the senow that shrancke vnder the thye, vnto this daye:
because that he smote Iacob vnder the thye in the
senow that shroncke.

The .XXXIII. Chapter.

- 1  ACOB lyfte vp his eyes and sawe his brother Esau come, & with him .iiii. hundred men. And he deuyded the childern

M.C.S. Esau & Iacob are agreed, & Iacob came into Sichē.

- vnto Lea and vnto Rahel and vnto ȳ .ii. maydens.
2 And he put the maydens ad their childern foremost, ad Lea and hir childern after, and Rahel ad Joseph
3 hindermost. And he went before them and fell on the grownde .vii. .P. tymes, vntill he came vnto his brother.
4 Esau ranne agaynst him and enbraced hym and fell on
5 his necke and kyssed him, and they wepte. And he liste vp his eyes and sawe the wyves and their childern,

M. 28 hast wraffled wyth God & hast preuayled. 30 Pheniel (v. 31). xxxiii, 4 Esau ranne to mete him

V. 28 quoniam si contra deum fortis fuisti, quanto magis contra homines praeualebis? 29 nomen meū—quod est mirabile? . . in eodem loco. 30 & salua facta est anima mea. 31 claudicabat pede. 32 femoris eius, & obstupuerit. xxxiii, 1 Rachel, ambarumque 3 donec appropinquaret frater eius. 4 & oculans fleuit.

L. 28 mit Gott vnd mit menschen 30 vnd meyn feel ist genesen 32 hoh ader auff dem gelenck der hufft. xxxiii, 3 vnd buckt sich . . auff die erden (and v. 7)

M. N. 30 To se God face to face is to haue a certē and sure knowledge of him as in Ex .xxxiii, b.

L. M. N. 30, 31 *Pniel* oder *Pnuel* heyst Gottis angeficht oder erkenntnis, denn durch den glauben ym freyt des creutzs lern man Gott recht erkennen, vnd erfaren, so hats denn keyn nott mehr, so geht die Sonne auff.

and sayde: what are these which thou there hast? And he sayde: they are the childern which God hath geuen 6 thy seruaunte. Than came the maydens forth, and dyd 7 their obayfaunce. Lea also and hir childern came and dyd their obayfaunce. And last of all came Ioseph and Rahel and dyd their obayfaunce.

8 And he sayde: what meanyest thou with all þy drooues which I mett. And he answered: to fynde grace in the 9 fyghte of my lorde. And Esau sayde: I haue ynough 10 my brother, kepe that thou hast vnto thy silf. Iacob answered: oh nay but yf I haue founde grace in thy fyghte, receaue my preafet of my hāde: for I haue sene thy face as though I had sene þy face of God: wherfore 11 receaue me to grace and take my blessinge that I haue brought the, for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

12 And he sayde: let vs take our iourney and goo, and 13 I will goo in thy cōpany. And he sayde vnto him: my lorde knoweth that I haue tendre childern, ewes and kyne with yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye, the hole flocke wolde dye. [Fo. XLVIII.].

14 Let my lorde therfore goo before his seruaunte and I will dryue fayre and softly, accordynge softly, at a as the catell that goth before me and the gentle pace childern, be able to endure: vntil I come to mi lorde vnto Seir.

15 And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what needeth it? let me

M. 11 geue it me. And

V. 6 incuruati 7 adorassent . . adorauerunt. 8 Dixitque Esau . . domino 9 At ille 10 Noli ita obsecro . . munusculū 11 & quā donauit . . tribuēs omnia. Vix fratre 13 domine . . paruulos teneros 14 dominus 15 Non est . neceffe: hoc vno tantum indigeo, vt inueniam

L. 11 Nym den segen an, den ich dyr zubracht hab 13 zarte kinder . . vbertryben 14 meylich hynnach treyben

L. M. N. 14 *Meylich*; Merck, das rechtgleubigen vnd werck heyligen nicht können mit eynander wandeln, denn die gleubigen faren seuberlich mit styllem geyst, aber die werckheyligen faren starck mit vermessenheyt yhrer werck ynn gottis gesetzen.

- 16 fynde grace in the fyghte of my lorde So Esau went
his waye agayne ȳ same day vnto Seir.
- 17 And Iacob toke his iourney toward Sucoth, and
bylt him an house, and made boothes for his catell:
wherof the name of the place is called Sucoth.
- 18 And Iacob went to Salem to ȳ citie of Sichem in
the lande of Canaā, after that he was come from Mes-
19 opotamia, and pitched before the cyte, and bought a
parcell of ground where he pitched his tent, of the
childern of Hemor Sichems father, for an hundred
20 lambes. And he made there an aluter, and there
called vpon the myghtie God of Israell.

The .XXXIII. Chapter.

- 1 **D**INA the daughter of Lea which she bare vnto Iacob, went out
to see the daughters of the
2 lande. And Sichē the sonne
of Hemor the Heuite lorde of the coun-
tre, sawe her, & toke her, and laye with
3 her, and forced her: & his harte laye
vnto Dina ȳ daughter of Iacob. And
4 he loued ȳ damfell & spake kidly vnto her, & spake
vnto his father Hemor saynge, gett me this maydē
vnto my wyfe.

*M.C.S. The
raueshyng of
Dyna Iacobs
daughter by
the men of Sy-
chē. And of
the gret bloude
shedyng done
by the sonnes
of Iacob.*

M. 18 And Iacob came peafably in to the cite of Sichem.
xxxiv, 3 laye vn Dina

V. 17 Socoth, id est tabernacula 20 inuocauit super illud for-
tissimum deum Israel. xxxiv, 1 Dina filia Lia, vt videret 2 adama-
uit eam: & rapuit. . . vi opprimēs virginem. 3 Et conglutinata
est anima eius cum ea, triflemque deliniuit blanditiis.

L. 19 Sichem, vmb hundert grosschen, Da selb richtet er
seyne hutten auff, 20 vnd richtet dasselbs eyn alltar zu. xxxiv, 2
schwacht sie, 3 vnd seyn hertz hieng an yhr, vnd hatte die dyrne
lieb, vnd redet freuntlich mit yhr

M. M. N. 2 To lye with hyr, looke in Gen. xix, g.

L. M. N. 1 Tochter des lands; was man außer Gottis wort,
bey der vernunft vnd menschlicher weyfheyt fucht, das verterbet
gewislich den geyst and glauben, darumb soll keyn Zusatz mensch-
licher lere vnd werck zu Gottis wort gethan werden.

5 .P. And Iacob herde that he had defyled Dina his
doughter, but his sonnes were with the catell in the
felde, and therefore he helde his peace, vntill they
6 were come. Then Hemor the father of Sichem went
7 out vnto Iacob, to comē with him. And the sonnes
of Iacob came out of the felde as soone as they herde
it, for it greued them, and they were not a litle
wrooth, becaufe he had wrought folie in Ifraell, in
that he had lyen with Iacobs doughter, which thinge
oughte not to be done.

8 And Hemor comened with thē sainge? the foule of
my sonne Sichē lōgeth for youre doughter geue her
9 him to wyfe, and make mariages with vs: geue youre
doughters vnto vs, ād take oure doughters vnto you,
10 and dwell with vs, & the lande shal be at your pleas-
ure, dwell and do youre bufynes, and haue youre
11 possessions there in. And Sichem sayde vnto hyr
father and hir brethern: let me fynde grace in youre
eyes, and what soeuer ye apoynte me, ^{apoynte,}
12 that will I geue. Axe frely of me both ^{name or indi-}
^{cate, tell}
the dowry & gyftes, and I will geue ^{dowry, the}
acordynge as ye faye vnto me, and geue ^{present made}
me the damfell to wyfe. ^{by Shechem}

13 Then the sonnes of Iacob answered to Sichem ād
Hemor his father deceytedfully, becaufe he had defyled
14 Dina their fyfter. And they fayde vnto them, we can
not do this thinge, ȳ we shulde geue oure fyfter to one
that is vncircumcyfed, for that were a shame vnto vs.
15 Only in this will we consent unto you? Yf ye will
[Fo. XLIX.] be as we be, that all the men childern
16 amonge you be circumcyfed, thā will we geue oure
doughter to you and take youres to vs, and will dwell
17 with you and be one people. But and yf ye will not
harken vnto vs to be circumcyfed, than will we take
oure doughter and goo oure wayes.

¶. 7 scdam rem operatus . . . rem illicitam perpetrasset. 11
dabo: 12 augete dotē 13 sc̄uientes ob stuprum fororis, 14 Non possu-
mus . . . quod illicitum & nepharium

¶. 7 das er eyn narreyt ynn Ifrael begangen 10 wonet vnd
werbet vnd erbet drynnen 12 foddert nur getroft yon myr mor-
gengab vnd gefchenck

18 And their wordes pleased Hemor and Sichem his
 19 sonne. And the yonge man deferde not for to do the
 thinge, because he had a lust to Iacobs doughter: he
 was also most sett by of all that were in his fathers house.
 20 Thā Hemor and Sichem went vnto the gate of their
 cyte, and comened with the men of their cyte faynge.
 21 These men ar peasable with vs, & will dwell in the
 lāde and do their occupatiō therin And in the land
 is rowme ynough for thē, let vs take their doughters
 22 to wyues and geue them oures: only herin will they
 consent vnto vs for to dwell with vs and to be one
 people: yf all the men childern that are amonge
 23 vs be circumcysed as they are. Their goodes &
 their substance and all their catell are oures, only
 let vs consente vnto them, that they maye dwell
 with vs.

24 And vnto Hemor and Sichem his sonne harkened
 all that went out at the gate of his cyte. And all the
 men childern were circumcysed what so euer went out
 25 at the gates of his cyte. And the third daye when
 it was paynefull to them, .ii. of the sonnes of Iacob
 Simeon & Leui .P. Dinas brethren, toke ether of them
 his swerde & went in to the cyte boldly, and slewe
 26 all ŷ was male, and slewe also Hemor and Sichem
 his sonne with the edge of the swerde, ād toke
 Dina their syster out of Sichems house, and went
 their waye.

27 Than came the sonnes of Iacob vpon the deede,
 and spoyled the cyte, because they had defyled their
 28 syster: and toke their shepe, oxen, asses and what so
 29 euer was in the cyte and also in ŷ feldes. And all
 their goodes, all their childern and their wyues toke
 they captiue, and made havock of all that was in the
 houses.

¶. 18 Placuit oblatio eorum 19 quin statim quod petebatur
 expleret . . . inclytus 21 quæ spatiosa et lata cultoribus indiget
 22 Vnum est, quo differtur tantum bonum, Si circumcidamus
 23 & habitantes simul, vnum efficiamus populum. 27 in vltio-
 nem stupri. 29 duxerunt captiuas.

℥. 21 dise leut sind fridsam bey vns 24 zu feiner stad thor aus
 vnd eyn giengen (So v. 25)

30 And Iacob sayde to Simeon and Leui: ye haue troubled me ad made me styncke vnto the inhabitours of the lande, both to the Canaanites and also vnto the Pherezites. And I am fewe in nombre. Wherefore they shall gather them selues together agaynst me & slei me, and so shall I and my house
31 be dystroyed. And they answered: shuld they deall with oure sifter as wyth an whoore ?

■ The .XXXV. Chapter.

- 1 **A**ND God sayd vnto Iacob, aryse ad get the vp to Bethell, & dwell there. And make there an aulter vnto God that appeared vnto the, when thou fleddest from
2 Esau thy brother. Than sayd Iacob vnto his [Fo. L.] houfholde & to all y were with him, put away the straunge goddes that are amonge you & make youre selues
3 cleane, & chaunge youre garmetes, & let vs aryse & goo vp to Bethell, y I maye make an aulter there, vnto God which herde me in the daye of my tribulatiō & was wyth me in the waye which I went.
4 And they gaue vnto Iacob all the straunge goddes which were vnder their handes, ad all their earynges which were in their eares, and Iacob hyd them vnder an ooke at Sichem.
5 And they departed. And the feare of God fell

¶. 30 Quibus perpetratis audacter, Iacob dixit odiofū . . . Nos pauci fumus 31 vt scorto abuti . sorore nostra ? xxxv, 3 Surgite, & ascendamus 4 infodit eas subter terebinthum . . post vrbem

ℒ. 30 das ich stincke fur den eynwonern 31 mit vnser schwefter . . . handelln ? xxxv, 2 endert ewr kleyder 4 vergrub sie vnter eyne eyche

℞. ℞. N. 2 *Straunge goddes*; The scripture calleth all maner of ydolles or ymages straunge goddes, becaufe the worshyppers of them esteeme them as goddes.

- vpon the cyties that were rounde aboute them, that
 6 they durst not folowe after the sonnes of Iacob. So
 came Iacob to Lus in the lande of Canaan, otherwise
 called Bethell, with all the people that was with him.
 7 And he buylded there an aulter, and called the place
 Elbethell: because that God appered vnto him there,
 when he fled from his brother.
 8 Than dyed Debora Rebeccas norse, and was buried
 benethe Bethell vnder an ooke. And the name of
 it was called the ooke of lamentation.
 9 And God appeared vnto Iacob agayne after he
 10 came out of Mesopotamia, & blessed him and sayde
 vnto him: thy name is Iacob. Notwithstondynge thou
 shalt be no more called Iacob, but Israel shalbe thy
 name. And so was his name called Israell.
 11 .P. And God sayde vnto him: I am God allmightie,
 growe and multiplie: for people and a multitude of
 people shall sprynge of the, yee ad kynges shall come
 12 out of thy loynes. And the lande which I gaue Abra-
 ha & Isaac, will I geue vnto the & vnto thi seed after
 13 the will I geue it also. And god departed fro him
 14 in the place where he talked with him. And Iacob
 set vp a marke in the place where he talked with him:
 euen a pilloure of stone, & powred drynkeoffringe
 15 theron & powred also oyle theron, and called the
 name of the place where God spake with him, Bethell.
 16 And they departed from Bethel, & when he was
 but a feld brede from Ephrath, Rahel began to trauell.
 17 And in travelynge she was in perell. And as she was
 in paynes of hir laboure, the mydwylfe sayde vnto her:
 18 feare not, for thou shalt haue this sonne also. Then
 as hir soule was a departinge, that she must dye: she

M. 7 place Bethell

V. 7 Domus dei 8 ad radices Bethel subter quercum 13 Et recessit ab eo: 14 titulū lapideum 16 verno tempore 17 periclitari cœpit 18 Egrediente autem anima præ dolore, & imminente iam morte, . . .

L. 14 eyn steynermal 16 eyn feldwegs 18 Da yhr aber die feel ausgieng, das sie sterben muste

L. M. N. 14 *Tranckopffer*; Das war weyn, wie das ynn den folgenden buchern gnußsam gesehen wirt.

called his name Ben Oni. But his father called him
 19 Ben Iamin. And thus dyed Rahel ād was buryed in
 the waye to Ephrath which now is called Bethlehem.
 20 And Iacob sett vp a piller apon hir graue, which is
 21 called Rahels graue piller vnto this daye. And Israell
 went thēce and pitched vp his tent beyonde the toure
 of Eder.

22 And it chaunced as Israell dwelt in that lande, that
 Ruben went & laye with Bilha his fathers concubyne,
 & it came to Israels eare. [Fo. LI].

The sonnes of Iacob were .xii. in nombre.
 23 The sonnes of Lea. Ruben, Iacobs eldest sonne,
 24 & Simeō, Leui, Iuda, Ifachar, & Zabulon. The sonnes
 25 of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha
 26 Rahels mayde: Dan & Nepthali. The sonnes of Zilpha
 Leas mayde Gad & Afer. Thes are the sōnes of Iacob
 which were borne him in Mesopotamia.

27 Then Iacob went vnto Ifaac his father to Mamre a
 pricipall cyte, otherwise called Hebron: where Abrahā
 28 & Ifaac fogeorned as straungers. And the dayes of
 29 Ifaac were an hundred & .lxxx. yeres: & than felle
 he seke & dyed, ād was put vnto his people: beyng
 olde and full of dayes. And his sonnes Efau ād Iacob
 buried him.

℥. 18 Ben-oni, id est filius doloris mei . . . Benjamin, id est
 filius dextræ. 20 hic est titulus monumenti Rachel, vsque 21
 trans turrem gregis. 22 quod illū minime latuit. 26 Mesopota-
 mia Syriæ. 27 Mambre ciuitatem Arbee 29 Consumptusque ætate
 . . . appositus

℥. 21 richtet eyne hutten auff iensyddem turn Eder. 27 Mamre
 ynn die hewbt stad, 29 ward krank . . . alt vnd des lebens satt

℥. ℥. N. 18 *Ben Iamin*; that is the sonne of the ryght hād,
 And right hande is taken for good fortune. 29 To be put
 vnto his people looke in Gen. xxv, a.

℥. ℥. N. 18 Ben Oni heyst meyns schmerzen son Ben Iamin
 heyst, der rechten son.

The .XXXVI. Chapter.

- 1 **T**HESE are the generations of Esau which is called Edö. *A.C.S. The wines of Esau. Jacob & Esau are ryche.*
- 2 Esau toke his wyues of the daughters of Canaan Ada the *The genealogie of Esau. Esau dwelleth in the hill Seir.*
- 3 daughter of Elon an Hethite, and Ahalibama the daughter of Ana, which Ana
- 4 was the sonne of Zibeon an heuyte, And Basmath Ismaels daughter & sister of Nebaioth. And Ada bare vnto Esau, Eliphaz: and Basmath bare Reguel:
- 5 And Ahalibama bare Ieus, Iaelam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.
- 6 And Esau toke his wyues, his sonnes and daughters and all the foules of his house: his .P. goodes and all his catell and all his substance which he had gott in the land of Canaan, ad went in to a countre awaye from his
- 7 brother Iacob: for their ryches was so moch, that they coude not dwell together, and that the land where in they were straungers, coude not receaue thē: because of their catell.
- 8 Thus dwelt Esau in moūte Seir, which Esau is called Edö
- 9 These are the generations of Esau father of the
- 10 Edomytes in mounte Seir, & these are the names of Esaus sonnes: Eliphaz the sonne of Ada the wife of Esau, ad Reguel the sonne of Basmath the wife of Esau
- 11 also. And the sonnes of Eliphaz were. Theman, Omar,
- 12 Zepho, Gaetham and kenas. And thimna was concubyne to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalech. And these be the sonnes of Ada Esaus wyfe.
- 13 And these are the sonnes of Reguel: Nahath, Serah,

¶. 6 catell and all his

V. 6 & cūta quæ habere poterat. . . abiit in alteram regionem, recessitque 8 mōte Seir, ipse est Edom.

L. 2 Ana die neff Zib. 6 ynn eyn land von feynem bruder 7 nicht ertragen fur yhren guttern

¶. ¶. N. 4 *Basmath*, other wyfe called Maheleth and so in other places is there dyuers names geuē to one person.

Samma and Mifa: these were the sonnes of Basmath
 14 Esaus wyfe. And these were the sonnes of Ahalibama
 Esaus wyfe the doughter of Ana sonne of Zebeō, which
 she bare vnto Esau: Ieus, Iealam and Korah.

15 These were dukes of the sonnes of Esau. The chil-
 dern of Eliphaz the first sone of Esau were these: duke
 16 Theman, duke Omar, duke Zepho, duke Kenas, duke
 Korah, duke Gaetham & duke Amalech: these are ŷ
 dukes that came of Eliphaz in the lande of Edom, ad
 these were the sonnes of Ada. [Fo. LII.]

17 These were the childern of Reguel Esaus sonne: duke
 Nahath, duke Serah, duke Samma, duke Mifa. These
 are the dukes that came of Reguel in the lande of
 Edom, ad these were the sonnes of Basmath Esaus wyfe.

18 These were the childern of Ahalibama Esaus wife:
 duke Ieus, duke Iaelam, duke Korah these dukes came
 19 of Ahalibama ŷ doughter of Ana Esaus wife. These
 are the childern of Esau, and these are the dukes of
 them: which Esau is called Edom:

20 These are the childern of Seir the Horite, the in-
 habitoure of the lande: Lothan, Sobal, Zibeon, Ana,
 21 Dison, Efer and Disan. These are the dukes of ŷ horites
 22 the childern of Seir in the lande of Edom. And the
 childern of Lothan were: Hori and Hemam. And
 Lothans syster was called Thimna.

23 The childern of Sobal were these: Alvan, Manahath,
 24 Ebal, Sepho & Onam. These were the childern of
 Zibeō. Aia & ana, this was ŷ Ana ŷ foude ŷ mules in
 25 ŷ wildernes, as he fed his father Zibeons asses. The
 childern of Ana were these. Dison and Ahalibama ŷ
 doughter of Ana.

26 These are the childern of Dison. Hemdan Esban,
 27 Iethran, & Cherā. The childern of Ezer were these,
 28 Bilhan, Seavan & Akan. The childern of Disan were:
 Vz and Aran.

ſſ. 14 Iealam and Roah 17 Miffa

ſ. 16 Amalec. hi filii Eliphaz 19 eorū: ipse est Edom. 24 in-
 uenit aquas calidas in solitudine, cū pasceret asinas Sebeon 25
 Habuitque filium Dison, & filiam Oolibama.

ℓ. 14 Ana der neffe 15 fursten [and so throughout this
 chapter]

29 These are the dukes that came of Hori: duke Lothan,
30 duke Sobal, duke Zibeō, duke Ana .P. duke Difon, duke
Ezer, duke Difan. These be the dukes that came of
Hory in their dukedōs in the lande of Seir.

31 These are the kynges that reigned in the lande of
Edom before there reigned any kynge amonge the
32 childern of Israel. Bela the sonne of Beor reigned in
33 Edomea, and the name of his cyte was Dinhaba. And
when Bela dyed, Iobab the sonne of Serah out of Be-
34 zara, reigned in his steade. When Iobab was dead,
Hufam of the lande of Themany reigned in his steade.
35 And after the deth of Hufam, Hadad the sonne of
Bedad which slewe the Madyanites in the feld of the
Moabytes, reigned in his steade, and the name of his
cyte was Avith.

36 Whē Hadad was dead, Samla of Mafreka reigned in
37 his steade. Whē Samla was dead, Saul of the ryver
38 Rehoboth reigned in his steade. When Saul was dead,
Baal hanan the sonne of Achbor reigned in his steade.
39 And after the deth of Baal Hanan the sonne of Ach-
bor, Hadad reigned in his steade, and the name of his
cyte was Pagu.

And his wifes name Mehetabeel the daughter of
matred the daughter of Mefaab.

40 These are the names of the dukes that came of Efau,
in their kynredds, places and names: Duke Thimma,
41 duke Alua, duke Ietheth, duke Ahalibama, duke Ela,
42 duke Pinon, duke Kenas, duke Theman, duke Mibzar
43 duke Magdiel, duke Iram. These be the dukes of
[Fo. LIII.] Edomea in their habitations, in the lande
of their possessions. This Efau is the father of the
Edomytes.

¶. 29 Sabal

¶. 30 Horræorum qui imperauerunt in terra 35 Hoc quoque
mortuo . . percussit Madian in regione Moab 36 Semla de Mafreca.
38 Cumque et hic 39 Isto quoque mortuo

¶. 35 Madyaniter . . auff der Moabiter feld 36 Mafrek

¶ The .XXXVII. Chapter.

- 1 **A**ND Iacob dwelt in the lande wherein his father was a straunger, y^e is to saye in the lande of Canaan.
- 2 And these are the generations of Iacob: when Ioseph was .xvii. yere olde, he kepte shepe with his brethren, and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll faynge y^e was of them. And Israel loued Ioseph more than all his childern, because he begat hym in his olde age, and he made him a coote of many coloures.
- 3
- 4 When his brothren sawe that their father loued him more than all his brethern, they hated him and
- 5 coude not speke one kynde worde vnto him. Moreouer Ioseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he sayde vnto them heare I praye yow this dreame which
- 6 I haue dreamed: Beholde we were makynge sheues in the felde: and loo, my shefe arose and stode vp right, and youres stode rounde aboute and made obeysaunce
- 7 to my shefe. Than sayde his brethren vnto him: what, shalt thou be oure kyng or shalt thou reigne ouer us? And they hated hi yet the more, because
- 8 of his dreame and of his wordes. ¶

And he dreamed yet another dreame & told it his brethren saynge: behold, I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obaysaunce to me. And when he had told it vnto his father and his brethern, his father rebuked him and sayde

¶. 2 sedecim . . suis adhuc puer: & erat 3 polymitam 4 quicquam pacifice loqui. 5 maioris odii seminarium 8 subiiciemur ditioni tuæ? Hæc ergo causa somniorum atque sermonum, inuidiæ & odii fomitem ministravit.

ℒ. 4 keyn freuntlich wort zusprechen

ℒ. A. N. 3 *Der bundte rock* Iosephs war von mancherley farben faden gewebt, vnd bedeut die mancherley gnade vnd gaben des eynigen geysts ynn Christo vnd feynen Christen.

vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren
11 come and fall on the grounde before the? And his brethren hated him, but his father noted the saynge.

12 His brethren went to kepe their fathers shepe in Siche-
13 chem, and Israell sayde vnto Ioseph: do not thy brethren kepe in Siche-
14 chem? come that I may send ſ̄ to thē.

14 And he answered here am I And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and brynge me worde agayne: And sent him out of the vale of Hebron, for to go to Siche-
15

15 And a certayne man founde him wandrynge out of his waye in the felde, ad axed him what he soughte.
16 And he answered: I seke my brethren, tell me I praye
17 the where they kepe shepe And the man sayde, they are departed hēce, for I herde them say, let vs goo vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And whē they sawe him a farr of before he came at them, they toke councell agaynst him, for to sleigh
19 him, and sayde one to another, Beholde this dreamer
20 cometh, come now and let [Fo. LIIII.] us sleigh him and cast him in to some pytt, and let vs saye that some wiked beast hath deuoured him, and let us see what his dreames wyll come to.

21 When Ruben herde that, he wēt aboute to ryd him out
22 of their handes and sayde, let vs not kyll him. And Ruben sayde moreouer vnto them, shed not his bloude, but cast him in to this pytt that is in the wildernes, and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

23 And as soone as Ioseph was come vnto his brethren, they strypte him out of his gay coote that was
24 vpon him, and they toke him and cast him in to a pytt. But the pytt was emptie and had no water

¶. 11 Inuidebant ei igitur . . . rem tacitus conyderabat. 14 renuntia mihi quid agatur. 18 antequam accederet ad eos 20 cisternam veterem 22 animam eius . . . manusque vestras seruate innoxias. 23 nudauerunt eum tunica talari & polymita 24 cisternam veterem, quæ non habebat aquam.

℥. 11 neydeten yhn 14 sage mir widder wie sichs hellt

25 therein. And they satt them doune to eate brede.
 And as they lyst vp their eyes and looked aboute, there
 came a companie of Ismaelites from Gilead, and their
 camels ladē with spicery, baulme, and myrre, and were
 goynge doune in to Egipte.

26 Than sayde Iuda to his brethrē, what avayleth it
 that we slei oure brother, and kepe his bloude secrett?
 27 come on, let vs sell him to the Ismaelites, and let not
 oure handes be defyled vpon him: for he is oure brother
 28 and oure flesh. And his brethren were content. Than
 as the Madianites marchaunt men passed by, they
 drewe Ioseph out of the pytt and sold him vnto the
 Ismaelites for .xx. peces of syluer.

.P. And they brought him into Egipte.

29 And when Ruben came agayne vnto the pytt and
 30 founde not Ioseph there, he rent his clothes and went
 agayne vnto his brethern saynge: the lad is not yon-
 31 der, and whether shall I goo? And they toke Iosephs
 coote ad kylled a goote, & dypped the coote in the
 32 blood. And they sent that gay coote & caused it to
 be brought vnto their father and sayd: This haue we
 33 founde: se, whether it be thy sones coote or no. And
 he knewe it saynge: it is my sonnes coote a wicked
 beaft hath deuoured him, and Ioseph is rent in peces.
 34 And Iacob rent his clothes, ad put sacke clothe aboute
 his loynes, and sorowed for his sonne a longe season.

35 Than came all his sonnes ad all his daughters to
 comforte him. And he wold not be comforted, but
 sayde: I will go doune in to y grave vnto my sonne,
 36 mornynge. And thus his father wepte for him. And
 the Madyanites solde him in Egipte vnto Putiphar a
 lorde of Pharaos: and his chefe marshall.

V. 30 Puer non cōparet 33 fera pessima . . bestia deuorauit 35
 vt lenirent dolorem patris, noluit consolationem accipere . . lugens
 in infernum. 36 Phutiphari eunucho Pharaonis magistro militum.

L. 33 Eyn bofes thier hat yhn fressen, Eyn reyffend thier . .
 Ioseph zuriffen 34 sack vmb seyne lenden . . lange zeyt. 35 ynn
 die helle, 36 Pharao hoffemeyfter.

M. M. N. 34 *Rent hys clothes:* it was specially vsed amonge
 the hebrewes to rent their clothes whē the glorie of God was cō-
 tēpned as here, where they feared God so lytle as to kylle their
 awne brother.

L. M. N. 35 *Vatter,* das war Isaac.

☞ The .XXXVIII. Chapter.

- 1 **A**ND it fortunēd at that tyme *M. C. S. The*
 that Iudas went from his *maryage of*
 brethren & gatt him to a *Iuda. The*
 man called Hira of Odollam, *trespace of*
 2 and there he sawe the doughter of a man *her and Onan*
 called Sua a Canaanyte. And he toke *and the ven-*
 3 her ad went in vnto her. And she conceaued *geaunce of god*
 and bare a sonne and called his *that came ther*
 4 name Er. And she conceaued agayne *vpō. Iuda*
 and bare a sonne and called him [Fo. *laye wyth*
 5 LV.] Onan. And she conceaued the *hys daughter*
 thyrde tyme & bare a sonne, whom she *Thamar. The*
 called Sela: *byrthe of Pha-*
 & he was at Chefyb when she bare hem. *rez and Za-*
 6 And Iudas gaue Er his eldest sonne, a wife whose *rah.*
 7 name was Thamar. But this Er Iudas eldest sonne
 was wicked in the fyghte of the LORde, wherfore the
 8 LORde slewe him. Then sayde Iudas vnto Onan: goo
 in to thi brothers wyfe and Marie her, and styrrē vp
 9 seed vnto thy brother. And when Onan perceaued
 that the seed shulde not be his: therfore when he went
 in to his brothers wife, he spyllēd it on the grounde,
 10 because he wold not geue seed vnto his brother. And
 the thinge whoch he dyd, displeasēd the LORde, wher-
 11 fore he slew him also. Than sayde Iudas to Thamar
 his doughter in lawe: remayne a wydow at thi fathers
 house, tyll Sela my sonne be growne: for he feared lest
 he shulde haue dyed also, as his brethren did. Thus
 went Thamar & dwelt in hir fathers house.
 12 And in processe of tyme, the doughter of Sua Iudas
 wife dyed. Than Iudas when he had left mornynge,
 went vnto his shepe sherers to Thimnath with his

V. 2 & accepta vxore ꝑ Sela . quo nato, parere vltra cessauit.
 9 non sibi nasci filios 10 et idcirco percussit eum dominus, eo quod
 rem detestabilem faceret. 12 Euolutis autem multis diebus

L. 8 samen erweckist 10 gesiel dem Herrn vbel

M. M. N. 7 To be wycked in the sight of the lorde, is to walke
 in wyckednes: knowinge that the lorde seeth vs and yet we wyll
 not repēt.

- 13 frende Hira of Odollam. And one told Thamar fay-
 nge: beholde, thy fater in lawe goth vp to Thimnath,
 14 to there his shepe. And she put hyr wydows garmetes
 of from her and couered her with a clooke, and dis-
 gyffed herself: And fat her downe at the entrynge of
 Enaim which is by the hye- .P. wayes fyde to Thim-
 nath, for becaufe she fawe that Sela was growne, and
 she was not geue vnto him to wife.
- 15 When Iuda fawe her he thought it had bene an
 16 hoore, becaufe she had couered hyr face. And turned
 to her vnto the waye and sayde, come I praye the,
 let me lye with the, for he knewe not that it was his
 doughter in lawe. And she sayde what wylt thou
 17 gyue me, for to lye with me? Thā sayde he, I will
 fende the a kydd frō the flocke. She answered, Than
 18 geue me a pledge till thou fende it. Than sayd he,
 what pledge shall I geue the? And she sayde: thy
 fygnett, thy necke lace, and thy staffe that is in thy
 hande. And he gaue it her and lay by her, and she
 19 was with child by him. And she gatt her vp and
 went and put her mantell from her, ad put on hir
 widowes rayment agayne.
- 20 And Iudas sent the kydd by his neybure of Odol-
 lam, for to fetch out his pledge agayne from the wifes
 21 hande. But he fownde her not. Than asked he the
 men of the same place saynge: where is the whoore
 that satt at Enaim in the waye? And they sayde:
 22 there was no whoore here. And he came to Iuda
 agayne saynge: I can not fynde her, and also the men
 of the place sayde: that there was no whoore there.
- 23 And Iuda sayde: let her take it to her, lest we be
 shamed: for I sent the kydd & thou coudest not
 fynde her.
- 24 And it came to passe that after .iii. mone- [Fo.

¶. 18 thy fygnett, thy bracelet, and

V. 12 Hiras opilio gregis Odollamites 14 assumpsit theristrum
 . . in biuio itineris 15 vultum suum ne agnosceretur. 17 Patiar
 quod vis, si dederis mihi arabonē 20 per pastorem suum Odoll.
 23 certe mendacii arguere nos non poterit

L. 12 mit seynem hirtten Hira von Odollam. 14 fur die thur
 eraus an dem wege gen Thimn. 18 deyn fechel 23 Sie habs yhr,
 das wyr nicht villeicht zu schanden werden

LVI.] thes one tolde Iuda saynge: Tamar thy doughter in lawe hath played the whoore, and with playnge the whoore is become great with childe. And Iuda
 25 sayde: brynge her forth ad let her be brente. And when they brought her forth, she sent to her father in lawe saynge: by the mā vnto whome these thinges pertayne, am I with childe. And sayd also: loke whose
 26 are this seall necklace, and staffe. And Iuda knewe them saynge: she is more rightwes thā I, because I gaue her not to Sela my sōne. But he laye with her no more.
 27 When tyme was come that she shulde be delyuered,
 28 beholde there was .ii. twynnes in hyr wōbe. And as she traveled, the one put out his hande and the mydwife toke and bownde a reed threde aboute it saynge: this wyll
 29 come out fyrst. But he plucked his hande backe agayne, and his brother came out. And she sayde: wherfore hast thou rent a rent vpon the? and called him Pharez.
 30 And afterward came out his brother that had the reade threde about his hāde, which was called Zarah.

¶ The .XXXIX. Chapter.

1 **I**OSEPH was broughte vnto *M.C.S. God prospereth Ioseph. Pharaos[sic] wyse temptieth hym. He is accused & cast in prison. God hath mercye vpon hym.*
 Egipte, ad Putiphar a lorde of Pharaos: ad his chefe marshall an Egiptian, bought him of y Ismaelites which brought hi thither
 2 .P. And the LORde was with Ioseph, luckie, *prof-* and he was a luckie felowe *perous* and continued in the house

M. 25 seall, bracelet, and staffe.

V. 24 vid. vterus illius intumescere. 26 duceretur ad poenam 27 ipsa effusione infantium 29 diuisa . . maceria? xxxix, 1 eunuchus . . princeps exercitus

L. 29 umb deynen willen eyn sach gerissen? xxxix, 2 gluck seliger man wart, vnd war

L. M. N. 29 *Perez* eyn zureyfer, Sorah heyst aufgang. Hie ist bedeut, das die werck heyligen sich euserlich stellen als wolten sie erfur vnd die ersten seyn, vnd werden die letzten, darvber sich eyn grofs reysen hebt vnter dem volck Gottis. Aber der rod saden vmb die hand ist daz sie fleyschlich heylickeyt wircken vnd die rechten heyligē verfolgen.

3 of his master the Egiptian. And his master sawe that
 the LORde was with him and that the LORde made all
 4 that he dyd prosper in his hande: Wherefore he founde
 grace in his masters fyghte, and serued him. And his
 master made him ruelar of his house, and put all that
 5 he had in his hande. And as soone as he had made
 him ruelar ouer his house ad ouer all that he had, the
 LORde blessed this Egiptians house for Iosephs sake,
 and the blessinge of the LORde was vpon all that he
 6 had: both in the house and also in the felde. And
 therefore he left all that he had in Iosephs hande, and
 loked vpon nothings that was with him, saue only on
 the bread which he ate. And Ioseph was a goodly
 persone & well favored

7 And it fortuneth after this, that his masters wife cast
 hir eyes vpon Ioseph and sayde come lye with me.
 8 But he denyed and sayde to her: Beholde, my master
 woteth not what he hath in the house with me, but
 9 hath commytted all that he hath to my hande. He
 him selfe is not greater in the house than I, ad hath
 kepte nothige frō me, but only the because thou art
 his wife. How than can I do this great wykydnes,
 10 for to synne agaynst God? And after this maner
 spake she to Ioseph daye by daye: but he harkened
 not vnto her, to slepe nere her or to be in her com-
 11 pany. [Fo. LVII.] And it fortuneth aboute the same
 season, that Ioseph entred in to the house, to do his
 busynes: and there was none of the household by, in
 12 the house. And she caught him by the garment sa-
 ynge: come slepe with me. And he left his garment
 13 in hir hande ad fled and gott him out. When she
 sawe that he had left his garmēt in hir hande, and
 14 was fled out, she called vnto the men of the house,
 and tolde them saynge: Se, he hath brought in an
 Hebrew vnto vs to do vs shame. for he came in to

¶. 8 nequaquā acquiescens operi nephario 10 et mulier mo-
 lesta erat adolescenti . . . recusabat stuprum. 11 operis quippiam
 absque arbitris 12 lacinia vestimenti 13 & se esse cōtemptam 14 vti
 illuderet nobis

℥. 9 Vnd hat nichts so gros ynn dem haus 10 das er neben
 yhr schlieff, noch vmb sie were. 12 erwisscht yhn bey feynem kleid
 14 das er vns zu schanden mache (v. 17)

- me, for to haue slept wyth me. But I cried with a lowde voyce.
- 15 And when he harde, that I lyfte vp my voyce and cryed, he left his garment with me and fled away and got him out.
- 16 And she layed vp his garment by her, vntill hir
- 17 lorde came home. And she told him acordynge to these wordes saynge. This Hebrues seruaunte which
- 18 thou hast brought vnto vs came in to me to do me shame. But as soone as I lyft vp my voyce and cryed, he left
- 19 his garment with me and fled out. When his master herde the woordes of his wyfe which she told him saynge: after this maner dyd thy seruaunte to me, he waxed wrooth.
- 20 And he toke Ioseph and put him in pryson: euen in the place where the kynges prifoners laye bounde.
- 21 And there contynued he in preson. But the LORde was with Ioseph ad shewed him mercie, and gott him
- 22 faouere in the syghte of the keper of y preson which com- .P. mytted to Iosephs hade all the presoners that were in the preson houffe. And what foeuer was done
- 23 there, y dyd he. And the keper of the presō loked vnto nothinge that was vnder his hande, because the LORde was with him, & because that what foeuer he dyd, the LORde made it come luckely to passe.

The .XL. Chapter.

- 1 **A**ND it chaunced after this, that the chese butlar of the kyng of Egipte and his chese baker had offended there lord the
- 2 kyng of Egipte. And Pharao was angrie with them
- 3 and put thē in warde in his chese marshals house: euen

M.C.S. Ioseph expoundeth the dreames of the two prifoners.

¶. 16 In argumentū ergo fidei retentum pallium 19 & nimium credulus verbis conī. 20 custodiebantur 23 & omnia opera eius dirigebat. xl. I vt peccarent duo eunuchi 2 Pharao (nam alter pinceris præerat, alter pistoribus)

¶. 15 floch vnd lieff hynaus. 17 deyn Ebreischer knecht 22 auff das alles was da geschach, durch yhn gefchehen muste 23 glücklich abgehen lies

4 in þ̄ p̄son where Ioseph was bownd. And the chefe
marshall gaue Ioseph a charge with them, & he serued
them. And they contynued a season in warde.

5 And they dreamed ether of them in one nyghte:
both the butlar and the baker of the kyng of Egipte
which were bownde in the p̄son houle, ether of
them his dreame, and eche mānes dreame of a son-
6 drie interpretation When Ioseph came *fondrie, dif-*
in vnto them in the mornynge, and loked *tinct, separate*
7 apon them: beholde, they were sadd. And he asked
8 them faynge, wherfore loke ye so sadly to daye? They
answered him, we haue dreamed a dreame, and haue no
man to declare it. And Ioseph say- [Fo. LVIII.] de vnto
thē. Interpretynge belongeth to God but tel me yet.

9 And the chefe butlar tolde his dreame to Ioseph
and fayde vnto him: In my dreame me thought there
10 stode a vyne before me, and in the vyne were .iii
braunches, and it was as though it budded, & her
11 bloffōs shott forth: & þ̄ grapes there of waxed rype.
And I had Pharaos cuppe in my hande, and toke of
the grapes and wronge them in to Pharaos cuppe,
& delyvered Pharaos cuppe in to his hande.

12 And Ioseph fayde vnto him, this is the interpreta-
13 tion of it. The .iii. braūches ar thre dayes: for within
thre dayes shall Pharao lyft vp thine heade, and restore
the vnto thyne office agayne, and thou shalt delyuer
Pharaos cuppe in to his hāde, after the old maner,
14 even as thou dydest when thou wast his butlar. But
thinke on me with the, when thou art in good case,
and shewe mercie vnto me. And make mencion of
me to Pharao, and helpe to brynge me out of this
15 houle: for I was stollen out of the lande of the Hebrues,
& here also haue I done nothīge at all wherfore they
shulde haue put me in to this dongeon.

¶. 5 iuxta interpretationem congruam sibi. 7 tristior . . hodie
solito facies 8 referte mihi quid videritis. 13 recordabitur Pharao
ministerii tui . . iuxta officium tuum, sicut ante

ℒ. 5 hatte seyne bedeutung 8 Auslegen gehoret Gott zu,
ertzelet myrs doch. 11 zudruckt sie ynn den becher 13 deyn heubt
erheben . . nach der vorigen weyße 15 das sie mich eyngesetzt
haben.

- 16 When the chefe baker sawe that he had well interpretate it, he sayde vnto Ioseph, me thought also in my dreame, ȳ I had .iii. wyker baskettes on my heade:
- 17 And in ȳ vppermost basket, of all maner bakemeates for Pharao .P. And the byrdes ate them out of the basket apou my heade
- 18 Ioseph answered and sayde: this is the interpretation therof. The .iii. baskettes are .iii. dayes, for this daye .iii. dayes shall Pharao take thy heade from the, and shall hange the on a tree, and the byrdes shall eate thy flesh from of the.
- 20 And it came to passe the thyrde daye which was Pharaos byrth daye, that he made a feast vnto all his seruautes. And he lysted vpp the head of the chefe buttelar and of the chefe baker amonge his seruautes.
- 21 And restored the chefe buttelar vnto his buttelarscipe agayne, and he reched the cuppe in to Pharaos hande,
- 22 and hanged the chefe baker: euē as Ioseph had interpreted vnto thē. Notwithstonding the chefe buttelar remembred not Ioseph, but forgat hym.

The .XLI. Chapter.

- 1 **A**ND it fortunēd at .ii. yeres end, that Pharao dreamed, and thought that he stode
- 2 by a ryuers syde, and that there came out of the ryuer .vii. goodly kyne and fatt fleshed, and fedd in a med-
- 3 owe. And him thought that .vii. other kyne came vp after them out of the ryver evelfaured and leane fleshed and stode
- M.C.S. Pharaos dreames are expounded by Ioseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The death begyneth in Egypt.*

¶ 16 prudenter somnium dissoluisset . . . canistra farinae 19 auferet Pharao caput tuū . . in cruce 20 pueris suis, recordatus est inter epulas magistri pinc. & pistor . prin. 22 suspendit in patibulo, vt coniectoris veritas probaretur. 23 Et tamen succedentibus prosperis, præp. pinc. oblitus est interpretis sui. xli, 2 & pascebantur in ipsa amnis ripa in locis virentibus.

℥. 19 deynen kopff erheben 20 vnd erhüb das hewbt (bis). 23 gedacht nicht . . . vergafs

- by the other vpon the brynke [Fo. LIX.] of the ryuer.
 4 And the evill favored and lenefleshed kyne ate vp
 the .vii. welfauored and fatt kyne: and he awoke
 their with.
- 5 And he slepte agayne and dreamed the second
 tyme, that .vii. eares of corne grewe upon one stalke
 6 rancke and goodly. And that .vii. thynne eares blasted
 7 with the wynde, spronge vp after them: and that the
 .vii. thynne eares deuowrerd the .vii. rancke and full
 eares. And then Pharao awaked: and se, here is his
 8 dreame. When the mornynge came, his sprete was
 troubled And he sent and called for all the foyth-
 fayers of Egypte and all the wyse men there of, and
 told them his dreame: but there was none of them
 that coude interpretate it vnto Pharao.
- 9 Than spake the chefe buttelar vnto Pharao saynge.
 10 I do remembre my sawte this daye. Pharao was an-
 grie with his seruautes, and put in warde in the chefe
 11 marshals house both me and the chefe baker. And
 we dreamed both of vs in one nyght and ech mannes
 dreame of a sondrye interpretation.
- 12 And there was with vs a yonge man, an Hebrue
 borne, seruaunte vnto the chefe marshall. And we
 told him, and he declared oure dreames to vs acord-
 13 ynge to ether of oure dreames. And as he declared
 them vnto vs, euen so it came to passe. I was restored
 to myne office agayne, and he was hanged.
- 14 .P. Than Pharao sent and called Ioseph. And they
 made him haste out of preson. And he shaued him
 self and chaunged his rayment, & went in to Pharao.
- 15 And Pharao sayde vnto Ioseph: I haue dreamed a
 dreame and no man cā interpretate it, but I haue
 herde saye of the ý as soone as thou hearest a dreame,
 16 thou dost interpretate it. And Ioseph answered Pharao

¶. 6 percussæ vredine 7 omnem priorum pulchritudinem.
 . . post quietem 8 cōiectores 9 Tunc demum reminiscens pincer-
 narū magister, ait, Confiteor 11 fomniū, præfagium futurorū. 13
 audiu. quicquid postea rei probauit euentus. 14 Ioseph totonderunt
 ¶. 8 der sie . . . deuten kund. 9 Ich gedencke heut an meyn
 funde 11 des deuttung yhn betraff 14 vnd lieffen yhn aus dem loch,
 . . . lies sich bescheren

saynge: God shall geue Pharao an answere of peace without me.

17 Pharao sayde vnto Ioseph: in my dreame me thought
18 I stode by a ryvers syde, and there came out of the
ryver .vii. fatt fleshed ad well fauored kyne, and fedd
19 in the medowe. And then .vii. other kyne came vp
after them, poore and very euell fauored ad leane
fleshed: so that I neuer sawe their lyke in all the lande
20 of Egipte in euell fauordneffe. And the .vii. leane and
21 euell fauored kyne ate vpp the first .vii. fatt kyne And
when they had eaten them vp, a man cowde not per-
ceauē that they had eatē them: for they were still as
evyll fauored as they were at the begynnyngē. And
I awoke.

22 And I sawe agayne in my dreame .vii. eares sprynge
23 out of one stalk full and good, and .vii. other eares
wytherd, thinne and blasted with wynde, sprynge vp
24 after them. And the thynne eares deuowred the .vii.
good eares. And I haue tolde it vnto the soth- [Fo.
25 LX.] sayers, but no man can tell me what it meaneth.

25 Then Ioseph sayde vnto Pharao: both Pharaos
dreames are one. And god doth shewe Pharao what
26 he is aboute to do. The .vii. good kyne are .vii.
yeres: & the .vii. good eares are .vii. yere also, and
27 is but one dreame. Lykewyfe, the .vii. thynne and
euell fauored kyne that came out after them, are .vii.
yeres: and the .vii. emptie and blasted eares shalbe
28 .vii. yeares of hunger. This is that which I sayde vnto
Pharao, that God doth shewe Pharao what he is aboute
to doo.

29 Beholde there shall come .vii. yere of great plen-
30 teousnes through out all the lande of Egipte. And
there shall aryse after them .vii. yeres of hunger. So

℞. 26 and it is 27 are .vii. eares

℥. 16 respondebit prospera 17 Putabā me stare 21 nullum
faturitatis dedere vestigium 25 Somnium regis vnum est 26 Sep-
tem boues pulchræ, & septem spicæ plenæ . . . septem vbtertatis
anni sunt, eandemque vim fomnii comprehendunt.

℥. 16 gluck sagen lassen 19 Ich hab . . . nicht solch vngefallte
21 merckt man nicht an yhn, das sie fressen hatten 25 das Got
Pharao zeyget was er thut.

that all the plenteoufnes shalbe forgotten in the
 lande of Egipte. And the hunger shall consume
 31 the lande: so that the plenteoufnes shal not be once
 asene in the land by reason of that hun- ^{asene, sene,}
 ger that shall come after, for it shalbe ^{i. e. known}

32 exceeding great And as concernynge that the dreame
 was dabled vnto Pharao the second tyme, it betoken-
 eth that the thyng is certainly prepared of God, ad
 that God will shortly brynge it to passe.

33 Now therefore let Pharao provyde for a man of vn-
 derstondynge and wysdome, and sett him over the
 34 lande of Egipte. And let .P. Pharao make officers
 ouer the lande, and take vp the fyfte parte of the land
 35 of Egipte in the .vii. plenteous yeres and let them
 gather all the foode of these good yeres that come,
 ad lay vp corne vnder the power of Pharo: that there
 may be foode in the cities, and there let them kepte
 36 it: that there may be foode in stoore in the lande,
 agaynst the .vii. yeres of hunger which shall come in
 the lande of Egipte, and that the lande perishe not
 thorow hunger.

37 And the faynge pleased Pharao ad all his seruautes.
 38 Than sayde Pharao vnto his seruautes: where shall
 we fynde soch a mā as this is, that hath the sprete of
 39 God in him? wherfore Pharao sayde vnto Ioseph: for
 as moch as God hath shewed the all this, there is no
 man of vnderstondyng nor of wysdome lyke vnto the
 40 Thou therefore shalt be ouer my houle, and acordinge
 to thy worde shall all my people obey: only in the
 41 kynges feate will I be aboute the. And he sayde vnto
 Ioseph: beholde, I haue sett the ouer all the lande of
 42 Egipte. And he toke off his ryng from his fyngre,
 and put it vpon Iosephs fyngre, and arayed him in ray-
 mēt of bisse, and put a golden cheyne aboute his

℞. 39 or of wysdome

℥. 30 vt obliuioni tractatur 31 & vbertatis magnitudinem
 perditura est inopiæ magnitudo. 32 firmitatis indicium . . sermo
 dei, & velocius impleatur. 35 sub Phar. potestate condatur 39 sapi-
 entiozem & simile tui inuenire potero? 41 rursum 22 stola byssina

℥. 32 solch ding von Gott gefertiget . . dasselbs eylend thun

- 43 necke and fet him vpon the best charett that he had
faue one. And they cryed before him Abrech, ad that
Pharao had made him ruelar ouer all the lande of Egipte.
- 44 And Pharao sayde vnto Ioseph: I am Pharao, with-
out thi will, shall no man lifte vp e- [Fo. LXI.] ther
45 his hande or fote in all the lande of Egipte. And he
called Iosephs name Zaphnath Paenea. And he gaue
him to wyfe Afnath the doughter of Potiphara preaft
of On. Than went Ioseph abrode in the lade of Egipte.
- 46 And he was .xxx. yere olde whē he stode before Pharao
kyng of Egipte. And than Ioseph departed from
Pharao, and went thorow out all the lande of Egipte.
- 47 And in the .vii. plēteous yeres they made sheves
48 and gathered vp all the fode of the .vii. plenteous
yeres which were in the lande of Egipte and put it
in to the cities. And he put the food of the felde
that grewe rounde aboute euery cyte: euen in the
49 same. And Ioseph layde vp corne in stoore, lyke vnto
the sande of the see in multitude out of mesure, vntyll
he left nombrynge: For it was with out nombre.
- 50 And vnto Ioseph were borne .ii. sonnes before the
yeres of hunger came, which Afnath the doughter of
51 Potiphara preaft of On, bare vnto him. And he called
the name of the first sonne Manasse, for God (sayde he)
hath made me forgett all my laboure & all my fathers
52 husholde. The seconde called he Ephraim, for God
(sayde he) hath caused me to growe in the lande of
my trouble.

V. 43 *currum suum secundum . . . genu flecterent* 44 non mo-
uebit quisquam manu aut ped. 45 & vocauit eum lingua Ægypt.
Saluatorem mundi . . . sacerd. Heliopoleos. 47 in manipulos . . .
congr. in horrea Ægypti. 49 *arenæ maris cœquaretur*, & copia
mensuram excederet. 52 *terra paupertatis*

L. 43 auff dem andern wagen saren, . . knye fur yhm beugen
49 also das er auffhoret zu zelen, denn man kunds nicht zelen.

M. N. 43 *Abrech*: that is tender father or as some will
bowe the knee. 45 *zaphnath paena*; they are wordes of Egypt,
and as moch to saye: As a man to whome secreet thynges are
opened. 46 *When he stode before Pharao*: that is whē he was
admytted of Pharao into hys office, as in 1 Reg. xvi, d.

L. M. N. 45 *Zaphnath paenea* ist Egyptisch geredt, vnd
noch vnbewußt was es sey, on das so viel man spuren kan, heyst
es wie man auff deutsch spricht, der heymliche nehister radt.
51 *Manasse* heyst vergessen. 52 *Ephraim* heyst, die gewachsen.

53 And when the .vii. yeres of plenteoufnes that
 54 was in the lande of Egypte were ended, than came
 the .vii. yeres of derth, acordynge as .P. Ioseph had
 sayde. And the derth was in all landes: but in the
 55 lāde of Egypte was there yet foode. When now all
 the lande of Egypte began to hunger, than cried
 the people to Pharao for bread. And Pharao sayde
 vnto all Egypte: goo vnto Ioseph, and what he sayth
 56 to you that doo And when the derth was thorow
 out all the lande, Ioseph opened all that was in the
 cities, and solde vnto the Egypciās And hunger waxed
 57 fore in the land of Egypte. And all countrees came
 to Egypte to Ioseph for to bye corne: becaufe that the
 hunger was so fore in all landes.

☐ The .XLII. Chapter.

1 **W**HEN Iacob sawe that there was
 corne to be folde in Egypte,
 he sayde vnto his sōnes: why
 2 are ye negligent? beholde, I
 haue hearde that there is corne to be
 folde in Egypte. Gete you thither and
 bye vs corne frō thēce, that we maye
 3 lyue and not dye. So went Iosephs ten
 brethern doune to bye corne in Egypte,
 4 for Ben Iamin Iosephs brother wold not
 Iacob sende with his other brethren: for
 he sayde: some myffortune myght happen
 him
 5 And the sonnes of Israell came to bye
 corne amonge other that came, for there was derth
 6 also in the lande of Canaan. And Io- [Fo. LXII.]
 seph was gouerner in the londe, and solde corne to all
 the people of the londe. And his brethren came, and

M.C.S. Iosephs brethren come into Egypte to bye corne. And he knoweth them and tryeth them. Symeon is put in pryson, the other retorne to their father to fetch Ben Iamin. His father is lothe to let hym go, but at the last he graunted it.

¶. 56 vniuersa horrea & vendeb . . . nam & illos opprefferat fames. 57 & malum inopiæ temperarent. xlii, 1 Quare negligitis? 2 triticum. . . & non consumamur inopia.

- 7 fell flatt on the grounde before him. When Ioseph sawe his brethern, he knewe them: But made straunge vnto them, and spake roughly vnto them saynge: Whence come ye? and they sayde: out of the lande of Canaan, 8 to bye vitayle. Ioseph knewe his brethern, but they knewe not him.
- 9 And Ioseph remembred his dreames which he dreamed of them, and sayde vnto them: ye are spies, and to se where the lande is weake is your comynge.
- 10 And they sayde vnto him: nay, my lorde: but to bye 11 vitayle thy feruautes are come. We are all one mans sonnes, and meane truely, and thy feruautes are no spies.
- 12 And he sayde vnto them: nay verely, but euen to 13 se where the land is weake is youre comynge. And they sayde: we thi feruautes are .xii. brethern, the sonnes of one man in the lande of Canaan. The youngeft is yet with oure father, and one no man woteth where he is.
- 14 Ioseph sayde vnto them, that is it that I sayde vnto 15 you, that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao, ye shall not goo hence, vntyll youre yongest brother be come hither.
- 16 Sende therefore one off you and lett him fette youre .P. brother, and ye shalbe in preason in the meane feason. And thereby shall youre wordes be proued, whether there be any trueth in you: or els by the lyfe 17 of Pharao, ye are but spies. And he put them in warde thre dayes.
- 18 And Ioseph sayde vnto thē the thryd daye: This 19 doo and lyue, for I feare God Yf ye meane no hurte, let one of youre brethern be bounde in the preason, and goo ye and brynge the necessarie foode vnto youre

¶. 6 atque ad eius nutum 7 durius loquebatur . . victui necessaria. 8 infirmiora terræ 11 pacifici venimus, nec quicquam famuli tui machinantur mali. 12 immunita terræ 13 alius non est super. 15 per salutem Phar. 16 eritis in vinculis 19 Si pacifici estis

℥. 6 nydder zur erden auff ihr antlitz 7 redet hart 13 nicht mehr furhanden. 16 Bey dem leben Phar. 17 ynn eyn verwarung drey tag lang.

20 houfholdes, and brynge youre yongest brother vnto
me: that youre wordes maye be beleved, ad that ye
dye not. And they did so.

21 Than they sayde one to a nother: we haue verely
synned agaynst oure brother, in that we sawe the
anguysh of his soull when he besought vs, & wold not
heare him: therefore is this troubyll come apon vs.

22 Ruben answered thē saynge: sayde I not vnto you
that ye shuld not synne agaynst the lad: but ye wolde
not heare. And now verely see, his bloude is requyred.

23 They were not aware that Ioseph vnderstode them, for
24 he spake vnto them by an interpreter. And he turned
from them and wepte, and than turned to them agayne
ad comened with them, and toke out Simeon from
25 amonge thē and bownde him before their eyes, ad
commaunded to fyll their sackes wyth corne, and to
put euery mans money in his sacke, and to geue them
vitayle to spende by the waye. And so it was done
to them.

26 [Fo. LXIII.] And they laded their asses with the
27 corne and departed thence. And as one of them
opened his sacke, for to geue his asse prauender in the
28 inne, he spied his money in his sacks mouth. And he
sayde vnto his brethren: my money is restored me
agayne, & is euē in my sackes mouth. Than their
hartes fayled them, and were astoyned and sayde
one to a nother: how cometh it that God dealeth thus
with vs?

29 And they came vnto Iacob their father vnto the
lande of Canaan, and tolde him all that had happened
30 them saynge. The lorde of the lāde spake rughly to
31 vs, and toke us for spyes to ferche the countre. And
we sayde vnto him: we meane truely and are no spies.

¶. 20 vestros probare sermones et non moriamini. 21 Merito
hæc patimur . . angustias animæ . . . ista tribulatio. 22 en sanguis
eius exquiritur. 25 faccos tritico 31 Pacifici fumus, nec vllas mo-
limur infidias.

ℒ. 20 glewben, das yhr nicht sterben musset 21 angst seyner
feelen 22 blut gefoddert. 28 da entpfiel yhn yhr hertz

℞. ℞. N. 22 To requyer the bloude of the hāde of another,
is to take vengeance of the euell done vnto him, as in Gen. ix, a.
Psal. ix. b, and Ezech iii, c.

- 32 We be .xii. brethren sones of our father, one is awaye,
and the yongest is now with our father in the lande
of Canaan.
- 33 And the lorde of the countre sayde vnto us: here
by shall I knowe yf ye meane truely: leaue one of
yours brethren here with me, and take foode necessary
34 for your householdes and get you awaye, and brynge
your yongest brother vnto me And thereby shall I
knowe that ye are no fynes, but meane truely: So will
I delyuer you your brother agayne, and ye shall oc-
cupie in the lande.
- 35 And as they emptied their sackes, beholde: euery-
mans bundell of money was in his sacke And when
both they and their father sawe the bundells of money,
they were afrayde.
- 36 ¶. And Iacob their father sayde vnto them: Me
haue ye robbed of my children: Ioseph is awaye, and
Simeon is awaye, and ye will take Ben Iamin awaye.
- 37 All these thinges fall vpon me. Ruben answered his
father saynge: Slee my two sonnes, yf I bringe him
not to the agayne. Delyuer him therefore to my honde,
38 and I will brynge him to the agayne: And he sayde:
my sonne shall not go downe with you. For his broth-
er is dead, and he is left alone Moreouer some mys-
fortune myght happen vpon him by the waye which
ye goo. And so shuld ye brynge my gray head with
forowe vnto the graue.

¶. 32 vnus non est super 34 qui tenetur in vinculis . . . emendi
habeatis licetiam. 35 His dictis cum frumenta . . . ligatas pecunias
36 non est super, Simeon tenetur in vinculis . . . in me . . . reci-
derunt. 38 ipse folus remansit . . . cum dolore ad inferos.

ℓ. 32 ist nicht mehr furhanden 34 im land werben. 36 Ioseph
ist nit mehr furhanden 38 alleyn vberblieben . . . mit schmerzen
zur helle.

℞. ℞. N. 38 Brynge me to my graue; that is, ye shall brynge
me to my death, as in Esa. xxxviii.

☉ The .XLIII. Chapter.

- 1 **A**ND the dert^h waxed fore in the *M.C.S. When*
 2 lande. And when they had *Bē Iamin was*
 eatē vp that corne which they *brought, they*
 brought out of the lande of *retorned with*
 Egipte, their father sayde vnto them: goo *gyftes. Sy-*
 3 agayne and by vs a litle food. Than *meon is de-*
 sayde Iuda vnto him: the man dyd testi- *lyuered out of*
 fie vnto vs saynge: loke that ye see not *pryson. Ioseph*
 my face excepte youre brother be with *goeth*
 4 you. Therefore yf thou wilt sende oure brother with *asjde and we-*
 5 vs, we wyll goo and bye the food. But yf thou wyll *peth. They*
 not sende him, we wyll not goo: for the man sayde *feast together.*
 vnto vs: loke that ye see not my face, excepte youre
 brother be with you.
- 6 And Israell sayde: wherfore delt ye so cruelly with
 me, as to tell the man that ye had yet [Fo. LXIIII.]
 7 another brother? And they sayde: The man asked vs
 of oure kynred saynge: is youre father yet alyue? haue
 ye not another brother? And we tolde him acordynge
 to these wordes. How cowd we knowe that he wolde
 8 byd vs brynge oure brother downe with vs? Than sayde
 Iuda vnto Israell his father: Send the lad with me, and
 we wyll ryse and goo, that we maye lyue and not dye:
 9 both we, thou and also oure childern. I wilbe suertie
 for him, and of my handes requyre him. Yf I brynge
 him not to the and sett him before thine eyes, than let
 10 me bere the blame for euer. For excepte we had made
 this tariēg: by this we had bene there twyfe and come
 agayne.
- 11 Than their father Israel sayde vnto thē: Yf it must
 nedes be so now: than do thus, take of the best frutes

¶. 2 pauxillum escarum. 3 Denūtiauit nobis . . . sub attestacione
 iurifurandi 4 ememus tibi necessaria. 6 miseriam vt indicaretis
 7 per ordinem nostram progeniē . . . iuxta id quod fuerat sciscitatus
 8 ne moriamur nos et paruuli nostri. 9 suscipio puerum: . . . re-
 quire illum . . . ero peccati reus

℣. 6 dem man anfaget 8 wir vnd du vnd vnser kindle 9 burge
 fur yhn feyn

of the lande in youre vesseles, and brynge the man a present, a curtesie bawlme, and a curtesie curtesie, a of hony, spyces and myrre, dates and al- *small quantity*
 12 mondes. And take as moch money more with you. And the money that was brought agayne in youre sackes, take it agayne with you in youre handes, peraduenture it was some ouerfyghte.

13 Take also youre brother with you, and aryfe and
 14 goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother .P. and also Bē Iamin, and I wilbe as a mā robbed of his childern.

15 Thus toke they the present and twise so much more money with them, and Ben Iamin. And rose vp, went downe to Egipte, and presented them selfe to Ioseph.

16 When Ioseph sawe Ben Iamin with them, he sayde to the ruelar of his house: brynge these men home, and sley and make redie: for they shall dyne with me at
 17 none. And the man dyd as Ioseph bad, and brought them in to Iosephs house.

18 When they were brought to Iosephs house, they were afrayde ād sayde: because of the money y came in our sackes mouthes at the first tyme, are we brought, to pyke a quarell with vs & to laye some thinge to oure charge: to brynge vs in bondage and oure asses
 19 also. Therefore came they to the man that was the ruelar ouer Iosephs house, and comened with him at
 20 the doore and sayde:

Sir, we came hither at the first tyme to bye foode,
 21 and as we came to an Inne and opened oure sackes: beholde, euery mannes money was in his sacke with full weghte: But we haue broght it agene with us,
 22 & other mony haue we brought also in our handes, to

M. 12 agayne with you, peraduenture

V. 14 vobis eū placabilem: . quē tenet in vinculis, & hunc Benjamin 16 occide victimas, & instrue conuiuium 18 vt deuoluat in nos calumniā 20 Oramus domine, vt audias nos 21 eodem pondere reportauimus.

L. 14 euch lasse ewrn andern bruder 18 das ers auff vns brenge 21 mit volligem gewicht

L. M. N. 11 Diefse namen der fruchten sind noch biszher vn- gewifs auch bey den Iuden felbs.

bye foode, but we can not tell who put oure money in oure sackes.

23 And he sayde: be of good chere, feare not: Youre God and the God of youre fathers hath put you that treafure in youre sackes, for I had [Fo. LXV.] youre
24 money. And he brought Simeon out to them and led the in to Iosephs house, & gaue them water to washe
25 their fete, and gaue their asses prauender: And they made redie their present agaynst Ioseph came at none, for they herde saye that they shulde dyne there.

26 When Ioseph came home, they brought the present in to the house to him, which they had in their handes, and fell flat on the grounde befor him.

27 And he welcomed the curteously sainge: is youre father that old man which ye tolde me of, in good
28 health? and is he yet alyue? they answered: thy seruaunte oure father is in good health, and is yet alyue. And they bowed them selues and fell to the grounde.

29 And he lyfte vp his eyes & behelde his brother Ben Iamin his mothers sonne, & sayde: is this youre yongest
30 brother of whome ye sayde vnto me? And sayde: God be mercyfull vnto my sonne. And Ioseph made haft (for his hert dyd melt apon his brother) and foughte for to wepe, & entred in to his chambre, for to wepe there.

31 And he wasshed his face and came out & refrayned him selfe, & bad sett bread on the table

32 And they prepared for him by himselfe, and for them by them selues, and for the Egiptians which ate with him by them selues, because the Egiptians may not eate bread with the Hebrues, for that is an abhomy-
33 cyon vnto the Egiptians. And they satt before him:

M. 30 fought where to wepe
V. 22 in marsupii nostris. 23 Pax vobiscum . . probatam ego habeo. 25 comesturi essent panem. 26 adorauerunt proni in terram. 27 clementer refalutatis eis 28 Sospes est . . incuruati ador. 29 fratrem suum vterinum 30 commota fuerant viscera . . et erumpébāt lachrymæ 31 continuit se 32 prophanum putant
L. 25 das brod essen sollten. 27 Eraber gruffet sie freuntlich 30 seyns hertzen grund entbrand yhm 31 hielt sich fest
M. N. 32 *Abhominacion*, that is, it was abhorred of the Egiptians that an Hebrew shuld eate with the.

the eldest acordynge vnto his .P. age, and the yongest
 acordynge vnto his youth. And the men marveled
 34 amonge them felves. And they broughte rewardes
 vnto them from before him: but Ben Iamins parte was
 fyue tymes so moch as any of theirs. And they ate
 and they dronke, and were dronke wyth him

The .XLIII. Chapter.

1 **A**ND he commaunded the rueler *M.C.S. Ioseph accuseth his brother of theft. Iuda becommeth surety for Ben Iamin.*
 of his house saynge: fyll the mens sackes with food, as moch as they can carie, and
 put every mans money in his bagge
 2 mouth, and put my syluer cuppe in the sackes mouth
 of the yongest and his corne money also. And he
 3 dyd as Ioseph had sayde. And in ȝ mornynge as
 soone as it was lighte, the mē were let goo with
 their asses.
 4 And when they were out of the cytie and not yet
 ferre awaye, Ioseph sayde vnto the rueler of his house:
 vp and folowe after the men and ouertake them, and
 faye vnto them: wherefore haue ye rewarded euell for
 5 good? is that not the cuppe of which my lorde drynk-
 eth, and doth he not prophesie therin? *prophesie, diuine*
 ye haue euell done that ye haue done.
 6 And he ouertoke them and sayde the same wordes
 7 vnto them. And they answered him: wherfore sayth
 my lorde soch wordes? God forbydd that thy fer-
 8 uauntes shulde doo so. Beholde, the money which we
 founde in oure sackes mouthes, we broughte agayne
 vnto the, out of the land of Canaā: how then shulde

¶. 33 primogenita sua . . . ætatem suam. 34 sumptis partibus
 quas ab eo acceperant: . et inebriati sunt cum eo. xliiii, 1 sum-
 mitate facci. 2 tritici 5 Scyphus quē furati estis 6 apprehensis per
 ordinem 8 quomodo consequens est vt furati simus

℞. 33 gepurt . . . iugent 34 vnd wurden truncken mit yhm.
 xliiii, 1 oben ynn feynen sack 6 Vnd als er sie ergreiff

we steale [Fo. LXVI.] out of my lordes houfe, ether
 9 fyluer or golde? with whosoeuer of thy seruautes it
 be founde let him dye, and let vs also be my lordes
 10 bondmen. And he sayde: Now therfore acordynge
 vnto youre woordes, he with whom it is found, shalbe
 my seruaunte: but ye, shalbe harmlesse.

11 And attonce euery man toke downe his sacke to
 12 the grounde, ad every man opened his sacke. And he
 ferched, and began at the eldest & left at the yongest.
 13 And the cuppe was founde in Ben Iamins sacke. Then
 they rent their clothes, and laded euery man his asse
 14 and went agayne vnto the cytie. And Iuda and his
 brethrē came to Iosephs houfe, for he was yet there,
 15 ad they fell before him on the grounde. And Ioseph
 sayde vnto thē: what dede is this which ye haue done?
 wist ye not that soch a man as I can prophesie?

16 Then sayde Iuda: what shall we saye vnto my lorde,
 what shall we speake or what excufe can we make?
 God hath founde out ȳ wekednesse of thy seruautes.
 Beholde, both we and he with whom the cuppe is
 17 founde, are thy seruautes. And he answered: God
 forbyd ȳ I shulde do so, the man with whom the cuppe
 is founde, he shalbe my seruaunte: but goo ye in peace
 vn to youre father.

18 Then Iuda went vnto him and sayde: oh my lorde,
 let thy seruaunte speake a worde in my lordes audy-
 ence, and be not wrooth with .P. thi seruaunte: for
 19 thou art euen as Pharao. My lorde axed his seruaunte
 20 fainge: haue ye a father or a brother? And we an-
 swered my lord, we haue a father that is old, and a
 yonge lad which he begat in his age: ad the brother
 of the fayde lad is dead, & he is all that is left of that
 mother. And his father loueth him.

¶. 18 my lordes eare, and

¶. 14 Primusque Iudas cum fratribus . . . omnesque . . . pa-
 riter in terram corruerunt. 15 similis mei in augur. scientia? 16 aut
 iuste poterimus obtendere? 17 Abiit a me . . . abite liberi 18 propius
 Iudas . . . tu es enim post Pharaonem dominus meus. 20 ipsum
 solum habet mater sua

¶. 15 erradten kunde? 16 fur wenden 17 mit friden 18 fur
 deinen oren 20 alleyn vberblieben von feyner mutter

21 Then sayde my lorde vnto his seruauntes brynge
 him vnto me, that I maye sett myne eyes upon him.
 22 And we answered my lorde, that the lad coude not
 goo from his father, for if he shulde leaue his father, he
 23 were but a deed man. Then saydest thou vnto thy
 seruauntes: excepte youre yongest brother come with
 you, loke that ye se my face no moare.

24 And when we came vnto thy seruaunt oure father,
 25 we shewed him what my lorde had sayde. And when
 oure father sayde vnto vs, goo agayne and bye vs a
 26 litle fode: we sayd, ȳ we coude not goo. Neverthelesse
 if oure yougeste brother go with vs then will we goo,
 for we maye not see the mannes face, excepte oure
 27 yongest brother be with vs. Then sayde thy seruaunt
 oure father vnto vs. Ye knowe that my wyfe bare me
 28 ii. sonnes. And the one went out from me and it is
 sayde of a suertie that he is torne in peaces of wyld
 29 beastes, and I sawe him not fence. Yf ye shall take
 this also awaye frō me and some myssfortune happen
 upon him, then shall ye brynge my gray heed with
 sorow vnto the grave.

30 [Fo. LXVII.] Now therefore whē I come to thy ser-
 vaunt my father, yf the lad be not with me: feinge that
 31 his lyfe hāgeth by the laddes lyfe, then as soone as he
 seeth that the lad is not come, he will dye. So shall
 we thy seruautes brynge the gray hedde of thy ser-
 32 vaunt oure father with sorow vnto the grave. For I
 thy seruaunt became suertie for the lad vnto my father
 & sayde: yf I bringe him not vnto the agayne. I will
 33 bere the blame all my life lōge. Now therefore let me thy
 seruaunt byde here for ȳ lad, & be my lordes bondman: &
 34 let the lad goo home with his brethern. For how can
 I goo vnto my father, and the lad not wyth me: left I
 shulde see the wretchednes that shall come on my father.

V. 21 ponam oculos 26 non audemus videre 28 Egressus est
 vnus 29 cum mœrore ad inferos. 30 anima illius ex huius anima
 dependeat 32 recepi fidem, & sponondi 34 Non enim possum . . .
 ne calamitatis . . . testis assistam.

L. 28 Eynere gieng hynaus von myr 29 hynunter in die hell
 30 weyl seyn feel an difes feel hanget 32 burge worden 34 iamer
 sehen, der meynem vatter begeben wurde.

The .XLV. Chapter.

- 1 **A**ND Ioseph coude no longer re-
 frayne before all them that
 stode aboute him, but com-
 maunded that they shuld goo
 all out from him, and that there shuld be
 no man with him, whyle he vttred him selfe vnto his
 2 brethern. And he wepte alowde, so that the Egip-
 3 tians and the house of Pharao herde it. And he sayde
 vnto his brethern: I am Ioseph: doth my father yet
 lyue? But his brethern coude not answere him, for
 they were abasshed at his presence.
- 4 And Ioseph sayde vnto his brethern: come nere to
 me, and they came nere. And he .P. sayde: I am
 5 Ioseph youre brother whom ye sold in to Egipte. And
 now be not greued therwith, nether let it seme a cruel
 thinge in youre eyes, that ye solde me hither. For God
 6 dyd send me before you to saue lyfe. For this is the
 seconde yere of derth in the lande, and fyue moo are
 behynde in which there shall nether be earynge nor
 heruest.
- 7 Wherefore God sent me before you to make prouision,
 that ye myghte continue in the erth and to saue youre
 8 lyues by a greate delyuerance. So now it was not ye
 that sent me hither, but God: and he hath made me
 father vnto Pharao and lord ouer all his house, and
 9 rueler in all the land of Egipte. Hast you ad goo to
 my father and tell him, this sayeth thy sonne Ioseph:
 God hath made me lorde ouer all Egipte. Come downe
 10 vnto me and tarye not, And thou shalt dwell in the
 londe of Gofan & be by me: both thou and thi chil-

*M.C.S. Io-
 seph maketh
 hym selfe kno-
 wen vnto his
 brethren, and
 sendeth for
 his father.*

*V. 1 interesset . . agnitioni mutæ. 3 nimio terrore perterriti.
 5 pro salute enim vestra 6 nec arari . . nec meti 7 & escas ad vi-
 uedum habere possitis.*

*L. 1 mit feynen brudern bekennete 5 vnd denckt nicht das
 zorn sey . . vmb ewers lebens willen 6 pflugen . . . erndten 7 durch
 eyn grosse errettunge*

*L. M. N. 4 zu myr: Das sind die fuffen wort des Euangelii,
 also redet Christus mit der seelen im glawben, nach dem sie durchs
 gefetz vnd gewissen der fund, woll gedemutiget vnd geengstet ist.*

11 dern, and thi childerns childern: and thy shepe, and
 beastes and all that thou haft. There will I make
 provision for the: for there remayne yet .v. yeres of
 derth, lest thou and thi houfholde and all that thou
 haft perish.

12 Beholde, youre eyes do fe, and the eyes also of my
 brother Ben Iamin, that I speake to you by mouth.

13 Therefore tell my father of all my honoure which I
 haue in Egipte and of all that ye haue sene, ad make
 haft and brynge mi [Fo. LXVIII.] father hither.

14 ¶ And he fell on his brother Ben Iamins necke &
 15 wepte, & Ben Iamin wepte on his necke. Moreouer
 he kyssed all his brethern and wepte upon them. And
 16 after that, his brethern talked with him. And when
 the tidynges was come vnto Pharaos houffe that Io-
 sephes brethern were come, it pleased Pharao well and
 all his seruantes.

17 And Pharao spake vnto Ioseph: faye vnto thy breth-
 ern, this do ye: lade youre beestes ad get you hence,
 18 And when ye be come vnto the londe of Canaan, take
 youre father and youre houfholdes and come vnto me,
 and I will geue you the beste of the lande of Egipte,
 and ye shall eate the fatt of the londe.

19 And commaunded also. This do ye: take charettes
 with you out of the lande of Egipte, for youre childern
 and for youre wyues: and brynge youre father and come.
 20 Also, regarde not youre stuff, for the goodes of all the
 londe of Egipte shalbe youre.

21 And the childern of Israell dyd euen so, And Ioseph
 gaue them charettes at the commaundment of Pharao,
 and gaue them vitayle also to spende by the waye.
 22 And he gaue vnto eche of them change of rayment:
 but vnto Ben Iamin he gaue .iii. hundred peces of
 23 fyluer and .v. change of rayment. And vnto his fa-
 ther he sent after the same maner: x. he asses laden

¶. 23 maner .x. asses

V. 11 Ibi que te pascam 16 omnis familia eius. 18 medullam
 terræ. 19 ac coniugū: et dicito, Tollite patrem vestrum & pro-
 perate quantocyus venientes 22 stolis optimis 23 tantūdem pe-
 cuniæ & vestium

L. 12 mundlich mit euch rede 20 schonet nicht ewrs haufradts

with good out of Egipte, and .x. she asses laden with corne, bred and meate: to ferue his .P. father by the
24 waye. So sent he his brethern awaye, and they departed. And he fayde vnto them: se that ye fall not out by the waye.

25 And they departed from Egipte and came in to the
26 land of Canaan vnto Iacob their father, and told him faynge. Ioseph is yet a lyue and is gouerner ouer all the land of Egipte. And Iacobs hert wauered, for he be-
27 leued thē not. And they tolde him all the wordes of Ioseph which he had fayde vnto them. But when he sawe the charettes which Ioseph had sent to carie him,
28 then his sprites reuiued. And Israel sayde. *sprites, spirits* I haue ynough, yf Ioseph my sonne be yet alyue: I will goo and se him, yer that I dye. *yer, before*

The .XLVI. Chapter.

1 **I**SRAEL toke his iourney with *M.C.S. Iacob with all his houssholde goeth to Ioseph in to Egipte. The genealogie of Iacob. Ioseph meteth hys father.*
all that he had, and came vnto Berseba and offred of-
frynges vnto the God of his
2 father Isaac. And God fayde vnto Israel in a vision by nyghte, and called vnto him: Iacob Iacob. And he answered:
3 here am I. And he sayde; I am that mightie God of thy father, feare not to goo downe in to Egipte. For
4 I will make of the there a great people. I will go downe with y in to Egipte, & I will also bringe the vp agayne, & Ioseph shall put his hand upon thine eyes.

V. 23 . . . addens . . . triticum in itinere, panesque portates. 24 Ne irascamini in via. 26 Quo audito Iacob, quasi de graui somno euigilans 27 reuixit spiritus eius, & ait xlvj, 1 puteum iuramenti (v. 5) . . . mactatis ibi victimis 2 audiuit eum

L. 24 zancket nicht auff dem wege. 26 feyn hertz schlugs ynn wind 28 Ich hab gnug. xlvj, 1 opffert er opffer

M. M. N. 3 *I will make the a great people:* that is I wyll multiplye thy feede, that many people shall come therof 4 *To put hys hande vpon his eyes* is to be present at hys death and to burye him, as in Tob. xiiii, d.

- 5 And Iacob rose vp from Berseba. And ʒ sonnes of
 Israel caried Iacob their father, ad [Fo. LXIX.] their
 childern and their wyues in the charettes which Pharao
 6 had sent to carie him. And they toke their catell ad
 the goodes which they had gotten in the land of Ca-
 naan, and came in to Egipte: both Iacob and all his
 7 feed with him, his sonnes and his sonnes sonnes with
 him: his doughters and his sonnes doughters and all
 his feed brought he with him in to Egipte.
- 8 These are the names of the childern of Ifrael which
 came in to Egipté, both Iacob and his sonnes: Rubé
 9 Iacobs first sonne. The childern of Ruben: Hanoeh,
 10 Pallu, Hezron and Charmi. The childern of Simeon:
 Iemuel, Iamin, Ohad, Iachin, Zohar and Saul the sonne
 11 of a Cananitish woman The childern of Leui: Gerfon,
 12 Kahath and Merari. The childern of Iuda: Er, Onan,
 Sela, Pharez and Zerah, but Er and Onan dyed in the
 lande of Canaan. The childern of Pharez, Hezrō, &
 13 Hamul. The childern of Ifachar: Tola, Phuua Iob
 and Semnon. The childern of Sebulon: Sered, Elon
 14 and Iaheleel. These be the children of Lea which she
 bare vnto Iacob in Mefopotamia with his daughter
 Dina. All these fouldes of his sonnes and doughters
 make .xxx. and .vi.
- 16 The childern of Gad: Ziphion, Haggi, Suni, Ezbon,
 17 Eri, Arodi and Areli. The childern of Affer: Iemna,
 Iesua, Iefui, Brya and Se- .P. rah their sifter. And
 18 the childern of Brya were Heber and Malchiel. These
 are the childern of Silpha whom Labā gaue to Lea his
 daughter. And these she bare vnto Iacob in nombre
 xvi. foules.
- 19 The childern of Rahel Iacobs wife: Ioseph and ben
 20 Iamin. And vnto Ioseph in the lōde of Egipte were
 borne: Manasses and Ephraim which Afnath the dough-
 21 ter of Potiphara preast of On bare vnto him. The chil-

¶. 13 Semfon 15 make .xxx. and .iii.

¶. 5 ad portandum fenem [The whole passage 1-7 is very free.]
 15 triginta tres. 20 sacerdot. Heliopoleos

¶. 6 erworben hatten 11 Gerfon, Cuhuz vnd M., 12 Hezron
 vnd Thamul 14 Semron 15 drey vnd dreyzg zeelen 16 Arodi 20
 Priesters zu On

derne of Ben Iamin: Bela, Becher, Asbel, Gera, Nae-
 22 man, Ehi Ros Mupim, Hupim and Ard. These are
 the childern of Rahel which were borne vnto Iacob:
 xiiii. foules all to gether.

23, 24 The childern of Dan: Hufim. The childern of
 25 Nepthali: Iahezeel, Guni, Iezer and Sillem. These
 are the sonnes of Bilha which Laban gaue vnto Rahel
 his daughter, and she bare these vnto Iacob, all to-
 26 gether .vii. foulles All the foulles that came with
 Iacob in to Egipte which came out of his loyns (be-
 fyde his sonnes wifes) were all together .Lx. and .vi

27 foulles. And the sonnes of Ioseph, which were borne
 him in egipte were: .ii. foules. So that all the foulles
 of the house of Iacob which came in to Egipte are .Lxx

28 And he sent Iuda before him vnto Ioseph that the
 waye myghte be shewed him vnto Gofan, and they came
 29 in to the lande of Gofan And Ioseph made redie his
 charett and went agaynst Israell his father vnto Gofan,
 ad pre- [Fo. LXX.] fented him selfe vnto him, and fell
 on his necke and wepte vpon his necke a goode whyle.

30 And Israel sayd vnto Ioseph: Now I am cõtēt to dye,
 in so moch I haue sene the, that thou art yet alyue.

31 And Ioseph sayde vnto his brethrē and vnto his fathers
 house: I will goo & shewe Pharao and tell him: that my
 brethern and my fathers house which were in the lāde of
 32 Canaan are come vnto me, and how they are shepardes
 (for they were men of catell) and they haue brought their
 shepe and their oxen and all that they haue with them.

33 Yf Pharao call you and axe you what youre occupa-
 34 tion is, saye: thi seruauntes haue bene occupied aboute
 catell, frō oure chilhode vnto this tyme: both we and oure
 fathers, that ye maye dwell in the lande of Gofan. For an
 abhominacyon vnto the Egiptians are all that feade shepe.

¶. 29 and wēt to mete Israel 34 For the Egiptians abhore all
 sheppardes.

v. 27 in *Aegyptum* 28 vt nuntiare ei, et ille occurreret in
 Gessen. 29 ad eūdem locum . . . & inter amplexus fleuit. 32 cu-
 ramque habent alendorum gregum: . omnia quae habere pe-
 tuerunt 34 respondebitis, Viri pastores sumus . . . Hæc autem
 dicetis

l. 26 die aus feynen landen komen waren 29 Vnd da er yn
 fahe 32 leute die mit vieh vmbgehen (v. 34) 34 Denn was vieh
 hirten sind, das ist den Egyptern ein gewel.

¶ The .XLVII. Chapter.

1 **A**ND Ioseph wēt and told Pharao and sayde: my father and my brethern their shepe and their beastes and all that they haue, are come out of the lāde of Canaan and
 2 are in the lande of Gofan. And Ioseph toke a parte of his brethern: euen fyue of
 3 them, and presented them vnto Pharao. And Pharao sayde vnto his brethern: what is your occupation? And they sayde vnto Pharao: feaders of shepe are thi
 4 feruauntes, both we ād also oure fathers. They sayde moreouer vnto Pha- .P. rao: for to sogeorne in the lande are we come, for thy seruauntes haue no pasture for their shepe so fore is the fameshment in the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gofan.
 5 And Pharao sayde vnto Ioseph: thy father and thy
 6 brethren are come vnto the. The londe of Egipte is open before the: In the best place of the lande make both thy father and thy brothren dwell. And euen in the lond of Gofan let them dwell. Moreouer yf thou knowe any men of actiuyte amonge them,
 7 make them ruelars ouer my catell. And Ioseph brought in Iacob his father and sett him be-
 8 fore Pharao. And Iacob blessed Pharao. And Pharao axed Iacob, how old art thou? And Iacob sayde vnto Pharao: the dayes of my pilgremage are an hundred and: .xxx. yeres. Few and euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgrem-
 10 ages. And Iacob blessed Pharao and went out from

M.C.S. Iacob cometh before Pharao, & vnto hym is geue the lande of Gofan. He swereth his sonne for his buryall.

¶. 3 Pharao: sheppardes are
 ¶. 2 Extremos quoque fratrum 6 viros industrios 7 statuit eum coram eo [7-12 is very free with repeated omiffions.]
 ¶. 3 Wes nehret jr euch? 6 offen, las sie . . die tüchtig sind 7 stellet im fur Pharao 9 die zeit meiner walfart (3 times)
 ¶. M. N. 9 *The dayes of hys pilgremage* was all the tyme that he lyued, as in Iob .xiii, c, and Psal. cxviii, c. 10 *To blesse*, is here to prayfe & geue thankes as a fore in the .xiii. of Gene. d. and 1 Co. x, d.

11 him. And Ioseph prepared dwellinges for his father
and his brethern, and gaue them possessions in the
londe of Egipte, in the best of the londe: euē in the
12 lande of Raemses, as Pharaο commaunded. And Ioseph
made prouysion for his father, his brethern and
all his fathers housholde, as yonge children are fedd
with bread.

13 There was no bread in all the londe, for the derth
was exceedige fore: so ŷ ŷ lōde of Egipte & ŷ lōde
of Canaan, were fameshyd by ŷ reason [Fo. LXXI.]
14 of ŷ derth. And Ioseph brought together all ŷ money
ŷ was founde in ŷ lāde of Egipte and of Canaan, for
ŷ corne which they boughte: & he layde vp the money
in Pharaos houffe.

15 When money fayled in the lāde of Egipte & of
Canaan, all the Egiptians came vnto Ioseph and sayde:
geue us sustenance: wherfore suffrest thou vs to dye
16 before the, for oure money is spent. Then sayde Ioseph:
brynge youre catell, and I will geue yow for
17 youre catell, yf ye be without money. And they
brought their catell vnto Ioseph. And he gaue them
bread for horses and shepe, and oxen and asses: so he
fed them with bread for all their catell that yere.

18 When that yere was ended, they came vnto him
the nexte yere and sayde vnto him: we will not hyde
it from my lorde, how that we haue nether money nor
catell for my lorde: there is no moare left for my lorde,
19 but euen oure bodies and oure londes. Wherfore latest
thou vs dye before thyne eyes, and the londe to goo
to noughte? bye vs and oure landes for bread: and let
both vs and oure londes be bonde to Pharaο. Geue
vs feed, that we may lyue & not dye, & that the londe
goo not to waft.

20 And Ioseph boughte all the lande of Egipte for

¶. 17 pro commutatione pecorū 19 redigatur terra in folitudinem.

℥. 12 einem jglichen sein theil brod, von alten bis auff die jungen kinder. 13 jn allen landen . . verschmachten 14 bracht alles geld zu zamen 18 vnsern herrn nicht verbergen . . auch alles vieh . . . beide vns sterben vnd vnser feld? 19 leibeigen seien . . nicht verwüste.

Pharao. For the Egiptians folde euery man his londe because the derth was fore apō them: and so the londe
 21 became Pharaos. And he appoynted the people vnto the cities, from one syde of Egipte vnto the other:
 22 only the londe of the Prestes bought he not. For there .P. was an ordinaūce made by Pharao for
 y * preastes, that they shulde eat that which was appoynted vnto them: which
 Pharao had geuen them wherfore they folde not their londes.
 23 Then Ioseph sayde vnto the folke: beholde I haue boughte you this daye ad
 your landes for Pharao. Take there seed and goo sowe the londe. And of the
 24 encrease, ye shall geue the fyfte parte vnto Pharao, and .iiii. partes shalbe youre
 awne, for seed to sowe the feld: and for you, and them of youre housholdes, and
 25 for youre childern, to eat. And they answered: Thou hast saued oure lyves
 Let vs fynde grace in the syghte of my lorde, and let us be Pharaos seruautes.
 26 And Ioseph made it a lawe ouer the lade of Egipte vnto this daye: that men must
 geue Pharao the fyfte part, excepte the londe of the preastes only, which was not
 bond vnto Pharao.
 27 And Israel dwelt in Egipte: euen in the countre of Gofan. And they had
 their possessions therein, and they grewe and multiplied exceedingly. Moreouer Iacob lyued in the
 28 lande of Egipte .xvii. yeres, so that the hole age of Iacob was an hundred and .xlvii. yere.

** The blide gydes gett privileges fro bearige with their brethre contrarye to Christes lawe of love. And of these prestes of idolles did our cōpassige yvetrees lerne to crepe up by litle & litle & to cōpasse & greate trees of & world with hypocrisye, ad to thrust & rotes of idolatrysse superstitiō in to the & to sucke out & iuce of the with their poetrye, till all be seer bowes and no thinge grene save their awne comewelth.*

V. 20 Subiecitque eā Pharaoni 22 quibus & statuta cibaria ex horreis publicis præbebantur, & idcirco non sunt compulsi vendere poss. suas. 25 respiciat nos tantum dom. noster, et læti feruimus regi. 26 quæ libera ab hac conditione fuit. 28 vixit in ea
 L. 20 tewrung 21 stedten aus vnd einging 22 was jnen benant war . . durfften . . nicht verkauffen. 23 Sihe, da habt jr samen 25 las vns nur leben 26 nicht eigen Pharao.

M. N. 20 This name Pharao was a generall name to all the kynges of Egypte. As abimelech was a cōmen name to all the kynges of the gentiles, as in Exod. xvi.

29 When the tyme drewe nye, that IsraeI must dye:
 he fent for his sonne Ioseph and sayde vnto him: Yf
 I haue founde grace in thy syghte, put thy hande
 vnder my thye and deale mercifully ad truely with me,
 30 that thou burie me not in Egipte: but let me lye by
 my fathers, and ca- [Fo. LXXII.] rie me out of Egipte,
 and burie me in their buryall. And he answered: I
 31 will do as thou hast sayde. And he sayde: swere vnto
 me: ad he sware vnto him. And than IsraeI bowed
 him vnto the beddes head.

The .XLVIII. Chapter.

1 **A**FTER these deades, tydiges were *M.C.S. Ia-*
 brought vnto Ioseph, that his *cob lyeth*
 father was seke. And he toke *sycke. He de-*
 with him his .ii. sones, Manaf- *syreth Eph-*
 2 ses and Ephraim. Then was it sayde vnto *raim and Ma-*
 Iacob: beholde, thy sonne Ioseph commeth *nasses for hys*
 vnto the. And IsraeI toke his strength vnto him, and *sonnes and*
 3 satt vp on the bedd, and sayde vnto Ioseph: God all *bleffeth them.*
 4 mightie appeared vnto me at lus in the lande of Ca-
 naan, ad blessed me, and sayde vnto me: beholde, I
 will make the growe and will multiplie the, and will geue
 this lande vnto the and vnto thy seed after \hat{y} vnto an
 5 euerlastinge possession. Now therfore thy .ii. sones
 Manasses ad Ephraim which were borne vnto the be-
 fore I came to the, in to Egipte, shalbe myne: euen
 6 as Ruben and Simeo shall they be vnto me. And the

V. 29 *cerneret diem . . & facies mihi misericordiam & verita-*
tem . . auferas me de terra hac, condasque in sepulchro maior.
 31 *Quo iurante, adorauit Ifr. dom., conuersus ad lectuli caput.*
xlviij, 2 Dictumque est feni . . Qui confortatus sedit in lectulo.

L. 29 *liebe vnd trewe an mir thuft . . jm jrem begrebnis be-*
graben 31 jnn dem bette zum heubten. xlviij, 2 vnd IsraeI macht
sich stark

M. M. N. 29 To put his hand vnder his thye, loke in Gen.
 xxiii, a.

L. M. N. 31 *Nieget:* Er lag im bette kranck, richtet sich doch
 auff, nieget sich zum heubten, vnd bettet, die weil thut Ioseph
 den eid.

childern which thou getest after them, shalbe thyne awne: but shalbe called with the names of their brethern in their enheritaunces.

7 And after I came from Mesopotamia, Rahel dyed apon my hande in the lande of Canaā, by the waye: when I had but a felde bre- .P. de to goo vnto Ephrat. And I buried her there in y waye to Ephrat which is now called Bethlehem.

8 And Israell behelde Iosephes sonnes & sayde: what are these? And Ioseph sayde vnto his father: they are my sonnes, which God hath geuen me here. And he sayde: brynge them to me, and let me blesse them.
10 And the eyes of Israell were dymme for age, so that he coude not see. And he brought them to him, ad he
11 kyssed thē and embraced them. And Israell sayde vnto Ioseph: I had not thoughte to haue sene thy face, and yet loo, God hath shewed it me and also thy feed.
12 And Ioseph toke them awaye from his lappe, and they fell on the grounde before him.

13 Than toke Ioseph them both: Ephraim in his ryghte hande towarde Israells left hande ad Manasses in his left hande, towarde Israells ryghte hande, and brought
14 them vnto him. And Israell stretched out his righte hande and layde it apon Ephraims head which was the yonger, and his lyft hāde apon Manasses heed,
15 crossinge his handes, for Manasses was the elder. And he blessed Ioseph saynge: God before whome my fathers Abraham and Isaac dyd walke, and the God which hath
16 fedd me all my life longe. vnto this daye, And the angell which hath delyuered me frō all euyll, blesse these laddes: y they maye be called after my name,

V. 7 ipso itinere, eratque vernum tempus: & ingred. 12 de gremio patris, adorauit 14 commutans manus. 15 Benedixitque Iac. filiis Ios., & ait, Deus . . . qui pascit me 16 et inuocetur super eos nomen

L. 6 sollen generet sein mit jrer brüder namen 7 Ephrath, die jm Bethlehem heist. 8 Wer sind die? 10 tunkel. für alter . . . wol sehen . . . hertzet sie, 11 vnd sprach 12 von seinem schos, vnd er nieget sich 14 Vnd thet wissend also mit seinen henden 15 erneeret hat . . . diesen tag, 16 das sie nach meinem

M. N. 14 The puttyng on of hādes was comenly vsed of the Hebrews, whē they cōmended or offred any thyng to God, as Leuit. i, b.

and after my father Abraham and Isaac, and that they maye growe ad multiplie apō [Fo. LXXIII.] the erth.

17 When Ioseph sawe that his father layd his ryghte hande upon the heade of Ephraim, it displeased him.

And he lifte vpp his fathers hāde, to haue removed it
18 from Ephraims head vnto Manasses head, and sayde vnto his father: Not so my father, for this is the eldest.

19 Put thy right hand upon his head. And his father wold not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people ad shalbe great. But of a troth his yonger brother shalbe greater than he, and his seed shall be full of people. And

20 he blessed them sainge. At the ensample
of these, the Israelites shall bleffe and saye: At the ensample, according to
God make the as Ephraim and as Manasses.

Thus fett he Ephraim before Manasses.

21 And Israel sayde vnto Ioseph: beholde, I dye. And god shalbe with you and bringe you agayne vnto the land of

22 youre fathers. Moreouer I geue vnto the, a porcyon of lande aboute thy brethern, which I gatt out of the handes of the Amorites wyth my swerde and with my bowe.

The .XLIX. Chapter.

1 **A**ND Iacob called for his sonnes ad sayde: come together, that I maye tell you what shall happē you in the last dayes.

2 Gather you together and heare ye fones of Iacob, and herken vnto Israel youre father.

M.C.S. Iacob bleffeth all his awne sonnes and sheweth the what is to come. He apoynteth where he wylbe buryed: and dyeth.

¶ 17 Ephraim, grauiter accepit 20 in tempore illo . . In te benedicentur Israel 22 vnam partem extra fratres

ℓ. 16 . . das sie waschen * 17 gefiel es jm vbel 18 Nicht so 19 Ich weis wol (bis) 20 geeignet er sie des tages . . Nach deiner weise werde Israel gef. . . setze dich . setzt. . fur 22 ein stück lands

ℓ. M. N. 22 Stück: heist im Ebreischen Sichem, vnd die selbe stat meinet er hie.

* A curious typographical error, *waschen* (to wash) being put for *wachsen* (to grow).

3 .¶. Ruben, thou art myne eldest sonne, my myghte
and the begynnyng of my strength, chefe in receau-
4 ynge and chefe in power. As unstable as water wast
thou: thou shalt therefore not be the chefest, for thou
wenst vp vpō thy fathers bedd, and than desyledest thou
my couche with goynge vppe.

5 The brethern Simeon and Leui, weked instrumentes
6 are their wepōs. In to their secrettes come not my
soule, and vnto their congregation be my honoure
not coupled: for in their wrath they slewe a man, and
7 in their selfewill they houghed an oxe. Cursed be
their wrath for it was stronge, and their fearfnes for it
was cruell. I will therefore deuyde them in Iacob, &
scater them in Israel.

8 Iuda, thy brethern shall prayse the, & and thine
hande shalbe in the necke of thyne enimies, & thy
9 fathers childern shall stoupe vnto the. Iuda is a lions
whelp. Frō spoyle my sonne thou art come an hye:
he layde him downe and couched himselfe as a lion,
10 and as a lionesse. Who dare stere him vp? The
sceptre shall not departe from Iuda, nor a ruelar from

¶. 3 principium doloris mei 4 effusus es sicut aqua 6 & in
voluntate sua suffoderunt murum 9 quis fuscitabit eum

℞. 3 überst jm offer . . jm reich 5 Vnrecht haben sie gehandelt
6 den ochen verderbt 9 du bist hoch komen . . widder yhn auff
lehnen?

℞. N. 6 That is, cut the senowes on the insyde the knee,
or as some call it the hamme, so that he could not goo. 10
Sceptre is here taken for power royall & dignytie. Here is also
prophecied the cōminge of Christ, as in Esaye. ix, a. *Judge hys
people*, that is, he shall rule & gouerne them, as Exo. xviii, d.

℞. N. 3 *Reuben* solt der erste geburte wurde haben, nem-
lich, das Priesterthum vnd königreich, Nu aber wirts beides von
jm genomē vnd Leui das Priesterthum, vnd Iuda das königreich
gebē, Hie ist bedeut, die Syund Nagaga, die das bette Iacob, das
ist der Schrift befuddelt mit falsche lere darüber sie verloren hat
Priesterthum & ynn königreich Israel. 10 *Scepter*; Hie sehet an
der segen von Christo, der von Iuda geporn solt werden, vnd
heyst yhn Silo, das ist der gluck felig feyn vnd frisch durch dringen
solt, mit geyst vnd glauben, das zuuor durch werck saur vnd vn-
selig ding war, darumb nenn wyr, Silo, eyn helt, denn das vorige
teyl dis segens betrifft den konig Daud, vnd ist sonst ynn allen
seggen nichts mehr von Christo Sondern alles ander ist von zeyt-
lichem heyl, das den kindern Israel geben ist, als das *Sebulon* am
meer wonen bis gen Sidon, vnd Issachar mitten ym land vom meer
wonen, vnd doch zinsbar gewesen ist den konigen von Assyrien,

betwene his legges, vntill Silo come, vnto whome the
 11 people shall herken. He shall bynde his sole vnto the
 vine, and his asses colt vnto the vyne braunche, ād
 shall wafh his garment in wyne and his mantell in the
 12 bloud of grapes, his eyes are roudier than roudier, *rud-*
 wyne, ād his teeth whitter then mylke. *dier, redder*

13 [Fo. LXXIIII.] Zabulon shall dwell in the hauen of the
 fee and in the porte of shippes, & shall reache vnto Sidon.

14 Ifachar is a stronge affe, he couched him doune
 15 betwene .ii. borders, and fawe that rest was good and
 the lande that it was pleafant, and bowed his fhulder
 to beare, and became a fervaunte vnto trybute.

16 Dan shall iudge his people, as one of the trybes of
 17 Ifrael. Dan shalbe a ferpent in the waye, and an edder
 in the path, and byte the horfe heles, fo ý his ryder
 18 shall fall backwarde. After thy fauyngeloke I LORde.

19 Gad, men of warre shall invade him. And he shall
 turne them to flyght.

20 Off Affer cometh fatt breed, and he shall geue pleaf-
 ures for a kynge.

21 Nepthali is a fwyft hynde, ād geueth goodly wordes.

22 That florishynge childe Ioseph, that florishing childe
 and goodly vn to the eye: the daughters come forth

M. 22 the daughters ran vpon the walle.

V. 10 qui mittendus est, et ipse erit expectatio gentium. 11 et
 ad vitem o fili mi, afinam 12 Pulchriores sunt oculi 17 mordens
 ungulas equi, vt cadat asc. eius retro. 18 Salutare tuum expectabo
 19 accinctus præliabitur 20 præbebit delicias regibus. 21 dans
 eloquia pulchritudinis. 22 filiæ discurrerunt super murum.

L. 10 noch eyn meyster von seynen fussen, bis das der Hellt
 komme 14 beynern efel 17 reutter zu ruck falle 18 ich warte auff
 deyn heyl 19 vnd widder erumb furen. 20 konigen nredliche speyse
 22 holdfelige kind . . die tochter tretten eynher im regiment

M. N. 20 Fat brede, is plenteoufnes of the erth: as encrease
 of corne and other. &c. therwith shall fede kinges, & all the mō
 of the erth, as .ii. Efd. ix, c.

L. N. 16 Den Segen *Dan* hat Sampfon erfullet, Iudic. xii.
 19 *Gad* hat feyn segen aufgericht, do sie für Ifrael her zogē Ios. i.
 20 *Affer* hat gut getreyde land ynnen gehabt. 21 *Naphthali*
 segen ist erfüllet durch Debora vnn̄d Barac Iud. v. 22 Der segen
Ioseph gehet auff das konigreich Ifrael vnn̄d ist ganz von leybli-
 chem regiment gesagt, das die tochter (das ist die stedte ym land)
 wol regirt worden zeytlich, vnd viel propheten vnd gros leut zu
 ecksteyn hatten, vnd wie wol sie oft angefochtē worden, ge-
 wonnen sie doch, vnd dis konigreich war im geschlecht *Ephraim*,
 also bleybt der geystlich segen vnd reich auff Iuda, vnd das
 leyplich reich auff Ephraim.

23 to bere ruele. The shoters haue envyed him and chyde
 24 with him ad hated him, and yet his bowe bode fast, &
 his armes and his handes were stronge, by the handes
 of the myghtye God of Iacob: out of him shall come
 25 an herde mā a stone in Israel. Thi fathers God shall
 helpe the, & the almightie shall blesse the with blessinges
 from heaven aboue, and with blessinges of the water
 that lieth vnder, & with blessinges of the brestes & of
 26 the wombes .P. The blessinges of thy father were
 stronge: euen as the blessinges of my elders, after the
 defyre of the hieft in the worlde, and these blessinges
 shall fall on the head of Ioseph, and on the toppe of
 the head of him y was separat from his brethern.

27 Ben Iamin is a raueshyng wolfe. In the mornynge
 he shall deuoure his praye, ad at nyghte he shall deu-
 eyde his spoyle.

28 All these are the .xii. tribes of Israel, & this is that
 which their father spake vnto them whē he blessed
 29 them, euery man with a severall blessinge. And he
 charged them and sayde vnto them. I shall be put
 vnto my people: se that ye burye me with my fathers,
 in the caue that is in the felde of Ephron the Hethyte,
 30 in the double caue that is in the felde before Mamre
 in the lande of Canaan. Which felde Abraham boughte
 31 of Ephron the Hethite for a possessiō to burye in. There
 they buried Abrahā and Sara his wyfe, there they
 buried Isaac and Rebecca his wyfe. And there I
 32 buried Lea: which felde & the caue that is therein,
 was bought of the childern of Heth.

¶. 25 wombe.

V. 24 dissoluta sunt vincula brach. & man. illius per . . inde
 pastor egressus est lapis Israel. 26 patris tui confortatae sunt . . .
 patrum eius: donec ven. desyderium collium ætern., . . et in vertice
 Nazaræi 29 ego congregor ad pop. 31 eum, et Saram [v. 32 want-
 ing in Latin]

L. 24 die arm seyner hende . . sind komen hirtten vnd steyn
 25 segen von der tieffe . . an brusten vnd beuchen. 26 nach wundlich
 der hohen in der welt . . aus Ioseph sollen hewbter werden, vnd
 vberste Naferer 32 ynn dem gut des ackers vnd der hole drynnen

¶. N. 27 Wolfe is here taken in a good fence, and signifi-
 eth a feruent preacher of godes worde as was Paule in whome
 this text is verified.

L. N. 27 *Ben Iamin* segen hat S. Paullus erfüllet, oder
 der Konig Saul vnd die burger zu Gaba. Iudic. xx.

33 When Iacob had commaunded all that he wold vnto his sonnes, he plucked vp his fete apou the bedd L, 1 and dyed, and was put vnto his people. And Ioseph fell apou his fathers face, and wepte apou him, and kyssed him.

[Fo. LXXV.] The .L. Chapter.

2 **A**ND Ioseph commaunded his seruautes that were Phisicians, to embawme his father, and the Phisiciōs ebawmed Israēl 3 xl. dayes lōge, for so lōge doth y embawminge laft, & the Egipcians bewepete him .Lxx. dayes.

M.C.S. Iacob is buryed. Ioseph forgeueth hys brethre the iniury that they dyd to hym. And he dyeth.

4 And when the dayes of wepyng were ended, Ioseph spake vnto y house of Pharao sayng: Yf I haue founde faouere in youre eyes, speake vnto Pharao and 5 tell him, how that my father made me swere and sayde: loo, I dye, se that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfor let me goo and burye my father, ad thā will I come 6 agayne. And Pharao sayde, goo and burye thy father, acordyng as he made the swere.

7 And Ioseph went vp to burie his father, and with him went all the seruautes of Pharao that were the 8 elders of his house, ad all y elders of Egipete, and all the house of Ioseph ad his brethern & his fathers house: only their childern & their shepe and their catell lefte 9 they behinde them in the lande of Gofan. And there went with him also Charettes and horsen: so that they were an exceedyng great companye.

V. 33 appositusque est . . . 1, 1 quod cernens . . . patrem. 2 Quibus iussa 3 explentibus . . . cadaverum conditorum 5 in sepulchro meo quod fodi mihi 7 fenes domus Phar., cunctique maiores natu terræ 9 turba non modica.

L. 33 bette, nam ab. 1, 2 erzten (bis) 5 begrabe . . . grabe . . . graben hab 10 feer grosse vnd bittere klag

- 10 And when they came to ſ̄ felde of Atad beyonde Iordane, there they made great & exceadinge fore lamentaciō. And he morned for his father .vii. dayes.
- 11 When the enhabiters of the lande the Cananytes ſawe the moornynge in ſ̄ felde of Atad, they ſaide: this is a greate moornynge which the Egiptians make. Wherefore ſ̄ name of the place is called Abel mizraim, which place lyeth beyonde Iordane. And his
- 12 ſonnes dyd vnto him acordynge as he had commaunded them.
- 13 And his ſonnes caried him in to the land of Canaan and buryed him in the double caue which Abrahā had boughte with the felde to be a place to burye in, of
- 14 Ephron the Hethite before Mamre. And Ioseph returned to Egipte agayne and his brethern, and all that went vp with him to burye his father, affone as he had buryed him.
- 15 Whē Iosephs brethern ſawe that their father was deade, they ſayde: Ioseph myght fortune to hate us and rewarde us agayne all the euell which we dyd
- 16 vnto him. They dyd therfore a commaundment vnto Ioseph ſaynge: thy father charged before his deth ſaynge. This wiſe ſay vnto Ioseph, forgeue I praye the the trespaece of thy brethern & their ſynne, for they rewarded the euell. Now therfore we praye the, forgeue the trespaece of the ſeruautes of thy fathers God. And Ioseph wepte when they ſpake vnto him.
- 18 And his brethern came ad fell before him and ſayde:
- 19 beholde we be thy ſeruautes. And [Fo. LXXVI.] Ioseph ſayde vnto them: feare not, for am not I vnder
- 20 god? Ye thoughte euell vnto me: but God turned it vnto good to bringe to paſſe, as it is this daye, euen to
- 21 ſaue moch people a lyue Feare not therfore, for I will

℞. 16 charged vs

℥. 11 loci illius, Planctus Ægypti. 15 & mutuo colloquentes 16 mandauerunt ei dicentes . . præcepit nobis 17 Obsecro vt obliuiscaris . . malitiæ quam exercuerūt 19 nū dei possumus resistere uoluntati? 20 saluos faceret

℥. 11 den ort, der Egypter leyde 14 sie yhn begraben 16 darumb lieffen sie yhm ſagen 17 das sie so vbel an dyr than haben 19 ich byn vnter Gott zo gedachtet bofes vber mich . . zum gutten gewand

care for you and for youre childern, and he spake kyndly vnto them.

22 Ioseph dwelt in Egipte and his fathers house also,
23 ād lyved an hundred & .x. yere. And Ioseph sawe Ephraims childern, euē vnto the thyrde generation. And vnto Machir the sonne of Manasses were childern borne, and satt on Iosephs knees.

24 And Ioseph sayde vnto his brethern: I die And God will fuerlie vyfett you and bringe you out of this lande, vnto the lande which he sware vnto Abraham,
25 Iſaac and Iacob. And Ioseph toke an ooth of the childern of Iſrael ād sayde:

God will not fayle but vyfett you, ſe there-
26 fore that ye carye my boones hence. And ſo Ioseph dyed, when he was an hundred and .x. yere olde.

And they emba-
wmed him
and

put him in a cheſt in Egipte. *cheſt coffin*

The end of the firſt boke of Moſes.

V. 21 cōſolatusque eſt eos, & blande ac leniter eſt locutus. 23 nati ſunt in genibus Ioseph. 25 dixiſſet, Deus viſitabit . . de loco iſto. 26 repositus eſt in loculo . .

L. 21 euch verſorgen . . vnd er troſtet ſie vnd redet freuntlich mit yhn. 23 zeucheten auch kinder auff Ios. ſchos. 26 eyn lade.

M. N. 24 God wyll vyfet you, that is, he wyll remember you and delyuer you oute of bōdage that ye ſhalbe in vnder Pharao.

.P. ¶ A table expoundinge certeyne
wordes

1 Abrech, tender father, or, as some will, bowe the
knee.

Arcke, a shippe made flatte as it were a cheft or a
cofer.

5 Biffe: fyne whyte, whether it be filke or linen.

Blesse: godes blessinges are his giftes, as in the firste
chaptre he blessed them, sayng: growe & multiplie &
haue dominion &c. And in the .ix. chaptre he blessed
Noe and his sonnes, & gaue thē dominiō over all beestes
10 & authoryte to eate thē. And god blessed Abrahā
with catell ād other ryches. And Iacob defyred Esau
to receaue ſ̄ blessinge which he brought him, ſ̄ is, the
preafent & gifte. God blessed the .vii. daye, ſ̄ is, gaue
it a prehemynence ſ̄ men shuld rest therein from
15 bodely laboure & lerne to know the will of god & his
lawes & how to worke their workes godly all the weke
after. God also bleffeth all nations in Abrahams seed,
that is, he turneth his loue & favoure unto thē and
geveth thē his spirite and knowledge of the true waye,
20 ād lust and power to walke therin, and all for christes
fake Abrahams sonne.

Cain, so it is writen in Hebrue. Notwitstōdinge
whether we call him Cain or caim it maketh no mat-
ter, so we vnderstond the meaninge. Euery lande hath
25 his maner, that we call Ihonn the welchemen call Evan:
the douch hāce. Soch differēce is betwene the Ebrue,
greke and laten: and that maketh them that translate
out of the ebrue varye in names from them that trans-
late out of laten or greke.

30 Curse: Godes curse is the takynge awaye of his ben-
efytes. As god cursed the erth and made it baren.
So now hunger, derth, warre, pestilence and soch like
are yet ryght curses and signes of the wrath of God
vnto the vnbeleuers: but vnto them that knowe Christ,

they are very blessinges and that wholsome crosse & true purgatorye of oure flesh, thorow which all must go that will lyue godly ad be saued: as thou readest Matt. v. Blessed are they that suffre persecution for rightewefnes sake. &c. And hebrewes .xi. The lorde chastyfeth whom he loveth and scorgeth all the children that he receaveth.

Eden: pleasure

Firmament: The skyes

10 Fayth is the belevinge of goddes promesses & a sure trust in the goodnesse and truth of god. Which faith iustifyeth Abrahā gen. xv. and was the mother of all his good workes which he afterward did. For faith is the goodnesse of all workes in the sight of God.

15 Good workes .P. are thinges of godes commaudemēt, wrought in faith. And to sow a showe at the commaundement of god to do thy neyghboure service withall, with faith to be saved by Christ (as god promysfeth vs.) is moch better thē to bild an abbay of thyne

20 awne imagination, trustinge to be saved by the fayned workes of hypocrites. Iacob robbed Laban his vnclē: Moses robbed the Egiptians: And Abrahā is aboute to flee and burne his awne sonne: And all are holye workes, because they were wrought in fayth at goddes

25 commaundement. To stele, robbe and murther are no holye workes before worldly people: but vnto them that haue their truste in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy workes of mens

30 imagination receive their rewarde here, as Christ teftyfyeth Matt. .vi. How be it of fayth & workes I haue spoken abundantly in mammon. Let him that desyreth more seke there.

Grace: faouere, As Noe founde grace, that is to

35 faye faouere and love.

Ham and Cam all one.

Iehovah is goddes name, nether is any creature so called. And it is as moch to faye as one that is of him self, and dependeth of nothinge. Moreouer as oft

as thou seist LORde in gre-.P. at letters (excepte there be any erreure in the prētinge) it is in hebrewe Iehovah, thou that arte or he that is.

Marshall, In hebreue he is called Sar tabaim, as thou
 5 woldest faye, lorde of the slaughtermen And though that Tabaim be takē for cokes in many places, for the cokes did sle the beastes thē selues in those dayes: yet it may be taken for them that put men to execution also. And that me thought it should here best signifye
 10 in as moch as he had the oversight of the kinges preson and the kinges presoners were they neuer so great mē were vnder his custodye. And therefore I call him cheffe marshall an officer as is the lefetenante of the toure, or master of the marshalfye.

15 Slyme was their mortar .xi. Chapter, and slyme pittes .xiv. chapter: that slyme was a fattenesse that osed out of the erth lyke vnto tarre, And thou mayst call it cement, if thou wilt.

Siloh after some is as moch to faye as sent, & after
 20 some, happie, and after some it signifieth Mesias, ȳ is to faye annoynted, and that we call Christe after the greke worde. And it is a prophesie of Christ: For after ȳ all ȳ other tribes were in captiuite & their kyngdom destroyed, yet the tribe of Iuda had a ruler of
 25 the samebloud, even vnto the comynge of Christ.

.P. And aboute the comige of Christ the Romayns conquered them, and the Emperoure gaue the kyngdom of tribe Iuda unto Herode which was a straunger, even an Edomite of the generacyon of Esau.

30 Testamēt here, is an appoyntemēt betwene god and mā, and goddes promyses. And sacramēt is a signe representinge soch an appoyntement and promes: as the raynebowe representeth the promyse made to Noe, that god will no more drowne the worlde. And circum-
 35 cision representeth the promyses of god to Abraham on the one syde, and that Abrahā and his seed shuld circumcysē and cut off the lustes of their fleshe, on the other syde, to walke in the wayes of the lorde: As baptyme which is come in the roume therof, now signi-

fieth on the one syde, how that all that repent and beleve are washed in Christes bloud: And on the other syde, how that the same must quench ad droune the lustes of the flesh, to folow the steppes of Christ.

5 There were tyrantes in the erth in those dayes, for the sonnes of god saw the daughters of men. &c. The sonnes of god were the prophetes childerne, which (though they succeded there fathers) fell yet from the right waye, and thorow falsehod of hypocryfye subdued
10 the world vnder them, and became tyrantes, As the succes- .P. ours of the apostles haue played with vs.

Vapor, a dewy miste, as the smoke of a sethynge pott.

To walke with god is to lyve godly and to walke
15 in his commaundementes.

Enos walked with god, and was no moare sene: that is, he lyved godly and dyed, God toke him a waye: that is, god hyd his bodye, as he did Moses ad Aarons: left haplye they shuld haue made an Idoll of him, for he
20 was a great preacher and an holye man.

Zaphnath paenea, wordes of Egypete are they (as I suppose) and as moch to saye: as a man to whom secrete thinges be opened, or an expounder of secrete thinges as some enterprete it.

25 That Ioseph brought the egyptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equal waye. For they payde but the fift part of that that grewe on the grounde. And therwith were they qwytt of all duetyes, both of rent,
30 custome, tribute & toll. And the kinge therwith founde them lordes and all ministres and defended them. We now paye half so moch vnto the prestes only, besyde their other craftye exactions. Then paye we rent yerely, though there grow never so litle on the
35 grounde, And yet, when the kinge cal- .P. leth paye we neuer the lesse. So that if we loke indifferently, their condition was easyar thē oures, and but even, a very indifferēt waye, both for the comen people and the kyng also.

Se therefore that thou loke not on the ensamples
 of the scripture with worldly eyes: lest thou pre-
 ferre Cain before Abel, Ismael before Isa-
 ac, Esau before Iacob, Ruben before Iu-
 5 da, Sarah before Pharez, Manaf
 es before Ephraim. And e-
 uen the worst before the
 best, as the maner
 of the worl-
 10 de is.

15 ● Emprented at Malborow in the lan-
 de of Hesse, by me Hans Luft,
 the yere of oure Lorde, M.
 CCCCC.xxx. the xvii.
 dayes of Ianu-
 arij.

A PROLO

GE IN TO THE SECON:

de boke of Mofes called

Exodus.

III T

IF the preface vppō Genesis mayst thou vnderstonde how to behaue thi filf in this boke also ad ī all other bokes of the scripture. Cleaue vnto the texte and playne stoyre
 5 and endeuoure thi filf to serch out the meaninge of all that is described therin and the true sence of all maner of speakynges of the scripture, of proverbes, similitudes ad borowed speach, wherof I entreated in the ende of the obedience, and beware of sotle allegories. And
 10 note euery thinge earnestly as thinges partayninge vnto thine awne herte and soule. For as god vsed hym sylf vnto them of the old testament, even so shall he vnto the worldes ende vse him filf vnto vs which haue receaved his holye scripture ad the testimonye of
 15 his sonne Iesus. As god doeth all thinges here for them that beleve his promyses and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witnesse of Christ with a stronge faith and
 20 endure patiently folowinge his steppes. And on the othersyde, as they that fell from the promyses of god thorow vnbeleffe and from his lawe and ordinaunces thorow impaciencie of their awne lustes, were for faken of god ad so peryshed: even so shall we as many as do
 25 lykewyse and as.¶.manye as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ad to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ad brought into desperacion, he then fulfilleth his promyses, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust
 35 which they haue in god: but ī vayne vntill they falle frō the fayth of the promyses ad love of the lawe ad ordi-

naunces of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neyghoure. Then god forsāketh vs and fendeth vs in to
 5 captiuite foroure dishonouringe of his name and despisinge of oure neyghoure. But the world persecuteth vs foroure faith in christ only (as the pope now doeth) ād not for oure weked livinge For in his kīgdomē thou maist quietly ād with licēce ād vnder a protectiō doo what
 10 so euer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testamēt, ād because that whē we knowe the truth we folowe it not.

.P. Note also the mightye hand of the Lorde, how
 15 he playeth with his aduersaries ād provoketh thē ād sturreth thē upp a litle ād a litle, ād deliuereth not his people in an houre: that both the paciēce of his electe ād also the worldly witte ād wilye policye of the weked wherwith they fight agaynst god, might appeare.

20 Marke the longesoferinge and softe paciēce of Moses and how he loveth the people ād is euer betwene the wrath of god ād thē ād is readye to lyue ād dye with thē ād to be put out of the boke that god had written for their fakes (as Paule for his brethren Roma. ix.) and how
 25 he taketh his awne wrōges pacientlie ād never avengeth him self. And make not Moses a figure of Christ with Rochestre: but an ensample vnto all princes ād to all that are in authorite, how to rule vnto goddes pleasure ād vnto their neyghbours profette. For there is not a
 30 perfecter lyffe in this world both to the honoure of god and profytte of his neyghoure nor yet a greater crosse, thē to rule christenlye. And of Aaron also se that thou make no figure of christ vntill he come vnto his sacrificinge, but an ensample vnto all preachers of goddes
 35 worde, that they adde nothing vnto goddes worde or take ought therfro.

Note also how god fendeth his promisse to .P. the people ād Moses confermeth it with miracles ād the people beleve. But whē tēptacion cometh they
 40 falle into vnbeleffe ād fewe byde stōdinge. Where thou seest that all be not christē that wilbe so called,

ad that the crosse trieth the true frō the fayned:
 for yf the crosse were not Christ shuld haue disciples
 ynowe. Wherof also thou seeft what an excellent gifte
 off god true fayth is, ad impossible to be had without
 5 the sprete of god. For it is aboute all naturall power
 that a man in tyme of tēptation when god scorgeth
 him shuld beleue then stedfastlye how that god loveth
 him ad careth for hī ad hath prepared all good
 thinges for him, ad that that scorginge is as earnest that
 10 god hath electe and chose him.

Note how oft Moses sturreth thē vpp to beleue ad to
 trust in god, puttinge thē in remembraunce alwaye in
 tyme of temptation of the miracles and wonders which
 god had wrought before tyme in their eyesight. How
 15 diligently also forbiddeth he al that might withdrawe
 their hartes from god? to put nought to goddes word: to
 take nought therfro: to do only that which is right in the
 fyght of the Lorde: that they shuld make no maner image
 to knele doune before it: ye that they shuld make none
 20 altar of hewed stone for feare off images: .P. to slee the
 hethen Idolatres vtterly ad to destroye their Idolles
 ad cutte doune their groves where they worshupped:
 And that they shulde not take the daughters of them
 vnto their sonnes, nor geue their daughters to the sonnes
 25 of them. And that whofoeuer moued any of thē to
 worshuppe false goddes, how so euer nye of kynne he
 were, they must accuse him ad bryng him to deth, ye
 and wherefoeuer they hard of mā, womā or citeye that
 worshupped false goddes, they must slee thē ad destroye
 30 the citeie for ever ad not bild it agayne. And all be-
 cause they shuld worshuppe nothinge but God, nor put
 confidence in any thinge saue in his word Yee and
 how warneth he to beware of witchcraft, forcery, in-
 chauntment, negromatie ad all craftes of the devell,
 35 ad of dreamers, sothsayers and of myracle doers to
 destroye his worde, and that they shulde suffer none
 soch to lyue,

Thou wilt happlye saye, They tell a man the truthe.
 What then? God will that we care not to knowe what
 40 shall come. He will haue vs care only to kepe his com-
 maundmētes and to commytte all chaunses vnto him

He hath promysed to care for vs and to kepe vs from all evell. All thinges are in his hande, he can remedye all thinges and wil for his trutthes sake, yf we praye him. In his promyses only will he haue vs trust ad there rest
5 ad to feke .P. no farther.

How also doth he prouoke them to loue, euer reherfyng the benefites of God done to them all-ready and the godly promyses that were to come? And how goodly lawes of loue geueth he? to helpe
10 one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him silf, Leuitici .xix. And what a charge geueth he in euery place ouer the poore and neadye: ouer the straunger frendlesse ad wedowe? And when he desyreth to shew
15 mercye, he reherfeth with all, the benefites of God done to them at their neade, that they myght se a cause at the left waye in God to shew mercye of very loue vnto their neyghbours at their neade. Also there is no
20 lawe so simple in apperaunce thorow out all the fye bokes of Mofes, but that there is a greate reason of the makynge therof if a man serch diligently. As that a man is forbyd to seth a kynd in hys mothers milke, moueth vs unto compassyon and to be pytyefull, As doth also that a man shall not offer the fyre or dame and
25 the yonge both in one daye Leuitici .xxii. For it myght seme a cruell thing in] as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therin: but will haue a man shewe cur-.P.tesye vppon the very beastes: As in another place he commaund-
30 eth that we mofell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mē that do vs service. Or happlye God wold haue no soch wanton meate vsed among hys people. For the kynd of it
35 self is noryshinge and the gotes milke is restauretyue, and both together myght be to rancke and therefore forbodē or some other like cause therewas.

Of the ceremonies, sacrfices and tabernacle with all his
40 glorye ad pompe vnderstode, that they were not permitted only, but also commaunded of God to lead the peo-

ple in the shadowes of Moses ad night of the old testamēt,
 vntyll the light of christ ad daye of the new testamēt
 were come: As childern are ledde in the phantasies
 of youth, vntyll the discretiō of mās age become vppon
 5 them. And all was done to kepe them from idolatrye.
 The tabernacle was ordened to the entent they might
 haue a place appoynted them to do their sacrifices
 openly in the syght of the people ad namelye of the
 preastes which wayted therō: that it might be sene that
 10 they dyd all thīge accordig to gods word, and not
 after the Idolatrie of their awne .P. imaginacion. And
 the costlineffe of the tabernacle ad the bewtye also
 pertayned therevnto, that they shuld se nothinge so bew-
 tiffull amonge the hethē, but that they shuld se more
 15 bewtiffull ad wonderfull at home: becaufe they shuld
 not be moued to folowe them. And in like maner the
 diuers facions of the sacrifices and ceremonies was to
 occupye their mindes that they shuld haue no lust to
 folow the hethē: ad the multitude of them was, that they
 20 shuld haue so moch to do in kepinge thē that thei shuld
 haue no leysure to ymagine other of their awne: yee and
 that gods word might be by in all that they dyd, that
 they might haue their fayth and trust in God, which
 he can not haue, that ether foloweth his awne inven-
 25 cyons, or tradicyons of mēnes makynge wyth out Gods
 word.

Finally God hath two testamētes: the old and the
 newe. The old testamēt is those temporall promyses
 which God made the childrē of Israel of a good londe
 30 and that he wolde defende them, and of welth and prof-
 peryte ad of temporall bleffynge of whiche thou readest
 ouer all the lawe of Moses, But namelye Leuitici
 xxvi. And Deuteronomii .xxviii. ad the avoydyng of
 all threateninges and curfes off which thou readest
 35 lykewyse everye where, but specyallye in the two
 places aboue reherfed, .P. and the avoydyng of all
 punyshmēt ordened for the transgressers of the lawe.

And the old testamēt was bilt all to gether vppō
 the kepinge of the lawe ad ceremonyes and was the
 40 reward of kepinge of thē in this liffe only, ad reached
 no further than this liffe and this world, as thou

readest leu. xviii. a mā that doth them shall live
 there in which texte Paule reherfeth Rom. x. and Gala.
 iii. That is, he that kepeth them shall haue this liffe
 gloriouse accordinge to all the promises and blessinges
 5 of the lawe, and shall avoyde both all temporall pun-
 ishment of the lawe, with al the threateninges and curs-
 inges also. For nether the lawe, euen of the .x. cōmaund-
 mentes nor yet the ceremonies iustified in the herte
 before god, or purified vnto the life to come. Infomoch
 10 that Moses at his deeth euen. xl. yere after the lawe and
 ceremonyes were geuen complayneth sayenge: God hath
 not geuen you an hart to vnderstonde, nor eyes to se,
 nor eares to heare vnto this daye. As who shuld saye,
 god hath geuen you ceremonies, but ye know not the
 15 vse of them, and hath geuē you a lawe, but hath not
 wryten it in youre hartes.

Wherefore ferveth the lawe then, yf it geue vs no
 power to do the lawe? Paule answereth the, that it
 was geuen to vtter synne onely and .P. to make it
 20 appere. As a corofye is layde vnto an old fore, not
 to heale it, but to stere it vp ād to make the dis-
 ease a lyve, that a mā might feale in what ioperdye
 he is ād how nye deeth ād not aware, ād to make
 awaye vnto the healinge playster. Euē so fayth
 25 Paule Gala. iii. The lawe was geuen becaufe of trans-
 gressiō (that is, to make the synne alyve that it might
 be felt and sene) untill the seed came vnto whom it
 was promised: that is to saie, vntil the childern of fayth
 came, or vntill Christ that seed in whom god promised
 30 Abrahā that all nations of the worlde shuld be blessed,
 came. That is, the lawe was geuē to vtter synne,
 deeth damnatiō and curse, ād to dryve vnto Christ in
 whō forgeuenesse, life, iustifyinge ād blessinges were
 promised, that we might se so greate love of god to vs
 35 ward in christ, that we hēceforth ouercome with kind-
 nesse might love againe ād of love kepe the cōmaūd-
 mētes. So now he that goeth aboute to quiette his
 cōsciēce ād to iustifye him filf with the lawe, doth but
 40 goeth aboute to purchafe grace with ceremonies, doth
 but sucke the alepope to qwēch his thirst, in as moch as

the ceremonies were not geuē to iustifie the herte, but to signifie the iustifynge: and forgeueneſſe that is in chriſtes bloude

.P. Of the ceremonies that they iustifie not, thou read-
 5 est. Ebrues .x. It is impossible that synne shuld be done
 awaye with the bloud of oxē ād gootes. And of the
 law thou readest .Gala. iii. Yf there had bene a lawe
 geuē that coude haue quykened or geuē liffe, then had
 rightuouſneſſe or iustifyinge come by the lawe in dede.
 10 Now the lawe not only quyckeneth not the harte, but
 also woundeth it with conscience of synne and minif-
 treth deeth ād damnaciō vnto her: ii. Corin. iii. so that
 she must neades dye ād be damned excepte she finde
 other remedy, so farre it is of that she is iustified or
 15 holpe by the lawe.

The newe testament is those euerlaſtinge promyſes
 which are made vs in chriſt the Lorde thorow out all
 the ſcripture. And that testamēt is bylt on faith ād
 not on workes. For it is not ſayde of that testament
 20 he that worketh shall lyue: But he that beleueth shall
 lyue, as thou readest .Ioan. iii. God so loued the worlde
 that he gaue his only begotē ſonne that none which
 beleue in hi shuld periſh but haue euerlaſtinge lyfe.

And when this testament is preached and be-
 25 leued, the ſprete entreth the hart and quyckeneth
 it, and geueth her lyfe and iustifieth her. The ſprete
 also maketh the lawe a lyuely thing .P. in the herte,
 so that a man bringeth forth good workes of his awne
 acord without compulsiō of the lawe, without feare
 30 of threateninges or cursinges: yee and with out all
 maner respecte or loue vnto any temporal pleasure,
 But of the very power of the ſprete receaved thorow
 faith, As thou readest .Ioan. i. He gaue them power
 to be the ſonnes of God in that they beleued on his
 35 name. And of that power they worke: so that he
 which hath the ſprete of chriſt is now no moare a
 childe: he nether learneth or worketh now any longer
 for payne of the rodde or for feare of boogges or pleaſ-
 ure of apples, But doth althinges of his awne courage
 40 As chriſt ſayeth .Ioan. vii. He that beleueth on me shall
 haue riuers of lyuinge water flowinge out of his belye.

That is, All good workes ad all giftes of grace springe out of him naturallye and by their awne accorde. Thou neadest not to wrest good workes out of him as a mā wold wringe veriuce out of crabbes: Nay thei
5 flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in whiche promyses the
10 electe were then iustified .P. inwardly before God, as outwardly before the world by keypyng of the lawe and ceremonies

And in conclusyon as thou seyft blessinges or cursynges folow the kepyng or breakyng of the lawe
15 of Moses: euē so naturally do blessinges or cursynges folow the breakyng or keypyng of the lawe of nature, out of which sprīge all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch tēporall
20 blessinge as thou readest of in Moses doo accompanye them and fall vpon them.

And contraryewyse when they synne vnpunished, ad whē the rulars haue no respecte vnto naturall equyte or honestye, thē God fendeth his curses amonge thē, as hun-
25 gre, derth, moren banyng, pestilēce, warre, oppressyon with straunge ad wonderfull diseases ad newekyndes of misfortune ad evell lucke,

Yf any mā axe me, seyng that faith iustifieth me why I worke? I anfwere loue cōpelleth me
30 For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne ad his will ad cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer
35 place in heuē becaufe of it. For a christē worketh to ma- .P. ke his weake brother perfecter, ad not to seke an hier place in heuē. I cōpare not my silf vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ad to worke tomorow, ad in
40 the meane ceafon I pytye hym ad praye for him. Yf I had wrought the wil of god these thoufande yeres, ad

another had wrought the will of the devell as long
 ad this daye turne ad be as well willynge to suffre
 wyth Christ as I, he hath this daye ouertakē me ad is
 as farre come as I, and shall haue as moche rewarde as
 5 I. And I envye him not, but reioyce most of all as of
 lofte trefure founde. For yf I be of god, I haue this
 thousand yere sofred to wynne him for to come ad
 prayse the name of God with me: this .M. yeres I
 haue prayed forowed, longed, fyghed ad fought for that
 10 whiche I haue this daye founde, ad therfore reioyse with
 all my myght and prayse God for hys grace and mercy.

ALBE, a longe garment of white lymen.
 Arcke, a cofer or cheste as oure shrynes faue it
 was flatte, ad the sample of oure shrynes was taken
 15 thereof.

Boothe, an houffe made of bowes.

Brestflappe or brestflappe, is soche a flappe as thou
 feist in the brest of a cope.

Consecrate, to apoynte a thinge to holy vses.

20 Dedicate, purifie or sanctifie.

.P. Ephod, is a garment somwhat like an amyce,
 faue the armes came thorow ad it was gird to.

Geeras, in weyght as it were an englysh halffpenye
 or fomwhat more.

25 Heveoffringe, because they were hoven vp before
 the Lorde.

Houfe, he made thē houfes: that is, he made a
 kynred or a multitude of people to springe out of
 them: as we saye the house of Daudid for the kinred
 30 of Daudid.

Peaceoffrige: offeriges of thākesgeuige of deuotiō, ad
 not for cōsciēce of sinne ad trespāce.

Polute, defyle.

35 **R**econcyle, to make at one and to bringe in
 grace or fauoure.

Sanctefie, to clēse ad purifie, to apointe a thinge
 vnto holie vses and to seperate frō vnclene ad un-
 holye vses.

40 **S**anctuarie, a place halowed and dedicate vnto
 god.

☐ Tabernacle, an houfe made tentwife, or as a paelion.

Tunicle, moch like the vppermoft garmēt of the deakē.

5 ☐ Waueoffringe, becaufe they were wauē in the preafte hādes to diuers quarters.

Worshuppe: by worfhuppinge whether it be in the old teftamēt or the newe, vnderftōd the bowenge of a mans felf vppon the grounde: As wee oftymes as we
10 knele in oure prayers bowe oure felves ād lye on oure armes ād handes with oure face to the grounde.

The fecon

de boke of Mofes, cal-

led Exodus.

THE SECONDE BOKE

OF MOSES CALLED EXODUS.

The first Chapter.

THESE are the names of the children of Israel, which came to Egipte with Iacob, euery man with his houfholde: Rubē, Simeon, Leui, Iuda, Ifachar, Zabulon, Benjamin, Dan, Neptali, Gad ad Afer. All the foules that came out of the loynes of Iacob, were .Lxx. and Iofeph was in Egipte all redie. when Iofeph was dead and all his brethern and all that generation: the children of Israel grewe, encreafed, multiplied and waxed enceedinge myghtie: fo that the londe was full of them.

Then there rofe vp a new kynge in Egipte which knewe not Iofeph. And he fayde vnto his folke: beholde the people of the childrē of Israel are moo ad mightier than we. Come on, let vs playe wifely with them: left they multiplie, and then (yf there chauce any warre) they ioyne them felues vnto oure enimies and fyghte ageynft vs, and fo gete them out of the lande.

.P. And he fette taskemasters ouer them, to kepe them vnder with burthens. And they bylte vnto Pharao treafurecities: Phiton and Raamses. But the more they vexed thē, the moare they multiplied and grewe: fo that they abhorred the childrē of Israel.

M. 4 Neptali 5 All these foules 6 all his brether 11 Ramefes
V. 7 & quasi germinātes multiplicati sunt 10 fapienter opprimamus eum 11 vrbes tabernaculorum
L. 5 zuuor 7 vnd wymmelten vnd mehrten 10 vnd vns überwinden 11 fchatzhewfern 12 den kindern Ifrael gram

13 And the Egyp̄tiās helde the childern of Israel in bond-
 14 age without mercie, and made their lyues bitter vnto
 them with cruell labour in claye and bricke, and all
 maner worke in the feldes, and in all maner of service,
 which they caused thē to worke cruelly

15 And the kynge of Egipte sayde vnto the mydwiues
 of the Ebruefwomen, of which the ones name was
 16 Ziphra ād the other Pua: whē ye mydwiue the women
 of the Ebrues and se in the byrth tyme that it is a
 17 boye, kyll it. But yf it be a mayde, let it lyue. Not-
 withstanding the mydwiues feared God, and dyd not as
 the kinge of Egipte commaūded them: but saued the
 menchildern.

18 Thē the kinge of Egipte called for the midwiues ād
 sayde vnto thē: why haue ye delt on this maner and
 19 haue saued the menchildern? And the mydwiues
 answered Pharaο, that the Ebrues wemen were not
 as the wemen of Egipte: but were sturdie women,
 and were delyuered yer the midwyues came at them.
 20 And God therfore delt well with the midwyues. [Fo.
 III.] And the people multiplied and waxed very
 21 mightie. And because the mydwiues feared God, he
 made them houfes.

22 Than Pharaο charged all his peppel <sup>houfes, fam-
 ilies</sup> fayng All the menchildern that are borne, cast in to
 the ryuer and saue the maydchildern a lyue.

M. 15 Sephora . . Phua: 16 when ye do y^e office of a mydwife
 to the womē 22 people

V. 13 & affligebant illudentes eis & inuidētes. 18 Quibus ac-
 cersitis ad se rex 19 ip̄s̄ enim obstetricandi habent scientiam 21
 ædificauit illis domos. 22 s̄eminini, referuate.

L. 13 vnbarmhertzickeyt (v. 14) 14 thon vnd zigelln 16 den
 Ebr. weyb. helfft, vnd auff dem stuel sehet das 18 die kinder leben
 19 hartte weyber 21 machet er jn heuser.

M. M. N. 21 *He made them houfes:* that is, he encreafed
 and multiplied them, & made housholdes of them: geuyng the
 both husbandes and chyldrē, as in Gen. vii, a.

¶ The Seconde Chapter.

1 **A**ND there wēt a mā of the house of Leui ād toke a doughter of
 2 Leui. And the wife cōceaued ād bare a sonne. And whē she sawe that it was a propre childe, she hyd
 3 him thre monethes longe. And whē she coude no longer hyde him, she toke a basket of bulruffhes ād dawbed it with flyme ād pytche, ād layde the childe therin, ād put it in the flagges by the
 4 riuers brynke. And his syster stode a ferre of, to wete what wold come of it.
 5 And the doughter of Pharao came doune to the riuier to washe her selfe, and hir maydens walked a longe by the riuers syde. And when she sawe the baskete amōge the flagges, she sent one of hir maydes
 6 and caused it to be fet. And whē she had opened it she sawe the childe, and behold, the babe wepte. And she had cōpassiō on it ād sayde: it is one of the Ebrues childern
 7 Then sayde his syster vnto Pharaos doughter: shall I goo and call vnto the a nurse of the Ebrues wemen,
 8 to nurse the childe? .¶. And the mayde ranne and
 9 called the childes mother. Thē Pharaos doughter saide vnto her, Take this childe awaye ād nurse it for me, ād I will rewarde the for thi laboure. And the woman toke the childe and nursed it vp.
 10 And whē the childe was growne, she brought it vnto Pharaos doughter, and it was made hir sonne, and she called it Moses, because (sayde she) I toke him out of the water.

M.C.S. Moses is borne and cast into the flagges. He is take vp of Pharaos daughter. He kylleth the Egypcian. He flyeth & marryeth a wyfe. The Israelites crye vnto the Lorde.

wete, know

¶. 1 vxorem stirpis suæ 3 fiscellam scirpeam . . carecto ripæ fluminis 5 vt lauaretur in flumine . . . fiscellam in papyrione 6 paruum vagientem 10 adoptauit in locum filii, . . Quia de aqua tuli eum.
 L. 3 rhor . . schilff 6 das kneblin weynet 10 vnd es ward jr son
 ¶. M. N. 10 *Moses* is an Egipt name & it signifieth drawn out of the water.
 L. M. N. 10 *Masa* heyst zihen daher heyst Mose gezogen, nemlich aufs dem wasser.

- 11 And it happened in these dayes when Moses was
 waxte great, that he went out vnto his brethern and
 looked on their burthens, and spied an Egiptian smyt-
 12 ynge one of his brethern an Ebrue. And he looked
 round aboute: and when he sawe that there was no
 man by, he slewe the Egiptian and hyd hi in the sonde.
 13 And he went out a nother daye: and beholde, two
 Ebrues stroue to gether. And he sayde vnto him that
 dyd the wronge: wherfore smytest thou thine neygh-
 14 boure? And he answered: who hath made the a ruelar
 or a iudge ouer vs? intendest thou to kill me, as thou
 killedst the Egiptian? Then Moses feared and sayde:
 15 of a furtie the thinge is knowne. And Pharao herde
 of it and went aboute to flee Moses: but he fled from
 Pharao and dwelt in the lade of Madian, and he satt
 doune by a welles fyde.
- 16 The preast of Madian had .vii. daughters [Fo. IIII.]
 which came and drew water and fylled the troughes,
 17 for to water their fathers shepe. And the shepardes
 came and drove them awaye: But Moses stode vp and
 18 helped them and waterd their shepe. And when they
 came to Raguel their father, he sayde: how happeneth
 19 it that ye are come so soone to daye? And they an-
 swerede there was an Egiptia that delyuered vs fro
 the shepardes, and also drewe vs water & waterd the
 20 shepe. And he sayde vnto his daughters: where is he?
 why haue ye leste the man? Goo call him that he
 maye eate bread.
- 21 And Moses was content to dwell with the man.

¶ 19 shepardes, & so drewe

V. 12 circumspectisset huc atque illuc 13 ei qui faciebat iniuriam
 14 constituit te in princ. 15 iuxta puteū. 21 Iuravit ergo Moyses
 L. 13 sprach zu dem gottlosen 14 vbirsten odder richter 15 bei
 eynen brunnen. 20 das jr jn nicht ludet

¶ M. N. 12 *He slew the Egiptia*: that is, he declared hi
 selfe to haue suche loue unto his brethrē the Israelytes that were
 the people of god: that he wolde rather slaye or be slayne then
 that his brother shulde suffer wrōg of the enemy of the lord. In
 which acte also, he shewed hym selfe to be predestinate of the
 lorde, to be a defence and fauer of the Israelytes. 17 *Raguel*:
 This Raguel is not Iethro, but is the father of Iethro and the
 graundfather of zephora, and was also the preste of Madian. For
 it was a lyke order with them as it was with the Iewes, that the
 sonne possessed the office of his father.

22 And he gaue Moses Zipora his daughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

23 And it chaunced in proceffe of tyme, that the kinge of Egipte dyed, and the childern of Israell fyghed by the reason of labour and cryed. And their complaynt came vp vnto God from the labour. And God remembred his promise with Abraham, Isaac and Iacob. And God looked vpon the children of Israell and knewe them.

P. **C** The thyrde Chapter.

1 **M**OSSES kepte the shepe of Iethro his father in law preast of Madian, and he droue the flocke to the backeside of the deserte, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto him in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre and consumed not. Than Moses sayde: I will goo hence and see this grete syghte, howe it cometh that the bush burneth not. And when the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Moses

M.C.S. Moses kepeth shepe. God appereth vnto hym in a bush, & sendeth hym to the chyldren of Israell, and to Pharao that tyrant.

M. 22 Zephora

V. 22 *Acceptitque Sephoram . . Alterum vero peperit: quem vocauit Eliezer, dicens, Deus enim patris mei adiutor Meus, & eripuit me de manu Pharaonis.* 23 *ad deum ab operibus. . . Et audiuit gemitum . . 24 foederis quod pepigerat 25 respexit . . et cognouit eos.* *iii, 1 ad interiora deserti 3 videbo visionem hanc magn.*

L. 22 bewilligete . . vnd er gab 23 Gott erhoret jr wehklagen 24 . . feynen bund 25 sahe sie an vnd erkennet es. *iii, 1 treib . . enhindern 3 befehen disz gros gesicht*

M. M. N. 25 *Looked vpo the:* that is he had pitie & compassion ouer their foore labours, as Deut. xxvi, d.—iii, 1 *Desert:* that is in the wyldernes, a place not inhabited.

L. M. N. 22 *Gerson,* heyst ein frembder oder aufzlander. *Eliezer,* heyst Gott meyn hylffe.

5 Mofes And he answered: here am I. And he fayde: come not hither, but put thy shooes off thi fete: for the
6 place whereon thou stondeft is holy grounde. And he fayde: I am the God of thy father, the God of Abraham, the God of Ifaac and the God of Iacob. And Mofes hyd his face, for he was afrayde to loke vpon God.

7 Than the Lorde fayde: I haue surely fene the trouble of my people which are in Egipte and haue herde their crye which they haue of their taskemasters. For I
8 knowe their forowe and am come downe to delyuer them out of the handes of the Egiptians, and to brynge thē out of that londe vnto a good londe and a lar-[Fo. V.] ge and vnto a londe that floweth with mylke and hony: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuites, and of the Iebusites.

9 Now therefore beholde, the complaynt of the children of Israel is come vnto me and I haue also fene the oppreffion, wherwith the Egiptians oppresse them.

10 But come, I will fende the vnto Pharao, that thou mayft brynge my people the childern of Israel out of Egipte.

11 And Mofes fayde vnto God: what am I to goo to Pharao and to brynge the childern of Israell out of
12 Egipte? And he fayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou haft broughte the people out of Egipte, ye shall
13 ferue God vppon this mountayne.

Than fayde Mofes vnto God: when I come vnto the childern of Israell and faye vnto them, the God of youre fathers hath sent me vnto you, ad they faye vnto me,
14 what ys his name, what answere shall I geuethem?

¶ 11 vnto Pharao

¶ V. 5 folue calceamentum . . terra sancta 6 non enim audebat aspicere contra 12 immolabis deo

¶ L. 5 zeuch deine schuch aus . . ein heylig land 7 die, so sie treyben 9 beschwerung . . beschweren. 12 Gotte eyn dienst thun

¶ M. M. N. 5 The scripture vsith to call that holy whyche ether the Lorde chofeth vnto hym selfe: or is dedicate vnto the Lorde as Ex. xxii, d. 8 By *mylke and hony* is vnderstonde aboundaunce & plenteoufnes of all thynges that pertaine to the comfort of mā.

Then sayde God vnto Moses: I wilbe what I wilbe: ad he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.

Of this word, I wilbe cometh the name of God Iehovah which we interprete, Lorde, and is as moch to saye as I that am.

- 15 And God spake further vnto Moses: thus shalt thou saye vnto the children of Israell: .P. the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall
- 16 thorow out all generacyons. Goo therefore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that
- 17 whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke ad hony.
- 18 Yf it come to passe that they heare thy voyce, then goo, both thou ad the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therefore .iii. dayes journey in to the wildernesse, that we maye sacrifice vnto
- 19 the Lorde oure God. Notwithstondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be
- 20 with a mightie hande: ye ad I will therefore stretche out myne honde, and smyte Egipte with all my wōders which I wil do therin. And after that he will let you goo.

M. 14 vnto you

V. 14 Ego sum qui sum . . Qui est, misit me 15 hoc memoriale meum 16 Visitans visitaui 18 vt immolemus 20 in medio eorum

L. 14 Ich werde seyn, der ich seyn werde . . Ich werds feyn, . . . gefandt 16 heymgefucht vnd gesehen 18 das wyr opffern 20 wunder die ich drynnen thun werde

M. M. N. 14 *I wyll be that I wyll be:* that is I am as some interprete it: which is, I am the begynnyng & endyng: by me haue you all thinges & with out me haue you nothyng that good is, Iohn i, a.

L. M. N. 14 *Ich werds feyn.* Der name Gottis ich werds feyn zeygt an, wie man mit glawben zu Gott, vnd er zu vns komen muß, denn der glawbe fagt, was God feyn vnd thun wirt mit vns nemlich gnade vnd hulffe.

21 And I will gett this people fauoure in the [Fo. VI.]
 fyghte of the Egiptians: so that when ye goo, ye shall
 22 not goo emptie: but euery wife shall borow of hir
 neyghbouresse and of her that fogeorneth in hir house,
 iewels of syluer ād of gold and rayment. And ye shall
 put them on youre sonnes and daughters, and shall
 robbe the Egiptians.

☛ The .III. Chaptre.

1 **M**OSSES answered and sayde: Se, *M. C. S. Mo-*
 they wil not beleue me nor *ses receaueth*
 herkē vnto my voyce: but *signes of his*
 wil faye, the Lorde hath not *callynge and*
 2 apared vnto the. Then the Lorde saide *was sent into*
 vnto him: what is that in thine hande? *Egypte. His*
 3 and he sayde, a rodd. And he sayde, *wyfe zephora*
 cast it on the grounde, and it turned *circumciseth*
 vnto a serpent. And Moses rā awaye *hir sonne.*
 4 from it. And the Lorde sayde vnto *Aaron meteth*
 Moses: put forth thine hande ād take *with Moses.*
 it by the tayle. And he put forth his hande and *Moses taketh*
 caught it, and it became a rodd agayne in his hand, *his leaue of*
 5 that they may beleue that the Lorde God of their *his father in*
 fathers, the God of Abraham, the God of Isaac ād the *lawe.*
 God of Iacob hath appeared vnto the.
 6 And the Lorde sayde forther more vnto him: thrust
 thine hande in to thy bosome. And he thrust his
 hande in to his bosome and toke it out. And be-
 holde, his hand was leporous euen as snowe. And he

V. 22 postulabit mulier a vicina sua & ab hospita sua vasa . .
 spoliabit. iiii, 4 apprehende caudam eius. 5 Vt credant, inquit

℥. 22 foddern silberen vnd gulden gefesz . . . entwenden. iiii,
 4 erhasche sie bey dem schwantz.

M. M. N. 22 Robbe the Egyptians: here ye maye not note
 that they stole and therefore ye maye steale: but note that it was
 done at godes cōmaundement & therefore was it a lust & a right-
 eous thing to be done. For he is not the auctor of euell &c.

7 saide: put thine hande in .P. to thy bosome agayne.
 And he put his hande in to his bosome agayne, and
 plucked it out of his bosome, and beholde, it was
 8 turned agayn as his other flesh. Yf they will not
 beleue the nether heare the voyce of the first token:
 yet will they beleue the voyce of the seconde tokē
 9 But and yf they will not beleue the two signes nether
 herken vnto thy voyce, then take of the water of the
 riuer and poure it vpon the drye lond. And the water
 which thou takest out of the riuer shall turne to bloude
 vpon the drie londe.

10 And Moses sayde vnto the Lorde: oh my Lorde. I
 am not eloquēt, no not in tymes past and namely fence
 thou hast spoken vnto thy seruante: but I am slowe
 11 mouthed and slowe tongued. And the Lorde sayde unto
 hī: who hath made mā's mouth, or who hath made the
 domme or the deaff, the seyngē or the blynde? haue
 12 not I the Lorde? Go therfore and I wilbe with thy
 mouth and teach the what thou shalt saye.

13 And he sayde: oh my Lorde, send I pray the
 14 whome thou wilt. And the Lorde was angrie with
 Moses and sayde: I knowe Aarō thy brother the leuite
 that he can speake. And morouer behold, he cometh
 out agaynst the, ād whē he seyth the, he wilbe glad
 15 ī his hert. And thou [Fo. VII.] shalt speake vnto hī
 and put the wordes in his mouth, ād I wilbe with thy
 mouth ād with his mouth, ād will teach you what ye
 16 shal do. And he shalbe thy spokemā vnto the peo-
 ple: he shall be thy mouth, ād thou shalt be his God.
 17 and take this rodd in thy hāde, wherwith thou shalt do
 myracles.

R. 14 he cometh to mete the

V. 7 retrahē . . . sinum tuum . . . et erat similis 8 audier. ser-
 monem . . . credēt verbo 10 obsecro domine, non sum eloquens
 ab heri & nudius tertius 12 ero in ore tuo 15 pone verba mea . .
 quid agere debeatis. 16 tu autem eris in his quæ ad deum perti-
 nent. 17 facturus es signa.

L. 7 vnd er thet sie wieder 8 horen die stim . . . glawben der
 stim 10 von gistern vnd ehgistern her 12 mit deynem mund
 14 feer zornig 15 was jr thun solet 16 solet feyn Got feyn 17 zeychen
 thun solt.

R. M. N. 16 *He shalbe thy mouth:* that is, he shall speake for
 the as in Iob xxix, c.

18 And Mofes went ad returned to Iethro his father in lawe agayne ad feyde vnto hi: let me goo (I praye the) ad turne agayne vnto my brethern which are in Egipte, that I may fe whether they be yet alyue.

19 And Iethro fayde to Mofes: goo in peace. And the Lorde fayde vnto Mofes in Madiã: returne agayne in to Egipte for they are dead which wēt aboute to kyll the And Mofes toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.

21 And the Lorde fayde vnto Mofes: when thou art come in to Egipte agayne, fe that thou doo all the wondres before Pharao which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo.

22 And tell Pharao, thus sayth the Lorde: Ifrael is mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hi goo: beholde, I will flee thi-.P.ne eldest sonne.

24 And it chaunced by the waye in the ynne, that the Lorde mett him and wolde haue kyllled him. Than Zepora toke a stone ad circumcised hyr sonne, and fell at hys fette, and fayde: a bloody husband art thou vnto me. And he lett him goo. She fayde a bloody husbonde, because of the circumcision.

27 Than fayde the Lorde vnto Aaron: go mete Mofes in the wildernesse. And he went and mett him in the mounte of God and kiffed hi And Mofes told Aaron all the wordes of the Lorde which he had sent by him, ad all the tokens which he had charged him with all. So went Mofes and Aaron and gatherd all the elders of the childern of Ifrael. And Aarö told all the wordes

¶ 19 quærebant animam tuam. 25 tetigitque pedes eius 26 postquam dixerat, Sponfus 28 pro quibus miserat eum 29 & fecit signa

1. 19 nach deynem leben stunden. 25 ruret jhm feyn fusse an 28 zeychen . . befolhen hatte

L. H. N. 25 *Blutbreutgam*, das ist sie ward zornig vnd sprache, Es kost blut, das du mein man bist vnd mus mein kind beschneytten, wilches sie vngerne thet, als das ein schant war vnter dē heydē. Bedeut aber des gefetz volck wilchs gern wollt Got haben, aber es will dz creutz nicht leyden noch den alten Adam beschneytten lassen biz es thun mus.

which the Lorde had spokē vnto Mofes, and dyd the
 31 myracles in the fyght of the people, and the people
 beleued. And whē they herde that the Lord had
 visited the children of Israell and had loked vpon their
 tribulacion, they bowed them selues, and worshipped

¶ The .V. Chapter.

1 **I**HEN Mofes and Aarō wēt and A. C. S. Mo-
ses & Aaron
goeth vnto
Pharao. The
people of Is-
rael are op-
pressed more
and more, and
they crye out
vpon Mofes &
Aaron ther-
fore.
 told Pharao, thus sayth the
 Lorde God of Israell. Let my
 people goo, that they may
 kepe holye [Fo. VIII.] daye vnto me in
 2 the wilderneffe. And Pharao answered:
 what felowe is the Lord, that I shulde heare
 his voyce for to let Israell goo? I knowe
 not the Lorde, nether will let Israell goo.

3 And they sayde: the God of the Ebrues hath mett
 with vs: let vs goo (we praye the) .iiii. dayes iourney
 in to the deserte, that we maye sacrifice vnto the
 Lorde oure God: lest he smyte vs ether with pestilence
 4 or with swerde. Then sayde the kinge of Egyp̄te vnto
 them: wherfore do ye, Mofes and Aaron, let the peo-
 ple frō their worke, gett you vnto youre labour.
 5 And Pharao sayde further more: beholde, there is
 moch people in the londe, and ye make them playe
 and let their worke stonde.

V. 2 nescio dominum 3 Deus Hebr. vocauit nos . . . accidat
 nobis pestis aut gladius. 5 videtis quod turba succreuerit

*** NOTE—The German notes in this Chapter and in Chapters VI, VII, VIII,
 and IX. were taken from a copy of Luther in the Lenox Library which is made up
 from different editions; the text of these chapters belongs to later editions. A PERFECT
 copy of the edition of 1523 having come into my use since the notes were prepared and
 set up in type, they have been carefully compared with that copy and agree with the
 former text in all particulars except the spelling, which being materially different
 from that in the edition of 1523, has been retained as illustrating the changes intro-
 duced. The precise date of the later editions I have not been able to verify.

L. 1 feyre in der wüsten 2 weylz nichts von dem H. 3 der
 Ebrüer Got hat vns geruffen . . widerfare pestilentz oder schwerd.

A. A. N. 31 They bowed the selues, that is, gaue thāckes &
 prayed the Lorde. v, 2 I knowe not the Lorde, that is: I feare
 him not, I beleue not in him: nether haue I any thyng to do with
 him. And euen thus faye all hardened hartes that haue not the
 feare of the Lorde before their eyes.

- 6 And Pharao commaunded the same daye vnto the
 taskemafters ouer the people and vnto the officers fa-
 7 ynge: fe that ye geue the people no moare ftrawe to
 make brycke with all as ye dyd in tyme paffed: let
 8 them goo and gather them ftrawe them felues, and
 the nombre of bricke which they were wont to make
 in tyme paffed, laye vnto their charges alfo, and min-
 yfh nothinge therof. For they be ydill ad therefore
 crye faynge: let vs goo and do sacrifice vnto oure
 9 God. They muft haue more worke layed vpon them,
 that they maye laboure theryn, and than will they
 not turne them felues to fal-. ¶.fe wordes.
- 10 Than went the taskemafters of the people and the
 officers out and tolde the people faynge: thus fayeth
 11 Pharao: I will geue you no moare ftrawe, but goo
 youre felues ad gather you ftrawe where ye can fynde
 12 it, yet fhall none of youre laboure be minyfhed. Than
 the people fcatered abrode thorowe out all the lande of
 Egipte for to gather them ftubyll to be in ftcad of ftrawe.
- 13 And the taskemafters haftied thē forward fayng: ful-
 fill youre werke daye by daye, euē as when ftrawe
 14 was geuen you. And the officers of the childern of
 Ifrael which Pharaos taskmafters had fett ouer them,
 were beaten. And it was fayde vnto them: wherfore
 haue ye not fulfilled youre tafke in makinge brycke,
 both yefterdaye and to daye, as well as in tymes paf.
- 15 Than went the officers of the childern of Ifrael ad
 complayned vnto Pharao faynge: wherfore dealeft thou
 thus with thy fervauntes? there is no ftrawe geuen
 16 vnto thy fervauntes, and yet they faye vnto vs: make
 brycke. And loo, thy fervauntes ar beaten, and thy
 17 people is foule intreated. And he answered: ydill ar
 ye ydill and therefore ye faye: let vs goo ad do fac-

¶. 8 imponetis super eos, nec minuetis quicquam 9 Oppri-
 mantur oper., & expleant ea 12 colligendas paleas. 13 Præfecti
 14 Flagellatique funt . . ab exactoribus Pharaonis . . ficut prius,
 nec heri nec hodie? 16 lateres fimiliter imperantur . . iniuste agitur
 17 Vacatis otio

℥. 7 famlen vnd geben 8 aufflegen vnd nichts myndern 14 wur-
 den gefchlagen . . heut noch geftern . . wie geftern vnd ehegeft-
 ern? 16 man fündiget an deynem volck. 17 Ir feit müffig, müffig feit jr

18 rifice vnto the Lorde. Goo therefore and worke, for
 [Fo. IX.] there shall no strawe be geuen you, and
 yet see that ye delyuer the hole tale of ^{tale, number}
 brycke. ^{cf. German}
 Zahl

19 when the officers of the childern of Israel sawe
 them silfe in shrode case (in that he sayde shrode, *evil*
 ye shall minyssh nothings of youre dalye makige of
 20 brycke) than they mett Moses and Aarō stondinge in
 21 there waye as they came out frō Pharaο, and sayde
 vnto them: The Lorde loke vnto you and iudge, for
 ye haue made the fauoure of vs stincke in the fighte
 of Pharaο and of his seruautes, and haue put a swerde
 in to their handes to slee vs.

22 Moses returned vnto the Lorde and sayde: Lorde
 wherfore dealest thou cruelly with this people: and
 23 wherfore hast thou sent me? For sence I came to
 Pharaο to speke in thy name, he hath fared foull with
 this folke, ad yet thou hast not delyuered thy people
 VI, 1 at all. Then the Lorde sayde vnto Moses. Now
 shalt thou see what I will doo vnto Pharaο, for with
 a myghtie hande shall he let them goo, and with a
 mightye hande shall he dryue them out of hys lande.

¶ The .VI. Chapter

2 **A**ND God spake vnto Moses sa- ^{M.C.S. God}
 yng vnto him: I am the Lorde, ^{promyseth de-}
 3 and I appeared vnto Abraham ^{lyuerance of}
 Isaac and Iacob an allmightie ^{the Israelites,}
 God: but in my name Iehouah was I not ^{& the lande}
 of Canaan. ^{The genealo-}

¶. 19 Videbantque se . . . in malum 20 Occurreruntque Moyfi
 et Aaron, qui stabant ex aduerso 21 coram Pharaone . . . ei gladium
 23 afflixit populum tuum & non liberaſti eos. vi, 1 eiiciet illos
 3 in deo omnipotente . . . nomen meum Adonai

¶. 19 das nicht besser ward 20 traten sie dahin, das sie in be-
 gegneten 21 vor Pharaο. vi, 1 von sich treiben 3 zum almecht-
 igen got . . . meinen namē HERRE

¶. M. N. 21 *Ye haue made vs stincke in the syght of Pharaο,*
 that is, by your wordes & meanes: all the wrath & dyspleasure
 of Pharaο is brought vpon vs, that he vtterly hateth & abhorreth
 vs. vi, 3 *Iehouah* is the name of god, wherwith no creature is
 named, & is as moch to faye as one that is of hym selfe & depen-
 deth of no thing.

- 4 kno-.P. wne vnto them. Moreouer I made *gie of Ruben, Simeon and Leui.*
 appoyntment, an appoyntment with them *covenant* to geue them the londe of Canaã: the
 londe of their pilgremage wherin they were straungers.
- 5 And I haue also herde the gronyng of the childern of
 Israel, because the Egiptians kepe them in bondage,
 ad haue remembred my promyffe *A promyffe,*
 6 wherfore faye vnto the childern of *or a testamēt*
 Israel: I am the Lorde, and will brynge you out from
 vnder the burdens of the Egiptians, and wyll rydd you
 out of their bondage, and wyll delyuer you wyth a
 7 stretched out arme and wythe great iudgementes. And
 I wil take you for my people and wilbe to you a God.
 And ye shall knowe that I am the Lorde youre God
 which bringe you out from vnder the burthens of the
 8 Egiptians. And I wyll brynge you vnto the londe
 ouer the which I dyd lyfte vpp my hande to geue it
 vnto Abraham, Ifaac and Iacob, and will geue it vnto
 9 you for a possessyion: euē I the Lorde, And Moses
 tolde the children of Israel euen so: But they harkened
 not vnto Moses for anguyfhe of sprete and *sprete, spirit*
 for cruell bondage. *Temptacyon trieth faith.*
- 10, 11 And the Lorde spake vnto Moses saynge Goo and
 bydd Pharao kyng of Egipte, that he let the childern
 12 of Israel goo out of his londe. And Moses spake before
 the Lorde sa-[Fo. X.] ynge: beholde, the childern of
 Israell herken not vnto me, how than shall Pharao
 heare me: feynge that I haue vncircumcised lippes.

V. 4 *Pepigique fœdus* 5 *audiui gemitum . . pacti mei.* 6 *erga-
 stulo Ægypt.* . . *iudicii magnis.* 8 *super quam leuauī manum
 meā* 9 *propter angustiam spiritus, & opus durissimum.*

L. 4 *bund . . auffgericht* 5 *die wehklage . . bund gedacht.* 6 *lasten
 in Eg. . grosse gerichte* 8 *darüber ich habe meine hand gehalten*
 9 *vor keychen des geyfts vnd vor harter arbeyt.*

M. M. N. 5 *A promyffe or a testament.* 6 *Iudgemētēs* are
 taken for the wöderfull dedes of God: as here for his wöderfull
 plages as Pfal. xxx, d. & cxviii. 8 *To lyfte vp the hande* is to
 promyffe by an othe, as in Gen. xiiii, d. of Abraham.—12 *To be
 of vncircumcised lippes,* is to haue a tonge that lacketh good vt-
 terance & lacketh eloquence to set out his matter with all.

L. M. N. 3 *Nicht kundt gethan:* Die Patriarchen haben Gott
 wol erkand, aber ein solche offentliche gemeyne predig war zu
 der zeyte von Gott noch nicht auff gangen, wie durch Mose vnd
 Christū gefchehen ist.

- 13 And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel ad vnto Pharao kyng of Egipte: to brynge the childern of Israel out of the londe of Egipte.
- 14 These be the heedes of their fathers houffes. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the housholders
- 15 of Ruben. The childern of Symeon ar these: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the sonne of a Cananytesh wife: these are the kynreddes of Symeon
- 16 These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And
- 17 Leui lyued an hundred and .xxxvii. yere. The sonnes of Gerson: Libni ad Semei in their kinreddes.
- 18 The childern of Kahath: Amram, Iefear, Hebron and Vfiel. And Kahath lyued an hundred and .xxxiii. yere.
- 19 The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generations.
- 20 And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an
- 21 hundred and .xxxvii. yere. .P. The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vfiel: Mifael, Elzaphan and Sithri.
- 23 And Aaron toke Elizaba doughter of Aminadab ad sifter of Nahafon, to wife: which bare him Nadab,
- 24 Abehu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ad Abiassaph: these are the kynreddes
- 25 of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinehas: these be the principall fathers of the Leuites in their kynreddes.
- 26 These are that Aaron and Moses to whom the Lorde sayde: carie the childern of Israel out of the lond of
- 27 Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharao kyng of Egipte, that they myghte brige the childern of Israel out of Egipte.

¶. 14 hæ cognationes Ruben. 20 Moyfen & *Mariam* 25 principes familiarum Leuit. 27 Hi sunt . . Israel de Ægypto: iste est Moyfes & Aaron

℥. 27 Sie finds

28 And in the daye whē the Lorde spake vnto Moses in
 29 the londe of Egipte, he spake vnto him saynge, I am
 the Lorde, se that thou speake vnto Pharao the kinge
 30 of Egipte all that I saye vnto the. And Moses
 answered before the Lorde: I am of vncircumcised
 lippes, howe shall Pharao than geue me audience ?

☞ The .VII. Chaptre.

1 **A**ND the Lorde saide vnto Mo- M.C.S. The
tokens to
knowe God.
The rodde of
Moses is torn-
ed to a serpēt.
The forcerars
do euē the
same. The
waters are
toured into
bloude.
 ses: beholde, I haue made the
 Pharaos God, and [Fo. XI.]
 Aaron thy brother shal be
 2 thy prophete. Thou shalt speake all that
 I commaunde the and Aaron thy brother
 shall speake vnto Pharao: that he sende
 the childern of Israel out of his londe.
 3 But I will harden Pharaos hert, that I
 may multiplie my myracles and my wondres in the
 4 land of Egipte. And yet Pharao shall not herken
 vnto you, that I maye sett myne honde vpon Egipte
 and brynge out myne armyes, euē my people the chil-
 dern of Israel out of the lāde of Egipte, with great
 5 iudgements. And the Egiptians shall knowe that I
 am the Lorde when I haue stretched forth my hande
 vpō Egipte, and haue brought out the childern of
 Israel from amonge thē.
 6 Moses and Aaron dyd as the Lorde commaunded
 7 them. And Moses was .Lxxx. yere olde and Aaron
 8 Lxxxiiii. when they spake vnto Pharao. And the

F. 28 in die qua locutus est dominus . . . in terra Æg. vii. 1 con-
 stitui te deum Phar. 3 signa & ostenta 4 exercitum & populum
 meum . . . iudicia maxima. 5 de medio eorum.

L. 1 eynen Gott gesetzt vber Phar. 3 zeychen vnd wunder
 4 füre meyn heer, meyn volck . . . grosse gerichte 5 mitten auf
 ynen

M. N. 1 I haue made the Pharaos God, that is: I haue
 made the Pharaos iudge as in Ex. xxii, d.

- 9 Lorde spake vnto Moses and Aaron saynge: when Pharao speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharao, and it shall turne to a serpent
- 10 Than went Moses and Aarō in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharao and before his fer-
- 11 vauntes, and it turned to a serpente. Than Pharao called for the .ṽ. wyse men and enchaunTERS of Egipte
- 12 dyd yn lyke maner with there forcery. *Euē so do ourecharmars novv deceaue all princes vvith their sophistrie: ad turnethēclene from repētaūce to vvarde the*
- 13 And they cast doune euery mā his rodd, ad they turned to serpētes: but Aarons rodd ate vp their roddes: ad yet for all that Pharaos herte was hardened, so that he herkened not vnto thē, euen as the Lorde had sayde.
- 14 Than sayde the Lorde vnto Moses. *lavve of god: ad frō the sayth that is in Christ.*
- 15 Pharaos herte is hardened, and he refuseth to let the people goo. Get the vnto Pharao in the mornynge, for he will come vnto the water, and stōde thou upon the ryuers brynke agenst he come, and the rodd whiche turned to a
- 16 serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the saynge: let my people goo, that they maye serue me in the wildernes: but hither to thou woldest not heare.
- 17 wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will smyte with the staffe that is in myne hand upon the waters that
- 18 are in the ryuer, and they shall turne to bloude. And the fishe that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egiptias to drinke of the water of the ryuer.
- 19 And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer the- [Fo. XII.] ir streames,

℞. 11 Egypte: and they dyd

ṽ. 9 Ostendite signa 12 dracones 14 Ingrauatum 16 vt facrifict mihi in deserto

ℒ. 9 beweyset ewre wunder 11 schwarzkünstigen 13 verstockt 16 diene in der wüsten.

- ryuers, pondes and all pooles off water, that they maye
be bloude, and that there may be bloude in all the lande
of Egipte: both in vessells of wodd and also of stone.
- 20 And Moses and Aaron dyd euen as the Lorde com-
maunded. And he lifte vp the staffe and smote the
waters that were in the riuer, in the syghte of Pharao
and in the syghte of his seruautes, and all the water
21 that was in the ryuer, turned in to bloude. And the
fish that was in the riuer dyed, and the ryuer stanke:
so that the Egiptians coude not drinke of the water of
the ryuer. And there was bloude thorowe out all the
lande of Egipte.
- 22 And the Enchaunters of Egipte dyd lyke wyse with
their enchauntmentes, so that Pharaos herte was hard-
ened and dyd not regarde them as the Lorde had sayde.
- 23 And Pharao turned him selfe and went in to his housse,
24 and set not his herte there vnto. And the Egiptians
dygged round aboute the ryuer for water to drynke,
for they coude not drynke of the water of the ryuer.
- 25 And it continued a weke after that the Lorde had
smote the ryuer.

The .VIII. Chapter.

.P.

- 1 **T**HE Lorde spake vnto Moses: *M.C.S. The*
Goo vnto Pharao and tell *plage of frog-*
him, thus sayeth the Lorde: *ges. Moses*
let my people goo, that they *prayeth for*
2 maye serue me. Yf thou wilt not let *Pharao. The*
them goo: beholde I will smyte all thy londe with *plage of flyes.*
3 frogges. And the ryuer shall scrale with *scrale, crawl,*
frogges, and they shall come vp and goo *creepe, Lev. xi*
in to thine housse and in to thy chaumbre *41, 42.*

V. 22 malefici Ægyptiorum 23 nec apposuit cor etiam hac
vice. 27 or viii, 2 terminos tuos 28 or viii, 3 ebulliet fluuius . .

L. 23 vnd keret sein hertz noch nit dran 27 or viii, 2 deyne
grentzen 28 or viii, 3 wymmeln . .

M. N. 23 *He set not his heart therō* that is, the danger
moued him nothinge, as is declared in Ef. xlviij, b.

where thou slepest ad vppō thy bedd, and in to the houffes of thy seruautes, and vppon thy people, and in to thyne ovens, and vppon thy vitels which thou
4 haft in store And the frogges shall come vpon the and on thy people and apon all thy seruautes.

5 And the Lorde spake vnto Moses, saye vnto Aaron: stretche forth thine hande with thy rodd ouer the stremes, riuers, ad pondes. And bringe vp frogges
6 apon the londe of Egipte And Aaron stretched his hande ouer the water of Egipte, and the frogges came
7 vp ad couered the londe of Egipte. And the forcerers dyd likewise with theire sorcery, and the frogges came vp apon the lande of Egipte.

8 Then Pharaο called for Moses and Aarō and sayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye sacrifice vnto the
9 Lorde. And Moses sayde vnto Pharaο: Appoynte thou the tyme [Fo. XIII.] vnto me, when I shall praye for the and thy seruautes ad thy people, to dryue awaye the frogges from the and thy houffe, so that they shall
10 remayne but in the riuer only. And he sayde tomorow. And he sayde: euen as thou hast sayde, that thou mayst knowe that there is none like vnto the Lorde oure
11 God. And the frogges shall departe from the ad from thyne houfes, and from thy seruautes and from thy people, and shall remayne in the riuer only.

12 And Moses and Aaron went out frō Pharaο, and Moses cryed vnto the Lorde apō the apoyntment of
13 frogges which he had made vnto Pharaο. And the Lorde dyd accordinge to the saynge of Moses. And the frogges dyed out of the houffes, courtes and feldes.

14 And they gathred them to gether vppon heppes: so that the lande stanke of them.

15 But when Pharaο sawe that he had rest geuen

M. 9 Appoynte thou the tyme

V. 28 or viii, 3 reliquias ciborum tuorum. viii, 9 constitue . . . a domo tua, & a seruis tuis, & a populo tuo 12 pro sponfione ramarum . . . quam condixerat

L. 28 or viii, 3, in deyne teyg. viii, 9 Hab du die ehr für mir, vnd stymme mir 12 vmb das gedinge . . . zugesagt 15 das er lufft kriegene hatte

him, he hardened his herte and herkened not vnto
 16 them, as the Lorde had sayde. And the Lord sayde
 vnto Mofes: Saye vnto Aarō stretch out thy rodd and
 smyte the dust of the lande that it may turne to lyfe
 17 in all the londe of Egipte. And they dyd so. And
 Aaron stretched out his hande with his rodd and smote
 the dust of the erth. and it turned to lyfe both in man
 and beest, so that all the dust of the lande .P. turned
 to lyfe, thorowe out all the lande of Egipte.

18 And the enchaunters assayde lykewyse with their
 enchauntmentes to brynge forth lyfe, but they coude
 not. And the lyfe were both apon man and beest.
 19 Then sayde the enchaunters vnto Pharaο: it is the
 finge of God. Neuerthelater Pharaοs herte was hard-
 ened and he regarded them not, as the Lorde had sayde.

20 And the Lorde sayde vnto Mofes: ryse vp early in
 the mornynge and stonde before Pharaο, for he will
 come vnto the water: and saye vnto him, thus sayth
 the Lorde: let my people goo, that they maye serue
 21 me. Yf thou wilt not let my people goo: beholde, I
 will sende all maner flies both apon the and thy ser-
 vauntes and thy people and into thy houffes. And the
 houffes of the Egiptians shalbe full of flies, and the
 22 grounde where on they are. But I will seperate
 the same daye the londe of Gofan where my people
 are, so that there shal no flies be there: that thou
 mayst knowe that I am the Lorde vpon the erth.

23 And I will put a deuision betwene my people and
 thine. And euen tomorow shal this myracle be done.

24 And the Lorde dyd euen so: and there came noy-
 som flies in to the houffe of Pharaο [Fo. XIII.] and
 in to his seruauntes houffes and in to all the lōde of
 Egipte: so that the londe was marred with flies.

¶. 16 et sint cynipēs 18 vt educerent 21 omne genus musca-
 rum . . . muscis diuersi generis 22 Faciamque mirabilem in die
 illa terram Gessen in qua populus meus est, vt non sint ibi muscæ
 23 signum istud 24 musca grauissima . . . corruptaque est terra

ℒ. 16 das leuse werden 18 eraufz brechten 22 vnd wil des
 tages ein sonders thun 23 erlöfung setzen . . . zeichen 24 böse
 würm . . . land ward verderbet

℞. ℞. N. 19 What the synger of God doth signifie is ex-
 pounded in Luke xi, c.

25 Then Pharao sent for Moses and Aaron and sayde:
 26 Goo and do sacrifice vnto youre God in the land. And
 Moses answered: it is not mete so to do. for we must
 offer vnto the Lorde oure God, that whiche is an
 abhominatyon vnto the Egiptians: beholde shall we
 sacrifice that which is an abhominacion vnto the
 Egiptians before their eyes, and shall they not stone
 27 vs? we will therfore goo .iiii. dayes yournay in to the
 deserte and sacrifice vnto the Lorde oure God as he
 hath comaunded vs.

28 And Pharao sayde: I will late you goo, that ye
 maye sacrifice vnto the Lorde youre God in the wil-
 dernes: only goo not ferre awaye, ad se that ye praye
 29 for me. And Moses sayde: beholde, I will goo out
 from the and praye vnto the Lorde, and the flies
 shall departe frō Pharao and from his seruautes and
 from his people tomorow. But let Pharao from hēce
 forth desceauē no moare, that he wolde not lett the
 people goo to sacrifice vnto the Lorde.

30 And Moses went out from Pharao and prayed vnto
 31 the Lorde. And the Lorde dyd as Moses had saide:
 ad toke awaye the flies frō Pharao and from his ser-
 uautes ad from hys .℞. people, so that there remayned
 not one. But for all that, Pharao hardened his herte
 euen then also and wolde not let the people goo,

☛ The .IX. Chaptre.

1 **A**ND the Lorde sayde vnto Moses, *M.C.S. The*
 goo vnto Pharao and tell him, *moren of*
 thus sayeth the Lorde God of *bestes. The*
 the Ebrues: sende out my peo- *plage of bot-*
 2 ple that they maye serue me. Yf thou *ches and sores.*
 wilt not let them goo but wilt holde them *The horryble*
 3 styll: beholde, the hande of the Lorde *hayle, thonder*
& lyghten-
ynge.

M. 29 that he wille not ix, 1, let my people goo that

V. 25 in terra hac. 28 longius ne abeat 29 noli vltra fallere

31 non superfuit ne vna quidem

L. 28 nicht fernher zihet 29 alleyn theusche mich nicht mehr

shalbe apō thy catell which thou hast in the feld apon
 horses asses, camels, oxen, and shepe, with a mightye
 4 greāt morrayne. But the Lorde shall make a deuyfion
 betwene the beestes of the Israhelites, ad the beestes of
 the Egiptias: so that there shal nothing dye of all that
 5 perteyneth to the children of Israel. And the Lorde
 appoynted a tyme saynge: tomorow the Lorde shall do
 this thinge in the londe.

6 And the Lorde dyd the thinge on the morow, and
 all the catell of Egipte dyed: but of the catell of the
 7 childern of Israel dyed not one. And Pharaο sent to
 wete: but ther was not one of the catell wete, know
 of the Israhelites dead. Notwithstondinge the hert of
 Pharaο hardened, and he wolde not let the people
 goo.

8 And the Lorde sayde vnto Moses and Aaron: take
 youre handes full of asshes out of the [Fo. XV.]
 fornace, and let Moses sprynkel it vp into the ayre in
 9 the fyghte of Pharaο, and it shall turne to dust in all
 the londe of Egipte, and shal make swellynge soores
 with blaynes both on mā and beest in all blaynes, pim-
 10 the londe of Egipte. And they toke <sup>ples, or pus-
 tules</sup>
 asshes out of the fornace, and stode before Pharaο,
 ad Moses sprynkeld it vp into the ayre: And there brake
 11 out soores with blaynes both in mā and beest: so that
 the forcerers coude not stonde before Moses, by the
 reason of botches on the enchaunters and botches, swel-
 12 apon all the Egiptians, But the Lorde ^{lings, blotches}
 hardened the herte of Pharaο, that he herkened not
 vnto them, as the Lorde had sayde vnto Moses.

13 And the Lorde sayde vnto Moses: ryse vp early in
 the mornynge and stonde before Pharaο and tell him,

¶. 11 before Moses for there were botches vpon the en-
 chaunters

¶. 3 pestis valde grauis 4 inter possessiones Israel, & possessiones
 Ægypt. 7 Misit Phar. ad videndum 8 cineris de camino 9 vlcera, &
 vesicæ turgētes

¶. 3 fast schweren pestilenz 7 Ph. sandte darnach, vnd sihe,
 8 ruz aufz der fewrmaur 9 schweren vnd drüze

¶. ¶. N. 6 This word *all*. is not taken here for euery one,
 but for a great nombre, or of all fortes of catell some, as in
 1 Tim. ii, a.

thus sayth the Lorde God of the Ebrues: Let my
 14 people goo, that they may ferue me, or els I will
 at this tyme fende all my plages apou thine herte and
 apou thy seruautes and ou thy people, that thou
 mayst knowe that there is none lyke me in all the erth.
 15 For now I will stretch out my hande and will smyte
 the and thy people with pestilence: so that thou shalt
 16 perishe from the erth. Yet in very dede for this cause
 haue I sterred the vpp, for to shewe my power in the,
 and to declare my name thorow out all the worlde.
 17 ¶. Yf it be so that thou stoppest my people, that thou
 18 wilt not let them goo: beholde, tomorow this tyme I
 will fend doune a mightie great hayle: euē foch one as
 was not in Egipte fence it was grounded ^{grounded,}
 19 vnto this tyme. Sende therefore and fet ^{established,}
 home thy beestes and al that thou hast in the felde, ^{founded.}
 For apou all the men and beestes which are founde in
 the felde ad not broughte home, shall the hayle fall,
 20 ad they shall dye And as many as feared the worde
 of the Lorde among the seruautes of Pharao made
 21 their seruautes ad their beestes flee to house: and they
 that regarded not the worde of the Lorde, left their
 22 seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine
 hande vnto heauen, that there may be hayle in all the
 lande of Egipte: apō mā ad beest, ad apō all the herbes
 23 of the felde in the feld of Egipte. And Moses stretched
 out his rodd vnto heauen, and the Lorde thondered
 and hayled so that the fyre ran a longe vppou the
 grounde. And the Lorde so hayled in the lōde of
 24 Egipte, that there was hayle ad fyre mēgled with
 the hayle, so greuous, that there was none foch in all
 the londe of Egipte, fence people inhabited it.

25 And the hayle smote in the londe of Egipt- [Fo.

¶. 14 mittam omnes plagas meas 16 Idcirco autem posui te
 18 pluam . . . grandinem 23 discurrentia fulgura super terram
 24 ignis mista pariter ferebantur . . . ex quo gens illa condita est.

¶. 14 alle meyne plagen . . . senden 16 Doch darumb hab ich
 dich erweckt 18 hagel regen lassen 23 fewr auff die erden schofz.
 24 hagel vnd fewr vntereinander furen . . . der zeyt leut drynnen
 geweien find.

XVI.] te all that was in the felde: both man and beest
 And the hayle smote all the herbes of the feld and
 26 broke all the trees of the felde: only in the lande of
 Gofan where the childern of Israell were, was there
 27 no hayle. And Pharao sent ad called for Mofes and
 Aaron, and fayde vnto thē: I haue now fynned, the
 Lorde is rightwes and I and my people are weked.
 28 Praye ye vnto the Lorde, that the thonder of God and
 hayle maye ceafe, and I will let you goo, and ye shall
 tarie no longer.

29 And Mofes fayde vnto him: assoone as I am out of
 the citie, I will sprede abrode my handes vnto the
 Lorde, and the thunder shall ceaffe, nether shall there
 be any moare hayle: that thou mayst knowe, howe that
 30 the erth ys the Lordes, But I knowe that thou and
 31 thy seruautes yet feare not the Lord God. The flaxe
 ad the barly were smyttē, for the barly was shott vp
 32 ad the flaxe was bouled: but the whete ^{bouled, swollen, i. e. grown}
 and the rye were not smeten, for they ^{into buds}
 were late fowne.

33 And Mofes went out of the citie frō Pharao ad
 sprede abrode his handes vnto the Lorde, and the
 thunder and hayle ceafed, nether rayned it any moare
 34 vppon the erth. whē Pharao sawe that the rayne and
 the hayle and thunder were ceafed, he fynned agayn
 ad hardened .P. his herte: both he and his seruautes.
 35 So was the herte of Pharao hardened, that he wolde
 not let the childern of Israel goo, as the Lord had
 fayde by Mofes.

℞. 25 lignum regionis 28 vt desinant tonitrua dei 31 hordeum
 effret virens

℞. 25 bewm auff dē feld 28 gnug sey des donnern Gotes
 31 gersten geschoffet . . knotten gewonnen

℞. M. N. 27 *To be weked*, is: to be without the knowledge
 & felynge of the goodnes of God and without hope to receaue any
 goodnes at his hande: so that we cannot paciently here any of
 his trutthes nor beleue thē nether offer thē to be taught to other,
 as it apereth in all the psalmes & in Esa. lvii, d.

¶ The .X. Chapter.

- 1 **T**HE Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his harte and the hertes of his seruautes, that I mighte shewe thefemyfygnes amongest the and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte ad the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.
- 2 *¶ A.C.S. The heart of Pharao is hardened of God. The greshoppers. The thicke darcknes.*
- 3 Than Moses ad Aaron went in vnto Pharao and sayde vnto him: thus sayth the Lorde God of the Hebrues: how longe shall it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, tomorow will I brynge greshoppers in to thy lande, and they shall couer the face of the erth that it can not be sene, ad they shall eate the residue which remayneth vnto you and escaped the hayle and they shall eate all your grene trees vpon the felde, and they shall fill thy houffes and all thy seruautes houffes, and the houffes of all the Egiptias after soch a maner: as nether thy [Fo. omitted.] fathers nor thy fathers fathers haue sene, sence the tyme they were apou the erthe vnto thys daye. And he turned him silfe aboute, ad went out from Pharao.
- 4
- 5
- 6
- 7 And Pharaos seruautes sayde vnto hym: Howe longe shall this felowe thus plage vs? Let the men goo that they maye serue the Lorde their God, or els
- 8 wilt thou see Egipte first destroyed? And than Moses and

¶ 7 How löge shall we be thus euell intreated? . . . God: wilt thou not yet knowe that Egypt is destroyed?

¶ 2 in auribus . . . quoties contriuerim 5 ne quicquam eius appareat . . . residuum fuerit . . . ligna, quæ germinant 7 patiemur hoc scandalum?

¶ 2 fur den oren . . . getrieben hab 5 land nicht sehen kunde . . . vberig vnd erredtet . . . grünende bewm 7 das wesen verstricken?

- Aaron were brought agayn vnto Pharao, and he sayde vnto them: Goo and serue the Lorde youre God but
 9 who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with our sonnes and with oure doughters, ad with our shepe and oxē must we goo For we must holde a feast vnto the Lorde.
 10 And he sayde vnto them: shall it be soo? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe
 11 in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust thē out of Pharaos presence.
 12 And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greshoppers, that they come apon the lande of Egipte and eate all the herbes of the londe, ad all that the hayle left vn-
 13 touched. And Moses .℞. stretched forth his rodd ouer the londe off Egipte, ad the Lorde brought an east wynde vppō the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the
 14 greshoppers, ad the greshoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuoufly: so that before them were there no foch
 15 greshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.
 16 Then Pharao called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God

℞. 9 we wyll go 10 vnto them: let it be so?

℥. 9 est enim solennitas domini 10 Sic dominus sit . . . cui dubium est quod pessime cogitatis? 13 induxit ventum vrentem 14 innumerabiles 16 Quam ob rem

℥. 9 denn wyr haben eyn fest des Herrn. 10 Awe ia, der Herr fey mit euch . . . Sehet da, ob yr nicht bofes fur habt? 13 treyb eynen Ostwind 14 so feer viel 16 Da foddert

℥. ℞. ℞. 11 Dise hawschrecken heysen hie nicht *Hagab* auff Ebreisch, wie an etlichen ortten, sondern *Arbe*, Es sind aber vierfussige fliegende thier vnd reyn zu essen, wie *Hagab* Leuit. xi. aber vnd vnbekand, on dz sie den hewschrecken glaych sind.

17 and agaynst you. Forgeue me yet my synne only this
 once, and pray vnto the Lorde youre God that he maye
 18 take awaye frō me this deth only. And he wēt out
 19 frō Pharao ād prayd vnto the Lorde, ād the Lord
 turned the wynde in to a myghtie stronge west wynde,
 and it toke awaye the greshoppers and cast thē in to
 the reed see: so that there was not one greshopper left
 20 in all the costes of Egipte But the Lorde hardened
 Pharaos herte, so that he wold not let the childern off
 Israel goo

21 [Fo. XVII.] And the Lorde sayde vnto Moses:
 Stretch out thy hond vnto heauē ād let there be
 darcknesse vppon the londe of Egipte: euē that thei
 22 maye feale the darcknesse. And Moses stretched forth
 his hande vnto heauē, ād there was a darke myst vppō
 23 all the lande off Egipte .iii. dayes longe so that no mā
 sawe another nether rose vp frō the place where he was
 by the space of .iii. dayes, but all the childrē of Israel
 had lighte where they dwelled.

24 Then Pharao called for Moses and sayde: goo and
 ferue the Lorde, only let youre shepe. and youre oxen
 25 abyde, but let youre childern go with you. And Moses
 answered: thou must geue vs also offrings and burnt-
 offrings for to sacrifice vnto the Lord oure God,
 26 Oure catell therfore shall goo with vs, and there shall
 not one hooffe be left behinde, for therof must we take
 to ferue the Lorde oure God. Moreouer we cā not
 knowe wherwith we shall ferue the Lorde, vntyll we
 come thither.

27 But the Lorde hardened Pharaos herte, so that he

¶. 19 greshopper in all the costes 22 there was a thicke
 darcknes vppō

V. 19 flare fecit ventum ab occid., 21 vt palpate queant. 26
 præsertim cum ignoremus

L. 19 wendet der Herr eyn feer starcken Westwind 21 das
 mans greiffen mag 26 Auch wissen wyr nicht

¶. ¶. N. 26 This was an outward feruyce, but the true and
 ryght feruyce of god, is to feare him as a father, to loue hym,
 kepe hys cōmaundementes and to commyt a mānes selfe holy to
 him, trustyng in hys mercy only: setting al thought & care vppō
 him. And when we haue offended, to repēt and to be fory, &
 knowledge oure offence & beleue that he will forgeue it vs, for
 his trutthes sake as 1 Pet. v. b. & Ps. xxxvi, a.

28 wold not let thē goo. And Pharao sayde vnto him:
 get the frō me ād take heade to thy selfe that thou see
 my face no moare, For whē soeuer thou comest in my
 29 fyghte, thou shalt dye. And Moses saide: let it be as
 thou hast sayde: I will see thy face no moare.

.P. ◀ The .XI. Chapter.

1 **A**ND the Lorde sayde vnto Moses: *M.C.S. The Lorde com-
 aundeth to
 trouble the E
 gypcyans. The
 deth of all the
 fyrst begotten
 in Egypt.*
 yet wil I brynge one plage
 moare vppon Pharao and vpp-
 on Egipte, and after that he
 wyll lett you goo hence. And when he
 letteth you goo, he shall vtterly dryue
 2 you hence. But byd the people that euery man
 borowe of his neighbour and euery woman of hir
 neighbourresse: iewels off fyluer and iewels of golde.
 3 And the Lorde gatt the people faouere in the fyghte
 of the Egiptians. Moreouer Moses was very great in
 the lande of Egipte: both in the fyghte of Pharao, and
 also in the fyghte of the people.
 4 And Moses sayde: thus sayth the Lorde. Aboute myd-
 5 nyghte will I goo out amonge the Egiptians, and all the
 firstborne in the lande of Egipte shall dye: euen from
 the firstborne off Pharao that sitteth on his seate, vnto the
 firstborne of the maydeservaunte that is in the mylle,
 6 and all the firstborne of the catell. And there shall be
 a great crye thorow out all the lande off Egipte: so that
 7 there was neuer none lyke nor shall be. And among

V. 28 caue ne vltra videas faciem meam. xi, 1 dimittet vos,
 et exire compellet. 2 vt postulet 3 vir magnus valde 4 egrediar
 5 ancillæ . . ad molam

L. 28 hut dich, das du nicht mehr fur meyn augen komst.
 xi, 1 lassen von hynnen . . nicht alleyn alles lassen . . von hynnen
 treyben 2 gefefs foddere . 3 fast eyn grosser man 4 ausgehen ynn
 5 magd die hynder der mul ist

¶. M. N. 5 *To fyt*, is for to beare rule or to mynystre any
 maner of office, as in 1 Reg. ii, b.

all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egip-
 8 tiās and Israel. And all these thy seruautes shal come downe vnto me, and fall before me ād saye [Fo. XVIII.] get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

9 And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres maye be wrought in
 10 the lande of Egipte, And Moses ād Arō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

☞ The .XII. Chapter.

1 **A**ND the Lorde spake vnto Moses and Aaron in the londe of
 2 Egipte saynge: This moneth shall be youre chefe moneth: euē the first moneth of the yere shal it be
 3 vnto you Speake ye vnto all the felowshipe of Israel saynge: that they take the x. daye of this moneth to euery houf-
 4 *That I here cal a shepe is in Ebrue a vvorde indifferent to a shepe and a gotte both.* holde, a shepe. Yf the houf-
 holde be few for a shepe, then lett him and his negh-
 bour that is nexte vnto his house, take acordinge to the
M.C.S. The passeouer is eaten. The swete brede. They must teache their chyldren what the passeouer signifyeth. The destruc- cyō of the fyrst begottē in E- gypt. The robbery of the Egyptians. The goynge oute of the Israelytes.

M. 8 And these thy seruautes xii, 2 euen of the fyrst moneth
V. 7 non mutiet canis ab homine vique ad pecus; . . quanto miraculo diuidat 10 signa et ostenta quæ scripta sunt. xii, 2 principium mensium . . cœtum 3 agnum 4 animarum quæ sufficere possunt ad esum agni

L. 7 hund mit seyner zungen lippern . . wie . . Æg. vnd Israel scheyde xii, 3 eyn schaff 4 vnd rechnets aus, was eyn iglicher essen muge

M. A. N. 8 A sodayne chaunge of speakyng to dyuerse per-
 sonnes, as in the Psal. xv, a, and thys is referred to the ende of the chapter that goeth before. xii, 3 That is here called a *shepe* is in Ebrew a worde indifferent to be takē ether for shepe or gote.

- nombre of fouldes, and counte vnto a shepe acordinge
 5 to euery mans eatinge. A shepe with out spott and
 a male of one yere olde shall it be, and from amonge
 the lambes ad the gootes shall ye take it.
- 6 And ye shall kepe him in warde, vntyll ^{in ward, in}
 the .xiiii. daye of the same moneth. And ^{separate con-}
 euery mā of the multitude of Israel shall ^{finement}
- 7 kyll him abou- .℞. te euē. And they shall take of the
 bloud ad strike on the .ii. fyde postes ad on the vpper
 8 dorpost of the houses, wher i they eate hi. And thei
 shall eate the flesh the same nyght, rost with fyre,
 ad with vnleueded bread, ad with sowre *sowre, bitter*
- 9 herbes they shall eate it. Se that ye eate not therof
 fodē in water, but rost with fyre: both head fete, ad
 10 purtenance together. And se that ye let nothings
 of it remayne vnto the mornynge: yf oughte remayne
 burne it with fyre.
- 11 Off this maner shall ye eate it: with youre loines
 girded, ad shoes on youre fete, ad youre staves in
 youre handes. And ye shall eate it in haste, for it
 12 is the Lordes *passeouer, for I will go ^{The lambe}
 aboute i the lade of Egipte this same ^{was called}
 nyghte, ad will smyte all the firstborne ^{passeouer that}
 in the lande off Egipte: both of mā ^{the very name}
 ad beeft, ad apō al the goddes off ^{itself shuld put}
 Egipte will I the Lorde do execution. ^{the in reme-}
 13 And the bloude shall be vnto you a ^{braunce what}
 god ^{it signified for}
 ordned ^{the signes that}
 god ^{ordned}

℞. 6 shall kepe hym in, vntyll 9 therof rawe ner foden in
 water, but rost with fyre: both the head

℞. 5 Iuxta quem ritum tolletis & hœdum 6 vniuerſa multitudo
 8 affas agni, & azymos panes cum lactucis agreſtibus 9 crudum
 quid, nec coctum aqua, fed affum tantum igni: caput cum pe-
 dibus eius & inteſtinis vorabit. 11 eſt enim phafe, id eſt tranſitus
 domini. 12 faciam iudicia, ego dominus.

℞. 5 lemmern vnd zigen 8 mit bitter ſalzen 9 mit feynen
 ſchenckeln vnd eyngeweyde 12 gerichte vben

℞. ℞. N. 12 The lambe was called the *passeouer*: that the
 very name it ſelſe ſhulde kepe in memorye what was ſignifyed
 therby, which phraſe & maner of ſpeakyng the ſcripture vieth
 often, callynge the ſigne by the name of the thyng that it ſygnifyeth,
 as Gen. xvi. b.

℞. ℞. N. 6 Was das oſterlamb bedeut, leret gnugſam. S.
 Paulus. 1 Cor. 5. da er ſpricht, vnſer oſterlamb is Chriſtus der
 geopffert iſt.

- tokē vppon the houfes where in ye are, for whē I fee the bloude, I will paffe ouer you, ad the plage shall not be vppō you to deftroie you, when I fmyte the londe off Egipte.
- 14 And this daye fhall be vnto you a remēbraunce, ad ye fhall kepe it holie vnto the Lorde: euen thorow out youre generacions after you fhall ye kepe it holie daye, that it be a cuftome for euer
- 15 vii. dayes fhall ye eate vnleueded bre- [Fo. XIX.] ed, fo that euen the firft daye ye fhall put awaye leuen out off youre houffes. For whofoeuer eateth leuened bread from the firft daye vntyll the .vii. daye, that foule fhall be
- 16 plucked out frō Ifrael. The firft daye fhall be a holie feaft vnto you, and the .vii. alfo. There fhall be no maner off worke done in thē, faue aboute that only which euery
- 17 man muft eate that only may ye do. And fee that ye kepe you to vnleueded breed.
- For vppō that fame daye I will brynge youre armyes out off the londe of Egipte, therefore ye fhall obserue this daye and all youre childern after you, that yt be a cuftome for euer.
- 18 The firft moneth and the .xiiii. daye off the moneth at euen, ye fhall eate fwete brede vnto the .xxi. daye off the moneth at euen agayne.
- 19 Seuē dayes fe that there be no leuened bred foude in youre houffes. For whofoeuer eateth leuened bred, that foule fhall be roted out frō the multi- roted, *rooted* tude of Ifrael: whether he be a ftraunger or borne in the londe. Therefore fe that ye eate no leuened bred, but in all youre habitacions eate fwete bred.
- 20
- 21 And Mofes called for the elders off Ifrael and fayde vnto them: choufe out and take to euery houfholde a

ether fignified the benefites done, or promyses to come ad vvere not dome as are the signes of oure domme God the Pope.

V. 14 in monimentum . . . cultu fempiterno. 16 sancta atque folennis . . . eadem feftiuitate venerabilis: 17 exercitum veftrom 19 de cœtu Ifrael 21 tollentes animal

L. 14 zum ewigen brauch 16 on was zur speys gehoret fur allerley feelen 17 heer

M. N. 14 *Euer* is not here takē for a tyme without ende, but for a longe ceafon whose end is not determynd, as in Gen. xiii, d. and Ex. xxviii, g.

- 22 shepe, ad kyll passeouer. And take a bunch of yfope,
ad dyppe it in the bloud .P. that is in the basyn, and
stryke it vppon the vpperposte and on the .ii. syde
23 of his house vntyll the mornynge. For the Lorde will
goo aboute and smyte Egipte. And when he seyth
the bloude vppon the vpper doorposte ad on the .ii
syde postes, he will passe ouer the doore and will not
suffre the destroyer to come in to youre houffe to plage
24 you. Therefore se that thou obserue this thinge, that
it be an ordinaunce to the, and thy sonnes for euer.
- 25 And when ye be come in to the land which the
Lorde will geue you acordinge as he hath promysed,
26 se that ye kepe this seruice.* And when
yours childern axe you what maner off
27 seruice is this ye doo. Ye shall saye, it is
the sacrifice of the Lordes passeouer which
passed ouer the houffes of the childern of
Israel in Egipte, as he smote the Egiptians
and saued oure houffes. Than the people
28 bowed them selues and worshipped. And
the childern of Israel went and dyd as
the Lorde had commaüded Mofes and
Aaron.
- 29 And at mydnyghte the Lorde smote
all the firstborne in the löde of Egipte:
from the first borne of Pharao that satt
on his seat, vnto the firstborne of the
captiue that was in presone, and all first-
30 borne of the catell. Than Pharao [Fo. XX.] arose
the same nyghte and al his seruautes ad all the
Egiptians, and there was a great crieng thorowe out
Egipte, for there was no houffe where there was not
one dead.

*Oure signes
be dome, vve
know not the
reason of oure
baptim: ye
and vve must
saye oure
prayers ad
oure beleffe in
a töge vve vn-
derstonde not.*

*And yet yf
vve ansuere
not our prel-
ates when
thei be angrie,
euen as thei
vvolde haue it,
vve must to the
fyre vwith out
redemption, or
forswere god*

V. 22 in limine . . . ostium domus 23 percussorem . . . lædere.
25 obseruabitis ceremonias istas 26 ista religio ?

L. 23 verderber . . . zu plagen 25 disen dienst 26 fur eyn dienst?
H. H. N. 23 To passe ouer is a maner of speache of the
scrypture, & signifyeth no more, but that as he wolde plage the
wycked, as he dyd here the Egypcyas, euē so he wold shew mercye
to the faythfull, as he dyd to the Israelytes, as in Ex. xxxiii, d.

31 And he called vnto Moses and Aaron by nyghte
 saynge: Ryse vp and gett you out from amonge my
 people: both ye and also the children of Israel, and goo
 32 and serue the Lorde as ye haue sayde. And take
 youre shepe and your oxen with you as ye haue sayde,
 33 ad departe ad blesse me also. And the Egiptians were
 ferce vppon the people and made haste to send thē out
 of the lād: for they sayde: we be al deed mē

34 And the people toke the dowe before it was sower-
 ed which they had in stoare, and bounde it in clothes
 35 ad put it vpō their shulders And the childern of Is-
 rael dyd acordinge to the saynge of Moses: ad they
 borrowed of the Egiptians: iewels of syluer, and iewels
 36 of gold, and rayment. And the Lorde gat the people
 fauoure in the syghte of the Egiptians: ad so they bor-
 37 owed and robbed the Egiptians.

Thus toke the childern of Israel their journey frō Ra-
 38 emfes to fuchoth .vi. hundred thousand mē of foote, besyde
 childern. And moch comon people went also with thē,
 39 ad shepe ad oxen ad catell exceedinge moch. And they
 baked swete cakes of the dowe which they brou- .P.
 ghte out of Egipte, for it was not sowered: because they
 were thrust out of Egipte and coude not tarie, nether
 had they prepared them any other prouision of meate.

40 And the tyme of the dwellinge of the childern of
 Israel which they dwelled in Egipte, was .iiii. hundred
 41 and .xxx. yere. And whē the .iiii. hundred and .xxx
 yeres were expyred, euē the selfe same daye departed
 all the hostes of the Lorde out of the lande of Egipte.
 42 This is a nyghte to be obserued to the Lorde, because
 he broughte them out of the lande of Egipte. This is
 a nyghte of. the Lorde, to be kepte of all the childern
 of Israel and of their generacions after them.

43 And the Lorde sayde vnto Moses ad Aaron, this is

M. Suchoth, margin: otherwyse Socoth

V. 31 immolate domino 32 vt petieratis 35 vestemque pluri-
 mam 36 vt commodarent eis: & spoliauerunt 37 sexcenta fere
 millia peditum virorum 39 dudum de Æg., conspersam . . &
 nullam facere sinentibus moram

L. 32 wie yhr gesagt habt (*bis*) 33 verfürzt auf das volck
 34 zu yhrer speyse 36 leyheten, vnd entwandtens 39 sonst keyne
 zehrung zubereyt.

the maner of Passeover: there shall no straunger eate
 44 there of, but all the seruauntes that are bought for
 money shall ye circumcise, and then let them eat
 45 there of. A straüger and a hyerd seruaunte shall not
 46 eate thereof. In one houffe shall it be eatē. Ye shall
 carie none of the flesh out at the doores: moreouer, se
 47 that ye breke not a bone there of. All the multitude
 48 of the childern of Israel shall obserue it

Yf a straunger dwell amonge you ād wyll holde Passe-
 over vnto the Lorde, let him circūcise all that be males, ād
 thē let him come and [Fo. XXI.] obserue it ād be takē as one
 that is borne ī the lōde. No vncircūcised persone shall
 49 eate there of. One maner of lawe shalbe vnto thē that
 are borne in the lōde, ād vnto the straügers that dwell
 50 amōge you. And all the childern of Israel dyd as the
 51 Lorde cōmaüded Moses ād Aarō. And euē the selfe
 fame daye dyd the Lorde brynge the childern of Israel
 out of the londe of Egipte with their armies.

The .XIII. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 *fyrst begotten*
 saynge: sanctifie vnto me all the *must be sanc-*
 firstborne that opē all maner *tified vnto*
 matrices amōge the childern *the Lorde. The*
 of Israel, as well of mē as of beestes: for *memoryall of*
their delyuer-

V. 43 religio phase 47 cœtus 48 in vestram voluerit tranfire col-
 oniam 49 colono 51 per turmas suas. xiii, 2 Sanctifica . . . mea
 sunt enim omnia

L. 43 die weyse 45 mietling 48 der beschneytte 51 mit yhrem
 heer.

M. M. N. 49 Those that were borne in the lande, are only
 those that were borne amonge thē: not descendencye of the stocke
 or lynage of Israel. And the straungers were those that dwelt
 amōge the Israelites, and were not borne among thē, as aboue in
 this fame chapter at the letter .d. [i. e. v. 15 sq.] xiii, 2. Sanctifyng
 loke Gene ii, a.

L. M. N. 43 *Passah*, heyst eyn gang, darumb das der herr
 ynn Egypteland des nachts gieng, vnd schlug alle erstegepurt
 todt, bedeut aber Christus sterbē vn auffersten, damit er von
 diser wellt gangen ist, vnnd ynn dem selben fund, tod, vnd teuffel
 gefchlagen vnd vns aus dem rechten Egypten gefurt hat zum
 vater, das ist vnser Passah oder ostern

- 3 they are myne. And Moses sayde vnto the people: thike on thys daye ī which ye came out of Egipte and out of the houffe of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therefore that ye eate no leuended bred.
- 4 This daye come ye out of Egipte in the moneth of Abib.
- 5 whē the Lorde hath broughte the ī to the lōde of the Canaanites, Hethites, Amorites, Heuites ād Iebufites, which he fware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē fe that thou kepe this feryce in this same moneth.
- 6 Seuē dayes thou shalte eate fwete bred, ād the .vii. daye shal be feaftfull vnto the Lorde. Therefore thou .ʒ. shalt eate fwete bred .vii. dayes, and fe that there be no leuended bred sene nor yet leuē amonge you in all youre quarters.
- 8 And thou shalt shewe thy sonne at that tyme saynge: this is done, becaufe of that which the Lorde dyd vnto me when I came out of Egipte. Therefore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde broughte the out of Egipte, fe thou kepe therefore this ordinaūce in his seafon from yere to yere.

auce. Why they were carryed thorow the wyldernes. The bones of Ioseph. The pyler of the clowde.

The fathers novv a dayes maye not be sored to knowv ought of God them selves, howv can they then teach their childern vvhat the ceremonie meaneth.

M. 9 hande a remembraūce

V. 4 mense nouarum frugum . 5 hunc morem sacrorum 7 in cunctis finibus tuis. 9 monimentum ante oculos . . semper fit in ore 10 statuto tempore a diebus in dies.

V. 7 an allen deynen ortten 8 son sagen 9 sur deynen augen.

M. A. N. 4 *Abib*: That is the moneth of Apryll. 9 *With a stronge hande*: Looke Pfal. cxxxv, b.

L. A. N. 4 *Abib*. Abib ist der mond den wyr April heysen, denn die Ebreer heben yhr new iar an nach der natur wenn alle ding widder new grunet and wechset vnd sich zichtiget, darumb heylst er auch Mensis nouorum, das denn alles new wirt. 6 *Ungefewrt brod*. So hart wyrt der sawerteyg verpoten, das man ia dz lautter Euangelion vnd Gottis gnade, nicht vnser werck vnd gesetz soll predigen nach der auferstehung Christi, wie Paulus I Cor. v. auch zeygt, vnd ist solch essen nichts anders denn glawben ynn Christo.

- 11 Moreouer when the Lorde hath broughte the in to
 the londe of the Canaanytes, as he hath sworne vnto
 12 the and to thi fathers, and hath geuen it the, thē thou
 shalt appoynte vnto the Lorde all that appoynte, *af-*
 openeth the matrice, and all the first- *sygn separate*
 borne among the beestes which thou hast yf they be
 13 males. And all the firstborne of the asses, thou shalt
 redeme with a shepe: yf thou redeme him not, then
 breake hys necke. But all the firstborne amonge thi
 childern shalt thou bye out.
- 14 And when thi sonne axeth the in tyme to come
 saynge: what is this? thou shalt saye vnto *Teach youre*
 him: with a mightie hande the Lorde *chyldern.*
 broughte us out of Egipte, out of the housse of bon-
 15 [Fo. XXII.] dage. And when Pharao was looth to
 lete us goo, the Lorde slewe all the firstborne in the
 lande of Egipte: as well the firstborne of men as of
 beastes. And therfore I sacrifice vnto the Lorde all
 the males that open the matrice, but all the firstborne
 16 of my childern I must redeme. And this shall be as a
 token in thine hande, and as a thinge hanged vpp be-
 twene thine eyes: because the Lorde broughte vs out
 of Egipte with a mightie hande.
- 17 when Pharao had let the people goo, God caried
 them not thorow the londe of the Philistines, though
 it were a nye waye. For God sayde: the people
 myghte happly repent when they se warre, and so
 18 turne agayne to Egipte: therfore God led thē aboute
 thorow the wyldernesse that bordreth on the redd see.
 The childern of Israel went harnessed out *harnessed,*
 19 of the lāde of Egipte. And Moses toke *armed*

℞. 12 matryce, all

℥. 12 separabis . . . consecrabis domino 13 mutabis oue . . .
 interficies . 14 filius tuus cras 16 appenfum quid, ob recordationem,
 ante oculos 17 quæ vicina est 18 & armati ascenderunt

℥. 13 losen mit eynem schaff . . . brich yhm das genick
 16 fur deynen augen 17 die am nehisten war 18 vmb, auff die
 straffe 18 gewapnet

℥. M. N. 18 *Schilffmeer.* Die kriechen heysen es, dz rote
 meer vō dem roten sand vnd boden, aber die Ebreer heysens
 schilffmeer von dem schilff, vnd bedeut die welt mit yhrem pracht,
 dadurch die heyligen mit viel leyden gehen mussen.

the bones of Ioseph with him: for he made the childern
of Israel swere saynge: God will surely vyset you, take
my bones therfore away hence with you,
20 And they toke their iorney from Suchoth: and
pitched their tentes in Etham in the edge of the wyl-
21 derneffe. And the Lorde went before them by daye
in a piler of a cloude to lede them the waye: and by
nyghte in a piler of fyre to geue thē lighte: that they
22 myghte goo both .P. by day ād nyghte. And the
piler of the cloude neuer departed by daye nor the
piler of fyre by nyghte out of the peoples sighte.

The .XIII. Chapter.

1 **T**HAN the Lorde spake vnto *M.C.S.Pha-*
2 **M**oses saynge: byd the chil- *raos heart is*
dern of Israel that they turne *hardened &*
and pytch their tentes before *foloweth the*
the entrynge of Hiroth betwene Migdole *Israelites with*
and the se toward Baal zephon: euen be- *all his hooff*
fore that shall ye pytch upon the see. *& capitaynes*
3 For Pharao will saye of the childern of *and is drown-*
Israel: they are tǎgled in the lōd the *ed. The Isra-*
4 wilderneffe hath shott thē in. And I *elites grudge.*
will hardē his harte, that he shall folowe after thē, *They go thor-*
that I maye gett me honoure vppō Pharao ād vppō all *ow the red*
his hoste, that the Egiptians maye knowe that I am *see.*
the Lorde. And they dyd euen so.
5 And whē it was tolde the kynge of Egipte that the
people fled, thā Pharaos harte and all his seruauētes
turned vnto the people ād sayde why haue we this
done, that we haue let Israel go out of oure seruyce ?

V. 20 in extremis sinibus solitudinis. 21 ignis: vt dux esset itin-
eris vtroque tempore. xiiii, 2 eregione Phi-hahiroth . . Magdalum
. . mare contra Beel-sephon 3 Coartati 5 immutatumque . . super
populum.

L. 20 forn an der wusten 22 die wolckseule vnd sewrf. weych
nymer von dem volck. xiiii, 2 gegen dem tall Hiroth 3 wissen
nicht wo aus 5 verwandelt . . . gegen

- 6 and he made redie his charettes ād toke his people
 7 with hym ād toke .vi. hūdred chofen charettes ād all
 the charettes of Egipte ād captaynes vppō all his
 8 people. For the Lorde hardened the harte of Pharao
 kyng of Egipte, that he folowed after the childern of
 Israel which for all that went out thorow an hye hāde,
 9 And the Egiptiās folo- [*Fo. XXV.] * *Folios*
 wed after thē ād ouertoke thē where they *XXIII, XXIII*
 pitched by the see, with all the horffes ād *are wanting*
 charrettes of Pharao ād with his horffe- *in the origi-*
 mē ād his hoſte: euē faſt by the entrynge *nal; a typo-*
 10 of Hiroth before Baal Zephon. And *graphical er-*
 Pharao drewe nye, ād whē the childern *ror without a*
 of Israel lyft vp their eyes and ſawe how the Egiptiās *break in the*
 folowed after thē, they were ſore a fraide ād cried out *text.*
 vnto the Lorde
 11 Thā ſayde they vnto Moſes? were there no graues for
 us in Egipte, but thou muſt bringe us away *
 for to dye in the wylderneſſe? wherfore haſt thou ſerued
 12 us thus, for to carie us out of Egipte? Dyd we not tell
 the this in Egipte ſaynge, let us be in reſt and ſerue
 the Egiptians? For it had bene better for us to haue
 ſerued the Egiptians, than for to dye in the wilderneſſe.
 13 And Moſes ſayde vnto the people: feare ye not but
 ſtonde ſtill and beholde how the Lorde ſhall faue you
 this daye: For as ye ſe the Egiptians this daye, ſhall ye
 14 ſee them nomore for euer till the worldes ende. The
 Lorde ſhall fighte for you and ye ſhall holde youre peace.
 15 The Lorde ſayde vnto Moſes: wherfore crieft thou

¶ 6 Iunxit ergo currum 7 duces totius exercitus. 9 vestigia
 præcedentium 13 Nolite timere: ſate & videte magnalia domini
 14 & vos tacebitis. 15 vt proficiſcantur.

ℒ. 6 ſpannet . . . an 8 die doch durch eyn hohe hand 14 yhr
 werdet ſtyll ſchweygen.

℞. ℞. N. 9 *An hye hande:* Loke in Pfalme. cxxxv, b. 14 *Ye
 ſhall holde youre peace:* that is, ye ſhall be in reſt and quyetnes.
 15 *To crye vnto the Lorde,* is to praye vnto him wyth full harte &
 ſeruēt deſyer, as Moſes here dyd, & yet ſpake neuer a worde. And
 ſo doth this word cryenge & makyng of noyes ſygnifye thorow
 oute all the Pfalmes, as in Pfal. v, a. & ix, b &c.

ℒ. ℞. N. 15 *Was ſchreyeſtu:* merck hie eyn treflich exempel,
 wie der glawbe, kempft zappelt vnd ſchreyet ynn notten vnd ſer-
 lickeyt, vnd wie er ſich an Gottis word blos hellt, vnd von Gott
 troſt empfehēt vnd vberwindt.

vnto me? speake vnto the childern of Israel that they
 16 goo forward. But lifte thou vp thi rodd and stretch
 out thi hande ouer the see and deuyde it a sondre, that
 .P. the childern of Israel may goo on drye groude
 17 thorow the myddeft thereof. And beholde I will
 harden the hertes of the Egiptians that they maye
 folowe you. And I will gett me honoure vpon Pharao
 and vpon all his hoste, vpon his charettes ad vpon his
 18 horse mē. And the Egiptians shall knowe that I am
 the Lord whan I haue gotten me honoure vpō Pharao
 vpon his charettes and vpon his horsemen.

19 And the angell of God which went before the hoste
 of Israel, remoued ad went behinde them. And the
 cloudēpiler that was before them remoued ad stode
 20 behinde them ad wēt betwene the hoste of the Egiptians
 ad the hoste of Israel. Yt was a darke clowde,
 and gaue lighte by nyghte: so that all the nyghte long
 the one coude not come at the other.

21 when now Moses stretched forth his honde ouer the
 see, the Lorde caried awaye the see with a stronge east
 wynde that blewe all nyghte, and made the see drie
 22 londe ad the water deuyded it silfe. And the childern
 of Israel went in thorow the myddeft of the see vpon
 the drie groude. And the water was a walle vnto
 them, both on their right hande ad on their lefte hande.
 23 And the Egiptians folowed ad went in after them to
 the myddeft of the see, with all Pharaos horses, and
 his charettes and [Fo. XXVI.] his horssemen.

24 And in the mornynge watch, the Lorde loked vnto
 the hoste of the Egiptians out of the fyery and clowdie
 25 piler, and troubled their hoste and smote of their cha-
 rett wheles and cast them doune to the groude. Than
 fayde the Egiptians: Let vs fle from Israel, for the
 26 Lorde fyghteth for them agaynst vs. Than fayde the
 Lorde vnto Moses: stretch out thine hand ouer the see,
 that the water maye come agayne vppō the Egiptians

℣. 20 ad seinuicem . . . accedere non valerent. 21 flante vento
 vehementi & vrente 24 interfecit exercitum eorum 25 ferebanturque
 in profundum.

℞. 24 schüttert jr getzelle 25 sturtzet sie mit vngeſtüm

- His iolye captaynes are drowned in the iolye, *spir.*
 5 red see, the depe waters haue couered *ited, brave*
 them: thei foncke to the botome as a stone.
- 6 Thine hande Lorde is glorious in power, thine hād
 Lord hath all to dashed the enemye. *to dashed,*
- 7 And with thy great glorie thou hast *thrust through*
 destroyed thine aduerfaries, thou sentest forth thy
 wrath ād it consumed them: euē as stobell.
- 8 with the breth off thine anger the water gathered
 together and the flodes stode styll as a rocke ād the
 depe water congeled together in the myddeft off the
 see.
- 9 [Fo. XXVII.] The enymye sayde, I will folowe and
 ouertake thē ād will deuyde the spoyle: I will satysfie
 my lust apon thē: I will drawe my swerde and myne
 hand shall destroye them.
- 10 Thou blueft with thy breth ād the see couered thē,
 11 and they sanke as leed in the myghtye waters. ¶ who
 is like vnto the o Lord amōge goddes: who is like
 the so glorious in holynes, feerfull, laudable ād that
 shewest wondres ?
- 12 Thou stretchedest out thy righte hande. ād the erth
 swalowed them.
- 13 And thou cariedest with thy mercie this people
 which thou deliueredest, ād broughtest thē with thy
 strength vnto thy holie habitacion.
- 14 The nations herde ād were afrayde, pāges came
 vpon the Philistines.
- 15 Thā the dukes of the Edomites were amafed,
 ād trēblinge came apon the myghtiest off the Moa-
 bites, and all the inhabiters of Canaā waxed faynte
 harted.

¶. 4 electi principes 6 magnificata est in fortitudine: dextera
 tua . . percussit 7 deposuisti 8 spiritu furoris tui . . stetit vnda fluens
 9 euaginabo gladium 10 Flauit spiritus tuus . . aquis vehementi-
 bus. 11 similis tui in fortibus . . terribilis atque laudabilis, faciens
 mirabilia ? 13 Dux fuisti in miser. 14 Ascenderunt populi (Heb.
 audierunt) 15 conturbati sunt principes Edom . . obriguerunt

ℒ. 4 auferwelten hawbtleit 7 deine widderwertigen zustoßen
 8 geyst deyns zorns . . tieffe plumpten ynn eynander 9 mut an
 yhn kulen. 11 loblich vnd wunderthettig ? 13 geleyttet . . heyligen
 haufe. 15 Canaan . . feyg.

- 16 Let feare and dreade fall apou thē thorow the great-
 nesse off thyne arme, and let them be as styll as a stone,
 while thy people passe thorow o Lorde while the peo-
 ple passe thorowe, which thou hast goten. ^{goten, ac-}
- 17 Brynge them in and plante them in ^{quired}
 the mountayns of thine enherytaūce, the place Lorde
 whyche thou hast made for the to dweld in .P. the
 sanctuarie Lorde which thy handes haue prepared.
- 18 The Lorde raygne euer and allwaye.
- 19 For Pharaο wēt in an horsebacke wyth his charettes
 and horfemen in to the see, and the Lorde broughte
 the waters of the see apō thē. And the childern of
 Israel went on drie lande thorow the myddeft of the see.
- 20 And mir Iam a prophetisse the syster of Aaron toke
 a tymbrell in hir hande, and all the wemen came out
 21 after her with tymbrells in a daunse. And mir Iam
 fange before them: syng ye vnto the Lorde, for he is
 become glorious in deade: the horse and his ryder hath
 he ouerthrowne in the see.
- 22 Mofes broughte Israēl from the redd see, ād they
 went out in to the wilderneffe of Sur.
- And they went thre dayes longe in the wilderneffe
- 23 ād coude finde no water. At the laft they came to Mara:
 but they coude not drynke off the waters for bitterneffe,
 for they were better. therfore the name of the place
- 24 was called Mara. Then the people mur- *
 mured agaynst Mofes faynge: what shall we drinke?
- 25 And Mofes cried vnto the Lorde and he shewed him a
 tre: and he cast it in to the water, and they waxed swete.

℞. 17 made for to dwell in, 25 waters

℥. 16 formido et pauor . . donec pertranseat 17 plantabis . .
 sanctuarium tuum . . firmauerunt 18 in æternum & vltra. 20 Maria
 prophetissa . . tympanis & choris 23 vnde & congruum loco no-
 men imposuit, vocans illum Mara, id est amaritudinem.

℥. 16 erstarren wie die steyne . . erworben hast. 17 hand be-
 reyrt hat. 20 Mir Iam 23 Mararath . . fast bitter

℞. ℞. N. 16 *Greatnesse of thyne arme*: Loke in Iob xl, a.
 18 *To raygne euer & all waye* is a maner of speaking of the ebrews,
 which signifieth without ende: because that euer is taken for a lōg
 tyme whose ende is not apoynted, & not for all waye, as in Exod. xii, c.

℥. ℞. N. 23 *Mara* heyt bitter Und bedeut leyden vnd an-
 sechtunge, wilche durch das creutz, Christi, ym glauben auch fuffe
 werden. Math. xi. Meyn ioch ist fufs.

There he made them an ordinaunce and a [Fo. XXVIII.] lawe, and there he tempted them and saide:
 26 Yf ye will herken vnto the voyce of the Lord youre God, and will do that which is righte in his fyght and will geue an eare vnto his cōmaūdmentes, and kepe all his ordinaunces: thā will I put none of this diseases upon the whiche I brought vpon the
 furgione, Egiptiās: for I am the Lorde thy furgione.
physician, healer *Vve must do that vvhich is right in gods sight ad as his vvorde teacheth vs and not after our awne imagination,*

¶ The .XVI. Chapter.

27 **A**ND they came to Elim where were .xii. welles of water and .Lxx. date trees, and they pitched there by the water.
 XVI,1 And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israell came to the wilderneffe of Sin, which lieth betwene Elim ad Sinai: the .xv. daye of the seconde moneth after that they were come out of the lande of
 2 Egipte. And the hole multitude of the childern of Israel murmured agaynst Moses ad Aarō in the wilderneffe and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egipte, when we satt by the flessh pottes and ate bred oure belies full for ye haue broughte vs out in to this wilderneffe to kyll this hole multitude for hunger.
 4 Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, ad let the people

M.C.S. The Israelites come into the desert of Sin. It rayneth quaylles & Manna. They grudge.

M. 26 of these diseases
V. 26 cunctum langorem . . sanator tuus. xvi, 3 Vtinam mortui essemus . . ollas carniū . . panem in saturitate . . occider. omnem multitudinem fame?
L. 26 kranckeyt keyne . . artzt. xvi, 3 Wollt Gott . . bey den fleysch topffen . . die gantze gemeyne
M. M. N. 26 We must do that whych is right in gods fyght & as hys worde teacheth vs, & not after our awne ymagynacyon.

- goo out ad gather daye by da- .P. ye, that I maye
 proue thē whether they wil walke in my lawe or no.
 5 The .vi. daye let thē prepare that which they will
 brige in, ad let it be twise as moch as they gather in
 6 dayly. And Mofes ad Aarō sayde vnto all the chil-
 derē of Israel: at euen ye shall knowe that it is the
 Lorde, which broughte you out of the lāde of Egipte
 7 ad in the mornynge ye shall se the glorie of the Lorde:
 because he hath herde youre grudgynges agaynst the
 Lorde: for what are we that ye shuld murmure against
 8 vs. And moreouer spake Mofes. At euē the Lorde
 will geue you flesh to eate ad in the mornynge bred
 ynough, because the Lord hath herde youre murmur
 whiche ye murmur agaynst hī: for what ar we? youre
 murmurynge is not agaynst vs, but agaynst the Lorde.
 9 And Mofes spake vnto Aarō: Say vnto all the cō-
 panye of the childerē of Israel, come forth before the
 10 Lorde, for he hath herde youre grudgiges. And as
 Aarō spake vnto the hole multitude of the childerē
 of Israel, they loked toward the wilderneffe: ad be-
 holde, the glorie of the Lord apared i a clowde.
 11, 12 And the Lorde spake vnto Mofes fayng: I haue
 herde the murmurig of the childrē of Israel, tell thē
 therfore ad saye that at euē they shall eate flesh, ad
 i the morninge they shall be filled with bred; ad [Fo.
 XXIX.] ye shall knowe that I am the Lorde youre
 god
 13 And at euē the quayles came ad couered the groude
 where they laye. And in the mornynge the dewe laye
 14 rounde aboute the hoste. And whē the dewe was fallē:
 behold, it laye apō the grounde in the wilderneffe,
 small ad rōude ad thyn as the hore frost on the groude.
 15 when the childrē of Israel sawe it, they sayde one to

¶. 6 at euen ye shall

¶. 5 parent 8 panes in faturitate 14 minutum, & quasi pilo-
 tufum

¶. 5 bereyten 12 zwischen dem abent 13 bedeckten die ge-
 tzellte

¶. ¶. N. 7 *The glory of the Lorde* is here taken for the
 bryghtnes and lyght that was sene in the clowde. Of whiche
 glorye the Apostle maketh mencyon 2 Cor. iii, c. d.

another: what is this? for they wist not what it was
 And Moses sayde: this is the breed which the Lorde
 16 hath geue you to eate. This is the thinge which the
 Lorde hath comaunded, that ye gather euery mā ynough
 for hī to eate: a gomer full for a mā acordige to the
 nōbre off you, ād gather euery mā for thē which are in
 his tente.

17 And the childern of Israel dyd euen so, ād gathered
 18 some more some lesse, and dyd mete it with a gomer.
 And vnto him that had gathered moch remayned
 nothings ouer, ād vnto hī that had gathered litle was
 there no lacke: but euery mā had gathered sufficiēt for
 19 his eatinge. And Moses sayde vnto them. Se that
 no mā let oughte remayne of it tyll the morninge.
 20 Notwithstondinge they harkened not vnto Moses: but
 some of thē lefte of it vntyll the mornynge, and it
 waxte full of wormes ād stāke and Moses was angrie
 wyth them.

21 And they gathered it all morniges: Euery mā .P.
 as moch as suffised for his eatinge, for as sone as the
 22 hete of the sonne came it moulted. And moulted, *melted*
 the .vi. daye they gathered twise so moch bred: .ii
 gomers for one mā, ād the ruelars of the multitude
 23 came ād tolde Moses. And he sayde unto thē, this is
 that which the Lorde hath sayde tomorow is the Sab-
 bath of the holie rest of the Lord: bake that which ye
 will bake ād seth that ye will seth, ād that which
 remayneth lay vp for you ād kepe it till the mornynge.
 24 And they layde it vp till the mornynge as Moses bad
 ād it stāke not nether was there any wormes theri.
 25 And Moses sayde: that eate this daye: for todaye it
 is the Lordes Sabbath: to daye ye shal finde none in

¶. 15 ad inuicem, Man hu? quod significat, Quid est hoc?
 18 habuit amplius . . . reperit minus 21 incaluisse sol, liquefiebat.
 23 requies sabbathi sanctificata

ℓ. 16 zall der seelen ynn feyner hutten. 18 vbrigs . . feyls
 23 der Sabbath der heyligen ruge des Herrn

ℓ. M. N. 15 *Man* heyst auff Ebreisch eyn gabe odder teyl,
 bedeut das vns das Euangelion on vnser verdienst vnd gedancken,
 aus lautter gnaden von hymel geben wirt, wie dis Man auch
 geben wart.

- 26 the feld, Sixte dayes ye shal gather it, for the .vii. is the fabbath: there shal be none there in.
- 27 Notwithstondinge there went out of the people in the feuenth daye for to gather: but they founde none.
- 28 Thē the Lorde seyde vnto Moses: how longe shall it be, yer ye will kepe my cōmaundmētes ād lawes?
- 29 Se because the Lorde hath geuē you a Sabbath, therfor he geueth you the .vi. daye bred for .ii. dayes. Byde therefore euery mā athome, ād let no mā go out
- 30 of his place the feuenth daye. And the people rested
- 31 the feuenth daye. And the houffe of Israell called it Man, And it was lyke vnto Coriander [Fo. XXX.] seed and white, and the taste of it was lyke vnto wafers made with honye.
- 32 And Moses sayde: this is that which the Lord commaundeth: fyll a Gomor of it, that it maye be kepte for youre childern after you: that they maye se the bred where- with he fedd you in wyldernesse, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vppe before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vppe before the testimonye there to be kepte.
- 35 And the childern of Israell ate man .xl. yere vntill they came vnto a lande inhabited. And so they ate Man, euen vntill they came vnto the bordres of the
- 36 lāde of Canaan, And a Gomer is the tenth parte of an Epha.

℞. 26 Sixe dayes

℥. 28 Visquequo non vultis 31 simlæ cū melle. 34 in tabern. referuandum. 35 in terram habitabilem

℥. 31 semlen mit honig. 33 kruglin 34 fur dem zeugnis zu behalten.

The .XVII. Chapter.

1 **A**ND all the companye of the childern of Israel went on their iourneys from the wilderness of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people

2 * chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chyde ye with me,

3 * and wherfore do .P. ye tempte the Lorde? There the people thyrsted for water, and murmured agens^t Moses ad sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?

4 And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to ston

5 me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ad thi rod wherwith thou smotest the riu

6 hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shall come water out there of, that the people maye drynke. And Moses dyd euen so

7 before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidynge of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?

8 Then came Amalech ad foughte with Israel in Ra-

M.C.S. The Israelites come into Raphidim. They grudge. Water is geue them out of the rocke. Moses holdeth up his handes & they ouercome the Amelechites.

M. 4 all most redye
V. 1 per mansiones suas 2 iurgatus . . iurgamini 3 præ aquæ penuria: & murmurauit 6 coram te, ibi 7 Tentatio, propter iurgium (Hebr. & iurgium)
L. 1 tage reyße 2 zanckten 3 murreten 6 daselbs stehen 7 Da hies man den ort, Massa Meriba
M. M. N. 2 *To tempte the Lorde:* is to prouoke the Lorde to be angry with them as Sapiē. 1, a.
L. M. N. 7 *Massa* heyst verführung. *Meriba* heyst zanck.

9 phidim. And Moses sayde vnto Iosua: chose out men
and goo fighte with Amelech Tomorow I will stonde
on the toppe of the hyll and the rodd of God in myne
10 hande. And Iosua dyd as Moses bade him, and foughte
with the Amalechites. And Moses, Aa- [Fo. XXXI.]
11 ron and Hur went vp to the toppe of the hyll. And
when Moses helde vp his hande, Israel had the better.
And when he late his hande doune, Amelech had the
better.

12 when Moses handes were weery, they toke a stone
and put it vnder him, and he satt doune there on. And
Aaron and Hur stayed vpp his handes the one on the
one syde and the other on the other syde. And his
13 handes were stedie vntill the sonne was doune. And
Iosua discomfeted Amalech ad his people with the edge
of his swerde.

14 And the Lorde sayde vnto Moses: write this for a re-
membraunce in a boke and tell it vnto Iosua, for I will
put out the remembraunce of Amalech from vnder hea-
15 uen. And Moses made an alter ad called the name of it
16 *Iehouah Nissi, for he sayde: the hande is *Iehouah*
on the seate of the Lorde, that the Lorde *nissi the Lorde*
will haue warre with Amalech thorow out *is he that ex-*
alteth me.
all generations.

V. 11 vincebat Israel: sin autem paululum remisisset, super-
abat Amal. 12 ex vtraque parte . . . non lassarentur 13 Fugauit-
que 14 trade auribus 15 Dominus exaltatio mea 16 manus folii
domini & bellum domini erit

L. 11 lag . . oben 12 schweer . . auff iglicher feyten eyner
. . hend gewis 14 ynn die oren 16 durch eyn hand vnter Gottis
schutz

M. M. N. 15 *Iehouah Nissi*: that is, the Lord is he that ex-
alteth.

L. M. N. 12 *Gewis*, das ist trew, das sie nicht feyeten noch
abliefen wie eyn trewlofer ableffit, bedeut aber, wie die werck des
gesetzes vntreglich vnd vntuchtig sind, wo sie nicht durch Christum
ym glawben vnterhalten werden. 16 *Nissi*, heyst, mein zeichen,
wie eyn panier, wappen odder fenlin ym streyt ist, bedeut das
Euangelion das auff geworffen wirt zum streyt zeichen, widder
fund, fleysch, tod vnd teuffel.

The .XVIII. Chapter.

- 1 **I**ETHRO the prest of Madian *M. C. S. Ieth-*
 Mofes father in lawe herde *ros counsell*
 of all that God had done vn- *is receaued of*
 to Mofes and to Israel his people, how that *Mofes.*
- 2 the Lorde had broughte Israel out of Egipte. And he
 toke Ziphora Mofes wyfe, P. after she was sente backe,
 3 and hir .ii. sonnes, of which the one was called Gerson,
 for he sayde: I haue bene an alient in a straunge lande.
 4 And the other was called Eliesar: for the God of my
 father was myne helpe ad delyuered me from the swerde
 of Pharao.
- 5 And Iethro Mofes father in lawe came wyth his two
 sonnes and his wife vnto Mofes in to the wilderneffe:
 where he had pitched his tente by the mounte of God.
- 6 And he sent worde to Mofes: I thi father in law Iethro
 am come to the, and thi wyfe also, and hir two sonnes
 7 with her. And Mofes went out to mete his father in
 lawe and dyd obeyffaunce and kyssed him, and they
 saluted etch other ad came in to the tente.
- 8 And Mofes tolde his father in lawe all that the
 Lorde had done vnto Pharao and to the Egiptians for
 Israels sake, and all the trauayle that had happened
 them by the waye, and how the Lorde had delyuered
 9 them. And Iethro reioesed ouer all the good which
 the Lorde had done to Israel, and because he had de-
 10 lyuered them out of the hande of the Egiptians. And
 Iethro sayde: blessed be the Lorde which hath delyu-
 ered you out of the hande of the Egiptians ad out of
 the hande of Pharao, which hath delyuered his people
 from vnder the power of [Fo. XXXII.] the Egiptians.
- 11 Now I knowe that the Lorde is greater the all goddes,
 12 for because that they dealte prowdly with them. And

¶. 2 quam remiserat 3 Gersam, dicente patre 4 Deus enim,
 ait 7 se mutuo verbis pacificis . Cumque intraffet 8 vniuersum-
 que laborem 11 eo quod superbe egerint contra illos.

¶. 8 Muhe 10 der weys seyn volck 11 vermessen gewesen sind
 an yhn

Iethro Moses father in lawe offred burntoffrynges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

13 And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses
14 from mornynge vnto euen. when his father in lawe sawe all that he dyd vnto the people, he sayde: what is this that thou doest vnto the people? why fyttest thou thi self and lettest all the people stonde aboute
15 the frō mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me
16 to seke counsell of God. For whē they haue a matter, they come vnto me, and I must iudge betwene euery man and his neybour, and must shewe them the ordinaūces of God and his lawes.

17 And his father in lawe sayde vnto him: it is not
18 well that thou doest. Thou doest vnwyfely and also this people that is with the: becaufe the thinge is to greuous for the, and thou art not able to do it thi selfe
19 alone. But heare my voyce, and I will geue the counsell, and God shalbe with the. Be thou vnto the people to .P. Godwarde, and brynge the causes vnto God
20 and prouyde them ordinaunces and lawes, ad shewe them the waye wherin they must walke and the werkes that they must doo.

21 Moreouer seke out amonge all the people, men of actiuite *which feare God and men that are true ad hate covetuoufnes: and make them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie, and ouer ten. And let them iudge

Oure prelates nether feare God, for they preach not his vvorde truely: ner are lesse covetouse

¶. 13 qui assistebat 14 cur solus sedes 16 vt iudicem inter eos 18 stulto labore cōsumeris . . vltra vires tuas 19 Esto tu pop. in his quæ ad deum pertinent . 20 ostendaſque pop. ceremonias & ritum colendi 21 tribunos & centuriones & quinquagenarios & decanos.

℞. 13 stund vmb 18 du thuſt nerricht . . ſchweer 21 redlichen leuten

¶. ¶. N. 21 The condicions that Iudges shuld haue. 22 To Iudge look in Gen. xlix, c.

the people at all seasons: Yf there beany greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

24 And Moses herde the voyce of his father in lawe,
25 and dyd all that he had sayde, and chose actyue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundreds, ouer
26 fittie and ouer ten And they iudged the people at all seasons, ad broughte the harde causes vnto Moses:
27 and iudged all small maters them selues. And thā Moses let his father in lawe departe, and he went in to his awne londe.

thē Judas: for they haue re- ceaued of the devill the kyngdomes of the erth and the glo- rie thereof which christ refused Mathe. 4.

The .XIX. Chapter. [Fo. XXXIII.]

1  HE thyrde moneth after the childern of Israel were gone out of Egipte: the same daye they came in to the wilder-
2 nesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinay and had pitched their tentes in the wildernesse. And there Is-
3 rael pitched before the mounte. And Moses went vpp vnto God.

M.C.S. The chyldren of Israel come to the mounte Sinai. The people of God are holy & a royall prest- hode. He that toucheth the hill dyeth. God appereth vnto Moses vpon the

V. 22 leuiusque sit tibi, partito in alios onere. 23 implebis imp. dei, & præc. eius poteris sustentare . . . ad loca sua cum pace. 24 fug- gesserat. 27 reuerfus abiit. xix, 2 in eodem loco . . . eregione montis.

L. 23 mit friden an feynen ort. xix, 2 gegen dem berg

L. M. N. 24 Naturlich vernunft ist ynn weltlichen sachen zu handeln kluger, denn die heiligen leutte, wie Christus auch sagt Luc. 16. das die kinder diser welt kluger sind, denn die kinder des liechts. Darumb was vernunfft meystern kan, da gibt Gott kein gefetz, sondern leßt die vernunfft, als feyn Creatur (datzu verordnet Gen. i.) hie handeln.

And the Lorde called to him out of *mounte in*
 the mountayne saynge: thus saye vnto *thonder &*
 4 the houffe of Iacob and tell the childern of Israel, Ye *lyghthyng.*
 haue sene what I dyd vnto the Egiptians and how I
 toke you vpp apon Egles wynges and haue broughte
 5 you vnto my selfe. Now therefore yf ye will heare my
 voyce and kepe myne appoyntment: ye shall be myne
 6 awne aboute all nations, for all the erth is myne. Ye
 shall be vnto me a kyngdome of preastes and an holie
 people: these are the wordes which thou shalt saye
 vnto the childern of Israel.

7 And Mofes came and called for the elders of Israel,
 and layde before them all these wordes which the
 8 Lorde had commaunded him. And the people an-
 swered all together and sayde: All that the Lorde
 hath sayde, we will doo. And Mofes broughte the
 9 wordes of the people vnto the Lorde .P. And the
 Lorde sayde vnto Mofes: Loo, I will come vnto the in
 a thicke clowde, that the people maye heare when I
 talke with the and also beleue the for euer. And
 Mofes shewed the wordes of the people vnto the
 Lorde

10 And the Lorde sayde vnto Mofes: Go vnto the
 people and sanctifie them to daye and tomorow, and
 11 let them wash their clothes: that they maye be redie
 agaynst the thyrde daye.

For the thyrde daye the Lorde will come doune in
 12 the fighte of all the people vpon mounte Sinai. And
 fett markes rounde aboute the people and saye: be-
 ware that ye go not vp in to the mounte and that ye
 twych not the bordres of it, for whofo- twych, twich-
 euer twicheth the mounte, shall surely *eth, touch,*
 13 dye There shall not an hande twych it, *toucheth*

V. 4 portauerim vos . . et affumpserim mihi. 5 in peculium
 7 natu populi 12 Constituefque terminos populo per circumitum
 . . morte morietur

L. 4 getragen . . zu mir bracht. 5 eygentumb 12 stecke zeychen
 vmb das volck her . . feyn ende anruret

M. N. 10 To sanctysfy is here to purge & clenfe them
 from the fylthynes of bothe their body and garmentes, as is in
 this fame chapter beneth c. d. & xxxi, c.

- but that he shall ether be stoned or els shot thorow: whether it be beest or man, it shall not lyue. when the horne bloweth: than let thē come vp in to the mounten
- 14 And Moses went doune from the mounte vnto the people and sanctified them, ad they wasshed their
- 15 clothes: And he sayde vnto the people: be redie agenst the thirde daye, and se that ye come not at
- 16 youre wiues. And the thirde daye in the mornynge there was thunder, and lightenyng and a thicke clowde apō the mounte, ad the voyce of the horne waxed ex- [Fo. XXXIII.] ceadynge lowde, and all the people that
- 17 was in the hoste was asfrayde. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.
- 18 And mounte Sinai was all together on a smoke: be- cause the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was ex- kylle, kiln,
- 19 ceadinge fearfull. And the voyce of the furnace
- horne blewe and waxed lowder, ad lowder. Moses spake, ad God answered hī ad that with a voyce.
- 20 And the Lord came doune vppon mounte Sinai: euen in the toppe of the hyll, ad called Moses vp in to the toppe of the hyll. And Moses went vppe.
- 21 And the Lorde sayde vnto Moses: go doune and charge the people that they prease not vp prease, *presse* vnto the Lorde for to se hī, ad so many off thē perissh.
- 22 And let the preastes also which come to the Lordes presence, sanctifie them selues: lest the Lorde smyte them, Then Moses sayde vnto the Lorde: the people
- 23 can not come vp in to mounte Sinai, for thou charged-

℞. 13 contodietur iaculis . . . buccina 16 & mane inclaruerat . . . clangorque buc. vehementius perstrepebat 17 ad radices montis. 19 crescebat in maius, & prolixius tendebatur . . . deus respondebat ei. 20 Descenditque 22 sanctificentur

ℒ. 13 mit geschosz erschossen . . . horns dohn dehnet, 16 posfaunen 17 vnden an den berg. 18 seer erschrecklich 19 Gott antwortet yhm laut. 21 nicht erzu brechen 22 nicht zu scheyttere

℞. M. N. 15 *Come not at youre wyues*, that is, when ye will serue the Lord ye shall put frō you all lustes and fleshly concupiscenses, geuing your selfe holy to prayer & abstynence, as Paul teacheth 1 Cor. vii, c. that they that haue wyues shulde be as though they had none.

eft vs faynge: fett markes aboute the hyll and sanctifie it.

- 24 And the Lorde sayde vnto him: awaye, and get the doune: and come vp both thou ad Aaron with the. But let not the preastes and the .P. people presume for
25 to come vp vnto the Lorde: lest he smyte them. And Moses wēt doune vnto the people and tolde them.

¶ The .XX. Chapter.

- 1 **A**ND God spake all these wordes *M.C.S. The .x*
2 ad faide: I am the Lorde thy *commaunde-*
3 God, which haue brought the *ments are*
4 out of the londe of Egipte ad *geuen. The*
5 out of the house of bondage. Thou shalt haue none *altare of erh.*
6 other goddes in my syght.
7 Thou shalt make the no grauen ymage, nether any
8 fymilitude that is in heauen aboue, ether in the erth
9 beneth, or in the water that ys beneth the erth. Se
10 that thou nether bowe thy sylf vnto them nether serue
11 them: for I the Lorde thy God, am a geloufe God, and
12 viset the synne of the fathers vppon the childern vnto
13 the third and fourth generacion of thē that hate me:
14 and yet shewe mercie vnto thousandes amonge them
15 that loue me and kepe my commaundmentes.
16 Thou shalt not take the name of the Lorde thy
17 God in vayne, for the Lord wil not holde him giltlesse
18 that taketh his name in vayne.
19 Remēbre the Sabbath daye that thou sanctifie it.
20 Sixe dayes mayst thou laboure ad do al that thou hast
21 to doo: but the seuenth daye is the Sabbath of the
22 Lorde thy God, in it thou [Fo. XXXV.] shalt do no

¶. 24 interficiat illos. xx, 4 eorum quæ sunt in aquis 5 deus tuus fortis zelotes

ℒ. 4 des das oben . . des das vnden . . oder des das 5 eyn starcker eyfferer 7 vnschuldig

¶. M. N. 5 I am geloufe that is; I am the Lorde that watcheth and looketh narrowly vnto your wekednes, & wyll punyssh it straytly. And agayne, that feruently loueth youre godlynnes & will rewarde it aboundäty.

maner worke: nether thou nor thy sonne, nor thy
 daughter, nether thy manservaunte nor thy mayde-
 servaunte, nether thy catell nether yet the straunger
 11 that is within thi gates For in sixe dayes the Lorde
 made both heauen and erth and the see and all that
 in them is and rested the seuenth daye: wherfore the
 Lorde blessed the Sabbath daye and halowed it.

12 Honoure thy father ad thy mother, that thy dayes
 may be lōge in the lōde which the Lorde thy God
 geueth the.

13 Thou shalt not kyll.

14 Thou shalt not breake wedlocke.

15 Thou shalt not steale.

16 Thou shalt bere no false witnesse agēst thy negh-
 boure

17 Thou shalt not couet thy neighbours houffe: nether
 shalt couet thy neighbours wife, his māservaunte, his
 mayde, his oxe, his asse or aughte that is his.

18 And all the people sawe the thunder *Thelavvecau-*
 ad the lyghteninge and the noyse of the *seth vvrath*
 horne, ad howe the mountayne smoked. *ad maketh a*
 And whē the people sawe it, they re- *mā fle from*
 moued ad stode a ferre of ad saide vnto *God: but the*
 19 Mofes: talke thou with vs and we wil *Gospell dravv-*
 heare: but let not god talke with vs, lest *eth ad maketh*
a mā bolde to
come vnto
God.

20 we dye. And Mofes sayde vnto the people feare not,
 for God is come to proue you, and .P. that his feare
 may be amonge you that ye synne not.

21 And the people stode aferre of, ad Mofes went in
 22 to the thicke clowde where God was And the Lorde
 sayde vnto Mofes: thus thou shalt saye vnto the chil-
 dern of Israel: Ye haue sene how that I haue talked

¶ 18 videbat voces et lampades . . . & perterriti ac pauore
 concussi

℣. 12 geben wirt. 14 nicht ehebrechen. 17 noch alles das deyn
 nehister 18 sahe 19 vnd wancketen vnd tratten von ferne 20 euch fur
 augen

¶ A. N. 12 To honor father and mother is not only to shew
 obedience to them: but also to helpe them in their age yf they be
 poore & nedy, as Ephe. vi, a. Col. iii, d. Marc. vii, b. Matt. ix, c.
 Rom. xiii, b.

- 23 with you from out of heauen. Ye shal not make therefore with me goddes of syluer nor goddes with, *beside*
 24 of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me ad there on offer thy burnt-offerings ad thy peaceoffringes, and thy shepe ad thine oxen. And in all places where I shall put the remembrance of my name, thither I will come vnto the and bleffe the.
- 25 But and yf thou wilt make me an alter off stone, se thou make it not of hewed stone, for yf thou lyfte vp thy
 26 tole vpon it, thou shalt polute it. Moreouer *tole, tool, chis-* thou shalt not goo vp wyth steppes vnto *el or knife* myne alter, that thy nakednesse be not shewed there on

The .XXI. Chapter.

- 1 **T**HESSE are the lawes which thou *M.C.S. Tem-*
 2 shalt set before thē. Yf thou *porall and*
 3 *cyuile ordin-*
 4 *ances.* bye a seruaunte that is an he-
 5 brue, sixte yeres he shall serue, and the seu-
 6 enth he shall goo out fre paynge noth-
 7 inge. Yf he came alone, he shall goo out
 8 alone: Yf he came married, his wife shall go out with
 9 hi. [Fo. XXXVI.] And yf his master haue geuen him
 10 a wife and she haue borne him sonnes or daughters:
 11 then the wife and hir childern shalbe hir masters ad he
 12 shall goo out alone. But and yf the seruaunte faye I
 13 loue my master and my wife and my children, I will
 14 not goo out fre. Then let his master bringe him vnto
 15 the Goddes ad set him to the doore or the *Goddes are*
 16 dorepost, ad bore his eare thorow with a *the iudges*
 17 a naule, *an* naule, ad let him be his ser- *vvhich are in*
 18 *awt* *gods stede.* uaunte for euer.

¶. 23 Non facietis mecum deos 24 mei: veniam ad te 25 leuaueris
 cultrum xxi, 3 Cum quali veste intrauerit, cum tali exeat. 6 fubula
 L. 23 neben myr machen 25 deym messer 26 fur yhm. xxi,
 3 alleyne komen 6 pfrymen

M. M. N. 6 Iudges and princes are called in the scripture of-
 tentymes *goddes*: becaufe they receaue their office of God, as in Ex.
 xxii, b. which the apostle calleth the mynisters of God. Rom. xiii, a.

7 Yf a man sell his doughter to be a seruaunte: she
 8 shall not goo out as the men seruauntes doo. Yf she
 please not hir master, so that he hath geuen her to no
 man to wife, then shall he let hir goo fre: to sell her
 vnto a straunge nacion shall he haue no power, because
 9 he despised her. Yf he haue promysed her vnto his
 sonne to wife, he shall deale with her as men do with
 10 their doughters. Yf he take him another wife, yet hir
 fode, rayment and dutie off mariage shall he not myn-
 11 isse. Yf he do not these thre vnto her, then shall she
 goo out fre and paye no money.

12 He that smyteth a man that he dye, *Murther*
 13 shall be slayne for it. Yf a mā laye not awayte but God
 delyuer him in to his hande, then I wyll poynte the
 14 a place whether he shall fle. Yf a man whether, whi-
 ther come presumptuously vppon his neygh-
 boure ad .P. slee him with gile, thou gile, guile
 shalt take him fro myne alter that he dye. *But the pope*
 15 And he that smyteth his father or his *saith come to*
 mother, shall dye for it. *myne altare.*

16 He that stealeth a mā ad selleth him (yf it be
 17 proued vppon him) shall be slayne for it. And he
 that curseth his father or mother, shall be put to deth
 18 for it. Yf men stryue together and one smyte another
 with a stone or with his fyfte, so that he dye not, but
 19 lyeth in bedd: yf he ryse agayne and walke without
 vpon his staffe then shall he that smote hi goo quyte:
 faue only he shall bere his charges while he laye in bed
 and paye for his healinge.

20 Yf a man smite his seruaunte or his mayde with a
 staffe that they dye vnder his hande, it shall be auenged.
 21 But ad yf they contynue a daye or two, it shall not be
 auenged for they are his money.

22 when men stryue and smyte a woman with childe

¶. 7 sicut ancillæ 8 Si displicuerit oc. dom. sui, cui tradita fuerit, dimittet eam . . . si spreuerit eam. 10 prouidebit puellæ nupt., & vest., & pretium pudicitia non negabit. 12 volens occidere, morte moriatur. 20 criminis reus erit. 22 sed ipsa vixerit

℥. 8 verschmecht 10 futter, decke vnd eheschuld 12 tods sterben 15 muter schlegt 20 rach drumb leyden

- fo that hir frute departe from her and yet no myffortune foloweth: then shall he be merfed, merfed, a-merced; dayesmen, judges; acordynge as the womans hufbonde will laye to his charge, and he shall paye as appoynte, ad- *judge*
- 23 the dayesmen appoynte him. But and yf any myffortune folowe, then shall he paye lyfe for lyfe, eye for eye, toth for toth, hande for hande, fote for fote, burnynge for burnynge, wonde for [Fo. XXXVII.] wonde and strype for strype.
- 26 Yf a man smyte his seruaunte or his mayde in the eye and put it out, he shall let thē goo fre for the eyes
- 27 fake. Also yf he smyte out his seruauntes or his maydes toth, he shall let thē go out fre for the tothes fake.
- 28 Yf an oxe gore a man or a woman that they dye, then the oxe shalbe stoned, and hys flesh shall not be eaten: and his master shall go quyte. God so abhorreth murther, that the vnreasonable beastes must dye therfore, and there flesh cast away.
- 29 Yf the oxe were wont to runne at men in tyme past and it hath bene tolde his master, and he hath not kepte him, but that he hath kylled a man or a woman: then the oxe shalbe stoned and hys master shall dye also.
- 30 Yf he be fette to a summe of money, fette to, fined in. then he shall geue for the delyueraunce off his lyfe, acordynge to all that is put vnto him.
- 31 And whether he hath gored a sonne or a doughter, he shalbe serued after the same maner But yf it be a seruaunt or a mayde that the oxe hath gored, then he shall geue vnto their master the summe of .xxx sicles, ad the oxe shall be stoned.
- 33 Yf a man open a well or dygge a pytt and couer

V. 22 arbitri iudic. 23 Sin autem mors eius fuerit subsecuta 26 lufcos eos fecerit 29 bos cornupeta 30 impositum . . pro anima sua . . postulatus. 32 inuaserit 33 cisternam, & foderit

L. 22 keyn schade widerferet . . teydings leut 23 feel vmb feel 29 vorhyn stoffig gewesen 30 feyn feel zurlofen 33 gruben . . grube

M. N. 28 God so abhorreth *murther*, that the vnreasonable beastes must dye therfore. and their flesh cast away. 32 *Sicle*, after the Ebrewes is an ounce: but after the grekes & Latynes it is but the fourth part of an ounce. And it cōteyneth .xx. geras as in Ex. xxx, b. whych is ten pence sterlyng or thereabout.

- 34 it not, but that an oxe or an asse fall theryn, the
owner off the pytte shall make it good and geue
money vnto their master and the dead beest shalbe his.
35 Yf one mans oxe hurte anothers that he dye: then
they shall sell the lyue oxe and deuyde the money,
36 and the deed oxe also they shall deuyde. But and yf
it be knowne that the oxe hath vsed to puffed in tymes
past, then because his master hath not kepte hi, he
shall paye oxe for oxe. and the deed shalbe his awne.

☐ The .XXII. Chapter

1 **Y**F a man steale an oxe or shepe *M.C.S. Soche*
and kylle it or felle it, he shall *lyke lawes as*
restore .v. oxen for an oxe, *are in the*
and .iiii. shepe for a shepe. *chapter aboue.*

2 *Thefte* Yf a thefe be founde breakyng vpp ad
be smytten that he dye, there shall no bloude be shed
3 for him: excepte the sonne be vpp when he is founde,
then there shalbe bloude shed for him,

A thefe shall make restitucion: Yf he haue not
4 wherewith, he shalbe solde for his thefte. Yf the
theste be founde in his hande alyue (whether it be oxe,
asse or shepe) he shall restore double.

5 Yf a man do hurte felde or vyneyarde, so that he
put in his beest to fede in another mans felde: off the
best off hys owne felde, [Fo. XXXVII.] and of the best
of his awne vyneyarde, shall he make restitucion.

6 Yf fyre breake out and catch in the thornes, so that
the stoukes of corne or the stödyng corne stoukes, *stacks*
or felde be consumed therwith: he that kynled the fyre
shall make restitucion.

7 Yf a man delyuer his neyghboure money or stuffe to

¶. 36 cadauer integrum accipiet. xxii, 2 effringens . . siue
suffodiens 3 homicidium perpetravit & ipse morietur. 5 pro damni
æstimatione

℥. 36 vnd das afs haben. xxii, 2 blut gericht (*bis*) 6 die
mandel odder getreyde.

- kepe, and it be stolon out of his houffe: Yf the these
 8 be foude, he shal paye double. Yf the these be not
 founde, then the goodmā of the houffe ^{goodman,}
 shalbe brought vnto the goddes and swere, ^{master}
 whether he haue put his hande vnto his neighbours good.
 9 And in all maner of trespace, whether it be oxe,
 asse, shepe, rayment or ony maner lost thyng which
 another chalēgeth to be his, the cause of both parties
 shall come before the goddes. And whom ^{goddes, jud-}
 the goddes condēne: the same shall paye ^{ges, as xxi, 6}
 10 double vnto his neighbour. Yf a man delyuer vnto
 his neighbour to kepe, asse, oxe, shepe or what
 fouer beest it be and it dye or be hurte or dry-
 11 en away and no man se it: then shall an othe of
 the Lorde goo betwene them, whether he haue put
 his hande vnto his neighbours good, and the owner
 of it shall take the othe, and the other shall not make
 it good:
 12 Yf it be stolon from him, then he shall make resti-
 13 tucion vnto the owner: Yf .P. it be torne with wyld
 beestes, thē let him bringe recorde of the teerynge:
 and he shall not make it good.
 14 when a man boroweth oughte of his neighbour yf it
 be hurte or els dye, and yf the owner therof be not
 15 by, he shall make it good: Yf the owner there of
 be by, he shall not make it good namely yf it be an
 hyred thinge ad came for hyre.
 16 Yf a man begyle a mayde that is not betrouthed
 and lye with her, he shall endote her and ^{endote, endow}
 17 take her to his wife: Yf hir father refuse to geue her
 vnto him, he shall paye money acordynge to the
 dowrie of virgens.

V. 8 dominus domus applicabitur ad deos 10 vel captum ab
 hostibus 13 deferat ad eum quod occisum 16 dotabit eam

L. 8 hauswirt fur die Gotter bringen

M. M. N. 11 An othe is the ende of stryfe and deuifyon, the
 which is lawfull to be done, when it is ether to the glorie of God
 or proffyt of our neybour or for the comen wealth, or elles not,
 as Math. v, f.

L. M. N. 8 Gotter heysen die richter, darumb dz sie an Got-
 tis stat, nach Gottis gefetz vnd wort, nicht nach eygen dunckel
 richten vnd regirn musten, wie Christus zeugt, Iohan. 10

18 Thou shalt not suffre a witch to lyue, *wyches*
 19 who foeuer lyeth with a beest, shalbe slayne for it.
 20 He that offreth vnto ony goddes saue vnto the Lorde
 21 only, let him dye without redemption vexe not a
 straunger nether oppresse him for ye were straungers
 in the londe of Egipte.

22 Ye shall trouble no wedowe nor fa- *Let all op-*
 23 therlesse childe: * Yf ye shall trouble thē: *pressars of the*
 they shall crye vnto me, ad I wyll *pore take hede*
 24 surely heare their crye and then will my wrath *to this texte.*
 waxe hoote and I will kyll you with swerde, and
 youre wyues shalbe wedowes and youre childern
 fatherlesse. [Fo. XXXVIII.]

25 Yf thou lende money to ani of my *Lend.*
 people that is poore by the, thou shalt not be as an
 vsurer vnto him, nether shalt oppresse him with
 vserye.

26 Yf thou take thi neighbours raymēt to *Plegge.*
 pledge, se that thou delyuer it vnto him agayne by
 27 that the sonne goo doune. For that is his couerlet
 only: euē the rayment for his skynne wherin he
 slepeth: or els he will crye vnto me ad I will heare
 him, for I am mercyfull.

28 Thou shalt not rayle vppon the goddes, *Goddes.*
 nether curse the ruelar of thi people.

29 Thy frutes (whether they be drye or moyst) se thou
 kepe not backe. Thi firstborne sonne thou shalt geue
 30 me: likewise shalt thou doo of thine oxen and of thy

¶. 24 γ swerde

V. 20 diis, occidetur, præter dom. 25 vrgebis eum quasi ex-
 actor, nec vfuris opprimes. 27 indumentum carnis eius nec . . in
 quo dormiat.

L. 19 der fey verbannet. 26 feyn eynige decke feyner haut,
 darynn er schlefft. 29 fulle vnd threnen

¶. M. N. 22 Let all oppressars of the pore take hede to this
 texte. 29 By tythes & fyrst frutes are vnderstode geuynges of
 thakes wher by the heart knowledgeth & confesseth to haue re-
 ceaued it of God, as in 1 Tim. iiii, a.

L. M. N. 29 *Fulle* heyst er alle hartte fruchte als da sind, korn,
 gersten, eppfel, byrn, da man speyse von macht, *Threnen* heyst er
 alle weych fruchte, da man saft vnd tranck von macht, Als da sind
 weyndrauben ole. Bedeut aber das Euangelion dz da speyfet vnd
 trenckt geystlich.

shepe. Seuen dayes it shall be with the dame, and the .viii. daye thou shalt geue it me.

- 31 Ye shalbe holye people vnto me, and therefore shall ye eate no flesh that is torne of beestes in the feld. But shall cast it to dogges.

The .XXIII. Chapter.

- 1  HOU shalt not accept a vayne tale, nether shalt put thine hande with the wiked to be an vnrighous witnesse.
- 2 *Falssewitnesse.* Thou shalt not folowe a multitude to do euell: nether answere in a mater of plee that thou woldest to folow
- 3 many turne a fyde .P. from the trueth, nether shalt thou paynte a porre mans cause.
- 4 whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.
- 5 Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.
- 6 Thou shalt not hynder the right of the poore that are amonge you in their sute.
- 7 Kepe the ferre from a false mater, and the Innocent and righteous se thou sley not, for I will not iustifye the weked.
- 8 Thou shalt take no gyftes, for gyftes *Gyftes.* blinde the seynge and peruerte the wordes of the righteous.

M.C.S. Here I set no some: because I wolde all men shuld reade the chapter thorow oute, and the two that are next before also.

paynte, favor his cause, see Hebrew.

V. 1 non suscipies vocem mendacii 2 vt a vero deuias. 3 non misereberis 5 sed subleuabis cum eo. 6 non declinabis in iud. pauperis. 7 quia averfor impium. 8 subuertunt verba

L. 1 annehmen vnutzer teydinge 2 vom rechten weycheft 6 recht . . beugen 7 rechtfertige keynen gotlofen. 8 rechten sachen.

M. M. N. 8 By receauyng of gyftes is vnderfonde all thyng by which one seketh hys awne profijt and honoure and not godes, as in Deut. xvi, d. xxvii, d. & Eccli. xx, d.

- 9 Thou shalt not oppresse a straunger, *Straunger*.
for I knowe the herte of straunger, because ye were
straungers in Egipte.
- 10 Sixe yeres thou shalt sowe thi londe ad gather in the
11 frutes theroff: and the seuenth yere thou shalt let it
rest and lye styll, that the poore of thi people maye
eate, and what they leaue, the beestes of the felde
shall eate: In like maner thou shalt do with thi vyne-
yarde ad thine olyue trees.
- 12 Sixe dayes thou shalt do thi worke ad the [Fo.
XXXIX.] seuenth daye thou shalt kepe holie daye,
that thyne oxe and thine asse maye rest ad the sonne
of thi mayde and the straunger maye be refreshed.
- 13 And in all things that I haue sayde vnto you be
circumspecte.
And make no reherfall of the names of the straunge
goddess, nether let any man heare thē out of youre
mouthes.
- 14 Thre feastes thou shalt holde vnto me in a yere.
15 Thou shalt kepe the feast of swete bred that thou eate
vnleuend bred .vii. dayes löge as I cōmaunded the in
the tyme appoynted of the moneth of Abib, for in that
moneth thou camest out of Egipte: ad se that noman
16 appeare before me emptie. And the feast of Heruest,
when thou reapest the firstfrutes of thy laboures which
thou hast sowne in the felde. And the feast of ingad-
erynge, in the ende of the yere: when thou hast gather-
ed in thy laboures out of the felde.
- 17 Thre tymes in a yere shall all thy menchildern ap-
pere before the Lorde Iehouah.
- 18 Thou shalt not offer the bloude of my sacriyce with

¶. 9 scitis enim ad. animas 12 refrigeretur 13 custodite . . . non
iurabitur neque audietur 15 mensis nouorum 16 mensis primiti-
uorum

℞. 9 yhr wisset vmb der fremdling herz 17 Herrn des hirschers
℞. M. N. 14 Das ist, das osterfest ym april, Pfingsten ym brach-
mond vnd das lauberhutzen fest ym weynmond, davon lies am
23. Cap. des dritten buchs. Des iars ausgang heyft er den weyn
mond, das als denn aus ist mit frucht wachsen vnd samlen.
18 Das blut etc. das ist du solt das oster lamb nicht opffern ehe
denn all gefeuert brod aus deynem haufe kompt, Bedeut das
Christus blut nicht neben sich leydet eygē menschen leer vnd
werck, Matth. 16, hut euch fur dem saurteyg der Phariseer.

leuended bred: nether shall the fatt of my feast remayne vntill the mornynge.

19 The first of the firstfrutes of thy lode thou .P. shalt bringe in to the houffe of the Lorde thy God thou shalt also not seth a kyde in his mothers mylke.

20 Beholde, I sende mine angell before the, to kepe the in the waye, and to brynge the in to the place
21 which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf
22 thou shalt herken vnto his voyce ad kepe all that I shall tell the, thē I wilbe an enemye vnto thyne enemies and an aduerfarie vnto thine aduerfaries.

23 when myne angell goth before the ad hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes nether serue them, nether do after the workes of them: but ouerthrowe them and breake doune the places of them
24 And se that ye serue the Lorde youre God, ad he shall blesse thi bred and thy water, ad I will take all syckneses awaye from amonge you.

26 Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I
27 will fulfyll. I will sende my feare before the and will kyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto
28 the, ad I will [Fo. XL.] send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

V. 18 super fermēto 24 confringes statuas eorum. 25 vt benedicam . . auferam infirm. 26 dier. tuor. implebo. 28 emittēs crabrones prius, qui fug.

L. 18 neben dem sawrteyg 19 an seyner mutt. milch 24 gotzen abthun vnd zubrechen 26 eynsame noch vnfruchtbar . . alter vol machen 28 hornissen . . ausjagen

M. M. N. 19 That is, thou shalt not sethe it so longe as it fouketh, or as some thynke: they shuld not kyll bothe the dāme & the kyd. 28 A hornet is lyke a waspe—she is of a more venomous nature & flyngeth moche forer, as in Deut. vii. & Iofu. xxiii. c.

L. M. N. 19 Das bocklin etc. das ist die schwachglewbigen vnd iunge Christen soltu nicht ergern noch mit starcker lere vnd wercken beladen.

29 I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the bestes of the felde multiplie upon the.

30 But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett
31 the londe. And I will make thi costes frō the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. I will delyuer the inhabitants of the londe in to thine hande, *By the ryuer vnderstonde the river Euphrates,* and thou shalt dryue them out before the.

32 And thou shalt make none appoyntment with them
33 nor wyth their goddes. Nether shall they dwell in thi londe, lest they make the synne agaynst me: for yf thou serue their goddes, it will surely be thy decaye.

The .XXIII. Chapter.

- 1 **A**ND he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the .Lxx. elders of Israel, *M. C. S. Moses ascendeth vp to the mount and wryteth the wordes of the Lorde.*
- 2 and worshippe a ferre of. And Moses went him self alone vnto the Lorde, but they came not nye, nether came the people vp with him. *The bloude of the couenant. The elders of Israel iudge the people.*
- 3 And Moses came ad tolde the people al the .P. wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.
- 4 Then Moses wrote all the wordes of the Lorde and rose vp early ad made an alter vnder the hyll, and .xii

¶. 31 tradam in man. vestris 32 inibis . . . foedus 33 quod tibi certe erit in scandalum. xxiii, 1 Ascēde 3 iudicia 4 ad radices montis

¶. 30 meylich 32 bund machen 33 zum ergernis geratten. xxiii, 1 Steyg erauff 4 vnden am berge

¶. M. N. 3 Eynen stym: Das gesetx zwinget wol euserlich eynerley zu sagen oder geloben, aber das hertz ist nicht da, drumb ist hie des volcks wol eyne stym, aber keyn hertz.

5 pilers acordynge to the nombre of the .xii. trybes of
Israel, ad sent yonge men of the childern of Israël to
sacrifyce burntoffrynges ad to offre peaceoffrynges of
oxen vnto the Lorde.

6 And Moses toke halfe of the bloude and put it in
basens, and the otherhalfe he sprenkeld on the alter.

7 And he toke the boke of the appoynt- appoyntment,
ment and red it in the audience of the *covenant*
people. And they seyde. All that the Lorde hath

8 sayde, we will do and heare. And Moses toke the
bloude ad sprenkeld it on the people ad sayde: be-
holde, this is the bloude of the appoyntment which
the Lorde hath made with you upon all these wordes.

9 Then went Moses and Aaron, Nadab ad Abihu and
10 the .Lxx. elders of Israel vppe, and sawe the God of
Israel, and vnder his fete as it were a brycke worke
of Saphir and as it were the facyon of *facyon, ap-*
11 heauen when it is cleare, and apō the *pearance, v.*
17.
nobles of the childern of Israel he fett not his hande.

And when they had sene God [Fo. XLI.] they ate and
dronke.

12 And the Lorde sayde vnto Moses: come vpp to me
in to the hyll and be there, ad I will geue the tables
of stone and a lawe and commaundmentes, which I
13 haue written to teach them. Then Moses rose vppe
ad his minister Iosua, and Moses went vppe in to the
14 hyll of God, ad seyde vnto the elders: tarye ye here
vntill we come agayne vnto you: And beholde here is
Aaron and Hur with you. Yf any man haue any
maters to doo, let him come to them

℞. 5 victimas pacificas 7 volumen fœderis . . erimus obed.
8 super cunct. ferm. 10 opus lapidis sapphirini . . cælum cum fe-
renum 11 eos qui procul recess. 12 doceas eos. 14 referetis ad eos.

℞. 5 fridopffer 7 buch des bunds . . gehorchen 8 vber allen
dis. wortten 10 zigel von Sapphir werck . . gestalt des hymels, wens
klar ist, 11 furnemisten 14 an die selben gelangen.

℞. N. 5 *Peace offrynge* is to reconcile God toward mē, to
be at peace wyth them & to forgiue thē their trespase: or as
some men saye for peace obtayned after victorie in batayle, as
afore in the .ix. chapter, d and here after xxxii, b. 10 *They sawe*
God, that is: they knewe certainly that he was there present, and
they sawe him as in a vifyon, not in his godly maiestie: but as it
were by a certen reuelacion.

15 when Moses was come vpp in to the mounte, a
 16 clowde couered the hyll, and the glorie of the Lorde
 abode apon mounte Sinai, and the clowde couered it
 vi. dayes. And the feuenth daye he called vnto Mo-
 17 ses out of the clowde. And the facyon of the glorie
 of the Lorde was like consumynge fyre on the toppe
 of the hyll in the fyghte of the childern of Israel.
 18 And Moses went in to the mountayne And Moses
 was in the mounte .xl. dayes and .xl. nyghtes.

The .XXV. Chapter

1 **A**ND the Lorde talked with Moses *M. C. S. The*
 2 saynge: speake vnto the chil- *Lord sheweth*
 dern of Israel that they geue *Moses the fas-*
 me an heueoffrynge, and of *syon of the*
 euerey man that geueth it willingly wyth *holy place and*
 3 his herte, ye shall take it. And this is *the thynges*
 the heue- .P. offrynge which ye shall take of them: *per tainnyng*
 4 gold, siluer ad brasse: and Iacyncte col- *therto.*
 oure, scarlet, purpull, bysse and gootes *iacyncte, hya-*
 5 here: rams skynnes that are red, and the skynnes of *cinth, blue*
 6 taxus and sethimwodd, oyle for lightes and spices for
 7 a noyntyng oyle and for swete cense: Onix stoness
 and fett stoness for the Ephod and for the *Ephod is a*
 brestflappe. *garment lyke*
 8 And they shall make me a sanctuare that I maye *an amyce.*
 9 dwell amonge them. And as I haue shewed the
 facion of the habitaciõ and of all the orna- *facion, pat-*
 mentes therof, euẽ so se that ye make it in *tern v, 40.*
 all thynges.

M. 9. And I shall shewe the
V. 15 op. nubes mont. 16 medio caliginis. 17 ignis ardens
 18 Ingressusque M. medium nebulæ, ascendit in . . xxv, 2 primi-
 tias 4 purpuram, coccumque bis tinctum 5 pellesque hyac. 7 ephod
 ac rationale.

L. 17 vertzehend fewr. . xxv, 1 Heboffer 4 gelle seyden,
 scharlacken, rosynrodt, 5 dachs fell 7 brust latzen.

M. M. N. 16 Of this glorie is spoken before in the .xvi. Chap-
 ter, c. xxv, 7 *Ephod* is a garment lyke an amyce.

10 And they shall make an arke of sethim wodd .ii. cu-
 bittes and an halfe longe, a cubite ad an halfe brode
 11 and a cubitt and an halfe hie. And thou shalt ouer-
 leye it with pure golde: both within and without, and
 shalt make an hie vppon it a crowne of golde rounde
 12 aboute. And thou shalt cast .iiii. rynges of golde for
 it and put them in the .iiii. corners there of .ii. rynges
 13 on the one syde of it and .ii. on the other. And thou
 shalt make staues of sethim wodd and couer them with
 14 golde, and put the staues in the rynges alonge by the
 15 sydes of the arke, to bere it with all. And the staues
 shall abyde in the rynges of the arke, and shall not be
 16 taken awaye. [Fo. XLII.] And thou shalt put in the
 arke, the wytnesse which I shall geue the.

17 And thou shalt make a mercyseate of pure golde .ii.
 cubytes and an halfe longe and a cubete and an halfe
 18 brode. And make .ii. cherubyns off thicke golde on
 19 the .ii. endes of the mercyseate: and sett the one cherub
 on the one ende and the other on the other ende of
 the mercyseate: so fe that thou make them on the .ii.
 20 endes there of. And the cherubyns shall stretch theyr
 wynges abrode ouer an hie, ad couer the mercyseate
 with their wynges, and their faces shall loke one to
 another: euē to the mercyseate warde, shall the faces of
 21 the cherubyns be. And thou shalt put the mercyseate
 aboute upon the arke, ad in the arke thou shalt put the
 wytnesse which I will geue the.

22 There I will mete the and will comon comon, com-
 with the from upon the mercyseate from mune
 betwene the two cherubyns which are upon the arke
 of witnesse, of all thyng which I will geue the in
 commaundment vnto the childern of Israel.

23 Thou shalt also make a table of sethim wod of two

V. 11 supra coronam 16 testificationē 18 productiles facies ex
 vtraque parte oraculi. 22 Inde præcipiam, & loquar

L. 11 oben vmbher 12 geuß 13 soern holtz 16 zeugnis 17 Gna-
 den stuel 22 Von dem ort

L. A. N. 22 Dyr zeugen: das ist, dabey als bey eym gewissen
 zeichen vnd zeugnis will ich dich wissen lassen, das ich da bin
 gegenwertig, das ich daselbs reden werde etc. Bedeut aber
 Christum ynn der menscheyt. Ro. 3.

cubittes longe and one cubett brode ad a cubett ad an
 24 halfe hye. And couer it with pure golde and make
 25 there to a crowne of golde rounde aboute. And
 make vnto that .P. an whope of .iiii. fyngers brode,
 rounde aboute, And make a goldē crowne also to the
 26 whope rounde aboute. And make for it .iiii. rynges
 of golde and put them in the corners that are on the
 27 .iiii. fete therof: euē harde vnder the whope harde vnder,
 shall the rynges be, to put in staues to immediately
 28 bere the table with all. And thou shalt make staues
 of Sethim wodd and ouerleye thē with golde, that the
 29 table maye be borne with them And thou shalt make
 his diffhes, spones, pottes and flatpeces to poure out
 30 withall, of fyne golde. And thou shalt fett apon the
 table, shewbred before me allwaye.

31 And thou shalt make a candelfticke of Shewbred be-
 pure thicke golde with his shaft, braunches, cause it was
 bolles, knoppes ad floures proceadynge alway in the
 32 there out Syxe braunches shall procede presence and
 out of the fydes of the candelfticke .iiii. out of the one fyght of the
 33 fyde and .iii. out of the other. And there shalbe .iii. Lorde
 cuppes like vnto almondes with knoppes knoppes, buds
 ad floures vppon euery one of the .vi. of a flower,
 braunches that procede out of the cadel- now spelled
 34 stycke: and in the candelfticke felse .iiii. cuppes like
 35 vnto almondes with their knoppes and floures: that
 there be a knope vnder eueri .ii. braūches of the fyxe
 36 that procede out of the cadelstycke. And the knoppes
 and the braunches shal be altogether, one pece of pure
 thicke golde.

[Fo. XLIII.] *Woodcut with the inscription:* ☐ The forme of the arke of witnesse with his staues and two cherubyns.

.P. *Verso of Fo. XLIII. Woodcut with the inscrip-*

V. 24 labium aureum 25 coronam interrasilem 29 libamina, ex auro purissimo 30 panes propositionis 35 vniuersa ductilia de auro puriss.

L. 29 aus lauter golt 30 schawbrod 36 alles eyn ticht lautergolt.

M. M. N. 30 *Shewbreed*, because it was alwaye in the preface and fyght of the Lorde.

tion: ¶ The table of shewbread with the loves of breed vpon it, and his other vessels.

[Fo. XLIIII.] *Woodcut with the inscription:* ¶ The facion of the cädelticke with his lampes, snoffers and other necessaryes. F. S. by H. [in lower right hand corner.]

- 37 ¶. *Verso of folio, but marked* [Fo. XLV.] And thou shalt make .vii. lampes and put them an hye there on, to geue lighte vnto the other fyde that is ouer agaynft
38, 39 it: with snoffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it
40 with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The .XXVI. Chapter.

- 1 **A**ND thou shalt make an habitatyo with ten curteynes of twyned bysse, Iacyncte scarlet and purpull, and shalt make them with cherubyns of broderd
2 worke. The lenghte of a curtayne shalbe .xxviii. cubyttes, and the bredth .iiii. and they shalbe all of one
3 measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.
4 Then shalt thou make loupes of Iacyncte coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge courtayne. And likewise shalt thou make in the edge of the vtmost curtayne

¶. 39 And an hundred
¶. 37 vt luceant ex aduerso. xxvi, 1 opere plumario 2 Vnius mensuræ sient vniuersa tentoria. 4 anfulas hyac.

¶. 1 cherubim soltu dran machen kunstlich.

¶. ¶. N. 1 *Bysse* loke in xxxv. of Exo. 4 *Iacynct* is a floure that we call: a vyolet: & it is also a precious stone or the coloure therof: but here it is taken only for the coloure of Iacynct of which coloure the curtayns shuld be of, as afore in the xxv, a.

¶. ¶. N. 4 *Gell seyden*: dise farbe nennen viel, blawbeparb odder hymelfarb. So doch beyde kriechisch vnd latinsch Bibel Hiacinthen farb sagt, Nu ist yhre Hiacinht beyde die blume vnd der steyn gell oder goltfarb, darumb zu besorgen, das hie aber mal die sprach verfallen vnnnd vngewisz fey.

5 that is coupled therewith on the other syde. Fyftie
loupes shalt thou make in the one curtayne, ad
fittie in the edge of the other that is coupled ther-
with on the other syde: so that the loupes be one
6 ouer agenste a nother. And thou shalt make fyftie

.P. *Recto of folio, but without a folio numeral.*
Woodcut with the inscription: ◀ The forme of the
ten cortaynes of the tabernacle with their cherubins
and fiftye loupes. F. S. by H. [*in lower right hand corner.*]

buttons of golde, and couple the curtaynes together
with the buttons: that it maye be an habitacyon.

7 And thou shalt make .xi. curtaynes of gotes heere,
8 to be a tente to couer the habitacyō The lenght of
a curtayne shalbe .xxx. cubettes, and the bredth .iiii
9 ad they shalbe all .xi. of one measure. And thou shalt
couple .v. by thē selues, and the other sixe by them
selues, ad shalt double the sixte in the forefront of the
10 tabernacle, And thou shalt make fyftie loupes in the
edge of the vtmost curtayne on the one syde: euen in
the couplynge courtayne, and as many in the edge
11 of the couplynge curtayne on the other syde. And
thou shalt make fyftie buttones off brasse and put them
on the loupes, and couple the tente together with
all: that there maye be one tabernacle.

12 And the remnaunt that resteth in the curtaynes of
the tente: euē the bredeth of halfe a curtayne that
resteth, shalbe lefte on the backe sydes of the habita-
13 cyon: a cubite on the one side and a cubite on the
other syde, of that that remayneth in the length of
the curtaynes off the tabernacle, which shall remayne
of ether syde of the habitacion to couer it with all.

14 And thou shalt make another coueringe for the
tente of rams skynnes dyed red: ad yet ano- [Fo.
XLVI.] ther aboue all of taxus skynnes. *taxus, badger,*

15 And thou shalt make bordes for the *cf. German*
Dachs
16 habitacion of sethim wod to stonde vp righte: ten cu-
bettes long shall euery borde be, ad a cubette and an

¶ 6 circulos aureos 7 saga cilicina 11 vnum ex omnib. op-
rimētum fiat. 14 super hoc . . . de hyac. pellibus 15 tabulas stantes
℥. 7 zigen haar 14 dachs fellen. 15 bretter machen

17 halfe brode. Two fete shall one borde haue to couple
 them together with all, and so thou shalt make vnto
 18 all the bordes of the habitacion. And thou shalt
 make .xx. bordes for the habitacion on the south syde,
 19 and thou shalt make, xl. fockettes of syluer ad put them
 vnder the .xx. bordes: two fockettes vnder euery borde,
 20 for their two fete. In lyke maner in the northsyde of
 21 the habitacyon there shalbe .xx. bordes ad .xl. fockettes
 22 off syluer: two fockettes vnder eueryborde. And for
 the west ende off the habitacyon, shalt thou make fyxe
 23 bordes, ad two bordes moo for the two west corners of
 24 the habitaciō: so that these two bordes be coupled to
 gether beneth and lykewyse aboue with clampes. And
 25 so shall it be in both the corners. And so there shalbe
 viii. bordes in all and .xvi. fockettes of syluer: ii. fockettes
 vnder euery borde.

26 And thou shalt make barres off sethimwod fyue for
 27 the bordes of the one side of the tabernacle, and fyue
 for the other syde, and fyue for the bordes off the west
 28 ende. And the mydle barre shall goo alonge thorow
 the myddes

.P. *Verso of Fo. XLVI. Woodcut with the inscription:*

☐ The facion of the bordes of the tabernacle, with
 their fete, fockettes and barres,

[Fo. XLVII.] *Woodcut with the inscription:* ☐ The

facion of the corner bordes with their fete fockettes
 and barres.

29 .P. of the bordes and barre them together frō the
 one ende vnto the other. And thou shalt couer the
 bordes with golde and make golden rynges for them to
 30 put the barres thorow, ad shalt couer the barres with
 golde also. And rere vp the habitacion acordinge to
 the facion ther of that was shewed the in the mount.

31 And thou shalt make a vayle off Iacyncte, of scarlett,
 purpull and twyned byffe, and shalt make it off broderd
 32 worke and full of cherubyns. And hange it vppon .iiii

¶ 18 latere merid. quod vergit ad austrum. 28 per medias tab-
 ulas a summo vsque ad summum 31 & pulchra variet. contextum

ℒ. 24 eynem klammer 26 rigel 31 geller feyden, scharlacken
 vnd rosinrodt vnd getzw. weyffer feyde

- pilers of sethim wodd couered with golde ad that their
 knoppes be couered with golde also, and stonde upon
 33 iiiii. sokettes of syluer. And thou shalt hage vp the
 vayne with rynges, and shall brynge in within the vayne,
 the arke of wittnesse. And the vayne shall deuyde the
 holye from the most holye.
 34 And thou shalt put the mercyseate vpon the arcke
 35 of wittnesse in the holiest place. And thou shalt put
 the table without the vayne and candelsticke ouer
 agaynst the table: vpon the south syde of the habita-
 tion. And put the table on the north syde.
 36 And thou shalt make an hangyng for the doore of
 the tabernacle: of Iacyncte, off scarlett, off purpull and
 37 off twyned bysse, wroughte with nedle worke. And thou
 shalt [Fo. XLVIII.] make for the hangyng, fyue pilers
 off sethim wodd, and couer both them ad their knoppes
 with golde, and shalt cast .v. sokettes off brasse for them.

■ The .XXVII. Chapter

- A**ND thou shalt make an altare *M.C.S. Yet
 mo thynges
 pertaynyng
 to the holye
 place.*
 of sethim wodd: fyue cubettes
 longe ad .v. cubettes brode,
 that it be fouresquare, and .iiii.
 2 cubettes hye. And make it hornes proceding out in
 3 the .iiii. corners of it, and couer it with brasse. And
 make his asshepannes, shouels, basens, fleshhokes, fyre-
 4 pannes and all the apparell there of, of brasse after the
 fasyon of a net, ad put upon the nette .iiii. rynges:

M. 33 shalt brynge. xxvii, 4 and thou shalt make a gredyern
 also lyke a net of brasse, vpon whose .iiii. corners shalbe .iiii. brasen
 rynges: and the gredyern shall reache vnto the myddes of the
 altare. And thou shalt make

V. 33 quo et sanct. & sanct. sanctuarua diuidentur. xxvii, 2 ex
 ipso erunt 4 in modum retis . . . annuli aenei.

L. 33 dem Heyligen vnd dem Aller heyligsten. 36 tuch machen
 . . . gestrickt von geller feyden, rosinr., scharl., vnd getzwyrnet
 weiff. feyden. xxvi, 3 ertz 4 gitter . . . ehern netz

M. N. 33 *The most holy place*, was the secrete and in-
 warde place of the sanctuary wher stode the arcke & the mercyse-
 feate, and into which none but the prestes only might come, and
 that but once a yere. The figure of which thyng is declared in
 the Hebrewes ix, a. iii. Reg. vi, c.

5 euen in the .iiii. corners of it, and put it beneth vnder
 the compasse of the altare, and let the net reache vnto
 6 the one half of the altare, And make staues for the
 7 altare of sethim wodd, and couer thē wyth brasse, and
 let them be put in rynges alonge by the fydes off the
 altare, to bere it with all.

8 And make the altare holowe with bordes: euen as
 it was shewed the in the mount, so lett them make it,

9 And thou shalt make a courte vnto the habitacion,
 which shall haue in the south fyde hāgynges of twyned
 10 bysse, beyng an hundred cubettes longe, and .xx
 pilers thereof with there .xx. sockettes of brasse: but
 the knoppes of the

.P. *Verso of Fo. XLVIII. containing a woodcut with
 the inscription:*  The forme of the alter of the burnt-
 offrynge with his hornes, ringes staues, gredyernes
 and other ornamētes.

11 [Fo. XLIX.] pilers and their whopes shalbe fyluer.
 In like wise on the north fyde there shalbe hāgynges
 of an hundred cubettes longe and .xx. pilers with their
 12 fokettes of brasse, and the knoppes and the whopes of
 fyluer. And in the bredth of the courte westwarde,
 there shalbe hangynges of fyfye cubettes longe, and
 13 x. pilers with their .x. fokettes. And in the bredth of
 the courte eastwarde towarde the rysyng of the sonne,
 14 shalbe hangynges of .L. cubyttes. Hāgynges of .xv
 cubittes in the one fyde of it with .iii. pilers, and .iii
 15 fokettes: and likewise on the other fyde shalbe hang-
 ynges of .xv. cubettes with .iii. pilers and .iii. fokettes.
 16 And in the gate of the courte shalbe a vayle of .xx
 cubettes: of Iacyncte, scarlet, purpul and twyned bysse
 wroughte with nedle worke, and .iiii. pilers with their
 17 .iiii. fokettes. All the pilers rōunde aboute the courte
 shalbe whoped with fyluer, and their knoppes of fyluer,
 18 and their fokettes of brasse. The length of the courte,
 shall be an hundred cubettes, and the bredth fyfye, and

V. 5 subter arulam . . . ad alt. medium. 8 Non solidū, sed inane
 & cauum 10 viginti cum basibus . . . capita cum caelaturis

L. 5 vnden auff vmb 9 hoff

M. N. 9 *The cowrie* is that which we call a church yarde.

the heygth syue, and the hangynges shalbe of twyned
19 bysse and the fokettes of brasse. And all the vessels of
the habitacion to all maner seruyce ad the pynnes there
of: ye and the pynnes also of the courte, shalbe brasse.

.P. *Verso of Fo. XLIX. containing a woodcut with
the inscription:* ¶ The figure of the ordering of all
the ornamētes which must stande in the tabernacle.

20 [Fo. L.] And commaunde the childern of Israel that
they geue the pure oyle olyue beaten for the lyghtes
21 to poure all way in to the lampes. In the tabernacle
of witnesse without the vayle which is before the wyt-
nesse, shall Aaron ad his sonnes dresse it both even and
mornyng before the Lorde: And it shalbe a dewtie
for euer vnto youre generacyons after you: to be geuen
of the childern of Israel.

The .XXVIII. Chapter.

1 **A**ND take thou vnto the, Aaron
thi brother and his sonnes with
him, from amonge the childern
of Israel, that he maye min-
ystre vnto me: both Aaron, Nadab, Abihu,
2 Eleazar and Ithamar Aarons sonnes. And
thou shalt make holye rayment for Aaron
thy brother, both honorable and glory-
3 ous Moreouer speake vnto all that are
wyse harted which I haue fylled with
the sprete of wysdome: that they make
Aarons rayment to consecrate him wyth,
that he maye mynistre vnto me.

*M. T. S. Aa-
rons apparell,
& hys sonnes.*

*Frō hēce vn-
to the bokes
ende ad tho-
rouve out all
the nexte boke,
thou shalt se
vwhat moued
the Pope and
whence he
toke the fas-
cion of the gar-
mētes and or-
namētes that
are nouueved
in the chyrche*

M. 21 and Aaron and hys sonnes shall dresse

V. 19 cuncta vasa 20 vt ardeat lucerna semper 21 collocab.
eam . . . vt vsque mane luceat . . . cultus per successiones eorum.
xxviii, 1 vt sacerdotio fungantur 2 in gloriam et decorem.

L. 19 negel 21 von morgen bis an den abent. xxviii, 1 meyn
Priester sey 2 zu ehren vnd schmuck 3 weyfen hertzen

M. N. 21 It is called the *tabernacle of witnesse*: because
therin was contayned the couenaüt & witnesse whervnto god
wold that the chyldren of Israel shuld trust, as Leu. iii. c. *For-
euer*: loke in Genesis xiii, d.

4 These are the garmentes which they shall make: a brestflappe, Ephod, a tuncycle, a frayte cote, a myter and a girdell. And they shall make holye garmentes for Aaron thi brother ad his sones, that he maye mynifre vnto me. And they shal take there to, golde, Iacincte, scarlet,

and the maner of halouvenge off the church, altare, chalice, fonte, belles, ad so forth, ad is become as it vvere a prest of the olde lawve, ad hath brought vs in to captiuite as it vvere vnder the ceremonies of the old lawve, saue theirs spak and ours be domme.

.P. Verso of Fo. L. containing a woodcut with the inscription: ¶ The forme of Aaron with all his apparell.

[Fo. LI.] purpull and bysse.

6 And they shall make the Ephod: of golde Iacyncte, scarlett, purpull ad white twyned bysse with broderdworke, The two sydes shall come to gether, clossed vppe in the edges thereof And the girdell of the Ephod shalbe of the same worke-manshippe ad of the same stufte: euen of golde, Iacyncte, scarlete, purpull ad twyned bysse,

9 And thou shalt take two onyx stones and graue in them the names of the childern of Israel: sixe in the one stone, and the other sixe in the other stone: acordinge to the order of their birth. After the worke of a stonegrauer, euē as sygnettes are grauen, shalt thou graue the .ii. stones with the names of the childern of Israel, ad shalt make thē to be set in ouches of golde. And thou shalt put the two stones apō the two shulders of the Ephod, ad they shalbe stones off remembraunce vnto the childern off Israel.

ouches, ornaments fit to display jewells or precious stones.

And Aaron shall bere their names before the Lorde vpon hys two shulders for a remembraunce.

13, 14 And thou shalt make hokes off golde and two

V. 4 Rationale & superhumerales, tunicam et lineam strictam 6 bysso retorta, opere polymito. 7 Duas oras iunctas, 10 iuxta ordinem natiuit. eorum. 11 Opere sculptoris & cælatura gemmarii 12 memoriale fil. Israel, . . . ob recordationē. 13 vncinos ex auro

℞. 4 weyhe . . . bruflatz, leybrock, feyden rock, engen rock 10 orden yhrs alters 12 gedechtnis (bis)

¶. ¶. N. 4 Brestflappe or brestflappe is soche a flappe as is i the brest of a cope.

cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

- 15 And thou shalt make the brestlappe of en- .P. fample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacyncte, scarlet, purple ād twyned bysse shalt thou make it.
- 16 Fouresquare it shall be ād double, an hande brede
- 17 longe and an hande brede brode. And thou shalt fyll it with .iiii. rowes of stones. In the first rowe shalbe
- 18 a Sardios, a Topas and Smaragdus. The seconde rowe:
- 19 a Rubyn, Saphir and a Diamonde. The thyrd: Lyguros an Acatt and Amatist.

- 20 The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers.

- 21 And the stones shalbe grauen as sygnettes be grauē: with the names of the childern of Israel euen with xii. names euery one with his name acordynge to the .xii. trybes.

- 22 And thou shalt make vppon the brestlappe .ii. fasteninge cheynes of pure golde ād wrethen worke.

- 23 And thou shalt make likewyse vppon the brestlappe ii. rynges of golde and put them on the edges of the
- 24 brestlappe, and put the .ii. wrethen cheynes of golde in the .ii. rynges which are in the edges of the brestlappe,

- 25 And the .ii. endes of the .ii. cheynes thou shalt fasten in the .ii. rynges, and put them vppon the shulders of the Ephod: on the foresyde of it.

- 26 And thou shalt yet make .ii. rynges of gol- [Fo. LII.] de ād put them in the .ii. edges of the brestlappe euē in the borders there of towarde the infyde of the

M. 15 brestlappe of iudgemēt 19 Rubye

V. 15 rationale quoque iudicii 17 Ponefque in eo . . ordines lapidum 17 in primo versu 20 in quarto chrysolitus, onych., et beryllus 21 cælabantur 25 quod rationale respicit.

L. 15 brußlatz des rechts . . nach der kunst 17 fullen mit vier rigen 25 ecken am leybrock gegen ander vber.

M. M. N. 17 *Smaragdus*: Or an emeraude. 18 *Rubye*: Some rede a carbuncle.

L. M. N. 15 *Des rechts*: Mit dem wort zeygt er an, was der brußlatz bedeut, nemlich, das ynn Christo dem hohen priester die macht stehet das geseze aus zu legen vnnd zu lencken nach gelegenheit der sachen vnnd notturft der gewissen, wie Christus Matth. 12 mit dem Sabbath thut.

- 27 Ephod that is ouer agaynst it. And yet .ii. other
 rings of golde thou shalt make, ad put the on the
 ii. fydes of the Ephod, beneth ouer agaynst the brest-
 lappe, alowe where the fydes are ioyned together
- 28 vppō the brodered girdell of the Ephod. And they
 shall bynde the brestlappe by his rynges vnto the
 rynges of the Ephod with a lace of Iacyncte, that
 it maye lye cloffe vnto the brodered girdell of the
 Ephod, that the brestlappe be not lowfed from the
 Ephod.
- 29 And Aarō shall bere the names of the childern of
 Israel in the brestlappe of ensāple vppō his herte, whē
 he goth in to the holy place, for a remēbraūce before
- 30 the Lorde allwaye. And thou shalt put ī the brest-
 lappe of ensāple* lighte and perfectnesse: Light ad perfectnesse: In
 Hebrue it is
 lightes and
 perfectnesse:
 ad I thynke
 that the one
 were stones
 that did glist-
 er ad had light
 in them and
 the other
 clere stones
- that they be euē vpon Aarōs herte whē
 he goeth ī before the Lorde ad Aarō
 shall bere the ensāple of the childern of
 Israel vpō his herte before the Lorde
 alwaie
- 31 And thou shalt make the tunycle vnto
 the Ephod, all to gether of Iacyncte.
- 32 And ther shalbe an hole for the heed in

¶. 27 bordered 29 brestlappe of iudgement, fo v. 30. 30 Vrim
 and Thumin

V. 28 vitta hyacinthina, vt maneat iunctura fabrefacta 29 super
 pectus 30 doctrinam et veritatem 32 capitium, & ora per gyrum
 eius textilis

L. 30 Liecht vnd vollickeyt

¶. M. N. 30 *Vrym and Thumin*, are Hebrue wordes: Vrim
 signifieth light & Thumin perfectnes: and I thynke that the one
 were stones that dyd glyfter and had light in the, the other clere
 stones as cristall. And the lighte betokened the light of Godes
 worde & the purenesse cleane luyunge acordynge to the same, &
 was therefore called the ensample of the chyldern of Israel, becaufe
 it put them in remembraunce to feke Gods worde & to doo
 thereafter.

L. M. N. 30 *Liecht* etc. Ebreisch heysen dise wort Urim
 and Thumim, Urim heyst liechte odder glentze, Thumim heyst,
 vollige vnd on wandel, was solchs sey gewesen leylich, weys
 man itzt nit mehr, Bedeut aber on zweyffel, das Christus lere ist
 vnd wirt behalten lauter, hel vnd on wandel ynn des prediger
 herten, wie paulus. Tito gepeut, das er das wort heylsam, red-
 lich vnd vnstrefflich furen sol, vnd Timotheo befil, eyn gutte bey-
 lage zu bewarē, das heyst auch hie, das recht der kinder Israel
 auff Aarons herten tragen.

- the myddes of it, ad let there be a bonde as cristall.
of wouen worke rounde aboute the colore And the lighte
colore of a of it: as it were the colore betokened the
partlet, collar of a partlet, that it rent not. light of Godes
of a ruff, or of a partlet, that it rent not. vvorde and
33 neckband. And beneth .P. vppon the the purenesse
hem thou shalt make pomgranates of Iacyncte, of scarlet, and of purpull rounde cleane livinge
aboute the hem, and belles of golde be acordynge to
34 twene them rounde aboute: that there be the same and
euer a golden bell and a pomgranate, a vvas therefore
golden bell and a pomgranate rounde called the en-
aboute vppon the hem of the tunicle. sample of the
35 And Aaron shall haue it vppon him childern of Is-
when he minyftreth, that the sounde rael, because it
maye be herde when he goeth in to the holy place put thē in re-
before the Lorde and when he cometh out, that membraunce
he dye not. to seke Gods
vvorde ad to
do there after.
- 36 And thou shalt make a plate of pure golde, and
graue there on (as signettes are grauen) the ho-
37 lynes of the Lorde, and put it on a lace That he call-
of Iacyncte and tye it vnto the mytre, eth the holy-
38 vppon the forefront of it, that it be upon nesse of the
Aarōs foreheed: that Aaron bere the Lorde I sup-
synne of the holy thynges which the pose it be this
childern of Israel haue halowed in all their holye name Ieho-
giftes. And it shalbe alwayes vpon Aarons foreheed, uah.
that they maye be accepted before the Lorde
- 39 And thou shalt make an albe of bysse, and thou
shalt make a mytre of bysse ad a girdell of nedle
worke.
- 40 And thou shalt make for Aarons sonnes also cotes,

F. 35 vt audiatur fonitus 36 Sanctum domino. 38 muneribus
et donariis 40 tunicas lineas

L. 35 an haben wenn er dienet 36 die heylickeyt dem Herrn
38 gaben vnd heylthum . . . das er sie versune

M. N. 36 *The holynes of the Lord*, was a name of God
made with .iiii. letters, which the Hebrues durst not name for
honoure wych they had to God, in stede wherof they sayd
Adonay. Which we haue interpret in Ex. vi, a. by his name
Iehouah. 38 *The synne*: for the offryng made for synne, as
Rom. viii, a.

41 girdels and bonettes honourable and glorious, and
 thou shalt put them vppon Aaron thy brother ad on
 his sonnes with him [Fo. LIII.] and shalt anoynte
 them and fyll theyr handes and consecrate them,
 42 that they maye mynistrer vnto me. And thou shalt
 make them lynen breches to couer their preuyties:
 43 from the loynes vnto the thyes shall they reach. And
 they shalbe apou Aaron and his sonnes, whē they goo
 in to the tabernacle of wytnesse, or when they
 goo vnto the altare to mynistrer in holynes, that
 they bere no synne and so dye. And it shalbe a
 lawe for euer vnto Aaron ad his feed after him.

The .XXIX. Chapter.

1  HIS is the thinge that thou M.C.S. The
 shalt doo vnto them when consecracion
 thou halowest them to be of Aaron and
 my preastes. Take one oxe and two his sonnes.
 2 rammes that are without blemyshe, ad vnleueded
 bred and cakes of swete bred tempered with oyle
 and wafers of swete bred anoynted with oyle (of
 3 wheten floure shalt thou make them) and put
 them in a maunde and brynge thē in maunde, a
 the maunde with the oyle and the .ii hand basket.
 rammes.

M. 3 maunde with the oxe

V. 41 cunct. consec. manus 43 vt min. in sanctuario, ne iniqui
 rei moriantur. xxix, 2 crustulam absque fermento . . lagana 3 in
 canistro . . vitulū autem

L. 40 zu ehren vnd schmuck. 41 hende fullen 42 nydderkleyd
 43 yhr missethat tragen.

M. M. N. 43 *Tabernacle of witnesse:* Loke in Ex. xxvii, d.
Foreuer: Loke in Gen. xiii, d.

L. M. N. 41 *Fullen:* Dis fullen ist ein Ebreisch sprach, der
 man mus gewonen, vnd war das, wie ym folgend capitel steht,
 das ynn der weyhe den Priestern die hende mit opfer gefullet
 wurden fur dem herrn, Bedeut, das die prediger sollen vol gutter
 werck seyn fur allen, wie Christus Math, 5. leret laß ewr gutte
 werck fur den menschen leuchten.

4 And brynge Aaron ad his sonnes vnto the doore of the tabernacle of wytnesse, ad
 5 wassh them with water, and take the garments, and put upon Aaron: the straye cote, and the tunycle of the Ephod, and the Ephod ad the brestlappe: and gerth the to him with the brodered girdel of
 6 the Ephod. And put the mitre vppō .℞. his heed and
 7 put the holy crowne vpon the mytre. Then take the anoyntyng oyle and poure it upon his heed and
 8 anoynte him. And brynge his sonnes and put albes
 9 upon them, ad gerth them with girdels: as well Aaron as his sonnes, And put the bonettes on them that the preastes office maye be theirs for a perpetuall lawe.

Of thys they take the consecratyng of bisshoppes ad annoyntyng of preastes, though they haue altered the maner some what.

And fyll the handes of Aaron and of hys sonnes,
 10 and brynge the oxe before the tabernacle of witnesse.
 And let Aaron ad his sōnes put their hādes apō his
 11 heed ad kyll hī before the Lord in the dore of the
 12 tabernacle of witnesse And take of the bloud of the oxe ad put it apō the hornes of the alter with thi finger ad poure all the bloude upon the botome of the
 13 alter, ad take all the fatt that couereth the inwardes, ad the kall that is on the lyuer, and the .ii. kydneyes with the fatt that is apō thē: and burne thē apō the
 14 alter. But the flesh of the oxe and his skynne and his donge, shalt thou burne with fyre, without the hoste. For it is a synneofferynge.

15 Then take one of the rammes, ad let Aaron and his sonnes put their hondes upon the heade of the ram,
 16 and cause him to be slayne, ad take of his bloude, and
 17 sprenkell it rounde aboute upon the alter, and cutt the ram in peces and [Fo. LIIII.] whesh the inwardes of him and his legges, ad put them vnto the peces

℞. 17 wash

℥. 7 atque hoc ritu consecrabitur. 9 eruntque facerd. mihi religione perpetua . 9 initiaueris manus 12 reliquum autem 13 et offeres incensum

℥. 6 heylige kron an den huet 9 hend fullen 10 hutte des zeugnis 12 alles ander blut 14 fundopffer.

18 ad vnto his heed, ad burne the hole ram apon the alter. For it is a burntofferyng vnto the Lorde, and a fwete fauoure of the Lordes sacrifice.

19 And take the other ram and let Aaron and hys
20 sonnes, put their hondes apon hys heed and let him than be kylled. And take of his bloude and put it apon the tpype of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

21 Than take of the bloude that is apon the alter and of the anoyntyng oyle, ad sprekkell it apon Aaron and his vestimētes, ad apō his sonnes ad apō their garmētes also. Thā is he ad his clothes holy ad his sonnes ad their clothes holye also

22 Than take the fatt of the ram and hys rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneyes, and the fatt that is apon them and the righte shulder (for that ram is a
23 fulloffrynge) and a symnell of bred ad symnell, *a kind of cake, cf. Germ. Sem-* the baskett of fwete bred that is before mel.

24 .℞. the Lorde, and put all apon the handes of Aaron and on the handes of his sonnes: and waue thē in and
25 out a waueoffryng vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burntoffryng, to be a fauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

26 Then take the brest of the ram that is Aarons full-
offryng and waue it a waueoffryng before the Lorde,
27 ad let that be thy parte. And sanctifie the brest of the waueoffryng and the shulder of the heueoffryng whiche is waued and heued vp of the ram whiche is

℥. 18 oblatio est domino, odor suauiffimus victimæ domini. 20 ac pedis, dextri 22 aruinâ quæ operit vitalia . . aries consecrationis 24 eleuans coram dom. 25 holocaustum, odorem suauiffimum 26 in partem tuam.

℥. 18 den gantzen wider antzunden . . . brandopffer, eyn suser geruch des opfers dem HERRN. 22 eyn widder der fulle 24 webe es 25 zunde es an . . des HERRN opffer. 27 gewebet vnd gehebet

℥. ℥. N. 18 What a *fwete fauoure* is ye shall fynd in Leui. i. c. and Ez. xx, f.

28 the full offrynge of Aaron ad of his sonnes. And it shal be Aarons ad his sonnes dutye for ^{dutye; due, i. e.} ^{that which be-} euer, of the childrē of Israel: for it is an ^{longs to him.} heueoffrynge. And the heueoffrynge shalbe the Lordes dutie of the childern of Israel: euen of the sacrifice of their peaceoffrynges which they heue vnto the Lorde.

29 And the holye garmentes of Aaron shalbe his sonnes after him, to anynte them therin, and to fyll
30 their handes therin. And that sonne that is preast in his stede after him, shall put them on feuen dayes: that he goo in to the tabernacle of witnesse, to min-
istre in the holye place.

31 Thā take the ram that is the fullofferyng ad [Fo.
32 LV.] seth his flesh in an holye place. And Aaron and his sonnes shall eate the flesh of hi, ad the bred that is in the basket: euen in the dore of the tabernacle
33 of witnesse. And they shall eat thē, because the attonmēt was made therewith to fyll their handes and to sanctifie thē: but a straunger shal not eate therof, because they are holie

34 Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornyng, thou shalt burne it with fyre: for it shall not be eaten, because it is holye.
35 And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou
36 fyll their handes feuen dayes and offre euey daye an oxe for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcylest it,
37 and shalt anynte it to sanctifie it. Seuē dayes thou shalt reconcyle the alter and sanctifie it, that it maye

V. 26 quo initiatus est Aaron (and v. 28) 28 quia primitiua sunt & initia de victimis eorum pacificis 29° confecerunt manus 33 placabile sacrificium et sanct. off. manus. 36 confecerabis manus 36 Mundabifque alt. cum immol. exp. hostiam

L. 28 todopffern vnd hebungen 36 vmb der willen die versunet werden

ff. ff. N. 33 Sanctifie: Loke in Genesis .ii. a.

L. ff. N. 36 Entfundigen: das ist absoluieren vnd los sprechen wie Ps. 50 asperges me ysopo, das ist, entfundige vnd absoluir mich mit Isopen.

be an alter most holye: so that no mā maye twich it
 but thei that be consecrate.

38 This is that which thou shalt offre vpō *Toch not the chalyce nor the*
 the alter: ii. lambes of one yere olde daye *altare stone*
 39 by daye for euer, the one thou shalt offre *nor holy oyle*
 in the morninge and the other at euen. *and holde*
 40 And vnto the one lābe take a tenth *your hande*
out off the
fonte.
 deale of floure myngled with the fourth parte of an
 hin of beaten oyle, and the fourth parte of an hin of
 41 wyne, for a drinc- .℞. keoffrynge. And the other
 lambe thou shalt offer at euen and shalt doo thereto
 acordynge to the meateoffrynge and drinkeoffrynge
 in the mornynge, to be an odoure of a swete fauoure
 42 of the sacrifice of the Lorde. And it shalbe a con-
 tinuall burntoffrynge amonge youre children after you,
 in the doore of the tabernacle of witnesse before the
 Lorde, where I will mete you to spake vnto you there.
 43 There I will mete wyth the childern of Israel, and wilbe
 44 sanctified in myne honoure. And I will sanctifie the
 tabernacle of witnesse and the alter: and I will sanc-
 tifie also both Aaron and his sonnes to be my preastes.
 45 And moreouer I will dwell amōge the children of
 46 Israel and wilbe their God. And they shal knowe
 that I am the Lorde their God that broughte them out
 of the lond of Egipte for to dwell amonge them: euen
 I the Lorde their God,

¶ The .XXX. Chapter.

1 **A**ND thou shalt make an alter to *M.C.S. The*
 burne cēse therin, of sethim *altare of in-*
 2 wod: a cubet longe, and a *cense. The*
 cubet brode, euen fouresquare *brasen lauer.*
The anoynt-
ynge oyle.
 shall it be and two cubettes hye: with hornes proced-

℞. 38 iugiter 40 & vinum ad libandum eiusdem mensuræ 41 et
 iuxta ea quæ diximus 42 oblat. perpetua . . . vbi constitutum 43 Ibi que
 præcipiam filiis Ifr., . . . altare in gloria mea. xxx, 1 ad adolendum
 thymiana

℞. 37 wer . . . anruren wil, der fol geweyhet feyn. 39 zwischen
 abents (v. 41) 42 betzeugen vnd mit dyr reden

3 yng out of it, ad thou shalt ouerlaye it with fyne golde
 both the roffe ad the walles round aboute, ad his
 hornes also, ad shalt make vnto it a crowne of gold
 4 roude aboute, ad .ii. goldē ringes

Fo. LVI. containing a woodcut with the inscription:

☞ The forme of the altare of incense with all that be-
 longeth vnto it.

.P. on ether syde, euen vnder the crowne, to put staues
 5 therin for to bere it with all. And thou shalt make
 the staues of sethim wodd and couer them with golde.
 6 And thou shalt put it before the vayle that hangeth
 before the arcke of witnesse, and before the mercyseate
 that is before the witnesse, where I will mete the.

7 And Aaron shall burne thereon swete cense euery
 8 mornynge when he dresseth the lampes: and lykewyse
 at euen when he setteth vpp the lampes he shall burne
 cense perpetually before the Lorde thorow out youre
 9 generacions Ye shall put no straunge cense thereon,
 nether burnt sacrifice nor meateoffrynge: nether poure
 10 any drynkeoffrynge thereon. And Aaron shall recon-
 cyle his hornes once in a yere, wyth the bloude
 of the synneoffrynge of reconcylige: euen once in the
 yere shall he reconcyle it thorow youre generacions.
 And so is it most holye vnto the Lorde.

11,12 And the Lorde spake vnto Moses saynge: when
 thou takest the summe of the childern of Israel ad
 tellest them, they shall geue euery mā a tellest, *num-*
 reconcylinge of his soule vnto the Lorde, *berest.*

that there be no plage amonge them when thou tel-
 13 left them. And thus moch shall euery man geue that
 goeth in the nombre: halfe a cyle, after the holye
 cyle: a cyle is .xx. geeras: [Fo. LVII.] and an halfe
 14 cyle shalbe the heueoffrynge vnto the Lorde. And

¶. 10 reconcyle vpon the hornes of it 13 after the cyle of the
 sanctuarie

V. 3 coronam aureolam per gyrum 6 propitiatorio . . . vbi lo-
 quar tibi. 8 collocat eas ad vesp. 9 compositionis alterius 10 de-
 precabitur . . . super cornua 12 tuleris summam . . . recensiti
 13 mensuram templi . . obolos

L. 3 feyn dach 6 Gnaden stuel der auff dem zeugnis . . . zeu-
 gen. 9 fremd gereuch 10 auff feynen h. verfunen 12 verfunung
 feyner feel 13 feckel des heyligthums

all that are numbred of thē that are .xx. yere olde
 and aboue shall geue an heueoffrynge vnto the Lorde.
 15 The ryche shall not passe, and the poore shall not goo
 vnder halfe a fycle, when they geue an heueoffrynge
 16 vnto the Lorde for the attonemēt of their foules. And
 thou shalt take the reconcylinge money of the children
 of Israel and shalt put it vnto the vse of the taber-
 nacle of witnesse, and it shall be a memoriall of the
 childern of Israel before the Lorde, to make attone-
 ment for their foules.
 17,18 And the Lorde spake vnto Moses saynge: thou
 shalt make a lauer of brasse and his fote also of brasse
 to wash with all, and shalt put it betwene the taber-
 nacle of witnesse and the alter and put water there-
 19 in: that Aaron and hys sonnes maye wesh both their
 20 handes ad theyr fete thereout, whē they go in to the
 tabernacle of witnesse, or whē they goo vnto the
 altare to minifre and to burne the Lordes offrynge,
 21 lest they dye. And it shalbe an ordinaunce for euer
 vnto him and his seed amonge youre childern after you.
 22,23 And the Lorde spake vnto Moses saynge: take
 principall spices: of pure myrre fwe hundred fycles, of
 fwete cynamone half so moch

.P. *Verso of Fo. LVII. containing a woodcut with the
 inscription:*  The figure of the lauer of brasse with
 his fote.

[Fo. LVIII.] two hundred and fytie sicles: of fwete
 24 calamyte, two hundred and .L. Of cassia, two hundred
 and .L. after the holye fycle, and of oyle olyue an hin.
 25 And make of them holye anyntyng oyle euen an oyle
 26 compoude after the crafte of the apotecarye. And noynt

℞. 16 an attonement

℥. 14 dabit pretium. 16 monim. eorum 20 offerant . . . thymiama
 domino 23 aromata primæ myrrhæ & electæ 24 pondere sanctuarii

℥. 18 handsafs 19 draus wasschen 23 specerey der besten myr-
 rhen 25 nach der apotecker kunst.

℞. M. N. 25 *Anoyntyng oyle:* This holy anyntyng oyle doth
 figure the vertue of the holy ghooft declared or shewed by the
 worde of god: & descendynge downe fyrst on the hed of Aarō
 which is Christ & consequently vpon the Apostles & all the fayth-
 full, as in Ps. cxxxii, a.

the tabernacle off wytnesse therewyth, and the arcke
 27 of wytnesse, and the table with all his apparell, and the
 candelsticke with all his ordinaunce, and the alter of
 28 incense, and the alter of burnt sacrifice and all his
 29 vessels, and the lauer and his fote. And sacrifice them
 that they maye be most holye: so that no man twyche
 30 them but they that be halowed. And anoynte Aaron
 and his sonnes and consecrate thē to ministre vnto me.

31 And thou shalt speake vnto the childrē of Israel
 saynge: this shalbe an holye oyntyng eyle vnto me,
 32 thorow out youre generacions. No mans flesh shalbe
 anoynted therewith: nether shall ye make any other
 after the makinge of it for it is holye, se therefore that
 33 ye take it for holye. whosoever maketh like that, or
 whosoever putteth any of it apon a straunger, shall
 peryshe from amonge his people.

34 And the Lorde sayd vnto Moses: take vnto the swete
 spices: stacte, onycha, swete galbanū ād pure frākē-
 35 sens, of etch like moch: ād make .℞. cens of them cō-
 pounde after the crafte of the apoticarye, myngled
 36 together, that it maye be made pure and holye. And
 beat it to powder and put it before the wytnesse in the
 tabernacle of wytnesse, where I will mete the, but let it
 37 be vnto you holye. And se that ye make none after
 the makinge of that, but let it be vnto you holye for
 38 the Lorde. And whosoever shall make like vnto that,
 to smell thereto, shall perishe from amonge his people.

¶ The .XXXI. Chapter

1 **A**ND the Lorde spake vnto Moses *℞. C. S. The*
 2 saynge: beholde, I haue called *callynge of*
 by name, Bezaleel the sonne *Bezaleel and*
 of Vri sōne to Hur of the *Ahaliab the*
 3 tribe of Iuda. And I haue filled hi with *w o o r k m e n .*
The Sabbathis
commaunded.

℞. 29 sacrificye

℥. 28 vniuersam supellectilem quæ ad cult. eor. pertinet. 34 thus
 lucid. . 35 & sanctificatione dignissimum. 36 pones ex eo . . sanctum
 sanctorum erit vobis thym. 38 vt od. illius perf., peribit

℥. 29 das allerheyligst seyen . . . anruren wil der sol geweyhet
 feyn. 33 ausgerottet

the sprete of God, with wisdome, vnder-
 stondinge ad knowlege: euē in all maner
 4 worke, to finde out fotle faytes, to worke
 5 in golde syluer ad brasse and with the
 crafte to graue stones, to set ad to carue in tibre, ad
 6 to worke in all maner workmāshiþe. And beholde,
 I haue geuē him to be his companion Ahaliab the
 sonne of Ahisamach of the tribe of Dan, and in the
 hertes of all that are wise harted I haue put wisdom
 7 to make all that I haue commaunded the: the taber-
 nacle of witnesse, and the arcke of witnesse, and the
 mercyseate that is there vppon, all the ornamentes
 8 of the tabernacle and [Fo. LIX.] the table with his
 ordinaunce, ad the pure cādlesticke with al his appar-
 9 ell, ad the alter of incens, ad the alter of burntoff-
 10 rynges with al his vessels, ad the lauer with his fote,
 ad the vestimētes to miniftrē in, ad the holye garmētes
 for Aarō the preast, ad the garmētes of his sonnes to
 11 miniftrē in, and the anoyntinge oyle and the swete
 cense for the sanctuarye: acordinge to al as I haue
 commaunded the shall they doo.

12, 13 And the Lorde spake vnto Moses sayng: speake
 vnto the childern of Israel ad saye: i any wyse se that
 ye kepe my Sabbath, for it shalbe a sygne
 betwene me and you in youre generacions
 for to knowe, that I the Lorde doo sanctifie
 14 you. Kepe my Sabbath therefore, that
 it be an holye thyngē vnto you. He
 that defileth it, shal be slayne therefore.
 For whosoeuer worketh therein, the same
 soule shalbe roted out from amonge his
 15 people. Sixe dayes shall men worke, but

*The tables of
 stone are geu-
 en Moses.*

*faytes, skilful
 works.*

*The sabbath
 beside that it
 served to come
 ad heare the
 vvorde of god
 and to seke his
 vvil ad to
 offer ad rec-
 oncile thē
 selues vnto
 god, it vvas a
 signe vnto
 them also ad*

V. 4 ad excogitandum quic. fabrefieri potest 10 vt fungantur officio suo in facris. 14 sanctum est enim

L. 6 allerley weyfen die weyshey 14 wer yhn entheylyget . . des tods sterben (v. 15)

M. M. N. 13 *Sabbath*: The Sabbath beyde that it serued to come and heare the worde of God and to seke hys wil & to offer & recōcyle them selues vnto God. It was a sygne vnto thē also & dyd put thē in remembraunce that it was god that sanctified thē with his holye sprete & not they thē selues with their holye workes.

- the feuenth daye is the Sabbath of the holye reste of the Lorde: so that whoso-
 euer doeth any worke in the Sabbath daye,
 16 shal dye for it. wherefore let the childern
 of Israel kepe the Sabbath, that they ob-
 serue it thorowe out their generacions, that
 17 it be an appoyntement for euer. For it
 shalbe a fygne betwene me, and the chil-
 dern of Israel for euer. For in sixe dayes the Lorde
 made heauen and erth, and the .vii. feuenth daye he
 rested and was refreshed.
- 18 And whē he had made an end of comening with
 Moses vppon the mounte Sinai, he gaue him two tables
 of witnesse: which were of stone and written with the
 finger of God.

did put the in remembrance that it was god that sanctified the with his holy sprete and not thei them selues with their holy vverkes.

■ The .XXXII. Chapter

- 1 **A**ND when the people sawe that it was lōge or Moses came doune out of the mountayne, they gathered them selues together and came vnto Aaron and sayde vnto him: Vp and make vs a god to goo before vs: for of this Moses the felowe that brought vs out of the londe of Egipte, we wote not what ys become.
- 2 And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, your sonnes and of youre daughters: and brynge them vnto
 3 me. And all the people plucked of the golden earinges that were in their eares,

M. C. S. The Israelytes worship the golden calffe. Moses prayeth for them puttyng God in remembrance of his promyse. He breaketh the tables for anger. He chydeth Aaron. The ydolaters are slayne. Moses prayeth God to forgeue them, or to put him oute of the booke of lyfe.

V. 15 requies sancta domino 16 Pactum est sempiternum . 17 signumque perpetuum. xxxii, 1 congregatus aduersus Aaron . . deos

L. 15 Sabbath, die heylige ruge des HERRN 17 wart erquicket. xxxii, 1 widder Aaron . . Götter

M. M. N. 18 Wyth the fynger of god, that is: wyth the spyrite of God, or with the power of god, as Luc. xi, c.

4 and broughte them vnto Aaron And he receaued them of their handes and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god, O Israel, whiche brought the out of the londe of Egipte.

5 And when Aaron sawe that, he made an al- [Fo. LX.] tare before it, and made a proclamacion saing tomorrow shalbe holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffrynges, and brought offrynges of attonement also. And than they fatt them doune to eate and drynke, and rose vpp agayne to playe.

7 Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde of Egipte, haue marréd all they are turned at once out of the waye whiche I cōmaunded thē, ād haue made thē a calfe of molten metall, ād haue worshipped it and haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egipte. And the Lorde sayde vnto Moses: beholde, 9 I see this people, that it is a stife necked people, and now therfore suffre me that my wrath maye waxe hote vppō thē, and that I may consume thē: and than will I make of the a mightie people,

11 Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apō thy people which thou hast brought out of the lande of Egipte with great power and with a mightie hande? wherfore shuld the 12 Egiptians speake and saye: For a mischese dyd he

*The pope
vvolde curse
.xx. hundred
thousande as
blacke as coles,
and send thē
to hell for to
haue soche a
profre, and
vvolde not
haue prayed
as Moses did.*

V. 4 opere fuforio . . dii tui 5 præconis voce clam. 9 duræ ceruicis

L. 4 entwarffs mit eym griffel . . gotter 9 halstarrig 10 sie auff fresse

L. M. N. 4 *Entwarffs*: das ist er malet es yhn fur was sie fur eyn bild machen solten. Das bedeut, das menschen lere, dem volck fur bilden, was sie fur werck thun sollen da mit sie Gott dienen, denn hie sihestu, das die ynn difem kalb vermeynet haben dem rechten Gott zu dienen, weyl Aaron rufen lest. Es sey des Herrn seft vnnd bawet ym eyn altar.

brynge them out: euen for to flee .P. them in the mountayns, and to consume them from the face of the erth. Turne from thi fearse wrath, ād haue compassion ouer the wikednesse of thi people. Remēbre Abrahā, Iſaac ād Iſrael thy ſeruautes, to whō thou ſworeſt by thyne owne ſelfe ād ſaideſt vnto thē: I wil multiplye youre ſeed as the ſtarres of heauen, ād al this lande which I haue ſaide, I will geue vnto youre
 14 feed: ād they ſhall eheret it for euer. And the Lorde refrayned him ſelfe from that euell, which he ſayde he wolde do vnto his people.

15 And Moſes turned his backe and wente doune frō the hyll, and the .ii. tables of witneſſe in his hande: which were wryttē on both the leaues and were the worke
 16 of God, ād the writige was the writinge of God grauē
 17 apon the tables. And when Iofua herde the noyſe of the people as they ſhouted, he ſaide vnto Moſes: there
 18 is a noyſe of warre in the hoſte. And he ſayde: it is not the crye of thē that haue the maſtrye, nor of thē that haue the worſe: but I doo heare the noyſe of
 ſynginge.

19 And as ſoone as he came nye vnto the hoſte and ſawe the calfe and the daunſyng, his wrath waxed hote, and he caſt the tables out of his hande, and
 20 brake them euen at the hyll fote. And he toke the calfe which they had made [Fo. LXI.] ād burned it with fyre, ād ſtampt it vnto powder and ſtrowed it in the water, and made the childern of Iſrael drynke.
 21 And thā Moſes ſayde vnto Aarō: what dyd this people vnto thē that thou haſt brought ſo great a ſynne apon them.

22 And Aaron ſayde: let not the wrath of my Lorde waxe fearſe, thou knoweſt the people that they are

V. 12 callide eduxit . . eſto placabilis 13 & poſſidebitis 15 ex vtraque parte 16 ſculpta in tabulis. 17 Vlulatus pugnæ 18 clamor adhort. ad pugnam . . vociferatio compell. ad fugam . . vocem cant. 19 & choroſ 20 contriuit vſque ad 22 pronus ſit ad malum

L. 13 deyne diener . . deyner knechte 14 gerewet 17, 18 geſchrey (*thrice*) . . ſingentantz. 19 den reynen . . malmetz 22 volck boſe iſt

23 euen fett on myschese: they sayde vnto me: make vs a god to goo before us, for we wote not what is become of Moses the felow that brought us out
24 of the lande of Egipte. And I sayde vnto them: let them that haue golde, take and brynge it me: and I keft it in to the fyre, and there of came out this calfe

25 when Moses sawe that the people were naked, *naked, bare-headed (Luther), more probably unruly (lxx. Onkel. Syriac).*
naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the hoste ad sayde: Yf any man perteyne

vnto the Lorde, lett him come to me. And all the sonnes of Leui gathered them felues together and came
27 vnto him. And he sayde vnto them, thus sayeth the Lorde of Israel: put euery man his swerde by his syde,

and goo in and out from gate to gate thorow out the hoste: and flee euery man his brother, euery man his frende and euery man his neghboure. And the children of Leui dyd .P. as Moses had sayde. And there were slayne of the people the same daye,

29 aboute thre thousande men. Then Moses sayde: fyll your handes vnto the Lorde this daye, euery man vppō his sonne and vppon his brother: to brynge vppō you a bleffynge
The popis bull sleeth moothā Aarons calfe, eue an hundred thousand for one heere of them.
this daye

30 And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre synne.

31 And Moses went agayne vnto the Lorde and sayde:

¶. 24 Quis . . aurum? 25 nudatus . . propter ignom. fordīs & inter hostes nudū cōstituerat 29 Consecraftis . . vt detur vobis ben.

ℓ. 25 entbloffet . . auffrichtet . . entbloffet zur schande 29 fullet heute . . . das heute vber euch

ℓ. M. N. 25 *Entbloffet*: dis bloffen ist, des heubts, wenn das heubt on decke vnd schmuck ist, vnd ist die meynung, das Aaron hatte das volck Gotte entzogen, das er nicht mehr vber sie regirt, sondern giengen barheubt ynn eygen wercken, denn dise geschicht ist eyn exempel, aller die on glauben, ynn eygen wercken wandeln, wilche schande zu richten die prierster mit menschen lere, vnd meynen doch die leut damit auff zurichten vnd wol zu helfen.

Oh, this people haue synned a great synne and haue
 32 made thē a god of golde: Yet forgeue them their synne
 I praye the: Yf not wye me out of thy boke which thou
 33 hast written. And the Lorde sayde vnto *O pitiful Mo-*
 Mosēs: I will put him out of my boke that *ses, adlikewise*
 34 hath synned agaynst me. But goo and *O mercifull*
 brynge the people vnto the lande which *Paul Rom. ix.*
 I sayde vnto the: beholde, myne angell *And o abhom-*
 shall goo before the. Neuerthelater in *inable pope*
 the daye when I vyset, I will vyfett their synne vpon *vwith all his*
 35 them. And the Lorde plaged the people, because *mercilesse I-*
 they made the calfe which Aaron made. *doles.*

The .XXXIII. Chapter

1 **A**ND the Lorde sayde vnto Mosēs: *M. C. S. The*
 departe ad goo hence: both *Lord sendeth*
 thou ad the [Fo. LXII.] peo- *an angell be-*
 ple which thou hast brought *fore his peo-*
 out of the lād of Egipte, vnto the lande *ple. The Lorde*
 which I swore vnto Abrahā, Isaac ad Ia- *denyeth to goo*
 cob, saynge: vnto thi seed I will geue it. *vp with the*
 2 And I will sende an angell before the, *people. The*
 and will cast out the Canaanites, the *people lament*
 Amorites, the Hethites, the Pherezites, *their synne.*
 3 the Heuites and the Iebusites: that thou *Mosēs talketh*
 mast goo in to a lande that floweth with *wyth the*
 mylke ad honye. But I will not goo *Lorde & de-*
 among you my selfe, for ye are a styfnecked people: *syreth to se*
 left I consume you by the waye. *his*
face: and is
commaunded
to stande vpon
the rocke.

V. 31 obsecro, peccauit 32 aut dimitte . . aut 34 istum quo locutus . . in die ultionis 35 pro reatu. xxxiii, 3 disperdam te in via.

L. 31 Ach, das volck 34 dahyn ich dyr . . heymfuchunge . . heymfuchen. 35 plaget . . gemacht, . . machet. xxxiii, 3 vnter wegen auff fressen

M. M. N. 32 *To wye him oute of the booke*, is to put him oute of the nombre of the chofen and to cast him cleane oute from god, as Rom. ix, a. 34 *To vyset their synne*, is to haue their synne in remēbraunce to ponyſhe it as in Gen. i, d.

- 4 And when the people heard this euell tydings,
they forowed: ād no mā dyd put on his best rayment.
- 5 And the Lorde spake vnto Moses, saye vnto the
childern of Israel: ye are a styffnecked people: I must
come ons fodenly apon you, ād make an ^{ons, *once, cf.*}
ende of you. But now put youre goodly ^{*Lat. femel,*}
raymēt from you, that I maye wete what to do vnto
6 you. And the childern of Israel layde their goodly
raymēt from them euē vnder the mount Horeb.
- 7 And Moses toke the tabernacle ād pitched it with-
out the hoſte a ferre of frō the hoſte, ād called it
the tabernacle of wytnesse. And al that wold axe
any queſtiō of the Lorde, went out vnto the taber-
8 nacle of wytnesse which was without the hoſte. And
when Moses wēt out vnto the tabernacle, all the
people roſe .P. vp and ſtode euery man in his tent-
dore and loked after Moses, vntill he was gone in to
9 the tabernacle. And as ſone as Moses was entred
in to the tabernacle, the clouden piler deſcended and
ſtode in the dore of the tabernacle, ād he talked with
10 Moses. And when all the people ſawe the clouden
piler ſtonde in the tabernacle dore, they roſe vp and
worſhipped: euery man in his tentdore.
- 11 And the Lorde ſpake vnto Moses face to face, as a
man ſpeaketh vnto his frende. And when Moses
turned agayne in to the hoſte, the ladd Iofua his
ſeruaunte the ſonne of Nun departed not out of the
12 tabernacle. And Moses ſayde vnto the Lorde: ſe,
thou ſaydeſt vnto me: lede this people forth, but
thou ſheweſt me not whom thou wilt ſend with me.
And haſt ſayde moreouer: I knowe the by name and
thou haſt alſo founde grace in my ſyghte:

V. 4 indutus est cultu suo. 7 Tabernaculum fœderis . . . aliquam
quæſtionem 8 respiciebantque tergum Moyſi . . . tentorium 11 min-
iſter eius Iofue filius Nun, puer

L. 5 alle machen 7 hutte des zeugnis 10 wolcken ſeule 11 ſeyn
diener Iofua der ſon Nun der iungling

M. M. N. 11 *To ſe God or to ſpeake to God face to face, is:*
to haue a manyfeſte & a ſure knowledge of him as in Gen. xxxii, g.

L. M. N. 8 Den rucken Moſe ſehen alle werck heyiligen, die
das geſetz nicht verſtehen noch vnter augen kennen.

- 13 Now therefore, yf I haue founde fauoure in thi fyghte, thē shewe me thy waye ād let me know the: that I maye synde grace in thi fyghte. And loke on this also, how that this nacyon is thi people.
- 14 And he sayde: my prefence shall goo *The popish*
 15 with the, and I will geue the rest. And *saye, my*
 he sayde: Yf thi prefence goo not with *chyrch, mi pa-*
 16 me, carye us not henfe for how shall it *rest my di-*
 be knowne now that both [Fo. LXIII.] *ocese, and the*
 I and thi people haue founde fauoure in *monkes and*
 thi fyghte, but in that thou goest with us: that both *frires saye all*
 I and thi people haue a preemynence before all the *is oures.*
- 17 people that are vpon the face of the erth. And the Lorde sayde vnto Mofes: I will doo this also that thou hast sayde, for thou hast founde grace in my fyghte, and I knowe the by name.
- 18 And he sayde: I besech the, shewe me thi glorye:
- 19 And he sayde: I will make all my good goo before the, and I will be called in this name Iehouah before the, ād wil shewe mercy to whom I shew mercy, and will haue compassion on whom I haue compassion.
- 20 And he sayde furthermore: thou mayst not se my face, for there shall no man se me and lyue.
- 21 And the Lorde sayde: beholde, there is a place by

V. 13 vt sciam te . . respice populū tuum gentē hāc. 14 Facies mea præcedet te . . requiē dabo 16 vt glorificemur ab omnib. pop. 19 ostendam omne bonum tibi . . miserebor . . clemens ero . . mihi placuerit

L. 13 las mich deynen weg wyssen, damit ichs erkenne 14 meyn angeficht wirt gehen 16 etwas befondert werden 19 alle meyn gut . . gnedig . . gnedig . . erbarme . . erbarme 20 kanst . . nicht sehen

M. N. 20 *There shal no man se my face and lyue.* Not that the face of God which is the face of lyfe, is the cause of death to them that se it, for the sayntes that are in heuen do in dede se it. But that none that lyueth in the bodye can se ner cōprehend the maiesty of his face: but must be fyrst purifyed by death, as Paule declareth . 1 Cor. xv. g.

L. M. N. 19 Das ist alles gesagt von Christo, wie der solt leben, predigen, sterben, vnd auferstehen vnter dem volck Mofis, vnd sie seyn angeficht nicht sehen sondern yhm hynden nach sehen wurden, das ist, sie solten Christum ym glawben seyner menscheyt vnd noch nicht ynn der gottheyt sehen, vnd das ist der rawm vnn der fels, darauß alle glewbigen stehen ynn difem leben. Aber dz ist alles Gottis gabe on vnser verdienst, drum spricht er, wem ich gnedig byn dem byn ich gnedig etc.

22 me, and thou shalt stonde upon a rocke, and while
 my glorye goeth forth I will put the in a clyste of
 the rocke, and will put myne hande upon the while I
 23 passe by. And then I will take awaye myne hande,
 and thou shalt se my backe partes: but my face shall
 not be fene.

The .XXXIII. Chapter.

1 **A**ND the Lorde sayde vnto Moses: *M.C.S. The tables are renewed. The mercye of God. To haue fellowship with the gentylesis forbidden, and their ydolatrie also. The feast of swete breade. The first begotte. The Saboth. The feast of iii. wekes. The first frutes. Moses fast, Moses face glyf-treth.*
 hew the .ii. tables of stone like vnto the first that I maye write in the wordes which we .P. re in the fyrst .ii. tables which thou
 2 brakest. And be redye agaynst the mornynge that thou mayst come vpp early vnto the mount of Sinai and stode me there apō
 3 the toppe of the mount. But let no man come vp with the, nether let any man be fene thorow out all the mount, nether let shepe nor oxen fede before the hyll.
 4 And Moses hewed .ii. tables of stone like vnto the first ad rose vp early in the mornynge ad went vp vnto the moūt of Sinai as the Lorde cōmaunded him: ad toke in his hāde the .ii. tables of
 5 stone. And the Lorde descēded in the cloude, ad stode with him there: ad he called apō the name of the Lorde.
 6 And whē the Lorde walked before him, he cryed: Lorde Lorde God full of compassion ad mercy, which art not
 7 lightly angrye but abundāt in mercy ad trueth, ad kepest mercy in store for thousandes, ad forgeuest wikednesse, trespace ad synne (for there is no man ynnocēt before the) and vifetest the wikydnesse of the fathers vpō the

V. 22 protegam dextera mea 23 posteriora mea, faciem . . . non poteris. xxxiiii, 1 Ac deinceps præcide, ait, tibi duas 2 stabisque mecum 4 Excidit ergo 6 Dominator domine deus 7 apud te per se innocens

L. 23 fol nicht gesehen werden. xxxiiii, 2 zu myr trittst 6 HERR HERR GOTT

- childern ad apon childerns childern, euen vnto the
 8 thryd ad fourth generatiō. And Moses bowed hymself
 9 to the erth quykly, ad worshipped ad sayde: Yf I haue
 foude grace in thi sighte o Lorde, than let my Lorde
 goo with us (for it is a stuburne people) and haue
 mercy [Fo. LXIIII.] apō oure wikednesse ad oure
 fyne, and let us be thyne enheritaunce.
- 10 And he sayde: beholde, I make an appoyntment
 before all this people, that I will do maruells: soch as
 haue not bene done ī all the worlde, nether amōge
 any nacyon. And all the people amonge which thou
 art, shall se the worke of the Lorde: for it is a terryble
 11 thinge that I will doo with the: kepe all that I com-
 maunde the this daye, and beholde: I will cast out
 before the: the Amorites, Canaanites, Hethites, Pher-
 12 ezites, Heuites and Iebusites. Take hede to thi selfe,
 that thou make no compacte with the inhabiters of the
 lōde whether thou goest lest it be cause of ruyne
 13 amonge you. But ouerthrowe their alters and breke
 14 their pilers, and cutt doune their grooues, for thou
 shalt worshippe no straunge God For the Lorde is
 15 called gelous, becaufe he is a gelous God: lest yf thou
 make any agreament with the inhabiters of the lande,
 when they go a whoorynge after their goddes ad do
 sacryfye vnto their goddes, they call the and thou eate
 16 of their sacryfye: ad thou take of their doughters vnto
 thi sonnes, and when their doughters goo a whoorynge
 after their goddes, they make thi sonnes goo a whoor-
 ynge after their goddes also.
- 17 .¶. Thou shalt make the no goddes of metall
 18 The fest of swete bred shalt thou kepe, ad .vii. dayes
 thou shalt eate vnleueded bred (as I commaunded
 the) in the tyme apoynted in the moneth of Abib: for
 19 in the moneth of Abib thou camest out of Egipte. All

¶. 8 curuatus est pronus in terrā & adorans q̄ & auferas iniq.
 . . . nosque possideas 10 Ego inibo pactum . . . opus dom. terribile quod
 facturus sum. 12 ne vnquam . . . iungas amicitias, . . . in ruinam.
 14 Dominus zelotes . . . æmulator. 15 in eas pactum . . . adorauerint
 simulachra 18 mensis nouorum: mense enim verni temp.

¶. 8 neyget sich eylend . . . bettet yhn an . . . deyn erbgut feyn.
 10 denn schrecklich fols feyn 14 eyfferer . . . eyfferiger Gott

that breaketh vp the matryce shalbe mine, and all
 that breaketh the matryce amonge thi catell, yf it be
 20 male: whether it be oxe or shepe. But the first of the
 affe thou shalt by out with a shepe, or yf thou redeme
 him not: se thou breake his necke. All *That is a god*
 the firstborne of thi sonnes thou must nedes *texte for the*
 redeme. And se that no mā appeare before me emptye. *pope.*

21 Sixe dayes thou shalt worke, and the seueth thou
 shalt rest: both from earynge and reap- *earynge,*
 22 ynge. Thou shalt obserue the feast of *ploughing, or*
 wekes with the fyrst frutes of wheate *tilling; cf.*
Latin aro.
 heruest, ad the feast of ingaderynge at the yeres ende.

23 Thrife in a yere shall all youre men childern appeare
 24 before the Lorde Iehouah God of Israel: for I will cast
 out the nacyons before the and will enlarge thi costes,
 so that no man shall desyre thi londe, while thou goest
 vp to appeare before the face of the Lorde thi God,
 thryse in the yere.

25 Thou shalt not offre the bloude of my sacrifice with
 leuended bred: nether shall ought [Fo. LXV.] of the
 sacrifice of the feast of Passeover, be leste vnto the
 26 morninge. The first of the firstfrutes of thy lode, thou
 shalt brynge vnto the house of the Lorde thy God.
 And se, that thou seth not a kydd in his mothers mylke.

27 And the Lorde sayde vnto Moses: write these wordes,
 for vppon these wordes I haue made a couenaunt with
 28 the and with the childern of Israel. And he was there
 with the Lorde .xl. dayes ad .xl. nyghtes, ad nether
 ate bred nor dronke water. And he wrote in the
 tables the wordes of the couenaunt: euen ten verses.

29 And Moses came doune from mount Sinai and the
 ii. tables of witnesse in his hande, and yet he wyst not
 that the skynne of his face shone with beames of his

V. 20 dederis, occidetur. 23 omnipotentis domini dei Israel.
 24 tulero gentes a facie tua 27 quibus . . . pepigi foedus. 29 cor-
 nuta esset facies sua ex confortio sermonis domini.

L. 20 brich yhm das genig. 23 dem hirscher dem Herrn vnd
 Gott yfrael. 26 noch an seyner mutter milch 28 die zehen wort.
 29 die haut seyns angesichts glentzet, dauon, das

M. M. N. 19 *All that breaketh vp the matryce, that is all
 the fyrst born, as in Gen. xxxviii.*

30 comenyng with him. And when Aaron and all the
 childern of Israel loked apon Moses and sawe that the
 skynne of his face shone with beames, they were a frayde
 31 to come nye him. But he called thē to him, and then
 Aaron and all the chiefe of the companye came vnto
 him, ad Moses talked with them.

32 And at the last all the childern of Israel came vnto
 him, and he commaunded them all that the Lorde had
 33 sayde vnto him in mount Sinai. And as soone as he
 had made an ende of comenyng with them, he put a
 34 couerynge .P. apō his face. But whē he went before
 the Lorde to speak with him, he toke the couerige of
 vntill he came out. And he came out and spake vnto
 the childern of Israel that which he was
 35 commaunded. And the childern of Israel *The Pope
 speaketh that
 vvhiche he is
 not com-
 maunded.*
 sawe the face of Moses, that the skynne
 of his face shone with beames: but Moses
 put a couerynge vppon his face, vntill he went in, to
 comen with him.

The .XXXV. Chapter.

1 **A**ND Moses gathered all the com- *M.C.S. The
 panye of the childern of Israel Saboth. The
 together, and sayde vnto them: fyrst frutes
 these are the thinges which are requyred.
 2 the Lorde hath commaunded to doo: Theredynes of
 the people to
 offer. Bezaleel
 2 Sixe dayes ye shall worke, but the feu- and Ahaliab
 enth daye shal be vnto you the holy are praysed
 Sabbath of the Lordes rest: so that who- of Moses and
 3 foer doth any worke therein, shall dye. Moreouer Jett to worke.
 ye shall kyndle no fyre thorow out all youre habita-
 cyons apō the Sabbath daye.*

V. 31 principes synagogæ. 33 velamen. xxxv, 1 Israel, dixit
 ad eos 2 sanctus, sabbathum & requies domini occidetur.

L. 31 vbirften der gemeyne 33 eyn deck. xxxv. 2 eyn Sab-
 bath der ruge des Herrn

M. N. 30 The shynyng of Moses face is expounded in
 2 Cor. iii, b.

4 And Mofes fpake vnto all the multitude of the chil-
 5 dern of Ifrael fainge: this is the thinge which the Lorde
 6 cōmaūded faynge: Geue frō amōge you an heueoffringe,
 7 vnto the Lorde. All thatt are willynge in their hartes,
 8 shall brynge heueoffringes vnto the Lorde: golde, fyl-
 9 uer, brasse: Iacyncte, scarlet, purpull, byffe ād gootes
 10 hare: rams skynnes red and taxus skyn- [Fo. LXVI.]
 11 nes and Sethim wodd: and oyle for lightes ād spices
 12 for the anoyntyngē oyle ād for the fwete cens: And
 13 Onixstones and stones to be sett for the Ephod and
 14 for the brestlappe.

15 And let all them that are wyfeharterd amōge you,
 16 come and make all that the Lorde hath commaūded:
 17 the habitacion and the tent there of with his couer-
 18 ynge ād his rynges, bordes, barres, pilers and fokettes:
 19 the arke and the stauē thereof with the mercyseate
 20 ād the vayle that couereth it: the table and his stauē
 21 with all that perteyneth thereto ād the shewebred:
 22 the candelfticke of lighte with his apparell and his
 23 lampes ād the oyle for the lyghtes: the censalter and
 24 his stauē, the anoyntyngē oyle and the fwete cens ād
 25 the hangyngē before the tabernacle dore: the alter of
 26 burntfacrifyces ād his brafen gredyren that longeth
 27 there to with his stauē ād all his ordynaūce ād the
 28 lauer and his fote: the hangynges of the courte with
 29 his pilers and their fokettes, and the hangyngē to the
 30 dore of the courte: the pynnes of the habitacion and
 31 the pynnes of the courte with their boordes: the myn-
 32 ystryngē garmentes to mynystre with in holynesse, and
 33 the holy vestimentes of Aaron the preast and the vesti-
 34 mentes of his sonnes to mynystre in.

35 .P. And all the companie of the childern of Ifrael
 36 departed from the presence of Mofes. And they went
 37 (as many as their hartes coraged them and as many

V. 12 velum quod . . . oppanditur 13 mensam cum vectibus &
 vasīs 16 craticulā eius aeneā cum vect. & vasīs 18 paxillos taberna-
 culi atrii 21 mente promptissima atque deuota

L. 5 von freyem hertzen 13 tisch mit . . alle feynem geredt
 21 hertzen gabe, vnd . . aus freyem willen

M. N. 6 Iacynct is before in the xxvi, a. Gotes hearre is
 that which we call chāblet.

as their spirites made them willynge) and broughte heueoffrynges vnto the Lord, to the makinge of the tabernacle of wytnesse and for all his vses and for
 22 the holy vestmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Iewels of golde.

23 And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacyncte, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it.
 24 And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde fethim wodd mete for any maner worke or feruyce, broughte it.

25 And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacyncte, scarlet, purpull and bysse.
 26 And all the wemen that excelled in wyfdome of herte, spāne the gotes hayre. And the lordes brought Onix stones and settstones for the Ephod, and for the brest
 28 lappe, and spyce and oyle: both for the lightes [Fo. LXVII.] and for the anoyntyng oyle and for the swete
 29 cens. And the childern of Israel brought wyllynge offrynges vnto the Lorde, both men and women: as many as their hartes made thē wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

V. 22 armillas & inares, annulos & dextralia . . Omne vas aureū in donaria dom. separatum est. 25 mulieres doctæ . . dederunt 26 sponte propria cuncta tribuentes. 29 mente deuota obtulerunt donaria

L. 22 armspangen, ohr rincken, ringe vnd gurttel vnd allerley gulden geredich 25 spunnen mit yhren henden . . spynwerck 26 spunnen zigen har

M. M. N. 23 *Bysse* is fyne white, whether it be fylke or lynen.

L. M. N. 22 Dife zwey wort, *Heben* vnd *Weben*, müssen wir lernē brauchen vnd verstehen, denn eyn opffer oder gabe zu Gottis dienst heyst darumb eyn Hebe, odder Hebopffer das mans dem herrn stracks empor hub. Webe aber heyst es, das mans hyn vnd her zog ynn vier ortter gegen morgen, abent, mittag vnd mitternacht, Bedeut alles, das Euangelisch wesen, das sich zuerst gegen got hebt mit rechtem glauben, vnd darnach sich ausbreyt ynn alle welt, durch predigen vnd bekentnis des glaubens zu lernē auch den nehisten.

30 And Mofes fayde vnto the childern of Israel: be-
 holde, the Lorde hath called by name Bezabeel the
 31 fon of Vri the fon of Hur of the trybe of Iuda, and
 hath fylled him with the sprete of God, with wifdome,
 vnderftödinge and knowlege, euen in all maner worke,
 32 äd to fynde out curyous workes, to worke in golde,
 33 fyluer and brasse: and with grauynge of ftones to fett,
 and with keruynge in wodd, and to worke in all maner
 34 of fotle workes. And he hath put in hys harte the
 grace to teach: both him and Ahaliab the fon of
 35 Ahifamach of the trybe of Dan hath he fylled with
 wifdome of herte, to worke all maner of grauen worke:
 they are also broderers and workers with nedle, In
 Iacyncyte, scarlet, purple and byffe, and are weuers
 that can make all maner worke, and can deuyfe fotle
 workes.

The .XXXVI. Chapter.



1 **A**ND Bezaleel wrought and Aha- *M.C.S. The*
 liab äd all wyse harted mē to *thynges that*
 whom the Lorde .P. had geuen *Bezaleel and*
 wyfdome and vnderftödyngē, *Ahaliab made*
 to knowe how to worke all maner worke *for the holy*
place of the
 for the holy service, in all that the Lorde commaunded. *Lorde.*
 2 And Mofes called for Bezaleel Ahaliab and all the
 wife harted men in whose hertes the Lorde had put
 wyfdome, euē as many as their hartes coraged to
 3 come vnto the worke to worke it. And they receaued
 of Mofes all the heueoffrynges which the childern of

M. 30 by name Bezaleel

V. 31, 32 & omni doctrina ad excogitandū 33 & opere car-
 pentario quicquid fabre adinueniri potest, 34 dedit in corde eius.
 35 abietarii, polymitarii, ac plumarii . . & texant omnia, ac noua
 quæque reperiāt. xxxvi, 1 quæ in vfus sanct. necessaria 2 opus,
 3 tradidit eis vniuerfa donaria

L. 33 allerley kunstlich erbeyt 34 vnd hat yhm vnterweyfung
 ynn feyn hertz geben 35 machen allerley werck, . . . vnd kunstlich
 erbeyt erfinden. xxxvi, 1 allerley werck . . . zum dienst des hey-
 ligthums

Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllungeoffringes euery mornyng.

- 4 And all the wyse men that wrought all the holye worke, came euery man from his worke which they
 5 made, and spake vnto Moses saynge: the people brynge to moch and aboue that is ynough to serue for the werke which the Lorde hath commaunded to make.
 6 And then Moses gaue a commaundment, and they caused it to be proclaimed thorow out the hoste saynge: fe that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people
 7 were * forboden to brynge: for the stufte they had, was sufficyent for them vnto all the worke, to make it and to moch. *when wil the Pope saye hoo, and forbid to offere for the bylding of saint Peters chyrch: and when will our spiritualtie saye hoo, and forbid to geue the more*
 8 [Fo. LXVIII.] And all the wyse harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned bysse, Iacyncte, scarlet and purple, and made them full of
 9 cherubyns with broderd worke. The length of one curtayne was .xxviii. cubettes and the bredth .iiii. and were all
 10 off one fyse. And they coupled fyue curteyns by them selues, and other fyue by them selues. *londe ad to make noo fundacions? neuer verely vntill they haue all.*
 11 And they made fyfthe loupes of Iacincte alonge by the edge of the vtmost curtayne, euen in the silvege of the couplynge courtayne: And likewise they made on the fyde of the vtmost couplynge curtayne on the other
 12 fyde, fyfthe loupes they made in the one curtayne, and fyfthe in the edge of the couplynge curtayne on the other fyde: so that the loupes were one oueragenst
 13 another. And they made fyfthe rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

℞. 6 forbidden

℥. 3 Qui cum instarent operi quotidie, mane vota populus offerebat. 6 præconis voce cantari 7 sufficerent & superabundarent. 8 opere vario & arte polymita 13 qui morderent cortinarum ansas
 ℥. 3 yhr willige seure zu yhm.

14 And they made .xi. curtaynes of gootes heere to be
15 a tent ouer the tabernacle .xxx. cubettes longe a pece
and .iiii. cubettes brode, and they all .xi. of one fyse.

16 And they coupled .v. by them felues, and .℞. vi. by
17 them felues, and they made fyfthe loupes alonge by
the border of the vtmost couplinge curtayne on the
one fyde, and fyfthe in the edge of the couplynge cur-
18 tayne on the other fyde. And they made fyfthe
rynges of brasse to couple the tent together that it
19 myghte be one. And they made a couerynge vnto
the tent of rammes skynnes red, and yet another of
taxus skynnes aboue all.

20 And they made bordes for the dwellynge place of
21 fethim wodd that stode vpright euery borde .x. cubetes
22 longe and a cubet ad an halfe brode. And they made
ii. fete to euery boorde of the dwellinge place ioynge
23 one to another. And they made .xx. boordes for the
24 fouth fyde of the habytacyon, and .xl. fokettes of syluer
vnder the .xx. boordes .ii. fokettes vnder euery boorde,
25 euen for the .ii. fete of thē. And for the other fyde of
the dwellynge towarde the north, they made other .xx
26 boordes with .xl. fokettes of syluer .ii. fokettes vnder
27 euery boorde. And behynde in the ende of the taber-
28 nacle towarde the west, they made .vi. boordes and .ii
29 other bordes for the corners of the habitacyon behynde,
and they were ioyned cloffe both beneth and also aboue
with clampes, and thus they dyd to both the corners:
30 so they were in all .viii. boordes and .xvi. fokettes,
vn-[Fo. LXIX.] der euery borde two fokettes.

31 And they made barres of fethim wodd .v. for the
32 bordes of the one fyde of the habitacion and .v. for the
other, ad fiue for the bordes of the west ende of the
33 habitacion. And they madē the myddell barre to
fhote thorowe the bordes: euen from the one ende to
34 the other, and ouerlayde the bordes with golde, and

℥. 14 saga vndecim 18 quib. necteretur tectū, vt vnum palli-
um ex omnibus sagis fieret. 22 Sic fecit in omnibus tabern. tabulis.
27 contra occidentem vero, id est, ad eam partē tabernaculi quæ
mare respicit 29 & in vnam compaginem pariter ferebantur. 32 oc-
cidentalem . . . contra mare.

℥. 20 fœrn holtz strack

made the rynges of golde to thrust the barres thorow,
 35 and couered the barres with golde. And they made
 an hangyng of Iacincte, of scarlett purple ad twyned
 36 bysse with cherubyns of broderd worke. And made
 thervnto .iiii. pilers of sethim wodd and ouerlayde them
 with golde. Their knoppes were also of gold, ad they
 37 cast for them .iiii. fokettes of syluer. And they made
 an hangyng for the tabernacle dore: of Iacincte, scar-
 38 let, purple and twyned bysse of nedle worke, and the
 pilers of it were fwe with their knoppes, and ouerlayde
 the heades of them and the whooppes with golde, with
 their fwe fokettes of brasse.

The .XXXVII. Chapter

1 **A**ND bezaleel made the arcke of A. C. S. The
 arcke of wit-
 nesse. The
 mercyseate.
 The table. The
 candelstycke.
 The lyghtes.
 The altare
 and the in-
 cense.
 sethim wodd two cubettes and
 an halfe longe and a cubette
 and a halfe brode, and a cu-
 2 bett and a halfe hye: and ouerlayde it
 with fyne gol- .P. de both within and
 without, and made a crowne of golde to
 3 it rounde aboute, and cast for it .iiii. rynges of golde
 for the .iiii. corners of it: twoo rynges for the one syde
 4 and two for the other, and made staues of Sethim wodd,
 5 and couered them wyth golde, and put the staues in
 the rynges alonge by the syde of the arcke to bere it
 with all.

6 And he made the mercyseate of pure golde two
 cubettes and a halfe longe and one cubette and a
 7 halfe brode, and made two cherubyns of thicke golde

V. 35 varium atque distinctum. xxxvii, 2 coronam auream per
 gyrum 6 propitiatorium, id est oraculum 7 Duos et. cher. ex auro
 ductili

L. 35 Vnd machet Cherubim am furhang kunstlich. xxxvii,
 7 Cher. von tichem golt

M. A. N. 6 Mercyseate was the place where God spake vnto
 the children of Israel, whyche was vpō the arcke of witnesse figur-
 ynge Christ, as it is sayde Hebr. ix, b.

8 upon the two endes off the mercyfeate: One cherub
 on the one ende, and another cherub on the other
 9 ende of the mercyfeate. And the cherubyns ſprede out
 their wynges aboue an hye, and couered the mercy-
 feate therewith, And their faces were one to another:
 euen to the mercyfeate warde, were the mercyfeate
 faces of the cherubins. warde, i. e. to-
ward the
 10 And he made the table of ſethim wodd mercy feat
 two cubettes longe and a cubette brode, and a cu-
 11 bette and an halfe hyghe, and ouerlayde it with fine
 golde, and made thereto a crowne of golde rounde
 12 aboute, and made thereto an whope hande brede.
 of an hande brede rounde aboute, and the breadth of
a hand cf.
 made vnto the whope a crowne of xxxix, 9.
 13 golde rounde aboute, and caſt for it .iiii. rynges of
 golde ad put the rynges in the .iiii. corners by the fete:
 14 [Fo. LXX.] euen vnder the whope to put ſtaues in to
 15 bere the table with all. And he made ſtaues of Sethim
 wodd and couered them with golde to bere the table
 16 with all, and made the veſſels that were on the table
 of pure golde, the dyſſhes, ſpones, flattpeces and pottes
 to poure with all,
 17 And he made the candelſticke of pure thicke golde:
 both the candelſticke and his ſhaft: with braunces,
 18 bolles, knoppes ad floures procedynge out of it. Sixe
 braunches procedinge out of the ſydes thereof .iiii. out
 19 of the one ſyde and .iiii. out of the other. And on
 euery braunche were .iiii. cuppes like vnto almondes,
 wyth knoppes and floures thorow out the ſixe
 20 braunches that proceded out of the candelſticke. And
 upon the candelſticke ſelfe, were .iiii. cuppes after the
 21 facyon of almondes with knoppes and floures: vnder

V. 8 in ſummitate . . . duos cherub. 9 ſeque mutuo & illud re-
 ſpicientes. 12 coronam aur. interrasiem quatuor digit., & ſuper
 eandem alteram cor. aur. 19 ſphærulæque ſimul & lilia

L. 13 an ſeynen fuſſen 14 hartt an der leyſten 16 aus vnd eyn
 goſſe. 26 ſeyn dach vnd ſeyne wende rings vmb her vnd ſeyne
 horner

L. M. N. 19 *Wie mandelnuffe*: das iſt diſe koppfe oder becher
 waren aufwendig vmbher bocklicht oder knorricht, als weren
 gulden nufs ſchalen vmbher dreyn geſetzt.

22 eueri two braunches a knoppe. And the knoppes and
 the braunches proceded out of it, and were all one pece
 23 of pure thicke golde. And he made feuen lampes
 thereto, and the snoffers thereof, ad fyrepānes of pure
 24 golde. An hundred weyghte of pure golde, made both
 it and all that belonged thereto.

25 And he made the cēsalter of sethī wodd of a cubett
 lōge ad a cubett brode: euē .iiii. square .℞. and two cu-
 26 bettes hye with hornes procedynge out of it. And he
 couered it with pure golde both the toppe ad the fydes
 rounde aboute ad the hornes of it, and made vnto it
 27 a crowne of golde rounde aboute. And he made two
 rynges of golde vnto it, euen vnder the crowne apon
 ether syde of it, to put staues in for to bere it with al:
 28 and made staues of sethim wodd, ad ouerlayde them
 29 with golde. And he made the holy anyntynge oyle
 and the swete pure incēs after the apothecarys crafte.

¶ The .XXXVIII. Chapter

1 **A**ND he made the burntofferynge-
 alter of sethim wodd, fiue cu-
 bettes longe ad .v. cubettes
 brode: euen .iiii. square, and
 2 iii. cubettes hye. And he made hornes
 in the .iiii. corners of it procedinge out of
 3 it, and ouerlayde it with brasse. And he
 made all the vessels of the alter: the
 cauldrons, shovels, basyns, fleshokes and
 colepannes all of brasse.

*M.C.S. The
 altare of
 burntoffer-
 ynges. The
 brasen lauer.
 The somme of
 that the peo-
 ple offred to
 the buyldyng
 of the habyta-
 cyon of the
 Lorde.*

4¹ And he made a brasen gredyren of networke vnto
 the alter rounde aboute alowe beneth vnder the com-
 passe of the alter: so that it reached vnto half the
 5 altare, and cast .iiii. rynges of brasse for the .iiii. endēs
 6 of the gredyren to put staues in. And he made staues
 7 of sethim wodd and couered them with brasse, and put

℞. 26 cum craticula ac parietibus & cornibus.

℞. 29 reuchwerck von reyner specerey

the staues in the rynges alonge by the alter sy-[Fo. LXXI.] de to bere it with all, and made the alter holowe with bordes.

- 8 And he made the lauer of brasse and the fote of it also of brasse, in the syghte of them that dyd watch* before the dore of the tabernacle of witnesse.
- 9 And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vppon the southsyde, 10 ad xx. pilers with .xx. fokettes of brasse: but the knoppes 11 of the pilers, ad the whoopes were syluer. And on the north syde the hanginges were an hundred cubettes longe with .xx. pilers and .xx. fokettes of brasse, but the knoppes and the whopes of the pilers were of syl- 12 uer. And on the west syde, were hangynges of .L. cubettes longe, and .x. pilers with their .x. fokettes, and the knoppes ad the whoopes of the pilers were 13 syluer. And on the east syde towarde the sonne rysynge, 14 were hangynges of .L. cubettes: the hangynges of the one syde of the gate were .xv. cubettes longe, and 15 their pilers .iii. with their .iii. fokettes. And off the other syde of the court gate, were hanginges also of xv. cubettes longe, and their pilers .iii. with .iii. fok- 16 ettes. Now all the hanginges of the courte rounde 17 aboute, were of twyned bysse, ad the fokettes of the pilers were brasse: but the knoppes ad the whoopes of the pilers we-.P. re syluer, and the heedes were ouer-

¶ 7 Ipsum autem altare non erat solidum, sed cauum 8 de speculis mulierū, quæ excubabant

ℒ. 8 auff dem platz der heere die fur der thur der hutten des zeugnis lagen 9 gezwirnter weyffer seyden (and so throughout)

ℒ. M. N. 8 *Der heere*: Die heere waren die andechtigen witwynn vnd weyber, die mit fasten vnd beten fur der hutten Gott ritterlich dieneten, wie .i. Reg. 2. zeygt, vnd Paulus .i. Tim. 5. beschreybt, wie auch S. Lucas die heylige prophetyn Hanna rümet Luc. 2. Es reden aber hie die Iuden vnd viel andere, von frauen spiegeln, die da solten am handfafs gewesen sein, die lassen wyr yrs synnes walden. Es bedeuert aber geystlich, die historien des alten testamēts die man prediget durchs Euangelion, wilche gar ritterlich streyten den glawben zu beweyfen ynn Christo widder die werckheyligen etc.

* NOTE.—Tyndale's rendering is suggested by the Latin *excubabant*, while Luther's is an ingenious inferential rendering drawn from the Greek. The Hebrew *mareah* may be rendered *sight*, or *mirror*; the latter is the rendering of the LXX., which, if correct, imports that the lauer of brass was made of the brazen mirrors, offered by the women. This meaning is sustained also by the Targums and good critics.

layde wyth fyluer, ād all the pilers of the courte were
 18 whoped aboute with fyluer. And the hanginge of the
 gate of the courte was nedleworke: of Iacincte, scar-
 let, purple, and twyned byffe .xx. cubettes longe and
 fiue in the bredth, acordynge to the hangynges of the
 19 courte. And the pilers were .iiii. with .iiii. fokettes of
 brasse, ād the knoppes of fyluer, ād the heedes ouer-
 20 layde with fyluer and whoped aboute with fyluer, ād
 all the pyennes of the tabernacle ād of the courte rounde
 aboute were brasse.

21 This is the summe of the habitacyō of witnesse,
 whiche was counted at the commaundment of Mofes:
 and was the office of the Leuites by the hande
 22 of Ithamar sonne to Aaron the preast. And Beza-
 leel sonne of Vri sonne to Hur of the trybe of
 Iuda, made all that the Lorde commaunded Mofes,
 23 and with hī Ahaliab sonne of Ahisamach of the tribe
 of Dan, a cōnyngre grauer ād a worker of nedle worke
 In Iacincte, scarlett, purple ād byffe.

24 All the golde that was occupyde apon occupyde, *used*
 all the worke of the holy place (whiche was the golde
 of the waueofferynge) was, .xxix. hundred weyght and
 feuen hundred and .xxx. fycles, acordynge to the holy
 25 fycle. And the summe of fyluer that came of the mul-
 titude, was .v. [Fo. LXXII.] score hundred weyght and
 a thousande feuen hundred and .Lxxv. fycles of the
 holye fycle.

26 Euery man offryngre halfe a fycle after the weyght
 of the holye fycle amonge them that went to be nom-
 bred from .xx. yere olde and aboue, amonge .vi. hun-
 dred thousande ād .iii. thousande ād .v. hundred ād .L. men.

27 And the .v. score hundred weyght of fyluer went to
 the castynge of the fokettes of the sanctuary and the
 fokettes of the vayle: an hundred fokettes of the fiue
 score hundred weigh an hundred weyght to euery
 28 fokette. And the thousande feuen hundred and .Lxxv
 fycles, made knoppes to the pilers ād ouerlayde the
 heedes and whoped them.

ṽ. 24 ad mensuram sanctuarii

℥. 24 nach dem seckel des heyligthums

29 And the brasse of the waueofferynge was .Lxx.
 hundred weyght and two thousande, and .iiii. hundred
 30 fycles. And therewith he made the sokettes to the
 doore of the tabernacle of witnesse, and the brasen
 altare, and the brasen gredyren that longeth thereto,
 31 and all the vessels of the alter, and the sokettes of the
 courte rounde aboute, and the sokettes of the courte
 gate, and all the pynnes off the habitacyon, and all
 the pynnes of the courte rounde aboute.

.P. ¶ The .XXXIX. Chapter.

1 **A**ND of the Iacyncte, scarlet, purple and twyned bysse, they made the vestimētes of ministracion to do seruyce in in that holye place, and made the holye garmentes that perteyned to Aaron; as the Lorde commaunded Moses.

*Ex. C. S. The
 makynge of
 Aaron and his
 sonnes appar-
 ell. All that
 the Lorde com-
 maunded was
 offred.*

2 And they made the Ephod of golde, Iacinte, scar-
 3 let, purple, and twyned bysse. And they dyd beate
 the golde in to thynne plates, ad cutte it in to
 wyres: to worke it in the Iacincte, scarlet, purple,
 4 and the bysse, with broderd worke. And they made
 the fydes come together, and cloosed them vp by the
 5 two edges. And the brodrynge of the girdel that
 was vpon it, was of the same stufte and after the
 same worke of golde, Iacincte, scarlet, purple and
 twyned bysse, as the Lorde commaunded Moses.

6 And they wrought onix stones cloosed in ouches
 of golde and graued as fygnettes are grauen with the
 7 names of the children of Israel, and put them on the
 shulders of the Ephod that they shulde be a remem-
 brance off the childern of Israel, as the Lorde com-
 maunded Moses.

8 And they made the brefflappe of conning worke,

V. 6 duos lap. onychinos, astrictos & inclusos auro

after the worke of the Ephod: euen of golde, Iacincte,
 9 scarlet, purple ad twyned bysse [Fo. LXXIII.] And
 they made it .iiii. square ad double, an hãde bredth
 10 longe and an hande bredth brode. And thei filled it
 with .iiii. rowes of stones (the first rowe: Sardios, a
 11 Topas ad smaragdus. the secõde rowe: a Rubin, a
 12 Saphir ad a Diamõde. The .iii. rowe: Ligurios, an
 13 Achat ad a Amatist. The fourth rowe: a Turcas,
 an Onix ad a Iaspis) closed in ouches of gold in their
 14 inclosers. And the .xii. stones were gra- inclosers, *set-*
 uē as sygnettes with the names of the *tings*
 childern of Israel: euery stone with his name, acordinge
 to the .xii. trybes.

15 And they made apon the brestlappe, two fasten-
 16 ynge cheynes of wrethen worke ad pure golde. And
 they made two hokes of golde and two golde rynges,
 and put the two rynges apõ the two corners of the
 17 brestlappe. And they put the two chaynes of golde
 in the .ii. rynges, in the corners of the brestlappe.
 18 And the .ii. endes of the two cheynes they fastened
 in the .ii. hokes, ad put them on the shulders of the
 Ephod apon the forefront of it.

19 And they made two other rynges of golde and put
 them on the two other corners of the brestlappe alonge
 apon the edge of it, toward the infyde of the Ephod
 20 that is ouer agaynst it. And they made yet two other
 golde rynges, ad put them on the .ii. sydes of the
 Ephod, beneth .P. on the fore syde of it: euē where
 the sydes goo together, aboue apon the brodrynge
 21 of the Ephod, ad they strayned the brest- *strayned, tied,*
 lappe by his rīges vnto the ringes of the *bound*
 Ephod, with laces of Iacincte, that it mighte lye fast
 apon the brodrynge of the Ephod, and shulde not be
 lowfed from of the Ephod: as the Lorde cõmaūded
 Mofes.

22 And he made the tunycle vnto the Ephod of wo-

V. 10 gemmarum ordines quatuor. in primo versu 11 sapphi-
 rus & iaspis 12 amethystus 13 chrysolitus

L. 10 die erste riege 11 Demant

M. M. N. 10 *Smaragdus*, or an Emeraude. 11 *Rubye*, or a
 carbuncle.

- uen worke and all together of Iacincte, heade, *i. e. the*
 23 ad the heade of the tunycle was in the *opening for*
 middest of it as the color of a partlet, *the head to*
 with a bonde rounde aboute the color, *pafs through,*
see xxviii, 32.
 24 that it shulde not rent, And they made beneth upon
 the hem of the tunycle: pomgranates of Iacincte,
 25 scarlet, purple, and twyned bysse, And they made
 litle belles of pure golde, ad put them amonge the
 pomgranates roude aboute apō the edge of the tuny-
 26 cle a bell ad a pomgranate, a bell ad a pomgranate
 rounde aboute the hemmes of the tunycle to mynifre
 in, as the Lorde commaunded Moses.
 27 And they made cotes of bysse of wouē worke for
 28 Aaron and his sonnes, and a mytre off bysse, and goodly
 bonettes of bysse, and lynen breches off twyned bysse,
 29 and a gyrdell of twyned bysse, Iacyncte, scarlett and purple:
 euen of nedle worke, as the Lorde cōmaūded Moses,
 30 [Fo. LXXIIII.] And they made the plate of the
 holy croune of fine golde, ad wrote apō it with
 31 grauē worke: the holynes of the Lorde. ad tyed it
 to a lace of Iacincte to fasten yt an hye upon the
 mytre, as the Lorde commaunded Moses.
 32 Thus was all the worke of the habitacyon of the
 tabernacle of witnesse, fynysshed. And the childern of
 Israel dyd, acordyng to all that the Lorde had com-
 33 maunded Moses. And they brought the habitacyon
 vnto Moses: the tent and all his apparell thereof: the
 34 buttōnes boordes, barres, pilers and fokettes: and the
 couerynge of rams skynnes red, and the couerynge of
 35 taxus skynnes, and the hanginge vayle, and the arcke
 of witnesse with the staues thereof, and the mercyseate:
 36 the table and all the ordinaunce thereof, and the
 37 shewbred, and the pure candelfticke, and the lampes

ῥ. 23 capitium in superiori parte contra medium 26 quibus
 ornatus incedebat pontifex. 30 Sanctum domini 32 Perfectum est
 igitur omne opus tabernac. et tecti testimonii. [The references
 are to the Authorized Version; in the Vulgate see instead vv. 21,
 24, 29, 31.]

℣. 23 levn loch oben mitten ynn 30 Die heylickeyt des HERRN
 32 Also ward vollendet das gantzte werk der wonung der hutten
 des zeugnis.

prepared therevnto with all the vessells thereof, and
 38 the oyle for lyghtes, and the golden altare and the
 anoyntyng oyle and the swete cens, and the hang-
 39 ynge of the tabernacle doore, ad the brasen alter, and
 the gredyern of brasse longynge therevnto with his
 barres and all hys vessels, and the lauer with his fote,
 and the hanginges of the courte with his pilers and
 40 fokettes, and the hangynge to the courte gate, hys
 boordes and pynnes, ad all the ordinaunce that .P.
 ferueth to the habitacion of the tabernacle of witnesse,
 41 and the ministringe vestimentes to serue in the holy
 place, and the holy vestimentes of Aaron the preaft
 42 and his sonnes raymētes to ministrate in: acordyng to
 all that the Lorde commaunded Moses: euen so the
 43 childern of Israel made all the worke. And Moses
 behelde all the worke: and se, they had done it
 euen as the Lorde commaunded: and thā Moses
 blessed them.

■ The .XL. Chapter

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 saynge: In the first daye of *tabernacle is*
 the first moneth shalt thou *reared vp.*
 sett vp the habitaciō of the *The glorye of*
 3 tabernacle of witnesse, ad put theri the *the Lorde ap-*
 arcke of witnesse, and couer the arcke *pereth in a*
 with the vayle, ad brynge in the table *clowde couer-*
 4 it, and brynge in the candelsticke and put on his *ng the ta-*
 5 lampes, and sett the censalter of golde before the *bernacle.*
 arcke of witnesse, and put the hangynge of the dore
 6 vnto the habitacion. And sett the burntoffrynge
 alter before the dore of the tabernacle of witnesse.

V. 43 Quæ postq. Moyfes . . benedixit eis. xl, 2 tabernaculum
 testimonii

L. 43 Und Moses sahe an . . vnd segnet sie. xl, 2 die wonung
 der hutten des zeugnis 5 das tuch ynn der thur

- 7 ād fett the lauer betwene the tabernacle of witnesse,
 8 ād the alter, ād put water therī, and make the
 courte rōude aboute, ād fet vp the hāgyng of the
 courte gate.
- 9 [Fo. LXXV.] And take the anyntinge oyle and
 anynt the habitacion and all that is
 there in, and halow it and all that be-
 longe there to: that it maye be holye.
- 10 And anynte the altar of the burntoffer-
 rings and all his vessels, and sanctifye
 the altar that it maye be most holye.
- 11 And anynte also the lauer and his fote,
 and sanctifye it.
- 12 Than bryng Aaron and his sonnes
 vnto the dore of the tabernacle of wit-
 nesse, and wash them with water. And
 put upon Aaron the holye vestmentes.
 and anynte him and sanctifye him that
 he maye ministre vnto me, that their *
- 14 anyntige maie be an euerlastinge preast-
 hode vnto thē thorow out their genera-
 tions. And Moses dyd acordige to all
 that the Lorde commaunded him.
- 17 Thus was the tabernacle reared vp the first moneth
 18 in the secōde yere. And Moses rered vp the taber-
 nacle ād fastened his fokettes, ād fet vp the bordes
 19 ād put in their barres, ād rered vp the pillers, ād spred
 abrode the tēt ouer the habitaciō ād put the coueringe
 of the tent an hye aboute it: as the Lorde commaunded
 Moses.
- 20 And he toke ād put the testimonye in the arke ād
 fett the staues to the arcke and put the mercifeteate an
 21 hye upon the arcke, and brough- .P. te the arcke in to

¶. 17 reared vp the fyrst daye in the fyrst

F. 7 quod implebis aqua. 19 sicut dom. imperauerat. 20 Po-
 suit & testimonium . . subditis infra vectib. 21 vt expleret dom.
 iussionem.

¶. 7 wasser dreyn thun 13 priester sey, 14 Vnd feyne sone auch
 ertzū furen vnd yhn die enge rocke antzihen vnd sie salben wie du
 yhren vater gefalbet hast 16 wie yhm der Herr gepotten hatte. [and
 so throughout the chapter, viz. vv. 19, 21, 23 etc.] 20 vnd nam das
 zeugnīs

the habitaciō and hanged vp the vayne ād covered the arcke of witnesse, as the Lorde commaunded Mofes.

22 And he put the table in the tabernacle off witnesse in the north syde of the habitaciō with out the vayne,
23 and set the bred in ordre before the Lorde, euē as the Lorde had commaunded Mofes.

24 And he put the candelsticke in the tabernacle of witnesse ouer agaynst the table in the south syde
25 of the habitacion, and set vp the lampes before the
26 Lorde: as the Lorde commaunded Mofes. And he put the golden alter in the tabernacle of witnesse be-
27 fore the vayne, ād brent fwete cens there on as the
28 Lorde commaunded Mofes. And set vp the hangynge
29 in the dore of the habitacion, and set the burntoffringe alter before the dore of the tabernacle of witnesse, and offered burntofferings and meatofferings there on as the Lorde commaunded Mofes.

30 And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water there in to
31 wash with all. And both Mofes Aaron and his sonnes
32 washed their hādes and their fete there at: both when they went in to the tabernacle of witnesse, or whē they went to the alter, as the Lorde cōmaunded Mofes.
33 [Fo. LXXVI.] And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hanginge of the courte gate: and so Mofes fynished the worke.

34 And the clowde couered the tabernacle of witnesse,
35 and the glorye of the Lorde fylled the habitacion: so that Mofes coude not entre in to the tabernacle of witnesse, because the clowde abode there in, and the glorye of the Lorde fylled the habitacion.

¶. 25 lucernis, iuxta præceptum domini. 27 aromatum, sicut iusserat dominus Moyfi. 29 sacrificia, vt dom. imperauerat. 30 implens illud aqua 32 ad altare, sicut præceperat dominus Moyfi. 33 Postquam omnia perfecta 35 nube operiēte omnia, & maieft. dom. coruscante [The references are to A. V., in the Vulgate, see instead vv. 17, 18, 19, 23, 25, 27, 28, 31, 33, 34, 35, 37.]

ℓ. 24 leuchter auch hyneyn 30 vnd thet wasser dreyn zu wasschen 31 draus, 32 denn sie müssen sich wachen 34 Da bedeckt eyn wolcke 35 die wolck drauff bleyb

36 When the clowde was taken vp from of the habita-
 cyō, the childern of Israel toke their iornayes as oft as
 37 they iornayed. And yf the clowde departed not, they
 38 iornayed nott till it departed: for the clowde of the
 Lorde was apou the habitacion by daye, and fyre by
 nyghte: in the sighte of all the house of Israel in all
 their iornayes.

The ende of the seconde boke of Mofes:

¶. 36 had iorneyed

¶. 36 per turmas fuas 37 si pēdebat defuper 38 Nubes . . . in-
 cubabat . . . cunctas mansiones fuas.

¶. 38 denn die wolcke des HERRN war des tags auff der
 wonung, vnd des nachts war fewr drynnen . . . so lang sie reyseten.

A PROLOGE IN TO THE
thirde boke of Moses
called Leuiticus.

The ende of the seconde boke of Moses.

Faint, illegible text, likely bleed-through from the reverse side of the page.

A PROLOGUE IN TO THE THREE BOOKS OF ISAIAH
 CALLED LECTURES

Such ceremonies were vnto them as an A. B. C. to
 lead to spells and read, and as a waye to lead them
 with milk and papper, and to lead vnto them after
 their own capacity and to hope the words vnto them
 according as the babes and children at that age might
 haue them sayne. For all that were before Christ
 were in the infancy and childish of the worlde and
 sawe that leane which we se openlye but thowse
 of Chace had had out feble and v. waste imaginations
 of Chace as children haue of meanes brades, a few
 prophete excepte, which yet described him vnto other
 in factices and ceremonies, likenesses, types, pre-
 figures, and dark and strange language vntill the full
 age were come that God would leane him openlye vnto
 the whole worlde and deliuer them from their shadowes
 and childish and the better out of their dead leane
 of their blinde ignorance. And as the shadowe
 vntill it were at the comynge of the light, even so
 was the ceremonies and factices at the comynge of
 Christ, and are henceforth no more necessarye then



¶ A prologe in to the thirde boke of Moses,
called Leuiticus.



THE ceremonies which are described in the boke folowinge, were cheslye ordained off God (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of
5 that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zeles and good entent: that their consciences might be stablished and they sure that they pleased God therein, which were impossible, yf a man did of his awne
10 heed that which was not commaunded of God nor depeded of any appoyntement made betwene him and God.

Such ceremonies were vnto them as an A. B. C. to lerne to spelle and read, and as a nurce to fede them with milke and pappe, and to speake vnto them after
15 their awne capacitye and to lisse the wordes vnto them according as the babes and childern of that age might founde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and sawe that sonne which we se openlye, but thorowe a
20 cloude and had but feble and .P. weake imaginacions of Christ, as childern haue of mennes deades, a fewe prophetes excepte, whiche yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, proverbes, and darke and straunge speakinge vntyll the full
25 age were come that God wold shewe him openlye vnto the whole worlde and delyuer them from their shadowes and cloudelight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe vanissheth awaye at the comynge of the light, euen so
30 doo the ceremonyes and sacrifices at the comynge of Christ, and are henceforth no moare necessarye then a

token left in remembrance of a bargayne is necessary
whē the bargayne is fulfilled. And though they seme
playne childish, yet they be not altogether frutelesse: as
the popettes and .xx. maner of tryfles which mothers
5 permitte vnto their yonge childern be not all in vayne.
For all be it that soch phantasyes be permytted to
fatisse the childers lustes, yet in that they are the
mothers giste and be done in place and tyme at hir
cōmaundement, they kepe the childern in awe and
10 make them knowe the mother and also make them
more apte agenste a more stronger age to obaye in
thinges of greater erneste.

.P. And moraouer though sacrifices and ceremonies can
be no ground or fundacion to bild apon: that is, though
15 we can proue noughte with them: yet when we haue
once found oute Christ and his misteries, then we maye
borow figures, that is to saye allegoryes, similitudes or
examples to open Christ and the secrettes off God hyd
in Christ euen vnto the quycke, and to declare them
20 more lyuely and sensebly with them than with all the
wordes of the worlde. For similitudes haue more ver-
tue and power with them than bare wordes, and lead
a mans wittes further in to the pithe and marye and
spirituall vnderstondinge of the thinge, than all the
25 wordes that can be imagined. And though also that
all the ceremonies and sacrifices haue as it were a
sterrelyght of Christ, yet some there be that haue as
it were the lighte of the brode daye a litle before the
sonne risinge, and expresse him, and the circumstaunces
30 and vertue of his deth so playnly as if we shulde playe
his passyon on a scaffold or in a stage play opelye before
the eyes of the people. As the scape gote, the brasen
serpent, the oxe burnt without the hoste, the passeouer-
lambe &c. In so moch that I am fully persuaded and
35 can not but beleue that God had shewed Moses the
secrettes of Christ and the verry maner of his deth
before .P. fore hande, and commaunded him to ordene
them for the confirmacion of oure faythes whiche are
now in the cleare daye lighte. And I beleue also that
40 the prophetes whiche folowed Moses to confirme his
prophefyes and to mayntayne his doctrine vnto Christes

cominge, were moued by foch thinges to ferche further
 of Chriftes secrettes. And though God wold not haue
 the secrettes of Chrift generallye knowne, faue vnto a
 few familier frendes which in that infancye he made
 5 of mans witte to helpe the other babes: yet as they
 had a generall promyffe that one of the feed of Abrahā
 fhuld come and bleffe them, euen fo they had a gener-
 all fayth that God wold by the fame man faue them,
 though they wift not by what meanes as the very
 10 apoftles when it was oft told them yet they coude
 neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices ād ceremonies
 as farforth as the promyfes annexed vnto them ex-
 tende, fo farforth they faued thē and iustificed them
 15 and ftode them in the fame steade as oure sacramentes
 doo vs: not by the power of the sacrifice or deade it selfe,
 but by the vertue of the faith in the promyffe whiche
 the sacrifice or ceremonye preached and wherof it was
 a token or fygne. For the ceremonies .P. and sacri-
 20 fices were lefte with them and commaunded them to
 kepe the promyffe in remēbraunce and to wake vpp
 their fayth. As it is not ynough to fende manye on
 errandes and to tell them what they shall doo: but
 they must haue a remembraunce with them, and it be
 25 but a ringe of a ruff aboute one of their fingers. And
 as it is not ynough to make a bargayne with wordes
 onlye, but we must put thereto an oth and geue ernest
 to confirme the faithe off the perfon with whom it is
 made. And in like maner yf a man promyffe, what
 30 foeuer trifull it be, it is not beleued excepte he hold
 vppe his finger also, foch is the wekenesse of the world.
 And therefore christ him self vsed oftymes diuerse cere-
 monyes in curyng the feke, to sturre vpp their faith
 with all. As for an ensample it was not the bloud of
 35 the lambe that faued thē in Egipte, when the angell
 smote the Egiptians: but the mercye of God and his
 truth wherof that bloude was a token and remembraunce
 to sturre vppe their faythes wyth all. For though God
 make a promyffe, yet it saueth none finallye but them
 40 that longe for it and praye God with a stronge fayth
 to fulfill it for his mercye and truthe onlye and knowl-

ege theyr vnworthynesse. And euen so oure sacramen- .P. tes (yf they be truely ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by whiche faithe oure synnes are done awaye and not by the
 5 deade or worke of the sacrament. For as it was impossible that the bloude off calues shuld put awaye synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clese vs and absolue vs of oure synnes as the preastes doo,
 10 in preachinge of repentaunce and faith, for which cause ether other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the .iii. chapter
 15 sayeng: Excepte a man be borne agayne of water and the holye goste he can not se the kingdome of God, and will therfore that the holy gost is present in the water and therfore the verye deade or worke doth put awaye synne: then I will send him vnto Paule which
 20 axeth his Galathians whether they receaued the holy goste by the deade of the lawe or by preachinge of faith, and there concludeth that the holy gost accompanyeth the preachinge of faith, ad with the worde of faith, entreth the harte ad purgeth it, which thou mayst
 25 also vnderstonde by saynt Paule sayenge: ye are borne .P. a new out of the water thorowe the worde. So now if baptim preach me the wassing in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow fayth doth put awaye my
 30 synnes. For the holy gost is no dome god nor no god that goeth a mummige. Yf a man saye of the sacrament of Christes bodye ad bloude that it is a sacrifice as well for the dead as for the quycke and therfore the verye deed it self iustifieth and putteth away synne. I
 35 answere that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne ad his bloude there shed: but that is not so. And therfore it is properly no sacrifice but a sacrament and a memoriall of that euer-
 40 lastinge sacrifice once for all which he offered upon the crosse now upon a .xv. hundred yeres a go and preach-

eth only vnto them that are alyue. And as for them
 that be dead, it is as profitable vnto them as is a can-
 dell in a lantrene without light vnto them that walke
 by the waye in a darke night, and as the gospell song
 5 in laten is vnto them that vnderftond none at all, and
 as a fermon preached to him that is dead and hereth
 it not. It preacheth vnto them that are a lyue only,
 for they that be dead, yf they dyed in the faith which
 that facrament preacheth, they .P. be fatte and are
 10 paff all ieopardye. For when they were alyue their
 hartes loued the lawe off God and therfore fynned not,
 and were fory that their membres fynned and euer
 moued to synne, and therfore thorow faith it was for-
 geuen them. And now their fynnefull membres be
 15 dead, fo that they can now synne no more, wherfore
 it is vnto them that be dead nether facrament nor
 sacrifice: But vnder the pretence of their foule health
 it is a fervaunt vnto oure spiritualtyes holy couetouf-
 nefse and an extorcyonar and a bylder of Abayes,
 20 Colleges, Chauntryes and cathedrall chirches with false
 gotē good, a pickpurse, a pollar, ād a bottomlesse bagge.

Some man wold happely faye, that the prayers of
 the masse helpe moch: not the luyng only, but also
 the dead. Of the hote fire of their faruent prayer
 25 which consumeth faster then all the world is able to
 bringe sacrifice, I haue sayde sufficiently in other places.
 Howe be it it is not possible to bringe me in beleffe
 that the prayer which helpeth hir awne master vnto
 no vertue, shuld purchesse me the forgeueneffe of my
 30 synnes. If I sawe that their prayers had obtayned
 thē grace to lyue soch a liffe as goddes worde did not
 rebuke, then coud I sone be borne in hande that what
 foeuer they axed off .P. God their prayers shuld not
 be in vayne. But now what good can he wysh me in
 35 his prayers that envieth me Christe the sode and the
 liffe of my soule? What good can he wish me whose
 herte cleaveth a fundre for payne when I am taught
 to repent of my euell?

Forthermore because that fewe knowe the vse of
 40 the olde testament, and the moſte parte thinke it
 nothinge necessarye but to make allegoryes, which

they fayne euery mā after hys awne brayne at all wyle
 advēture without any certayne rule: therfore (though I
 haue spoken off them in another place) yet left the
 boke come not to all mennes handes that shall reade
 5 this, I will speake off them here also a worde or twayne.

We had nede to take hede euery where that we be not
 begyled with false allegories, whether they be drawne out
 of the new testament, or the olde, ether out of any other
 storye or off the creatures of the worlde, but namely in
 10 this boke. Here a man had nede to put on all his
 spectacles and to arme him selfe agenst invisible spretes.

First allegories proue nothings (and by allegories vnder-
 stonde examples or similitudes borrowed of straunge
 matters and of another thinge than that thou entreatest
 15 off) As thou- .¶. gh circumcyfyon be a figure of bap-
 tim, yet thou canst not proue baptim by circumcyfion.

For this argumēt were verye feble, the Israeletes
 were circūcyfed therfore we must be baptifed. And
 in like maner though the offering of Ifaac were a
 20 figure or enfample off the refurrection, yet is this
 argument nought, Abraham wold haue offered Ifaac,
 but God delyuered him from deth, therfore we shall
 ryse agayne, and so forth in all other.

But the very vse of allegories is to declare and open
 25 a texte that it maye be the better perceaved and
 vnderfonde. As when I haue a cleare texte of Christ
 and of the apostles, that I must be baptyfed, then I
 maye borowe an enfample of circumcyfion to expresse
 the nature power and frute or effecte of baptim. For
 30 as circumcyfion was vnto them a comen bagge syg-
 nifiēge that they were all sodiars off God to warre
 his warre and separatinge them from all other nacyns
 disobediēt vnto God: euen so baptim is oure comen
 bagge and sure ernest and perpetuall memoriall that
 35 we pertayne vnto Christ and are separated from all
 that are not christes. And as circumcison was a
 token certifiēge them that they were receaved vnto
 the fauoure off God and theyr .¶. fynnes forgiven them:
 euen so baptim certesyeth vs that we are wasshed in
 40 the bloude of christ ad receaved to fauoure for his
 sake. and as circumcyfion signified vnto thē the cut-

tynge awaye of theyr awne lustes and fleynge of their
fre will, as they call it, to folowe the will of god even
so baptim signyfyeth vnto vs repentaunce and the mor-
tefyng of oure vnruly mēbres and body of synne, to
5 walke in a newe lyffe and so forth.

And likewyse though that the savyng of Noe and
of them that were with him in the shyppe, thorow
water, is a figure, that is to saye an ensample and like-
nesse of baptim, as Peter maketh it .i. Petri 3. yet I
10 can not proue baptim therwith, saue describe it only.
for as the sheyppe saued thē in the water thorow faith,
in that they beleved god and as the other that wold
not beleve Noe peryshed: even so baptim saveth vs
thorow the worde of faith which it preacheth when
15 all the world of the vnbelevinge perysh. And Paule
.i. Corin. 10. maketh the see ād the cloude a figure of
baptim, by which and a thousand mo I might declare it
but not proue it. Paule also in the sayde place maketh
the rocke out of which Moses brought water vnto the
20 childerne of Israel a figure or ensample of christ not to
proue christ (for that were impossi- .P. ble) but to
describe christ only: even as christ hī sif Iohānis .3
boroweth a similitude or figure of the brasen serpent to
lead Nichodemus frō his erthy imaginacyon in to the
25 spirituall vnderstondinge of christ sayenge: As Moses
lyfted vpp a serpent in the wilderneffe, so must the
sonne of man be lifted vpp, that none that beleue in
him perysh but haue everlastinge liffe. by which simil-
itude the vertue of christes deth is better described
30 then thou coudest declare it with a thousande wordes.
for as those murmurars agenst god as sone as they
repented were healed of their deadly woundes thorow
lokyng on the brasen serpent only without medicyne
or any other helpe, yee ād without any other reason but
35 that god hath sayed it shuld be so, and not to murmoure
agayne, but to leue their murmuringe: even so all that
repent ād beleue in christ are saved from euerlastinge
deth, of pure grace without and before their good
workes, and not to synne agayne, but to fight agaynst
40 synne ād henceforth to synne no moare.

Even so with the ceremonies of this boke thou canst

prove nothings faue describe and declare only the
 puttyng awaye. of oure synnes thorow the deth of
 christ. for christ is Aaron and Aarons sonnes and
 all that offer the sacryfyce to purge synne, And christ
 5 is all maner .P. offering that is offered: he is the oxen,
 the shepe, the gote, the kyd and lambe: he is the oxen
 that is burnt without the host and the scapegoate that
 caryed all the synne of the people awaye in to the
 wilder nesse. for as they purged the people frō their
 10 worldly vnclenneses thorow bloud of the sacrifices,
 even so doth christ purge vs from the vnclenneses of
 everlastinge deth with his awne bloude. and as their
 worldly synnes coude no otherwyse be purged then
 by bloude of sacryfyce, even so can oure synnes be no
 15 otherwyse forgiven then thorow the bloude of christ.
 All the deades in the world, faue the bloude of christ,
 can purchafe no forgevenesse of synnes: for oure deades
 do but helpe oure neyghboure and mortefye the flesh
 ad helpe that we synne no moare, but and if we haue
 20 synned, it must be frely forgiven thorow the bloude of
 christ or remayne ever.

And in lyke maner of the lepers thou canst prove
 nothing: thou canst never coniuere out confessiō thense,
 how be it thou hast an handsome example there to
 25 open the bindinge and lowfinge of oure preastes with
 the keye of goddes word. for as they made no man
 a lepre even so oures haue no power to commaunde
 any man to be in synne or to go to purgatory or
 hell. And therefore (in as moch as bindinge .P. and
 30 lowfinge is one power) As those preastes healed no
 man, euen so oures can not of their invifible and
 domme power dryve any mannes synnes awaye or de-
 lyver hym from hell or fayned purgatorye. how be it
 if they preached gods word purely which is the au-
 35 thorite that christ gaue them, then they shuld binde
 ad lowse, kyll and make alyue agayne, make vnclene
 and cleane agayne, and send to hell ad fett thence
 agayne, so mighty is gods word. for if they preached
 the lawe of god, they shuld bind the consciences of syn-
 40 ners with the bondes of the paynes of hell and bringe
 them vnto repētaunce. And then if they preached

them the mercye that is in christ, they shuld lowse them and quiet their raginge consciences and certefie them of the fauoure of god and that their synnes be forgeven.

5 Fynallye beware of allegoryes, for there is not a moare handfome or apte a thinge to be gile withall then an allegorye, nor a more sotle and pestilent thinge in the world to persuade a false mater then an allegorye. And contrary wyse there is not a bet-
 10 ter, vehementer or myghtyer thinge to make a man vnderstond with all then an allegory. For allegoryes make a man quwick witted and prynte wyf- .P. dome in him and maketh it to abyde, where bare wordes go but in at the one eare and out at the other. As this
 15 with soch like sayenges: put salt to all youre sacrfices, in steade of this sentence, do all youre deades with discrecion, greteth and biteth (yf it be vnderstond) moare thē playne wordes. And when I saye in steade off these wordes boft not youre self of youre good deades, eate not
 20 the bloude nor the fatt of youre sacrfice, there is as great differēce betwene them as there is distaunce betwene heauen ad erth. For the liffe and beutye of all good deades is of God and we are but the caren leane, we are onlye the instrument wherby god worketh only,
 25 but the power is his. As god created Paule a newe, poured hys wifdome in to him gaue him mighte and promysed him that his grace shulde neuer fayle him &c. and all without defervinges, excepte that nurtering* the fayntes and makinge them curse and rayle on
 30 Christ be meritorious. Now as it is death to eate the bloude or fatte of any sacrfice, is it not (thinke ye) damnable to robbe god of his honoure and to glorifye my self with his
 35 honoure?

* Probably a misprint for *murtheringe*, i. e., murdering; *nurtering* is given in Daye's folio of 1573.

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The second part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The third part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The fourth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The fifth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The sixth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The seventh part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The eighth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The ninth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The tenth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The
THYRDE BO
ke of Mofes. Cal
led Leuiti
cus.

THE THIRD BOKE
OF MOSES CALLED LEVITICUS.

The fifth Chapter.

AND the Lords called Moses, and said unto him, And spake unto him out of the tabernacle of witness saying, Speak unto the children of Israel, and say unto them, When so ever of you shall bring a sacrifice unto the Lord, shall bring it of the carcase, even of the oxen and of the sheep.

¶ If he bring a burnt offering of the oxen he shall offer a male without blemish, and shall bring him to the door of the tabernacle of witness, that he may be accepted before the Lord. And let him put his hands upon the head of the burnt offering, and because he is a beast he shall not be slain, but shall be slain for him. And let the priest kill the ox before the Lord. And let the priest take the blood, and shall bring it to the door of the tabernacle, and shall dip his finger in the blood, and shall sprinkle it upon the altar that is before the door of the tabernacle of witness. And let the priest take the fat, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the liver, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the lungs, and shall bring them to the altar, and shall burn them upon the altar. And let the priest take the right kidney, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the liver, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the kidneys, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the lungs, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the right kidney, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the left kidney, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the lungs, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the right kidney, and shall bring it to the altar, and shall burn it upon the altar. And let the priest take the fat which is upon the left kidney, and shall bring it to the altar, and shall burn it upon the altar.

THE THIRDE BOKE

OF MOSES, CALLED LEUITICUS.

The firste Chapter.

1 **A**ND the Lorde called Moses, *M.C.S. The*
 And spake vnto him oute off *order of burnt-*
 the tabernacle of witnesse say- *offringes, whe-*
 2 **E**nge, Speake vnto the childern *ther it be of*
smal or great
 of Israel, and saye vnto them. Who so- *catell or*
 euer of you shall bringe a gifte vnto the Lorde, shall *foules.*
 bringe it of the catell: euen of the oxen and of the
 shepe.

3 Yf he brynge a burnt offrynge of the oxen he shall
 offre a male without blimesh, and shal brynge him to
 the dore of the tabernacle of witnesse, that he maye be
 4 accepted before the Lorde. And let him put his hande
 upon the heed of the burnt sacrifice, and faouere shalbe
 5 geuen him to make an attonemēt for hym, and let him
 kyll the ox before the Lorde. And let the preastes
 Aarons sonnes brynge the bloude and let them sprinckell
 it rounde aboute upon the alter that is before the dore
 6 of the tabernacle of witnesse. And let the burnt off-
 7 rynges be strypped and hewed in peces. And thē let
 the sonnes of Aaron the preast put fire apō the alter
 8 and put wodd upon the fire, and let them laye the
 peces with the heed and the fatte, upon the wod that
 9 is on the fire in the alter. .P. But the inwardes and the
 legges they shall wash in water, and the preast shall
 burne altogither upon the alter, that it be a burnt fac-

V. 2 Homo qui obtulerit 3 ad placādū sibi dominū 4 caput
 hostiæ & acceptabilis erit, atque in expiationē eius proficiēs.
 6 detractaque pelle hostiæ 7 strue lignorū ante cōposita 8 & cuncta
 quæ adhærēt iecori

rifice, and an offeringe of a swete odoure vnto the Lorde.

10 Yf he will offer a burnt sacrifice of the shepe whether
it be of the lambes or of the gootes: he shall offer a
11 male without blimefh. And let him kyll it on the
north syde of the alter, before the Lorde. And let the
preastes Aarons sonnes sprinkle the bloude of it,
12 rounde aboute upon the alter. And let it be cut in
peces: euen with his heed and his fatte, and let the
preast putte them upon the wodd that lyeth upon the
13 fire in the alter. But let him wash the inwardes and
the legges with water, and than bringe altogether and
burne it upon the alter: that is a burnt offeringe and a
sacrifice of swete fauoure vnto the Lorde.

14 Yf he will offer a burnt offeringe of the foules he
shall offer eyther of the turtyll doues or of the ionge
15 pigeons. And the preast shall brynge it vnto the alter,
and wrynge the necke a fundre of it, and burne it on
the alter, and let the bloude runne out upon the sydes
16 of the alter, and plucke awaye his croppe and his fethers,
and cast the befyde the alter on the east parte vppō the
17 hepe of ashes, and breke his winges but [Fo. III.] plucke
the not a fundre. And the let the preast burne it vpon
the alter, euē apō the wodd that lyeth apō the fire, a
burnt sacrifice and an offeringe of a swete fauoure vnto
the Lorde.

V. 9 intestinis 12 diidentque membra, caput & omnia quæ
adh. iecori 13 Et oblata omnia adol. sacerdos 15 capite, ac rupto
vulneris loco, 17 & nō fecabit, neque ferro diuidet eā

L. 10 von lemmern odder zygen eyn brando. 13 Vnd der
prieſter ſoles alles opffern 15 forn den hals abſtechen 17 ſpalten,
aber nicht abbrechen

M. M. N. 9 This *swete odoure* is: the sacryfyce of fayth & of
pure affeccyon, in whych God is as delited, as a man is delited in
the good fauoure of meates, as it is fayd of Noe, Gen. viii, d.

☉ The seconde Chapter.

- 1 **Y**F any soule will offer a meatoffrynge vnto the Lorde, his of-
ferynge shalbe fine floure, and
2 he shall poure thereto oyle ad
put frankencens theron and shall bringe
it vnto Aarons sonnes the preastes. And
one of them shall take thereout his hand-
full of the floure, and of the oyle with all
the frankencēs, ad burne it for a memoriall
apō the alter: an offryng of a swete sauoure vnto the
3 Lord. And the rēnaunt of the meatofferynge shalbe
Aarons ad his sonnes, as a thinge most holye of the
sacrifices of the Lorde.
- 4 Yf any mā bringe a meatoffrynge that is bakē in the
ouē, let him brynge swete cakes of fine floure mingled
with oyle, ad vnleuended wafers anoynted with oyle.
- 5 Yf thy meatoffrynge be baken in the fryenge pan, then
6 it shalbe of swete floure mingled with oyle. And thou
shalt mynce it small, ad poure oyle thereon: ad so is it
a meatoffrynge.
- 7 Yf thy meatofferynge be a thyng broyled vppon
the greadyerne, of floure myngled with oyle it shalbe.
- 8 And thou shalt brynge the .℞. meatoffryng that is
made of these thinges vnto the Lorde, and shalt de-
lyuer it vnto the preast, and he shall brynge it vnto the
9 altare and shall heue vppe parte of the meatoffrynge
for a memoriall, and shall burne it upon the alter: an
10 offerynge of a swete sauoure vnto the Lorde. And
that which is left of the meatofferynge shalbe Aarons
and his sonnes, as a thyng that is most holye of the
offerynges off the Lorde.
- 11 All the meatoffrynges which ye shall brynge vnto

M.C.S. The order of meat-offrynges, of swete cakes, of fyne flower, of franckencens. &c. with oute leuen, & with oute hony, but not with oute salt.

V. 2 ad filios A. sacerdotis 4 coctum in clibano 6 & fundes super eam oleum. 7 Si autem de craticula 9 tollet memoriale de sacrificio

L. 2 Semel mehl 4 gebacken ym offen 7 so ifs eyn speysopffer.

M. N. 2 This *swete sauoure* figureth the prayers of the make & faithfull, as it is interpretate in Apoc. viii, a the which prayers do withstand the furie of the Lorde.

- the Lorde, shalbe made without leuē. For ye shall neither burne leuen nor honye in any offerynge of the
- 12 Lorde: Notwithstondinge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete sauoure.
- 13 All thy meatofferynges thou shalt salt with salt: nether shalt thou soffre the salt of the couenaunt of thy God to be lackyng from thy meatofferynge: but upon all thyne offerynges thou shalt bryng salt.
- 14 Yf thou offer a meatofferynge of the firstripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire ād beat it small, and so offer the meat-
- 15 offerynge of thy firstrype frutes. And than poure oyle there to, and put frankencens thereon: and so it is a
- 16 [Fo. III.] meatoffrynge. And the preast shall burne parte of the beten corne and parte of that oyle, with all the frākencens: for a remembraunce. That is an offerynge vnto the Lorde.

☛ The thyrede Chapter

- 1  F any man brynge a peaceofferynge of the oxen: whether it be male or female, he shall bryng such as is without
- 2 blemysch, before the Lorde, and let him

M.C.S. The order of peace-offrynges, whyche were offered for the kepynge of peace, made

M. 14 then take that

V. 12 Primitias tantum eorum 13 de sacrificio tuo. 14 munus primitiarū . . . de spicis adhuc virentibus . . . confringes in morem farris 16 farris fracti [The Latin has nothing to represent Tyndale's: "That is an offerynge vnto the Lorde."]

L. 15 weyr. drauff legen, so ist's eyn speysopffer. iii, 1 Ist aber seyn opffer ein tödopffer von rindern

M. N. 13 All offrynges must be *salted with salt*, whiche signyfieth that all our good workes must be directed after the doctrine of the Apostles & prophetes, for then shall they be acceptable in the syghte of the Lorde, yf they sauer of the salt therof, & elles not.

L. M. N. 1 *Tödopffer* soll hie nicht eyn *todtopffer* heysen das nicht lebet, sondern das da todtet vnd würget vnd des dings eyn end macht, vollend aus richt, Denn es bedeut das opffer, da S. Paulus Ro. 12. vnd Petrus 1. Pet. 2. von leren, das wir nach dem glauben, sollen vnser leyb vnd seyne luste vollend toden vnd aufferbeytten, dz frid werd zwischen geyst vnd fleysch, vnd weret, wie die andern die leben lang.

- put his hande upon the heed of his offer- ^{of oxen, shepe,}
 ynge, and kyll it before the dore of the ^{lambes and}
 tabernacle of witnesse. And Aarons sonnes the preastes, ^{gootes.}
 shall sprinkle the bloude upon the alter rounde aboute.
- 3 And they shall offre of the peaceofferynge to be a fac-
 4 rifice vnto the Lord: the fatt that couereth the in-
 wardes and all the fatt that is upon the inwardes: and
 the two kydneyes with the fatt that lyeth upon the
 loynes: and the kalle that ys on the lyuer, they shall
 5 take awaye with the kydneyes. And Aarons sonnes
 shall burne them upon the alter with the burnt sacrifice
 which is upon the wodd on the fire. That is a sacrifice
 of a swete sauoure vnto the Lorde.
- 6 Yf a man brynge a peaceoffrynge vnto the Lorde
 from of the flocke: whether it be male, or female,
 7 it shalbe without blemyshe. Yf he offre a lambe, he
 8 shall brynge it before the Lord .ᵑ. and put his hande
 upon his offeringes heede, and kyll it in the doore off
 the tabernacle off wytnesse, and Aarons sonnes shall
 sprinkle the bloude thereof rounde aboute the alter.
- 9 And of the peaceoffrynge they shall brynge a sacri-
 fyce vnto the Lorde: the fatt there of ad the rompe
 altogether, which they shall take off harde by the
 backe bone: and the fatt that couereth the inwardes
 10 and all the fatt that is upon the inwardes and the .ii
 kydneyes with the fatt that lyeth upon them and upon
 the loynes, and the kalle that is upon the lyuer he
 11 shall take awaye with the kydneyes. And the preast
 shall burne them upon the alter to fede the Lordes
 offeringe withall.

ᵑ. 9 offerent de pacificorum hostia sacrificium domino 10 op-
 erit ventrem atque vniuersa vitalia, & vtrumque ren. c. adipe qui
 est iuxta ilia 11 in pabulū ignis et oblationis dom.

ᵑ. 6 Ist aber seyn fridopffer (also v. 9) 11 zur speyse des opffers
 dem HERRN.

ᵑ. 4 By the takyng awaye of the fat, the inwardes,
 the .ii. kydneyes & the kalle is signified vnto us, that yf we wylbe
 a swete sacrifice vnto the Lorde we must cut of all concupiscēces
 & naughty desyres of the flesshe, and the euell vse of all our mē-
 bres, and must subdue & mortyfy our affectiōs, & offre thē to
 God, by the mortificacyon of the crosse, as sayth the Prophete
 Ps. xxv, a.

12 Yf the offrynge be a goote, he shall brynge it be-
 13 fore the Lorde and put his hande upon the head of it
 and kyll it before the tabernacle of witnesse, and the
 sonnes of Aaron shall sprinkle the bloude thereof upon
 14 the alter rounde aboute. And he shall brynge thereof
 his offrynge vnto the Lordes sacryfyce: the fatt that
 couereth the inwardes and all the fatt that is apō the
 15 inwardes and the .ii. kydneyes and the fatt that lyeth
 upon them and upon the loynes, and the kall that is
 apō the lyuer he shall take awaye with the kydneyes.
 16 And the preast shall burne them apō the alter to fede
 the Lordes sacryfyce [Fo. V.] wyth all ād to make a
 swete fauoure. And thus shal all the fatt be the Lordes,
 17 and it shalbe a lawe forever amonge youre generacions
 after you in youre dwellynge places: that ye eate
 nether fatt nor bloude.

¶ The .III. Chapter.

1 **A**ND the Lorde talked with Mofes *M.C.S. The*
 2 **A** saynge: speake vnto the chil- *offryng made*
 dern of Israel ād saye: when a *for synnes*
 soule synneth thorow igno- *done of igno-*
 raunce and hath done any of those thinges which the *raunce.*
 Lorde hath forbydden in his commaundmentes to be
 3 done: Yf the preast that is anoynted synne and make
 the people to doo amyffe, he shall brynge for his synne
 which he hath done: an oxe wythout blemyshe vnto
 4 the Lorde for a synneoffrynge. And he shall brynge
 the oxe vn to the dore of the tabernacle of wytnesse be-
 fore the Lorde, and shall put his hande upon the oxes
 heade and kyll him before the Lorde.
 5 And the preast that is anoynted shall take of the

M. 1 Lorde spake vnto Mofes 4 vpon the oxe heade
V. 13 altar. circumitū, 14 tollentque ex ea in pastū ignis do-
 minici ad. qui operit ventrē, & qui tegit vniv. vital., 15 duos ren.
 cum reticulo quod est super eos iuxta ilia 16 in alimonia ignis &
 suavissimi od. iiii, 2 et de vniuersis mādati domini . . vt non
 fierent 3 delinquere faciens

L. 16 zur speyß des opffers zumuffen geruch.

oxes bloude and brynge it in to the tabernacle of wit-
 6 nesse and shall dyppe his synger in the bloude and
 sprinkle thereof .vii. tymes before the Lorde: euen be-
 7 fore the hangyng of the holy place. And he shall
 put some of the bloude upon the hornes of the alter of
 fwete cens before the Lorde which is in the .P. taber-
 nacle of witnesse, and shall poure all the bloude of the
 oxe upon the botome of the alter of burntofferynge
 which is by the dore of the tabernacle of witnesse.
 8 And he shall take awaye all the fatt of the oxe that
 is the synne-offerynge: the fatt that couereth the in-
 9 wardes and all the fatt that is aboute them, and the
 ii. kydneyes with the fatt that lyeth upon the and
 upon the loynes, and the kall upon the lyuer let them
 10 take awaye also with the kydneyes: as it was taken
 from the oxe of the peaceoffryng and let the preast
 11 burne them upon the altare of burntofferynge. But
 the skynne of the oxe and all his flesh with his heede,
 12 his legges, his inwardes with his donge, shall he carye
 altogither out of the hoste vnto a clene place: euen
 where the asshes are poured out, and burne hi on wodd
 with fyre: euen upon the heape of asshes.

13 Yf the hole comynalte of the childern comynalte,
 of Israel synne thorow ygnoraunce and the community,
 thyng be hyd from their eyes: so that they congregation.
v. 21.
 haue commytted any of these thynges which the Lorde
 hath forbidden to be done in his commaundmentes
 14 ad haue offended, ad the synne which they haue synned
 be afterwarde knowne, than shal they offre an oxe for
 a synneofferyng ad shall brynge him before the taber-
 15 nacle of wit- [Fo. VI.] nesse, and the elders of the
 multitude shall put their handes upon his heed before
 16 the Lorde And the preast that is anoynted shall
 brynge of his bloude in to the tabernacle of witnesse,

℞. 5 of the oxe bloude

℥. 6 cōtra velum sanctuarii 7 thym. gratissimi domino 8 tam
 eum qui vitalia operit, quam omnia quæ intrinsecus sunt 11 omnes
 carnes 12 & reliquo corpore . . . cin. effundi solent . . . quæ in loco
 effusorū ciner. cremabuntur. 13 omnis turba Ifr. ignorauerit & per
 imperitiā fecerit 15 seniores populi

℥. 9 sett das ynnwendigst ist 13 eyn gantze gemeyne ynn Israel

17 and shall dyppe his finger in the bloude, and sprinkle
it feuen tymes before the Lorde: euen before the uayle.
18 And shall put of the bloude apon the hornes of the
alter whiche is before the Lorde in the tabernacle of
witnesse, and shall poure all the bloude apon the
botome of the alter of burntoffrynges which is by the
19 dore of the tabernacle of witnesse, and shall take all
20 his fatt from him and burne it apon the altare, and
shall do with his oxe as he dyd wyth the synneoff-
ryngeoxe. And the preaft shal make an attonement
21 for them, ad so it shalbe forgeuen them. And he shall
brynge the oxe without the hoste, ad burne him as
he burned the first, so is this the synneofferynge of the
comynalte.

22 When a Lorde synneth and committeth thorow
ignoraunce any of these thynges whiche the Lorde his
God hath forbydden to be done in his commaund-
23 mentes and hath so offended: when his synne is shewed
vnto him which he hath synned, he shall brynge for
24 hys offerynge an he goote without blemyshe and laye
his hande apon the heed of it, and kyll it in .P. the
place where the burntofferynge are kyllled before the
25 Lorde: this is a synneoffrynge. Thā let the preaft take
of the bloude of the synneoffrynge with his finger, and
put it apon the hornes of the burntofferyngealter, and
poure his bloude apon the botome of the burntoffer-
26 yngealter and burne all his fatt apon the alter as he
doth the fatt of the peaceofferynge.

And the preaft shall make an attonement for him
as concernynge his synne, and so it shalbe forgeuen
him.

27 Yf one of the comē people of the londe synne thorowe
ignoraunce and committe any off the thinges which
the Lorde hath forbidden, in his commaundementes
28 to be done, and so hath trespassed, when his synne

V. 20 sic faciēs & de hoc vitulo quomodo fecit & prius & rog.
pro eis fac., propitius erit eis dom. 21 quia est pro peccato multu-
tud. (v. 24) 22 quod domini lege prohibetur. 25 & reliquum fundēs
(v. 30) 26 sicut in vict. pacific. fieri solet (v. 31) 27 de populo terrae

L. 18 alles ander blut 24 Das sey feyn fundopffer 25 vnd das
ander blut

whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a she goote without blemish for his synne which he hath synned, and laye his hande apou the heed of the synneofferynge ad slee it in the place of burntoffrynges. And the preast shall take of the bloude with his finger ad put it apou the hornes of the burntoffryngealter and poure all the bloude apou the botome of the alter, ad shall take awaye all his fatt as the fatt of the peaceoffrynges is takē awaye. And the preast shal burne it apou the alter for a swete sauoure vnto the Lorde, and [Fo. VII.] the preast shall make an attonemēt for him ad it shalbe forgeuen him.

Yf he bringe a shepe ad offer it for a synneofferynge, he shall bringe a yewe without blemish and laye his hande apou the heed of the synneofferynge and slee it in the place where the burntoffrynges are slayne. And the preast shal take of the bloude of the synneofferynge with his finger, ad put it apou the hornes of the burntoffryngealter, ad shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffrynges was takē awaye. And the preast shall burne it apou the alter for the lordes sacrifice, and the preast shal make an attonemēt for his synne, and it shalbe forgeuen him.

¶ The ,V. Chapter.

1 **W**HE a foule hath synned ad herde the voyce of cursynge ad is a witnesse: whether he hath fene or knowne of it yf he haue not vttered it, he shall bere his synne. Ether

M.C.S. Of ootes. The cleansynge of hym that toucheth vncleane thyn- ges. The pur-

M. 32 a lambe . . . bringe a female

V. 35 adeps arietis, qui immolatur pro pacificis. v, 1 aut ipse vidit, aut confcius est

L. 35 lam des tödopffers. v, 1 eyn fluch horet

when a mā toucheth any vnclene thinge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene worme, worme and is not warre of any creeping thing it, he is also vnclene and hath offended.

gacyon of an othe and of synne done by ignoraunce. [vi, 1.] The offringes for synnes which are done wyll- yngly.

3 Ether when he toucheth any vnclenneffe of mā (whatfoeuer vnclenneffe it be that a man is defyled with all) and is not warre of it warre, aware and after- .P. warde cometh to the knowledge of it, he
4 is a trespafer. Ether when a soule sweareth: so that he pronounceth with his lippes to do euell or to do good (what soeuer it be that a man pronounceth with an othe) and the thinge be out of his mynde and afterwarde cometh to the knowledge of it, than he hath offended in one of these.

5 Than when he hath synned in one of these thinges,
6 he shall confesse that wherein that he hath synned, and shall bringe his trespaceofferynge vnto the Lorde for his synne which he hath synned. A female from the flocke, whether it be an yewe or a she goote, for a synneofferynge. And the preast shall make an attonement
7 for him for his synne. But yf he be not able to brynge a shepe, then let him brynge for his trespace which he hath synned, two turtyll doues or two yonge pygeons vnto the Lorde one for a synneoffrynge and another
8 for a burntofferynge. And he shall brynge them vnto the preast, which shall offer the synneoffrynge first and wringe the necke a fundre of it, but plucke it not clene
9 of. And let him sprinkle of the bloude of the synneofferynge apon the fyde of the alter, and let the reste of the bloude blede apon the botome of the alter, and
10 than it is a synneofferynge. And let him offer the fe-

¶. 5 that wherin he hath 6 whether it be a lambe

¶. 2 immundum, siue quod occisū a bestia est, aut per se mortuum, aut quodlibet aliud reptile . . . rea est & deliquit. 3 postea, subiacebit delicto. 4 iuramento & sermone 5 agat poenitentiam 6 agnam siue capram 8 retorq. caput eius ad pennulas, ita vt collo adhæreat, & nō penitus abrumpatur. 9 faciet distillare ad fundamentum eius

¶. 4 wie denn eym menschen eyn schwur entfaren mag 6 die da tragen haben 8 vnd yhr fornen den hals abstechen 9 ausblutten

[Fo. VIII.] conde for a burntoffrynge as the maner is: ad so shall the preast make an atonement for him for the synne which he hath synned, and it shal be forgeuen him.

11 And yet yf he be not able to brynge .ii. turtyll doues or two yonge pigeons, then let hym brynge his offer-
 ynge for his synne: the tenth parte of an Epha of fine
 floure for a synneofferynge, but put none oyle thereto
 nether put ony frankencens thereon, for it is a synne-
 12 offeringe. And let him brynge it to the preast, and
 the preast shall take his handfull of it and burne it
 upon the alter for a remembraunce to be a sacryfice
 13 for the Lorde: that is a synneoffrynge. And let the
 preast make an atonement for him for his synne (what
 foouer of these he hath synned) and it shalbe forgeuen.
 And the remnaute shalbe the preastes, as it is in the
 meateofferynge.

14 And the Lorde comyned with Moses comyned,
 15 sayenge: when a soule trespaceth ad syn- communed, i.
 neth thorow ignoraunce in any of the holy e. conuersed,
 thinges of the Lorde, he shall brynge for his trespac- sþoke
 vnto the Lord, a ram without blymesh out of the flocke
 valowed at two cycles after the holy cycle, for a trespac-
 16 offeringe. And he shall make amendes for the harme
 that he hath done in the holy thyng, and put the fifte
 parte moare .P. there to and geue it vnto the preast.
 And the preast shall make an attonemēt for him with
 the ram of the trespacofferynge, and it shalbe forgeue
 hym.

17 When a soule synneth and committeth any of these
 thinges which are forbiddē to be done by the cōmaund-
 mentes of the Lorde: though he wist it *
 18 not, he hath yet offended and is in synne, ad shall

¶. 15 cycles after the cycle of the sanctuary 16 fyfte parte
 more to. [The following 7 verses in Tyndale are transferred in
 Matthew's Bible to ch. vii.]

¶. 11 manus eius duos offere turt. 12 in monumentum eius qui
 obtulit 13 hab. in munere. 17 & peccati rea, intellexerit iniquita-
 tem suam

¶. 12 zum gedechtnis, vnd antzunden 13 Vnd fol des priefsters
 feyn 15 seckel des heyligthums

brige a ram without blymesh out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignoraunce whiche he dyd and was
 19 not ware, and it shalbe forgeuen him. This is a trespacofferynge, for he trespaced agaynst the Lorde.

VI, 1, 2 And the Lorde talked with Moses sayenge: when a soule synneth ad trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken awaye, or that whiche he hath
 3 deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losse and denyeth it, and swereth falsely, in what soeuer thinge it be that a man doth and
 4 synneth therein, Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye, [Fo. IX.] or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thinge
 5 which he founde, or what soeuer it be aboute which he hath sworne falsely, * he shall restore it agayne in the whole sūme and shal adde the fiste parte moare thereto and geue it vnto him to whome it pertayneth, the
 6 same daye that he offereth for his trespacofferynge vnto the Lorde, a ram without blymesh out of the flocke, that is esteemed worth a trespacofferynge vnto the preast.
 7 And the preast shall make an atonemēt for him before the Lorde, ad it shall be forgeuē hī in what soeuer thinge it be that a mā doth ad trespaceth therein.

¶. 19 quia per errorem deliquit in domino. vi, 2 fidei eius creditum . . . aut calumniam fecerit 3 & inficians insuper peierauerit 5 voluit obtinere, integra & quintam 7 pro singulis quæ faciendo peccavit.

¶. 18 eyn shuldopffers werd ist (cf. vi. 5) 19 das er dem HERRN verfallen ist. vi, 2 zu trawer hand 3 mit eym falschen eyde
 ¶. N. 24 Vnto my neybour pertayneth satisfaccyon, but vnto god repētaunce & then the sacrifice of Christes bloude is a full satisfacciō & attonement & apeasyng of all wrath.

Vnto my neybour pertayneth satisfacciō, but vnto god repētaunce: and the sacrifice of christes bloude is a ful satisfacciō, ad attonemēt ad apeasyng of al wrath.

¶ The .VI. Chapter.

- 8 **A**ND the Lorde spake vnto Mofes *M.C.S. The*
 9 *offringes for*
 10 *synnes which*
 11 *are done*
 12 *wyllyngly.*
 13 *The lawe of*
 14 *the burntoff-*
 15 *rynges. The*
 16 *fyre must*
 17 *abyde euer-*
 18 *more vpon the*
 19 *aulter. The*
 20 *offrynges of*
 21 *Aaron and*
 22 *hys. Ionnes.*
- the lawe of the burntoffrynge. The burntofferynge shalbe upon the herth of the alter all nyghte vnto the mornyng, and the fire of the alter shall burne therein. And the preast shall put on his lynen albe and his lynen breches upon his flesh, and take awaye the ashes whiche the fire of the burnt sacrifice in the altare hath made, and put them besyde the alter, ad the put off his raymēt ad put on other .P. and carye the ashes out without the hofte vnto a clene place.
- The fire that is upon the alter shall burne therein and not goo out. And the preast shall put wodd on the fire euery morninge ad put the burnt sacrifice upon it, and he shall burne thereon the fatt of the peaceofferynges. The fire shall euer burne upon the alter and neuer goo out.
- This is the lawe of the meatoffrynge: Aarons sonnes shall bringe it before the Lorde, vnto the alter: and one of them shall take hys handfull of the floure of the meatoffrynge ad of the oyle with all the frankencens whiche ys thereon and shall burne it vnto a remembrance upon the alter to be a swete fauoure of the memoriall of it vnto the Lorde. And the rest thereof, Aaron ad his sonnes shall eate: vnleueded it shalbe eaten in the holy place: euē in the courte of the tabernacle of witnesse they shall eate it. Their parte whiche I haue geuen them of my sacrifice, shall not be

¶. 9 Cremabitur in altari . . . ignis, ex eodem altari 10 cineres, quos voras ignis exuffit 11 müdissimo vsque ad fauilla cõfumi faciet. 12 ignis autem . . . semper ardebit 13 ignis . . . qui nunquam deficiet 14 lex sacrificii & libamentorum . . . coram . . . coram

¶. 9 brennen auff dem altar . . . alleyn des altars feuer 12, 13 brennen vnd nymmer verleschen (*bis*) 15 Es sol eyner Heben 17 backen yhr teyl, das ich yhn geben hab

baken with leuen, for it is most holye, as is the synne-
 18 offerynge, and trespaceoffrynge. All the males amonge
 the childern of Aaron, shall eate of it: and it shalbe a
 dutye for euer vnto youre generacyons of the sacrifices
 of the Lorde, nether shal any man twytche ^{twytche,}
 it, but he that is halowed. ^{twych [often],}
^{touch.}

19 [Fo. X.] And the Lorde spake vnto Moses sayenge:
 20 this is the offrynge of Aaron ad of his sonnes which
 he shall offer vnto the Lorde in the daye when they are
 anoynted: the tenth parte of an Epha of floure, which is
 a dayly meatofferynge perpetually: halfe in the morninge
 21 and halfe at night: ad in the fryenge pan it shalbe made
 with oyle. And whē it is fryed, thou shalt brynge it in as
 a baken meatofferynge mynsed small, and shalt offer it for
 22 a swete sauoure vnto the Lorde. And that preast of his
 sonnes that is anoynted in his steade, shall offer it: ad it
 shall be the lordes dutye for euer, and it ^{dutye, due}
 23 shal be burnt altogether. For all the meatoffrynges of
 the preastes shalbe burnt altogether, ad shal not be eaten.

24, 25 And the Lorde talked with Moses sayenge: speake
 vnto Aaron and vnto his sonnes and saye. This is the
 lawe of the synneoffrynge, In the place where the
 burntofferynge is kylled, shall the synneofferynge be
 26 kylled also before the Lorde, for it is most holy. The
 preast that offereth it shall eate it in the holye place:
 27 evē in the courte of the tabernacle of witnesse. No
 man shall touche the flesh thereof, saue he that is hal-
 owed. And yf any rayment be sprynckled therewyth,
 28 it shalbe wasshed in an holy place, and the erthē pott
 that it is soddē in .℞. shalbe broken. Yf it be sodden
 in brasse, then the pott shalbe scoured and plunged in
 29 the water. All the males amonge the childern of
 30 Aarō shall eate therof, for it is most holy. Notwith-

℞. 28 scoured and rynesed 29 amonge the Preastes shall eate

℥. 17 ideo autem non fermentabitur, quia pars eius in domini
 offertur incensum. 18 Legitimum ac sempiternum 21 Offeret autem
 eam calidam in odorem 23 Omne enim sacrificium sacerdotis. 28 de-
 fricabitur, & lauabitur aqua. 29 vescetur de carnibus eius

℥. 18 Das sey ewigs recht 21 gebacken dar bringen vnd gestuckt
 27 eyn kleyd besprenget, der soll sich wasschen 28 mit wasser spulen

℞. ℞. N. 27 There shall none touche it, but he that is hal-
 owed, that is, but he that is dedicated, ordeyned and appoynted
 to mynyster before the Lorde, as it is Agge. ii, c.

stōdinge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The .VII. Chapter.

1 **T**HIS is the lawe of the trespace-offerynge which is most holy. *M.C.S. Trespaceoffrynges. Synne offrynges and peace offrynges. The fatte and the bloude maye not be eaten.*

2 In the place where the burnt-offrynge is kylled, the trespaceoffrynge shalbe kylled also: ad his bloude shalbe sprikled rounde aboute apon

3 the alter. And all the fatt thereof shalbe offered: the rompe and the fatt that couered the

4 inwardes, and the .ii. kydneys with the fatt that lyeth on them and apon the loynes: and the kall on the lyuer shalbe taken awaye with the kydneys, And the preast shall burne them apon the altare, to be an offerynge vnto the Lorde: this is a trespace offerynge.

5

6 All the males amonge the preastes shal eate thereof in the holy place, for it is most holy. As the synne-offerynge is, so is the trespaceofferynge, one lawe

7 of in the holy place, for it is most holy. As the synne-offerynge is, so is the trespaceofferynge, one lawe

8 ferueth for both: and it shall be the preastes that reconcyleth therewith. [Fo. XI.] And the preast that offered a mans burnt-offerynge, shall haue the skyn of

9 the burnt-offerynge which he hath offered. And all the meat-offerynges that are baken in the ouen, ad all that is dressed apon the gredyerne ad in the fryenge

10 pan, shalbe the preastes that offereth them. And all the meat-offerynges that are myngled with oyle or drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as another.

V. 2 per gyrum altaris fundetur 5 incēsum est domini pro delicto. 7 ad sacerdotem . . . pertinebit 10 mēfura æqua per singulos diuidetur.

ℒ. 5 altar antzunden zum oppfer 10 mit ole gemenget odder treuge

M. N. 1 *Trespace offrynge* that is, an offring for a trespace. Trespace after the order of the scrypture signifyeth somtyme all the lyffe past which we haue lyued in infidelyte, being ignoraunt of the veritie, not only in doying opē synnes, but also when we haue walked in oure awne rightwefnes, as in the Pſalme xviii, d. & .ii. Paral. xxviii, c.

11 This is the lawe of the peaceoffringes whiche shalbe
 12 offered vnto the Lorde. Yf he offer to geue thanckes,
 he shall brynge vnto his thanckofferynge: swete cakes
 myngled with oyle and swete wafers anoynted with oyle,
 13 and cakes myngled with oyle of fine floure fried, ad he
 shall brynge his offerynge apon cakes made of leuended
 bred vnto the thanckoffrynge of his peaceofferynges,
 14 ad of them all he shall offer one to be an heueoffrynge
 vnto the Lorde, ad it shalbe the preastes that spynkleth
 15 the bloude of the peaceofferynges. And the fleshe
 of the thanckofferynge of his peaceofferynges shalbe
 eaten the same daye that it is offred, and there shall
 none of it be layde vpp vntyll the mornynge.

16 Yf it be a vowe or a fre willofferynge that he bryng-
 eth, the same daye that he offereth it, .P. it shalbe eaten,
 17 and that which remayneth may be eaten on the morowe:
 18 but as moche of the offered flesh as remaneth vnto the
 thirde daye shalbe burned with fire For yf any of the
 flesh of the peaceoffrynges be eaten the thirde daye then
 shall he that offered it optayne no fauour, nether shall it
 be rekened vnto him: but shalbe an abhominacion, and
 the soule that eateth of it shall beare the synne thereof.

19 The flesh that twycheth any vnclene thinge shall
 not be eaten, but burnt with fire: and all that be clene
 in their flesh, maye eate flesh.

20 Yf any soule eate of the flesh of the peaceofferynges,
 that pertayne vnto the Lorde and hys vnclenneffe yet
 apon him, the same soule shall perisse from amonge
 21 his people. Moreouer yf a soule twych any vnclene
 thinge, whether it be the vnclenneffe of man or of any
 vnclene beest or any abhominacion that is vnclene: ad
 the eate of the flesh of the peaceoffrynges whiche per-

V. 14 ex quibus vnus pro primitiis offertur domino 18 irrita
 fiet eius oblatio, nec proderit offerenti . . anima tali se edulio
 cont., prauaricationis rea erit.

℣. 18 Es wirt yhm auch nicht zu gerechnet werden, sondern
 es wirt verworffen seyn . . ist eyner missethat schuldig. 21 was sonst
 greulich ist

℞. ℞. N. 16 By *vowes* are vnderstand the gyftes which are
 acoustomed to be offred and geuen to God by any outwarde cere-
 monye, as it was to rounde their heares, or to dryncke no wyne.
 etc. Num. vi, a.

tayne vnto the Lord, that foule shall periffh from his people.

- 22, 23 And the Lorde fpake vnto Mofes faynge: fpake vnto the childern of Ifrael ad faye. Ye shall eate no
 24 maner fatt of oxen, shepe or gootes: neuerthelater the fatt of the beeft that dyeth alone ad the fatt of that which is torne with wilde beeftes, maye be occupide, occupide in all maner [Fo. XII.] vfes: but *employed, used*
 25 ye shal in no wife eate of it. For whofoeuer eateth the fatt of the beeft of which mē bring an offering vnto the Lorde, that foule that eateth it shall periffh frō
 26 his people. Moreouer ye shall eate no maner of bloud, wheresoeuer ye dwell, whether it be of foule or of
 27 beeft. What fouer foule it be that eateth any maner of bloude the fame foule shal periffhe frō his people.
 28, 29 And the Lorde talked with Mofes fayenge: fpake vnto the childrē of Ifrael ad faye He that offereth his peaceofferynge vnto the Lord, shall bringe his gifte
 30 vnto the Lord of his peaceoffrynges: his owne handes shal bringe the offrynge of the Lorde: euē the fatt apō the brest he shall bringe with the brest to waue it a
 31 waueoffrynge before the Lorde. And the preaft shall burne the fatt apon the alter, ad the brest shalbe Aarōs
 32 ad his fonnes. And the right shulder they shall geue vnto the preaft, to be an heueoffrynge, of their peace-
 33 offrynges. And the same that offreth the bloud of the peaceoffrynges ad the fatt, amōg the fōnes of Aarō,
 34 shall haue the right shulder vnto his parte, for the wauebrest ad the heuefshulder I haue takē of the childern of Ifrael, euen of their peace offrynges, ad haue geuē it vnto Aarō the preft and vnto his fonnes: to be a dutie for euer of .ᵀ. the childern of Ifrael.
 35 This is the anoyntinge of Aaron ad of the facryfices of the Lorde, in the daye when they were offered to

ᵀ. 21 interibit de populis suis, (peribit vv. 25, 27.) 25 adipem, qui offeri debet in incensum domini 30 tenebit manibus adipem . . . cumque ambo oblata domino 32 armus quoque dexter . . . cedet in primitias sacerdot. 35 in ceremoniis domini

ᵀ. 30 mit feyner hand hertz zu bringen 32 zur Hebe von yhren tödopffern. 34 zum ewigen recht. 35 vberantwort worden priester zu feyn

36 be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. *dutie, law,*
 37 This is the lawe of burntoffrynges, of *statute.*
 meatoffrynges, of synneoffrynges, of trespacoffrynges,
 38 of fulloffrynges, of peaceoffrynges, which the Lorde commaunded Mofes in the mount of Sinai, in the daye when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wilder nesse of Sinai.

The .VIII. Chapter.

1 **A**ND the Lorde spake vnto Mofes
 2 saynge: take Aaron and his
 sonnes with hi, and the vestures
 and the anoyntinge oyle, and
 an oxe for a synneofferynge and two
 3 rammes ad a baskett of swete bred: ad
 comentye, gather all the comentye to-
 4 tabernacle of witnesse. And Mofes dyd
 as the Lorde commaunded him, and the
 people gathered them selues together vnto
 the doore of the tabernacle of witnesse.
 5 And Mofes sayde vnto the people: this is the thinge
 which the Lorde commaunded to do.
 6 [Fo. XIII.] And Mofes broughte Aaron and his
 7 sonnes, and wasshed them with water, and put upon
 him the albe and gyrde him with a girdel and put
 upon him the tunycle and put the Ephod thereon, and
 gyrded him with the broderd girdel of the Ephod,

*M.C.S. The
 anoyntynge
 and consecra-
 cyon of Aaron
 and his on-
 nes.*

*Hence the
 pope sett hol-
 owenge of
 chirches, al-
 ters, font,
 belles ad so
 forthe, and
 the anoynt-
 inge of bish-
 opes preastes,
 and soch like.*

℣. 2 canistrū cū azymis 6 Cumque lauisset eos

℞. 36 zum ewigen recht 37 fulleopffer. . tödopffer. viii, 6 wusch sie mit wasser.

8 and bounde it vnto him therewith. And he put the
 brestlappe thereon, ad put in the brestlappe lighte ad
 9 perfectnesse. And he put the myter apon his heed
 ad put apō the myter euē apō the forefrōt of it, the
 golden plate of the holy crowne, as the Lorde com-
 maunded Mofes.

10 And Mofes toke the anyntyngē oyle and anynted
 the habitacion and all that was therein and sanctified
 11 them, and sprynkled thereof apon the alter .vii. tymes
 and anynted the alter and all his vessels, and the lauer
 12 with hys fote, to sanctifie them. And he poured of the
 anyntyngē oyle apon Aarons heed and anynted him
 13 to sanctifie him. And he broughte Aarons sonnes and
 put albes apon them, and gyrde them with gyrdels,
 ad put bonettes apō their heedes: as the Lorde cō-
 maunded Mofes

14 And the synneoffryngē was brought. And Aaron
 and his sonnes put their handes apon the heed of the
 15 oxe of the synneoffryng. And when it was slayne,
 Mofes toke of the bloude, and put it apon the hornes
 of the alter rounde .℞. aboute with his finger and puri-
 fied it, ad poured the bloud vnto the botome of the
 16 alter ad sanctified it ad reconcyled it. And he toke
 all the fatt that was apon the inwardes ad the kal that
 was on the lyuer ad the two kydneyes with their fatt
 17 ad burned it apō the alter. But the oxe, the hide,
 his flesh ad his donge, he burnt with fire without the
 hoste, as the Lorde commaunded Mofes.

18 And he broughte the ram of the burntofferynge,
 and Aaron ad his sonnes put their handes apon the
 19 heed of the ram, and it was kylled. And Mofes sprink-
 20 led the bloud apō the alter rōude aboute, ad cutt the
 ram in peces ad burnt the heed, the peces ad the fatte,
 21 ad washed the inwardes ad the legges in water, and
 burnt the ram euery whitt apō the alter. That was a

℞. 8 *Vrim* and *Thumim*

℥. 8 *doctrina & veritas*, 9 *laminā auream cōsecratam in sanc-*
tificatione 15 *quo expiato & sanctificato*

℞. 8 *Liecht vnd Vollickeyt*. 15 *entfündiget den altar . . das er*
yhn versunet. 20 *zehyeb den widder yn stuck*

℞. ℞. N. 8 *Loke in Exo. xxviii, c. & Num. xxvii. d.*

burntsacrifice of a swete faouere ad an offrynge vnto the Lorde, as the Lorde comaunded Mofes.

22 And he broughte the other ram that was the full-offerynge, and Aaron and his sonnes put their hādes
23 apō the heed of the ram: And when it was slayne, Mofes toke of the bloude of it, and put it upon the tpype of Aarons ryght eare and upon the thombe of his right hande, and upon the great too of his right fote.

24 Then were Aarons sonnes broughte, ad Mo- [Fo. XIII.] ses put of the bloude on the tpype of the right eare of them, and upon the thombes of their righte handes, and upon the great tooes of their righte fete, and sprinkled the bloud apō the alter rounde aboute.

25 And he toke the fatt ad the rompe ad all the fatt that was upon the inwardes, ad the kall of the lyuer, ad the .ii. kydneyes with their fatt ad their righte shul-
26 der. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred ad one wafer, ad put thē on the fatt ad upon the righte
27 shulder, ad put altogether apō Aarons handes ad apō his sonnes handes, ad waued it a waueofferynge before
28 the Lorde. And thā Mofes toke thē from of their handes agayne ad burnt thē apō the alter, euen upon the burnt-offrynge: These are the fulloffrynges of a swete faouere ad a sacrifice vnto the Lorde.

29 And Mofes toke the breste and waued it a waueoffrynge before the Lorde, of the ram of the ful offrynges: ad it was Mofes parte, as the Lorde commaunded Mofes.

30 And Mofes toke of the anynting oyle ad of the bloude whiche was upon the alter, and sprinkled it apō Aarō ad upon his vestimētes ad apō his sōnes ad on their vestimētes with hī ad sanctified Aarō ad his vesturs ad his sōnes .P. and his sonnes vestures also.

31 Then Mofes sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse,

¶. 24 reliquum fudit super altare 27 qui postquam leuauerunt ea 28 eo quod consecrationis esset oblatio

℥. 22 widder des fulleopffers 24 gos das blut

- and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge.
- 32 Aaron and his sonnes shall eate it: ad that which remayneth of the flesh and of the brede, burne with fire.
- 33 And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For .vii
- 34 dayes must youre hādes be filled, as they were this daye: euē so the Lorde hath commaūded to do, to
- 35 reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded.
- 36 And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The .IX. Chapter.

- 1 **A**ND the .viii. daye Moses called *M.C.S. The*
 2 Aaron and his sonnes and the *fyrst offrynges*
 3 elders of Israel, and sayde vnto *of Aaron, for*
 Aaron: take a calfe for a synne *hym selfe and*
 offrynge, and a ram for a burnt offrynge: *for the people.*
 both without blemish, and bryng them *Aaron blesseth*
 3 before the Lorde. And vnto the childern *the people. The*
 of Israel he spa- [Fo. XV.] ke sayenge: *glorye of the*
 take ye an he goote for a synne offrynge, *Lorde is*
 and a calfe and a lambe bothe two of a *shewed. The*
 yere olde, and without blemish for a *fyre com-*
 4 burnt sacrifice, and an oxe and a ram for peace offrynges, *mynges from*
 to offer before the Lorde, and a meate offryng myngled *aboue consum-*
 with oyle, for to daye the Lorde will appere vnto you. *eth the sacri-*
fice.

V. 31 panes quoque consecrationis edite 33 complebitur tēpus consecrationis vestræ. 34 sicut impræsentiarum factum est, vt ritus sacrificii completeretur. ix, 4 immolate eos coram domino in sacrificio singulorum

L. 33 bis an den tag, da die tage ewrs fulloffers aus sind
 M. M. N. 36 Loke in the .iiii. of the kinges in the .xix. ch. b.

5 And they brought that which Mofes commaunded
vnto the tabernacle of witneffe, ad all the people came
6 and ftode before the Lorde. And Mofes fayde, this is
the thyng which the Lorde commaunded that ye
fhulde do: ad then the glorye of the Lorde fhall appere
7 vnto you. And Mofes fayde vnto Aaron: go vnto the
alter and offer thy synneofferynge, and make an at-
tonement for the and for the people: and then offer the
offerynge of the people and reconcyle them alfo, as
the Lorde cōmaunded Mofes.

8 And Aaron went vnto the alter, and flewe the calfe
9 that was his synneoffrynge. And the fonnes of Aaron
broughte the bloude vnto him, and he dypte his finger
in the bloude and put it apou the hornes of the alter,
and poured the bloude vnto the botome of the alter.
10 And the fatt and the two kydneyes with the kall of
the lyuer of the synneoffrynge, he burnt vppon the
11 alter, as the Lorde commaunded Mofes: .P. but the
flesh and the hyde, he burnt with fyre without the
hoſte.

12 After warde he flewe the burntofferynge, ad Aarons
fonnes broughte the bloude vnto him, and he ſprinkled it
13 rounde aboute apou the alter. And they broughte the
burntofferynge vnto him in peces and the heed alfo,
14 and he burnt it apou the alter, and dyd waffe the
inwardes and the legges, and burnt them alfo apou the
burntofferynge in the alter.

15 And than he broughte the peoples offerynge and toke
the goote that was the peoples synneofferynge, and flewe
it and offered it for a synofferynge: as he dyd the firſt.
16 And then broughte the burntofferynge and offered it
17 as the maner was, and broughte the meatofferynge
and fylled his hande thereof, and burnt it apou the
alter, befydes the burntſacrifyce in the mornynge.

18 Then he flewe the oxe and the ram that were the

V. 7 et deprecare pro te & pro populo. cumque mactaueris
hostiam populi, ora pro eo, sicut præcepit dominus. 15 expiatoque
altari 17 absque ceremoniis hol. matutini.

L. 7 deyn fundopffer vnd deyn brandopffer . . verfühne dich
vnd das volck 13 zu yhm zuffucket vnd den kopff 17 auſſer des
morgens brandopffer.

peoples peaseofferynges, and Aarons sonnes broughe
the bloude vnto him, and he sprinkled it apou the alter
19 rounde aboute, and toke the fatt of the oxe and of the
ram: the rōpe and the fatt that couereth the inwardes
20 and the kydneyes and the kall of the lyuer: and put
them apou the brestes and burnt it apou the alter:
21 but the brestes and the righte shulders Aaron waued
before the Lorde, as the Lorde cō- [Fo. XVI.] maunded
Moses.

22 And Aaron lifte vpp his hande ouer the people and
blessed thē, and came doune from offerynge *Of soch places*
of synofferynges, burntofferynges and *the bisschopes*
23 peaseofferynges. Then Moses and Aaron *toke their*
wēt into the tabernacle of witnesse and *domme bless-*
came out agayne and blessed the people, *ynge with*
and the glorye of the Lorde apered vnto *.ii. fingers:*
24 all the people. And there came a fyre *But numery*
out from before the Lorde, and consumed *vi. thou maist*
apou the alter: the burntofferynge and the fatt. And *read the good-*
all the people sawe it and showted, and fell on their *ly prayer of*
faces. *his blessynge.*

☪ The .X. Chapter

1 **A**ND Nadab and Abihu the sonnes *M. C. S. Na-*
of Aaron toke ether of them *dab and Abi-*
his censor ād put fyre there- *hu are slayne.*
in and put cens apō, and *Israel mourn-*
broughte straunge fyre be- *eth for them.*
fore the Lorde: which he *The Preaties*
cōmaunded thē not and there *are forbydden*
2 went a fyre out frō the Lorde *wyne. The*
resydew of the
Preaties eate.

V. 24 turbæ, laudauerunt dominū x, 1 ignem alienum

L. 22 steyg herab vom werck 24 frolocketen sie. x, 1 frembd
feur

M. M. N. 1 Herof ye fe the frute of a mans good entent wyth-
out Goddes word. As we maye do no lesse, so doeth thys en-
sampe teache that we may do no moare then is commaunded.

do nolesse, so
 3 doeth this en-
 sample teach
 that we maye
 do no moare
 than is cō-
 maunded.

and cōsumed thē, and they dyed before the
 Lorde. Then Moses sayde vnto Aarō this
 is it that the Lorde spake sa- *God is sanc-*
 ynge: I will be sanctified in *tified when*
 them that come nye me, ād *we obey him*
 before all the people I wilbe glorified. *ād mortify*
oure wyll
to doo his.
 And Aaron helde his peafe.

4 And Moses called Misael and Elefaphā the sonnes
 of Vfiel the vnclē of Aaron, and sayde vnto thē: goo
 to and carye youre brethrē from the holy place out
 5 of the hoste. And they went to them and caryed
 them in their albes out of the hoste, as Moses bad.

6 .P. And Moses sayde vnto Aaron and vnto Eleazar
 and Ithamar his eldest sonnes: vnouer not youre heed
 nether rent youre clothes, lest ye dye and wrath come
 upon all the people lett youre brethren the hole house
 of Israel, bewepe the burnynge which the Lorde hath
 7 burnt. But goo ye not out from the dore of the taber-
 nacle of wytnesse, lest ye dye: for the anoyntyngē oyle of
 the Lorde is upon you. And they dyd as Moses bad.

8 And the Lorde spake vnto Aaron sa- *Oure prelates*
 ynge: drynke no wyne nor stronge drynke, *be dronke*
 nether thou nor thi sonnes with the: when *wyth desyre*
 ye go in to the tabernacle of witnesse, lest *of honoure*
 ye dye. And let it be a lawe foreuer vnto *and haue*
 9 youre childern after you: that ye maye *brought the*
 put difference betwene holy and vnholy, *world oute*
 10 and betwene vnclene and clene, and that *of their wittes*
 ye maye teach the childern of Israel: *to satisfie their*
 all the ordynaunces which the Lorde *lustes, and*
 hath cōmaunded them by the handes of *liue not sobir-*
 11 Moses. *ly to teach vs*
what christ
commaunded
by the handes
of the appost-
els..

12 And Moses sayde vnto Aaron and vnto Eleazar ād

V. 3 tacuit Aaron. 5 tulerunt eos sicut iacebant . . . vt sibi fu-
 erat imperatum. 6 incendium, quod dominus fuscitauit 10 vt ha-
 beat is scientiam discernendi

L. 3 schwyg stille. 6 brand . . . gethan hat 10 das yhr kund vn-
 terscheyden

M. M. N. 3 God is sanctified when we obey hym, and mor-
 tyfye oure wyll to do his. 4 Loke in Gen. xiii, b. 9 For euer,
 it is here taken for a tyme that hath an ende, and not euer last-
 ing as it is also in Gen. xiii, d & Ex. xii, c.

- Ithamar his sonnes that were leste: take the meat-offerynge that remaineth of the sacri-fices of the Lorde, and eate it without leuen beyde the alter, for it is
 13 most holy: eate it therfore in the holy place, because it is thy dutye and thi sonnes dutye of the dutye [often],
 sacri-fyce of the Lorde: for so I am com- *due*
 14 maunded. And the [Fo. XVII.] wauebreft and heue-
 shulder eate in a clene place: both thou and thy
 sonnes and thy doughters with the. For it is thy
 dutye and thy sonnes dutye with the, of the peace-
 15 offerynges off the childern of Israel. For the heue-
 shulder ad the wauebreft whiche they brynge with the
 sacri-fices of the fatt, to waue it before the Lorde, shal-
 be thyne and thy sonnes with the, and be a lawe for
 euer, as the Lorde hath commaunded.
 16 And Moses foughte for the goote that was the
 synneofferynge, and se, it was burnt. And he was
 angrye with Eleazar and Ithamar the sonnes of Aaron,
 17 which were leste alyue sayenge: wherefore haue ye not
 eaten the synneofferynge in the holy place, seyng it is
 most holye: and for as moch as it is geuen you to bere
 the synne of the people, and make agrement for them
 18 before the Lorde? Beholde, the bloude of it was not
 brought in within the holy place therfore shulde ye
 haue eaten it in the holy place as I commaunded.
 19 And Aaron sayde vnto Moses: behold, this *The offeringes*
 daye haue they offered their synneoffrynge *must haue bene*
 and their burnt-offrynge before the Lorde, *eaten in glad-*
 and it is chaunced me after thys maner. *nesse: but Aa-*
 Yf I shulde eate of the synneofferynge to *ron coude not*
 20 daye, wolde the Lorde be content with all? And *but morne for*
 when Moses herde that, he was content. *his sonnes.*

V. 17 portetis iniquitatem multitudinis & rogetis pro ea 18 sicut
 præceptum est mihi? 19 mihi autem accidit quod vides . . . aut placere
 domino in cerem. mente lugubri? 20 recepit satisfactionem.

L. 17 misse that der gemeyne tragen . . . sie verfunet 19 es ist
 myr gangen, wie es da ist . . . vnd gutter ding feyn 20 lies ers yhm
 gefallen.

M. M. N. 19 The offeringes must haue bene eatē in gladnesse,
 but Aaron coule not but morne for hys sonnes.

.P. The .XI. Chapter.

¹ **A**ND the Lorde spake vnto Mofes *M.C.S. Of*
² and Aaron sayenge: speake *beastes which*
vnto the childrē of Israel and *be cleane &*
saye, these are the beestes *which vn-*
cleane.
whiche ye shall eate amonge all the beestes that
³ are on the erth: what soeuer hath hofse and dyuyd-
⁴ eth it in to two clawes ād cheweth cud among the
⁵ beestes, that shall ye eate. Neuerthelesse, these shall
ye not eate of them that chewe cud and haue hofses.
The camel, for he cheweth cud but he deuydeth not
the hofse in to two clawes therefore he shall be vnclene
⁶ vnto you. And the Conye, for he cheweth the cud
but deuydeth not the hofse in to two clawes, therefore
⁷ he is vnclene to you. And the hare, for he likewise
cheweth the cud, but deuydeth not the hofse in to two
⁸ clawes, he is therefore vnclene to you. And the swyne,
for though he deuyde the hofse in to two clawes,
yet he cheweth not the cud ād therefore is vnclene to
⁹ you, Of their flesh see that ye eate not ād their car-
kasses se that ye twych not for they are vnclene to you.
¹⁰ These shall ye eate of all that are in the waters:
what soeuer hath finnes and skales in the waters, sees
and ryuers, that shall ye eate And all that haue not
finnes ād skales in the sees ād ryuers of all that moue
and lyue in the waters, [Fo. XVIII.] shall ye abhorre.
¹¹ Se that ye eate not of their flesh, ād also that ye ab-
¹² horre their carkases: for all that haue no finnes nor
scales in the waters, shalbe abhominacion vnto you.
¹³ These are the foules which ye shall abhorre and
which shall not be eaten, for they are an abhominacion.
¹⁴ The egle, the goofhauke, the cormoraunte, the
¹⁵ kyte, the vultur and all his kynde and all kynde of

V. 5 Chirogryllius 7 Et fus . . . ruminat. 8 horum carnibus
9 tam in mari quam in fluminibus & stagnis 11 morticina vitabitur.
13 Aquilam, & gryphē, & halizætum 14 miluū . .

L. 5 die Canynchen 7 Vnd eyn schweyn 9 ynn wassern, ym
mehr vnd bechen

16 rauens, the estrich, the nightcrowe, the cocow, the
 17 sparowhauke, and al the kynde: the litle oule, the
 18 storcke, the great oule the backe, the pellicane,
 19 the pye, the heron, the Iaye with the kynde, the
 20 lappwyngē ād the swalowe. And all foules that
 crepe ād goo apō all .iiii. shalbe an abhominacion
 vnto you.

21 Yet these maye ye eate of all the foules that moue
 and goo apon .iiii. fete: euen those that haue no knees
 aboue vppon their fete to lepe with all apon the erthe,
 22 euen these of them ye maye eate: the arbe and all
 his kynde: the Soleam with all his kynde: the Har-
 gol and all the kynde, ād the Hagab ād all his kynd.

23 Al other foules that moue ād haue .iiii. fete, shalbe
 24 abhominacion vnto you. In soch ye shalbe vnclene
 whofoeuer touch the carkeffe of thē shalbe vnclene
 25 vnto the euen, ād whofoeuer bereth the carkeffe of thē,
 shal wash his clothes ād shalbe .ᵑ. vnclene vntyll euen.

26 Amonge all maner beestes, they that haue hoffes
 and deuyde them not in to two clawes or that chewe
 not the cud, shalbe vnclene vnto you: and all that
 27 twicheth them shalbe vnclene. And all that goeth
 apon his handes amonge all maner beestes that goo
 on all foure, are vnclene vnto you: and as many as
 twych their carkeffes, shalbe vnclene vntyll the euen.
 28 And he that beareth the carkeffe of them, shall wasshe
 his clothes ād be vnclene vntyll the euen, for soch are
 vnclene vnto you.

℞. 22 Selaam . . kynde, the Hagab 27 foure fete

ᵑ. 16 larum, & accipitrem 17 bubonem et mergulum et ibin
 18 cygnum et onocrotalum, et porphyronem, 19 herodionem,
 charadriion . . vpupam . . vespertilionem. 21 longiora retro crura
 22 brucus . . attacus . . ophiomachus, ac locusta 25 & si neesse
 fuerit vt portet

℥. 21 das keyne knye oben an den beynen hat, da mit es auff
 erden hupffe 27 auf tappen geht

℞. ℞. N 22 *Arbe, Selaā, Hargol, Hagab* are kyndes of
 beastes that crepe or scraul on the grounde which the Hebrues
 them selues do not now a dayes know.

℥. ℞. N. 22 Dise vier thier sind ynn vnfern landen nicht, wie
 wol gemeyniglich *Arbe* vnnnd *Hagab*, fur Hewschrecken gehaltē
 werden, die auch vierfussige vogel sind, aber es ist gewisser, dise
 Ebreische namen zu brauchen, wie wyr mit *alleluia* vnd andern
 frembder sprach namen thun.

29 And these are also unclene to you amonge the
 thinges that crepe apon the erth: the wesell the
 30 moufe, the tode and all his kynde, the hedgehogge,
 31 stellio, the licerte, the snayle and the moule. These
 are vnclene to you amonge all that moue, and all
 that twych them when they be dead, shalbe vnclene
 32 vntyll the euen. And what foeuer any of the dead
 carkeffes of them fall apon, shalbe vnclene: what
 foeuer vessel of wodd it be, or rayment, or skynne,
 or bagge or what foeuer thinge it be that any worke
 is wroughte with all. And they shalbe plunged in
 the water and be vnclene vntill the euē, and then
 they shalbe clene agayne.

33 All maner of erthen vessel where in to any of them
 falleth, is vnclene with all that therein [Fo. XIX.] is:
 34 and ye shal breake it. All maner meate that is eaten,
 yf any soch water come apon it, it shall be vnclene.
 And all maner drynke that is drōke in all maner soch
 vessels, shalbe vnclene.

35 And whether it be ouen or kettel, it shalbe broken.
 For they are vnclene and shalbe vnclene vnto you:
 36 Neuerthelater, yet the fountaynes ād welles and
 pondes of water, shalbe clene styll. But whofoeuer
 twycheth their carkeffes, shalbe vnclene.

37 Yf the dead carkeffe of any soch fall apō any feed
 38 vsed to sowe, yt shall yet be clene styll: but ād yf
 any water be poured apō the feed ād afterward the
 dead carkeffe of them fall thereō, then it shalbe vn-
 clene vnto you.

39 Yf any beest of whiche ye eate dye, he that twitch-
 eth the dead carkeffe shalbe vnclene vntyll the euen.
 40 And he that eateth of any soche dead carkeffe, shall
 wasshe his clothes and remayne vnclene vntyll the
 euen. And he also that beareth the carkeffe of
 it, shall wasshe his clothes and be vnclene vntyll
 euen.

¶. 29 mus & crocodilus 30 migale, & chamæleon, & stellio &
 lacerta 32 pelles & cilicia 34 sufa fuerit super eum 36 & omnis
 aquarum congregatio

¶. 35 es fey ofen odder kessel

- 41 All that scrauleth vpon the erth, is an abhominacyon and shall not be eaten. *scrauleth, crawleth, creepeth v. 42*
- 42 And what soeuer goeth apon the brest ād what soeuer goeth apon .iiii. or moo fete amonge all that scrauleth apon the erth, of that se ye eate not: for they are abhomynable. Make not youre soules
- 43 .P. abhominable. Make not youre soules abhomynable with no thinge that crepeth, nether make youre soules vnclene with them: that ye shulde be defiled thereby.
- 44 For I am the Lorde youre God, be sanctified therfore that ye maye be holy, for I am holy: and defile not youre soules with any maner thinge that crepeth apon
- 45 the erth. For I am the Lorde that brought you out of the londe off Egipte to be youre God: be holy therfore, for I am holy.
- 46 This is the lawe of beeft and foule and off all maner thinge that lyueth ād moueth in the water
- 47 ād of all thinges that crepe apō the erth, that ye may put differēce betwene vnclene ād clene, ād betwene the beestes that are eatē and the beestes that are not eaten.

☛ The .XII. Chapter.

1 **AND** the Lorde spake vnto Mofes *M.C.S. A*
 2 and sayde: speake vnto the *lawe howe we*
 childern of Israel ād saye: whē *men shulde be*
 a womā hath conceaued ād *purged after*
 hath borne a man childe, she shalbe vnclene .vii. dayes: *their delyuer-*
 euen in like maner as when she is put aparte in tyme
 3 of hir naturall diseafe. And in the .viii. daye the flesh *ance.*

M. 42 omits Make not youre soules abhominable
V. 42 quadrupes graditur, & multos habet pedes 43 Nolite
 cōtaminare animas 47 differētias noveritis
L. 41 was auff erden schleicht (42, 44) 42 auff vier odder mehr
 fussen 43 seelen veruereynigen
M. N. 2 Some call it the monethes dyseate, tome the
 floures.

4 of the childes foreskynne shalbe cut awaye. And she shall cōtynue in the bloude of hir purifienge .xxxiii dayes, she shal [Fo. XX.] twytch no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir
5 purifienge be out. Yf she bere a maydechilde, then she shalbe vnclene two wekes as when she hath hir naturall diseafe. And she shall contynue in the bloude of hir purifienge .Lxvi. dayes.

6 And when the dayes of hir purifienge are out: whether it be a sonne or a doughter, she shall brynge a lambe of one yere olde for a burntoffrynge and a yonge pigeón or a turtill doue for a synneoffrynge vnto the dore of the tabernacle of witnesse vnto the
7 preast: which shall offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

8 But and yf she be not able to bringe a shepe, then let her brynge two turtyls or two yonge pigeons: the one for the burntofferynge, and the other for the synneofferynge. And the preast shall make an attonement for her, ad she shalbe clene.

¶ The .XIII. Chapter.

1 **W**ND the Lord spake vnto Moses *A. C. S. The*
2 **ad** ūto Aarō saynge: whē *Preastes are*
there apareth a rysinge in *appoynted to*
any mās flesh ether a scabbe *iudge who*
or a gliftrige .P. whyte: as though the *are the Lep-*
ers.

¶ 7 mundabitur a profluuiō sanguinis sui 8 Quod si non inuenerit manus eius, nec pot. offerre agnum . . . orabitque pro ea sacerdos. xiii, 2 diuersus color siue pustula

¶ 4 tage yhrer reynigung aus sind 5 da heym bleyben ynn dem blut yhrer reynigung. 6 aus sind 7 reyn von yhrem blutgang 8 Vermag aber yhre hand nicht eyn schaff. . . verführen. xiii, 2 eyter weys (4, 19, 23, 39).

plage of leprofye were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the fore that is in the skynne of his fleshe. Yf the heer in the fore be turned vnto whyte, and the fore also seme to be lower than the skynne of his fleshe, then it is fuerly a leprofye, and let the preast loke on him and make hym vnclene.

4 Yf there be but a white plecke in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned unto white: then let the preast shitt him vpp seuen dayes. And let the preast loke apon him the .vii. daye: yf the fore seme to him to abyde styll and to go no further in the skyne, then let the preast shutt him vppe yet .vii. dayes moo.

6 And let the preast loke on him agayne the .vii. daye. Then yf the fore be waxed blackesh and is not growen abrode in the skynne, let the preast make him clene, for it is but a skyrfe. And let him wasshe his clothes, and then he is clene. But and yf the scabbe growe in the skynne after that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abrode in the skynne, let him make him vnclene: for it is fuerly a leprofye.

This chapter maketh not for cōfession in the eare, but is an exāple of ex-communication off open sinners. As these prestes make vnclene ad sende out of company, euen so ours binde ad ex-communicat out of the cō-gregaciō: and as these make cleane, so doo ours loose, and absolue. Now the thei sinne secretly thei binde with preach-inge gods word ad yf thei repēt, with preachinge thei loose the agayne.

M. 3 iudge hym vnclene.

V. 3 humiliorem cute & carne reliqua . . . et ad arbitrium eius separabitur. 7 & redditus munditiæ . . . adducetur ad eum, 8 & immunditiæ condēnabitur.

L. 3 vrteylen 4 verschliessen sieben tage 6 mal geschwungen

M. N. 2 The lepre signifyeth properly mannes doctrine, whyche spreadeth abroad lyke a canker: & to be short all infecyon of vngodlynes, therefore must the Leuytes geue dylygent hede therto: for a lytell leuen foureth the whole louppe of doughe.

L. M. N. 4 Hie ifs offenbar das Moses *ausatz* heyst allerley grind vnd blattern odder mal, da ausatz aus werden kan oder dem *ausatz* gleych ist. *Ausatz* aber bedeut eygentlich, menschen lere auffser der lere Gottlichs wort, die selbe bluet vnd grunet fur den leuten vnd frisset vmb sich, darumb den priestera hie mit fleys auffzusehen gepotten wirt.

9 [Fo. XXI.] Yf the plage of leprofye be in a man, let
 10 hī be broughte vnto the preast, and let the preast se
 him. Yf the ryfinge appeare white in the skynne ād
 haue also made the heer white, ād there be rawe flesh
 11 in the fore also: then it is an olde leprofye in the
 skynne of his flesh. And the preast shall make him
 vnclene, ād shall not shutte him vp for he is vnclene.
 12 Yf a leprofye breake out in the skynne and couer all
 the skynne from the heed to the fote ouer all where-
 13 foouer the preast loketh, then let the preast loke apou
 him. Yf the leprofye haue couered all his flesh, let
 him make the diseafe clene: for in as moch as he is
 14 altogether white he is therfore cleane. But and yf
 there be rawe flesh on him when he is sene, then he
 15 shalbe vnclene. Therefore when the preast seeth the
 rawe flesh, let him make him vnclene. For in as moch
 as his flesh is rawe, he is vnclene and it is suerly a true
 16 leprofye. But and yf the rawe flesh departe agayne
 and change vnto white, then let him come to the
 17 preast and let the preast se him: Yf the fore be
 chaunged vnto white, let the preast make the diseafe
 cleane, ād then he is cleane.

18 When there is a byele in the skynne ^{byele [often],}
 19 of any mans flesh and is helede and after ^{boil}
 in the place of the byele there appeare a whyte rysyng
 ether .P. a shynynge white somewhat redysh, let him
 20 be sene of the preast. Yf when the preast seeth hī it
 appeare lower than the other skynne and the heer
 thereof be chaunged vnto white, let the preast make
 hī vnclene: for it is a very leprofye, that is broken
 21 out in the place of the byele. But and yf when the

M. 11 iudge him vnclene 13 iudge the diseafe 15 iudge
 17 iudge 20 iudge

V. 11 inolita cuti. 12 quicquid sub aspectu oculorum cadit
 15 sacerdoti iudicio pollutetur, & inter immundos reputabitur
 18 Caro autem et cutis

L. 10 rho fleysch ym geschwyr

M. M. N. 13 *Couered all his flesh*, etc. Here is that called
 a leper which yet is none in dede, but seemyth to be one: whereas
 the rottenesse of humoures brekyng forth into the vtter partes all
 the body ouer, is called a leper, and yet must it be iudged to be
 cleane.

preaft loketh on it there be no white heeres therein
 nether the scabbe lower than the other skynne and be
 fomewhat blackesh, then the preaft shall shutt him
 22 aparte .vii. dayes. Yf it sprede abroad in the meane
 feason, then let the preaft make him vnclene: for it is
 23 a leprofye. But ad yf the gliftringe white abyde styll in
 one place and go no further, then it is but the prynte
 of the byele, and the preaft shal make him cleane.

24 When the skynne of any mäs flesh is burnt with fire
 that it be rawe and there apere in the burnynge a
 gliftringe white that is fomewhat redyfh or altogether
 25 white, let the preaft loke apon it. Yf the heer in that
 brightnesse be chaunged to white and it also appeare
 lower than the other skynne, than it is a leprofye that
 is broken out in the place of the burnynge. And the
 preaft shall make him vnclene, for it is a leprofye. But
 26 and yf (when the preaft loketh on it) he fe that there
 is no white heer in the bryghtnesse and that it is no
 lower than the other [Fo. XXII.] skynne and that it
 is also blackesh, then let the preaft shutt him upp feuen
 27 dayes. And yf (when the preaft loketh on him the
 feuenth daye) it be growen abroad in the skynne, lett
 28 him make him vnclene: for it is a leprofye. But and
 yf that bryghtnesse abyde styll in one place and goo
 no further in the skynne ad be blackesh, than it is but
 a ryfyng in the place of the burnynge, and the preaft
 shall make hym cleane: for it is but the prynte of the
 burnynge only.

29 Whē ether man or woman hath a breakinge
 30 out apon the heed or the beerde, let the preaft
 fe it. And yf it apeare lower than the other skynne
 and there be therein golden heeres ad thyn, let the
 preaft make him vnclene, for it is a breaking out
 31 of leprofye apō the heed or berde. yf (whē the

ff. 22 iudge 23 iudge 25 out of the place . . iudge 27 iudge
 30 iudge

v. 23 vlcis est cicatrix 28 quia cicatrix est combusturæ.
 30 capillus flauus

l. 23 die narbe von der drufs 28 geschwyr des brandmals
 30 har dasselbs gulden vnd dunne

preaft loketh on the breakige out) he fe that it is no lower thā the other skynne ād that there are blacke
 32 heeres therein let hī shutt hī vp .vii. dayes. And let the preaft loke on the diseafe the feuenth daye: ād yf the breakynge oute be gone no further nether be any golden heeres therein nether the scabbe be lower than
 33 the other skynne, then lett him be shauen, but lett hym not shaue the scabbe, and let the preaft shutt him vpp
 34 feuen .ᵑ. dayes moo. And let the preaft loke on the breakynge out the .vii. daye agayne: Yf the breakynge out be gone no further in the skynne nor moare lower thē the other skynne, then lett the preafte make him cleane, and let him wasshe his clothes and then he is
 35 cleane. Yf the breakynge out growe in the skynne
 36 after that he is once made cleane, let the preaft see him. Yf it be growne abrode in dede in the skynne, let the preaft feke no further for ony golden heeres, for
 37 he is vnckleane. But and yf he fe that the scabbe stonde styll and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preaft shall make him cleane.

38 Yf there be founde in the skynne of the flesh of man
 39 or woman a glifteryng white, let the preaft se it. Yf there appeare in their flesh a glifteryng white somewhat blackesh, thē it is but frekels growē vpp in the skynne: ād he is cleane

40 Yf a mans heer fall of his heed, thē he is heedbaulde
 41 and cleane. yf his heer fall before in his foreheade,
 42 then he is foreheadbalde and cleane. yf there be in the baulde head or baulde forehead a redysh white scabbe, then there is leprofye spronge vpp in his baulde
 43 head or baulde forehead. And let the preaft se it: and yf the ryfynge of the fore be redyshwhite in his baul- [Fo. XXIII.] de heade or foreheade after the
 44 maner of a leprofye in the skynne of the flesh, then he is a leper and vnckleane: ād the preaft shall make him vnckleane, for the plage of his heede.

℞. 34 iudge 35 iudged 37 iudge 44 iudge

℥. 37 hom. fanatum esse, & confid. eum pronuntiet mundum.

43 cōdemnabit eum . . lepræ

℥. 31 nicht falb 44 folchs mals halben auff feym heubt

45 And the leper in whome the plage is, shall haue his clothes rent and his heade bare ad his mouth moffeld, and shalbe called vncleane.

46 And as longe as the dyseafe lefteth apon him, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, ad even without the host shall his habitacion be.

47 When the plage of leprofye is in a cloth: whether it be
48 lynen or wollen, yee and whether it be in the warpe or wolfe of the lynen or of the wollen: ether wolfe [often], in a skynne or any thinge made of skynne, *woof*

49 yf the diseafe be pale or somewhat redyfh in the cloth or skynne: whether it be in the warpe or the wolfe or any thinge that is made of skynne, thē it is a very leprofye
50 and must be shewed vnto the preast. And whē the preast seeth the plage, lett him shutt it vpp .vii. dayes,

51 and let him loke on the plage the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in anythyng that is made of skynne, then the plage is a fretynge lep- *fretynge*
52 rofye and it is vncleane: And that cloth [often], *eaten away*; cf. shalbe burnt, ether warpe or wolfe, *freten*, v. 53, whether it be wollen or lynen or any and xiv, 44, thyng that is made of skynne where in *and German fressen*.
the plage is, for it is a fretyn- .P. ge leprofye, and shalbe burnt in the fyre.

53 Yf the preast se that the plage hath freten no further in the cloth: ether in the warpe or wolfe or in what
54 foeuer thyng of skynne it be, then let the preast cōmaunde thē to wasshe the thyng wherein the plage is,
55 and let him shutt it vpp .vii. dayes moo. And let the preast loke on it agayne after that the plage is wasshed: Yf the plage haue not chaunged his fascion though it be spred no further abrode, it is yet vncleane.

And se that ye burne it in the fyre, for it is fretē inwarde: whether in parte or in all together.

M. 55 *freat*

V. 45 *contam. ac fordidum se clamabit.*

L. 45 *vnreyn genennet werden 51 fressend mal*

M. M. N. 47 Of the leprofye of clothes which was vsed amonge the Iewes, let thē iudge. This is euydēt that we in oure tyme soffer ouer many leproyfes in clothes.

- 56 But and yf the preast se that it is somewhat blackyfh
after that it is wasshed, let him rent it out of the clothe,
or out of the skynne or out of the warpe or wolfe.
- 57 But and yf it apeare any moare in the cloth ether in
the warpe or in the wolfe or in anythyng made of
skynne, than it is a waxynge plage. And se that ye
- 58 burne that with fyre, where in the plage is. More-
ouer the cloth ether warpe or wolfe or what soeuer
thinge of skynne it be which thou hast wasshed and
the plage be departed from it, shalbe wasshed once
agayne: and then it is cleane.
- 59 This is the lawe of the plage of leprosye in a cloth
whether it be wollē or lynen: eyther whether it be in
the warpe or wolfe or in any thyng made of skynnes,
to make it cleane or vncleane.

[Fo. XXIII.] .XIII. Chapter.

1. **A**ND the Lorde spake vnto Moses *M. T. S. The*
2. **A** saynge: this is the lawe of a *cleansynge of*
A leper when he shalbe clesed. *the leper, and*
A he shalbe broughte vnto the *of the house*
that he is in.
3. preast, and the preast shall goo out without the hoste
and loke apō him. Yf the plage of leprosye be healed
4. in the leper, thē shall the preast commaunde that there
be brought for hī that shalbe clesed .ii. luyunge byrdes
that are cleane, ād cipresse wodd, and a pece of purple
5. cloth and ysope. And the preast shall cōmaunde that
one of the byrdes be kylled ouer an erthē vessell of
6. runnyng water. And the preast shall take the luy-
yng byrde and the cypresse wodd and the purple ād
the ysope, ād shall dyppe thē and the luyunge byrde
in the bloude of the slayne byrde and in the rēnyng
7. water and sprinkle it upon him that must be clesed

M. 59 iudge. xiiii, 4 cedar wodd 5 in an erthen 6 cedar
V. 58 pura sunt, secundo, & munda erunt. xiiii, 4 præcipiet
ei qui purificatur . . passeris . . lignum cedrinum (vv. 49, 50, 51,
52) 5 in vase fictile super aquas viuentes
L. 4 cedern holtz (throughout the chapter) 6 tuncken am le-
bendigen wasser

of his leprosy .vii. tymes and clense him, and shall
8 let the luyunge byrde goo fre in to the feldes.

And he that is clēsed shall wasshe his clothes and shaue
off all his heer ād wasshe himsele in water, and thē he
is cleane. And after that he shall come in to the
9 hoste, but shall tarye without his tēt .vii. dayes. Whē
the seuenth daye is come, he shall shaue off al his heer
both apō his heade ād his berde ād on his browes:
ād euē all the heer that is on him, shalbe shauen off.
And he shall wasshe his clothes and his flesh in water,
and then he shalbe cleane.

10 .P. And when the .viii. daye is come, let him take
ii. lambes without blemysch and a yewelambe of a
yere olde without blemysch, and .iii. tenthdeales of syne
floure for a meatofferynge myngled with oyle, and a
11 logge of oyle. Than let the preast that maketh him
cleane, brynge the man that is made cleane with those
thynges before the Lorde vnto the dore of the taber-
12 nacle of witnessse. And lett the preast take one of
the lābes and offer him for a trespaceofferynge, and
the logge of oyle: and waue them before the Lorde.
13 And than let him slee the lambe in the place where
the synofferynge and the burntofferynge are slayne:
euē in the holy place. for as the synofferynge is, euē
fo is the trespace offerynge the preastes: for it is most
holy.

14 Than lett the preast take of the bloude of the tres-
paceofferynge, and put it apō the tyype of the right
eare of him that is clensted, and apō the thombe of
his righte hande and apō the greate too of his righte
15 fote. Then let the preast take of the logge of oyle
16 and poure it in to the palme of his lefte hande, ād
dippe his righte finger in the oyle that is in the
palme of his lefte hand, ād let him sprinkle it with
17 his fynger .vii. tymes before the Lorde. And of the

V. 7 vt in agrum auolet 10 et feorsum olei sextariū.

L. 7 frey feld 10 Log oles 15 aus dem Log nemen

M. N. 15 *A logge of oyle* is a certayn measure contayn-
yng .vi. egges, in Grec *Sextarius*.

L. M. N. 10 *Log* ist eyn kleyn maslyn auff Ebreisch also ge-
nennet, aber noch vngewis wie gros es sey.

rest of the oyle that is in his hande, shall the preast
 put upon the tpype of the righte eare of him that [Fo.
 XXV.] is clenfed, and upon the thombe of his righte
 hande, and upon the great too of his righte fote: euē
 18 upon the bloude of the trespaceofferynge. And the
 remnaunte of the oyle that is in the preastes hande,
 he shall poure upon the heede off hym that is clenfed:
 and so shall the preaste make an attonement for him
 before the Lorde,

19 Then let the preast offer the synneofferynge, ad
 make an attonement for him that is clenfed for his
 20 vnclēnesse. And thā let the burntoffrynge be slayne,
 ad let the preast put both the burntofferynge and the
 meateoffrynge apō the alter; ad make an attonement
 for him, ad thā he shalbe cleane.

21 Yf he be poore ad can not gett so moch, thā let
 him bringe one lambe for a trespaceoffrynge to waue
 it and to make an attonement for him, ad a tenth
 deale of fine floure myngled with oyle for a meatoff-
 22 ryngē ad a logge of oyle, ad two turtyll doues or two
 yonge pygeons which he is able to gett ad let the one
 be a synneoffryngē and the other a burntoffryng.
 23 And let him bryngē them the .viii. daye for his clen-
 ryngē vnto the preast to the dore of the tabernacle of
 witnesse before the Lorde.

24 And let the preast take the lambe that is the tres-
 25 paceoffryngē and the logge of oyle, ad wa- .℞. ue them
 before the Lorde. And whē the lambe of the trespace-
 offryngē is kylled, the preast shall take of the bloude of

℥. 19 faciet sacrificium

℥. 21 mit feyner hand nicht so viel erwirbt 22 mit feyner hand
 erwerben kan

℥. M. N. 21 Gleych wie der ausfatz bedeut falsch lere, falschen
 glauben, vnnnd falsch heyligs leben, sonderlich das auff eygen werck
 vnnnd nicht auff lauter Gottis gnade Also bedeut dis feynigen wie
 man ketzerey vnnnd solch falsch lere vertreyben sol. Nemlich dz die
 prediger sollen dz ole yn der hand haben vnd mit dem finger
 handeln, dz ist sie sollen das Gottis wort von der gnaden ym leben
 beweyfen vnd ynn geyst krafft predigen, damit die leut gehorchen
 vnd mit der hand fassen vnd folgen das dis sprengen fur dem herrn
 vnnnd das salben der leut nichts anders ist, Denn das Euangelion
 fur Gott predigen vnd die leut also vom yrthum furen. Denn
 fewr vertilget keyn ketzerey sondern alleyn Gottis wortt ym geyst
 gefurt.

the trespaceoffrynge, and put it apou the tyype of his
 26 his righte hande, and apou the greate too of hys righte
 fote. And the preast shall poure of the oyle in to his
 27 righte hande, and shall sprinkle with his finger of the
 oyle that is in his lefte hande .vii. tymes before the Lord.
 28 And the preast shall put of the oyle that is in his
 hande (apou the tyype of the righte eare of hi that is
 clenfed, and apō the thombe of his righte hande and
 apou the great too of his righte fote: euen in the place
 where the bloude of the trespaceofferynge was put,
 29 And the reste of the oyle that is in his hande, he shall
 poure apou the heede of him that is clenfed: to make
 30 an attonemēt for him before the Lorde. And he shall
 offer one of the turtyll doues or of the yonge pigeons,
 31 foch as he can gett: the one for a synneofferynge and
 the other for a burntoffrynge apō the alter. And so
 shall the preast make an attonemēt for him that is
 32 clenfed before the Lorde. This is the lawe of him
 that hath the plage of leprosy, whose hand is not
 able to gett that which pertayneth to hys clenfyng.
 33 [Fo. XXVI.] And the Lorde spake vnto Moses ad
 34 Aarō saynge: when ye be come vnto the lond of Ca-
 naan which I geue you to possesse: yf I put the plage
 of leprosy in any houffe of the lande of youre posses-
 35 sion, let him that oweth the house go ad tell the
 preast saynge, me thinke that there is as it were a
 36 leprosy in the houffe. And the preast shall cōmaunde
 them to ryd all thinge out of the houffe, before the
 preaste goo in to se the plage: that he make not all
 that is in the houffe vncleane, and then the preast shall
 goo in and se the houffe.
 37 Yf the preast se that the plage is in the walles of
 the houffe ad that there be holowe strakes pale or

M. 28 put on the oyle

V. 29 vt placet pro eo dominum 35 Quasi plaga lepræ videtur
 mihi esse in domo mea.

M. A. N. 37 The lepre of the howses is any thyng ther to
 pertaynyng, wherby the dweller might take harme in helth of
 body, in hurtyng of hys goodes or otherwyse as yf it stode in
 an euel ayre etc.

rede which seme to be lower than the other partes of
 38 the wall, then let the preast go out at the houffe dores
 39 ād shett vp the houffe for .vii. dayes. And let the
 preast come againe the seuenth daye ād se it: yf the
 40 plage be encreased in the walles of the houffe, let the
 preast cōmaunde thē to take awaye the stones in which
 the plage is, ād let thē cast thē in a foule place with-
 41 out the citie, ād scrape the house within rounde aboute,
 ād poure oute the dust without the citie in a foule
 42 place. And let them take other stones and put them
 in the places of those stones, and other morter: ād
 playster the houffe with all.

43 .P. Yf now the plage come agayne ād breake out
 in the houffe, after that they haue taken awaye the
 stones and scraped the houffe, and after that the
 44 houffe is playsterd anew: let the preast come and se
 it. And yf then he perceauē that the plage hath eatē
 further in the houffe, then it is a fretynge leprofye that
 45 is in the houffe ād it is vnclene. Then they shall
 breake doune the houffe: both stones, tymbre ād all
 the mortar of the houffe, and carye it out of the citye
 46 vnto a foule place. Moreouer he that goeth in to the
 houffe all the whyle that it is shett vp, shalbe vnclene
 47 vntyll nighte. And he that slepeth in the houffe shall
 wasshe his clothes, and he also that eateth in the houffe
 shall wasshe his clothes.

48 But and yf the preast come and se that the plage
 hath sprede no further in the houffe after that it is new
 playstered, thē let him make it cleane for the plage is
 49 healed. And let hym take to clenfe the houffe with
 all: two birdes, cypresse wodd, ād purple clothe ād
 50 ysopē. And let him kyll one of the birdes ouer an
 51 erthen vessel of runnyngē water, ād take the cipresse
 wodd, the ysopē, the purple ād the lyuyngē byrde, ād
 dyppe them in the bloude of the slayne byrde and in
 the runnyngē water, and sprinkle apon the houffe seuē

¶ 49 cedar wodd 50 byrdes in 51 cedar wodd

¶ 42 & luto alio liniri domum. 51 in sanguine pass. . . in aquis
 uiuentibus

¶ 41 ringfumb schaben 42 das haus bewerffen 44 ein freffen-
 der ausfatz 50 ynn eym erden gefels an eym lebendigen wasser.

52 tymes, and clenfe the houffe with [Fo. XXVII.] the
bloude of the byrde, and with the runninge water, ad
with the lyuyng byrde, ad with the cypresse wodd, ad
53 the ysope ad the purple clothe And he shall lett
the lyuyng bird flee oute off the towne in to the
wylde felde, and fo make an attone- wylde, *open,*
ment for the houffe, and it shalbe cf. wyde xvii, 5
cleane.

54 This is the lawe of all maner plage of leprofye and
55 breakyng out, and of the leprofye off clothe and
56 houffe: and of ryfynges, scabbes and glyfteryng white,
57 to teache when a thinge is vnclane or cleane. This
is the lawe off leprofye.

☛ The .XV. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
2 and Aaron sayenge, speake *maner of purg-*
vnto the children of Israel *ing the vn-*
and saye vnto them: eury *clennes bothe*
of men and
women.
mā that hath a runnyng yssue in his flesh, is vnclane
3 by the reason of his yssue. And hereby shall it be
knowne when he is vnclane. Yf his fleshe runne, or
yf his flesh congele by the reason off his yssue, than he
4 is vnclane. Eury couche whereon he lyeth ad eury
thinge whereon he fytteth shalbe vnclane
5 He that twitcheth his couch, shall wassh his clothes
ad bath him selfe with water, ad be vnclane vntyll
the euen.
6 He that fytteth on that whereon he satt, shall .P.
wassh his clothes and bathe him selfe with water and
7 be vnclane vntill the euenyng And he that twicheth
his flesh shall wasshe his clothes and bathe him selfe in

M. 52 cedar wodd

V. 53 orabit pro domo & iure mūdabitur. 54 lepræ et percussuræ, xv, 2 patitur fluxū feminis 3 cū per singula momenta adhæserit carni eius, atque cōcreuerit fœdus humor.

L. 56 beulen, gretz vnd eytter weys. xv, 2 feym fleysch eyn flus fleussēt 3 eyttert odder wund gefressen wirt

8 water and be vncleane vnto the euen. Yf any soch
 spytt apon him that is cleane, he must wasshe his
 clothes and bathe him selfe in water and be vncleane
 vntill euen.

9 And what foeuer fadell that he rydeth apō shalbe
 10 vncleane. And whofoeuer twicheth any thinge that
 was vnder him, shalbe vncleane vnto the euē. And
 he that beareth any soch thinges shall wassh his clothes
 and bathe hī self in water ād be vncleane vnto the
 11 euē, ād whofoeuer he twicheth (yf he haue not first
 washed his handes in water) must wasshe his clothes,
 ād bathe him selfe in water, ād be vncleane vn to the
 12 euenynge. And yf he twych a vessell off erth, it shalbe
 broken: and all vessels of wodd shalbe renfed in the
 water.

13 When he that hath an yssue is clenfed of his yssue,
 let him numbere .vii. dayes after he is cleane, ād wasshe
 his clothes, and bathe his fleshe in runnyng water,
 14 ād then he is cleane. And the .viii. daye let him take
 two turtill doues or two yonge pigeons, and come be-
 fore the Lorde vnto the dore of the tabernacle of wit-
 15 nesse ād geue them vnto the preast. And the preast
 [Fo. XXVIII.] shall offer them: the one for a synne-
 offerynge, and the other for a burntofferynge: and
 make an attonement for him before the Lord, as cō-
 cernynge his yssue.

16 Yf any mans seed departe frō him in his slepe, he
 shall wash his flesh in water ād be vncleane vntill euē.
 17 And all the clothes or furies whereon furies, *skins*
 soch seed chaunceth shalbe washed with water ād be
 18 vncleane vnto the euē. And yf a womā lye with soche
 a whone, they shall wash thē felues with water and be
 vncleane vntyll euen.

19 Whē a womās naturall course of bloud rūneth, she
 shalbe put aparte .vii. dayes: ād whofoeuer twycheth
 20 her shalbe vncleane vnto the euē. And all that she

¶ 12 rynefed in water.

V. 11 quē tetigerit qui talis est 15 rogabitque pro eo . . . vt
 emūdetur a fluxu feminis sui. 18 Mulier cū qua coierit

L. 18 Eyn weyb, . . . sollen sie sich mit wasser baden 19 sieben
 tage beseyt gethan

lyeth apō as longe as she is put aparte shalbe vncleane.
 21 And whosoever twicheth hir couch shall wash his clothes
 and bathe hī selfe with water ād be vncleane vnto the
 22 euē. And whosoever twicheth any thinge that she
 satt apō, shall wassh his clothes ād washe him selfe also
 23 in water, ād be vncleane vnto the euē: so that whether
 he twich her couche or any thige whereō she hath setē,
 24 he shalbe vncleane ūto the euē. ād yf a mā lye with
 her in the meane tyme, he shalbe put aparte as well
 as she ād shalbe vncleane .vii. dayes, ād all his couch
 wherein he slepeth shalbe vncleane.

25 .P. When a womans bloude runneth longe tyme:
 whether out of the tyme of hyr naturall course: as
 longe as hir vnclenneffe runneth, she shalbe vncleane
 26 after the maner as when she is put aparte. All hir
 couches whereon she lyeth (as löge as hir yssue lasteth)
 shalbe vnto her as hir couch when she is put a parte.
 And what foever she fytteth apon, shalbe vncleane, as
 27 is hir vnclenneffe whē she is put a parte. And who-
 soever twicheth them, shalbe vncleane, ād shall wasshe
 his clothes ād bathe him selfe in water ād be vncleane
 vnto euen.

28 And when she is clenfed of hyr issue, let hyr counte
 29 hir feuen dayes after that she is cleane. And the .viii
 day let her take two turtills or two yonge pigeons and
 brynge them vnto the preast vnto the dore of the tab-
 30 ernacle of witnesse. And the preast shall offer the one
 for a synneoffrynge, and the other for a burntofferynge:
 and so make an attonement for her before the Lorde.
 as concernynge hir vncleane yssue.

31 Make the childern of Israel to kepe them selues frō
 their vnclēnesse, that they dye not in their vnclēnesse: whē
 they haue defiled my habitacion that is amonge them.

It. 20 And all $\frac{1}{2}$ she lyeth or fytteth vpō as longe as she
 24 aparte was well 25 longe tyme: out of 28 But yf she be cleane
 of hir yssue

V. 25 non in tempore menstr. vel quæ post menstr. sanguin.
 fluere non cessat 30 rogabitque pro ea . . & pro fluxu immunditiae
 eius.

L. 20 bey feyt gethan ist 25 nicht allein zur gewonlicher zeyt,
 sonder auch vber die gew. zeyt. 30 verfunen fur dem HERRN
 vber dem flus yhrer vnreynickeyt.

32 This is the lawe of him that hath a runnyng fore,
 and of him whose seed runneth from [Fo. XXIX.] him
 33 in his slepe and is defiled therewith, and of her that
 hath an yssue of bloude as longe as she is put a parte,
 and of whofoeuer hath a runnyng fore whether it be
 man or woman, and of him that slepeth with her that
 is vncleane.

The .XVI. Chapter.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. What*
 ses after the deeth of the two *Aarō must do*
 sonnes of Aaron, when they *or he enter into*
 had offered before the Lorde *the holy place.*
 2 and dyed: And he fayde vnto Mofes: *The cleansyng*
 speake vnto Aaron thy brother that he *of the sanc-*
 go not at all tymes in to the holy *tuary or holy*
 place, that is within the vayle that *place. Of*
 hangeth before the mercyseate which is *the feaste of*
 upon the arcke that he dye not. For *cleansyng.*
By the cloud I will appeare in a clowde *Aaron confess-*
vnder sonde vpon the mercyseate. *eth the synnes*
 3 *the cense.* *of the chyl-*
 But of this maner shall *dren of Israel*
 Aaron goo in in to the holy place: with a yonge ox
 for a synneofferynge, and a ram for a burntoffrynge.
 4 And he shall put the holy lynen albe upon him, ad
 shall haue a lynen breche vpon his flesh, and shall
 gyrd him wyth a lynen gyrdell, and put the lynen
 mytre upon his heede: for they are holy raymentes.
 And he shall wasshe his flesh with water, and put them
 5 on. And he shall take of the multitude of the childern

M. 3 with a bullock

V. 32 Ita est lex eius qui pat. fluxū sem., & qui poll. coitu,
 33 & quæ men. temp. separatur, vel quæ iugī fluit sang., & hom.
 qui dormier. cum ea. xvi, 2 super oraculum 3 nisi hæc ante fe-
 cerit 4 cū lotus fuerit

L. 33 vnd wer eyn flus hat, es sey man odder weyb

M. N. 2 By the cloud vnderstāde the smoke of the cense.

- of IsraeI two gootes for a synneoffrynge and a ram for a burntofferynge.
- 6 ¶. And Aaron shall offer the oxe for his synneoffrynge and make an attonement for him *ad* for his
7 houffe. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle
8 of witnesse. And Aarō cast lottes ouer the .ii. gootes: one lotte for the Lorde, *ad* another for a scapegoote.
9 And Aaron shall bringe the goote apō which the Lordes
10 lotte fell, and offer him for a synneofferynge. But the goote on which the lotte fell to scape, he shall sett
alyue before the Lorde to recōcyle with *ad* to let him
11 goo fre in to the wildernesse. And Aaron shall bringe the oxe of his synoffrynge, *ad* reconcyle for him selfe
ad for his housholde, and kyll him.
- 12 And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his
handfull of fwete cens beten small and bringe them
13 within the vayle and put the cens apōn the fire before the Lorde: that the cloude of the cens maye couer the
mercyseate that is apōn the witnesse, that he dye not.
- 14 And he shall take of the bloude of the oxe *ad* sprinkle it with his finger before the mercyseate eastwarde: euen
vii. tymes.
- 15 Then shall he kyll the goote that is the peoples synneofferynge, and brynge hys bloude within the
vayle, and doo with his bloude as [Fo. XXX.] he dyd with the bloude of the oxe, and let him sprinkle
it toward the mercyseate and before the mercyseate:
16 *ad* reconcyle the holy place frō the vnclennesse of the childern of IsraeI, and from their trespaces *ad* all there
synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, euē among their
vnclennesse.

℞. 6 bullock 11 bullock 14 bullock 15 bullock

℥. 8 capro emiffario 11 His rite celebratis 12 thuribulo quod de prunis altaris impleuerit 14 contra propitiatorium ad orientem. 15 Cumque mactauerit hircum . . vituli, vt aspergat eregione oraculi 16 quod fixum est inter eos

℥. 8 dem freybock 12 eyn pfannen von glut 14 gegen dem Gnadenstuel sprengen fornen an 16 von yhrer vberrettung, ynn allen yren funden . . . bey yhn ist, vnter yhrer vnreyneyckeyt.

17 And there shalbe no bodye in the tabernacle of
witnessse, when he goeth in to make an attonement in
the holy place, vntyll he come out agayne. And he
shall make an attonement for him selfe and for his
18 housholde, ād for all the multitude of Israel. Then he
shall goo out vnto the alter that stondeth before the
Lorde, and reconcyle it, and shall take of the bloude
of the oxe and of the bloude of the goote, and put it
19 upon the hornes of the altare rounde aboute, and
sprynckle of the bloude upon it with his finger seuen
tymes, and clense it, and halowe it frō the vnclennesse
of the childern of Israel.

20 And whē he hath made an ende of recōcylinge the
holy place and the tabernacle of witnessse ād the alter,
21 let him bringe the lyue goote ād let Aarō put both
his handes upon the heede of the lyue goote, and con-
fesse ouer him all the mysdeades of the childern of
Israell, .P. and all their trespaces, and all their
synnes: and let him put them apō the heed of the
goote ād sende him away by the handes of one that
22 is acoynted in the wyldernesse. And the ^{acoynted, ac-}
goote shall bere upon him all their mys- ^{quainted}
deades vnto the wildernesse, and he shall let the goote
goo fre in the wildernesse.

23 And let Aaron goo in to the tabernacle of wytnesse
and put off the lynē clothes which he put on when he
24 wēt in in to the holy place, ād leaue them there. And
let him wasshe his flesh with water in the holy place,
and put on his owne rayment, and then come out and
offer his burntofferynge and the burntofferynge of the
people, and make an atonemēt for him selfe ād for the
25 people, and the fatt of the synofferynge let him burne
26 upon the alter. And let him that caryed forth the
scapegoote, wasshe his clothes and bathe hys flesh in
water, and then come in to the hofte agayne.

M. 18 bullock 21 Israell, and their trespaces

V. 18 domino est, oret pro se, et sumptum 21 omnes iniquitates
. . . vniuersa delicta atque peccata . . . per hominem paratum

L. 21 alle yhre vbertretung, ynn yhren sunden . . . eyn man der
furhanden ist

- 27 And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the hoſte and burne with fyre: both their ſkynnes, 28 their fleſh ād their donge. And let him that burneth them, waſſhe his clothes ād bathe his fleſh in water, and thē come in to the hoſte agayne.
- 29 [Fo. XXXI.] And it ſhalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the ſeuenth moneth, ye ſhall humble youre ſoules and ſhall doo no worke at all: whether it be one of youre ſelues or a 30 ſtraunger that ſogeorneth amonge you. for that daye ſhall an attonemēt be made for you to clenſe you from all youre ſynnes before the Lorde, and ye ſhalbe cleane.
- 31 It ſhal be a ſabbath of reſt vnto you, and ye ſhall humble youre ſoules, and it ſhalbe an ordynaunce for euer.
- 32 And the preaſt that is anoynted and whoſe hande was fylled to myniſtre in his fathers ſteade, ſhall make the attonemēt and ſhall put on the holy lynē veſti- 33 mētes, and reconcyle the holy ſanctuary and the tabernacle of witneſſe ād the alter, and ſhall make an attonemēt alſo for the preaſtes and for all the people 34 of the congregacion. And this ſhalbe an euerlaſtynge ordynaunce vnto you to make an atonement for the childern of Iſrael for all their ſynnes once a yere: and it was done euē as the Lorde commaunded Moſes.

M. 27 bullock

V. 30 In hac die expiatio erit veſtri atque mundatio 31 religione perpetua 32 manus initiatæ

L. 31 Ein ewig recht ſey das.

M. N. 29 *Humble youre ſoules*: Looke in the .xxiii. chapter, e. 34 *Euerlaſtinge*: Loke in Genefis .xiii, d.

¶ The .XVII. Chapter.

- 1 **A**ND the Lorde talked with Mo- *M.C.S. All*
 2 ses saynge: speake vnto Aarō *sacrifyce must*
 and vnto his sonnes and vnto *be brought to*
 all the childern of Israel ad *the dore of the*
 3 faye .P. vnto them, this is the thyng *tabernacle. To*
 4 which the Lorde charged saynge: what- *deuels may*
 5 foeuer he be of the houffe of Israel that *they not offer.*
 kylleth an oxe, lambe or goote in the hoste or out of *Bloude and all*
 6 the hoste and bryngeth thē not vnto the dore of the *karen is for-*
 tabernacle of witnesse, to offer an offerynge vnto the *bydden them.*
 Lorde before the dwellynge place of the Lorde, bloude
 shalbe imputed vnto that man, as though he had shed
 bloude, and that man shall perysh from amonge his
 people.
- 5 Wherefore let the childern of Israel brynge their
 offerynges they offer in the wyde felde, vnto the
 Lorde: euen vnto the dore of the tabernacle of wit-
 nesse and vnto the preast, and offer thē for peaseoffer-
 6 ynges vnto the Lorde. And the preast shall sprinkle
 the bloude apou the alter of the Lorde in the dore
 of the tabernacle of wytnesse, and burne the fatt to
 7 be a swete fauoure vnto the Lorde. And let them no
 moare offer their offerynges vnto deuyls, after whom
 they goo a whoorynge. And this shalbe an ordynaūce
 for euer vnto you thorow out youre generacyons.
- 8 And thou shalt faye vnto them: what foeuer man
 it be of the houffe of Israel or of the straungers that
 fogeorne amonge you that offereth a burntofferynge
 9 or any other offerynge and bryngeth it not vnto the

M. 5 offerynges y they offer . . the peace offerynges

V. 4 sanguinis reus erit 5 hostias suas quas occidunt in agro
 7 dæmonibus, cum quibus fornicati sunt.

L. 4 des bluts schuldig seyn 5 yhre tödopffer dem Herrn opffern
 7 vnd mit nichte yhre opffere hyn fort . . . mit den sie huren

M. M. N. 7 He offreth vnto deuelles, that offereth vnto any
 other thinge thē only to God, or that doth hys offerings after
 any other maner then God willeth him to do, & the same goeth
 a whorehuntynge after the deuell as in Pfal. lxxii, d.

dore of the taber- [Fo. XXXII.] nacle of wytnesse to offer vnto the Lorde, that felow shall perysh from amonge his people.

10 And what foerer man it be of the houffe of Israel or of the straungers that foierne amonge you that eateth any maner of bloude, I will set my face agaynst that foule that eateth bloude, and will destroy him
11 from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre soules, for bloude
12 shall make an attonemēt for the soule. And therefore I sayde vnto the childern of Israel: se that no soule of you eate bloude, nor yet any straunger that foierne amonge you.

13 Whatfoerer man it be of the childern of Israel or of the straungers that foierne amonge you that hunteth and catcheth any beest or foule that maye be eatē, he shall poure out the bloude ād couer it with erthe.
14 for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall eate the bloude of no maner of flesh. for the life of all flesh is in his bloude,
15 and whosoerer therefore eateth it shall perysh. And what foerer foule it be that eateth that which dyed alone or that which was torne with wylde beestes: whether it be one of youre felues or a straunger, he shall wasshe his .℞. clothes ād bathe him selfe in water, ād shalbe vncleane vnto the euē, ād thā is he cleane.
16 But ād yf he wasshe them not nor wasshe his flesh he shall beare his synne.

℣. 10 obfirmabo faciem meam contra animam illius 11 dedi illum vobis, vt super altare meum expietis pro animabus vestris . . pro animæ piaculo 13 si venatione atque aucupio 14 anima enim omnis carnis in sanguine est.

℞. 10 widder den will ich meyn antlitz setzen 11 denn des leybs feel ist ym blut, vnd ich habs euch zum alltar geben 13 sehet auff der iaget 14 denn alles fleysch lebt ym blut . . Denn alles fleysch leben ist ynn feym blut.

☞ The .XVIII. Chapter.

- 1 **A**ND the Lorde talked with Mo- M.C.S. What
 2 ses saynge: speake vnto the degrees of
 childern of Israel, ad faye vnto kynred may
 them, I am the Lorde youre marrye to gea-
ther & what
not.
 3 God Wherefore after the doynge of the land of
 Egypete wherein ye dwelt, se that ye doo not: nether
 after the doynge of the lande of Canaan, whether
 I will bringe you, nether walke ye in their ordi-
 4 naunces, but doo after my iudgemētes, and kepe
 myne ordynaunces, to walke therein: for I am the
 5 Lorde youre God. Kepe therefore myne ordinaunces,
 ad my iudgemētes whiche yf a man doo he shall lyue
 thereby: for I am the Lorde.
 6 Se that ye goo to none of youre nyghest kynred
 for to vncouer their secrettes, for I am the Lorde.
 7 The secrettes of thy father and thy mother, se thou
 vnheale not: she is thy mother, therefore vnheale, un-
 8 shalt thou not discouer hir secrettes. The cover [often]
 secrettes of thy fathers wise shalt thou not discouer, un-
 discouer, for they are thy fathers secrettes. cover [often]
 9 Thou shalt not discouer the preuyte of thy syster,
 the daughter of thy father or of thy mother: whe-
 [Fo. XXXIII.] ther she be borne at home or without.
 10 Thou shalt not discouer the secrettes of thy sonnes
 doughter or thy doughters doughter, for that is
 11 thyne awne preuyte: Thou shalt not discouer the
 secrettes of thy fathers wyues doughter, which she
 bare to thy father, for she is thy suster: thou shalt
 12 therefore not discouer hir secrettes. Thou shalt not
 vncouer the secrettes of thy fathers syster, for she
 13 is thy fathers nexte kyn. Thou shalt not dyscouer

¶ 12 nexte kynfwoman

V. 3 iuxta cōfuetudinem terræ Æg., . . . iuxta morem regionis
 chan. 6 ad proximam fanguinis sui . . . turpitudinem 12 turp. fo-
 roris patris . . . quia caro est patris tui.

¶ 3 nach den wercken [bis] 6 nehisten blutfreundyn thun,
 yhr scham zu blossen 12 deyns vaters nehiste blutfreundyn.

the secrettes off thy mothers syster, for she is thy mothers nexte kyn.

14 Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, 15 for she is thyne awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes 16 wyfe: therefore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for 17 that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife and hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter to vncouer their secrettes: they are hir nexte 18 kyn, it were therefore wikydnesse. Thou shalt not take a wife and hir sister thereto, to vexe hir that thou wold- 19 est open hir secrettes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as .P. longe as she is put aparte for hir vnclennesse.

20 Thou shalt not lye with thy neighbours wife, to defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

22 Thou shalt not lye with mankynde as with wo- 23 mankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy selfe there-

¶ 13 nexte kynswoman 14 Thou shalt not vncouer

V. 13 caro sit matris tuæ. 14 quæ tibi affinitate coniungitur. 15 ignominia eius. *Et uxorem fratris sui nullus accipiat.* 17 Turpitud., . . . ignominiam eius . . . quia caro illius sunt, & talis coitus incæstus est. 18 in pellicatum illius . . . adhuc illa viuente. 19 reuelabis sceditatem eius. 20 nec feminis commissione maculaberis. 21 vt consecretur idolo

L. 13 deyner mutter nehiste blutfreundyn. 17 vnd ist eyn laster. 18 weyb nemen sampt yhrer schwester . . . weyl sie noch lebt. 20 sie zu besamen 21 dem Molech verbrant werde

¶ 21 *Thy seede*, that is thy generacion, thy sonnes, thy daughters etc.—*Moloch* loke in the .xx. chap. of Leu. 1, a.

L. M. N. 21 *Molech* war eyn abgott, dem sie yhr eygen kinder zu dienst verbrantten, wie Manasse thet der konig Iuda, vnd meyneten Gott damit zu dienen wie Abraham thet da er Isaac feynen son opffert, Aber weyl das Gott nicht befolhen hatte, wie er Abraham thet, war es unrecht, darumb spricht hie Gott, das feyn name da durch entheyligt werde, Denn es geschach vnter Gottis namē vnd war doch teuffelisch, wie auch itzt klostergelubd vnd ander menschen auff setze viel leutt verderben, vnter gottlichem namen als fey es Gottis dienst.

with, nether shall any woman stonde before a beeft to lye doune thereto, for that is abhominacion.

24 Defile not youre selues in any of these thinges, for
with all these thinges are these nacions defiled whiche
25 I cast out before you: and the lande is defiled, and I
will vifett the wykednesse thereof apou it. and the
26 lande shal spewe out hir inhabiters. Kepe ye ther-
fore myne ordinaunces and iudgementes, and se
that ye commytt none of these abominacions: ne-
ther any of you nor ony straunger that sojourneth
27 amonge you (for all these abhominacions haue the
men of the lande done whiche were there before
28 you, and the lande is defiled) lest that the lande
spewe you out when ye haue defiled it, as it spewed
29 out the nacions that were there before you. For
whosoeuer shall cōmytt any of these abhominacions,
the same soules that [Fo. XXXIIII.] commytt them
30 shall perish from amonge their people. Therefore se
that ye kepe myne ordinaunces, that ye commytt
none of these abhominable customes which were com-
mytted before you: that ye defile not youre selues
therewith for I am the Lorde youre God.

¶ The .XIX. Chapter.

1 **A**ND the Lorde spake vnto Mofes
2 sayenge: speake vnto all the
multitude of the childern of
Israel, and saye vnto them.
Be holy for I the Lorde youre God am
3 holye. Se that ye feare: euery man his
father and his mother, ad that ye kepe
my Sabbathes, for I am the Lorde youre
4 God. Ye shall not turne vnto ydolls nor
make you goddes of metall: I am the
Lorde youre God.

*M.C.S. Arep-
etycion of cer-
tayne lawes
pertayning to
the .x. com-
maudemētes.
A consydera-
cion for the
poore. How
we ought to
iudge right-
eously. How
we ought not
to be auenged.
Wytchcraft is
forbydden.*

¶. 23 non succumbet iumento . . . quia scelus est.
℣. 23 thier zu schaffen haben

- 5 When ye offre youre peaceofferynges vnto the
 Lorde, ye shall offer them that ye maye be accepted.
- 6 And it shalbe eaten the same daye ye offer it and
 on the morowe, but what soeuer is lefte on the
 7 thirde daye shalbe burnt in the fire. Yf it be eaten
 the thirde daye, it shalbe vncleane ad not accepted.
- 8 And he that eateth it shall bere his synne: because
 he hath defiled the halowed thinges of the Lorde,
 ad that soule shall perish from amonge his people.
- 9 .P. When ye repe doune the rype corne of youre
 lande, ye shal not repe doune the vtmost borders of
 youre feldes, nether shalt thou gather that which is
 10 left behynd in thy haruest. Thou shalt not pluck in
 all thy vyneyarde clene, nether gather in the grapes
 that are ouerscaped. But thou shalt *ouerscaped,*
 leaue them for the pore ad *ouerscaped,*
 I am the Lord youre God.
- 11 Ye shall not steale nether lye, nether deale falsely
 12 one with another. Ye shal not fwere by my name
 falselye: that thou defilest not the name of thy God,
 I am the Lorde.
- 13 Thou shalt not begile thy neyghboure *cauellacions,*
 with cauellaciōs, nether robbe him *ouerreaching,*
fraud lently, nether shall the workmans laboure abide with
 the vntyll the mornyng.
- 14 Thou shalt not curse the deaffe, nether put a stom-
 blinge blocke before the blynd: but shalt feare thy
 God. I am the Lorde.
- 15 Ye shall doo no vnrightuoufnes in iudgement. Thou
 shalt not faouere the poore nor honoure the mightye,
 but shalt iudge thy neghbourne rightuoufely.
- 16 Thou shalt not go vp ad doune a * *Yes for God*
 preuy accuser amōge thy people, nether *ad with his*
awne cofessio

¶ 7 prophanus erit & impietatis reus 9 vsque ad solum 13 Non facies calumniam 15 Non facies quod iniquum est, nec iniuste iudicabis. Non confyderes personam pauperis, nec honores vultu potentis. 16 criminator nec susurro in populis.

℣. 9 an den enden vmbher abfchneyden 16 keynen verleumbder vnter deynem volck

℞. N. 10 Here shuld we lerne to make a prouifion for the poore.

- shalt thou helpe to shed the bloude of thy neyghboure: I am the Lorde.
- 17 Thou shalt not hate thy brother in thyne hart [Fo. XXXV.] but shalt in any wyse rebuke thy neyghbour: that thou bere not synne for his sake.
- 18 Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neyghboure euē as thy self I am the Lorde.
- 19 Kepe myne ordinaunces. Let none of thy catell gendre with a cōtrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on ony garment of lynyen and wollen
- 20 Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor fredome geuen her, there shalbe a payne apon it: but they shall not dye,
- 21 because she was not made fre. And he shall brynge for his trespacofferynge vnto the Lorde: euen vnto the dore off the tabernacle of witnessse, a ram for a trespacoffrynge. And the preast shall make an attonement for him with the ram of the trespacofferynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.

V. 16 . . . flabis contra sanguinem 18 iniuriæ ciuium tuorum
 19 ex duobus texta 20 ancilla etiam nobilis . . . vapulabunt ambo
 L. 19 wolle vnd leyn gemenget 20 vnd von eym andern ver-
 rucket

M. N. 19 Catell maye not gēdre with a cōtrarykinde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē. ¶ The felde maye not be sowen wyth mixt feede, that is, oure dedes & wordes maye not be myngled with ypocresy. Nether maye our garmētes be made of lynē & wollē, that is we maye not myngle false doctrine wyth true, or shew a carnall and worldly lyfe vnder pretence of relygion.

L. M. N. 20 *Verruckt*: dis gefetz redet vō folchē weyb, das zuuor von yemand beschlaffen vnd doch nicht zur ehe genomen ist, wie es feyn solt nach dem gefetz am. 21 capitel ym andern buch, vileicht, das sie yhr herr dem nicht hat wollen geben, vnd als nu gleych eyner witwyn ist vnd zum andern mal beschlaffen wirt, wilchs denn widder ehebruch noch hurerey ist, vnd doch fund, die strefflich ist.

- 23 And when ye come to the lande ād haue plated
all maner of trees where of mē eate, ye shal holde
them vncircumcised as concerning their frute: euē
thre yere shal they be vncircūcyfed vnto you ād
24 shal not be eatē of, ād the fourth .P. yere all the
frute of thē shalbe holy ād acceptable to the Lorde.
25 And the fifth yere maye ye eate of the frute of thē,
ād gather in the encrease of them: I am the Lorde
youre God.
- 26 Ye shall eate nothings with the bloude, ye shall
vse no witchcrafte, nor obserue dismall ^{dismall, evil,}
27 dayes, ye shall not rounde the lockes of ^{unlucky; xx,}
youre heedes, nether shalt thou marre the tuftes of
thy beerde.
- 28 Ye shall not rent youre flesh for any foules sake, nor
printe any markes apon you: I am the Lorde.
- 29 Thou shalt not pollute thi doughter, that thou wold-
est maintene her to be an whoore: lest the lāde fall to
30 whoredome, ād waxe ful of wekednesse. ¶ Se that
ye kepe my Sabbathes and feare my fanctuary: I am
the Lorde.
- 31 Turne not to thē that worke with sprites, nether re-
garde thē that obserue disemall dayes: that ye be not
defiled by thē, for I am the Lorde youre God.
- 32 Thou shalt ryse vp before the hoorehed, ^{hoorehed,}
ād reuerence the face of the old mā ād ^{hoary head}
- 33 dread thy god, for I am the Lorde. Yf a straunger
foiourne by the in youre lande, se that ye vexe him
34 not: But let the straunger that dwelleth with you, be
as one of youre selues, and loue him as thi selfe, for
ye were straungers in the lande of [Fo. XXXVI.]
Egipte. I am the Lorde youre God.
- 35 Ye shall do no vnrightuoufnes in iudgemēt nether
36 in meteyerde, weyght or meafure. But ye shal haue

¶. 23 ligna pomifera, auferetis præputia 26 augurabimini, nec
obf. fomnia. 29 impl. piaculo. 31 declinetis ad magos, nec ab ari-
olis aliquid scificitemini 33 Si habitauerit aduena . . & moratus
fuerit

¶. 23 beuwme pflantz. . . vorhaut beschneytten 26 vogel ge-
schrey achten noch tage welen. 28 buchstaben . . pftetzen 31 war-
fagern . . . zeychen deutern

true balāces, true weightes, A true Epha ad a true hin. I am the Lorde youre god which broughte you
 37 out of the land of Egipte, that ye shulde obserue all myne ordinaunces and iudgements and that ye shulde kepe them: I am the Lorde.

¶ The .XX, Chapter,

1 **A**ND the Lorde talked with Moses
 2 faynge: tell the childern of
 Israell, whosoever he be of the
 childern of Israel or of the
 straungers that dwel in Israel, that geueth
 of his seed vnto Moloch he shall dye for
 it: the people off the lande shall stone hi
 3 with stones. And I will sett my face apon that felowe,
 and will destroye him from amonge his people: be-
 cause he hath geuen of his seed vnto Moloch, for to defile
 my sanctuary and to polute myne holy
 4 name. And though that the people of
 the lande hyde their eyes from that felowe,
 when he geueth of his seed vnto Moloch,
 5 so that they kyll him not: yet I will put
 my face apon that man and apon his houff-
 holde, and will destroy him and all that
 goo a whooringe with him and cōmytt
 hoordome with Moloch from amonge
 their people.

M.C.S. They that geue of their seede to Moloch shall dye therfore. Other goodly lawes necesfarye to be vsed in comen wealthes.

If we transgresse gods commaundemētes we may happelye escape worldlye iudges, but we cā not avoid the firste wrath of god, but it wil surely find vs out.

M. 5 and vpon hys generacion
V. 36 iustus modius, æquusque sextarius. xx, 4 Quod si negligens populus terræ, & quasi paruipendens imperium meum, dimiserit hominem 5 et cognationem eius

L. 36 recht Epha, recht Hin. xx, 4 durch die finger sehen wurd, dem menschen

M. N. 2 *Moloch*, vnder this name moloch is forbidden almaner of ydolatrie, specially the exercisyng of children therto for that is abhominable before the Lorde. Moloch was an Idolle of the children of Ammon, whose Image was holowe hauyng in it seuē clofettes, one was to offer therin syne floure, another for turtell dowes, the thyrd for a shepe, the fourth for a Ram, the fyfth for a calffe, the syxt for an oxe, And for hym that wolde offre his sonne was opened the seuēth clofet. And the face of this Idoll was lyke the face of a calffe, his handes made playne ready to receaue of them that stode by.

- 6 P. Yf any soule turne vnto them that worke with
spirites or makers of dyfemall dayes and goo a whoor-
ynge after them, I wil put my face apon that soule
7 and will destroye him from amonge his people. Sanc-
tifie youre selues therfore and be holye, for I am the
8 Lorde youre God. And se that ye kepe myne ordi-
naunces and doo them. For I am the Lorde which
fanctifie you.
- 9 Whosoeuer curfeth his father or mother, shall dye
for it, his bloude on his heed, because he hath curfed
his father or mother.
- 10 He that breaketh wedlocke with another mans
wife shall dye for it: because he hath broke wed-
locke with his neighbours wife, and so shall she
likewise.
- 11 Yf a man lye with his fathers wife ad vncover his
fathers secrettes, they shall both dye for it, their bloude
be apon their heedes.
- 12 Yf a man lye with his daughter in lawe thei shall
dye both of them: they haue wrought abhominacion,
their bloude vpon their heedes.
- 13 Yf a man lye with the mankynde after the maner
as with womā kynd, they haue both cōmitted an ab-
hominacion and shall dye for it. Their bloude be apon
their heed.
- 14 Yf a man take a wife ad hir mother thereto, it is
wekednesse. Mē shall burne with fire both [Fo.
XXXVII.] him and them, that there be no weked-
nesse amonge you.
- 15 Yf a man lye with a beeft he shall dye, and ye shall
flee the beeft.
- 16 Yf a womā go vnto a beeft ad lye doune thereto:
thou shalt kyll the womā ad the beeft also they shal
dye, ad their bloud be apō their hedes

¶. 6 him to enchaūters or expounders of tokens 9 his bloud
on his head 13 with mankynde . . heades.

¶. 6 Anima quæ declin. ad magos & ariolos 9 sanguis eius
fit super eum. 11 dormierit cum nouerca sua 15 iumento & pecore
16 Mulier qui succubuerit

¶. 6 warfagern vnd zeychen deuttern 11 feyns vaters weyb
schlefft

17 Yf a mā take his syfter his fathers doughter or his mothers doughter, ad se hir secrettes, and she se his secrettes also: it is a weked thinge.

Therefore let them perish in the syghte of their people, he hath sene his systers secretnesse, he shall therfore bere his synne.

18 Yf a man lye with a woman in tyme of hyr naturall diseafe and vnheale hir secrettes and vncouer hir fountayne, ad she also open the fountayne of hir bloude, they shall both perishe from amonge their people.

19 Thou shalt not vncouer the secrettes of thy mothers syfter nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: ad thei shall bere their myfdoynge.

20 Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere their synne, and shall dye childlesse.

21 Yf a mā take his brothers wife, it is an vnclene thinge, he hath vncouered his brothers secrettes, they shalbe childlesse therfore.

Thei shall dye immediatly ad not tary the byrth, as Iuda wolde haue burnt Thamar being great with childe.

22 .P. Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them: that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacyons whiche I cast oute before you: For they comytted all these thinges, and I abhorred them.

24 But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from other nacyons: that ye shulde put difference betwene cleane beestes and vnclene, and betwene vnclene foules and them that are cleane. Make not youre foules therfore abhominable with beestes ad foules,

M. 18 vncouer her secrettes and open 19 father syfter

V. 17 turpitudinem suam mutuo reuelauerint 19 ignom. carnis suæ 20 vxore patruī, vel auunculi sui, & reu. ignom. cognationis suæ . . . absque liberis morientur.

M. M. N. 20, 21 They shall dye immediatly & not tary the byrth as Iuda wolde haue burnt Thamar being great wyth chylde. Gen. xxviii, f.

and with all maner thinge that crepeth upon the
grounde, which I haue separated vnto you to holde
26 them vncleane. Be holy vnto me, for I the Lorde am
holy and haue feuered you from other nacyns: that
ye shulde be myne.

27 Yf there be mā or womā that worketh with a sprite
or a maker of dysemall dayes, thei shall dye for it. Mē
shall stone them with stones, ad their bloude shalbe
apou them.

¶ The .XXI. Chapter.

[Fo. XXXVIII.] XXI. Chapter.

1 **A**ND the Lorde sayde vnto Mo-
ses: speake vnto the preastes
the sonnes of Aaron and faye
vnto them. A preast shall
defile him selfe at the deth of none of
2 his people, but apou his kyn that is nye
vnto him: as his mother, father, sonne,
3 doughter and brother: and on his fyfter
as lōge as she is a mayde ad dwelleth
nye him and was neuer geuen to man:
4 on her he maye defile him selfe. But
he shall not make him selfe vncleane
vpon a ruelar of his people to polute
him selfe with all.

5 They shall make thē no baldnesse
apou their heedes or shaue off the lockes
of their beerdes, nor make any markes
6 in their flesh. Thei shalbe holy vnto
their God, ad not polute the name of

*M.C.S. The
preast is for-
byddē to be at
the death of
any of his
people, a fewe
of his kynne
except. Prea-
stes may not
be shaue ne-
ther on the
head nor yet
of the beard.
The prea-
stes wyfemust
be a mayde.
The preastes
daughter may
not be an har-
lott.*

*Of the hethē
preastes ther-
fore toke our
prelates the
ensample off
their balde
pates.*

M. 27 or that expoundeth tokens

V. 27 pythonicus, vel diuinationis fuerit spiritus xxi, 2 nisi
tantum in confanguineis, ac propinquis 6 Incensum enim domini

L. 27 warfager oder zeychen deutter

M. N. 1 The preastes be warned that they shall not come
at the cōmē waylynges & lamētacyons of the deed lest they shuld
therby be the moare vnapte to do their sacryfyces wherunto they
were properly appoynted, and lest they shulde by their wepyng geue
an occasion to destroye the beleue of the resurreccion of the dead.

their god, for the sacrifices of the Lorde ad the bred of their God thei do offer: therefore they must be holy.

7 Thei shall take no wife that is an whoore, or poluted, or put frō hir husbonde: for a preast is holy
8 vnto his God. Sanctifie him therefore, for he offereth
9 vp the bred of God: he shal therefore be
10 holy vnto the, for I the Lorde whiche
11 sanctifie you, am holy.

By bred vnderstonde all fode, flesh, frute, or whatsoeuer it be.

9 Yf a preastes daughter fall to playe the whore, she poluteth hir father: therefore she shall be burnt with fire.

10 He that is the hye preast among his brethern .P. vppon whose heed the anyntyng oyle was poured and whose hande was fylled to put on the vestimētes, shall not vncouer his heed nor rent his clothes,
11 nether shall goo to any deed body nor make him
12 selfe vnclene: no not on his father or mother, nether shall goo out of the sanctuare, that he polute not the holy place of his God. for the croune of the anyntyng oyle of God, is apon him.
13 I am the Lorde.

The anyntyng was the coronacion both of kynges ad of prestes also

13 He shall take a mayden vnto his wife:
14 but no wedowe nor deuorfed nor poluted
15 whoore.

But he shall take a mayden of his awne people to
15 wife, that he defyle not his feed apō his people. for I am the Lorde which sanctifye him.

16, 17 And the Lorde spake vnto Moses saynge, speake vnto Aaron and saye: No man of thi feed in their generacions that hath any deformyte
18 p rese, a p- apon him, shall prese for to
19 proach, v. 21. offer the bred of his God.
20 ffor none that hath any blemyshe shall come
21 nere: whether he be blynde, lame, fnot

The pope forbiddeth all such lyke wise tyll they haue payd for dispensaciōs.

¶ 17 preace 18 any mysshapē mēbre

¶ 7 marito: quia consecratus est deo suo, 8 & panes propof. offert. 10 vestitusque est sanctis vestibus 12 oleum sanctæ vnctionis . . . super eum 14 repudiatam, & fordidam, atque meretricem 15 stirpem generis sui vulgo gentis suæ 18 torto naso

¶ 10 vnd seyne hand gefullet ist, das er anzogen wurde mit den kleydern 12 die kron des salboles 15 nicht feynen famen entheylige vnter feym volck 18 vngeheurem gelied

- 19 nofed, or that hath any monftrous mēbre, or broken
 20 foted, or broken handed, or croke backed, or perleyed,
 or gogeleyed, or maunge or fkaulde, or hath his ftones
 broken.
- 21 No man that is deformed of the feed of Aaron
 the preaft, fhall come nye to offer the facriſyces of the
 Lorde. Yf he haue a deformyte, he fhall not prefe
 to offer the bred of his God.
- 22 [Fo. XXXIX.] Notwithftondyng he fhall eate of
 the bred of his God: euen as well of the moft holy,
 23 as of the holy: but fhall not goo in vnto the vayle
 nor come nye the alter, becauſe he is deformed that
 he polute not my fanctuary, for I am the Lorde
 24 that fanctifye them. And Moſes tolde it vnto Aaron
 and to his ſonnes, and vnto all the childern of Iſrael.

¶ The .XXII. Chapter.

- 1 **AND** the Lorde comened with *A.C.S. What*
 2 **M**ofes faynge: byd Aaron and *maner per-*
 his ſonnes that they abſteyne *ſones ought to*
 from the halowed thynges of *abſtayne from*
 the childern of Iſrael which they haue *eatyng the*
 halowed vnto me, that they polute not *thynges that*
 myne holy name: for I am the Lorde. *were offred.*
 3 Saye vnto them: whoſoeuer he be of all *How, what,*
 youre feed amonge youre generacion after you, that *& when they*
 goeth vnto the halowed thinges which the childern *ſhulde be off-*
 of Iſrael ſhall haue halowed vnto the Lorde, his vn- *erd.*
 clenness ſhalbe apon him: and that foule ſhal peryſh
 from out of my fyghte. I am the Lorde.

¶. 21 preace

V. 20 ſi lippus, ſi albuginem 24 Iſrael cuncta quæ fuerāt ſibi
 imperata. xxii, 2 & non cõtaminent nomen ſanctificatorum mihi,
 quæ ipſi offerunt. 3 in quo eſt immunditia

L. 20 fell auffem auge . . ſchehl 21 nicht erzu thun zu opffern
 . . . nicht nahen

- 4 None of the feed of Aaron that is a leper or that hath
 a runnyng fore, shall eate of the halowed thynges vntill
 he be cleane. And whofoeuer twytcheth any vnclene
 soule or man whose seed runneth frō him by nyghte,
 5 or whofoeuer twitcheth any worme that ^{worme, any}
 is vnclene to him, or man that is vn- ^{creeping thing}
 cleane to him, what- .P. foeuer vnclennesse he hath:
 6 the same soule that hath twyched any foch thyng, e,
 shalbe vnclene vntill euen, and shall not eate of the
 halowed thynges vntill he haue wasshed his flesh with
 7 water. And than when the sonne is doune he shalbe
 cleane and shall afterward eate of the halowed thynges:
 8 for they are his fode. Off a beest that dyeth alone or
 is rent with wylde beastes, he shall not eate, to desyle
 9 him selfe therwith: I am the Lorde. But let them
 kepe therfore myne ordynaunce, lest they lade synne
 apō them and dye therein when they haue desyled
 them selues: for I am the Lorde which sanctifye them.
 10 There shall no straunger eate of the halowed
 thynges, nether a gest of the preastes, or an hyred
 11 seruante. But yf the preast bye any soule with
 money he maye eate of it, and he also that is borne
 in his houffe maye eate of his bred.
 12 Yf the preastes daughter be maryed vnto a straun-
 ger, she maye not eate of the halowed heueoffer-
 13 ynges. Notwithstondyng yf the preastes daughter
 be a wedowe or deuorced and haue no childe but is
 returned vnto hir fathers houffe agayne, she shall eate
 of hir fathers bred as wel as she dyd in hyr youth.
 But there shall no straunger eate there of.
 14 Yf a man eate of the halowed thynges vn- [Fo. XL.]
 wytingly, he shall put the fyfte parte there vnto, and
 15 make good vnto the preast the halowed thyng. And

¶. 6 that hath any foch thyng

V. 4 patiens fluxum feminis 5 & quodlibet immundum 9 non
 subiaceant peccato 12 cuilibet ex populo nupta 13 sicut puella
 confueerat

L. 5 gewurm . . . das yhm vnreyn . . menschen der yhm vn-
 reyn ist, vnd alles was yhm vervnreynigt 7 feyn Futter. 9 fund
 auff sich laden 12 nicht von der Hebe der heylickeyt 13 wie
 andere dyrenen.

let the preastes see, that they defyle not the halowed thynges of the childern of Israel which they haue
 16 offered vnto the Lorde, lest they lade them selues with myfdoynge and trespace in eatynge their halowed thinges: for I am the Lorde which halowe them.

17, 18 And the Lorde spake vnto Mofes saynge: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them, what foeuer he be of the houffe of Israel or straunger in Israel that will offer his offerynge: what foeuer vowe or frewillofferynge it be which they will offer vnto the Lorde for a
 19 burntofferynge to reconcyle them selues, it must be a male without blemyshe of the oxen, shepe or gootes.
 20 let them offer nothyng that is deformed for they shal gett no faouere there with.

21 Yf a man will offer a peaseoffrynge vnto the Lorde and separate a vowe or a frewill offerynge of the oxen or the flocke, it must be without deformyte, that it maye be accepted. There maye be no blemyshe
 22 therein: whether it be blide, brokē, wounded or haue a wen, or be maunge or scabbed. se that ye offre no soch vnto the Lorde, nor put an offerynge of any soch upon the alter vnto the Lorde.

23 .¶. An oxen or a shepe that hath any membre out of proporcion, mayst thou offer for a frewillofferynge: but
 24 in a vowe it shal not be accepted. Thou shalt not offer vnto the Lorde that which hath his stonnes broosed brokē, plucked out or cutt awaye, nether shalt make
 25 any soch in youre lande, nether of a straungers hande shall ye offer an offerynge to youre God of any soch. For they marre all in that they haue deformytes in them, and therefore can not be accepted for you.

26, 27 And the Lorde spake vnto Mofes saynge: when an oxen, a shepe or a goote is brought forth, it shalbe feuē dayes vnder the damme. And from the .viii

¶. 24 that which is broosed, broken, plucked

v. 18 domini, 19 vt auferatur per vos 23 Bouem & ouem aure & cauda amputatis 25 non offeretis panes deo . . quia corrupta & maculata sunt omnia, non fufcipietis ea. 27 sub vberē matris

ℓ. 21 tödopffer 23 vngewewre gelied oder keyn schwantz

28 daye forth, it shalbe accepted vnto a gifte in the sacri-
 fice of the Lorde. And whether it be oxen or shepe, ye
 shall not kyll it, and hir yonge: both in one daye.
 29 When ye will offre a thankofferynge vnto the
 Lorde, ye shall so offre it that ye maye be accepted.
 30 And the same daye it must be eatē vp, so that ye
 leaue none of it vntill the morowe. For I am the
 31 Lorde, kepe now my commaundementes and do them,
 for I am the Lorde.
 32 And polute not my holy name, that I maye be
 halowed amonge the childern of Israel. For I am
 33 the Lorde which halowe you, and broughte you out
 of the londe of Egipte, to be youre [Fo. XLI.] God:
 for I am the Lorde.

¶ The .XXIII. Chapter.

1 **A**ND the Lorde spake vnto Moses M.C.S. Of
 2 the holy dayes,
 saynge: speake vnto the chil- as the Sab-
 dern of Israel, and faye vnto oth, Ester,
 them. These are the feastes whytsontyde,
 off the Lorde which ye shal call holy the feaste of
 3 feastes. Sixe dayes ye shall worke, and the fyrst
 the seuenth is the Sabbath of rest an holy frutes. The
 feaste: so that ye maye do no worke there- feaste of cleans-
 in, for it is the Sabbath of the Lorde, ynge. The
 wheresoeuer ye dwell. feaste of trom-
 4 These are the feastes of the Lorde whiche ye shall pettes. The
 5 proclayme holy in their ceasons. The .xiii. daye of feaste of the
 6 the first moneth at euē is the Lordes Passeouer, And tabernacles.
 the .xv. daye of the same moneth is the feaste of swete
 bred vnto the Lorde: .vii. dayes ye must eate vn-
 leuened bred.
 7 The first daye shalbe an holy feaste vnto you, so

V. 3 sabbathi requies 5 phase domini 6 azymorum domini

L. 3 feyr des Sabbaths

M. N. 29 A thankofferynge, that is, an offering of thanckes
 geuyng. Thanckes geuyng is when the benefytes of God are
 recyted, wherby the fayth to Godward is strengthened the more
 fastly to loke for the thyng that we desyre of God. Eph. v, a.
 1 Tim. iii, a. & b.

- 8 that ye maye do no laborious worke therein But ye shall offer sacrifices vnto the Lorde .vii. dayes, and the feuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.
- 9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israell and saye vnto them: when ye be come in to the lande whiche I geue vnto you and repe doune youre haruest, ye shall brynge a shefe
11 of the first frutes of youre haruest vnto the preast, and he shall wa- .P. ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the
12 daye when he waueth the shefe, a labe without blemyshe of a yere old for a burntofferynge vnto the Lorde: and the meatoffrynge thereof, two tenth deales of fine floure mengled with oyle to be a sacrifice vnto the Lorde of
13 a swete sauoure: and the drinkoffering thereto, the fourth deale of an hin of wyne. And ye shall eat
14 nether bred, nor parched corne, nor furmentye of new corne: vntyll the selfe same daye that ye haue broughte an offrynge vnto youre God. And this shalbe a lawe for euer vnto youre childern after you, where soeuer ye dwell.
- 15 And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the
16 sheffe of the waueoffrynge, .vii. wekes complete: euen vnto the morow after the .vii. weke ye shall numbre L. dayes. And thē ye shal bringe a newe meatoffrynge
17 vnto the Lorde. And ye shall brynge out of youre habitacions two wueloaves made of two tenthdeales off fine floure leuended and baken, for first frutes vnto
18 the Lorde. And ye shall bringe with the bred seuen lambes without deformyte of one yere of age, and one yonge oxe, and .ii. rambes, [Fo. XLII.] which shall

¶. 8 dies autem septimus erit celebrior & fancior 10 manipulos spicarum 11 eleuabit fasciculum 14 ex ea deo vestro. 17 panes primitiarum

℞. 10 garben der erstling ewr erndten

℞. ℞. N. 10 The *fyrstfrutes* & *tythes* were the sygnes of the faith knowleagyng to haue receaued their goodes & catell of the Lorde, as it is sayde Ex. xxii, d. and .xxiii, c.

ferue for burnt-offrynges vnto the Lorde, with meat-offrynges and drink-offrynges longinge to the same, to be a sacrifice of a swete fauoure vnto the Lorde.

19 And ye shall offer an he goote for a synne-offeringe:
and two lambes of one yere old for peace-offrynges,
20 And the preast shall waue thē with the bred of the first
frutes before the Lorde, and with the two lambes.
And they shalbe holy vnto the Lorde, and be the
21 preastes. And ye shall make a proclamaciō the same
daye that it be an holy feast vnto you, and ye shall do
no laborious worke therein: And it shalbe a lawe for
euer thorowe out all youre habitacions vnto youre
childern after you,

22 When ye repe doune youre haruest, thou shalt not
make cleane ryddaunce off thy felde, nether shalt thou
make any aftergatheringe of thy haruest: but shalt leue
them vnto the poore and the straunger. I am the
Lorde youre God.

23, 24 And the Lorde spake vnto Moses saynge: speake
vnto the childern of Israel ād saye. The first daye of
the seuenth moneth shalbe a rest of remembraunce vnto
25 you, to blowe hornes in an holy feast it shalbe, and ye
shall do no laborious worke therein, and ye shall offer
sacrifice vnto the Lorde.

26, 27 ¶ And the Lorde spake vnto Moses sayenge: also
the tenth daye of the selfe seuēth moneth, is a daye
of an attonement, and shalbe an holy feast vnto you,
ād ye shall humble youre foules and offer sacrifice vnto
28 the Lorde. Moreouer ye shall do no worke the same
daye, for it is a daye of attonement to make an at-
29 tonemēt for you before the Lord your God. For
what foeuer foule it be that humbleth not him selfe
that daye, he shalbe destroyde from amonge his peo-
30 ple. And what foeuer foule do any maner worke that
daye, the same I will destroye from amonge his peo-

¶. 20 cedēt in vsum eius. 22 vsque ad solum 27 dies expiat.
erit celeberrimus . . . affligetisque animas

¶. 22 nicht gar auff demfeld eynschneytten 27 seelen demutigen
[3 times cf. vv. 29, 32.]

¶. N. 27 To humble the foule is, to chastryce the bodye by
abstynence & affliction, as is sayde Esaie, lviii. a.

31 ple. Se that ye do no maner worke therefore. And it
shalbe a lawe for euer vnto youre generacions after
32 you in all youre dwellynges. A sabbath of reste it
shalbe vnto you, and ye shall humble youre soules.

The .ix. daye of the moneth at euen and so forth
from euē to euen agayne, ye shall kepe your Sabbath.
33, 34 And the Lorde spake vnto Moses sayenge: speake
vnto the childern of Israel ad saye: the .xv. daye of
the same seuenth moneth shalbe the feast of tabernacles
35 vii. dayes vnto the Lorde. The first daye shalbe an
holy feast, so that ye shall do no laborious worke there-
36 in. Seuen dayes ye shall offer sacrifice vnto the Lorde,
and the .viii. daye shalbe an holy feast vnto you
[Fo. XLIII.] ad ye shall offer sacrifice vnto the Lorde.
It is the ende of the feast, and ye shall do no laborious
worke therein.

37 These are the feastes of the Lorde whiche ye shall
proclayme holy feastes, for to offer sacrifice vnto the
Lorde, burntofferings, meatofferings, and drink-
38 offerings euery daye: besyde the sabbathes of the
Lorde, ad besyde youre giftes, and all youre vows,
and all your frewillofferings whiche ye shall geue
vnto the Lorde.

39 Moreouer in the .xv. daye of the seuenth moneth
after that ye haue gathered in the frutes of the lande,
ye shall kepe holy daye vnto the Lorde .vii. dayes
longe. The first daye shall be a daye of rest, and the
40 viii. daye shalbe a daye of rest. And ye shall take you
the first daye, the frutes of goodly trees and the
braunches off palme trees and the bowes of thicke

V. 32 & affligetis animas vestras 35 dies primus vocabitur
celeberrimus atque sanctissimus 36 & septem diebus offeretis
holocausta domino. dies quoque octavus erit celeberr. atque
sanct. et offer. holocaustum . . . coetus atque collectæ 37 libamen-
ta iuxta ritum vniuscuiusque diei. 40 fructus arboris pulcherrimæ

L. 36 es ist der steur tag

M. N. 32 *Sabbathes, festes & newe mones* sygnifie the
loye & gladnes of the consciēce the renewyng of mā and the rest
wherin we rest from oure awne woorkes, not doynge oure wylls
but godes, which woorketh in vs thorou hys Gospell & glad
tidynges whyle we earnestly beleue it. Ezech. xx, b.

L. M. N. 36 *Steuer*: Das ist die collect odder samlung, da man
zusammen trug vnd gab den armen als ynn ein gemeynen beuttel.

trees, ad wylowes of the broke, and shall reioyse be-
 41 fore the Lorde .vii. dayes. And ye shall kepe it holy
 daye vnto the Lorde .vii. dayes in the yere. And it
 shalbe a lawe for euer vnto youre childern after you,
 42 that ye kepe that feast in the seuenth moneth. And
 ye shall dwell in bothes seuen dayes: euen all that are
 43 Israelites borne, shall dwell in bothes, that youre chil-
 dren after you maye knowe howe that I made .P. the
 childern of Israell dwell in bothes, when I broughte them
 out of the lande of Egipte: for I am the Lorde youre
 44 God. And Mofes told all the feastes of the Lorde
 vnto the childern of Israell.

¶ The .XXIII. Chapter.

1 **A**ND the Lorde spake vnto Mofes M.C.S. The
 2 **A** saynge: commaunde the chil- oyle for the
 dern of Israell that they bringe lamps and
 vnto the, pure oyle olyue bete lyghtes of the
 for lightes to poure in to the lampes all- breddes of re-
 3 waye, without the vayle of testimonye membraunce
 within the tabernacle of witnesse. And or shewbrede.
 Aaron shall dresse them both euen and He that curs-
 morninge before the Lorde alwayes. And eth must be
 it shalbe a lawe for euer amöge youre childern after stoned. He
 4 you. And he shal dresse the lampes upon the pure that kylleth
 candelsticke before the Lorde perpetually. shalbe kylled
 5 And thou shalt take fine floure ad bake .xii. wastels etc.
 thereof, two tenthdeales shall euery wastell wastell, fine
 6 be. And make two rowes of them, fixe on bread, cake
 7 a rowe upon the pure table before the Lorde, and put
 pure frankencens vpon the rowes. And it shalbe bred
 8 of remembraunce, ad an offerynge to the Lorde. Euery

A. 3 vayle of wytnesse

V. 3 velum testimonii in tabernaculo fœderis . . . cultu rituque
 perpetuo 7 panis in monumentum oblationis domini.

L. 2 bawm ole 3 furhang des zeugnis ynn der hutten des
 zeugnis. 7 Denckbrot zum opfier dem HERRN

A. A. N. 5 *Wastels.* The shewe bredes or the halowed
 loues.

Sabbath he shall put them in rowes before the Lorde euermore, geuen off the childern of Israel, that it be
 9 an euerlastyng couenaunte. And they shal- [Fo. XLIIII.] be Aarons and his sonnes, and they shall
 10 eate them in the holy place. For they are most holy vnto him of the offerynges of the Lorde, ^{dutye, law,}
 and shalbe a dutye for euer. ^{statute}

10 And the sonne of an Israelitish wife whose father was an Egiptian, went out amonge the childern of Israel. And this sonne off the Israelitish wife and a
 11 man of Israel, strooue together in the hoste. And the Israelitish womans sonne blasphemed the name and cursed, and they broughte him vnto Moses.

And his mothers name was Selamyth, the daughter
 12 off Dybri off the trybe of Dan: and they putt him in warde, that Moses shulde declare vnto them what the Lorde fayde thereto.

13, 14 And the Lorde spake vnto Moses sayenge, bringe him that cursed without the hoste, and let all that herde him, put their handes apō his heed, and let all the multitude stone him. And speake vnto the childern of Israel sayenge: Whosoever curseth his God, shall bere
 15 his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to death. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

17, 18 .P. He that kylleth any man, shall dye for it: but he that kylleth a beest shall paye for it, beest for beest.
 19 Yf a man mayme his neyghboure as he hath done, so
 20 shall it be done to him agayne: broke for broke, *breach*,
 broke, eye for eye and toth for toth: euen *fracture*

¶. 14 hym that blasphemed

¶. 11 nomen domini 12 donec nossent quid iuberet dominus. 16 nomen domini 17 percuss. & occiderit 18 animam pro anima

¶. 11 nennet den namen 12 bis yhn aus gelegt wurd durch den mund des HERRN. 15 soll feyne fund tragen 16 den namen nennet 18 Seele vmb Seele.

¶. ¶. N. 11 Hebrue *schem* that is, name that is blessed aboue all names. 15 *Curseth*: he curseth God & blasphemeth the name of God, that despyseth and desyeth godes ordynaunces statutes & commaundemētes, or that magnifyeth mennes tradicions and lawes aboue Godes, or setteth as moch therby, as by the preceptes of the most mercyfle God.

as he hath maymed a man, so shall he be maymed
 21 agayne. So nowe he that kylleth a beest, shall paye
 for it: but he that kylleth a man, shall dye for it.
 22 Ye shall haue one maner of lawe amonge you: euē for
 the straunger as wel as for one of youre felues, for I
 am the Lorde youre God.

23 And Mofes tolde the childern of Israel, that they
 shulde bringe him that had curfed, out of the hoste,
 and stone him with stones. And the childern of Israel
 dyd as the Lorde cōmaunded Mofes.

¶ The .XXV. Chapter.

1 **A**ND the Lorde spake vnto Mofes *M.C.S. The*
 in mount Sinai sayenge, speake *Saboth of the*
 2 vnto the childern of Israel and *vii. yeres and*
 saye vnto thē. When ye be *of the yere of*
 come in to the lande whiche I geue you, *ubelie, other-*
wyse called
thefyftye yere.
 3 let the londe rest a Sabbath vnto the Lorde. Sixe
 yeres thou shalt sowe thi felde, and sixe yere thou shalt
 4 cut thi vynes and gather in thy frutes. But the seuenth
 yere shall be a Sabbath of [Fo. XLV.] rest vnto the
 londe. The Lordes Sabbath it shalbe, ād thou shalt
 nether sowe thi felde, nor cut thy vynes.
 5 The corne that groweth by it selfe thou shalt not
 repe, nether gather the grapes that growe without thy
 dresseynge: but it shalbe a Sabbath of rest vnto the
 6 londe. Neuerthelesse the Sabbath of the londe shalbe
 meate for you: euen for the and thy seruaunte and for
 thy mayde and for thy hyred seruaunte and for the
 7 straunger that dwelleth with the: and for thi catell
 and for the beestes that are in thy londe, shall all the
 encrease thereof be meate.

¶. 21 Qui perc. iumentum, reddet aliud. Qui perc. hominem,
 punietur. 23 lapidibus oppresserunt. xxv, 2 sabbathizet sabbatum
 domino. 4 sabbatum erit terræ requietionis domini . . vineam non
 putabis.

℞. 3 weynberg beschneyttist 4 weynb. beschn. folt. 7 alles
 getreyde foll speyse feyn.

- 8 Then numbre feuen wekes of yeres, that is, feuen
 tymes feuen yere: and the space of the feuen wekes of
 9 yeres will be vnto the .xlix. yere. And then thou shalt
 make an horne blowe: euen in the tenth *This horne*
 daye of the feuenth moneth, which is the *in ebrue is*
 daye of attonement. And then shall ye *called iobel, ad*
 make the horne blowe, euen thorowe out *of this tokethe*
 10 all youre lande. And ye shal halowe the *pope an occa-*
 fiftith yere, and proclayme libertie thorowe *sio to make*
 out the lande vnto all the inhabitants there- *eueri .l. yere*
 of, It shalbe a yere of hornes blowynge *a iubelye, so*
 vnto you and ye shall returne: euery man *that he con-*
 vnto his possession and euery man vnto *trafaiteth*
 11 his kynred agayne. A yere of hornes blowynge shall *god in eueri*
 that fiftieth yere be vnto you. Ye shall not fowe *point ad wyl*
 nether re- .P. pe the corne that groweth by it selfe, nor *not be one ace*
 gather the grapes that growe without thi labour *behinde him.*
 12 For it is a yere of hornes blowinge and shalbe holy vnto
 you: how be it, yet ye shall eate of the encrease of the
 13 felde. And in this yere of hornes blowinge ye shall
 returne, euery man vnto his possession agayne.
 14 When thou sellest oughte vnto thy neyghboure or
 byest off thy neyghboures hande, ye shall not oppresse
 15 one another: but accordynge to the numbre of yeres
 after the trompett yere, thou shalt bye of thy neygh-
 boure, and accordynge vnto the numbre off frute-

M. 10 a yere of iubilee 11 a yere of iubilee 12 a yere of iubelye
 13 a yere of iubelye 15 iubelye yere

P. 9 clanges buccina 10 ipse est enim iubileus. 12 ob sanctifica-
 tionem iubilee, sed statim oblata comedetis. 14 cōtristes fratrem tuum

L. 8 die zeyt der sieben iar Sabbath 9 hall der posaunen 10 denn
 es ist das Halliar [and so throughout the chapter] 14 bruder
 schinden

M. M. N. 8 *Wekes of yeres:* A weke is sometyme taken for
 the nombre of .vii. dayes as before. xxiii. c. sometyme for the
 nombre of feuen yeres, as here & in Daniel ix. f. g. 10 *Iubelye*
 of this Hebrewewoorde iobell, which in Englyshe fygnifieth a
 trumpet. A yere of fynguler myrth and ioye and of moche rest,
 wher in their corne and all their frutes cam forth wythout fow-
 ynge, tyllynge or any other laboures. 15 By this *iubelye* is fyg-
 nified the restorynge of all thynge vnto his perfeccion, which shal
 be after the generall iudgement in that florysfhyngeworlde, when
 the chofen shal be admytted in to lybertye frō all wretchednes, pou-
 ertye, anguythe & oppression, when all shalbe fully restored agayne
 in Christ, that thorow the synne of the fyrst man was taken awaye.

16 yeres, he shall fell vnto the. Accordinge vnto the multitude of yeres, thou shalt encrease the price thereof and accordinge to the fewnesse of yeres, thou shalt mynifh the price: for the numbre of frute he shall fell
17 vnto the. And see that no mā oppresse his neyghboure, but feare thi God.

18 For I am the Lorde youre God. Wherefore do after myne ordinaunces and kepe my lawes ad doo them,
19 that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

20 Yf ye shall saye, what shall we eate the feue- [Fo. XLVI.] nth yere in as moche as we shall not fowe nor
21 gether in oure encrease. I wyll fende my blessinge apou you in the sixte yere, and it shall brynge forth
22 frute for thre yeres: and ye shall fowe the eyghte yere and eate of olde frute vntill the .ix. yere, and euen vntyll hir frutes come, ye shall eate of olde stoare.
23 Wherefore the londe shall not be solde for euer, because that the lande is myne, and ye but straungers and so-
24 iourners with me: and ye shall thorowe oute all the lande of youre possession, let the londe go home fre agayne.

25 When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall by out that whiche his brother solde.
26 And though he haue no man to redeme it for him, yet yf hys hande can get sufficyent to bye it oute agayne,
27 then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, ad so
28 he shall returne vnto his possession agayne. But and yf his hande cā not get sufficiēt to restore it to him agayne, then that whiche is solde shall remayne in the hande of him that hath boughte it, vntyll the horneyere: and in the horne yere it shall come out, and he shall .ᵓ. returne vnto his possession agayne.

M. 28 the yere of iubelye [*bis*], so vv. 30, 31, 33, 40, 50, 52, 54.

V. 16 tempus enim frugum 17 Nolite affligere contribules vestros 19 nullius impetum formidantes. 23 & vos aduenæ & coloni mei 27 sicque recipiet possessionem suam. 28 non inuenerit manus eius

L. 18 ym land sicher wonen mugt

29 Yf a man sell a dwellynge houe in a walled cytie,
 he maye bye it out agayne any tyme withi a hole yere
 after it is folde: and that shalbe the space in which he
 30 maye redeme it agayne. But and yf it be not bought
 out agayne within the space of a full yere, then the
 houffe in the walled cytie shalbe stablished for euer
 vnto him that boughte it and to his successoures after
 31 hi and shall not goo out in the trompet yere. But the
 houffes in villagies which haue no walles rounde aboute
 them, shalbe counted like vnto the felde of the cuntre,
 and maye be boughte out agayne at any seafon, and
 shall goo out fre in the trompett yere.

32 Notwithstondyng the cities of the leuytes and the
 houffes in the cities of their possessiōs the leuytes maye
 33 redeme at all ceasons. And yf a man purchase ought
 of the leuytes: whether it be house or citie that they
 possesse, the bargayne shall goo out in the trompet
 yere. for the houffes of the cyties of the leuites, are
 34 their possessions amonge the childern of Israel. But
 the felde that lye rounde aboute their cyties, shall
 not be bought: for they are their possessions for euer.

35 Yf thi brother be waxed poore ad fallē in decaye
 with the, receaue him as a straunger or [Fo. XLVII.]
 36 a sojourner, and let him lyue by the. And thou shalt
 take none vsurye of him, nor yet vantage. But shalt
 feare thi God, that thi brother maye lyue with the.
 37 Thou shalt not lende him thi money apon vsurye, nor
 38 lende him of thy fode to haue auantage by it for I am
 the Lorde youre God which broughte you out of the
 lande of Egipte, to geue you the lande of Canaan and
 to be youre God.

39 Yf thi brother that dwelleth by the waxe poore and
 fell him selfe vnto the, thou shalt not let him laboure
 40 as a bondseruaunte doeth: but as an hyred seruaunte
 and as a sojourner he shalbe with the, and shall serue
 41 the vnto the trompetyere, and then shall he departe

¶ 29 intra vr̄bis muros, hab. licentiam redimendi 31 villa . .
 quæ muros non habet, agrorum iure vendetur. 35 & infirmus manu
 37 frugum superabundantiam non exiges. 40 mercennarius & colonus
 ¶ 35 frembdlingen oder hausgnofs 37 deyn speyse auff vber-
 fatz austhun.

frō the: both he and his childern with him, and shall
 returne vnto his awne kynred agayne and vnto the
 42 possessions of his fathers. for they are my seruauntes
 which I brought out of the lande of Egipte, and shall
 43 not be folde as bondmen. Se therfore that thou reigne
 not ouer him cruelly, but feare thi God.

44 Yf thou wilt haue bondseruauntes and maydens,
 thou shalt bye them of the heythen that are rounde
 45 aboute you, and of the childern of the straungers that
 are foioners amonge you, ad of their generaciōs that
 46 are with you, which they begate in youre lāde. And
 ye shall possesse .P. them and geue them vnto youre
 childern after you, to possesse them for euer: and they
 shalbe youre bond men: But ouer youre brethern the
 childern of Israel, ye shall not reigne one ouer another
 cruelly.

47 When a straunger and a foiourner waxeth rych by
 the ad thi brother that dwelleth by him waxeth poore
 and sell him selfe vnto the straunger that dwelleth by
 48 the or to any of the straungers kyn: after that he is
 folde he maye be redemed agayne. one of his brethren
 49 maye bye him out: whether it be his vnclē or his
 vnclēs sonne, or any that is nye of kynne vnto him of
 his kynred: ether yf his hande can get so moch he
 50 maye be loofed. And he shall reken with him that
 boughte him, from the yere that he was folde in vnto
 the trompet yere, and the pryce of his byenge shalbe
 acordynge vnto the numbre of yeres, and he shalbe
 51 with him as a hyred seruaunte. Yf there be yet many
 yeres behynde, acordynge vnto them he shall geue
 agayne for his delyueraunce, of the money that he was
 52 folde for. Yf there remayne but few yeres vnto the
 trompet yere, he shall so counte with him, and acord-
 ynge vnto his yeres geue him agayne for his redemp-
 53 cion, and shalbe with him yere by yere as an hyred
 seruaunte, [Fo. XLVIII.] and the other shall not reygne

V. 43 affligas eum per potentia 46 fratres . . ne opprimatis per
 potentiam 47 inualuerit apud vos manus 53 non affliget eum vio-
 lēter in cōspectu tuo

L. 43 mit der strenge vber sie hirschen 50 vnd sol feyn tagelon
 der gantzen zeyt mit eyn rechen [bis].

54 cruelly ouer him in thi syghte. Yf he be not bought
fre in the meane tyme, then he shall goo out in the
55 trompet yere and his childern with him. for the chil-
dern of Israel are my seruantes which I broughte out
of the lande of Egipte. I am the Lorde youre God.

XXVI, 1 Ye shall make you no ydolles, nor grauen
ymage, nether rere you vpp any piler, nether ye shall
sett vp any ymage of stone in youre lande to bowe
youre selues there to: for I am the Lorde youre God.
2 kepe my fabbathes and feare my sanctuary. for I am
the Lorde.

¶ The .XXVI. Chapter.

3 **Y**F ye shall walke in myne ordy- M.C.S.*Im-
naunces and kepe my com- ages are for-
maundmentes and do them, bydden. Bless-
4 then I will fende you rayne ed are they
in the ryght ceason ad youre londe shall that kepe those
yelde her encrease and the trees of the thynges that
5 felde shall geue their frute. And the God byddeth
threshynge shall reach vnto wyne har- and most
ueft, and the wyneharueft shall reach cursed are
vnto fowyng tyme, and ye shall eate they that kepe
youre bred in plenteoufnes and shall them not. [*In
6 dwell in youre lande peafably. And I Matthew's Bi-
wil fende peace in youre londe, that bble this chap-
ye shall .P. slepe, and no man shal ter begins
make you afrayde. And I will ryd euell with xxvi, 1
as in the Au-
thorized Ver-
son, while
Tyndale con-
nects xxvi, 1, 2
with ch. xxvi.]

V. 2 pauete ad sanctuarium meum. 4 terra gignet germē suum,
& pomis arbores replebuntur. 5 absque pauore

L. 4 bewme auff dem felde 5 sicher ynn ewrm land

M. N. 2 *Feare my sanctuary:* To feare the sanctuarie, is
dyligently to performe the true worshyppyng & seruice of God,
to leue of nothyng, to obserue and kepe the purenes both of
bodye & mynde, verely & not ypocritelike to beleue that he know-
eth, beholdeth, doeth & ruleth all thynges: to beware of offend-
ynge hym and with all feare and dyligence to walke in the pathes
of his lawes.

beeftes out of youre londe, and there fhall no fwerde
goo thorowe out youre lande.

7 And ye fhall chace youre enemyes, and they fhall
8 fall before you vppon the fwerde. And fue of you
fhall chace an hundred, and an hundred of you fhall
put .x. thoufande to flighte, and youre enemyes
9 fhall fall before you apou the fwerde. And I wil
turne vnto you and encrease you and multiplie
10 you, and fett vpp my testament with you. And
ye fhall eate olde ftore, ad cast out the olde for
11 plentuousnes of the newe. I will make my dwellynge
place amonge you, and my foule fhall not loothe
you.

12 And I will walke amonge you and wilbe youre
13 God, and ye fhall be my people. For I am the Lorde
youre God whiche broughte you out off the lande of
the Egiptians, that ye fhulde not be their bondemen,
and I brake the bowes of youre yockes, and made you
go vp righte.

14 But and yf ye will not harken vnto me, nor will
15 do all thefe my commaundementes, or yf *Note well.*
ye fhall despyse myne ordinaunces ether yf youre foules
refufe my lawes, fo that ye wil not do all my com-
maundmentes: but fhall breake myne appoyntment:
16 then I will do this agayne vn- [Fo. XLIX.] to you:
I will vifet you with vexations, fwellynge and feuers,
that fhall make youre eyes dafell and with forowes
of herte. And ye fhall fowe youre feed in vayne, for
17 youre enemyes fhall eate it. And I will fet my face
agenfte you and ye fhall fall before youre enemyes, and
they that hate you fhall raigne ouer you, ad ye fhall
flee whē no man foloweth you.

18 And yf ye will not yet for all this herken vnto me,

V. 9 firmabo pactum meum 13 cōfregi catenas ceruicū vestrarū
14 omnia mandata mea 15 sed ſpreu. leges meas, & iudicia mea
cont. vt non fac. ea quæ a me conſtituta ſunt, & ad irritum per-
duc. pactum meum 16 velociter in egeſtate & ardore, qui conficiat
ocul. veſt. & confumat animas veſtras.

L. 8 Ewr funffe . . . iagen . . . iagen 9 bund . . . auffrichten
11 feele . . nicht verwerffen 15 meynen bund laſſen anſtehen 16
ſchwulſt vnd fiber 17 ſiechen . . niemant iaget.

than will I punish you feuen tymes more
 19 for youre synnes, and will breake the
 pride off youre strength. For I will make
 the heauē ouer you as harde as yerne, and
 20 youre londe as hard as brasse. And so
 youre laboure shalbe spent in vayne. For
 youre londe shall not geue hir encrease, nether the
 trees of the londe shall geue their frutes.

*God beginneth
 ad augmenteth
 his plages
 moare ad
 moare as the
 people hardē
 their hertes
 agēste him.*

21 And yf ye walke contrary vnto me and will not
 herken vnto me, I will bringe feuen tymes moo plages
 22 apon you acordinge to youre synnes. I will sende in
 wylde beestes apon you, which shall robbe you of youre
 childern and destroye youre catell, and make you so
 fewe in nombre that youre hye wayes shall growe
 vnto a wilder nesse.

23 And yf ye will not be lerned yet for all this
 24 but shall walke contrarye vnto me, then will I
 also walke contrarye vnto you and will punish .P.
 25 you yet feuen tymes for youre synnes. I will sende
 a swerde apon you, that shall avenge my testament
 with you. And when ye are fled vnto youre cities,
 I will sende the pestelence amonge you, ye shall
 be delyuered in to the handes of youre enemyes.
 26 And when I haue broken the staffe of youre bred:
 that .x. wyues shall bake youre bred in one ouen
 and men shall delyuer you youre bred agayne by
 weyghte, thā shal ye eate and shall not be satisfied.

27 And yf ye will not yet for all this harken vnto me,
 28 but shall walke contrarye vnto me, then I will walke
 contrary vnto you also wrathfully and will also chaf-
 29 tice you feuen tymes for youre synnes: so that ye shall

V. 18 addam correptiones vestr. 19 superbiam duritiæ 23 Quod
 si nec sic 25 gladium vltorem scederis mei. 28 & ego incedam ad-
 uersus vos in furore contrario

L. 19 hoffart ewr stercke 20 ewr muhe vnd erbeyt 25 ein
 rachschwert

M. M. N. 18 God begineth & augmenteth his plages moare
 and moare as the people harden their hertes agenste him. 21 *Seuen
 tymes:* by that nombre vnderstande all tymes, as in this chapter, c.
 26 *To breake the staffe of their breade,* is, to breake the strength
 therof and to mynifhe hyt so that they shuld not haue ynowghe
 to lyue by.

30 eate the flesh of youre sonnes and the flesh of youre
 31 doughters. And I will destroye youre alters bylt
 32 apou hie hylles, and ouerthrowe youre images, and
 33 cast youre carkasses apou the bodies of youre ydolles,
 34 and my soule shall abhorre you. And I will make
 35 youre cities desolate, and bringe youre sanctuaries
 vnto nought, and will not smell the faoures of youre
 swete odoures.

32 And I will bringe the londe vnto a wilder nesse: so
 33 that youre enemyes which dwell there in shall wondre
 34 at it. And I will strawe you amonge the heethen, and
 35 will drawe out a swerde after you, and youre lande
 shall be wast, and [Fo. L.] youre cities desolate. Then
 the lande shall reioyse in hir Sabbathes, as longe as
 it lyeth voyde and ye in youre enemies londe: euen
 then shall the londe kepe holye daye and reioyse in
 hir Sabbathes. And as longe as it lyeth voyde it
 shall rest, for that it coude not reste in youre Sabbathes,
 when ye dwelt therein.

36 And vppon them that are left alyue of you, I
 will sende a feynt nesse in to their hertes in the londe
 of their enemies: so that the founde of a leef that
 falleth, shall chace them and they shall flee as though
 they fled a swerde, and shall fall no man folowinge
 37 them. And they shall fall one vppon another, as it
 were before a swerde euen no man folowinge them,
 and ye shall haue no power to stonde before youre
 38 enemyes: And ye shall perishe amonge the heethen, ad
 the londe of youre enemyes shall eate you vpp.

39 And they that are left of you, shall pyne awaye in
 their vnrightuoufnes, euen in their enemies londe, and
 also in the mysdeades of their fathers shall they con-
 40 sume. And they shall confesse their mysdeades and the
 mysdeades of their fathers in their trespasses which they

℞. 30 Cadetis inter ruinas idol. vestrorum, & abhominabitur
 vos anima mea 35 sabbathizabit, & req. in sabbathis . . . solitudinis
 suæ 36 terreat eos sonitus folii volantis 37 quasi bella fugiētes
 39 tabescent in iniquit., . . . affligentur: 40 donec confiteantur

℞. 30 ewre hohen altar . . ewre leychnam . . gotzen leychnam
 31 ewre kirchen eyneyffen 36 eyne feyg hertz machen . . . eyne
 rauffchend blat iagen 39 verwefen ynn der feynde land

haue trespased against me, and for that also that they
 41 haue walked contrary vnto me. Therefore I also will
 walke contrary vnto them, and will brynge them in
 to the londe of their enemyes.

.P. And then at the leest waye their vncircumcyfed
 hertes shall be tamed, ad then they shall make an
 attonement for their misdedes.

42 And I wil remembre my bonde with *Mercy is neuer*
 Iacob and my testamēt with Isaac, and *denyed vnto*
 my testament with Abraham, and will *him that re-*
penteth.
 thinke on the londe.

43 For the londe shall be leste of them and shall haue
 pleasure in hir Sabbathes, while she lyeth wast with-
 out them, and they shall make an attonement for
 their misdeades, because they despyfed my lawes and
 44 their soules refused myne ordinaunces. And yet for
 all that when thei be in the londe of their enemyes,
 I will not so cast them awaye nor my soule shall not
 so abhorre them, that I will vtterlye destroye thē ad
 breake myne appoyntment with them: for I am the
 45 Lorde their God. I will therefore remēbre vnto thē
 the first couenaunt made when I broughte them out
 of the lond of Egipte in the fighte of the hethen to
 be their God: for I am the Lorde.

46 These are the ordinaunces, iudgemētes, ad lawes
 which the Lorde made betwene him ad the childern
 of Israel in mount Sinai by the hāde of Moses.

¶ The .XXVII. Chapter.

M. 44 lande of their enemye

P. 41 donec erubescat incircūcisa 43 Ipsi vero rogabunt pro
 peccatis suis 44 non penitus abieci eos 45 record. fed. mei prift.

L. 41 vnbeschnyttens hertz 46 satzung vnd rechte vnd gefetze
 M. M. N. 42 Mercy is never denied vnto him that repenteth

XXVII. Chapter. [Fo. LI.]

- 1 **A**ND the Lorde spake vnto Moses M.C.S. Of
 2 saynge: speake vnto the chil- diuerse vowes
 3 dern of Israell and saye vnto and the re-
 4 them: Yf any man will geue demyng of
 5 a fynguler vowe vnto the Lorde acord- the same. Of
 6 ynge to the value of his soule, then shall the male from tythes &c.
 7 xx. yere vnto .Lx. be fet at fyftie cycles of fyluer, after
 8 the cycle of the sanctuary, and the female at .xxx
 9 cycles. And from .v. yeres to .xx. the male shalbe fet
 10 at .xx. cycles, and the female at .x. cycles. And from
 11 a moneth vnto .v. yere, the male shalbe fet at .v. cycles
 12 of fyluer, and the female at thre. And the man that
 13 is .Lx. and aboue, shalbe valowed at .xv. cycles, ad the
 14 woman at .x. Yf he be to pore so to be fet, the let him
 15 come before the preaft: and let the preaft value him,
 16 acordynge as the hande of him that vowed is able
 17 to gete.
 18 Yf it be of the beestes of which men bringe an offer-
 19 inge vnto the Lorde: all that any man geueth of foch
 20 vnto the Lorde, shalbe holy.
 21 He maye not alter it nor change it: a good for a
 22 bad or a bad for a goode. Yf he change beest for
 23 beest, then both the same beest and it also where with
 24 it was chaunged shall be holy. Yf it be any maner
 25 of vnclene beest of which men maye not offer vnto
 26 the Lorde, let him brynge the beest before the preaft
 27 and let the preaft value it. And whether it be good
 28 or bad. ¶. as the preaft setteth it, so shall it be. And
 29 yf he will bye it agayne, let him geue the fyfte part
 30 moare to that it was fet at.

¶. 2 & spofpöderit deo animam suam, 3 sub æstimatione dabit pretium. 8 & viderit eū posse reddere, tantū dabit. 12 malum sit, statuet pretium.

¶. 2 besonder glubde 3 schetzen auff [throughout] 8 priester sol yhn schetzen, Er sol yhn aber schetzen nach dem feyne hand, des der gelobd hat, erwerben kan.

- 14 Yf any man dedicate his houffe, it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad, and as the preast hath set it, so it shalbe.
- 15 Yf he that sanctified it will redeme his houffe, let him geue the fyfte parte of the money that it was iudged at thereto, and it shalbe his.
- 16 Yf a man halowe a pece of his enhereted londe vnto the Lorde, it shalbe set acordynge to that it beareth. Yf it bere an homer of barlye, it shall be set at fyftie
- 17 sicles of syluer. yf he halowe his felde immediatly from the trompet yere, it shalbe worth acordynge as it
- 18 is estemed. But and if he halowe his felde after the tröpetyere, the preast shall rekē the price with him acordynge to the yeres that remayne vnto the tröpetyere, ād there after it shalbe lower sett.
- 19 Yf he that sanctified the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was set
- 20 at, there vnto and it shalbe his yf he will not it shalbe redemed nomoare. But when the felde goeth out in the trompet yere, it shalbe holy vnto the Lorde: euen as a thinge dedycated, ād it shall be the preastes possession.
- 22 Yf a man sanctifie vnto the Lorde a felde. [Fo. LII.] which he hath boughte and is not of his enheritaunce,
- 23 then the preast shall reken with him what it is worth vnto the trompet yere, and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the
- 24 Lorde. But in the trompet yere, the felde shall returne vnto him of whome he boughte it, whose enheritaunce of londe it was.
- 25 And all settinge shalbe acordinge to the holy sycle. One sycle maketh .xx. Geras.

℞. 17 yere of iubely 21 yere of iubelye 23 yere of iubelye
24 yere of iubelye

℥. 14 confyderabit eam sacerdos . . . & iuxta pret. quod ab eo fuerit constitutum, venundabitur 18 post aliquantum temporis 21 & possessio cōsecrata ad ius pertinet sacerdotum. 24 in sortem possessionis suæ. 25 viginti obolos

℥. 21 wie eyn verbannet acker, vnd sol des priesters erbgut feyn.

℞. ℞. N. 16 To *halow* & to *sanctifie* are bothe one, what sanctyfieng is loke Gen. iii, a. 25 *Holy sycle* or *sycle of the sanctuarye*: they be both one.

26 But the firstborne of the beestes that pertayne vnto
the Lorde, maye no mā sanctifie: whether it be oxen or
27 shepe, for they are the Lordes allredy. Yf it be an
vncleane beest, then let him redeme it as it is sett at,
and geue the fiste parte moare thereto. Yf it be not
redemed, thē let it be folde as it is rated.

28 Notwithstondinge no dedicated thinge that a man
dedicateth vnto the Lorde, of all his goode, whether
it be man or beest or lande off his enheritaunce, shalbe
folde or redemed: for all dedicate thīges are most holy
29 vnto the Lorde. No dedicate thinge therfore that is
dedicate of mā, may be redemed, but must nedes dye

30 All these tithes of the londe, whether it be of the
corne of the felde or frute of the trees, shalbe holy vnto
31 the Lorde. Yf any man will redeme oughte of his
tithes, let him adde the fiste .℥. parte moare thereto.

32 And the tithes of oxen and shepe and of all that
goeth vnder the herdemans kepinge, shalbe holye tithes
33 vnto the Lorde. Men shal not loke yf it be good or
bad nor shall change it. Yf any man change it then
both it and that it was chaunged with all, shalbe holy
and maye not be redemed.

34 These are the commaundmentes whiche the Lorde
gaue Mofes in charge to geue vnto the childern of
Israel in mount Sinai.

¶ The ende of the thyrde boke
of Mofes.

℥. 29 Et omnis consecratio . . . morte morietur. 32 sub pastoris
virga transeunt

℥. 28 keyn verbantes verkeuffen . . . verbannet . . . verbante
29 verbanten . . . todts sterben. 32 was vnter der rutten gehet

A prolo

ge in to the fourth boke of

Mofes, called Nu-
meri.

**A Prologe in to the fourth boke of Mo-
ses, called Numeri.**

IN the seconde ad thirde boke they received
 y lawe. And in this .iiii. they begynne to
 worke and to practyse. Of which practif-
 ynge ye se many good ensamples of vnbe-
 5 leffe & what frewill doth, when she taketh in hand to
 kepe the lawe of her awne power with out help of fayth
 in the promyses of god: how she leueth her masters
 carkeffes by the way in the wildernesse and bringeth
 them not in to the londe of rest. Why coude they not
 10 entre in? Because of their vnbeleffe Hebre. iii. For
 had they beleued, so had they bene vnder grace, and
 their old synnes had bene forgeuen thē, ad power shulde
 haue bene geuē them to haue fulfilled the lawe thence-
 forth & they shuld haue bene kepte from all temptaciōs
 15 that had bene to stronge for them. For it is wrytten
 Iohan .i. He gaue them power to be the sonnes of
 god, thorow belevynge in his name. Nowe to be the
 sonne of god is to loue god and his commaundmentes
 and to walke in his waye after the ensample of his
 20 sonne Christ. But these people toke vppon them to
 worke without faith as thou seyeste in the .xiiii. of this
 boke, where they wold fight and also did, without the
 worde of promysse: euē when they were warned that
 they shuld not. And in y .xvi. agayne they wolde
 25 please god .P. with their holye faithlesse workes (for
 where gods worde is not there can be no faith) but y
 fyre of god consumed their holy workes, as it did Na-
 dab and Abihu Leui. x. And frō these vnbeleuers turne
 thyne eyes vnto the pharesyes which before the com-
 30 ynge of Christ in his flesh, had layde the fundacion of
 frewill after the same ensample. Wher on thei bilt

holy workes after their awne imaginacion with out
 faith of the worde, so fervently that for the greate zele
 of them they slew the kinge of all holy workes and the
 lorde of frewill which only thorow his grace maketh
 5 the will fre and lowfeth her from bondage of synne,
 and geueth her loue and lust vnto the lawes of god,
 and power to fulfyll them. And so thorowe their holye
 workes done by the power of frewill, they excluded
 them selues out of the holy rest of forgeueneffe of
 10 synnes by faith in the bloude of Christ.

And then loke on oure ypocrites which in like
 maner folowinge the doctryne of Aristotle and other
 hethen paganes, haue agenste all the scripture sett vpp
 frewill agayne, vnto whose power they ascribe the
 15 keypyng of ſ̄ cōmaundmētes of god. For they haue
 fet vp wilfull povertye of a nother maner then any is
 cōmaunded of god. And the chaſtite of matrimony
 vtterlye defyed, they haue fet vp a nother wilfull
 chaſtite not required of god, whiche they ſwere, vowe
 20 & professe to geue god, .P. whether he will geue it
 them or no, and compell all their diſciples there vnto,
 fayenge that it is in the power of euery mans frewill
 to obserue it, contrarye to Christ and his apostle Paule.

And the obedience of god and man excluded they
 25 haue vowed a nother wilfull obedience condemned of
 all the scripture whiche they will yet geue God whether
 he will or wyll not.

And what is become of their wilfull pouertye? hath
 it not robbed the whole worlde & brought all vnder
 30 them? Can there be ether kyng or emperoure or of
 what foeuer degre it be, excepte he will hold of them
 ād be sworne vnto them to be their seruaunte, to go
 and come at their luste and to defende their quarels
 be they false or true? Their wilfull pouertye hath all
 35 readye eaten vpp the whole worlde & is yet still gredyar
 then euer it was in so moche that ten worldes mo were
 not ynough to satiffye the hongre thereof.

Moreouer beydes dayly corruptinge of other mens
 wyues and open whoredome, vnto what abominacions
 40 to fylthye to be spokē off hath their voluntarye chaſtite
 broughte them?

And as for their wilfull obediēce what is it but ſ̄
 difobediēce & the diffiaūce both of all ſ̄ lawes of god
 & mā: in ſo moch ſ̄ yf any price begine to execute any
 law of mā vppō thē, .℞. they curſe him vnto the botom
 5 of hell & proclayme him no right kinge & that his
 lordes ought no lenger to obaye him, and interdite his
 comen people as they were hethē turkes or faracenes.
 And yf any man preache them gods lawe, him they
 make an heretike and burne him to affhes. And in
 10 ſteade of gods lawe and mans, they haue ſette vpp one
 off their awne imaginacion which they obſerue with
 diſpenſacions.

And yet in theſe workes they haue ſo greate confi-
 dence that they not onlye truſte to be ſaued therby,
 15 and to be hyer in heauen then they that be ſaued
 thorow chriſt: but alſo promeſſe to all other forgeue-
 neſſe of their ſynnes thorow the merites of the ſame.
 Wherin they reſt and teach other to reſt alſo, ex-
 cludyng the whole worlde from the reſte of forgeueneſſe
 20 of ſynnes thorowe faith in Chriſtes bloude.

And now ſeynge that faith only letteth a mā in
 ūto reſt & vnbeleffe excludeth hī, what is the cauſe of
 this vnbeleffe? verely no ſynne ſ̄ the world ſeyth, but
 a pope holynesse & a rightuouſnes of their awne im-
 25 aginacion as Paule ſayeth Roma. x. They be ignoraūte
 of ſ̄ rightuouſnes wherwith god iuſtifieth & haue ſet
 vp a rightuouſnes of their awne makige thorow which
 they be disobediēt vnto ſ̄ rightuouſnes of god. And
 Chriſt rebuketh not the phariſeys for groſſe ſynnes
 30 whiche .℞. the worlde ſawe, but for thoſe holye deades
 whiche ſo blered the eyes of the worlde that they were
 takē as goddes: euē for long prayers, for faſtyng, for
 tythige ſo diligētly that they leſte not ſo moch as their
 herbes vntithed, for their clenneſſe in waſſhyng be-
 35 fore meate and for waſhyng of cuppes, diſhes, and all
 maner veſſels, for buyldinge the prophetes ſepulchres,
 and for kepinge the holy daye, and for turnyng the
 hethen vnto the ſayth, and for gevyng of almes. For
 vnto ſoch holy deades they aſcribed rightuouſnes and
 40 therfore when the rightuouſneſſe of god was preached
 vnto them they coude not but perſecute it, the devell

was so stronge in thē. Which thinge Christ well descri-
 beth Luce. xi. sayenge that after the devell is cast out
 he cometh agayne and fyndeth his house swepte and
 made gaye and then taketh seuen worse then him selfe
 5 and dwelleth therein, and so is the ende of that man
 worse then the beginnyng. That is, when they be a
 litle clenfed from grosse synnes whiche the worlde seyth
 and then made gaye in their awne syght with the
 rightuousnes of tradicions, then cometh seuen, that is
 10 to saye the hole power of ŷ devell, for seue with ŷ
 hebrues signifieth a multitude without nūbre & the
 extremyte of a thinge & is a speach borowed (I suppose)
 out of leuiticus where is so oft mencion made of seue.
 Where I wolde saye: I will punish the .P. that all the
 15 world shall take an ensample of the, there the Iewe
 wold saye, I will circuncyse the or baptise the .vii. tymes.
 And so here by seuen is ment all the deuels of hell &
 all ŷ might & power of the devell. For vnto what
 further blindnesse coude al the deuels in hell bringe
 20 thē, then to make them beleue ŷ they were iustified
 thorow their awne good workes. For whē they once
 beleued ŷ they were purged frō their synnes & made
 rightuouffe thorowe their awne holye workes, what
 rowme was there lefte for ŷ rightuousnes ŷ is in christes
 25 bloudfeshedinge? And therefore whē they be fallen in
 to this blindnesse they cā not but hate & persecute the
 light. And the more cleare & evidently their deades
 be rebuked ŷ furiouffer & maliciouffer blind are thei
 vntill they breake out in to opē blasphemye & synnyng
 30 agenst ŷ holy gost, which is ŷ malicious persecutige
 of the cleare trouth so manifestly proued that they cā
 not once hijsh agenst it. As the phareyses persecuted
 Christ because he rebuked their holy deades. And
 when he proued his doctrine with ŷ scripture & miracles,
 35 yet though they coude not improue him nor reason
 agenst him they tought ŷ the scripture must haue some
 other meaninge because his interpretacion vndermynd
 their fundacion & plucked vpp by the rootes the sectes
 which they had plāted, & they ascribed also his mira-
 40 cles to the deuell. And in like .P. maner though oure
 ypocrites can not denye but this is scripture, yet be-

cause there can be no nother sens gathered thereof, but
 that ouerthroweth their byldynges, therefore they euer
 thinke that it hath some other meanyng than as the
 wordes founde and that no man vnderstondeth it or
 5 vnderstode it sens the tyme of the Apostles. Or yf
 they thynke that some that wrote vppon it sens the
 apostles vnderstode it: they yet thynke that we in like
 maner as we vnderstode not the texte it selfe, so we
 vnderstande not the meanyng of the wordes of that
 10 doctoure.

For when thou layest the iustifyinge of holy workes
 and denyest the iustifyinge of fayth, howe canst thou
 vnderstond faynt Paule, Peter, Iohan and the Actes
 of the apostles or any scripture at all, seyng the iusti-
 15 fyinge of faith is almost all that they entende to proue.

Fynally, concernyng vows whereof thou readeest
 chaptre .xxx. there maye be many questyons, where-
 unto I answere shortly that we ought to put salt to
 all oure offerynges: that is, we ought to miniftr
 20 knowledge in all oure workes and to do nothinge
 whereof we coude not geue a reason out off gods
 wordes. We be now in the daye light, and all the
 secretes of God and all his counsell and will is opened
 vnto vs, and he y was promysed shuld come and
 25 blesse vs, is . p . come all readye and hath shed his
 bloud for vs and hath blessed vs with all maner bles-
 synges and hath obtayned all grace for vs, and in him
 we haue all. Wherfore god henceforth will receaue
 no moare sacrifices of beestes of vs as thou readeest
 30 Hebre. x. Yf thou burne vnto god the bloud or fatt
 of beestes, to obtayne forgeueneffe of synnes therby or
 that god shuld the better heare thy request, then thou
 doest wronge vnto the bloude of christ, and christ vnto
 the is dead in vaine. For in him god hath promysed
 35 not forgeueneffe of synnes only, but also what soeuer
 we axe to kepe vs from synne and temptacion with
 all. And what yf thou burne frankencens vnto him,
 what yf thou burne a cãdle, what yf thou burne thi
 chastite or virginite vnto him for the same purposse,
 40 doest thou not like rebuke vnto christes bloude?

Moreouer yf thou offer gold syluer or any other good

for the same entent, is there any difference? And euen so if thou go in pilgrymage or fastist or goest wolward or spriclest thy selfe with holy water or els what foeuer dead it is, or obseruest what foeuer ceremonye it be for like meanyng, then it is like abhominacion. We must therefore bringe the salt of the knowledge of gods worde with all oure sacrifices, or els we shall make no swete sauoure vnto God thereof. Thou wilt axe me, shall I vowe nothyng at all? yes, gods .℞. commaundement whiche thou hast vowed in thy baptyeme. For what entent? verely for the loue of Christ whiche hath bought the with his bloude & made the sonne & heyre of god with him, y thou shuldest wayte on his will & comaundmentes and purifye thy mēbres acordinge to y same doctryne that hath purifyed thyne harte, for if the knowlege of gods worde haue not purifyed thyne harte, so that thou consentest vnto the lawe of god that it is rightuouffe & good and forowest, that thy membres moue the vnto the contrarye, so hast thou no parte with Christe.

For yf thou repent not of thy synne, so it is impossible that thou shuldest beleue that Christe had delyuered the from the daunger therof. Yf thou beleue not that Christe hathe delyuered the, so is it impossible that thou shuldest loue goddes commaundementes. Yf thou loue not the commaundementes, so is Christes sprete not in the whiche is the erneste off forgeueneffe of synne and of saluacion.

For scripture teacheth, first repentaunce then sayth in Christ, that for his sake synne is forgeuen to them that repent: then good workes, whiche are nothyng faue the commaundement of god only. And the commaundementes are nothyng els faue the helpinge of oure neyghboures at their neade & the taminge of oure mēbres that they myghte .℞. be pure also as the harte is pure thorow hate of vice and loue of vertue as gods worde teacheth vs which workes must procede out of faith: y is, I must do them for the loue which I haue to god for that greate mercye which he hath shewed me in christ, or els I do them

not in ſight of god. And that I faynte not in the
 payne of the ſleyinge of the ſynne that is in my fleſh,
 myne helpe is the promeſſe of the aſſiſtence of the
 power of god and ſ comforte of the rewarde to come
 5 which rewarde I aſcribe vnto the goodneſſe, mercye
 and truth of the promiſer that hath choſe me, called
 me, taught me and geuen me the ernest therof, and
 not vnto the merites of my doenges or ſoferiges. For
 all that I do & ſoffre is but ſ waye to the rewarde and
 10 not the deſeruinge thereof. As if the kinges grace ſhuld
 promeſſe me to defend me at whome in myne awne
 royalme yet the waye thither is thorow the ſee wher-
 in I might haplye ſoffre no litle trouble. And yet
 for all that, yf I might lyue in reſt when I come
 15 thither, I wold think & ſo wold other ſaye, that my
 paynes were well rewarded: which reward & benefyte
 I wold not proudlye aſcribe vnto the merites of my
 paynes takynge by the waye: but vnto the goodneſſe,
 mercyfulneſſe and conſtaunt truth of the kinges grace
 20 whoſe gifte it is and to whome ſ prayſe and thanke
 thereof belongeth of duetye and right. So now a
 rewarde is a gift geue .P. frelye of the goodneſſe of
 the geuer and not of the deſeruings of the receauer.
 Thus it appeareth, that if I vowe what ſoeuer it be,
 25 for any other purpoſſe then to tame my membres and
 to be an enſample of vertue and edefyenge vnto my
 neyghboure, my ſacrifice is vnſauery and cleane with-
 out ſalt and my lãpe without oyle and I one of the
 ſolyſt virginis and ſhalbe ſhutt out from the feaſt of
 30 the bruydegrome when I thinke my ſelf moſt ſure to
 entre in.

Yf I vowe voluntary pouerty, this muſt be my
 purpoſſe, that I will be content with a competent
 lyuinge which cometh vnto me ether by ſucceſſion of
 35 myne elders or which I gette truly with my labour
 in miniſtringe and doynge ſeruce vnto the comen
 welth in one office or in a nother or in one occupatyon
 or other, becauſe that riches and honoure ſhall not
 corrupte my mynde and drawe myne harte from god,
 40 and to geue an enſample of vertue and edefyng
 other and ſ my neyghboure may haue a lyuinge by

me as well as I, if I make a cloke of dissimulacion of
 my vowe, laynge a net of fayned beggerye to catch
 superfluous aboundaunce of ryches and hye degre ad
 authorite & thorow the estimacion of false holinesse
 5 to fede and maıtayne my slowthfull ydlenesse with y
 sweate, laboure, lādes, & rentes of other mē (after
 y ensample of oure spiritualtye) robbinge thē .P. of
 their faythes and god of his honoure turnynge vnto
 myne ypocrisye that confidence, which shuld be geuē
 10 vnto y promyses of god only, am I not a wilye fox &
 a raueninge wolfe in a lābes skynne & a paynted
 sepulchre sayre without ad filthye with in? In like
 maner though I seke no worldlye promocyon therebye,
 yet if I do it to be iustified therwith ad to gett an hyer
 15 place in heauen, thinkynge that I do it of myne awne
 naturall strength & of the naturall power of my frewill
 & y every man hath might euen so to doo and that
 they do it not is their faute & negligēce and so with
 the proude pharesye in cōparyson of my self despise
 20 the sinfull publicanes: what other thinge do I then
 eate y bloude & fatt of my sacrifice devowringe y my
 self which shuld be offered vnto god alone and his
 chrisfe. And shortly what foeuer a man doeth of his
 naturall giftes, of his naturall witte, wisdom, vnder-
 25 stondinge, reason, will, & good entent before he be
 otherwyse & cleane cōtrary taught of goddes sprete
 & haue receaued other witt and vnderstondinge, rea-
 son ad will, is flesh, worldlye and wrought i abomi-
 nable blidnesse, with which a man can but seke him
 30 self, his awne profyete, glory & honoure, euē in very
 spirituall matters. As if I were alone in a wildernesse
 where no man were to seke profite or prayse of yet
 if I wold seke heuē of god there, I coude of myne
 awne naturall gyftes seke it no no- .P. ther wayes then
 35 for the merites and deseruinges of my good workes
 and to entre therin by a nother waye then by y dore
 christ, which were very theste, for christ is lord ouer
 all and what so euer any man wil haue of god, he must
 haue it geuen him frelye for christes sake. Now to
 40 haue heauen for myne awne deseruinge, is myne awne
 prayse and not christes. For I can not haue it by

fauoure & grace in christ and by myne awne merites also: For fregeuinge and deseruinge can not stöd to gether.

Yf thou wilt vowe of thy goodes vnto god thou
 5 must put salt vnto this sacrifice: that is thou must min-
 istre knowlege in this deade as Peter teacheth. 2 pet. i.
 Thou must put oyle of gods worde in thy läpe & do it
 accordinge to knowlege, if thou wayte for the comynge
 of the bridegrome to entre in with him in to his rest.
 10 Thou wilt häge it aboute the image to moue men to
 deuocyon. Deuocyon is a feruent loue vnto gods cō-
 maūdmentes and a desyre to be with god and with his
 euerlastinge promyses. Now shall the sight of soch
 riches as are shewed at faynt thomas shryne or at wal-
 15 singham moue a man to loue the cōmaundmētes of god
 better and to desyre to be loosed from his flesh and to
 be with god, or shall it not rather make his poore herte
 figh because he hath no soch at home and to wyfth
 parte of it in a nother place?
 20 .P. The preast shall haue it in gods stead. Shall the
 preast haue it? Yf the preast be bought with christes
 bloude, thē he is christes seruauēte & not his awne &
 ought therefore to feade christes flocke with christes
 doctryne & to ministre christes sacramētes vnto thē
 25 purely for very loue & not for felthy luces sake or to
 be lord ouer thē as Peter teacheth 1 pet. v. & paule
 Actes.xx. Befyde this christ is oures ād is a gifte geuen
 vs, & we be heyres of christ & of all that is christes
 Wherefore the preastes doctryne is oures & we heires
 30 of it, it is y fode of oure soules. Therefore if he ministre
 it not truly ād frely vnto vs with out sellinge, he is a
 thefe & a soule murtherar: ād euen so is he if he take
 vppon him to fede vs & haue not wherewith. And for
 a like conclusyon because we also with all that we haue
 35 be christes, therefore is the preast heyre with vs also of
 all that we haue receaued of god, wherefore in as moch
 as y preast wayteth on y worde of god ād is oure ser-
 uaunte therin, therefore of right we are his dettars &
 owe him a sufficyent lyuinge of oure goodes, ād euen
 40 therto a wiffe of oure doughters owe we vnto him if he
 requyre her. And now when we haue appoynted him

a sufficiēt liuinge, whether in tythes rentes or in yere-
lye wages, he ought to be cōtent & to require no more
nor yet to receaue any more, but to be an ensample
of sobernesse & of dispyfinge worldly thinges vnto the
5 en- .P. sample of his parytheonars.

Wilt thou vowe to offre vnto ŷ poore people? that
is pleasaunte in ŷ sight of god, for they be lefte here
to do oure almes apō in christes stead & they be ŷ
right heyres of all oure abundaūce & ouerplus. More-
10 ouer we must haue a scole to teach goddes worde ī
(though it neded not to be so costely) & therfore it is
lawfull to vowe vnto the buyldyng or mayntenaūce
therof & vnto helpinge of all good werkes. And we
ought to vowe to paye custome, tolle, rent & all maner
15 duties and what foeuer we owe: for that is gods
commaundmēt.

Yf thou wilt vowe pilgrimage, thou must put salt
therto in like maner if it shalbe accepted, if thou vowe
to go ād vifet the poore or to here gods worde or
20 what foeuer edifieth thy soule vnto loue & good worke
after knowlege or what foeuer god cōmaūdeth, it is
well done and a sacripyce that fauoreth well ye will
happlye saye, that ye will go to this or ŷ place because
god hath chofen one place more then a nother and
25 will heare youre .peticyon more in one place then a
nother. As for youre prayer it must be accordige to
goddes worde. Ye may not desyer god to take vē-
geaunce on him whō goddes worde teacheth you to
pytye & to praye for. And as for ŷ other glofe, ŷ god
30 will heare you more ī one place thē in a nother, I sup-
pose it sal infatuatum, salt vnsauerye, for if it were wif-
dome how coude .P. we excuse the deeth of steuē Acts
vii. which dyed for ŷ article that god dwelleth not in
tēples made with hādes we that beleue in god are ŷ
35 temple of god .sayth paule, if a man loue god & kepe
his worde he is the tēple of god & hath god presently
dwellinge in him, as witneffeth christ Iohan .xiiii. say-
ēge: If a mā loue me he will kepe my worde, & thē my
father will loue him & we will come vnto him and
40 dwell with him. And in the .xv. he sayth: if ye abyde
in me and my wordes also abyde in you, then axe what

ye will & ye shall haue it. If thou beleue in christ & hast the promyses which god hath made the in thyne harte, thē go on pilgrimage vnto thyne awne harte ād there praye & god will heare ȳ for his mercy and
 5 truthes sake and for his sonne christes sake and not for a few stonnes sakes. What careth god for the temple? The very beestes in that they haue liffe in them be moch better then an hepe of stonnes couched to
 10 gether.

To speake of chastite, it is a gifte not geuen vnto all perfones testifyeth both christ and also his apostle Paule, wherfore all perfones maye not vowe it. Moreouer there be causes wherfore many perfones maye better lyue chaste at one tyme then at a nother. Many
 15 maye lyue chaste at twentye and thirtye for certayne colde diseafes folowinge them, which at .xl. when their helth is come can not do so. Many be occupied with wyld .P. phantasies in their youth ȳ they care not for mariage which same when they be waxē sad shalbe
 20 greatly defyrrouse, yt is a daungerous thyng to make synne where none is ād to forswere ȳ benefyte of god & to bynde thy self vnder payne of dānacyon of thy soule that thou woldest not vse the remedye that god hath created if need requyred. ¶ A nother thinge
 25 is this, beware that thou gett the not a false fayned chastite made with ȳ vngodly perswasions of saynte Hierō or of Ouide in his fylthye boke of the remedye agenst loue, lest when thorow soch imaginacyons thou hast vtterlye despyfed, defyed ād abhorred all woman
 30 kynde, thou come in to soch case thorow the fire wrath of god, ȳ thou canst nether lyue chaste nor fynde in thy harte to marye ād so be cōpelled to faule into the abhominacion of the pope agenst nature and kynde.

Moreouer god is a wyfe father & knoweth all ȳ infirmityes of his children & also mercyfull, ād therfore hath created a remedye without synne ād geuen ther-
 35 to his faouere and blessinge.

Let vs not be wyser then god with oure ymaginacyōs nor tēpte him, for as godly chastite is not euery
 40 mās gyfte: euen so he ȳ hath it to daye hath not

power to continue it at his awne pleasure, nether hath god promysed to geue it him still & to cure his infirmityes with out his naturall remeadye no more then he hath promysed to flake his hongre .℞. with out meate
5 or thirst with out drinke.

Wherefore other let all thinges byde fre as wise god hath created them & nother vowe that which god requyreth not nor forswere that which god permitteth the with his fauoure and blessinge also: or els if thou
10 wilt neades vowe, then vowe godly & vnder a cōdityon, ȳ thou wilt contynue chaste, so longe as god geueth the ȳ gyfte ād as longe as nether thyne awne necessitye nether cheryte toward thy neighbour nor ȳ autorite of thē vnder whose power thou arte dryue ȳ vnto the
15 contrarye.

The purpose of thy vowe must be salted also with ȳ wisdom of god. Thou mayest not vowe to be iustefyed therbye or to make satisfaction for thy synnes or to wyne heauē nor an hyer place: for then didest thou
20 wrōge vnto the bloude of christ & thy vowe were playne Idolatrye & abhominable in ȳ sight of god. Thy vowe must be only vnto ȳ furtheraunce of ȳ commaūdmētes of god, which are as I haue sayde nothinge but ȳ taminge of thy mēbres & the seruice of thy neygh-
25 bour: that is if thou thyncke thy backe to weake for the burthen of wedlocke & ȳ thou canst not rule thy wiff, children seruātes and make prouision for thē godlye & with out ouermoch busyenge and vnquetyngye thy self ād drounyngye thy self in worldly busy-
30 nesse vnchristenlye or that thou canst serue thy neyghbour in some office better beyng chaste then maryed. And then .℞. thy vowe is good & lawfull. And euē so must thou vowe abstinēce of meates & drynkes so far forth as it is profitable vnto thy neygh-
35 hours & vnto ȳ tamige of thy flesh: But thou mayst vowe nether of them vnto ȳ sleynge of thy bodye. As Paule cōmaūdeth tymothe to drinke wyne & no moare water because of his diseases. Thou wilt faye ȳ timothy had not haplye forsworne wyne. I thinke the
40 fame and that the apostles forswore not wedlocke though many of them lyued chaste nether yet any

meate or drinke, though they absteyned from thē, & that it were good for vs to folow their enfample. How be it though I vowe & fwere ad thynke on none exceptyon, yet is the breakynge of gods cōmaūdmētes
 5 except & all chaunces that hāge of god. As if I fwere to be in a certayne place at a certayne houre to make a louedaye with out exception, yet if the kinge in the meane tyme commaunde me a nother waye, I must
 10 goo by gods commaūdment ad yet breake not myne othe. And in like cafe if my father and mother be feke and requyre my presence, or if my wiff, children or houhold be visited that my assistence be required, or if my neyghbours house be a fyre at the same houre and a thousand soch chaunces: in which all I breake
 15 myne oth and am not forfworne and so forth. Read gods word diligently and with a good herte and it shall teach the all thynges.

I have been thinking of you a great deal lately
 and wondering how you are getting on. I hope
 you are well and happy. I have been very busy
 lately but I will try to write you more often.
 I have been thinking of you a great deal lately
 and wondering how you are getting on. I hope
 you are well and happy. I have been very busy
 lately but I will try to write you more often.

I have been thinking of you a great deal lately
 and wondering how you are getting on. I hope
 you are well and happy. I have been very busy
 lately but I will try to write you more often.
 I have been thinking of you a great deal lately
 and wondering how you are getting on. I hope
 you are well and happy. I have been very busy
 lately but I will try to write you more often.

The Book

THE III BOOK

OF MOSTES CALLED NUMERI

AND the boye (saith) was mee
 for in the wilderness of sinay
 in the tabernacle of witness
 the first daye of the tabernacle
 mounted up in the seconde year after they
 were come out of the lande of Egypte
 and take ye the summe of all the multi-
 tude of the children of Israel in their kynredes and
 householdes of their fathers and nombre the by name
 y all that are males: polle by polle so xiiij years
 abound: even all y are able to bee polle in the warre
 in Israel: thou & Aar shall number the in their armies
 & with you shall be every type a head man in the
 house of his father.

1. And thus are the names of y me & shall be with
 you: in Ruben: Eliazar & house of Simeon
 & Gershom & house of Issachar: In & tribe of Iuda
 & Nathanael & house of Aser: In Iachar: Nathanael
 & house of Manasse: In Sebulon: Ithamar & house of
 to Aser: & children of Isachar: In Ephraim: &
 house of Aser: In Manasse: Gershom & son of Iuda
 in 12: In Be Iachar: Abidan the house of Gad: In
 13: Dan: Amiel: the house of Aser: In Aser
 14: Gersom: the house of Gad: In Gad: Ithamar: the house
 15: of Iegron: In Naphtali: Gersom the house of Iuda
 16: & house of Iuda: In Iuda: Gersom & house of Iuda
 17: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 18: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 19: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 20: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 21: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 22: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 23: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 24: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 25: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 26: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 27: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 28: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 29: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 30: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 31: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 32: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 33: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 34: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 35: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 36: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 37: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 38: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 39: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 40: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 41: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 42: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 43: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 44: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 45: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 46: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 47: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 48: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 49: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &
 50: In Iuda: Gersom & house of Iuda: In Iuda: Gersom &

THE .IIII. BOKE OF MOSES, CALLED NUMERI.

AND the Lorde spake vnto Mo- *M.C.S. All that are apte for batell are nombred. The trybe of Leuy is appoynted to mynistrre to the tabernacle.*
 fes in the wilderneffe of Sinai,
 in the tabernacle of witnesse,
 the fyrst daye of the seconde
 moneth, ad in the seconde yere after they
 were come out of y londe of Egipte say-
 2 enge: take ye the summe of al the multi-
 tude of the childern of Israel, in their kynredes and
 housholdes of their fathers and numbre thē by name
 3 all that are males, polle by polle, frō .xx. yere &
 aboue: euen all y are able to goo forthe in to warre
 in Israell, thou & Aarō shall nūbre thē in their armies,
 4 & with you shalbe of euery trybe a heed man in the
 houe of his father.

5 And these are the names of y mē y shall stōde with
 6 you: in Rubē, Elizur y sonne of Sedeut: In Simeō,
 7 Selumiel y sonne of Suri Sadai: In y tribe of Iuda,
 8 Naheffon y sonne of Aminadab: In Ifachar, Nathaneel
 9 y sonne of Zuar: In Sebulō, Eliab y sonne of Helō.
 10 Amōge y childern of Ioseph: In Ephraī, Elisama y
 sonne of Amihud: In Manasse, Gamaliel y sōne of Peda
 11, 12 zur: In Bē Iamin, Abidan the sonne of Gedeoni: In
 13 Dan, Ahieser the sonne of Ammi Sadai: In Affer,
 14 Pagiēl the sonne of Ochran: In Gad, Eliafaph the sōne
 15 of Deguel: In Naphtaly, Ahira the sonne of Enan.

M. 5 stande . . . of Ruben 6 of Simeon 7 of . . . of Iuda 8 of
 Ifachar 9 of Zabulon 10 of Ephraim . . . of Manasse 11 of Ben Iamin
 12 of Dan 13 of Afer 15 of Nephthali

V. 1 tabernaculo fœderis 2 quicquid sexus est masculini . . .
 3 omnium virorum fortium 13 Phegiel filius Ochran.

L. 2 heuser, bey der zal der namen . . . von heubt zu heubt
M. N. 13 or Phegiel

16 .P. These were councelers of the congregacion and
 lordes in the trybes of their fathers & captaynes ouer
 17 thousandes in Israel. And Mofes and Aaron toke
 18 these men aboue named and gathered all the congregacion
 together, the fyrst daye of the seconde moneth,
 and rekened them after their byrth & kinredes and
 houfes of their fathers by name frō .xx. yere & aboue
 19 hed by hed: as the Lorde cōmaunded Mofes, euē so
 he numbred them in ȳ wilderneffe of Sinai.

20 And the childern of Ruben Israels eldest sonne in
 their generacions, kynredes ād houfes of their fathers,
 whē they were numbred euery man by name, all
 that were males frō .xx. yere and aboue, as many
 21 as were able to goo forth in warre: were numbred in
 the trybe off Ruben, .xlvi. thousande and fwe hundred.

22 Among the childern of Simeon: their generacion
 in their kynredes and houffes of their fathers (when
 euery mans name was tolde) of all the males from .xx
 23 yeres and aboue, whatfoeuer was mete for the warre:
 were numbred in the trybe of Simeon .Lix. thousande
 and .iii. hundred.

24 Amonge the childern of Gad: their generacion in
 their kynredes and housholdes of their fathers, when
 thei were tolde by name, frō .xx. yere and aboue, all
 25 that were mete for the warre: were numbred in the tribe
 of Gad .xlv. [Fo. III.] thousande, sixe hundred and fyftie.

26 Amonge the childern of Iuda: their generacion in
 their kinredes and houffes of their fathers (by the
 nombre of names) from .xx. yere and aboue, all that
 27 were able to warre, were tolde in the trybe of Iuda
 Lxxiiii. thousande and sixe hundred.

28 Amonge the childern of Ifachar: their generacion,

V. 18 recēfentes eos 19 Numeratique sunt in deserto Sinai.
 20 de Ruben . . . procedentiū ad bellum 24 omnes qui ad bella
 procederent 26 poterant ad bella procedere (fo of Iuda, Ifachar,
 Zabulon, Ephraim, Manasse, Benjamin, Dan, Afer and Nephtali,
 and 45.)

L. 16 die namhafftigen der gemeyne . . . heubter vnd fursten
 20 Ruben . . . yns heer zu zihen tuchte 24 Gad . . . tuchtig war 26
 Iuda . . . yns heer zu zihen tuchte (fo vv. 20, 24, 28, 30, 32, 34, 36, 38.)

ff. ff. N. 20 Of Ruben 22 Of Simeon 24 Of Gad 26 Of Iuda
 28 Of Ifachar

in their kinredes and houfes of their fathers (when their names were counted) from .xx. yere ad aboue, what soeuer was apte for warre: were numbred in ſ trybe of Ifachar .Liiii. thoufande and .iiii. hundred.

30 Among the childern of Sebulon: their generacion, in their kynredes and houfes of their fathers (after the nombre of names) from .xx. yere and aboue, whofoeuer was mete for the warre: were counted in ſ trybe of Sebulō .Lvii. thoufande and .iiii. hundred.

32 Amonge the childern of Ioseph: fyrst amōge the childern of Ephraim: their generacion, in their kynredes and houffes of theyre fathers (when the names of all that were apte to the warre were tolde) from .xx. yeres and aboue: were in nombre in the trybe off Ephraim, .xl. thoufande and fyxe hundred.

34 Amonge the childern of Manasse: their generacion, in their kynredes and houfes of their fathers (when the names of all ſ were apte to warre were tolde) from 35 xx. and aboue .℞. were numbred in the tribe of Manasse .xxxii. thousand and two hundred.

36 Amonge the childern of Ben Iamin: their generacion, in their kynredes and houffes of their fathers (by the tale of names) from twentye yere ^{tale, number,} and aboue of all that were mete for warre, ^{cf. German Zahl} 37 were numbred in the trybe off Ben Iamin .xxxv. thoufande and .iiii. hundred.

38 Amonge the childern of Dan: their generacion in theyr kynreddes and houffes off their fathers (in the summe of names) off all that was apte to warre from 39 twentye yere and aboue, were numbred in the trybe of Dan .Lxii. thoufande and .vii. hundred.

40 Amonge the childern of Afer: their generacyon, in their kynredes & houfes of their fathers (when they were summed by name) from .xx. yeres & aboue, all 41 that were apte to warre were numbred in the tribe of Afer .xli. thoufande and .v. hundred.

42 Amōge the childern of Nepthali: their generacion.

℞. 40 Afer . . . yns heer zihen mochte (fo vv. 42, 45.)

℞. ℞. N. 30 Of Zabulon 32 Of Ioseph 34 Of Manasses 36 Of Bē Iamin. 38 Of Dan 40 Of Afer 42 Of Nephtali

in their kynredes & houffes of their fathers (when their names were tolde) from .xx. yeres ad aboue, what fo-
 43 euer was mete to warre: were numbred in the trybe of Nephtali .Liii. thoufande and .iiii. hundred.

44 These are the numbres which Mofes ad Aarō num-
 bred with ſ̄ .xii. princes of Israel: of euery houffe of
 45 their fathers a man. And all the numbres of the chil-
 dern of Israel, in [Fo. III.] the houffes of their fa-
 thers, from twentye yere and aboue, what foeuer was
 46 mete for the warre in Israell, drewe vnto the summe
 47 of fyxe hundred thoufande, fyue hundred and .L. But
 the leuites in the tribe off their fathers were not num-
 bred amonge them.

48, 49 And the Lorde fpake vnto Mofes fayenge: only
 fe that thou nombre not the trybe of Leui, nether take
 the summe of them amonge the childern of Israel.
 50 But thou shalt appoynte the leuites vnto the habita-
 ciō of witneffe, and to all the apparell thereof and
 vnto all that longeth thereto. For they shall bere the tabernacle and all the ordi-
 shall ^{longeth, be-} longeth, *vi, 15*
 nounce thereof, and they shall miniftre it and shall
 51 pitche their tentes rounde aboute it. And when the
 tabernacle goeth forth the leuites shall take it doune:
 and when the tabernacle is pitched, they shall fett it
 vpp: for yf any straunger come nere, he shall dye.
 52 And the childern of Israel shall pitch their tentes,
 euery man in his owne companie and euery mā by
 his awne ſtandert thorow out all their hoſtes.

53 But the leuites shall pitche rounde aboute the habi-
 tacion of witneffe, that there fall no wrath vpon the
 congregacion of the childrē of Israel, and the leuites
 54 ſhall wayte apon the habitacion of witneffe. And the
 childern of Israel dyd acordinge to all that the Lord
 commaunded Mofes.

M. 43 thrye and fyfthe 46 fyxe hundred and thre thoufande

V. 46 ſexcēta tria millia virorum quingenti quinquaginta. 50
 vafa eius, & quicquid ad ceremonias pertinet. 52 per turmas &
 cuneos atque exercitū fuum. 53 ne fiat indignatio . . & excubant
 in custodiis tabern.

L. 50 wonung des zeugnis 53 Leuiten der hutt warten an
 der wonung des zeugnis.

.P. ◀ The .II. Chapter.

1 **A**ND the Lorde spake vnto Mo-
 2 ses and Aaron sayenge: The
 childern of Israell shall pitch:
 euery man by his owne stand-
 ert with the armes of their fathers houses,
 a waye, away a waye from the prefence of
 the tabernacle of witnesse,
 3 On the east syde towarde the rysyng
 of y^e sonne, shall they of the standert of the
 hoste of Iuda pitch with their armes: And
 Naheffon the sonne of Aminadab shalbe captaine ouer the
 4 sonnes of Iuda. And his hoste and the nombre of them
 5 Lxxiiii. thousande and .vi. hundred. And nexte vnto
 him shall the trybe of Isachar pitche and Nathaneel the
 6 sonne of Zuar captayne ouer y^e childrē of Isachar: his
 hoste and the nombre of them .Liiii. thousande and
 7 iiiii. hundred. And than the trybe of Zabulon: with
 Eliab the sonne of Helon, captayne ouer the childern
 8 of Zabulon, and his hoste in the nombre of them: .Lviij
 9 thousande and .iiiiii. hundred. So that all they that per-
 teyne vnto the host of Iuda, are an hundred thousande
 Lxxxvi. thousande ād .iiiiii. hundred in their companies:
 and these shall goo in the forefront, wen they iurney.
 10 And on the southsyde, the standert of the hoste of
 Ruben shall lye with their companyes and the captayne
 ouer the sonnes of Ruben, Elizur the sonne of Seducur,
 11 and his hoste and the nombre of them .xlvi. thousande,
 12 [Fo. V.] and .v. hundred. And fast by him shall y^e
 trybe of Simeon pitche, and the capteyne ouer y^e sonnes

M.C.S. The order of the pytchyng of the tentes rounde aboute the tabernacle of wytnesse. The heades and chefe Lordes of the kynredes of Israel are named.

V. 2 per turmas, signa atque vexilla 3 Iudas . . per turmas exercitus sui 4 summa pugnantium 5 Issachar 6 numerus pugnantorum 7 Zabulon 8 exercitus pugnantorum 10 Ruben 11 & cūctus exercitus pugnantorum
 L. 2 panir vnd zeychen nach yhrer veter haus 9 Iuda . . . heer, (and so throughout the chapter)
 M. N. 3 On the east syde the cōpanye of Iuda, Isachar & Zabulon. 10 On the southsyde the companye of Ruben, Simeō & Gad.

- 13 of Simeon. Selumiel the sonne of zuri Sadai, & his hoste
and the nūbre of them .Lix. thousande and .iii. hundred
- 14 And the trybe of Gad also: And the captayne ouer the
15 sonnes of Gad, Eliafaph the sonne of Deguel and his
hoste and the nombre of them .xlv. thousande .vi. hun-
16 dred and .L. So that all ſ̄ nombre that pertayne vnto
the hoste of Ruben, are an hundred thousande .Li
thousande .iiii. hundred & fyftie, with their companyes,
and they shall be the seconde in the iourney
- 17 And the tabernacle of witnesse with the hoste of
the leuites, shall goo in the myddes of ſ̄ hostes: as they
lye in their tētes, euen so shall they procede in the
iurney, euery man in his quarter aboute their standertes.
- 18 On the west syde, the standarte and the hoste of
Ephraim shall lye with their companyes. And the
captayne ouer the sonnes of Ephraim, Elifama the
19 sonne of Amihud: & his hoste and the nombre of them
20 xl. thousande & .v. hundred. And fast fast by, *close to*
by him, the trybe of Manasse, and the captayne ouer
the sonnes of Manasse, Gamaleel ſ̄ sonne of Peda zur
21 and his hoste and the nombre of them .xxxii. thousande
22 and .ii. hundred. And the trybe of Ben Iamin also: and
the captayne ouer the sonnes of Ben Iamin, Abidan
23 the sonne of Gedeoni, ād his hoste and the nombre of
24 thē .P. xxxv. thousande and .iiii. hundred. All the
nūbre that perteyned vnto the hoste of Ephraim, were
an hundred thousand .viii. thousande and an hundred
in their hostes: and they shalbe the thryde in the
iurneye
- 25 And the standert and the hoste of Dan shall lye on
the north syde with their companyes: & the captayne
ouer ſ̄ childrē of Dan, Ahiezer the sonne of Ammi
26 Sadai: and his hoste and the nūbre of them .Lxii. thou-

V. 12 Simeon 13 & cunctus exercitus pugnat. (so 15, 19, 21,
23, 26, 28, 30) 16 Omnes qui recēsi sunt 17 Leuabitur autē taber-
nac. testim. per officia leuitarum & turmas eorum. quomodo erigetur,
ita et deponetur. 24 castris Ephraim . . . per turmas suas

L. 18 Gezelt vnd panier Ephraim

M. M. N. 17 The leuytes with the tabernacle in the myddes.
18 On the west syde the cōpany of Ephraim Manasse and Ben Iamin
25 On the north syde the company of Dan, Affer and Nephthali.

27 fande & .vii. hundred. And fast by him shall the trybe
 of Asser pitche: and the captayne ouer the sones of
 28 Asser, Pagiell the sonne of Ochran: & his hoste & the
 29 nūbre of them .xli. thousande & .v. hundred. And the
 trybe of Naphtali also, and the captayne ouer ȳ chil-
 30 dern of Naphtali: Ahira the sonne of Enan: & his hoste
 and the nūbre of them .Liii. thousande & .iiii. hūdrēd
 31 So ȳ the hole nūbre of all that perteyned vnto ȳ hoste
 of Dan, was an hūdrēd thousande .Lvii. thousande &
 vi. hūdrēd. And they shalbe the last in ȳ iurney with
 their stādertes.

32 These are ȳ sūmes of ȳ childern of Ysraell in the
 houffes of their fathers: euen all the nūbres of the hostes
 with their cōpanies .vi. hūdrēd thousande .iii. thou-
 33 sande .v. hūdrēd and fyftie. And yet ȳ leuites were
 not nūbrēd amōge the childern of Ysraell, as the Lorde
 34 commaunded Mofes. And ȳ childern of Ysraell dyd
 acordynge to all that the Lorde cōmaūded Mofes,
 & so they pitched with their stan- [Fo. VI.] dertes,
 and so they iurneyd: euery man in his kynred, and in
 the houffholde of his father.

■ The .III. Chapter.

1 **T**HESE are the generacions of *M. C. S. The*
 Aaron and Mofes, when the *Leuites are not*
 2 Lorde spake vnto Mofes in *nombred to go*
 Mount Sinai, and these are *to batell, but*
 the names of the sonnes of Aaron: Nadab *to mynistrē to*
 the eldest sonne, and Abihu Eleazar and *the holy place*
 3 Ithamar. These are the names of the *or sanctuary.*
 sonnes of Aaron which were preastes *They must also*
 anoynted and their handes fylled to myn- *pitch their*
tentes next to
the habytacyon.

V. 31 castris Dan, fuerunt 32 per domos cognationum suarum & turmas diuisi exercitus 34 Castrametati sunt per turmas suas, & profecti per familias ac domos patrum suorum. iii, 3 vncti sunt, & quorū repletæ & consecratæ manus vt sacerdotio fungerentur.
 L. 34 lagerten sich vnter yhre panier, vnd zogen aus, eyn iglicher ynn seynem geschlecht nach yhrer veter haus. iii, 3 zu priester gefalbet . . hende gefullet zum priesterthum.

- 4 iftre but Nadab and Abihu dyed before the Lorde, as they broughte straunge fyre before the Lorde in the wyldernesfe of Sinai, and had no childern. And Eleazar and Ithamar mynistred in the syght of Aaron their father.
- 5, 6 And the Lorde spake vnto Moses saynge brynge the trybe of leui, and fet them before Aaron the preast, 7 and let them serue him ad wayte upon him, & upon all the multitude, before the tabernacle of witnessse, to doo 8 the seruyce of the habitacion. And they shall wayte apō all ſ̄ apparell of ſ̄ tabernacle of witnessse & upon ſ̄ childern of Yfrael, to doo ſ̄ seruyce of the habitaciō.
- 9 And thou shalt geue the leuites vnto Aaron & his sonnes, for they are geuen vnto him of ſ̄ childern of 10 Yfrael. And thou shalt appoite Aarō & his sonnes to wayte on their preastes office: & the straüger ſ̄ cometh nye, shall dye for it.
- 11, 12 And ſ̄ Lorde spake vnto Moses saynge: beholde, I haue takē the leuites frō amonge ſ̄ .P. childern of Yfrael, for all the firstborne that openeth the matryce amonge the childern of Yfrael, so that the leuites shall 13 be myne: because all the first borne are myne: for ſ̄ fame daye that I smote all the fyrstborne in the lande of Egipte, I halowed vnto me all the firstborne in Yfrael, both man and beest, and myne they shall be: for I am the Lorde.
- 14 And the Lorde spake vnto Moses in the wildernesfe 15 of Sinai sayenge: Numbre the childern of Leui in ſ̄ houffes of their fathers and Kynredes, all ſ̄ are males 16 from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde, as he was cōmaüded.
- 17 And these are ſ̄ names of ſ̄ childrē of Leui: Gerfon, 18 Cahath, & Merari. And ſ̄ se are the ſ̄ se, *these* names of the childern of Gerfon in their kynredes:

¶ 6 vt ministrēt ei 7 & excubēt & obseruēt 10 super cultū sacerdotii . Externus qui ad ministrandum accesserit

℣. 4 hatten keyne sone. 7 gemeyne hutt warten 8 hutt der kinder Israhel zu dienen am dienst der wonung.

℞. ℞. N. 12 Leuyte somtyme sygnifyeth only a mynyster or seruauant, as here and Esa. lxvi, g.

- 19 Libni and Semei. And the sones of Cahath in their kynredes were Amram. Iezehar. Hebron and Vfiel.
- 20 And the sonnes of Merari in their kynredes were Maheli and Mufi. These are the kynredes of Leui in the houffes of their fathers.
- 21 And of Gerson came the kynred of y Libnites and the Semeites, which are the kynredes of the Gersonites.
- 22 And y summe of them (when all the males were tolde) from a moneth olde and aboue, ^{tolde, num-} were .vii. thousande and fyue hundred. ^{bered}
- 23 And the kynredes of the Gersonites pitched behynde
- 24 the habitacion west warde. And the captayne of the most awnciet [Fo. VII.] houffe amonge y Gersonites,
- 25 was Eliafaph the sonne of Lael. And the office of the childern of Gerson in the tabernacle of witnesse was the habitacion and the tente with the coueringe theroff and the hangynge of the dore of the tabernacle of
- 26 witnesse, and the hangynges of the courte, and the curtayne of the dore of the courte: which courte went rounde aboute the dwellynge, and the alter, and the cordes y perteyned vnto all the seruyce therof.
- 27 And of Cahath came the kynred of y Amramites and the kynred of the Iezeharites & of the Hebronites and of the Vfielites: And these are the kynredes of y
- 28 Cahathites. And the nombre of all the males from a moneth olde and aboue, was .viii. thousande and fixe
- 29 hundred: which wayted on y holy place. And the kynred of the childern of Cahath, pitched on y south
- 30 fyde of y dwellynge. And y captayne in y most aun- cyent houffe of the kynredes of the Cahathites, was
- 31 Elizaphan the sonne of Vfiel, and their office was: the arcke, the table, the candelsticke, and the alter and the holy vessels to minystre with and the vayle with

M. 25 was to kepe the habitacyon 31 was to kepe the arcke
V. 21 De Gerson fuere familiæ duæ 25 Et habebunt excubias in tab. fœderis 26 quicquid ad ritum altaris pertinet 28 habebunt excubias sanctuarii 30 Oziel 31 & custodient arcam

L. 25 vnd sie sollen warten 31 Heylighthums, daran sie dienen, vnd des tuchs

M. N. 21 The Gersonites pitch on the west fyde. 27 The Cahathites are affygned to the southfyde.

- 32 all that serued there to. And Eleazar \hat{y} sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, and had the ouer syghte of them that wayted vppon the holythynges.
- 33 And of Merari came the kynredes of the Mahelites and of the Musites: and these .P. are the kynredes
 34 of the Merarites. And the nūbre of them (when all the males frō a moneth olde ād aboue was tolde) drewe vnto .vi. thousande & .ii. hundred. drewe vnto,
 35 And \hat{y} captayne of the most auncient *amounted to* houffe amonge the kynredes of the Merarites, was Zuriel the sonne of Abihail which pitched on the north
 36 syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of \hat{y} dwellynge & the barres, pilers with the fokettes thereof, and all the instrumētes
 37 there of & all that serued thereto: & the pilers of the courte rounde aboute and their fokettes, with their
 38 pynnes & cordes. But on \hat{y} fore front of \hat{y} habitaciō ād before the tabernacle of witnesse east warde, shall Mofes and Aaron & his sonnes pytch and wayte on the sanctuary in the steade of \hat{y} childern of Ysrael. And the
 39 straunger \hat{y} cometh nye, shall dye for it. And the hole summe of the leuites which Mofes & Aaron nūbred, at \hat{y} cōmaūdmēt of \hat{y} Lorde thorow out their kynredes euen, of all \hat{y} males of a moneth olde & aboue, was xxii. thousande.
- 40 And the Lorde sayde vnto Mofes: Numbre all \hat{y} first borne that are males amōge the childern of Ysrael, frō a moneth olde & aboue and take \hat{y} nombre of their
 41 names. And thou shalt appoynte \hat{y} leuites to me the Lorde, for all the firstborne amōge \hat{y} childern of Ysrael and the catell of \hat{y} leuites for the firstborne of the
 42 childern of Ysrael. And Mofes nūbred [Fo. VIII.] as \hat{y} Lorde cōmaūded him, all the firstborne of \hat{y} chil-

℞. 36 was to kepe \hat{y} bordes

℥. 32 erit super excubitores custodiæ sanctuarii. 36 Erunt sub custodia eorum tabulæ 38 habentes custod. sanctuarii in medio filiorum Israel. 42 Recensuit Moyfes

℥. 32 Eleasar . . . vber die verordnet sind zu warten

℞. ℞. N. 33 The Merarites affygned on the north syde. 38 Mofes & Aaron & their sonnes on the east side. 39 kynredes, euen

43 dern of Ysrael. And all the firstborne males, in y
 summe of names, from a moneth olde and aboue, were
 numbred .xxii. thousande .ii. hundred and .Lxxiii.
 44, 45 And the Lorde spake vnto Moses sayenge: take
 the leuites for all the fyrstborne of the childern of Israel,
 ad the catell of the leuites for their catell: & the
 46 leuites shalbe myne whiche am the Lorde. And for
 the redemyng of the two hundred and .Lxxiii. whiche
 are moo than the leuites in the firstborne of the chil-
 47 dren of Israel, take .v. sycles of euery pece, after the
 48 sycle of y holy place .xx. geras the sycle. And geue
 y money wherewith the odde nombre of them is re-
 49 demed, vnto Aaron ad his sonnes. And Moses toke
 the redempciō money of the ouerplus that were moo
 50 then the leuites, amonge the firstborne of the childern
 of Israel: & it came to a thousande .iii. hundred &
 51 Lxv. sycles, of the holye sycle. And he gaue that re-
 dempcionmoney vnto Aaron & his sonnes at the worde
 of the Lorde, euen as the Lorde commaunded Moses.

¶ The .IIII. Chapter.

1 **AND** y Lord spake vnto Moses & *M.C.S. The*
 2 Aarō & bade thē take y summe *offyces of the*
 of y childern of Cahath frō *Leuytes, eu-*
 amonge y sonnes of leui, in *ery one after*
 their kynredes and houffes of their fathers, *the flokke that*
 3 from .xxx. yere and aboue vntill fyftie, all that were *he came of.*
 able to warre, for to doo the worke in . P . the tabernacle
 4, 5 of witnesse: euen in the most holy place. And when

M. iiii, 4 witnesse. [Tyndale omits the following clause] This shalbe the office of the chyldrē of Kahath in the tabernacle of witnesse which is moost holy.

V. 47 viginti obolos. iiii, 3 qui ingrediūtur vt stent & ministret 4 Hic est cultus filiorū Caath

L. 46 vberlengen ersten gepurten . . . vber der Leuitē zal 48 dasselb gelt, das vberleng ist vber yhre zal 49 Lofegelt das vberlengē war. iiii, 3 alle die yns heer tugen, das sie thun die werck ynn der hutten des zeugnis

- 5 y hoste remoueth, Aaron ad his sonnes shall come and
 take doune the vayle and couer the arcke of witnesse
 6 there with, and shall put there on a couerynge of
 taxus skynnes, and shall sprede a cloth y is altogether
 of Iacyncte aboue all, and put the staues thereof in.
 7 And apou the shewe table, they shall sprede a cloth
 of Iacyncte, and put thereo, the dishes, spones, flat
 peces and pottes to poure with, and the dayly bred
 8 shal be thereon: and they shall spred apou them a
 couerynge of purple, and couer the same with a couer-
 ynge of taxus skynnes, and put the staues thereof in.
 9 And they shall take a cloth of Iacyncte & couer
 the candelfticke of light and hir lapes and hir snoffers
 and fyre pannes and all hir oyle vessels which they
 10 occupye aboue it, & shall put apou her and on all hir
 instrumentes, a couerynge of taxus skynnes, and put
 11 it apou staues. And apou the golden alter they shall
 sprede a cloth of Iacyncte, and put on hir staues.
 12 And they shall take all the thiges which they oc-
 cupye to minystre with in y holy place, & put a
 cloth of Iacyncte apou them and couer them with a
 couerynge of taxus skynnes and put them on staues.
 13 And they shall take a waye the affhes out of the alter,
 14 and sprede a scarlet cloth thereon: & put aboue it,
 the fyre pannes, the flesh hokes, the sho- [Fo. IX.]
 uels, the bafens, and all that belongeth vnto the alter,
 and they shall sprede apou it a coueryng of taxus
 skynnes and put on the staues of it
 15 And when Aaron and his sonnes haue made an
 ende of couerynge the sanctuary ad all the thinges
 of the sanctuarye, agenst that the hoste remoue, then
 the sonnes of Cahath shall come in for to bere,

V. 6 velamine hyacinthinarum pellium . . . pallium totum hya-
 cinthinum 7 hyac. pallio. . . panes semper in ea erunt 8 pallium
 coccineum . . . velamento hyac. pellium 10 operimentum hyac. pel-
 lium, & inducent 11 inuoluent hyac. vestimento & ext. desuper
 oper. hyac. pellium 12 sanctuario inuoluent hyac. pallio . . . oper.
 hyac. pellium 13 altare . . . purpureo vestimento 14 simul vel. hyac.
 pellium

L. 6 dachs sellen [so throughout the chapter where Tyndale
 renders *taxus skynnes*] 7 schawtisch auch eyn gel kleyd [so
 throughout the chapter where Tyndale renders *Iacyncte*]

and so let them not twich the sanctuary lest they dye. And this ys the charge of the sonnes of Ca-
 16 hath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast, shall haue the charge to prepare oyle for the lightes and swete cens, & the dayly meatofferynge and the anoyntinge oyle, and the ouersyghte of all the dwellynge and of all that therein is: both ouer the sanctuary & ouer all that per-
 tayneth thereto.

17 And the Lorde spake vnto Moses & Aaron sayenge:
 18 destroye not the trybe of the kynredes of the Cahathites,
 19 from amonge the leuites. But thus doo vnto them that they maye lyve and not dye, whē they goo vnto y most holy place. Aaron and his sonnes shall goo in and put them, euery man vnto his seruyce and vnto
 20 his burthen. But let them not goo in to se when they couer the sanctuarie, lest they dye.

21, 22 And the Lorde spake vnto Moses sayenge Take the summe of the childern of Gerfon, in the houses of
 23 their fathers ad in their kyn- .P. redes: from .xxx. yere and aboue, vntyll .L. all that are able to goo forth in warre, for to doo seruyce in the tabernacle of witnesse.

24 And this is the seruyce of the kynred of the Gerfonites,
 25 to serue and to beare. They shall bere the curtaynes of the dwellynge and the roffe of y tabernacle of witnesse and his couerynge ad the coueryng of taxus skynnes that is an hie aboue apon it, and anhye, *on high* the hangyng of the dore of the tabernacle of witnesse:
 26 and the hanginge of the courte and the hangyng of the gate of the courte that is rounde aboute the dwellynge and the altare, and the cordes of them, and all the instrumentes that serue vnto them and all that is

¶ 15 filii Caath vt portent inuoluta . . onera filior. Caa. in tabernaculo foederis, 16 super quos erit Eleazar . . sacrificium quod semper offertur 18 Nolite perdere 20 Alii nulla curiositate videat quae sunt in sanctuario priusquam inuoluantur 22 Tolle summam etiam fil. Gerfon. 23 Numera omnes qui ingred. et ministr. in tab. foederis. 25 & tectum foed. operimentum aliud . . . velamen hyac.

℥. 16 das tegliche speysopffer 18 nicht verderben vnter den Leuiten 20 zu schawen vnbedacht das Heylighum 22 Gerfon 23 zum heer tuchtig

27 made for them. And at the mouth of Aaron and his
 sonnes, shall all the seruyce of the childern of the Ger-
 sonites be done, in all their charges and in all their ser-
 uyce, and ye shall appoynte them vnto al their charges
 28 that they shall wayte apō. And this is the wayte, watch,
 seruyce of the kynred of the children of service, charge
 the Gersonites in ſ tabernacle of witnesse, cf. Germ. Hut
 and their wayte shalbe in the honde of Ithamar the
 sonne of Aaron the preast.

29 And thou shalt numbere the sonnes of Merari in their
 30 kynredes and in the houses of their fathers, from .xxx
 yeres and aboue vnto .L. All that is able to goo
 forth in warre, to doo the seruyce of the tabernacle
 of witnesse.

31 And this is the charge that they must way- [Fo. X.]
 te vppon in all that they must serue in the tabernacle
 of witnesse: The bordes of the dwellynge, and the
 32 barres, pylers, and fokettes thereof, and the pylers of
 the courte rounde aboute, and their fokettes, pynnes
 and cordes with all that pertayneth and serueth vnto
 them. And by name ye shall reken the thynges that
 33 they must wayte apon to bere. Thys is the seruyce
 of the kynreddes of the sonnes of Merari in all their
 seruyce in the tabernacle of witnesse by the hande of
 Ithamar the sonne of Aaron the preast.

34 And Moses and Aaron and the princes of the multi-
 tude numbred the sonnes of the Cahathites in their
 35 kynredes and houffes of their fathers, from .xxx. yere
 and aboue vnto fyftie, all that were able to goo forth in
 the hoste and to do seruyce in the tabernacle of witnesse.

36 And the numbere of them in their kynredes were two
 37 thousande, feuen hundred and .L. These are the num-
 bres of the kynredes of the Cahathites, of all that dyd
 seruyce in the tabernacle of witnesse, whyche Moses and

V. 27 et scient singuli cui debeant oneri mancipari. 28 eruntque
 sub manu Ithamar 29 Merari . . . recensentibus 30 omnes qui ingred.
 ad officium ministerii sui & cultū fœd. testimonii. 31 Hæc sunt onera
 eorū 31 Portabunt 32 ad numerum accipient 35 omnes qui in-
 gred. ad min. tab. fœd.

L. 29 Merari 30 alle die yns heer tugen 32 feyn teyl der last
 am gered zu warten 34 Kahathither 35 alle die yns heer tuchten

Aaron dyd numbre at the commaundment of the Lorde of by the hāde of Mofes.

38 And the sonnes of Gerfon were numbred in their
 39 kynredes and in the houffes of their fathers, from .xxx
 yere vp vnto fyfthe, .P. all that were able to goo forth
 in the hoſte for to doo feruyce in the tabernacle of wit-
 40 neſſe. And the numbre of them in their kynredes, and
 in the houffes of their fathers, was two thouſande, ſixe
 41 hundred and .xxx. This is the numbre of the kyn-
 redes of the ſonnes of Gerfon, of all that dyd feruyce
 in the tabernacle of witneſſe, which Mofes and Aaron
 dyd numbre at the commaundement of the Lorde.

42 And the kynredes of the ſonnes of Merari were
 numbred in their kynredes and in the houſes of their
 43 fathers, from .xxx. yere vp vnto fyftie. all that were
 able to goo forth with the hoſte, to doo ſeruice in ſ
 44 tabernacle of witneſſe. And the numbre of them was
 in their kynredes, thre thouſande and two hundred.
 45 This is the numbre of the kynredes of ſ ſonnes of
 Merari, whiche Mofes and Aaron numbred at the byd-
 dyng of the Lorde, by ſ hande of Mofes.

46 The whole ſumme which Mofes, Aaron and the
 lordes of Iſraell numbred amonge the leuites in their
 47 kynredes and houſholdes of their fathers, from .xxx
 yere vpp vnto .L. euery man to doo his office and ſer-
 uyce and to bere his burthen in the tabernacle of wit-
 48 neſſe: was .viii. thouſande, fyue hundred ād .Lxxx
 49 which they numbred at the commaundement of the
 Lorde by the honde of Mofes euery man vnto his ſeruyce
 and burthen: as [Fo. XI.] the Lorde commaunded
 Mofes.

ṽ. 38 Gerfon 39 omnes qui ingred. vt min. in tab. ſœd.
 41 populus Gerfonitarum 42 Merari 43 omnes qui ingred. ad ex-
 plēdos ritus tab. ſœd. 47 ingredientes ad miniſterium tabernaculi
 & onera portanda

℥. 38 Gerfon 39 alle die yns heer tuchten 42 Merari 43 alle
 die yns heer tuchten 49 zu feynem ampt vnd laſt

■ The . fyfte Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 sayenge: commaunde the childern of Israel that they put
 out of the hoste, all the lepers
 and all that haue yssues and all that are
 3 defyled upon the deed, whether they be
 males or females ye shall put them out
 of the hoste, that they defyle not the tentes
 4 amōge which I dwell. And the childern
 of Israel dyd so, and put them out of the hoste: euen as the
 Lorde cōmaunded Moses, so dyd the childern of Israel.
 5, 6 And the Lorde spake vnto Moses sayenge: speake
 vnto the childern of Israel: whether it be man or
 woman, whē they haue synned any maner of synne
 which a man doeth wherewith a man trespasseth agenst
 the Lorde, so that the soule hath done amyffe:
 7 then they shall knowlege their synnes
 which they haue done, and restore a gayne
 the hurte that they haue done in the hole,
 and put the fyfte parte of it moare there-
 8 to, and geue it vnto him whom he hath
 trespafed agenste. But and yf he that
 maketh the amendes haue no man to
 doo it to, then the amendes that is
 made shalbe the Lordes and the preastes,
 besyde the ram of the attonementoffer-
 ynge where with he maketh an attonemēt
 9 for hymselfe .P. And all heueofferynges
 of all the halowed thinges which the childern of

M. C. S. Who they be that ought to be cast out of the hoste. The knowlegynge of synne. The cleanfynge of synne done of ignoraunce. The lawe of the fyrst frutes & of gelousye.

knowlege, acknowledge, confes

in the hole, in the whole, i. e. the principal

Yf ye haue false gotten goodes & no mā to restore it vnto, then bringe it vnto J pope ad he will dispece with it.

M. 3 amōge which ye dwell.

V. 2 leproium, & qui femine fluit 3 cum habitauerint vobiscum. 8 excepto ariete 9 Omnes quoque primitiæ

L. 2 alle die eytter flusse haben 3 darynnen ich vnter yhnen wone 6 hat die feel eyn schuld auff yhr 7 versunen mit der summa 8 priester, ausgenomen den widder

M. M. N. 6 This text is to be vnderstāded of soche trespasses, wherwith we hurt oure neybour in worldly goodes (as they cal thē) & therefore must the hurt be restored and the fyth parte moare therto: If the partye remayned not to whom the restitucon was due, ner any of his leafull heares, then must it be the preastes wages, whiche at that tyme had no nother lyuehode.

Israel brynge vnto the preafte, fhالبة the preafte, and
 10 euey mans halowed thinges fhالبة his awne, but what
 foouer any man geueth the preaft, it fhالبة the preafte.
 11, 12 And the Lorde fpake vnto Mofes fayenge: fpake
 vnto the childern of Israell and faye vnto them.
 Yf any mans wyfe goo a fyde and trespafe agaynft
 13 hym, fo that another man lye with her flefhely and
 the thyng be hydd from the eyes of hir hufbonde and
 is not come to lighte that she is defyled (for there is
 no witneffe agenft her) in as moche as she was not taken
 14 with the maner, and the fprete of geloufye with the man-
 cometh apon him and he is geloufe ouer *er, in the act*
 his wife and she defyled, Or happely the fprete of
 geloufye cometh apon him, and he is geloufe ouer hys
 15 wyfe ad she yet vndefyled. Thē let hyr hufbonde
 bringe her vnto the preafte and brynge an offerynge
 for her: the tenthe parte of an Epha of barlye meelee,
 but fhall poure none oyle there vnto, nor put franken-
 cens thereon: for it is an offerynge of geloufye, and an
 offerynge that maketh remembraunce of fynne.
 16 And let the preaft brynge her and fett her before the
 17 Lorde, and let him take holy water in an erthen vefsell
 & of the duft that is in ȳ flore of the habytacyon, and
 18 put it in to the [Fo. XII.] water. And the preaft fhall
 fet the wyfe before the Lorde and vncouer *wyfe, woman*
 hir heed, and put the memoryall of the *vv. 22, 25, 31*
 offerynge in hyr handes whiche is the *& xxv, 6*
 geloufye offerynge, and ȳ preaft fhall haue bytter and
 19 curfyng water in his hande, and he fhall *coniure, ad-*
 coniure her and fhall faye vnto her. Yf *jure*

¶. 13 hoc maritus deprehendere nō quiuerit, fed latet adul-
 terium . . . inuenta in stupro 14 polluta est, vel falsa suspicione
 appetitur 15 sacrificium zelotypiæ est, & oblatio inuestigans adul-
 terium. 18 sacrific. recordationis, & oblationem zelotypiæ . . . aquas
 amarissimas, in quibus cum execratione maledicta congeffit.

℞. 14 eyffergeyft entzundet yhn 15 eyn eyffer oppfer vnd eyn
 rüge oppfer, das misfethat rüget. 18 bitter verflucht wasser

¶. M. N. 14 The hole lawe of geloufie femeth to be a feare
 & a certen nourtour of wyues that they shulde be obediēt to their
 hufbādes, chaste, manerly & faythfull, and soche as geue no oc-
 casio to be suspect: & therto serued thys lawe whyle it kept thē
 vnder & gaue thē no licēs to rēne at large wherby they might
 haue come in some suspect & fo haue come to thys greate shame
 before the congregacyon.

no man haue lyen wyth the nether hafte gone afyde, and defyled thy selfe behynde thy husbonde, then haue thou no harme of this bytter curfyng water.

20 But and yf thou hast gone afyde behynde thyne husbonde and art defyled and some other man hath
21 lyen with the besyde thyne husbonde (and let the preafte coniure her with the coniuracyon of the curfe and faye vnto her) the Lorde make the a curfe and a coniuracyon amonge thy people: fo that the Lorde
22 make thy thye rotte, and thy bely swell and thys bytter curfyng water goo in to the bowels of the, that thy bely swell and thy thye rotte, and the wyfe shall faye Amen Amen.

23 And the preaft shall wrytte this curfe in a byll and
24 wafshe it out in the bytter water. And when the curfyng
25 water ys yn her that it is bytter, then let the preaft take the geloufyofferynge out of the wyfes hande, and waue it before the Lorde, and brynge it vnto the
26 altare: and he shall take an hande- .P. full off the memoryall offerynge and burne it apou the alter, and
27 then make her dryncke the water and when he hath made her dryncke the water. Yf she be defyled and haue trespafed agenft her husbond, then shall the curfyng water goo in to her and be fo bitter, y hir bely shall swell and hir thye shall rotte, & she shalbe a curfe
28 amonge hir people. And yf she be not defyled but is cleane, then she shall haue no harme, but that she maye conceaue.

29 This is the lawe of geloufyng, when a wyfe goeth a
30 fyde behynde hyr husbonde ad is defyled, or when the

V. 19 si nō polluta es defecio mariti thoro . . amarissimæ, in quas maledicta congefſi 20 altero viro, 21 his maledictionibus fubiacebis . . tumens vterus tuus difrumpatur. 23 congefſit 24 & dabit ei bibere. Quas cum exhauserit, 25 tollet facerdos 26 & fic potū det mulieri 27 mulier in maledictionem & in exemplū omni populo.

L. 21 setze dich zum fluch vnd zum ſchwur . . bauch berſten laſſe 22 deyn bauch berſte 24 das yhr bitter wirt 27 ynn ſie gehen vnd ſie verbittern . . berſten 31 weyb foll feyn miſſethat tragen.

M. N. 22 Amen is an Hebrew word & fygnifyeth euen fo be it, or be it faſt and ſewer, approuyng & alowing the ſentēce going before: and when it is doubled it augmenteth the confyrmacyon, as in many pſalms & Iohn .v. & .vi.

spirite of geloufy cometh apou a man, so that he is gelouse ouer his wife: then he shall bringe her before the Lorde, and the preast shall ministre all this lawe
 31 vnto her, & the man shalbe giltlesse, & the wyfe shall bere hir synne.

¶ The .VI. Chapter.

1 **A**ND the Lorde spake vnto Mo- M.C.S. The
 2 ses saynge: speake vnto lawe of them \hat{y}
 childrē of Israel & saye vnto that toke vp-
 them: when ether man or pon them ab-
 appoynteth, woman appoynteth to vowe stynence. The
resolveth a vowe of abstynence for to abstene vnto maner of bless-
 3 the Lorde, he shall abstene from wyne and stronge ynge the people.
 drynke, and shall dryncke no vynegre of wyne or of
 stronge drynke, nor shal drynke what foeuer is pressed
 out of grapes: & shal eate no fresh grapes nether yet
 4 dry- [Fo. XIII.] ed, as löge as his abstinēce endureth.
 Moreouer he shall eate nothyng \hat{y} is made of the vyne
 tre, no not so moch as \hat{y} cornels or the cornels, ker-
 huske of the grape. nels
 5 And as longe as the vowe of his abstinēce endureth,
 there shall no rasure nor sheres come apou his heed,
 vntill his dayes be out which he fasteth vnto the Lorde,
 and he shalbe holy and shall let the lockes of his heer
 6 growe. As longe as he abstene vnto the Lorde he

V. 2 vt sanctificentur, & se voluerint domino consecrare 3 a vino, & omni quod inebriare potest

L. 2 eyn zucht gelubd, das er dem herrn zuchtet 3 weyns vnd starcks getrencks

M. N. 2 Here it appereth what a *vowe* is after the olde testament, whyche was a fygure of the vowe that a Christē man ought to do, geuyng & dedicatinge hymselfe to God: as it is spoken Roma. xii. a.

L. M. N. 2 Auff Ebreisch heyst dise zucht *Neser* vnd der sie helt heyst *Nasir*, wilchem nach auch vnser herr Ihesus Christus *Nasareus* heyst, vnd er der rechte *Nasir* ist, weyl wir aber keyn deutsch wort drauff haben mussen wyrs die weyl zucht vnd *Nasir* nennen. Denn auff deutsch fagen wyr von solchen leuiten. Er zuchtet also theur etc.

- 7 shall come at no deed bodye: he shall not make him
 selfe vncleane at the death of his father, mother,
 brother or syfter. for the abstinēce of his God is
 8 apou his heed. And therefore as longe as his absty-
 nence lasteth, he shalbe holy vnto the Lorde.
- 9 And yf it fortune that any man by chaunce dye
 fodenly before him, and defyle the heed of his absti-
 nēce, then must he shaue his heed the daye of his
 clēfyng: euen the seuenth daye he shall shaue it.
- 10 And the eyght daye he shall brynge .ii. turtels or .ii.
 yonge pigeons to the preast, vnto ſ̄ dore of ſ̄ taber-
 11 nacle of witnesse And ſ̄ preast shall offer the one for
 a synofferynge and the other for a burntofferynge &
 make an atonement for him, as concernyng that
 he synned apou the deed, and shall also halowe his
 12 heed the same daye and he shall abstene vnto the
 Lorde the tyme of his abstinencye, and shall brynge
 a lambe of an yere olde for a trespace offerynge: but
 the dayes ſ̄ .ṽ. were before are lost, becaufe his absti-
 13 nence was defyled. ¶ This is the lawe of the ab-
 steyner, when the tyme of his abstinēce is ^{is out, com-}
 out. he shalbe broughte vnto ſ̄ dore of ^{pleted}
- 14 ſ̄ tabernacle of witnesse & he shall brynge his offerynge
 vnto ſ̄ Lord: an he lābe of a yere olde with out blem-
 ysh for a burntofferynge & a she lambe of a yere olde
 without blemyshe for a synofferynge, a ram without
 15 blemyshe also for a peaseofferynge, & a basket of swete
 breed of fyne floure myngled with oyle & wafers of
 swete bred anoyntyd with oyle with meatofferynges
 ād drynkofferynges that longe thereto.
- 16 And the preast shall brynge him before ſ̄ Lorde &
 17 offer his synofferynge & his burntofferynge, & shall
 offer ſ̄ ram for a peaseofferynge vnto ſ̄ Lorde with

ṽ. 7 cōsecratio dei sui 9 in eadem die . . & rursum septima.
 II super mortuo

ℒ. 7 Denn die zucht seyns Gottis 9 das ist am siebenden tage
 II an eym todten 14 tödopffer (17, 18.)

¶. ¶. N. 7 To haue *the abstinence of God* vpon his heed is,
 to shew a token of refusing the care of bodely thynges by that he
 setteth not by the hayre of hys heed, or by the trymmyng of hys
 buffhe or bearde, which thiḡ the world so greatly esteameth.

- the basket of swete brede, ad the preast shall offer also
 18 his meat offerynge & his drynckofferynge. And y
 absteyner shall shaue his heed in y dore of y tabernacle
 of witnesse ad shall take the heer of his sober heed &
 put it in y fyre which is vnder the peaseofferynge.
 19 Then the preast shall take the sodden shulder of y
 ram ad one swete cake out of y basket & one swete
 wafer also ad put them in the hāde of the absteyner
 20 after he hath shauē his abstinēce of, & the preast shall
 waue them vnto the Lorde, which offerynge shalbe
 holy vnto the preast with y wauebrest and heue
 shulder: & then the absteyner maye drynke wyne.
 21 This is the lawe of the abstey- [Fo. XIII.] ner which
 hath vowed his offerynge vnto y Lorde for his absty-
 nence, beydes that his hāde can gete And acording
 to the vowe which he vowed, euen so he must doo in
 the lawe of his abstinence.
 22, 23 And the Lorde talked with Moses fayenge: speake
 vnto Aaron and his sonnes fayēge: of this wise ye shall
 blesse the childern of Ysrael faynge vnto them.
 24 The lorde blesse the and kepe the.
 25 The lorde make his face shyne upon the & be mercyfull vnto the.
 26 The lorde lifte vpp his countenance
 27 apō the, and geue the peace For ye shall put my name upon the childern of
 Ysrael, that I maye blesse them.

*Here of ye
 se that Aarō,
 when he lift
 vpp his hande
 and blessed the
 people, was
 not dumme as
 oure bissshopes
 be.*

¶. 18 radetur Nazaræus 20 Susceptaque rursum ab eo. . . sacerdotis erunt, sicut pectusculum quod separari iustum est, & femur. 21 exceptis his quæ inuenerit manus eius 25 Ostendat dom. faciem, 26 Conuertat dom. vultū suum ad te

ℒ. 18 Vnd soll dem zuchter . . . bescheren 19 nach dem er feyn zucht beschoren hat 20 zu der Webebrust vnd der Hebeschuldern 21 außer dem das feyne hand erwerben kan 25 erleuchte feyn angeficht 26 hebe feyne angeficht auff dich

℞. N. 25 To make his face to shine is to geue a token of his louyng kyndenes.

¶ The .VII. Chapter.

- 1 **A**ND when Moses had full sett vp *M.C.S. The*
 the habitacion and anoynted *offryng of the*
 it ad sanctified it and all *Lordes and*
 the apparell thereof, and had *heades of Is-*
 anoynted & sanctified ȳ alter also and all *raell when the*
 2 the vessels there of: then the prynces of Ysrael heedes *tabernacle*
 ouer the houffes of their fathers which were the lordes *was sett vp.*
 3 of the trybes that stode ad numbred, offered ad broughte
 their giftes before the Lorde fixe couered charettes
 and .xii. oxen: two and two a charet and an ox euey
 4 5 .P. And the Lorde spake vnto Moses saynge take
 it of them and let them be to do the seruyce of ȳ tab-
 6 eynacle of witnesse, and geue them vnto the leuites,
 euey man acordynge vnto his office And Moses toke
 the charettes ad the oxen, & gaue them vnto the leu-
 7 ites: .ii. charettes and .iiii. oxen he gaue vnto the sonnes
 8 of Gerson acordynge vnto their office. And .iiii. char-
 ettes and eyght oxen he gaue vnto ȳ sonnes of Merari
 acordynge vnto their offices, vnder the handes of
 9 Ithamar the sonne of Aaron the preast. But vnto the
 sonnes of Cahath he gaue none, for the office that
 perteyned to them was holy, & therfore they must
 bere vppon shulders.
- 10 And the princes offered vnto the dedycatyng of
 the alter in the daye ȳ it was anoynted, and brought
 11 their giftes before the alter And the Lorde sayde vnto
 Moses: let the prices bryngge their offerynges, euey
 daye one prynce, vnto the dedicatyng of the alter.

V. 2 principes Israel & capita familiarum, quæ erant per singulas tribus præfecti eorum qui numerati fuerant 3 duo duces 7 iuxta id quod habebant necessarium. 8 Merari secundum officia & cultum suum, 9 Caath non dedit plaustra & boues: quia in sanctuario seruiunt 10 obtulerunt duces

L. 2 die heubtleut Israel, die die vbirsten waren ynn yhrer veter haufe. Denn sie waren die heubtleut vnter den geschlechten vnd stunden vber den getzeleten. 3 zween heubtleut 7 nach yhrem ampt 8 nach yhrem ampt 9 gab er nicht, darumb das sie eyn heylig ampt auff yhn hatten 10 Vnd die heubtleut

12 He that offered his offerynge ŷ first daye, was Naheffon the sonne of Aminadab of the trybe of Iuda.
 13 And his offerynge was: a fyluer charger, of an hundred and .xxx. sicles weight: and a fyluer boule of .Lxx sicles of the holy sicle, both of them full of fyne whetē
 14 floure myngled with oyle for a meat offerynge: & a
 15 spone of .x. sicles of golde full of cens: & an oxe, a ram
 16 ād a lambe of a yere olde for burnt offerynges, and an
 17 he goote for a synnofferyn- [Fo. XV.] ge: and for peafe offerynges .ii. oxen .v. rammes .v. he gootes and .v. lambes of a yere olde. and this was the gifte of Naheffon the sonne of Aminadab.

18 The seconde daye, dyd Nathaneel offer, ŷ sonne of
 19 Zuar, captayne ouer Ysachar. And his offerynge which he broughte was: a fyluer charger of an hundred & .xxx. sicles weyght, and a fyluern boule of .Lxx sicles, of ŷ holy sicle: [* and both full of fyne floure
 20 myngled with oyle for a meatofferynge:] and a golden
 21 spone of .x. sicles full of cens: and an oxe, a ram and a lambe of a yere olde for burnt offerynges: [22 see foot
 23 note**] ād for peafeofferynges .ii. oxen .v. rammes .v. he gootes and .v. lambes of one yere olde. And this was ŷ offerynge of Nathaneel the sonne of Zuar.

24 The thyrde daye, Eliab the sonne of Helon the chefest amonge the childern of Zabulon, brought his
 25 offerynge. And his offerynge was, a fyluer charger of an hundred and .xxx. sicles weyghte, and a fyluern boule of .Lxx. sicles of the holy sicle, & both full of fyne floure myngled with oyle for a meat offerynge:
 26, 27 and a golden spone of .x. sicles full of cēs: and an oxe and a ram and a lambe of a yere olde for burnt offerynges, and an he goote for a synofferynge: and for peafeofferynges .ii. oxen .v. rammes .v. he gootes

¶ 15 & an bullock 19 and both full of fyne floure myngled with oyle for a meatofferynge: 21 a bullock

¶ ¶ N. 12 The offerynge of Naheffon. 18 The offrynge of Nathanael. 24 The offrynge of Eliab.

* The passage in brackets, omitted by Tyndale, has been supplied from *Matthew's Bible*.

** Tyndale and Matthew omit v. 22, which by analogy of v. 16 may be supplied thus: and an he goote for a synofferynge.

and .v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

30 The fourt daye, Elizur the sonne of Sedeur, chese
lorde amonge the childern of Ru- .P. ben, broughte his
31 offerynge. And his gifte was: a fyluer charger of an
hundred and .xxx. ficles weyghte, and a fyluern boule
of .Lxx. ficles of the holy ficle, & both full of fyne
32 floure myngled with oyle for a meatofferynge: and a
33 golden spone of .x. ficles full of cens: and an oxe, a
34 ram & a lambe of a yere olde for burntofferynge, and
35 an he goote for a synofferynge: and for peaseofferynge
ii. oxen .v. rammes .v. he gootes and .v. lambes of one
yere olde. And this was the offerynge of Elizur the
sonne of Sedeur.

36 The fyfth daye, Selumiel y sonne of Zuri Sadai,
chese lorde amonge the childern of Simeon, offered.
37 whose gifte was: a fyluer charger of an hundred & .xxx
ficles weyghte: and a fyluern boule of .Lxx. ficles of the
holy ficle: ad both full of fyne floure myngled with oyle
38 for a meatofferynge: & a golden spone of .x. ficles full
39 of cens. And an oxe, a ram ad a labe of a yere olde
40 for burntofferynge, ad an he goote for a synofferynge:
41 & for peaseofferiges .ii. oxen .v. rames .v. he gootes
ad .v. laves of a yere olde. And this was the offerynge
of Selumiel the sonne of Zuri Sadai.

42 The sixte daye, Eliafaph y sonne of Deguel the
chese lorde amonge the childern of Gad, offered.
43 whose gifte was: a fyluer charger of an hundred and
xxx. ficles weyghte: and a fyluern boule of .Lxx. ficles
of the holy [Fo. XVI.] ficle: & both full of fyne floure
44 myngled with oyle for a meatofferynge: and a golden
45 spone of .x. ficles full of cens. And an oxe, a ram ad a
46 lambe of a yere olde for burntofferynge, & an he goote
47 for a synofferynge: And for peaseofferynge .ii. oxen .v.
rammes .v. he gootes and .v. laves of one yere olde.
And this was the offerynge of Eliafaph the sonne of
Deguel.

¶ 33 a bullock 39 a bullock

¶ 30 The offrynge of Elizur. 36 The offrynge of Selumiel. 42 The offrynge of Eliafaph.

48 The feuenth daye, Elisama the sonne of Amiud, ⁊
 49 chefe lorde of ⁊ childern of Ephraim, offered. And his
 gifte was a fyluern charger of an hundred and .xxx. sicles
 weyght: ād a fyluern boule of .Lxx. sicles of the holy
 sicle: ād both full of fyne floure myngled with oyle for
 50 a meatofferynge: and a golden spone of .x. sicles, full of
 51 cens. And an oxe, a ram and a lambe of a yere olde
 52 for burntofferynges, ād an he goote for a synofferynge:
 53 and for peaseofferynges .ii. oxen .v. rammes .v. he
 gootes & .v. lambes of a yere olde. And this was ⁊
 offerynge of Elisama the sonne of Amiud.

54 The .viii. daye, offered Gamaliel the sonne of Peda-
 55 zur, the chefe lorde of the childern of Manasse. And
 his gifte was: a fylueren charger of an hundred and
 xxx. sicles weyght: and a fyluern boule of .Lxx. sicles
 of the holy sicle: ād both full of fyne floure myngled
 56 with oyle for a meatofferynge: & a golden spone of .x
 57 sycles, full of cēs. And an oxe, a ram .ᵑ. and a lambe
 58 of a yere olde for burntofferynges, and an he goote for
 59 a synofferynge: and for peaseofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And this was the offerynge of Gamaliel the sonne of
 Peda zur.

60 The .ix. daye, Abidan ⁊ sonne of Gedeoni ⁊ chefe
 61 lord amōge ⁊ childern of Ben Iamin offered. And his
 gifte was: a fyluern charger of an hundred and .xxx
 sicles weyght: & a fyluern boule of .Lxx. sicles of the
 holy sicle, and both full of fyne floure myngled with
 62 oyle for a meatofferynge: and a golden spone of .x. sicles,
 63 full of cens. and an oxe, a ram and a lambe of one
 64 yere olde for burntofferynges: & an he goote for a
 65 synofferynge: and for peaseofferynges .ii. oxen .v. rammes
 v. he gootes & .v. lambes of one yere olde. And this
 was the offerynge of Abidan the sonne of Gedeoni.

66 The .x. daye, Ahieser the sonne of Ammi Sadai,
 67 chefe lorde amōge ⁊ childern of Dan offered. And his

℞. 51 a bullock 57 a bullock 63 a bullock
 ℞. ℞. N. 48 The offerynge of Elisama. 54 The offerynge
 of Gamaliel. 60 The offryng of Abidan. 66 The offryng of
 Ahieser.

giste was: a syluern charger of an hundred and .xxx
 cycles weyght: a syluern boule of seuentye sicles of
 the holy cycle: and both full of fyne floure myngled
 68 with oyle for a meatofferynge: and a golden spone of .x
 69 sicles full of cens: and an oxe, a rā and a lambe of a
 70 yere olde for burntofferynges, and an he goote for
 71 a synofferynge: and for peaseofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And [Fo. XVII.] this was the offrynge of Ahieser the
 sonne of Ammi Sadai.

72 The .xi. daye, Pagiell the sonne of Ochran the chefe
 73 Lorde amonge the childern of Asser offered: And his
 giste was: a syluerē charger of an hundred and .xxx
 cycles weyghte: a sylueren boule of .Lxx. cycles of the
 holye cycle and both full of fyne floure myngled with
 74 oyle for a meateoffrynge: and a golden spone of .x. cycles,
 75 full of cens. And an oxe, a ram and a lambe of one
 76 yere olde for burntofferings: and an he goote for a
 77 synneofferynge: ād for peaceofferynges: two oxen,
 fyue rammes .v. he gootes and .v. lambes of one yere
 olde. And this was the offerynge of Pagiell ꝑ sonne
 of Ochran.

78 The .xii. daye, Ahira the sonne of Enan, chefe lorde
 79 amonge the childern of Nephtali offered. And his
 giste was: a sylueren charger of an hundred and .xxx
 cycles weyghte: a sylueren boule of .Lxx. cycles of the
 holye cycle, both full of fyne floure myngled with oyle
 80 for a meatofferynge: and a golden spone of twentye
 81 cycles, full of cens. And an oxe, a ram and a lambe
 82 of one yere olde for burntofferynges: and an he goote
 83 for a synneofferynge: and for peaceofferynges, two oxen
 v. rāmes .v. he gootes and .v. lambes of one yere olde.
 And this was the offerynge of Ahira, the sonne of
 Enan.

84 Of this maner was the dedicacyon of the .ᵑ. alter,
 when it was anoynted: vnto the whiche was broughte of

ᶫ. 69 a bullock 75 a bullock 81 a bullock

ᶫ. 72 Phegiell

ᶫ. ᶫ. N. 72 The offryng of Pagiell, or Phegiell. 78 The off-
 ryng of Ahira.

the prynces of Israel .xii. chargers of syluer .xii. fyluern
 85 boules and .xii. spones of golde: every charger con-
 taynyng an hundred and .xxx. sycles of syluer, and
 eury boule .Lxx. so that all the syluer of all the ves-
 fels, was two thousande and .iiii. hundred sycles of the
 86 holy cycle. And the .xii. golden spones which were
 full of cens, contayned ten sycles a pece of the holy
 cycle: so that all the golde of the spones, was an hun-
 dred and .xx. sycles.

87 All the oxen that were broughte for the burntoff-
 rynges were .xii. and the rāmes .xii. & the lābes .xii
 of a yere olde a pece, with the meateoffrynges: with
 88 he gootes for synne offrynges. And all the oxē of the
 peaceoffrynges were .xxiiii. the rammes .Lx. the gootes
 Lx. and lambes of a yere olde a pece .Lx. & this was
 the dedicacion of the alter, after ȳ it was anoynted.

89 And when Moses was gone in to the tabernacle of
 witnesse to speke with hī, he harde the voyce of one
 speakinge vnto him from of the mercyseate that was
 upon the arcke of witnesse: euen from betwene the two
 cherubyns he spake vnto him.

☛ The .VIII. Chapter.

[Fo. XVIII.] VIII. Chapter.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 2 ses saynge: speake vnto Aaron *disposicion*
 and faye vnto hym: when thou *and order of*
 puttest on the lampes se that *the lampes.*
 they lighte all feuen upon the forefront *The forme of*
 3 of the candelsticke. And Aaron dyd euen *the candel-*
styc. The
cleansyng and

V. 84 principibus 88 altaris quando vinctum 89 vt consuleret
 oraculum . . vnde & loquebatur ei. viii, 2 lucernas, — candelabrum
 in australi parte erigatur. Hoc igitur præcipe vt lucernæ contra
 boream eregione respiciant ad mensam panum propositionis: . .
 contra eam partem quam candelabrum respicit, lucere debebunt.

L. 84 heubtleut 88 nachdem er gesalbet wart. 89 von dannen
 wart mit yhm geredt.

so, and put the lampes upon the forefrōt
of the candelsticke, as the Lorde com-
4 maunded Moses, and the worke of the can-
delsticke was of stiffe golde: both the shaft
and the floures thereof. And accord-
5 inge vnto the vifion whiche the Lorde had shewed
Moses, euen so he made the candelsticke.

5, 6 And the Lorde spake vnto Moses sayenge: take
the leuites from amonge the childern of Israel, and
7 clense them. And this doo vnto them when thou
clenest them, sprinckle water of purifyenge upon them
and make a rasure to runne alonge upon all the fleshe
of them, and let them washe their clothes, and then
8 they shall be cleane. And let them take a bollocke
and his meatofferynge, syne floure myngled with
oyle: & another bollocke shalt thou take to be a
synneofferynge.

9 Than brynge the leuites before the tabernacle of
witnesse and gather the hole multitude of the chyldern
10 of Israel together. And bringe the leuites before the
Lorde, and let the childern of Israel put their handes
11 upon the leuites. And let Aaron heue the leuites
before the LORDE, for an heueoffe- .P. ryngge geuen
of the childern of Israel, ad thē let them be appoynted
to wayte upon the seruyce of the Lorde.

12 And let the leuites put their handes vpō the heedes
of the bollockes, and then offer them: the one for a
synneofferynge and the other for a burntofferynge vnto
the Lorde, to make an attonement for the leuites.
13 And make the leuites stonde before Aaron & hys
sonnes, and heue them to be a heueofferynge vnto the
14 Lorde. And thou shalt separate the leuites, from
amonge the childern of Israel, that they be myne:
15 and after that let them goo and do the seruyce of the

℞. 4 iuxta exemplum 7 iuxta hunc ritum . . aqua lustrationis,
et radant omnes pilos carnis 9 omni multitudine 11 vt seruiant in
ministerio eius

℞. 4 nach dem gesicht 9 gantze gemeyne 11 auf das sie dienen
mugen an dem ampt des Herrn.

℞. A. N. 7 Entfund Wasser: Entfunden ist so viel als ab-
soluiren oder los sprechen, daher das wasser damit sie absoluiert
wurden von funden heyft entfund wasser.

tabernacle of witnesse. Clense them and waue them,
 16 for they are geuen vnto me from amonge the childrē of
 Israel: for I haue taken them vnto me for all ŷ firstborne
 that opē any matrice amōge the childern of Israel.

17 For all the fyrstborne among the childern of Israel are
 myne both man and beest: because the same tyme that I
 smote the fyrstborne in the lande of Egipte, I sanctyfyde
 18 them for my selfe: and I haue taken the Leuites for all
 the fyrstborne amonge the childern of Israel, and haue
 19 geuen them vnto Aaron and his sonnes from amonge
 the childern of Israel, to doo the seruyce of the chil-
 dern of Israel in the tabernacle of witnesse and to
 make an attonement for the chyldern of Israell, that
 there be no plague amonge the childern [Fo. XIX.] of
 Yfraell, yf they come nye vnto the sanctuare

20 And Moses and Aaron and all the congregacion
 of the childern of Israel dyd vnto the leuites acordynge
 21 vnto all that ŷ Lorde commaunded Moses. And the
 leuites purifyed them selues, and wasshed their clothes.
 And Aaron waued them before ŷ Lorde, and made
 22 an attonement for them to clense them. And after
 that they went in to doo their seruyce in the tabernacle
 of wytnesse, before Aaron and his sonnes. And acord-
 inge as the Lorde had commaunded Moses as concern-
 ynge the leuites, euen so they dyd vnto them.

23, 24 And the Lorde spake vnto Moses sayenge: this
 shalbe the maner of the leuites: from .xxv. yere vpp-
 warde they shall goo in to wayte vppon the seruyce in
 25 the tabernacle of witnesse, and at fyfthe they shall ceasse
 waytynge apou the seruyce thereof, and shall laboure
 26 no moare: but shall miniftre vnto their bretheren in
 the tabernacle of witnesse, and there wayte, but shall
 doo no moare seruyce.

And se that thou doo after this maner vnto the
 leuites in their waytynge tymes.

¶ The .IX. Chapter.

¶. 15 ingredientur 16 accipi eos. 17 Ex die quo 19 dono Aaron
 22 vt purificati ingrederentur 25 annum ætatis impleuerint

¶. 15 hyneyn gehen 16 vnd hab sie myr genomen 19 zum ge-
 schencke Aaron 22 Darnach giengen sie hyneyn

.P. .IX. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 ses in the wilder nesse of Sinai, *ester or passe-*
 in the fyrste moneth of the *ouer offringe*
 seconde yere, after they were *of the cleane*
 come out of the londe of Egipte sayeng: *and vncleane.*
 2 let ȳ childern of Israel offer Passeouer in *A cloude cou-*
 3 his seāson: euen the .xiiii. daye of this *erynge the*
 moneth at euen they shall kepe it in his seāson, ac- *tabernacle*
 cordyngē to all the ordinaunces & maners thereof. *leadeth the*
 4 And Moses bade the childern of Ysraell that they *hosse.*
 5 shulde offer Passeouer, & they offered Passeouer the
 xiiii. daye of the first moneth at euen in the wilder-
 nesse of Sinai: and dyd acordinge to all that the Lorde
 commaunded Moses.
- 6 And it chaunced that certayne men whyche were
 defyled with a deed corse that they myghte not offer
 Passeouer the same daye, came before Moses and Aaron
 7 the same daye, and sayde: we are defyled apō a deed
 corse, wherfore are we kepte backe that we maye not
 offer an offerynge vnto the Lorde in the due seāson,
 8 amonge the childern of Israell? And Moses sayde vnto
 them: tary, that I maye heare what the Lorde wille
 9 commaunde you. And the Lord spake vnto Moses
 10 sayenge: speake vnto the childern of Israell and saye.
 Yf any man amonge you or youre childern after you
 be vncleane by the reason of a corse or is in the waye
 ferre of, then lett hym offer Passeouer vnto ȳ Lorde:
 11 the .xiiii. [Fo. XX.] daye of the seconde moneth at
 euen, and eate it with swete bred and foure herbes,
 12 ād let them leaue none of it vnto the mornyngē nor
 breake any boone of it. And acordinge to all the
 ordinaunce of the Passeouer let them offer it.
- 13 But yf a man be cleane and not let in a iurney, and

V. 5 Qui fecerunt tempore suo 7 quare fraudamur vt non valeamus 11 lactucis agrestibus

yet was negligent to offer *Passeouer*, the same soule shall perish from his people, because he brought not an offeringe vnto the Lorde in his due season: and
 14 he shall bere his synne. And when a straunger dwelleth amonge you and will offer *Passeouer* vnto the Lorde, accordynge to the ordinaunce of *Passeouer* and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

15 And the same daye that the habitaciō was reered vpp, a cloude couered it an hye apou the tabernacle of witnesse: and at euen there was apou the habitacyon, as it were the fymilitude of fyre vntyll the
 16 mornyng. And so it was allwaye, that the cloude couered it by daye, and the fymylitude of fyre by
 17 nyghte. And when the cloude was taken vpp from of the tabernacle, then the childern of Israell iurneyed: and where the cloude abode there the childern of
 18 Israell pitched their tentes. At the mouthe of the Lorde the childern of Israell iurneyed, and at the mouthe of .P. the Lorde they pitched. And as longe as the cloude abode apou the habitacion, they laye
 19 styll, and when the cloude taryed still apou the habitacion longe tyme, the childern of Israell wayted apou the Lorde and iurneyed not.

20 Yf it chaunced that the cloude abode any space of tyme apou the habitacion, then they kepte their tentes at the mouth of the Lorde: and they iurneyed
 21 also at the commaundement of the Lorde. And yf it happened that the cloude was apou the habitacion from euen vnto mornyng and was taken vpp in y

V. 15 quasi species ignis 19 in excubiis domini v. 23.

L. 15 ein gestalt des sewrs v. 16. 19 wartten . . . auff die hutt des Herrn v. 23.

M. N. 13 In lyke māner is it with vs in oure *spirituall ester* or *passeouer*, who soeuer doth not reuerently beleue the redēcyon of mankynde whyche was thoroulye fynished in offryng the true lābe christ and amendeth not his life, nor turneth frō vyce to vertue in the tyme of this mortal life shall not belōge vnto the glory of the resurreccion, which shall be geuen vnto the true worshippers of christ: but shall be roted oute frō the companye of the faynctes.

mornynge, then they iurneyed. Whether it was by daye or by nyghte that ȳ cloude was taken vpp, they iurneyed. But when ȳ cloude taryed two dayes or a moneth or a longe season apou the habitacion, as longe as it taryed thereon, the childern of Israel kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp, they iurneyed.

23 At the mouth of the Lorde they rested, and at the commaundment of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde, at the commaundment of the Lorde by the hande of Moses.

¶ The .X. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 sayenge: Make the two trom-
 pettes of harde syluer, that thou
 mayst vse thē to call the con-
 gregacion together, and when [Fo. XXI.]
 3 the hoste shall iurney. when they blowe
 with them, all the multitude shall reforte
 to the, vnto the dore of the tabernacle of
 4 witnesse. Yf but one trumpet blowe only,
 then the princes which are heedes ouer the thoufandes of
 5 Ysrael shall come vnto the. And when ye
 trompe the first tyme, the hostes that lye
 6 on the east partes shall goo forwarde. And when ye
 tröpe the seconde tyme, then the hostes that lye on ȳ
 south syde shall take their iurney: for they shall trompe
 7 when they take their iurneyes. And in gatherynge

*M.C.S. The
 trompettes of
 syluer and the
 vsetherof. The
 Israelites de-
 part from Si-
 nai. The cap-
 taynes of the
 hoste are nom-
 bred. Hobab
 refuseth to go
 with Moses.*

M. 2 beaten syluer
V. 4 principes, & capita multitudinis 6 & iuxta hunc modum
 reliqui facient vltantibus tubis in professionem.
L. 4 vbirsten vber die taufent ynn Israel.
M. M. N. 22 *Two dayes etc.*, after the grekes certayne dayes,
 a fewe or some dayes. *x, 4* *To blowe with one trumpet* is, to shew
 the worde of helth synglye after the vnytye of the faith.

- the congregacion together, ye shall blowe and not
 8 trompe. And the sonnes of Aaron the preastes shall
 blowe the trompettes and shall haue them and it shal-
 be a lawe vnto you for euer & amonge youre childern
 after you.
- 9 And when ye shall goo to warre in youre londe
 agenst youre enymies that vexe you, ye shall trompe
 with the trompettes and ye shalbe remēbred before the
 10 Lorde youre God and faued from youre enymies. Also
 when ye be mery in youre fest dayes and *Hēce oure*
 in the firstdayes of youre monethes, ye *belleswerefett.*
 shall blowe the trompettes ouer youre burnt sacrifices
 and peaseofferynges, that it maye be a remēbraūce of
 you before youre God. I am the lorde youre God.
- 11 And it came to passe the .xx. daye of the seconde
 moneth in ȳ seconde yere, that the cloude was take
 12 vpp from of the habitacion of .ṽ. witnesse. And the
 childern of Israell toke their iurney out of the deserte
 of Sinai, and the cloude rested in ȳ wilderneffe of Parā.
 13 And ȳ first toke their iurney at the mouth of the Lorde,
 14 by the honde of Moses: euen the standerte of ȳ hošte
 of Iuda remoued first with their armies, whose captayne
 15 was Naheffon ȳ sonne of Aminadab. And ouer the hošte
 of ȳ trybe of the childern of Isachar, was Nathaneel
 16 the sonne of zuar. And ouer the hošte of ȳ trybe of
 the childern of Zabulon, was Eliab the sonne of Helon.
 17 And the habitacion was taken doune: and the sonnes
 of Gerson and Merari went forth bearynge the
 habitacion
- 18 Then the standert of the hošte of Ruben went forth
 with their armies, whose captayne was Elizur the
 19 sonne of Sedeur. And ouer the hošte of the trybe of

℞. 13 they first

ṽ. 7 simplex tubarum clangor erit, & non concife vlulabunt.
 10 canetis tubis 13 Moueruntque castra primi

℞. 7 blasen vnd nicht drometen.

℞. ℞. N. 7 *Blowe and not trompe:* The cōmen people must
 they teache playnely, and with oute curiositye. 9 *Trompe with*
the trompettes: In tyme of warre must they trumpe with trum-
 pettes: which fignifyeth when moste neade is at hande then
 must faithe prayer and lystyng vp of the mynde to God be chesely
 exercysed.

ÿ childern of Simeon, was Selumiel the sonne [of
 20 Suri saddai. And ouer the hoste of the tribe of the
 chyldren of Gad was Eliafaph the sonne]* of Deguel.
 21 Then the Cahathites went forwarde and bare the
 holy thinges, and the other dyd fet vp the habita-
 cion agenst they came.

22 Then the standert of the hoste of the childern of
 Ephraim went forth with their armies, whose captayne
 23 was Elisama the sonne of Amiud. And ouer the hoste
 of the trybe of the sonnes of Manasse, was Samaleel the
 24 sonne of Peda zur. And ouer the hoste of the trybe of
 the sonnes of Ben Iamin, was Abi- [Fo. XXII.] dan the
 sonne of Gedeoni.

25 And hynmost of all the hoste came the standert of
 the hoste of the childern of Dan with their armies;
 whose captayne was, Ahiezar the sonne of Ammi Sadai.
 26 And ouer the hoste of the trybe of the childern of
 27 Affer, was Pagiell the sonne of Ochran. And ouer the
 hoste of the trybe of the childern of Naphtali, was
 28 Ahira the sonne of Enan, of this maner were the
 iurneyes of the childern of Israel, with their armies
 when they remoued.

29 And Mofes sayde vnto Hobab the sonne of Raguel
 the Madianyte, Mofes father lawe: we goo vnto the
 place of which the Lorde sayde I will geue it you.
 Goo with us ad we will doo the good, for the Lorde
 30 hath promysed goode vnto Israel. And he sayde vnto

℞. 19 Salamiel ÿ sonne of Suri saddai. And ouer the hoste
 of the tribe of the chyldren of Gad was Eliafaph the sonne of
 23 Gamaliel 29 father in lawe

℥. 21 Tamdiu tabernaculum portabatur, donec venirent ad
 erectionis locum.

℥. 21 vnd richteten auff die wonung bis sie hyneyn kamen.
 29 das beste bey dyr thun

℞. ℞. N. 26 *Pagiell*: or phegiell. 29 *Hobab* is the same
 which before is called Iethro euē as Salamō is called i some places
 Idida, & as Ofias is also called Azarias. He was the sonne of
 Raguell & father to zephora Mofes wyfe: all be it that in the
 second of exod. Raguell be called her father, not because he
 was so in deade but because he was her fathers father: which
 maner of speakyng is not a fewe tymes vsed in the scrypture.

* The passage in brackets omitted by Tyndale, has been supplied from *Matthew's Bible*.

him: I will not: but will goo to myne awne londe and
 31 to my kynred. And Moses sayde oh nay, leaue us not,
 for thou knowest where is best for us to pitche in the
 32 wildernesse: and thou shalt be oure eyes And yf thou
 goo with us, loke what goodnesse the Lorde sheweth
 upon us, the same we will shewe upon the

33 And they departed from the mount of the Lorde
 iii. dayes iurney, and the arcke of the testament of the
 Lorde went before .P. them in the .iii. dayes iurney
 34 to serche out a restyng place for them. And the
 cloude of the Lorde was ouer them by daye, when they
 went out of the tentes.

35 And when the arcke went forth, Moses sayde Ryfe
 vp Lorde and lat thine enemies be scatered, and let
 36 them that hate the flee before the. And when the
 arcke rested, he sayde returne Lorde, vnto the many
 thousandes of Yfrael.

■ The .XI. Chapter.

1 **A**ND the people waxed vnpacient, *M. C. S. The*
 and it displeaseth the eares of *people mur-*
 the Lorde. And when the *mureth & is*
 Lorde herde it he was wroth, *punished with*
 and the fyre of the Lorde burnt amonge *fyre. They*
 them and consumed the vttermoost of *loothe māna.*
 2 the hoste. And the people cried vnto *The murmur-*
 Moses, & he made intercession vnto the *ing and wa-*
 3 Lorde and the fyre quenched. And they *ueryng fayth*
 called y name of the place Tabera be- *of Moses. The*
 to *Lorde dyuy-*
den of Moses
to seuentye

M. 1 complained

V. 32 quicquid optimum fuerit 36 ad multitudinem exercitus
 Israel. xi, 2 absorptus est ignis.

L. 30 meyn land zu meynere freuntschafft 36 zu der menge der
 tausent Israel. xi, 2 verschwand das feur

M. M. N. 31 *Eyes:* or gyde. xi, 1 *Complained:* Or waxed
 discontent, some tyme dyd wekedly. 3 *Thaberah* signyfyeth,
 kyndlyng inflamyng or firyng.

caufe the fyre of the Lorde burnt amonge them. *of the auncyentes, and they prophesye. Eldad and Medad do also prophesye in the hofte. It rayneth quayles. The flesh raueners are punnyshed.*
 4 rascall people, *rabble*, cf. French, *racaille* and *racier*, to scrape together And the rascall people that was amonge them fell a lustyng, And the children of Ysrael also went to and wepte and sayde: who shall geue us flesh to eate? we remembre the fysh which we shulde eate in Egypete for noughte, and of the Cucumbers and melouns, lekes, onyouns and garleke. But now oure soules ar dryed a waye, for oure eyes loke on nothyng els, faue apon Manna.
 7 The Manna was as it had bene coriander feed, and to see to lyke Bedellion. And y people went aboute and gathered it, & groude it in milles, or bett it in morters and boke it in pannes *boke, baked* and made cakes of it. And the tast of it was like vnto
 9 the tast of an oylecake And when the dewe fell aboute y hofte in the nyghte, the Manna fell therewithe.
 10 And when Moses herde the people wepe in their housholdes euery man in the dore of his tent, then the wrath of the Lorde waxed whote *whote, hot*
 11 yngly: and it greued Moses also. And v. 33
 Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thi seruante? wherfore doo I not fynde fauoure in thi syghte, seyng that thou puttest the
 12 weyght of this people apon me? haue I conceyued all this people, or haue I begote them, that thou shuldest faye vnto me, carye them in thi bosome (as a nurse beareth the suckyng childe) vnto the londe which
 13 thou swarest vnto their fathers? where shulde I haue flesh to geue vnto all this people? For they wepe vnto me sayenge: geue us flesh that we maye eate.
 14 I am not able to bere all this people alone, for it is
 15 to heuy for me. Wherfore yf thou deale thus with

M. 8 baked . . . kakes

V. 6 Anima n. arida 10 Moyfi intoleranda res visa est 12 nutrit infantulum 14 grauis est mihi.

L. 6 vnser seele verdorret 10 verdros Mosen auch 14 es ist myr zu schweer

- me, kyll me, I praye the, yf I haue founde fauoure in thi fyght and let me not se my wrechidnesse.
- 16 And the Lorde sayde vnto Moses: gather vnto me Lxx. of the elders of Ysrael, which thou knowest that they are the elders of y pe- . p . ple and officers ouer them, and brynge them vnto the tabernacle of witnessse,
- 17 and let them stonde there with the. And I wyll come doune and talke with the there, and take of y spirite which is apou the and put apou them, ad they shall bere with the in the burthen of the people, and so shalt thou not beare alone.
- 18 And faye vnto y people: halowe youre selues agenst to morow, that ye maye eate flesh for ye ^{whyned, *wept*} haue whyned in the eares of the Lorde ^{cf. German *weinen*} saynge: who shall geue vs flesh to eate, for we were happie when we were in Egipte? therefore the Lorde
- 19 will geue you flesh, and ye shall eate: Ye shall not eate one daye only ether .ii. or .v. dayes, ether .x. or .xx
- 20 dayes: but euen a moneth longe, ad vntill it come out at the nostrels of you, that ye be ready to perbrake: because that ye haue cast y Lorde a fyde which is amonge you, and haue wepte before him saynge: why came we out of Egipte.
- 21 And Moses sayde: fixe hundred thoufande fotemen are there of the people, amonge which I am. And thou hast sayde: I will geue them flesh and they shall
- 22 eate a moneth löge. Shall the shepe ad the oxen be slayne for them to fynde them, ether shall all the fysh of the see be gathered together to serue
- 23 them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se whe-

Al. 17 put apou the and apou them

V. 15 ne tantis afficiar malis. 18 Sanctificamini: cras comedetis 20 exeat per nares vestras, & vertatur in nauseam 22 boum multitudo 23 manus dom. inualida est?

L. 15 das ich nicht meynen iamer sehen mussen. 18 heyliget euch auff morgen 20 euch zur nasen ausgehe, vnd auch eyn ekel sey 23 hand. . verkürtzt?

Al. N. 17 I wyll come doune: loke Gene. ix, a. *Take of y spirite:* That is I wyll enspyre them with the same spryte. 20 *Nostrels:* Or mouthes.

[Fo. XXIII.] ther my worde shall come to passe vnto the or not.

24 And moſes went out and tolde the people the ſayenge of the Lorde, and gathered the .Lxx. elders of the people, and ſett them rounde aboute the tabernacle. And the Lorde came doune in a cloude and ſpake vnto him, ad toke of the ſprete that was apon him, ad put it apon the .Lxx. elders. And as the ſpirite reſted apon them, they prophecied and did
25 nought els. But there remayned .ii. of ȳ mē in the hoſte: the one called Eldad, ad the other Medad. And the ſpirite reſted apon them for they were of them that were written, but they wēt not out vnto the tabernacle: and they prophecied in the hoſte.

27 And there ran a younge man & tolde Moſes and ſayed: Eldad ad Medad do prophecye in the hoſte.
28 And Iofua the ſonne of Nū the ſeruaunte of Moſes which he had choſen out, answered and ſayed: maſter
29 Moſes, forbyd them. And Moſes ſayed vnto him: enuyeſt thou for my ſake? wolde God that all the Lordes people coude prophecye, and that
30 the Lorde wolde put his ſpirite apon them.

And then both Moſes and the elders of Iſrael, gat them in to the hoſte.

31 And there went forth a wynde frō ȳ ſpirite. The pope wold that none of the lordes people could prophecie & that none had his ſpirite.
lorde and brought quayles from the ſee and let .P. them fall aboute the hoſte, euen a dayes iurney rounde aboute on euery ſyde of the hoſte, and .ii. cubetes hye
32 apon the erth. And the people ſtode vpp all that nyghte and on the morowe, ad gathered quayles. And

M. 32 ſtode vp all that daye & all that nyghte
V. 31 volabantque in aere duobus cubitis altitudine ſuper terram 32 & ficcauerunt eas
L. 29 wolt Gott

M. N. 23 shall come to passe etc: After the greke & the chalde: Some, of what value it ſhalbe. 25 Did nought els: To prophecye is other to preache the worde to the people, as it is i. corin. xiiii. a. or to ſhewe the wōderful workes of God, or to ſhewe thinges to come: but to prophecye & do nought elles is here to rule the people of God accordyng to the ſpyryte & to gouerne theyr ſubiectes with iudgement, luſtyce and truthe.

- he that gathered the left, gathered .x. homers full.
 And they kylled them rounde aboute the hoste
 33 And whyle the flesh was yet betwene their teeth,
 yer it was chewed vpp, the wrath of the yer, *ere, before*
 Lorde waxed whote upon the people, and the Lorde
 flewe of the people an exceadynge myghtie slaughter.
 34 And they called the name of the place, the graues of
 lust: because they buried the people that lusted there.
 35 And the people toke their iurney from the graues
 of lust vnto hazeroth, and bode at hazeroth.

☛ The .XII. Chapter.

- 1 **A**ND Mir Iam and Aaron spake *M.C.S. Aaron and Mir Iam grudge agaynst Moses. Miriam was strycken with the leper and healed at the prayer of Moses.*
 agēst Moses, because of his wife of inde which he had taken: for he had taken to
 2 wyfe one of India. And they sayed: doth *ŷ* Lorde speake oly thorow Moses? doth he not speake also by us? And the Lorde
 3 herde it. But Moses was a very meke man aboute all
 4 the men of the erthe. And *ŷ* Lorde spake attonce vnto Moses vnto Aaron & Mir Iam: come out ye .iii vnto the tabernacle of witnesse: and they came out all thre.
 5 And the Lorde came doune in the piler of the cloude and stode in the dore of the taber- [Fo. XXV.] nacle and called Aaron ad Mir Iam. And they went out
 6 both of them. And he sayed: heare my wordes. Yf there be a prophet of the Lordes amonge you, I will shewe my selfe vnto him in a vision and will speake

M. 34 place kibrath hathauah 35 kibrash hathauah
V. 33 nec defecerat huiuscemodi cibus. xii, 1 vxorem eius Æthiopissam 2 nonne & nobis similiter est loquutus? 6 in visione apparebo

L. 33 ehe es auff war. xii, 1 der morynnen . . . darumb das er eyne morynne zum weybe 6 ynn eym gesicht

M. N. 35 *Kibrath hathauah*: That is the graues of lust. xii, 5 *came doune*: Loke Gene. xii, a.

7 vnto him in a dreame: But my seruaunte Moses is not
8 so, which is faythfull in all myne houffe. Vnto him I
speake mouth to mouth and he seeth the syght and
the facyon of the Lorde, ad not thorow rydels. Wher-
fore thē were ye not afrayed to speake agenst my ser-
uaunte Moses?

9 And the Lorde was angrye with them and went his
10 waye, and the cloude departed from the tabernacle.
And beholde, Myr-Iam was become leprous, as it were
snowe And when Aaron looked upon Mir Iam and
11 sawe that she was leprous, he sayed vnto Moses: Oh
I beseeche the my lorde, put not the synne upon vs
12 which we haue folishly commytted and synned. Oh,
let her not be as one that came deed oute of his mothers
wombe: for halfe hyr fleshe is eaten awaye.

13 And Moses cryed vnto the Lorde sayenge: Oh god,
14 heale her. And the Lorde sayed vnto Moses: Yf hir
father had spitte in hyr face, sholde she not be ashamed
15 vii. dayes? let her be shut out of the hoste .vii. dayes,
& after that let her be receyued in agayne. And Mir
Iam was shett out of the hoste .vii. dayes: ad the peo-
ple remoued not, till she was .P. broughte in agayne.
16 And afterwarde they remoued from Hazeroth, and
pitched in ȳ wilder nesse of Pharan.

V. 8 ore enim ad os loquor 9 abiit 10 apparuit candens lepra
quasi nix. 12 quasi mortua, & vt abortiuū . . . medium carnis eius
devoratum est a lepra. 14 reuocabitur. 15 reuocata est Maria.

L. 8 Mundlich rede ich mit yhm 9 wand sich weg 10 war . .
aussetzig 12 wie eyn todes, das von seyner mutter leybe kompt
14 widder auff nemen 15 auffgenomen wart.

M. N. 8 *Mouth to mouth*, that is I speake not to hym i
dreames but by manifest tokens and visyble fygnes & vndoute-
fully geue I hym knowledge of my mynde: here is no bodely mouth
meant. 14 *To spytte in her face* is, to punnysh her & cause her
to fe her offēce. The Lorde is a father & punnysheth his chose
not to dāme thē but to correct & feare thē, & to dryue thē to
ernest repētaunce. After .viii. dayes was she receaued agayne
into the hoste, so after repētaunce had must we be receaued in
to the congregacion.

¶ The .XIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 fayenge: Sende men out to
 ferche the londe of Canaan,
 which I geue vnto the childern
 of Israel: of euery trybe of their fathers a
 man and let them all be soche as are rue-
 3 lars amonge them. And Moses at the com-
 maundement of the Lorde sent forth out of
 the wildernesse of Pharan: soche men as were all heedes
 4 amonge the childern of Israel, whose names are these.
 5 In the trybe of Ruben, Sammua y sonne of Zacur: In
 6 the trybe of Symeon, Saphat the sonne of Hori. In the
 7 trybe of Iuda Caleph the sonne of Iephune. In the trybe
 8 of Isachar, Igeal the sonne of Ioseph. In the trybe of
 9 Ephraim, Hofea the sonne of Nun. In the trybe of
 10 Ben Iamin, Palti the sonne of Raphu. In the trybe
 11 of Zabulon, Gadiel the sonne of Sodi. In the trybe of
 Ioseph: In the trybe of Manasse, Gaddi the sonne of
 12 Sufi. In the trybe of Dan, Amiel the sonne of Gemali.
 13 In the trybe of Affer, Sethur the sonne of Micheel.
 14 In the trybe of Nephtali, Nahebi the sonne of Vaphsi.
 15, 16 In the trybe of Gad, Guel the sonne of Machi. These
 are the names of the men whiche Moses sent to [Fo.
 XXVI.] spie out the londe. And Moses called the
 name of Hofea the sonne of Nun, Iosua.
 17 And Moses sent them forth to spie out the lande of
 Canaan, and sayed vnto them: get you southwarde and
 18 goo vpp in to the hye contre, and se the londe what
 maner thynge it is ad the people that dwelleth therein:
 whether they be stronge or weke, ether fewe or many,
 19 and what the londe is that they dwell in whether it

*M. E. S. Cer-
 ten are send to
 searche the
 land of Can-
 naan: which
 bryng with
 the a clouster
 of grapes for
 a signe of fer-
 tylytye and
 fruitefulnes.*

M. 11 Ioseph: that was of Manasse, Gaddi
V. 2 conyderent terram 4 principes 18 cumque veneritis ad
 montes 19 considerate
L. 2 Canaan erkunden 18 auff das gepirge 19 besehet
M. M. N. 16 *Hofea*: Hofea or ofee sygnifieth sauynge or fa-
 iour. Iosua or Iehosua signifiyeth the saluaciō of the Lorde.

be good or bad, and what maner of cities they dwell
 20 in: whether they dwell in tentes or walled townes, ad
 what maner of londe it is: whether it be satt or leane,
 & whether there be trees therein or not. And be of
 a good corage, and brynge of the frutes of the londe.
 And it was aboute the tyme that grapes are first rype.
 21 And they went vp and serched out the lande from
 the wilderneffe of Zin vnto Rehob as men goo to He-
 22 math, and they ascended vnto the south and came vnto
 Hebron, where Ahiman was and Sefai and Thalmani
 the sonnes of Enacke. Hebron was bylt .vii. yere be-
 23 fore Zoan in Egipte. And they came vnto the ryuer of
 Escol and they cutte doune there a braunch with one
 clouster of grapes & bare it apō a staffe betwene twayne,
 & also of the pomgranates & of the fygges of the place.
 24 The ryuer was called Escol, because of the clouster of
 grapes whiche the childern of Israel cutt doune there.
 25 .P. And they turned backe agayne from serching the
 26 londe, at .xl. dayes ende. And thei went and came to
 Mofes and Aaron & vnto all the multitude of the chil-
 dern of Israel, vnto the wilderneffe of Pharan: euen vnto
 Cades, and broughte them worde and also vnto all the
 congregacion, and shewed them the frute of the lande.
 27 And they tolde him sayenge: we came vnto the londe
 wether thou sendest vs, & surely it is a lōde that floweth
 28 with milke & honye & here is of the frute of it Neuer-
 thelesse the people be stronge ȳ dwell in the londe, and
 the cities are walled and exceadinge greate, and more-

℞. 24 Nehel Escol

℥. 20 vrbes quales, muratæ, an absque muris 22 explorauerunt
 terram 24 ad torrentem botri 25 qui appellatus est Nehel eschol,
 id est Torrens botri, eo quod botrum portassent 27 Pharan quod
 est in Cades. 28 vt ex his fructibus cognosci potest

℥. 20 mit mauren verwaret sind odder nicht 22 erkundeten
 24 bach Escol 25 der ort heyst bach Escol . . daselbs abtschnytten.
 27 Pharan gen Kades 28 vnd dis ist yhre frucht

℞. ℞. N. 22 *Enacke*: Loke ludi. i, d. *Zoan*: Otherwyse
 Tanis, after the Chalde. 24 *Nehel Escol* sygnifyeth by interpreta-
 tion the ryuer of the grape or as some wyll the valeye of the
 clouster. 27 *Floweth with mylcke & honye* that is, full of good
 pastures, herbes, bees, catell, vynes, trees, pleasaunt woodes so
 that vnder heuē ther was not a moare chofen peace of grounde
 for abundance and plenteoufnes.

℥. ℞. N. 24 *Escol* heyst eyn drauben, daraus wirt der name
 draubenbach.

29 ouer we sawe the childrē of Enack there. The amaleckes dwel in the south cuntre, and the Hethites, Iebusites and the Amorites dwell in the moutaynes, and the Cananites dwell by the see ad alonge by the coste of Iordayne.

30 And Caleb styllid the murmure of the people agenst Mofes sayenge: let vs goo vp and conquere it, for we
31 be able to ouercome it. But the men that went vpp with him, sayde: We be not able to goo vpp agenst
32 the people, for they are stronger than we: And they broughte vpp an euell reporte of the londe which they had serched, vnto the childern of Israel sayenge. The londe which we haue gone thorowe to serche it out, is a londe that eateth vpp the inhabiters thereof, and the people that we sawe in it are men of stature. [Fo. XXVII.]

33 And there we sawe also geantes, the childrē of Enack which are of the geautes. And we femed in oure syght as it were greshoppers and so we dyd in their fighte.

■ The .XIII. Chapter.



1 **A**ND the multitude cryed out, &
2 the people wepte thorow out that nyght, & all the childern of Ysrael murmured agenst Mofes & Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egipte, ether we wolde that we had dyed in thys
3 wilder nesse. Wherefore hath the Lorde broughte vs vnto this londe to fall upon the swerde, that both oure wyues, & also oure childrē shulde be a praye? is it not

M.C.S. The people dispearyng of comyng to the land promysed, do murmur agaynst God, and would haue stoned Caleb and Iosue. The searchers of the land dye. Amalech kylleth the Israeletes.

V. 31 Caleb compescens murmur populi 33 terra quam iustrauimus, deuorat 34 quibus comparati . . . videbamus. xiiii, 3 ducantur captiui.

L. 31 Caleb aber stillet das volck 32 land da durch wyr gangen sind zu erkunden 34 fur vnser augen . . . auch ynn yhren augen. xiiii, 3 vnser kinder eyn raub werden

M. M. N. 32 *Eateth up etc.* that is, suffereth them not to lyue, but with battell & vyolēce of geauntes consumeth them.

4 better that we returne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.

5 And Moses & Aaron fell on their faces before all the congregacion of the multitude of the childern of Ysrael.

6 And Iosua the sonne of Nun, and Caleb the sonne of Iephune which were of them that serched the londe

7 rent their clothes and spake vnto all the companie of the childern of Ysrael saynge: The londe which we

8 walked thorowe to serche it, is a very good lande. Yf the Lorde haue lust to vs, he will bring vs ^{lust to, de-} in to this londe & geue it vs, which is a ^{light in}

9 lond y floweth with mylke & hony. But in any wise rebell not agenst .P. the Lorde, Moreouer feare ye not

the people of the londe, for they are but bred for vs. Their shyld is departed from them, & the Lorde is

with vs: feare them not therfore.

10 And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witnesse, vnto all the childern of Israell.

11 And the Lorde sayed vnto Moses: Howe longe shall thys people rayle upon me, and how longe will it be,

yer they beleue me, for all my signes whiche I haue

12 shewed amonge them? I will smyte them with the pestilence & destroy thē, and will make of the a greater nacion and a mightier then they.

13 And Moses sayed vnto the Lorde: then ^{The Pope} the Egiptians shall heare it, for thou ^{wolde not so} broughtest this people with thy mighte ^{haue prayed} if thei had

14 from amonge them. And it wilbe tolde ^{been aboute} to the inhabiters of this lande also, for they haue herde ^{to stone him.}

likewise, that thou the Lorde art amōge this people,

V. 4 Constituamus nobis ducem 6 qui et ipsi lustrauerunt
12 gentem magnam et fortiorem

L. 4 heuptman auffwerfen 6 die auch das land erkundet hatten
12 grossern vnd mechtigern volck

M. M. N. 6 *Rent their clothes*, loke Gene. xxxvii, f. 11 *To rayle upon the Lorde*, to prouoke him, to resyst withstand or stryue agaynst hym: all soche maners of speache where soeuer ye fynde them, do fygnifye no thyng elles: but not to beleue his wordes, as in the Psal. v, c. & .ix, f.

ād ŷ thou art sene face to face, & ŷ thy cloude stondest
 ouer them & that thou goest before them by daye tyme
 15 in a piler of cloude, & in a piler of fyre by nyght. Yf
 thou shalt kill all this people as thei were but one mā
 then the nacions which haue herde the fame of the,
 16 will speake sayenge: because ŷ Lorde was not able to
 bringe in this people in to ŷ londe which he swore vnto
 them, therefore he slewe them in the wilder nesse.

17 [Fo. XXVIII.] So now lat the power of my Lord
 18 be greate, acordinge as thou hast spoken sayenge: the
 Lorde is longe yer he be angrye, ād full of mercy, and
 suffereth synne and trespace, and leaueth noman innocent,
 and visiteth the vnryghtuousnesse of the fathers vppon
 19 ŷ childern, eue vpō ŷ thirde & fourth generacion. be
 mercyfull I beseeche ŷ therefore, vnto ŷ synne of this
 people acordinge vnto thi greate mercy, & acordinge
 as thou hast forgeuē this people from Egyp̄te euen vnto
 this place.

20 And the Lorde sayed: I haue forgeuē it, acordinge
 21 to thy request. But as trulye as I lyue, all the erth
 22 shalbe fylled with my glorye. For of all those mē
 whiche haue sene my glorye & my miracles which I dyd
 in Egyp̄te & in ŷ wilder nesse, & yet haue tempted me
 now this .x. tymes & haue not herkened vnto my voyce,
 23 there shall not one se the lond whiche I sware vnto
 their fathers, nether shall any of thē that rayled apō
 24 me, se it. But my seruaūte Caleb. because there is an-
 other maner sprite with hi, & because he hath folowed
 me vnto the vttmost: him I will bringe in to the lond
 which he hath walked in, & his seed shall conquire it,
 25 & also the Amalechites ād Cananites which dwell in
 the lowe contrees Tomorowe turne you and gete you in
 to the wilder nesse: euen the waye towarde the red see.

26 .P. And the Lorde spake vnto Mofes ād Aaron sayenge:

V. 24 terram hanc quam circumiuit

L. 24 dareyn er kommen ist

M. N. 21 *The erth shalbe fylled with my glory:* That he
 wyl haue the erth fylled with his glorye is, that he wyl be magny-
 fyed, preached spoken of honoured and prayfed thorou oute the
 erth. Ps. xvii, d.

27 how longe shall this euell multitude murmure agenst
me? I haue herde y murmurynges of y childern of
28 Yfrael whyche they murmure agenste me. Tell them,
y the Lorde sayeth. As truely as I lyue, I wil do vnto
29 you euen as ye haue spoken in myne eares. Your
carkasses shall lye in this wilder nesse, nether shall any
of these numbres which were numbred from .xx. yere
& aboue of you which haue murmured agenst me
30 come in to the londe ouer which I lifted myne hande
to make you dwell therein, saue Caleb the sonne of
Iephune, and Iosua the sonne of Nun.

31 And youre childern whiche ye sayed shuld be a
praye, thē I will bringe in, & they shall knowe the
32 londe which ye haue refused, and youre carkesses shall
33 lye in this wilder nesse And youre childern shall wādre
in this wilder nesse .xl. yeres & suffre for youre whore-
dome vntill your carkasses be wafted in the wilder nesse,
34 after the nombre of the dayes in which ye serched out
y londe .xl. dayes, & euery daye a yere: so that they
shall befe your vnrightuoufnes .xl. yere, & ye shall fele
35 my vengeaunce I the Lorde haue sayed y I will do it
vnto all this euell congregacion y are gathered together
agenst me: euen in thys wilder nesse ye shalbe confumēd,
and here ye shall dye.

36 [Fo. XXIX.] And the men which Mofes sent to
ferche the londe, and which (when they came agayne)
made all the people to murmure agenst it in that they
37 broughte vpp a slaunder apon y londe: dyed for their
bryngenge vp that euell slaunder apon it, and were
38 plagued before the Lorde. But Iosua the sonne of Nun
and Caleb the sonne of Iephune which were of y mē
39 that went to ferche the londe, lyued still. And Mofes

V. 29 iacebunt cadauera vestra. 33 Filii . . . vagi . . . confuman-
tur cadauera patrum 34 et scietis vltionem meam 35 deficiet &
moriatur. 37 mortui sunt et percussi

L. 29 Ewre leiber . . . verfallen 32 yhr sampt ewern leiben . .
verfallen 33 kinder sollen hirten seyn 35 sollen sie alle werden . .
sterben. 36 also storben vnd worden geplagt

M. N. 30 I lyfted etc. Loke Exod. vi, b. 33 Whoredome
for infydelytye or Idolatrye as in .iiii. Regū. ix, c. & Sapien.
xiiii, b.

tolde these fayenges vnto all the childern of Ysrael,
and the people toke great forowe.

- 40 And they rose vp yerlee in the morn- *Blinde rea-
son which yer-
while wolde
not let them
beleue in Gods
worde, teach-
eth them now
to trust in
their awne
workes.*
ynge & gatt them vpp in to the toppe
of the mountayne fayenge: lo we be here,
ād will goo vpp vnto the place of which
the Lorde sayed, for we haue synned.
- 41 And Moses sayed: wherfore will ye goo
on this maner beyonde the worde of the
- 42 Lorde? it will not come well to passe goo not vpp for
the Lorde is not amonge you that ye be not flayne be-
43 fore youre enemyes. For the Amalechytes and the
Cananites are there before you, & ye will fall apon the
swerde: becaufe ye are turned a waye from ſ Lorde,
and therefore the Lorde wyll not be with you.
- 44 But they were blynded to goo vpp in *blynded, dark-
ened as to the
mind, cf. Latin
contenebratus*
to ſ hylltoppe: Neuer the lather, the arke
of the testament of the Lorde and Moses
- 45 departed not out of the hoste. Then the Amalekytes
ād the Cananites which dwelt in that hill, came .I.
doune and fmote them and hewed thē: euen vnto
Horma.

¶ The .XV. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The
drynck offer-
inges of thē
that enter i
to the lade.
The punysh-
ment of hym
that synneth*
2 ses fayēge: speake vnto the
childern of Israell & faye vnto
them: when ye be come in to
ſ londe of youre habitation which I geue
3 vnto you, and will offre an offerynge apon

V. 42 ne corratis 44 contenebrati 45 percutiens eos atque
concidens, persecutus xv, 2 terram habitationis

L. 42 geschlahen werdet 44 verblendet 45 schlugen vnd zu-
schmissen xv, 2 land ewr wonung

M. N. 40 sq. Blinde reason which yer while wolde not let
them beleue in Gods worde, teacheth them now to trust in their
awne workes.

the fyre vnto the Lorde, whether it be a burntofferunge or a speciall vowe or frewill offerunge or yf it be in youre principall festes to make a swete fauoure vnto the Lorde, of the oxen or of the flocke.

4 Then, let him that offereth his offerunge vnto the Lorde, brynge also a meatofferunge of a tenth deale of floure myngled with the fourth parte of an hin of oyle, and the fourth parte of an hin of wine for a drynkofferunge and offer with y burntofferunge or any other offerunge when it is a lambe. And vnto a rā thou shalt offer a meatofferunge of .ii. tenth deales of floure, myngled with y thyrde parte of an hin of oyle, and to a drynkofferunge thou shalt offer the thyrde parte of an hin of wyne, to be a swete fauoure vnto the Lorde.

8 When thou offerist an oxe to a burntofferunge or in any speciall vowe or peaseofferunge vnto the Lorde, then thou shalt brynge vnto an oxe, a meatofferunge of .iii. tenth deales [Fo. XXX.] of floure myngled with half an hin of oyle. And thou shalt brynge for a drynkofferunge halfe an hin of wyne, that is an offerunge of a swete fauoure vnto the Lorde. This is the maner that shalbe done vnto one oxe, one ram a lambe or a kyd. And acordynge to the nombre of soche offerunges, thou shalt encrease y meatofferunges and the drynkofferunges

13 All that are of youre selues shall do these thinges after this maner, when he offereth an offerunge of swete fauoure vnto the Lorde And yf there be a straunger with you or be amonge you in youre generacions, and will offer an offerunge of a swete fauoure vnto y Lorde: euen as ye do, so he shall doo. One ordynance shall

¶. 4 quartam partem hin: 5 & vinum . . . eiusdem mensuræ [cf. the Hebrew and Latin vv. 10-24] . . . Per agnos singulos 6 & arietes 8 pacificas victimas

℥. 4 vierden teyls (cf. *deale*) 8 zum besonderen gelübdopffer . . . tödtopffer 14 der sol thun, wie sie thun

ferue both for you of the congregacion, and also for the straunger. And it shalbe an ordynance for euer amonge youre childern after you, that the straunger and ye shalbe lyke before the Lorde. One lawe and one maner shall serue, both for you and for y^e straunger that dwelleth with you.

17, 18 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel ad faye vnto them: when ye be come in to the londe whether I will brynge you, then whē ye will eate of the bred of the londe, ye shall geue an heue offerynge vnto the Lorde. Ye shall geue a cake of the first of youre dowe vnto an heue offerynge: as ye do the heue offerynge of the barne, euen so ye shall heue it .P. Of the first of youre dowe ye must geue vnto the Lorde an heue offerynge, thorow out youre generacions.

22 Yf ye ouerse youre selues and obserue not all these commaundmētes which the Lorde hath spoken vnto Moses, & all that the Lorde hath commaunded you by y^e hāde of Moses, from the first daye forwarde that the Lorde commaunded amonge youre generacion: when oughte is commytted ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge to be a swete sauoure vnto the Lorde, & the meatofferynge and the drynkofferynge there to, acordynge to the maner: and an he goote for a synofferynge. And the preast shall make an atonement for all the multitude of y^e chil-

ouerse youre selues, *err through ignorance or inadvertence, cf. Germ. übersehen, versehen*
maner, custom, usage as prescribed by law

V. 23 a die qua cœpit iubere & vltra 24 oblitaque fuerit facere multitudo . . vt ceremoniæ postulant

L. 15 Der gantzen gemeyn sey eyn satzung . . . eyne ewige satzung soll das feyn ewrn nachkomen das fur dem Herrn der frembling sey, wie yhr 23 von dem tage an da er anfieng zu gepieten 24 die gemeyne etwas vnwissent thet . . . wie es recht ist 25 Vnd der priester

M. M. N. 15 This cōmaundement was a fore token of gethering the gentyles & the hebrues in to one church of Christe, Iohan. x, c. wherin there is no dyfference betwene the Hebrue or Iewe and the greccyan, ryche and poore, cytezen and straunger or forener.

derne of Israel, ad it shalbe forgeuen thē for it was ignoraunce. And they shall brynge their giftes vnto the offerynge of the Lorde, and their synofferynge
 26 before the Lorde for their ignoraunce. And it shalbe forgeuen vnto all the multitude of the childern of Israel, & vnto the straunger that dwelleth amōge you: for the ignorauncye perteyneth vnto all the people.

27 Yf any one soule synne thorow ignoraunce he shall brynge a she goote of a yere olde for a synneofferynge.
 28 And the preast shall make an atonement for the soule that synned ignorauntly with the synofferynge before the [Fo. XXXI.] Lorde and reconfyle him, and it
 29 shalbe forgeuen him. And both thou that art borne one of the childern of Israel and the straunger that dwelleth amonge you shall haue both one lawe, yf ye synne thorow ignorauncye.

30 And the soule that doth ought presumptuously, whether he be an Israelite or a straüger, the same hath despyfed the Lorde. And that soule shalbe destroyed from amonge his people, becaufe he hath despyfed the worde of the Lorde & hath brokē his cōmaüdmentes, ȳ soule therefore shall perysh ad his synne shalbe apōn him.

32 And whyle the childern of Yfrael were in the wilderness, they founde a man gatherynge sticketes vppon
 33 the Sabath daye. And they ȳ founde him gatherynge sticketes, brought him vnto Moses and Aaron and vnto
 34 all ȳ congregacion: ad they put him in warde, for it was not declared what shulde be done vnto him.
 35 And the Lorde sayed vnto Moses: ȳ mā shall dye. let all the multitude stone him with stones without

V. 25 nihilominus 26 quoniam culpa est omnis populi per ignorantiam. 29 Tam indigenis quam aduenis vna lex erit omnium qui peccauerint ignorantes. 30 Anima vero quæ per superbiam . . quon. aduersus dominum rebellis fuit 34 nescientes quid super eo facere deberent. 35 Morte moriatur

L. 26 das gantze volck ist ynn solcher vnwissenheyt. 29 Vnd es soll eyn gefetz feyn 30 eyn seele aus hoffart . . . der hat den Herrn geschmecht 34 Denn es war nicht ausgedruckt, was man mit yhm thun solte 35 des tods sterben

M. N. 32 Necessitye droue him not to gether styckes & therefore was he woorthye this cruell death, for as moche as he despyfed to heare the woorde of the Lorde wher vnto he was so fraytlye cōmaunded to geue eare on the saboth daye.

36 the hoste. And all þ̄ multitude broughte him with
 out the hoste ad stoned him with stones, and he dyed
 as the Lorde commaunded Moses.

37, 38 And the Lorde spake vnto Moses sayenge: speake
 vnto the childern of Ysrael and byd them, that they
 make them gardes upon the quarters of ^{gardes, fringes}
 their garmētes thorow out their gener- ^{quarters, cor-}
 acions, ad let them make the gardes .P. of ribandes of ^{ners}

39 Iacyncte And the garde shall be vnto Iacyncte, *blue*
 you to loke upon it, that ye remembre all
 the commaundmentes of the Lorde and *Gods signes*
 doo them: that ye seke not a waye after *were to put*
 youre awne hertes and after youre awne *men in remē-*
 eyes, for to goo a whooringe after them: *braunce of his*
 40 but that ye remembre and doo all my *worde, that*
 commaundmentes and be holy vnto youre *they shuld not*
 41 God, for I am þ̄ Lorde youre God, which *seke a waye*
 broughte you out of þ̄ londe of Egipte, to be youre *to please God*
 God. I am the Lorde God. *after their*
awne imagi-
nacion.

☞ The .XVI. Chapter.



1 **A**ND Corah the sonne of Iezehar *M.C.S. The*
 the sonne of Cahath the sonne *rebelliō & re-*
 of Leui: & Dathan & Abiram *systaunce of*
 the sonne of Eliab, and On *Corah, Da-*
 the sonne of Peleth, the sonne of Ruben: *than & Abi-*
 2 stode vpp before Moses, with other of the *ram. The erth*
 childern of Israel .ii. hundred and fyftie, *opened and*
 heedes of the congregacion, and councelers, and men *swalowed*
them vp.

M. 41 Egipte, for to be youre God
V. 38 fimbrias per angulos . . . vittas hyacinthinas 40 sintque
 sancti deo suo. xvi, 2 contra Moysen . . . viri proceres synagogæ,
 & qui tempore concilii per nomina vocabantur.

L. 38 leplin machen an den sittichen . . . gelle schnurlin
 40 heylig seyn ewrem Gott. xvi, 2 fur Mose . . heubtleut der
 gemeyne, radtsherrn vnd berumt leut

M. N. 38 Soche *gardes* shulde the christen haue depely
 fixed in their hertes, consydering what they are bounde to the
 Lorde, of what god what a seruyce they haue takē vpō thē: that
 they myght with al dyligēce & cyrcumspectiō fullfyl that, which
 they haue promised etc. xvi, 1 Some wryte Koreh the sonne of
 Izachar. Some wryte Abirom.

3 of fame, and they gathered the felues together agent
 Mofes and Aaron & fayed vnto them: ye haue done
 ynough. For all the multitude are holy euery one of
 them, and the Lorde is amonge them. Why therefore
 heue ye youre felues vpp aboute the con- heue, *lift*
 gregacion of the Lorde.

4 5 When Mofes herde it, he fell upon his face and
 spake vnto Corah and vnto all his companye sayenge:
 tomorow the Lorde will shewe who is his and who is
 holy, and will take them vnto him, and whom so euer
 he [Fo. XXXII.] hath chofen, he will caufe to come
 6 to him. This doo: take fyrepannes, thou Corah and
 7 all thi companye, and do fyre therein ad put cēs there-
 to before the Lorde tomorowe: And then whom foeuer
 the Lorde doeth chose, the fame is holy. Ye make
 ynough to doo ye childern of Leui.

8 And Mofes fayed vnto Corah: heare ye childern of
 9 leui, Semeth it but a small thyng vnto you, that y
 God of Israel hath separated you frō the multitude of
 Israel to brynge you to him, to doo the seruyce of the
 dwellyng place of the Lorde, and to stonde before the
 10 people to minyfre vnto them? he hath taken the to
 him and all thi brethern the sonnes of leui with the,
 11 and ye feke the office of y preast also. For which cause
 both thou and all thi companye are gathered together
 agenst the Lorde: for what is Aaron, that ye shulde
 murmure agenst him.

12 And Mofes sent to call Dathan ad Abiram the
 sonnes of Eliab, and they answered: we will not come.
 13 Semeth it a small thyng vnto the that thou hast
 broughte us out of a londe that floweth with mylke
 and honye, to kyll us in y wilder nesse. But that thou
 14 shuldest reygne ouer us also? More ouer thou hast
 broughte us vnto no londe that floweth with mylke
 and honye, nether hast geuen us possessions of feldes or

℞. 5 quos elegerit appropinquabūt ei. 10 vt vobis etiam sacer-
 dotium vendicetis 14 Reuera induxisti nos in terram . .

℞. 5 Wilchen er erwelet der sol sich zu yhm nahen 10 vnd yhr
 sucht nu auch das priesterthum 14 wie feyn haftu vns bracht ynn
 eyn land

of vynes. Ether wilt thou pull out the eyes of these men? we wyll .P. not come.

- 15 And Moses waxed very angrye and fayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an asse from them, ne- *Can oure prelates so saye?*
 16 ther haue vexed any of them. Then Moses fayed vnto Corah: Be thou ad all thy companye before the Lorde: both thou, they and Aaron to
 17 morowe. And take euery man his censer and put cens in them, & come before the Lorde euery man with hys censer: two hundred and fyftie censers, and Aaron with
 18 his censer. And they toke euery man his censer and put fyre in them & layed cens thereon, and stode in the dore of the tabernacle of witnesse, and Moses &
 19 Aaron also. And Corah gathered all the congregacyon agenst them vnto the dore of the tabernacle of witnesse.

And the glorie of the Lorde appered vnto all the
 20 congregacion. And the Lorde spake vnto Moses and
 21 Aaron sayenge: separate youre selues from this congregacion, that I maye consume them atonce. And they fell upon their faces and fayed: O most myghtie God of the spirites of all fleshe, one mā hath synned,
 23 and wylt thou be wroth with all the multitude? And
 24 the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah, Dathan & Abiram.

- 25 And Moses rose vpp and went vnto Da- [Fo. XXXIII.] than & Abirā, & the elders of Israell folowed
 26 him. And he spake vnto the congregacyon sayenge: departe from the tentes of these weked men and twyche nothings of theres: lest ye peryshe in all there synnes.
 27 And they gate them from the dwellynge of Corah,

¶. 14 an & oculos nostros vis eruere? 15 Ne respicias 16 & Aaron die craftino separatim. 22 Fortissime deus spirituum vniverſæ carnis . . . ira tua defæuiet? 26 ne inuoluamini in peccatis eorum.

¶. 14 Wiltu den leuten auch die augen aus brechen? 15 wende dich nicht 16 morgen . . . du, sie auch vnd Aaron 22 Gott Gott der geyster alles fleyschs . . . vber die gantze gemeyne wueten? 26 das yhr nicht villeicht vmbkomt ynn yrgent yhrer funden eyne.

Dathan and Abiram, on euery side. And Dathan and Abiram came out & stode in ſý dore of there têtes with their wyues, their sonnes and their childern.

28 And Moses ſayed: Hereby ye ſhall knowe that the Lorde hath ſent me to doo all theſe workes, and that
29 I haue not done them of myne awne mynde: Yf theſe men dye the comon deth of all men or yf they be viſyted after the viſitacion of all men, then the Lorde
30 hath not ſent me. But and yf the Lorde make a new thinge, and the erth open hir mouthe and ſwalowe them and all that pertayne vnto them, ſo that they goo doune quycke in to hell: then ye ſhall vnderſtöd, that theſe mē haue rayled apon the Lorde.

31 And as ſoone as he had made an ende of ſpeakyng all theſe wordes, the grounde cloue afunder that was
32 vnder them, and ſý erth opened hir mouthe and ſwalowed them and their houſſes and all the mē that
33 were with Corah and all their goodes. And they and all that pertayned vnto them, went doune alyue vnto hell, and the erthe cloſed apon them, and they
34 perſhed from amonge the .ᵀ. congregacyon. And all Iſrael that were aboute them, fledde at the crye of them.

For they ſayed: The erthe myghte happelye ſwalowe
35 vs alſo. And there came oute a fyre from the Lorde and conſumed the two hundred and fyfthe men that offered cens.

36, 37 And the Lorde ſpake vnto Moses ſayenge: Speake vnto Eleazer the ſonne of Aaron the preaſte and let him take vppe the cenſers oute of the burnyng
38 and ſcater the fyre here and there, for the cenſers of theſe ſynnners are halowed in theyr deethes: and

ᵀ. 27 a tentoriiis eorū per circuitum . . . & liberis, omnique frequentia. 28 & non ex proprio ea corde protulerim. 30 ſcietis quod blaſphemauerint dominum. 33 deſcenderuntque viui in infernum aperti humo 34 fugit a clamore pereuntium 37 quoniam ſanctificata ſunt 38 in mortibus peccatorum

ᵀ. 27 traten an die thur yhrer hutten mit yhren weyben vnd ſonen vnd kindern 28 vnd nicht von meynem herten 30 erkennen, das diſe leut den Herrn geleftert haben 33 vnd furen hyn vntern lebendig ynn die helle 34 floh ſur yhrem geſchrey

ᵀ. N. 29 *Viſited*: That is punyſhed with the punnyſhement. 30 *To go doune quycke or a lyue into hell* is, to perſh by ſoudayne deeth and to be ouerwhelmed with the erth.

let them be beten in to thyne plates thyne, *thin* and fastened apon the altare. For they offred thē before the Lorde, and therefore they are holye and they shalbe a fygne vnto the childern of Israel.

39 And Eleazar the preast toke the brafen censers which they that were burnt had offered, and bet them
40 and fastened them vppon the altare, to be a remembrance vnto the childern of Israel, that no straunger whiche is not of the seed of Aaron, come nere to offer cens before the Lorde, that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

41 And on the morowe all the multitude of the childern of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled [Fo. XXXIIII.] the people of
42 the Lorde. And when the multitude was gathered agenste Moses and Aaron, they loked towarde the tabernacle of witnesse. And beholde, the cloude had couered it and the glorie of the Lorde appeared.
43 And Moses and Aaron went before the tabernacle of
44 witnesse. And the Lorde spake vnto Moses sayenge:
45 Gett you from this congregacyon, that I maye consume them quyckelye. And they fell apon theyr faces.

46 And Moses sayde vnto Aaron: take a censer and put fyre therein out of the alter, and poure on cens, and goo quyckly vnto the cōgregacion and make an attone-ment for thē. For there is wrath gone oute from the
47 Lorde, and there is a plage begone. And Aaron toke

V. 38 eo quod oblatum sit . . . et sanctificata sint . . . pro signo & monimēto 42 Cumque oriretur seditio & tumultus increferet 43 Moyfes & Aaron fugerūt . . . Quod postquam ingressi sunt, operuit nubes, & apparuit gloria domini, 44 Dixitque dominus 45 etiam nunc delebo eos. 46 et plaga defæuit. 47 Quod cum fecisset Aaron

℞. 38 denn solche pfannen der sunder sind geheyligt, durch yhre seele . . . denn sie sind geopffert fur dem Herrn vnd geheyliget, vnd sollen den kindern Israel zum zeychen seyn. 42 gemeyne versamlet widder Mose vnd Aaron, wandten sie sich zu der hutten des zeugnis. Vnd sihe, da bedecket es die wolcken, vnd die herlickeyt des Herrn erscheyn 45 ich will sie bald fressen 47 Vnd Aaron nam. . .

M. M. N. 38 The censers were *halowed in theyr deaths* becausc that by them was geuen an ensample vnto other to feare.

as Moses commaunded him, and ran vnto the congregacion: and beholde, the plague was begone amonge the people, and he put on cens, and made an attone-
 48 ment for the people. And he stode betwene the deed,
 49 and them that were alyue, and the plague ceafed. And the numbre of them that dyed in the plague, were
 xiiii. thousande and seuen hundred: besyde them that
 50 dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse, and the plague ceafed.

☞ The .XVII. Chapter.

.P. XVII. Chapter.

1 **A**ND the Lorde spake vnto Mo- *A.C.S. Aa-*
 2 ses fayenge: speake vnto the *rons rodde*
 childern of Israel and take *buddeth and*
 of them, for euery pryncypall *beareth blos-*
omes.

houffe a rod, of their princes ouer the houffes of their fathers: euen .xii. rodde, and wryte euery mans name
 3 apou his rod. And wryte Aarons name apou the staffe of Leui: for euery heedman ouer the houffes of their
 4 fathers shall haue a rod. And put thē in the tabernacle of witnesse where I wyll mete you. And his
 5 rod whom I chose, shall blossome: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

6 And Moses spake vnto the childern off Israel, and

V. 48 & stans inter mortuos ac viuentes 50 postquam quieuit interitus. xvii, 4 coram testimonio vbi loquar ad te. 5 et cohibebo a me querimonias filiorum Israel, quibus contra vos murmurant.

L. 47 vnd die plage ist angangen vnter 48 vnd stund zwischen den todtē vnd lebendigen 50 vnd der plage wart geweret. xvii, 4 fur dem zeugnis da ich euch zeuge 5 das ich das murren der kinder Israel, das sie widder euch murren, stille.

A. N. 48 Aaron is heare a figure of Christ which is the medyatoure betwene God and the churche which restraineth the iust vengeance of God for the synnes of the worlde, which helpeth the chofen whē they be in ieopardye.

all the prynces gaue him for euery prynce ouer their fathers houffes, a rod: euen .xii. roddes, and the rod of Aaron was amonge the rodes. And Moses put γ roddes before the Lorde in the tabernacle of witnesse. And on the morowe, Moses went in to the tabernacle: and beholde, the rod of Aaron of the houffe of Leui was budded & bare blofomes and almondes. And Moses broughte out all the staues from before the Lorde, vnto all the childern of Israel, & thei loked apon them, and toke euery man his staffe.

10 And the Lorde sayed vnto Moses: brynge Aarons rod agayne before the witnesse to be kepte for a token vnto the childern of re- [Fo. XXXV.] bellyon, that their murmurynges maye ceasse fro me, that they dye not. And Moses dyd as the Lorde commaunded him. And the childern of Israel spake vnto Moses sayenge: beholde, we are destroyed and all come to nought: for whosoever cometh nye the dwellynge of the Lord, dyeth. Shall we vtterly consume awaye?

¶ The .XVIII. Chapter.

1 **A**ND the Lorde sayed vnto Aaron: *M. C. S. The offyce of the Leuites. The tythes and fyrst frutes must be geuen them. Aarons herytage.*
 Thou and thy sonnes and thy fathers houffe with the, shall bere the faute of that whiche faute, *faute, fault,* is done amyffe in the holy *place.*
iniquity.

And thou and thy sonnes with the, shall beare the

V. 6 et dederunt ei omnes principes virgas per singulas tribus fueruntque virgæ duodecim absque virga Aaron. 10 in signum rebellionis filiorum 12 Ecce consumpti sumus, omnes perimus 13 num vique ad interuentionem cuncti delendi sumus?

L. 6 gaben yhm zwelff stecken, eyn iglicher heubtman eynen stecken nach dem haus yhrer veter, Vnd der stecke Aaron war auch vnter yhren stecken. 10 zum zeichen den widerspenstigen kindern 12 Sihe, wyr nemen ab vnd komen vmb, werden all vnd komen vmb 13 Sollen wyr denn allerding abnemen?

M. M. N. 1 *Holy place:* Vnderstade yf ye take not heade that it be not touched.

faute of that whiche is done amyffe in youre preast-
 2 hode. And thy brethern also ſy tribe of leui, ſy trybe
 of thy father take with the, and let them be yoyned
 vnto the and miniftre vnto the.

And thou and thy ſonnes with the ſhall miniftre
 3 before the tabernacle of witneffe. And let them wayte
 apou the and apou all the tabernacle: only let them
 not come nye the holy veffels & the alter, that both
 4 they ad ye alfo dye not. And let them be by the and
 wayte on the tabernacle of witneffe, and on all the
 feruyce of the tabernacle, and let no fraunger come
 nye vnto you.

5 Wayte therfore apou the holye place and .P. apou
 the alter, ſy there fall no moare wrath apou the childern
 6 of Iſrael: beholde, I haue taken youre brethern the
 leuites from amonge [the] childern of Iſrael, to be
 youre, as giftes geuen vnto the Lorde to doo the
 7 feruyce of the tabernacle of witneffe. And ſe that
 both thou and thy ſonnes with the take hede vnto
 youre preaſtes office, in all thinges that pertayne
 vnto the alter and within the vayle. And ſe that
 ye ſerue, for I haue geuē youre preaſtes office vnto
 you for a gifte to do feruyce: & the ſtraunger that
 cometh nye, ſhall dye.

8 And the Lorde ſpake vnto Aaron: beholde, I haue
 geuen the the keyynge of myne heueofferynges in all
 the halowed thynges of the childern of Iſrael. And
 vnto the I haue geuen them vnto anyntyngē ad to
 9 thy ſonnes: to be a dutye for euer. This dutye, *due*,
 ſhall be thyne of moſt holy ſacrifyces: All noun
 their giftes, thorow out all their meatofferynges ſynne-

¶ 6 from amonge the chyltren

¶ 1 peccata ſacerd. 2 fratres tuos de tribu Leui, ſceptro patris
 tui ſume tecum . . . in tabernaculo testimonii. 3 Excubabuntque
 Leuitæ ad præcepta tua . . . ne & illi moriantur, vt vos pereatis
 ſimul. 4 Alienigena non miſcebitur vobis. 5 ne oriatur indignatio
 7 per ſacerdotes adminiſtrabuntur. 8 dedi tibi cuſtodiam primiti-
 arum mearum. 9 & cedit in ſancta ſanctorum

¶ 1 miſſethat ewrs prieſterthums 2 deyne bruder des ſtams
 Leui deyns vatters . . . fur der hutten des zeugnis 4 Vnd keyn
 frembder ſol ſich zu euch nahen 5 das furt nicht mehr eyn wueten
 kome 7 denn ewr prieſterthum gebe ich euch eyn zum ampt fur
 eyn gabe 8 meyne Hebeopffer 9 das aller heyligſt feyn,

offrynges and trespaceoffrynges whiche they bringe vnto me: They shalbe most holy vnto the ad vnto
 10 thy sonnes. And ye shall eate it in the most holye place: all that are males shall eate of it: for it shalbe holye vnto the.

11 And this shalbe thyne: the heueofferynge of their giftes, thorow out all the waueofferynges of the childern of Israel, for I haue geuen them vnto the and thy sonnes, [Fo. XXXVI.] and thy daughters with the, to be a dutye for euer: and all that are cleane in thy
 12 house, shall eate of it, all the fatt of the oyle, of the wyne and of the corne: their firstfrutes which they geue
 13 vnto the Lorde that haue I geuen vnto the. The first frutes of all that is in their londes whiche they brynge vnto the Lorde, shalbe thyne: and all that are cleane in thyne housse, shall eate off it.

14, 15 All dedicate thinges in Israel; shalbe thine. All that breaketh the matrice of all flesh that men bringe vnto the Lorde, bothe of man and beest, shalbe thyne. Neuerthelater the firstborne of man shalbe redemed, and the firstborne of vncleane beestes shalbe redemed.

16 And their redemptions shalbe at a moneth olde, valowed at .v. cycles of fyluer, of the holy cycle. A cycle
 17 maketh twentye Geras. But the firstborne of oxen, shepe & gootes shall not be redemed. For they are holy, and thou shalt sprinkle their blood upon the alter, and shalt burne their fatt to be a sacrifice of a swete sauoure vnto the Lorde.

18 And the flesh of them shalbe thyne, as the waue
 19 brest and all the right shulder is thyne. All the holy heueofferynges whiche the childern of Israel heue vnto ſ Lorde, I geue the & thy sonnes & thi daughters with the to be a dutye for euer. And it shalbe a

¶ 10 mares tantum edent ex eo, quia consecratum est tibi
 13 Vniuersa frugum initia, quæ gignit humus 14 Omne quod ex voto
 15 ita duntaxat 16 obolos 17 quia sanctificata sunt domino
 19 Omnes primitias sanctuarii . . .

℞. 10 Am allerheyligsten ort soltu es essen . . . Was menlich ist . . . denn es sol dyr heylig feyn. 13 Die erste frucht, alles das ynn yhrem land 14 Alles verbannete ynn Israel 15 doch das du die erste menschen frucht 16 Gera. 17 denn sie sind heylig 19 Alle Hebopffer die die kinder Israel heyligen . . .

salted couenaunte for euer, before the Lorde: vnto the and to thy seed with the.

20 .P. And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande, nor parte amonge them. For I am thy parte and thy enheritaunce
 21 among the childern of Israel. And beholde I haue geuen the childern of Leui, the tenth in Israel to enherite, for the seruyce whiche they serue in the tabernacle of witnesse, that the childrē of Israel henceforth
 22 come not nye the tabernacle of witnesse, and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne, and it shalbe a lawe for euer vnto youre childern after you: But amonge the childern of Israel they shall en-
 24 heret none enheritaunce. For the tithes of the childern of Israel whiche they heve vnto the Lorde, I haue geuen the Leuites to enherett. Wherfore I haue sayed vnto them: Amonge the chyldern off Israell ye shall enherett none enheritaunce.

Oures, will haue tithes & landes & rētes & kingdomes & emperies and all.

25, 26 And the Lorde spake vnto Moses sayenge: speake vnto the leuites and faye vnto thē: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce, ye shall take an heueoffrynge of that same for the Lorde: euen the
 27 tenth of that tythe. And it shalbe rekened vnto you for youre heueoffrynge, euen as though ye gaue corne out of the barne or a fulloffrynge from the wynepresse.
 28 [Fo. XXXVII.] And of this maner ye shall heue an heueoffrynge vnto ŷ Lorde, of all youre tithes which ye receaue of the childern of Israel, & ye shall geue

V. 19 Pactum falis est 21 in possessionem pro ministerio 22 nec cōmittant peccatū mortiferū 24 decimarum oblatione contenti, quas in vsus eorum & necessaria separaui.

L. 19 eyn vnuerweslich bund 21 alle zehenden gebenynn Israel zum erbgut 22 das hynfurt . . nicht nahen . . fund auff sich zu laden vnd sterben.

M. M. N. 19 *Salted couenaūt* for a fyrm fuer and stable couenaunt.

L. M. N. 19 Im Ebreischen heyyft es eyn saltzbund, das wie das saltz erhelt das fleysch vnuerweslich, also soll auch diser bund vnuerrucklich feyn. So redet die schrift auch .2. Paralip. 13. Gott hatt das reych Dauid geben vnd feynen mit eym saltzbund.

there of the Lordes heueofferinge vnto Aaron the
 29 preaft Of all youre giftes, ye shall take out the Lordes
 heueofferynge: euen the fatt of all their halowed
 thynges.

30 And thou shalt saye vnto them: when ye haue take
 a waye the fatt of it from it, it shalbe counted vnto
 31 the leuites, as ȳ encrease of corne and wyne And ye
 shall eate it in all places both ye and youre housholdes,
 for it is youre rewarde for youre seruyce in the taber-
 32 nacle of witnesse. And ye shall beare no synne by ȳ
 reason of it, when ye haue taken from it the fatt of it:
 nether shall ye vnhalowe ȳ halowed thynges of the
 childern of Israel, and so shall ye not dye.

¶ The .XIX. Chapter.

1 **A**ND the Lorde spake vnto Moses *A.C.S. Of*
 2 and Aaron sayenge: this is the *the redde*
 ordynauce of the lawe which *cowe. The*
 ȳ Lorde cōmaūdeth sayenge: *lawe of him*
 speake vnto ȳ childern of Israel and let *that dyeth in*
 them take the a redd cowe with out spot *the taberna-*
 wherein is no blemysh, & which neuer bare *cle: and of*
 3 yocke apō her. And ye shall geue her *hym also*
 vnto Eleazar the preaft, and he shall brynge her with *that toucheth*
 out the hoste and cause her to be slayne before him. *any vncleane*
 4 And Eleazar ȳ preaft shall take of hir bloude vpon *thyng.*
 his synger, and spynkle it streight .℞. towarde the tab-
 5 ernacle of witnesse .vii. tymes And he shall cause the

℞. 29 Omnia quæ offeretis ex decimis, & in donaria domini separabitur 30 reputabitur vobis 32 ne polluat oblationes filiorum Israel, & moriamini. xix, 2 religio victimæ . . . vaccam rufam ætatis integræ 3 in conspectu omnium

℞. 30 so sols den leuiten gerechnet werden 32 vnd nicht entweyhen das geheyligete der kinder Israel, vnd nicht sterben. xix, 2 Dise weyfe sol eyn gefetz feyn . . . eyn rodlichte kue . . . auff die noch nie keyn ioch komen ist 3 dafelbs fur yhm 4 stracks gegen die hutten

cowe to be burnt in his syghte: both skyn, flesh and
6 bloude, with the douge also. And let the preast take
cipresse wodd, and Ifope and purple cloth, and cast
7 it upon the cowe as she burneth. And let the preast
wash his clothes and bathe his flesh in water, and then
come in to the hoste, and ȳ preast shalbe vncleane
vnto the euen.

8 And he that burneth her, shall wash his clothes in
water & bathe his flesh also in water, ad be vncleane
9 vntill euen. And one that is cleane, shall goo and
take vpp the asshes of the cowe, and put them without
the hoste in a cleane place, where they shall be kepte to
make sprynklynge water for the multitude *Hēce came*
of the childern of Israel: for it is a synoffer- *holy water*
10 ynge And let him that gathereth the asshes of the
cowe, wash his clothes, and remayne vncleane vntill
euen. And this shalbe vnto the childern of Israel ad
vnto the straunger ȳ dwelleth amonge them, a maner
for euer.

11 He that twycheth any deed persone, shalbe vn-
12 cleane .vii. dayes. And he shall purifye him selfe with
the asshes the thyrde daye ad then he shalbe cleane
the seuenth daye. And yf he purifye not himselfe the
thyrde daye, thē the seuenth daye, he shall not be
13 cleane. Whosoeuer twicheth any persone ȳ dyeth &
sprynkleth not him selfe, defyleth the dwellynge of
[Fo. XXXVIII.] the Lorde: ad therfore that soule
shalbe roted out of Israel, because he hath not spryn-

¶. 6 Cedar wood 13 whosoeuer toucheth

¶. 5 comburetque eam cunctis videntibus 6 in flammam, quæ
... vorat 7 corpore suo 9 in loco purissimo . . . quia pro pec-
cato vacca combusta est. 10 sanctum iure perpetuo. 13 Omnis
qui . . . et peribit ex Israel . . . et manebit spurcitia eius su-
per eum.

℣. 5 kue sur yhm verbrennen 6 auff die brennende kue 7 seyn
leyb (v. 8) 9 an eyne reyne stette . . . denn es ist eyn fundopfer.
10 eyn ewigs recht 13 solche seele sol ausgerotet werden

¶. ¶. ¶. 10 For euer loke gene. xiii, d. 13 As they were
defyled with the touchyng of the deed, so are the soules of the
christen defyled when they commyt deedly synne: which is
cleansed with christes sacryfyce and merytes onely: and that
cleasyng obtayned by the passyon and deth of Christ oure Lorde
who foer contēneth his soule shall be rooted oute frō among
the chosēn.

- kled the sprynklynge water vppon him. he shalbe vncleane, and his vnclenneffe shall remayne vppon him.
- 14 This is the lawe of the man that dyeth in a tent: all that come in to the tent and all \hat{y} is in the tent, shalbe
- 15 vncleane .vii. dayes. And all the vessels that be opē which haue no lyd nor couerynge apon them, are vncleane.
- 16 And who foeuer twicheth one that is slayne with a fwerde in the feldes, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane .vii. dayes.
- 17 And they shall take for an vncleane persone, of the burnt asshes of the synofferynge, & put runnyng water
- 18 thereto in to a vessell. And a cleane persone shall take Ifope and dyppe it in the water, and sprynkle it apon \hat{y} tent and apon all the vessells and on the soules that were there, and apon him that twyched a bone or a
- 19 slayne persone or a deed body or a graue. And the cleane persone shall sprynkle apon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifie him selfe and wasshe his clothes and bathe him selfe in water, and shalbe cleane at euen.
- 20 Yf any be vncleane and sprynkle not himselfe, the same soule shalbe destroyed frō amōge the congregacion: for he hath defyled .P. the holy place of the Lorde. And he that sprynkleth \hat{y} sprynklynge water, shall wassh his clothes.
- 21 And he that twicheth the sprynklynge water, shalbe vncleane vntill euē. And whatfoeuer \hat{y} vncleane persone twicheth, shalbe vncleane. And the soule that twicheth it, shalbe vncleane vntill the euen.

ffl. 20 holy place of \hat{y} Lorde, & is not sprynkled with sprynklyng water therefore is he vncleane. And this shalbe a perpetual lawe vnto thē.

V. 16 aut per se mortui 17 cineribus combustionis atque peccati 18 & homines huiuscemodi contagione pollutos 20 Si quis hoc ritu non fuerit expiatus . . . de medio ecclesie 22 et anima quæ horum quippiam tetigerit

L. 16 oder eyn todten 17 nemen der aschen dises verbranten fundoppers 18 vnd alle feelen die drynnen sind. Also auch denen der eyns todten beyn, oder erschlagenen, oder todten, oder grab angeruret hat 20 Wilcher aber vnreyn feyn wirt vnd sich nicht entfundigen wil 22 Vnd wilche feel er anruren wirt

¶ The .XX. Chapter.

- 1 **A**ND the whole multitude of ^{M. C. S. Mir} ^{Iam} ^{dyeth.} ^{The} ^{people} ^{murmur.} ^{They} ^{haue} ^{water} ^{euen} ^{oute} ^{of} ^{the} ^{rocke.} ^{E-} ^{dom} ^{denyeth} ^{the} ^{Isra-} ^{elites} ^{passage} ^{thorow} ^{his} ^{reaulme.} ^{The} ^{death} ^{of} ^{Aa-} ^{ron} ⁱⁿ ^{whose} ^{roume} ^{Elea-} ^{zar} ^{succedeth.} childern of Israel, came in to the deserte of Sin in the first moneth, & the people dwelt at cades. And there dyed Mir Iam, &
- 2 was buried there. More ouer there was no water for the multitude, wherfore they gathered thē selues together agēst Moses
- 3 and agēst Aaron. And the people chode with Moses and spake sayenge: wold God that we had perysshed when oure brethern
- 4 perysshed before ^ȝ Lorde. Why haue ye brought the congregacion of the Lorde vnto this wilderneffe, that
- 5 both we & oure catell shulde dye here? Wherfore brought ye us out of Egipte, to brynge us in to this vngracious place, which is no place of seed nor of fygges nor vynes nor of pomgranates, nether is there any water to drynke?
- 6 And Moses and Aaron went from the congregacion vnto the dore of the tabernacle of witnesse, and fell apou their faces. And ^ȝ glorye of the Lorde appered
- 7 vnto them. And [Fo. XXXIX.] the Lorde spake vnto
- 8 Moses sayenge: take ^ȝ staffe, and gather thou and thi brother Aarō the congregacion together, and saye vnto the rocke before their eyes, that he geue forth his water. And thou shalt brynge thē water out of the rocke and shalt geue the company drynke, and their beeffe also.

V. 3 & versi in seditionem . . . Vtinam periissemus inter fratres nostros 4 ecclesiam domini 6 Ingressusque Moyfes & Aaron dimissa multitudine in tabernaculum foederis . . . — clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurū tuum fontē aquae viuae, vt satiati cesset murmuratio eorum . . . 8 loquimini ad petram

L. 2 haddert mit Mose . . . Ach das wyr vmbkomen weren da vnser bruder vmbkamen 4 gemeyne des Herrn 6 von der gemeyne zur thur der hutten des zeugnis 8 redet mit dem fels

9 And Moses toke the staffe from before ſ̄ Lorde, as
 10 he commaunded him. And Moses and Aaron gathered
 the congregacion together before the rocke, ād he
 ſayed vnto thē heare ye rebellyons, muſt we fett you
 11 water out of this rocke? And Moses liſte vp his hāde
 with his ſtaffe and ſmote the rocke .ii. tymes, and the
 water came out abundantly, & the multitude dranke
 and their beeffe alſo.

12 And the Lorde ſpake vnto Moses & Aaron: Becauſe
 ye beleued me not, to ſanctifye me in the eyes of the
 childern of Iſrael, therefore ye ſhall not brynge this con-
 gregacion in to the londe which I haue geuen them.
 13 This is the water of ſtryffe, becauſe the childern of
 Iſrael ſtroue with the Lorde, & he was ſanctified
 apou them.

14 And Moses ſent meſſengers from cades vnto the
 kynge of Edome. Thus ſayeth thi brother Iſrael:
 Thou knoweſt all the trauell ſ̄ hath happened us,
 15 how oure fathers wēt doune in to Egipte, and how we
 haue dwelt in Egipte a longe tyme, and how the
 16 Egiptians vexed both us and oure fathers. Then .P.
 we cryed vnto the Lorde and he herde oure voyces,
 and ſent an angell and hath fett us out of Egipte.
 And beholde, we are in Cades a citie harde by the
 17 borders of thi contre let us goo a good a good fellow-
 fellowſhipe thorow thi contre we wyll not ſhipe, peace-
 goo thorow the feldeſ nor thorow the ably cf. xxii, 6
 vyneyardes, nether will we drynke of the water of the
 fountaynes: but we will goo by the hye waye and ne-
 ther turne vnto ſ̄ ryghte hande nor to ſ̄ leſte, vntill
 we be paſt thi contre.

18 And Edom answered him: Se thou come not by me,
 19 leſt I come out agēſt the with the ſwerde And the

V. 10 Audite rebelles et increduli 13 aqua cōtradictionis
 14 omnem laborem 16 Cades, quæ eſt in extremis finibus tuis
 17 via publica 18 alioquin armatus occurram tibi.

L. 10 Horet yhr widderſpenſtigen 13 das hadder waſſer 14 alle
 die muhe 16 Kades ynn der ſtadt an deynen grentzen 17 die land
 ſtraffe 18 dyr mit dem ſchwerdt entgegen zihen

M. M. N. 12 To ſanctifye here is, to ſhewe and declare to be
 holy as in Math. vi, b.

childern of Israel sayed vnto him: we will goo by the
 beeten waye: & yf ether we or oure catell drynke of thi
 water, we will paye for it, we wyll doo nomoare but
 20 passe thorow by fote only. And he sayed: ye shall not
 goo thorow. And Edom came out agenst him with
 21 moch people and with a mightie power. And thus
 Edom denyed to geue Israel passage thorow his contre.
 And Israel turned a waye from him.

22 And the childern of Israel remoued frō Cades and
 went vnto mount Hor with all the congregacion.
 23 And the Lorde spake vnto Mofes and Aaron in mount
 Hor, harde vppon the costes of the londe harde vppon,
 24 of Edom sayenge: let Aaron be put vnto *near to*
 his people, for he shall not come in to the londe which
 I haue [Fo. XL.] geuen vnto the childern of Israel: be-
 cause ye dishobeyed my mouth at the water of stryffe
 25 Take Aaron and Eleazer his sonne, & brynge them
 26 vpp in to mount Hor, and strypp e Aaron out of his
 vestimentes and put them apon Eleazer his sonne, ad
 let Aaron be put vnto his people and dye there.

27 And Mofes dyd as the Lorde commaunded: and
 they went vpp in to mount Hor in the syghte of all the
 28 multitude. And Mofes toke off Aarons clothes and
 put them apon Eleazer his sonne, and Aaron dyed
 there in the toppe of the mount. And Mofes &
 29 Eleazer came doune out of the mount. And all y
 houffe of Israel morned for Aarō .xxx. dayes

¶. 19 Per tritam gradiemur viam . . . dabimus quod iustum
 est 20 cum infinita multitudine, & manu forti 22 Hor, qui est in
 finibus terræ Edom 23 vbi 24 eo quod incredulus fuerit ori meo
 25 Tolle Aaron & filium eius cum eo 26 nudaueris patrem veste
 sua . . Aaron colligetur, & morietur ibi. 28 descendit cum Eleazaro.
 30 per cunctas familias suas.

¶. 19 auff der gebeenten strafs . . so wollen wyrs betzalen
 20 mit mechtigem volck vnd starcker hand. 22 Hor am gepirge
 23 Hor am gepirge an den grentzen des lands der Edomiter
 24 darumb das yhr meynem mund widderspenstig gewest feyd
 25 Nym Aar. vnd feynen son Eleazar 26 Aaron sol sich dafelbs
 famlen vnd sterben. 28 Mofe aber vnd El. stygen erab vom berge
 29 Aaron dahyn war . . . das gantze haus Israel.

The .XXI. Chapter.

1 **A**ND when kynge Arad the cananite which dwelt in the south parties, harde tell that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people in to oure hādes, we will destroye their cities. And the Lorde herde y^e voyce of Israel, ād delyuered them the Cananites and they destroyed both them and their cities, and called the place Horma.

4 .P. Then they departed from mount hor towarde the redd se: to compasse the londe of Edō. And the foules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought us out of Egipte, for to dye in the wilderneffe for here is nether bred nor water, and oure foules lotheth this lyghte bred.

6 Then the Lorde sent fyrie serpentes amōge the people, which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayed: we haue synned, for we haue spoken agenst the Lorde

V. 1 et victor existens, duxit ex eo prædam. 3 quem ille interfecit subuersis vrbibus eius: & vocauit nomen loci illius, Horma, id est anathema. 4 Et tædere cœpit populum itineris ac laboris 5 anima nostra iam nauseat super cibo isto leuissimo 6 ad quorum plagas & mortes

L. 1 vnd furet etlich gefangen 3 Vnd hies die stett Harma. 4 dem volck wart die seele vnluſtig auff dem wege 5 vnser seele eckelt vber diser losen speyſe. 6 die biſſen das volck

M. N. 5 *Lyghte bread:* Or that is so lytell woorth. 6 The plage of serpentes

L. M. N. 3 *Harma* heyst eyn bann

M. C. S. Israel vanquetheth kyng Arad. The fyerye serpentes synge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are overcome in batell.

Hence couetousnes sett monethes myndes and hath encreased the with yeres myndes ad seuen yeres mides ye as longe as the wife liveth she must once in the yere offer somewhat for her olde husband.

and agenst the make intercession to the Lorde, that he take awaye the serpentes from us And Mofes
 8 made intercession for the people. And the Lorde fayed vnto Mofes: make the a serpent ad hāge it vpp for a fygne, and lett as many as are bytten loke loke apou
 9 it and they shall lyue. And Mofes made a serpent of brasse ad sett it vpp for a fygne And when the serpentes had bytten any man, he went and behelde the serpent of brasse and recouered.

10 And the childern of Israell remoued and pitched in
 11 Oboth. And they departed from Oboth and laye at Egebarim in the wilder nesse which is before Moab on
 12 the east syde. And they remoued thence, and pitched
 13 apou the ryuer of zarad. And they departed thence and pitched on the other syde of Arnō, which ryuer is in the wilder nesse, and cometh out of [Fo. XLI.] the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites.
 14 Wherefore it is spoken in the boke of the warre of the Lorde: goo with a violence, both on the
 15 ryuer of Arnon and on the ryuers heed, whiche shotheth doune to dwell at Ar, and leneth vppon the costes of Moab.

16 And from thence they came to Bear, whiche is the well whereof the Lorde spake vnto Mofes: gather the
 17 people together, that I maye geue them water. Then Israell fange this songe: Aryse vpp well, syng the thereto:
 18 The well whiche the rulers dygged and the captaynes of the people with the helpe of the lawegeuer and with their staues.

¶. 9 quem cum percussi aspicerent, sanabantur. 13 & prominet in finibus Amorrhæi . . . diuidēs Moabitas & Amorrhæos. 14 Sicut fecit in mari rubro, sic faciet in torrētibus Arnon. 15 Scopuli torrentium inclinati sunt, vt requiescerent in Ar, & recumberent in finibus Moabitarum. 16 Ex eo loco apparuit puteus 17 Ascendat puteus. Concinebant 18 in datore legis, & in baculis suis.

ℒ. 9 vnd bleyb leben 13 vnd eraus fleufft an der grentze der Amoriter . . . zwidffchen Moab vnd den Amoritern 14 Vnd far mit vngestum beyde an den bechen Arnon 15 vnd der beche quellen, wilcher neygt sich hyn, das er wone zu Ar, vnd lehneth sich an, das er der Moabiter grentze wirt. 16 Vnd von dannen zogen sie zum brunnen. 17 fungen eyne vmbs ander vber dem brun. 18 durch den lerer vnd yhre stebe.

℞. ℞. N. 14 Some thinck it to be the boke of iudges.

19 And from this wilder nesse they went to Matana, and
from Matana to Nahaliel, and from Nahaliel to Bamoth,
20 and from Bamoth to the valay that is in the felde of
Moab in the toppe of Pisga which boweth towarde the
wilder nesse.

21 And IsraeI sent messengers vnto Sihō, kynge of the
22 Amorites sayenge: let vs goo thorow thy londe. we
will not turne in to thy felde nor in to thy vyneyardes,
nether drynke of the water of the welles: but we will
goo alonge by the comon waye, vntill we be past thy
23 contre. And Sihō wolde geue IsraeI no licence to
passe thorow his contre, but gathered all his people
together & went out agēst .ᵀ. IsraeI in to the wilder-
ness. And he came to Iaheza and foughte with IsraeI.

24 And IsraeI smote him with the edge of the swerde
and conquered his londe, from Arnon vnto Iabock:
euen vnto the childern of Ammon. For the borders
25 of the childern of Ammon, are stronge. And IsraeI
toke all these cities & dwelt in all ŷ cities of ŷ Amor-
ites: in Esbon and in all the townes that longe there
26 to. For Esbon was the cite of Sihon the kinge of the
Amorites which Sihon had fought before with the kinge
of the Moabites, ād had taken all his londe out of his
hande, euen vnto Arnon.

27 Wherefore it is a prouerbe: goo to Hesbō and let the
28 cite of Sihon be bylt ād made redye for there is a
fyre gone out of Hesbon & a flame frō the cite of Sihō
ād hath cōsumed Ar of the Moabites and the men of
29 the hylles of Arnon. Wo be to the Moab: o people
of Chemos ye are forloren. His sonnes ^{forloren, lost,}
are put to flighte & his daughters brought ^{cf. German}
captiue vnto Sihon kinge of the Amorites. ^{verloren}

℞. 20 Phasgah which boweth toward Iesimon. 29 Chamos ŷ
are vndone

ᵀ. 22 via regia 24 A quo percussus est in ore gladii 25 in
Hesebon scilicet, & viculis eius. 28 & habitatores excelforum Arnon.

ℒ. 22 die landstraffe 24 IsraeI aber schlug yhn mit der scherff
des schwerds 25 Hesbon mit allen yhren tochttern 28 vnd die
burger der höhe Arnon

℞. ℞. N. 20 *Phasgah*: After the comen translacyon. Chald.
a hylle. *Iesimon*: Grec. wylder nesse. 29 *Chamos* is the name of
a certen imāge.

- 30 There lighte is out from Hesbon vnto Dibon and we made a wilder nesse euen vnto Nopha whiche reacheth vnto Mediba.
- 31 And thus Israell dwelt in the londe of the Amorites.
- 32 And Moses sent to ferche oute Iaezer, & they toke the townes belongynge thereto ad conquered the Amorites that were there.
- 33 [Fo. XLII.] And then they turned and went vppe to warde Bafon. And Og the kynge of Bafon came out agenst them, both he and all his people, to warre at
- 34 Edrei. And the Lorde sayed vnto Moses: feare him not, for I haue delyuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kynge of the
- 35 Amorites which dwelt at Hesbon. And they smote him and his sonnes and all hys people, vntyll there was nothinge left him. And they conquered his lande.
- XXII, 1 And y children of Israel remoued and pitched in the felde of Moab, on the other syde of Iordane, by Iericho.

¶ The .XXII. Chapter.

- 2 **A**ND Balac the sonne of Ziphor *M. C. S. Kyng Balac sendeth for Balam to thyntent that he shulde curse Israel: but Balam can do nothyng*
- 3 sawe all that Israel had done to the Amorites, and the Moabites were sore afrayed of the people, because they were many, and abhorred the childern of Israel: And Moab
- 4

¶. 30 Iugum ipforum disperit ab Hesebon vsque Dibon 32 cuius ceperunt viculos, & possederunt habitatores. 35 vsque ad internecionem xxii, 1 vbi trans Iordanem Iericho sita est. 2 Israel Amorrhæo 3 & impetum eius ferre non possent

℥. 30 yhr herlickeyt ist zu nicht worden von Hesbon bis gen Dibon 32 vnd gewonnen yhre töchter, vnd namen die Amoriter eyn die drynnen waren. 35 bis das keyner vberblieb. xxii, 1 iensid dem Iordan bey Ieriho. 2 den Amoritern 3 grawet sur

℥. M. N. 32 Tochter: das ist die dorffer vnd flecken vmb die stad her ligend.

fayed vnto the elders of Madian, now this companye hath lickte vpp all that are rounde aboute vs, as an oxe lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kinge of the Moabites at that tyme.

5 And he sent messengers vnto Balam the sonne of Beor, the interpreter whiche dwelt vppon the ryuer of the lande of the childern .*¶*. of his folke, to call him sayenge: beholde, there is a people come out of Egipte which couereth the face of the erthe and lye euen harde
6 by me. Come nowe a felasshippe and curse me this people. For they are to myghtie for me, so perauenture I myghte be able to smyte them and to dryue them oute of the londe. For I wote that whome thou bleffest shalbe blessed, and whome thou curfest shalbe cursed.

7 And the elders of Moab went with the elders of Madian, and the rewarde of the sothe sayenge in their handes. And they came vnto Balam and tolde him
8 the wordes of Balac. And he fayed vnto them: tary here all nyghte and I will bringe you worde, euen as the Lorde shall faye vnto me. And the lordes of Moab abode with Balam.

9 And god came vnto Balam and fayed: what men
10 are these which are with the? And Balam fayed vnto god: Balac the sonne of Ziphor kyng of Moab hath
11 sent vnto me sayenge: beholde, there is a people come out of Egipte and couereth the face of the erthe: come now therefore and curse me them, that so peraduenture I maye be able to ouercome them in batell, and to
12 dryue thē out. And god fayed vnto Balam: thou shalt not goo with them, nether curse the people, for they are blessed.

M. 5 lyeth euen harde

V. 4 delebit hic populus 5 Balaam filium Beor ariolum . . . terræ filiorum Ammon . . . sedens contra me 6 de terra mea. 7 omnia verba Balac 9 Quid sibi volunt 10 Respondit, Balac

L. 4 Nu wirt diser hauffe auff nagen 5 Bileam dem son Beor, der eyn ausleger war 6 vnd ligt gegen myr . . . denn es ist myr zu mechtig 8 so wil ich euch widder sagen 9 Wer find die leut? 10 Bileam sprach zu Gott

13 [Fo. XLIII.] And Balam rose vp in the mornynge & fayed vnto the lordes of Balac: gett you vnto youre lande, for the Lorde will not suffre me to goo with you.
 14 And the lordes of Moab rose vpp and went vnto Balac
 15 and fayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lordes ad more
 16 honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor:
 17 oh, let nothyng lett the to come vnto me, for I will greatly promote the vnto great honoure, ad will doo whatfoeuer thou sayest vnto me, come therefore I praye the, curse me this people.

18 And Balam answered and fayed vnto the seruauntes of Balac: Yf Balac wolde geue me his houffull of syluer and golde, I can goo no further than the worde of the
 19 Lorde my god, to do lesse or moare. Neuerthelesse tarye ye here all nyghte: that I maye wete, what
 20 the Lorde will saye vnto me once moare. And God came to Balam by nyghte and fayed vnto him: Yf the men come to fett the, ryse vppe and goo with them: but what I saye vnto the, that onlye thou shalt doo.

21 And Balam rose vppe early and fadelde his asse and
 22 went with the lordes of Moab, But God was angrye because he went.

And the angell of the Lorde stode in the waye agenste hym. And he ryd vppon hys .P. asse and two
 23 seruauntes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande, she turned a fyde oute of the waye and went out in to the felde. And Balam smote the asse, to turne her in to the waye.

24 And the angell of the Lorde went and stode in a

¶. 20 God came vnto Balam by nyghte

V. 13 quia prohibuit me dominus 15 Rurfum ille 16 Ne cuncteris venire ad me 17 et quicquid volueris dabo 18 non potero immutare 21 asina . . . cum eis. 22 contra Balaam

L. 13 denn der Herr wils nicht gestatten das ich mit euch zihe 15 Da sandte Balak 17 Lieber were dich nicht zu myr zu zihen 18 doch nicht vbergehen das wort des Herrn 21 eselyn . . mit den fursten der Moabiter. 22 das er hinzoch . . . das er yhm widder stunde

path betwene the vyneyardes, where was a wall on the
 25 one syde and another on the other. When the asse sawe
 the angell of the Lorde, she wrenshed ^{wrenshed,}
 vnto the walle and thrust Balams fote vnto ^{pushed, thrust}
 26 the wall, and he smote her agayne. And the angell
 of y^e Lorde went forder and stode in a narowe place,
 where was no waye to turne, ether to the right hande
 27 or to the lyfte. And when the asse sawe the angell of
 the Lorde, she fell downe vnder Balam: & Balam was
 wroth & smote the asse with a staffe.

28 And the Lorde opened the mouthe of the asse, and
 she sayed vnto Balam: what haue I done vnto the,
 29 that thou smytest me this .iii. tymes? And Balam
 sayde vnto the Assse: because thou hast mocked me?
 I wolde that I had a swerde in myne hande, that I
 30 myghte now kyll the. And the asse sayed vnto Ba-
 lam: am not I thyne asse whiche thou hast rydden vp-
 pon sence thou wast borne vnto this daye? Was I
 euer wont to do so vnto [Fo.XLIIII.] the? And he
 sayed, nay.

31 And the lorde opened the eyes of Balam that he
 sawe the angell of the Lorde stondinge in the waye,
 with his swerde drawen in his honde. And he bowed
 32 him selfe and fell flatt on his face. And y^e angell of y^e
 Lord sayed vnto him: Wherfore smytest thou thyne
 asse this .iii. tymes? beholde, I came oute to refyst
 33 for the waye is contrarye vnto me: and the asse sawe
 me and avoyded me thre tymes: or else (had she not
 turned fro me) I had fuerly slayne the and faued her
 alyue.

34 And Balam sayed vnto the angell of y^e Lorde: I
 haue synned: for I wist not that thou stodest in the
 waye agenst me. Now therfore yf it displease thynce
 35 eyes, I will turne agayne. And the angell sayde vnto

M. 28 smytest me thus .iii. tymes 33 thus .iii. tymes?

V. 27 concidit sub pedibus sedentis . . . fuste latera eius. 29 Quia
 commeruisti & illuisti mihi 30 cui semper 31 pronus in terram.
 32 quia peruerfa est via tua, mihi que contraria.

L. 27 auff yhre knie vnter dem Bileam 29 Das du meyn ge-
 spottet hast 30 zu deyner zeyt 32 denn der weg ist myr entgegen
 33 auch itzt erwurget . . . haben.

Balam, goo with the men: but in any wise, what I saye vnto the, that saye. And Balam went with the lordes of Balac.

- 36 And when Balac herde that Balā was come he went out agenst him vnto a cytie off Moab that stode in the border of Arnō, whiche was the vttmost parte of his
 37 contre. And Balac sayed vnto Balam: dyd I not sende for the, to call the? wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto
 38 honoure? And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothyng at all .P. faue what God putteth in my mouthe that must I speake.
 39 And Balam went with Balac, and they came vnto the cytie of Huzoth. And Balac offered oxen and shepe.
 40 & sent for Balam and for the lordes that were with hym.

¶ The .XXIII. Chapter.

- 41 **A**ND on the mornyng Balam toke Balam and brought him vpp in to the hye place of Baall, *M.C.S. Balam bleffeth the people, where he was required to curse thē and prophesyeth that they shal be agreate people.* ad thēce he sawe vnto the vtt-
 xxiii, 1 most parte of the people. And Balam sayed vnto Balac: bylde me here seven alters and prouyde here seuē oxen
 2 and seuē rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an oxe and a ram.

M. 39 came vnto the large cytie. xxiii, 1 seuē bullockes 2 alter a bullock

V. 35 caue ne aliud quam 36 Quod cum audisset Balac, egressus est in occursum eius in oppido Moabitarum, quod situm est in extremis finibus Arnon. 37 cur non statim . . . an quia mercedem aduētui tuo reddere nequeo? 39 vrbem quæ in extremis regni eius finibus erat. 40 misit ad Balaam . . . munera.

L. 35 aber nichts anders denn was ich 36 die da ligt an der grentze 39 vnd kamen in die gassenstadt 40 sandte nach Bileam

M. N. 39 The large cytie: Ebre. of places or of sreates. Some full of people in the sreates.

3 And Balam fayed vnto Balac: stonde by the sacri-
fyce, whyle I goo to wete whether the Lorde will come
ād mete me: & what foeuer he sheweth me, I will tell
the, and he went forthwith.

4 And god came vnto Balam, and Balam fayed vnto
him: I haue prepared .vii. alters, and haue offered apō
5 euery alter, an oxe & a ram. And ſ̄ Lorde put a
fayenge in Balās mouth & fayed: goo agayne to Balac
6 & faye on this wyse. And he went agayne vnto him
and loo, he stode by his sacrifice, both he ād all the
7 lordes of Moab. And he began hys parable and fayed:
Balac the kinge of [Fo. XLV.] Moab hath fett me fro
Mesopotamia out of the mountaynes of the easte say-
enge: come & curse me Iacob, come and desye me
8 Israēl. How shall I curse whom God *The pope cā*
curfeth not and how shall I desye whom *tell howe.*

9 the Lorde desyeth not? from the toppe of ſ̄ rockes I
se him and from the hylles I beholde him: loo, ſ̄ peo-
ple shall dwell by him selfe and shall not be rekened
10 amōge other nacions. Who can tell the dust of Iacob
& the nombre of the fourth parte of Israēl. I praye
God that my soule, maye dye the deeth of the righte-
ous, ād that my last ende maye be like his.

11 And Balac fayed vnto Balam, what hast thou done
vnto me? I fett ſ̄ to curse myne enemyes: and be-
12 holde, thou bleffest them. And he answered and fayed:
must I not kepe that and speake it, which the Lorde
13 hath put in my mouthe? And Balac fayed vnto him:
Come I praye the with me vnto another place, whence
thou shalt se them, and shalt se but ſ̄ vtmoste parte of
them ād shalt not se them all and curse me them there.

M. 4 alter, a bullock

V. 3 Sta paulisper . . . donec 7 propera et detestare Israel.
10 & nosse numerum stirpis Israel? 12 Num aliud possum loqui
nisi quod iusserit dominus? 13 vnde partem Israel videas, & totum
videre non possis

L. 7 kom schilt Israel 10 die zahl des vierden teyls Israel?
12 Mus ich nicht das halten vnd reden, das myr der Herr ynn den
mund gibt?

M. N. 9 *To dwell by him selfe* is, to lyue in lybertye
with oute trouble and oute of the subieccion of other people as in
Deutero. xxxiii, d. *Rekened:* After the chald. destroyed.

14 And he brought him in to a playne felde where
men myght se farre, euen to the toppe of Pisga, and
bylt .vii. alters and offered an oxe and a rā on euery
15 alter. And he sayed vnto Balac: stonde here by thi
16 sacrificyce whyle I goo yonder. And the Lorde mett
Balam and put wordes in his mouth and sayed: goo
17 agayne vnto Balac ād thus saye. And when .P. he
came to him: beholde, he stode by his sacrificyce and
the lordes of Moab with him And Balac sayed vnto
him: what sayeth ſ̄ Lorde ?

18 And he toke vp his parable and sayed: ryse vpp
Balac and heare, and herken vnto me thou sonne of
19 Ziphor The Lorde is not a mā, that he can lye, ne-
ther the sonne of a mā that he can repent: shulde he
saye and not doo, or shulde he speake and not make it
20 good ? beholde, I haue begon to blesse and haue blessed,
21 and can not goo backe there fro. He beheld no wiked-
nesse in Iacob nor sawe Idolatrye in Israel: The Lorde
his God is with him, and the trompe of a kynge amonge
22 thē. God that broughte them out of Egipte, is as the
23 strength of an vnycorne vnto them, for there is no
forcerer, in Iacob, nor sothfayer in Israel. When the
tyme cometh, it wylbe sayed of Iacob & of Israel, what
24 God hath wrought Beholde, ſ̄ people shall ryse vp as

V. 14 locum sublimem super verticem montis Phasga 19 vt
mutetur 21 Non est idolum in Iacob, nec videtur simulachrum in
Israel. Dominus deus eius cum eo est, & clangor victoriae regis
in illo. 23 Non est augurium in Iacob, nec diuinitio in Israel.

L. 14 eyn freyen platz auff der hohe Pisga 19 das yhn etwas
gerewe 21 keyn muhe in Iacob noch keyn erbeyt ynn Israel, der
Herr feyn Gott ist bey yhm vnd das drometen des konigs vnter
yhm 23 keyn zeuberey ynn Iacob vnd keyn warfager ynn Israel
. . . was Gott thut

M. M. N. 21 *He behelde no wikednesse:* Ther is no people
wythoute synne nether yet Israel, but God loketh not on hit, he
waxeth not angrye in the ende, he auengeth it not accordynge as
it deferueth, but amendeth it by his grace. *Triumphe of a kynge:*
Chal. habitacion dwellyng place or courte.

L. M. N. 21 *Muhe vnd erbeyt* heyst die schriftt die grossen
guten werck on glawben gethan Pfal. 10. Vnter feynere zungē
ist muhe vnd erbeyt, Denn solch lere vnd werck macht bofe
schwere gewissen die der glaube leicht vnd frolich macht.—*Dro-*
meten des konigs, das ist, die leyphlichen drometen gottis yhres
konigs, der sie zu machen besolen hatt, darumb, sie vnvber
windlich waren ym freyt. Bedeut aber das Euangelion in der
Christenhey.

a lyonesse and heue vpp hym selfe as a lion, & shall not lye downe agayne, vntill he haue eaten of the praye and dronke of the bloude of them that are slayne.

25 And Balac sayed vnto Balam: nether curse them
 26 nor blesse thē. And Balam answered ad sayed vnto
 Balac: tolde not I the sayēge, all that the Lorde
 27 byddeth me, y I must doo? And Balac sayed vnto
 Balam: come I praye the, I will brynge the yet vnto
 another place: so perauenture it shall please God, that
 28 [Fo. XLVI.] thou mayst curse thē there. And Balac
 broughte Balam vnto the toppe of Peor, that boweth
 29 towarde the wildernesse. And Balam sayed vnto Ba-
 lac: make me here .vii. alters, & prepare me here .vii. bol-
 30 lockes and .vii. rāmes And Balac dyd as Balam had
 sayed, and offered a bollocke and a ram on euery alter.

☪ The .XXIII. Chapter.

1 **W**HEN Balam sawe that it pleased
 y Lorde that he shulde blesse
 Iſrael, he went not as he dyd
 twyſe before to fett sothſay-
 enge, but fett his face towarde y wilder-
 2 neſſe, and lyfte vpp his eyes and loked
 apon Iſrael as he laye with his trybes, and
 3 the ſpिरite of God came apon him. And
 he toke vp his parable and sayed: Balā
 the ſonne of Beor hath sayed, and the
 4 man whoſe eye is open hath sayed: he hath sayed which
 heareth the wordes of God and ſeeth the viſions of the
 allmightie, which falleth downe & his eyes are opened.

*M.C.S. Ba-
 lam prophe-
 ſieth of the
 kyngdome of
 Iſrael and of
 the comyng of
 Chriſt. Balac
 is angrie with
 Balam. The
 deſtruccion of
 the Amelick-
 ites and of the
 Kenytes.*

V. 4 qui viſionem omnipotentis intuitus eſt, qui cadit & ſic
 aperiuntur oculi eius

L. 24 eyn iunger lewe. xxiii, 4 der des almechtigen geſicht
 ſahe, der da nydder ſiel

L. M. N. 1 Hyraus merckt man, das Bileam droben altzeyt
 ſey zu zeuberey gangen vnter Gottis namen. Aber der Herr iſt
 yhm ymer begebenet vnd hat die zeuberey gehyndert, das er hat
 muſſen das recht gottis wort faſſen an ſtatt der zeuberey.

- 5 How goodly are the tentes of Iacob and thine ha-
 6 bitacions Israell, euen as the brode valeyes and as
 gardens by the ryuers fyde, as the tentes which the
 Lorde hath pitched & as ciperstrees upon the water.
 7 The water shall flowe out of his boket and his feed
 shall be many waters, and his kynge shall be hyer then
 8 Agag, And his kyngdome .P. shall be exalted. God
 that broughte him out of Egipte is as the strenght of
 an vnycorne vnto him, and he shall eate the nacions
 that are his enemies and breake their bones and perfe
 9 them thorow with his arowes. He couched him selfe
 and laye doune as a lion and as a lyoneffe, who shall
 stere him vp? blessed is he that bleffeth the, and curfed
 is he that curfeth the.
- 10 And Balac was wroth with balam and smote his
 handes together, and sayed vnto him: I sent for the
 to curse myne enemyes: & beholde, thou hast blessed
 11 them this thre tymes, and now gett the quykly vnto
 thi place. I thoughte that I wolde promote the vnto
 honoure, but the Lorde hath kepte the backe from
 12 worshepe. And Balam sayed vnto Balac: tolde I not
 13 thi messengers which thou sentest vnto me sayenge: Yf
 balac wolde geue me his house ful of syluer and golde, I
 can not passe the mouth of the Lorde, to doo ether
 good or bad of myne awne mynde. What the Lorde
 14 sayeth, that must I speake. And now beholde, I goo
 vnto my people: come let me shewe the, what this
 people shall doo to thi folke in the later dayes.
- 15 And he began his parable and sayed: Balam the
 sonne of Beor hath sayed, and y man that hath his eye

R. 5 thine habitacion. 8 Egypt his strenght is as the
 strenght

V. 6 cedri 7 in aquas multas. 8 Deurabunt gentes hostes illius
 . . . et perforabunt sagittis. 13 non potero praeterire 14 quid popu-
 lus tuus populo huic faciat extremo tempore

L. 6 cedern 7 eyn grofs wasser 8 Seyne freydigkeyt ist wie
 eyns Eynhorns . . . pfeylen zu schmettern 9 wie eyn iunger lewe
 13 so kund ich doch fur des Herrn wort nicht vber 14 was dis
 volck mit deynem volck thun solle

A. M. N. 5 By all these similitudes wolde Balam declare the
 felicitye of the people of Israell which came of God. as ye haue in
 the Psal. cxi, & Iere. xvii, b.

16 open hath sayed, & he hath sayed that heareth the
 wordes of God & hath the knowlege of the most hye
 and beholdeth ȳ [Fo. XLVII.] vision of the allmightie,
 17 and when he falleth downe hath his eyes opened. I
 fe him but not now, I beholde him but not nye. There
 shall come a starre of Iacob and ryse a cepter of Israell,
 which shall smyte ȳ coostes of Moab and vndermyne
 18 all the childern of Seth. And Edom shalbe his posses-
 sion, and ȳ possession of Seir shalbe their enimyces, and
 19 Israell shall doo manfully. And out of Iacob shall
 come he that shall destroye the remnaut of the cities.
 20 And he loked on Amaleck and began his parable
 and sayed: Amaleck is the first of the nacions, but his
 21 latter ende shall perysh utterly. And he loked on the
 Kenites, and toke his parable and sayed: stronge is thi
 22 dwellynge place and put thi nest apon a rocke, Neuer
 thelater thou shalt be a burnyng to Kain, vntill Assur
 23 take ȳ prisoner. And he toke his parable & sayed:
 24 Alas, who shall lyue when God doeth this? The
 shippes shall come out of the coste of Cittim and sub-
 due Assur and subdue Eber, and he him selfe shall
 25 perysh at the last. And Balam rose vp and went and
 dwelt in his place: and Balac also went his waye.

M. 24 Chittim

V. 17 confurget virga de Israel . . . duces Moab, vastabitque omnes filios Seth. 18 Israel vero fortiter aget. 19 qui dominetur, et perdat 22 & fueris electus de stirpe Cin 24 Venient in trieribus de Italia . . . vastabuntque Hebræos & ad extremum etiam ipsi peribunt. 25 Balac quoque via qua venerat, rediit.

L. 17 eyn scepter aus Israel auff komen, vnd wirt zu schmettern die vbersten der Moabiter vnd vberweldigen alle kinder Seth. 18 Israel aber wirt redlich thatten thun. 19 der hirscher komen, vnd vmb bringen 22 aber du wirft eyn antzundung werden Kain 24 Er aber wirt auch gar vmbkomen 25 vnd Balac zoch feynen weg.

M. M. N. 24 *Chittim*: Chalde & the cōmen transl. Italy.—*Eber*: That is the Hebrues or those that are be yonde the floude of Euphrates.

L. M. N. 17 Difer stern is Dauid, wilcher solche leut vnd lender vnter sich bracht hat, Denn Bileam redet nichts vō Christo, sondern nur vom leyblichē reych des volcks Israel, wie wol da durch Christus allenthalben bedeut ist. 20 Amalek war der erste vnter den heyden den die kinder Israel anfochten Exod. 17. aber durch Saul vertilget. 1. Re. 15.—23, 24 Difer spruch ist auff die Romer bither gedeutte, Aber der text laut, als sey der gros Alexander damit bedeut.

The XXV. Chapter.

1 **A**ND Israel dwelt in Sittim, and
 2 the people began to commytt
 whoredome with the dough-
 3 ters of Moab, which called the
 people vnto ſ̄ facriſyce of their god-
 des. And the people ate and worſhipped
 4 their goddes, and Iſrael coupled him ſelſe
 vnto Baal Peor. Then ſ̄ Lorde was angrie
 with Iſrael, and ſayed vnto Moſes: take
 all ſ̄ heedes of the people, and hange them vp vnto
 ſ̄ Lorde agenſt the ſonne, that the wrath of the Lorde
 5 maye turne away from Iſrael. And Moſes ſayed vnto
 the iudges of Iſrael: goo and ſlee thoſe men that ioyned
 thē ſelues vnto Baal Peor.

6 And beholde, one of the childern of Iſrael came and
 broughte vnto his brethern, a Madianitiſh wiſe euen in
 the ſighte of Moſes & in the ſighte of all the multitude
 of ſ̄ childern of Iſrael, as they were wepyng in the
 7 dore of the tabernacle of witneſſe. And when Phineas
 the ſonne of Eleazer the ſonne of Aarō the preaſt ſawe
 it, he roſe vp out of the companye and toke a wepon
 8 in his hande, and wēt after the man of Iſrael in to the
 horehouſſe, & thruſt them thorow: both the man of
 Iſrael and alſo the woman euen thorow the belye of
 hir. And the plage ceaſed from the childern of Iſrael.
 9 And there dyed in the plage .xxiii. thouſande.

V. 2 At illi comederunt & adorauerunt deos earum. 3 Initia-
 tuſque eſt Iſrael Beelphegor 4 et ſuſpēde eos contra ſolem in
 patibulis: vt auertatur furor meus ab Iſrael. 6 intrauit coram fra-
 tribus ſuis ad ſcortum Mad. 7 et arrepto pugione 8 in lupanar
 . . . in locis genitalibus.

L. 2 zu huren mit der Moab, tōchter . . . afs vnd bettet yhr
 gotter an . . . vnterwarff ſich dem Baal Peor. 4 henge ſie dem
 Herrn an die ſonne, auff das der grymmige zorn . . . gewand
 werde. 6 lies Moſe zu ſehen 7 eyn meſſer yn ſeyne hand 8 ynn das
 hurhaus . . . durch yhren bauch

M. N. 4 *To hang agaynſt the ſonne* is, to be put to exe-
 cution openly before all people. 8 *Thorow* etc. After the chald.
 The Grec & the cōmen tranſl. throwe the ſhamelie or ſyltye mem-
 bres. Some reade, euen in the ſtewes.

10, 11 And the Lorde spake vnto Moses sayenge: Phin-
 eas the sonne of Eleazer the sonne of Aaron the preast,
 hath turned myne anger awaye from the childern of
 Israel, because he was gelous for my sake amonge them,
 that I had not consumed the childern of Israel in my
 12 [Fo. XLVIII.] geloufyne. Wherefore saye: beholde, I
 13 geue vnto him my couenaunte of pease, and he shall
 haue it and his seed after him, euen the couenaunte of
 the preastis office for euer, because he was gelous for
 his Gods sake and made an atonement for the childern
 of Israel.

14 The name of the Israelite which was smytten with
 the Madianitish wife, was Simri the sonne of Salu, a
 lorde of an aunciēt houffe amonge the Simeonites.
 15 And the name of the Madianitish wife, was Cosbi the
 daughter of Zur and heed ouer the people of an aunciēt
 houffe in Madian.

16, 17 And the Lorde spake vnto Moses sayenge: vexe
 18 the Madianites and smyte them, for they haue troubled
 you with their wiles with the which they haue begyled
 you, thorow Peor and thorow their syfter Cosby ꝑ
 daughter of a lorde in Madian, which was slayne in ꝑ
 daye of the plage for Peors sake.

¶ The .XXVI. Chapter.

1 **A**ND after the plage, ꝑ Lorde *A.C.S. The*
 spake vnto Moses and vnto *chylde of Is-*
 2 Eleazer sayenge: take the num- *raell are nom-*
 ber of all the multitude of the *bred a gayne*
 childern of Israel from .xx. yere ad aboute *when they*
 thorow out their fathers houffes, all that *shulde entre*
in to the lande
of Canaan.

ff. 15 Zur a heed
V. 11 quia zelo meo . . . in zelo meo. 12 pacem foederis mei
 13 zelatus est 14 dux de cognatione, & tribu Simeonis. 15 princi-
 pis nobilissimi 17 Hoftes vos sentiant Madianitæ 18 per idolum
 Phogor . . . pro sacrilegio Phogor.

L. 11 seynen eyffer . . . in meynem eyffer 12 meynen bund des
 frydes 14 eyn heubtman des haus des vatters der Simeon. 15 eyn
 vberster der leut war eyns geschlechts 17 thut den Midianitern leyd

3 are able to goo to warre in Israell. And Moses & Eleazer the preast tolde them in the felde .P. of Moab, by Iordane fast by Iericho, from .xx. yere and aboue, as the Lorde commaunded Moses. And the childern of Israell that came out of Egipte were.

5 Ruben the eldest sonne of Israell. The childern of Ruben were, Hanoch, of whome cometh the kynred of the Hanochites: & of Palu, cometh the kynred of the Paluites: And of Hefron, cometh the kynred of the Hefronites: and of Carmi, cometh the kynred of the Carmites. These are the kynredes of the Rubenites, which were in numbre .xliiii. thousande .vii. hundred

8, 9 and .xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram councelers in the cōgregacion, which stroue agēst Moses and Aaron in the companye of Corah, when they stroue agenst the

10 Lorde. And the erth opened hir mouth ad swalowed thē and Corah also, when the multitude dyed, what tyme the fyre consumed .ii. hundred and fiftie men, and

11 they became a signe: Notwithstondynge, the childern of Corah dyed not.

12 And the childern of Simeon in their kynredes were: Nemuel, of whom cometh y kynred of the Nemuelites: Iamin, of whom cometh the kynred of the Iaminytes: Iachin, of whom cometh the kynred of the Iachinites: Serah, of whom cometh the kynred of the Serahites: Saul, of whom cometh the kyn- [Fo. XLIX.] red of the Saulites.

14 These are the kynredes of the Simeonites: in numbre xxii. thousande and .ii. hundred.

15 And the childern of Gad in their kynredes were: Zephon, of whom cometh the kynred of the Zephonites: and of Haggi, cometh the kynred of the Haggites: and

¶. 3 Locuti sunt itaque Moyfes, & Eleazar 4 sicut dominus imperauerat, quorum iste est numerus 9 in feditione Core 10 morientibus plurimis . . . et factum est grande miraculum

℣. 3 Vnd Mose redet mit yhn 4 wie der Herr Mose gepotten hatte vnd den kindern Israell, die aus Egipten zogen waren. 9 in der rotten Korah 10 da die rotte starb 12 vnd waren zum zeychen

℞. ℞. N. 5 The kynred of Ruben. 12 The kynred of Simeon. 15 The kynred of Gad.

16 of Suni, cometh the kynred of the Sunites: and of
 17 Afeni, cometh the kynred of the Afenites: and of Eri
 cometh the kynred of the Erites: and of Arod cometh
 the kynred of the Arodites: and of Ariel cometh the
 18 kynred of the Arielites. These are the kynredes of the
 children of Gad, in nombre .xl. thousande and .v
 hundred.

19 The childern of Iuda: Er and Onā, whiche dyed in
 20 the londe of Canaan. But the childern of Iuda in
 their kynred were: Sela of whom cometh the kynred
 of the Selamites: and of Phares cometh the kynred of ŷ
 Pharesites: and of Serah cometh the kynred of the
 21 Serahites. And the childern of Phares were Hefron,
 of whom cometh the kynred of the Hefronites: and of
 22 Hamul cometh ŷ kynred of the Hamulites. These are
 the kynredes of Iuda, in nombre .Lxxvi. thousande
 and .v. hundred.

23 And the childern of Ifachar in their kynredes were:
 Tola, of whō cometh ŷ kynred of the Tolaites: & Phuua,
 24 of whō cometh ŷ kinred of the Phuuaites: and of Iafub
 cometh .P. the kynred of the Iafubites: and of Symron
 25 cometh the kynred of the Simronites. These are ŷ
 kynredes of Ifachar in nombre .Lxiiii. thousande and
 iii. hundred.

26 The childern of Zabulon in their kynredes were:
 Sered, of whom cometh the kynred of the Seredites:
 and Elon, of whom cometh the kynred of the Elonites:
 and of Iaheliel, cometh the kynred of the Iehalelites.
 27 These are the kynredes of Zabulon: in nombre .Lx
 thousand & .v. hundred.

28 The childern of Ioseph in their kinredes were:
 29 Manasse ād Ephraim. The childern of Manasse: Ma-
 chir, of whom cometh the kynred of the Machirites.
 And Machir begat Gilead, of whom cometh the kinred
 30 off the Gileadites. And these are the childern of Gil-
 ead: Hiefer, of whom cometh the kynred of the Hieferites:
 and of Helech cometh the kynred of the Helechites:

¶. 23 Thola . . . Tholaites

¶. ¶. N. 19 The kynred of Iuda. 23 The kynred of Ifachar.
 26 The kynred of Zabulon. 28 The kynred of Ioseph.

31 and of Afriel ſ̄ kinred of the Afrielites: and of Sichem
 32 cometh the kinred of the Sichimites: & of Simida
 cometh the kinred of the Simidites: & of Hepher
 33 cometh the kinred of the Hepherites. And Zelaphead
 the ſonne of Hepher had no ſonnes but doughters And
 ſ̄ names of ſ̄ doughters of Zelaphead were: Mahela,
 34 Noa, Hagla, Milcha ād Thirza. Theſe are the kin-
 redes of Manaffe, in numbre .Lii. thoufande and feuen
 hundred.

35 Theſe are the childern of Ephraim in the- [Fo. L.]
 ir kinredes: Suthelah, of whom cometh the kinred of
 the Suthelahites: and Becher, of whom cometh the kin-
 red of the Becherites: & of Thaha cometh the kynred
 36 of the Thahanites. And theſe are the childern of
 Suthelah: Eran, of whom cometh the kynred of the
 37 Eranites. Theſe are the kynredes of the childern of
 Ephraim in numbre .xxxii. thoufande & .v. hundred.
 And theſe are the childern of Iofeph in their kinredes.

38 Theſe are the childern of Ben Iamin in their kin-
 redes: Bela, of whom cometh the kinred of the Belaites:
 and of Aſbel cometh the kinred of the Aſbelites: and
 39 of Ahiram, the kinred of the Ahiramites: and of Suphā
 the kinred of the Suphamites: and of Hupham the kin-
 40 red of the Huphamites. And the childern of Bela were
 Ard and Naamā fro whence come the kinredes of the
 41 Ardites and of the Naamites. Theſe are the childern
 of Ben Iamin in their kinreddes, and in numbre .xlv
 thoufande and fyxe hundred.

42 Theſe are the childern of Dan in their kynreddes:
 Suham, of whom cometh the kynred of the Suhamites.
 Theſe are the kynreddes of Dan in their generacyons.
 43 And all the kynreddes of the Suhamites were in num-
 bre .Lxiiii. thoufande ād .iiii. hundred.

44 The childern of Aſſer in their kynredes .ṽ. were:
 Iemna, of whom cometh the kynred of the Iemnites:
 ād Ifui, of whom cometh the kinred of the Ifuites: & of
 45 Bria cometh the kinred of Briites. And the childern

ṽ. ṽ. N. 35 The kynred of Ephraim. 38 The kynred of Ben
 Iamin. 42 The kynred of Dan. 44 The kynred of Aſer.

of bria were Heber, of whom cometh *ŷ* kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And *ŷ* daughter of Affer was called Sarah.
 46 These are the kinredes of Affer in nombre .Liii. thousande and .iiii. hundred.

48 The childern of Nephtali in their kynreddes were: Iaheziel, of whom came the kynred of the Iahezielites: and Guni, of whom came the kynred of the Gunites:
 49 & of Iezer, came the kynred of the Iezerites: and of
 50 Silem the kynred of Silemites. These are the kinredes of Naphtali in their generaciōs in nombre .xlv. thousande and .iiii. hundred. These are the nombres of the childern of Israel: sixe hundred thousande, & a thousande .vii. hundred and .xxx.

52, 53 And the Lorde spake vnto Moses sayenge: vnto these the londe shalbe deuyded to enherett, acordinge
 54 to the nombre of names: to many thou shalt geue *ŷ* moare enheritaunce & to fewe *ŷ* lesse: to euery tribe shall *ŷ* enheritaunce be geue acordinge to *ŷ* nombre
 55 therof. Notwithstondinge, *ŷ* londe shalbe deuyded by
 56 lott, & acordinge to *ŷ* names of *ŷ* tribes of their fathers, thei shall enherett: & acordinge to their lott thou shalt deuyde their lond, both [Fo. LI.] to the many and to the fewe.

57 These are the fumes of *ŷ* leuites in their kinredes: of Gerfon, came the kynred of *ŷ* Gerfonites: and of Cahath came the kinred of the Cahathites: and of
 58 Merari came the kinred of the Merarites. These are the kynredes of Leui: the kinred of the Libnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Musites, the kynred of the Karahites.

59 Kahath begate Amram, and Amrams wife was called Iochebed a daughter of leui, which was borne him in Egipte. And she bare vnto Amram, Aaron,

V. 54 singulis sicut nunc recensiti sunt tradetur possessio:
 55 ita duntaxat vt fors terram tribubus diuidat & familiis.

L. 54 iglichen sol man geben nach yhrer zal, 55 Doch man sol das land durchs los teylen, nach den namen der stemme yhrer veter sollen sie erb nemen

M. N. 48 The kynred of Nephthali. 57 The nombre of the Leuites.

60 Mofes and Mir Iam their fyfter. And vnto Aaron were
 61 borne, Nadab, Abihu, Eleazer and Ithamar. But Na-
 dab and Abihu dyed, as they offered ftraunge fyre
 62 before the Lorde. And the numbre of them was
 xxiii. thoufande, of all the males from a moneth olde
 and aboue For they were not numbred amonge ȳ
 children of Ifrael, becaufe there was no enheritaunce
 geuen them amonge the childern off Ifrael.

63 Thefe are the numbres of the childern of Ifrael
 which Mofes and Eleazer the preaft numbred in the
 64 feldes of Moab, faft by Iordane nye to Iericho. And
 amonge thefe there was not a man of the numbre of
 the children of Ifrael which Mofes and Aaron tolde in
 65 the wilderneffe of Sinai. For the Lor- .P. de fayed
 vnto them, that they fhulde dye in ȳ wilderneffe &
 that there fhulde not be lefte a man of them: faue
 Caleb the fonne of Iephune & Iofua the fonne of Nun.

¶ The .XXVII. Chaptre

AND the daughters of Zelaphead A.C.S. The
 laue of the
 herytage of
 the daughters
 of Zelaphead.
 The land of
 promeffe is
 fhewed vnto
 Mofes: in
 whose feade
 is appoynted
 Iofue.
 the fonne of Heber the fonne
 of Gilead, the fonne of Machir
 the fonne of Manaffe, of the
 kinredes of Manaffe the fonne of Iofeph
 (whose names were Mahela, Noa, Hagla,
 2 Melcha and Thirza) came & ftode before
 Mofes and Eleazer the preaft ad before
 the lordes & all the multitude in the
 3 dore of the tabernacle of witneffe fayenge: oure father
 dyed in the wilderneffe, & was not amonge the com-
 panye of them that gathered them felues together
 agentf the Lorde in the congregation of Corah: But

V. 62 nec eis cum cæteris data possessio est. 65 Prædixerat enim dominus. xxvii, 3 nec fuit in feditione quæ concitata est contra dominum sub Core . . . hic nō habuit mares filios . . . inter cognatos patris nostri.

L. 62 denn man gab yhn keyn erbe vnter den K. Ifrael. xxvii, 3 vnd war nicht mit vnter der gemeyne die sich widder den Herrn auflehnten ynn der rotten K.

4 dyed in his awne synne, and had no sonnes. Wherefore shulde the name of oure fathers be taken awaye from amonge hys kynred, because he had no sonne? Geue vnto vs a possessyon amonge the brethern of oure father.

5 And Moses broughte their cause before the Lorde.

6, 7 And ſ̄ Lorde spake vnto Moses sayenge: The daughters of Zelaphead speke righte: thou shalt geue them a possession to en- [Fo. LII.] herett amonge their fathers brethern, & shalt turne the enheritaunce of their father vnto them. And speake vnto the childern of Israel sayenge: Yf a man dye and haue no sonne ye shall turne his enheritaunce vnto his daughter. Yf he haue no daughter, ye shall geue his enheritaunce vnto his brethern. Yf he haue no brethern, ye shall geue his enheritaunce vnto his fathers brethern. Yf he haue no fathers brethern, ye shall geue his enheritaunce vnto him that is nexte to him of his kinred, & let him possesse it. And this shalbe vnto the childern of Israel an ordynaunce, and a lawe, as the Lorde hath commaüded Moses.

12 And the Lorde fayed vnto Moses: get ſ̄ vpp in to this mount Aabrim, and beholde, the londe which I haue geuen vnto the children of Israel. And whē thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Zin in ſ̄ stryfe of the congregacion, that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wildernesse

¶ 12 Abarim

V. 4 Retulitque Moyfes causam earum ad iudicium domini. 6 Iustam rem postulant filiæ Salphaad . . . & ei in hæreditate succedant. 8 ad filiam eius transibit hæreditas. 10 dabitur hæred. fratribus patris eius. 11 dabitur hæred. his qui ei proximi sunt. 12 daturus sum 14 quia offendistis me . . . super aquas.

L. 5 Mose bracht yhr recht fur den Herrn 7 die t. Zel. haben recht geredt . . . vnd solt yhrs vaters erbe yhn zu wenden. 8 so solt yhr feyn erbe feynere tochter zu wenden 10 feynen vettern geben 11 feynen nehisten freunden die yn anhören ynn feynem geschlecht 12 geben werde 14 wie yhr meynem wort vngehorsam gewesen seit . . . durch das wasser

- 15 of Zin. And Moses spake vnto the Lorde *O faithfull*
 16 sayenge: let the Lorde God of the spirites *& mercifull*
 of all flesh, sett a man ouer the congrega- *Moses ful on-*
 17 tion, which maye goo in & out before them, *like oure Ba-*
 and to lede them in and oute that the congregacion *lams.*
 of the Lorde be not as a flocke of shepe without a
 sheparde.
- 18 And ȳ Lorde sayed vnto Moses: take Iosua the
 sonne of Nun in whom there is spirite, and put thyne
 19 handes apon him, and set him before Eleazer the preast
 and before all the congregacion and geue him a charge
 20 in their syghte. And put of thi prayse apon him that
 all the companie of ȳ childern of Israel maye heare.
- 21 And he shall stonde before Eleazar ȳ preast which shall
 axe counsell for him after ȳ maner of the *There was*
 * lighte before ȳ Lorde: And at the mouth *of likelyhod a*
 of Eleazer shall both he and all the chil- *bryght sonne*
 deryn of Israel with him and all the con- *in the ephod,*
 gregacion, goo in and out. *wherei the hie*
preast loked
& sawe the
wyll of God in
tymes of neade,
 22 And Moses dyd as the Lorde com- *as thou mayst*
 maüded him, and he toke Iosua and sette *se in the story*
 him before Eleazer the preast and be- *of Dauid:*

M. 21 After the iudgemēt of Vrim

V. 16 dominus deus spirituum omnis carnis 17 sicut oues
 absque pastore. 18 in quo est spiritus 20 & partem gloriæ tuæ, vt
 audiat eum 21 Eleazar sacerdos consulat dominum.

L. 16 der Herr der Gott vber die geyster alles fleyschs 17 wie
 die schaff on hirten. 18 ynn dem der geyst ist 19 vnd gepeut yhm
 fur yhren augen 20 vnd lobe yhn mit deynem lobe, das yhm
 gehorche 21 der sol fur yhn radt fragē, durch die weyse des
 Liechts fur dem Herrn

M. M. N. 17 *To go in and oute before them* is to gouerne,
 teache, counfort, leade, & defende them etc. 21 *After the Iudgement*
of Vrim, that is, after the iudgemēt of the light, loke Exodi.
 xxviii, e. It is very lyke that in the Ephod was some bryght stone,
 wherin the hie preste loked & sawe the wyll of God, as it apper-
 eth in the storye of Dauid

L. M. N. 20 *Vnd lobe yhn*: das ist, lobe du yhn vnd sage viel
 guttis von yhm, damit du yhn ehrlich vnd angenehm machist fur
 dem volck, das leget St Pau. aus Rom. 3 da er spricht Gottis ge-
 rechtickeyt die Christus ist sind bezeuget, von dem gefetz vnd
 propheten. 21 *Des liechts*: das ist das liecht auff der brust des
 hohen priesters. Exo. 28. daher sagen etlich, wenn Gott habe
 auffs priesters frage geantwortet dz hat sollen, ia, seyn, so habe
 das liecht glentz von sich geben.

fore all the congregacion, & * put his handes apou him & geue him a charge, as the Lorde commaunded thorow the hande of Moses.

This was the maner of the Ebrues to make their officers & of this maner did the apostle make deakons, preastes & bishopes, with oute any other ceremony as thou seist i thactes, ad mayst gather of paul to Timothe:

¶ The .XXVIII. Chaptre .

1 **A**ND the Lorde spake vnto Mo-
2 ses sayenge: geue ȳ childern
of Israell a charge and saye

M.C.S. What must be offered on euery feast daye.

vnto them, that they take hede to offer vnto me ȳ offryng of my * bred in the sacrificy of swete sauoure, in his due seafon. And saye vnto thē. This is ȳ offeryng which ye shall offer vnto ȳ Lorde

Bred is here borrowed & takē for all maner of fode generally:

ii. lābes [Fo. LIII.] of a yeare olde with out spot daye by daye to be a burntofferunge perpetually. One lambe thou shalt offer in the mornynge, and ȳ other at euen, And thereto ȳ tēth parte of an Epha of floure for a meatofferunge myngled with beten oyle, the fourth parte of an hin: which is a dayly offerunge ordered in the mount Sinai vnto a swete sauoure in the sacrificy of ȳ Lorde. And the drynkofferunge of the same: the fourth parte of an hin vnto one lambe, & poure the drynkofferunge in the holy place, to be good drynke vnto the Lorde. And ȳ other lambe thou shalt offer at euen, with the meatofferunge and the drynkofferunge after ȳ maner of the mornynge: a sacrificy of a swete sauoure vnto the Lorde.

M. 2 offer vnto the offeryng.

V. 23 replicauit quæ mandauerat dominus. xxviii, 3 quotidie in holocaustum sempiternum (v. 10, 15) 4 ad vesperum 6 holocaustum iuge est 8 ad vesperam

L. 23 vnd gepot yhm wie der Herr mit Mose geredt hatte. xxviii, 3 zum teglichen brandopffer 4 zwischen abents (v. 8) 6 das ist eyn teglich brandopffer (v. 10) 7 yns Heyligum gossen werden zur gabe dem Herrn.

9 And on the Sabbath daye .ii. lambes of a yere olde
 a pece and with out spot, and two tēthdeales of floure
 for a meatofferynge myngled with oyle, and the drynk-
 10 offerynge thereto. This is the burntofferynge of euery
 Sabbath, besydes the dayly burntofferynge and his
 drynkofferynge.

11 And in the first daye of youre monethes, ye shall
 offer a burntofferynge vnto the Lorde: two yonge
 bollockes, and a ram, and .vii. lambes of a yere olde
 12 without spott, and .iii. tēthdeales of floure for a meat-
 offerynge mingled with oyle vnto one bollocke, and
 ii. tēth deales of floure for a meatofferynge myngled
 13 with oyle vnto one rā. And euer moare, .℞. a tēth
 deale of floure myngled with oyle, for a meatofferynge
 vnto one lābe. That is a burntofferynge of a swete
 14 fauoure in the sacrifice of the Lorde. And their
 drynkofferynges shalbe halfe an hin of wyne vnto
 one bollocke, ad the thyrde parte of an hin of wyne
 vnto a ram and the fourth parte of an hin vnto a
 lambe. This is the burntofferynge of euery moneth
 15 thorow out all the monethes of the yere: & one he
 goote for a synofferynge vnto the Lorde, which shalbe
 offered with the dayly burntofferynge and his drynk-
 offerynge.

16 And the .xiiii. daye of the first moneth shalbe Passe-
 17 ouer vnto the Lorde. And ŷ .xv. daye of the same
 moneth shalbe a feast, in which .vii. dayes men must
 18 eate vneleuēded bred The first daye shalbe an holy
 feast, so that ye shall do no maner of laborious worke
 19 therein. And ye shall offer a burntofferynge vnto the
 Lorde .ii. bollockes, one ram, and .vii. lambes of a yere
 20 olde without spott, and their meatofferynge of floure
 myngled with oyle .iii. tenthdeales vnto a bollocke,
 21 and .ii. tenthdeales vnto a ram, and euermoare one

℞. 19 two younge bullockes

℥. 13 holocaustum suauissimi odoris atque incensi est domino.
 14 per omnes menses, qui sibi anno vertente succedunt. 16 phasē
 domini erit 18 dies prima venerabilis & sancta erit

℥. 13 Das ist das brandopffer des süßen geruchs eyn offer
 dem Herrn. 14 eyns iglichen monden ym iar. 16 Ostern dem
 Herrn 18 Der erste tag heyst heylig

tenthdeale vnto a lambe, thorow out the .vii. lambes:
 22 & an hegoote for a synofferynge to make an atone-
 23 ment for you. And ye shall offer these, besyde the
 burntofferynge in ȳ mornynge that is allway offered.
 24 And after this maner ye shall offer thorow out the .vii
 dayes, the fode of the sacrifice of swete faouere vnto
 the Lor- [Fo. LIIII.] de. And it shalbe done besyde
 25 the dayly burntofferynge and his drynkofferynge. And
 the seuenth daye shalbe an holy feast vnto you, so that
 ye shall doo no laboryous worke therein.
 26 And the daye of youre first frutes when ye brynge
 a new meatofferynge vnto the Lorde in youre wekes,
 shalbe an holy feast vnto you: so that ye shall doo no
 27 laboryous worke therein. And ye shall offer a burnt-
 offerynge of a swete faouere vnto the Lorde .ii. younge
 bollockes, and a ram, and .vii. lambes of a yere olde
 28 a pece, with their meatofferynges of floure myngled
 with oyle .iii. tenthdeales vnto a bollocke .ii. tenthdeales
 29 to a ram, ad euermoare one tenthdeale vnto a lambe
 30 thorow out the .vii. lambes, ad an he goote to make an
 31 atonement for you. And this ye shall doo beydes the
 dayly burntofferynge, and his meatofferynge: & they
 shalbe without spot, with their drynkofferynges.

☪ The .XXIX. Chapter.

1 **A**ND ȳ first daye of ȳ .vii. moneth *A.C.S. What*
 shalbe an holy feast vnto you, *must be offered*
 ad ye shall doo no laboryous *the .viii. first*
 worke therein. It shalbe a *dayes of the*
 2 *seuenth mone.*
 daye of trompetblowyng vnto you. And ye shall

V. 22 & hircum pro peccato vnum, vt expietur pro vobis
 23 matutinum quod semper 24 Ita facietis per singulos dies sep-
 tem dierum in somitem ignis 25 Dies quoque septimus celeberrimus
 & sanctus erit vobis 26 quando offeretis nouas fruges
 29 hircum quoque vnum 30 qui mactatur pro expiatione 31 cum
 libationibus suis. xxix, 1 quia dies clangoris est & tubarum.

L. 22 das man euch verfune 23 wilchs eyn teglich brand-
 oppfer ist 24 Nach diser weyfe 27 heylig heyssen. xxix, 1 Es ist
 ewr drometen tag

offer a burntofferunge of a swete fauoure vnto ŷ Lorde:
 one younge bollocke & one rā & .vii. lābes of a yere
 3 olde a pece that are pure. And their meatofferings
 of floure .P. myngled with oyle: .iii. tenthdeales vnto
 4 the bollocke, and .ii. vnto the ram, and one tenthdeale
 5 vnto one lambe thorow the .vii. lambes And an he
 goote for a synofferunge to make an atonement for
 6 you, besyde the burntofferunge of the moneth and his
 meatofferunge and besyde the dayly burntofferunge
 and his meatofferunge, and the drynkofferunges of the
 same: acordynge vnto the maner of them for a fauoure
 of swetnesse in the sacrifice of ŷ Lorde.

7 And the tenth daye of that same seuenth moneth
 shalbe an holy feast vnto you, and ye shall humble
 youre soules and shall doo no maner worke therein.
 8 And ye shall offer a burntofferunge vnto the Lorde
 of a swete fauoure: one bollocke, and a ram, and .vii
 9 lambes of a yere olde a pece, without faute & their
 meatofferunges of floure myngled with oyle: .iii. tenth-
 10 deales to a bollocke, ād .ii. to a rā and all waye a
 tenthdeale vnto a lambe, thorow out the .vii. lambes
 11 And one he goote for a synofferunge, besyde ŷ synof-
 ferynge of atonement and the dayly burntofferunge, and
 ŷ meate and drynkofferunges that longe to the same.

12 And the .xv. daye of the seuenth moneth shalbe
 holy daye & ye shall doo no laboryous worke therein,
 and ye shall kepe a feast vnto ŷ Lorde of .vii. dayes
 13 longe. And ye shall offer a burntofferunge of a swete
 fauoure vnto the [Fo. LV.] Lorde: .xiii. bollockes .ii
 rammes and .xiiii. lābes which are yerelynges and pure,
 14 with oyle .iiii. tenthdeales vnto euery one of the .xiii
 15 bollockes .ii. tēthdeales to ether of the rammes, and
 16 one tenthdeale vnto eche of the .xiiii. lambes. And
 one he goote vnto a synofferunge, besyde ŷ dayly burnt-
 offerunge with his meate and drynkofferunges.

¶. 6 præter holocaustum calendarum . . . holocaustum fem-
 piternum (vv. 11, 16, 19, 22, 25, 28, 31, 34, 38) cum libationibus
 folitis. 7 sancta atque venerabilis (v. 12), et affligetis animas vestras

℟. 6 on das brandopffer des monden . . . nach yhem rechten
 7 foll . . . heylig heysfen, vnd solt ewre feelen demutigen 11 tegliche
 brandopffer (vv. 16, 19, 22, 25, 28, 31, 34, 38) 12 heylig heysfen

17 And the seconde daye .xii. younge bollockes .ii.
 18 rammes & .xiii. yerlynge lambes without spot: & their
 meatofferynges and drynkofferynges vnto the bollockes,
 rammes and lambes, acordynge to the nombre of them
 19 & after the maner And an he goote for a synoffer-
 ynge, besyde the dayly burntofferynge ad his meate
 and drynkofferynges.

20 And the thyrde daye .xi. bollockes .ii. rammes &
 21 xiiii. yerelynge lambes without spot: & their meate and
 drynkofferynges vnto the bollockes, rammes & lambes,
 after the nombre of thē & acordynge to the maner.
 22 And an he goote for a synofferynge, besyde the dayly
 burntofferynge & his meate and drynkofferynges.

23 And the fourth daye .x. bollockes .ii. rammes & .xiiii
 24 lābes, yerelynges & pure: ad their meate & drynkof-
 ferynges vnto the bollockes rāmes & lābes, acordynge
 25 to their nūbre and after the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 ad his meate and drynkofferynges.

26 .P. And the fyfte daye .ix. bollockes .ii. rāmes and
 xiiii. lambes of one yere olde a pece without spott.
 27 And their meat and drynkofferynges vnto the bol-
 lockes, rāmes and lambes, acordynge to the nombre
 28 of them and after the maner. And an hegoote for a
 synofferynge, besyde the dayly burntofferynge and his
 meate and drynkofferynges.

29 And the fyxte daye .viii. bollockes .ii. rammes ad
 30 xiiii. yerelynge lambes without spot And their meate
 and drynkofferynges vnto the bollockes, rammes and
 31 lambes, acordynge to the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 and his meate and drynkofferynges.

32 And the feuenth daye .vii. bollockes .ii. rāmes and
 33 xiiii. lambes that are yerelynges & pure. And their
 meate and drynkofferynges vnto the bollockes, rammes
 and lābes, acordynge to their nombre & to the maner.

℞. 23 yerelynges pure 24 accordyng to the nombre of them
 32 .xiii. lambes

℥. 18 rite celebrabit̄is (vv. 21, 24, 27, 30, 33, 37)

℥. 18 nach dem recht (vv. 21, 24, 27, 30, 33, 37)

- 34 And an hegoote for a synofferynge, befyde ȳ dayly
burntofferynge and his meate and drynkofferynges.
- 35 And the eyght daye shalbe the con-
clusion of ȳ feaste vnto you, & ye shall doo
no maner laboryous worke therein. And
ye shall offer a burntofferynge of a fwete
fauoure vnto the Lorde: one bollocke, one rā & .vii
yerelynge lābes without spott. And the meate &
drynkofferynges vnto the bollocke, rā and lābes, acord-
yng to their nūbres & acordyng to ȳ ma- [Fo. LVI.]
ner. And an he goote for a synofferynge befyde the
dayly burntofferynge and his meate & drynkofferynges.
- 39 These thinges ye shall doo vnto the Lorde in youre
feastes: befyde youre voves and frewyll offerynges, in
youre burntofferynges meatofferynges, drynkofferynges
and peafe offerynges. And Moses tolde the childern
of Israel, acordyng to all that the Lorde commaunded
him.

☞ The .XXX. Chapter.

- 1 **A**ND Moses spake vnto the heedes
of the trybes of ȳ childern
of Israel sayēge: this is the
thyng which the Lorde com-
maundeth. Yf a man vowe a vowe vnto
the Lorde or swere an othe ād bynde his
soule, he shall not goo backe with his
worde: but shal fulfyll all ȳ procedeth
out of his mouth
- 3 Yf a damfell vowe a vowe vnto ȳ
- M.C.S. Of voves when they shalbe kept and when not.*
Hece was sett the exāple of oure voves of chastite, obediens and willfull pouertie: oure offerynges ad oure pilgrimage.

V. 39 præter vota & oblationes spontaneas xxx, 2 ad principes tribuum . . . Iste est sermo

L. 39 ausgenommen was yhr gelobd vnd freywillig gebt xxx, 2 vbirsten der stemme . . Das ist . .

M. N. 2 *If a man vowe etc.* This vowe here is that which a man voweth for a certayne space, whether it be to fast or to chaſtyce the bodye, or any other thyng, as it is sayd Leui. vii. d.

L. M. N. 35 *Am achten tage, soll yhr steuer thun:* Dife steuer war das man fur die armen zu hauff trug eyn gemeyn gutt von alerley was Gott geben hatte.

Lorde & binde herselfe beyng in hir fathers houffe
 4 and vnmarried: Yf hir father heare hir vowe & bonde
 which she hath made vpon hir soule, & holde his
 pease thereto: then all hir vowes & bödes which she
 5 hath made vppō hir soule shall stonde in effecte. But
 & yf hir father forbyd her the same daye that he hear-
 eth it, none of hir vowes nor bondes which she hath
 made vpon hir soule shalbe of value, ad the Lorde
 shall forgeue her, because hir father forbade her.

6 Yf she had an husbonde when she vowed .P. or pro-
 nounced oughte out of hir lippes wherewith she bonde
 7 hir soule, and hir husbonde herde it and helde his peace
 thereat the same daye he herde it: Then hir vowes and
 hir bondes wherewith she bounde hir soule, shall stonde
 8 in effecte. But ad yf hir husbonde forbade her the
 same daye that he herde it, than hath he made hir
 vowe which she had vppō her of none effecte, and
 that also whiche she pronounced with hir lippes where-
 with she bounde hir soule, and the Lorde shall forgeue
 her.

9 The vowe of a wedowe and of her that is deuorced,
 & all that they haue bound their soules with all, shall
 stonde in effecte with them.

10 Yf she vowed in her husbandes houffe or bounde her
 11 soule with an oth, and her husbände herde it and helde
 his peace and forbade her not: then all her vowes and
 bondes wherewith she bound her soule, shall stōde.
 12 But yf her husbände difanulled them ȳ same daye that
 he herde them, then nothing that proceded out of her
 lippes in vowes ad boundes wherewith she bounde her

V. 3 non faciet irritum verbum suum 4 voti rea erit 6 statim
 vt audierit . . . irrita erunt, nec obnoxia tenebitur sponcioni 9 pro-
 pitius erit ei dominus. 10 Vidua & repudiata quicquid vouerint,
 reddent. 11 Vxor in domo 12 si audierit vir

℣. 3 soll feyn wort nicht schwechen 5 so gilt alle yhr gelubd
 vnd alle yhr verbundnis, des sie sich vber yhr seele verbunden hat.
 6 des Tags wenn ers horet . . . Vnd der Herr wirt yhr gnedig
 feyn (v. 13) 10 verstoffene 11 gefinde 12 hausherr . . . so gilt all
 dasselb gelubd vnd alles wes es sich verbunden hat vber feyn seele

℣. M. N. 3 *Seyn seele*: das ist, wenn sie sich verbunden zu
 fasten odder sonst wz zu thun mit yhrem leybe Got zu dienst das
 seele hie heyffe, so viel, als der lebendige leyb wie die schrift al-
 lenthalben braucht.

foule shall stonde in effecte: for her husbnde hath lowfed them, and the Lorde shall forgeue her.

- 13 All voves and othes that binde to humble the soule,
 14 maye her husbnde stabliffh or breake. But yf her husbnde hold his peace from one daye vnto another, then he stabliffheth [Fo. LVII.] all her voves and boundes whiche she had vppon her, because he helde his peace
 15 the same daye that he herde them. And yf he afterwarde breake them, he shall beare her synne him self.
 16 These are the ordinaunces which the Lorde commaunded Moses, betwene a man and his wife, and betwene the father and his daughter, beyenge a damfelle in hir fathers houffe.

☐ The .XXXI. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. The Madianytes & Balā are slayne. The praye was brought to Moses & equallye deuoyded. A present geue of Israel because none of their men were*
 2 sayenge: auenge the childern of Israel of the Madianites, and afterwarde be gathered
 3 vnto thy people. And Moses spake vnto *harnesse, arm,* the folke sayenge: Harnesse *vv. 20, 21, cf. vv. 17, 26, 30, 32* some of you vnto warre, and let them goo upon the Madianites and auenge the Lorde of the Madianitis. Ye shall sende vnto the warre *slayne.*
 4 a thousande of euery trybe thorow out all the trybes
 5 of Israel. And there were taken oute of the thousandes of Israel .xiii. thousande prepared vnto warre, of euery

V. 13 sin autem extemplo contradixerit . . . quia maritus contradixit, & dominus ei propitius erit. 14 affligat animam suam: in arbitrio viri erit siue faciat, siue non faciat. 15 quod si audiens vir tacuerit 16 sin autem contrad. . . . portabit ipse iniquitatem eius. xxxi, 2 Vliscere prius . . . & sic colligeris 3 Statimque Moyfes, Armate, inquit . . . qui possint vltionem domini expetere 5 Dereruntque

L. 13 Machts aber der hausherr des tags los . . . denn der hausherr hats los gemacht 14 hausherr krefftigen odder schwechen 15 Wenn er dazu schweygt . . . so bekrefftigt er 16 Wirt ers aber schwechen . . . so sol er die missetat tragen. xxxi, 2 darnach dich samlest 3 mit dem volck . . . Rustet 5 Vnd sie namen an

- 6 trybe a thousande. And Moses sent them a thousande of euery trybe, with Phineas the sonne of Eleazer the preaste to warre, and the holye vessels & the trompettes to blowewith in his honde.
- 7 And they warred agenst the Madianites, as the Lorde commaunded Moses, ad .P. slewe all the males.
- 8 And they slewe the kynges of Madian among other that were slayne: Eui, Rekem, Zur, Hur and Reba: fyue kynges of Madian. And they slewe Balā the
- 9 sonne of Beor with the swerde. And the childern of Israel toke all the wemen of Madian presoners and their childern, and spoyled all their catell, their substance and their goodes. And they burnt all their cities wherein they dwelt, and all their castels with
- 10 fyre. And they toke all the spoyle and all they coude
- 12 catche, both of men and beestes. And they broughte the captiues and that which they had taken and all the spoyle vnto Moses and Eleazer the preast ad vnto the companye of the childern of Israel: euen vnto the hoste, in y feldes of Moab by Iordane nye to Iericho.
- 13 And Moses and Eleazer the preast and all the lordes of the congregacion went out of the hoste agenst them.
- 14 And Moses was angrie with the officers of the hoste, with y captaynes ouer thousandes and ouer hundredes,
- 15 which came from warre and batayle, and sayde vnto
- 16 them: Haue ye faued the wemen alyue? beholde, these caused the childern of Israel thorow Balam, to commytt trespace agest y Lorde, by y reason of Peor, & their folowed a plage amöge y congregacion of the Lorde.
- 17 Nowe therfore flee all the men childern and the wemen
- 18 that haue lyen [Fo. LVIII.] with men fleshlye: But all the wemen children that haue not lyen with men, kepe

V. 6 vasaque sancta, & tubas ad clangendum 9 & cunctam supollectilem. quicquid habere potuerant depopulati sunt. 12 ad omnem multitudinem 14 principibus, exercitus 15 Cur foeminas referuastis? 16 super peccato Phogor 17 quæ nouerunt viros in coitu, iugulate 18 referuate vobis

L. 6 den heyligen gezeug vnd die Hall drometen 9 namen gefangen . . . all yhr habe, vnd alle yhre gutter 14 heubtleut . . . die aus dem heer vnd freyt kamen 15 habt yhr allerley weyber leben lassen? 16 vber dem Peor 17 So erwurget . . . die man erkand vnd bey gelegen haben 18 laßt fur euch leben

- 19 alyue for youre felues. And lodge without the hofte
vii. dayes all that haue killed any perfone & all that
haue twiched any dead body, & purifye both youre
20 felues & youre prefoners the .iii. daye & the .vii. And
fprinkle all youre raymentes & all that is made of
fkyennes, & all worke of gootes heer, ad all thynges
made of wodd.
- 21 And Eleazer the preaft fayed vnto all ſ̄ mē of warre
which went out to batayle: this is the ordinaunce of
22 the lawe which the Lorde commaunded Mofes: Gold,
23 fyluer, braffe, yeron, tyn & leed, & all that maye abyde
ſ̄ fyre, ye fhall make it goo thorow the fyre, ad then
it is cleane. Neuerthelater, it fhalle fprinkled with
fprinklinge water. And all ſ̄ offereth not the fyre,
24 ye fhall make goo thorow the water. And wash youre
clothes the feuenth daye, & then ye are cleane. And
after warde come in to the hofte.
- 25, 26 And the Lorde fpake vnto Mofes fayenge: take
the fumme of the praye that was taken, both of the
wemē & of catell, thou & Eleazer the preaft and the
27 auncient heedes of ſ̄ congregacion. And deuyde it in
to two parties, betwene them that toke the warre vppō
thē and went out to batayle and all the congregacion.
- 28 And take a porcion vnto the Lorde of the men of warre
whiche went oute to .P. batayle one of fyue hundred,
of the wemen and of the oxen and of the affes and of the
29 ſhepe: and ye fhall take it of their halfe and geue it
vnto Eleazer the preaft, an heueofferynge vnto the
30 Lorde. And of the halfe of ſ̄ childern of Ifrael, take
one of fyfitye, of ſ̄ wemen, of the oxen, of the affes and
of the ſhepe, and of all maner of beeftes, & geue them
vnto the leuites which wayte apon ſ̄ habitacion of the
Lorde.
- 31 And Mofes and Eleazer the preaft did as the Lorde

℥. 19 luſtrabitur 20 expiabitur. 23 igne purgabitur . . . aqua
expiationis ſanctificabitur 26 principes vulgi 27 omnem reliquam
multitudinem 28 vnam animam 29 quia primitiæ domini ſunt.
30 qui excubant in cuſtodiis (v. 47)

℥. 19 entfundiget (v. 20) 23 mit dem Sprenge waffer ent-
fundiget 26 die vbirſten veter der gemeyne 27 der gemeyne
28 eyn feele 29 zur Hebe dem Herrn. 30 die der hut warten (v. 47)

32 commaunded Mofes. And ſy botye and the praye
 which the men of warre had caught, was .vi. hundred
 33 thoufande & .Lxxv. thoufande ſhepe: ad .Lxxii. thou-
 34, 35 fande oxen: & .Lxi. thoufande affes: & .xxxii. thou-
 fande wemen that had lyen by no man.

36 And the halfe which was the parte of thē that wēt
 out to warre, was .iii. hundred thoufande and .xxxvii
 37 thoufande and fyue hundred ſhepe: And the Lordes
 38 parte of the ſhepe was .vi. hundred and .Lxxv. And
 the oxen were .xxxvi. thoufande, of which the Lordes
 39 parte was .Lxxii. And the affes were .xxx. thoufande
 and fyue hundred, of whiche the Lordes parte was
 40 Lxi. And the wemen were .xvi. thoufande, of which
 41 the Lordes parte was .xxxii. foules. And Mofes gaue
 that ſumme which was the Lordes heueofferynge vnto
 Eleazer the preaft: as the Lorde cōmaunded Mofes.

42 [Fo. LIX.] And the other halfe of the childern of
 Iſrael whiche Mofes ſeperated from the men of warre
 43 (that is to wete, the halfe that pertayned vnto the
 congregacion) was .iii. hundred thoufande and .xxxvii
 44 thoufande and fyue hundred ſhepe: and .xxxvi. thou-
 45 fande oxen: and .xxx. thoufande affes and fyue hūdred:
 46, 47 and .xvi. thoufande wemen. And Mofes toke of this
 halfe that pertayned vnto the childern of Iſrael: one
 of euery fyftie, both of the wemen & of the catell, and
 gaue them vnto the leuites which wayted vppon the
 habitacion of the Lorde, as the Lorde commaunded
 Mofes.

48 And the officers of thoufandes of the hoſte, the
 captaynes ouer the thoufandes and the captaynes ouer
 49 the hundreds came forth & ſayed vnto Mofes: Thy
 ſeruautes haue taken the ſumme of the men of warre,
 which were vnder oure hande, & there lacked not one
 50 man of them. We haue therefore broughte a preſent
 vnto the Lorde what euery man founde of Iewels of

V. 37 in partem domini ſupputatæ ſunt 40 cefferunt in partem
 domini 41 numerum primitiarum domini 43 reliquæ multitudini
 L. 32 der vbrigen ausbeutte 41 ſolch Hebe 43 der gemeyne
 zuſtendig

M. M. N. 43 vnto the congregacion: which was not at the warre.

golde, cheyns, bracelettes, ringes, earynges & spangels, to make an attonement for oure foules before the Lorde.

51 And Mofes & Eleazer toke the golde off them:
 52 Jewels of all maner facions. And all the golde of the
 heueoffrynge of the Lord, of the captaynes ouer thou-
 53 sandes & hundreds was .xvi. thousand .vii. hundred &
 54 L. fycles, .℞. which ſ̄ mē of warre had ſpoyled, euery
 man for him ſelfe. And Mofes & Eleazer ſ̄ preaft toke
 the golde of the captaynes ouer the thouſandes & ouer
 the hundreds, & brought it in to the tabernacle of wit-
 neſſe: to be a memoriall vnto ſ̄ childern of Iſrael, be-
 fore ſ̄ Lorde.

¶ The .XXXII. Chapter.

1 **T**HE childern of Rubē & the childern of Gad, had an ex-
 ceadinge greate multitude of catell. And whē they ſawe
 the lōde of Iaeſer & the lōde of Gilead ſ̄
 2 it was an apte place for catell, they came & ſpake vnto Mofes & Eleazer ſ̄ preaft &
 vnto ſ̄ lordes of ſ̄ cōgregaciō ſayenge.
 3 The lōde of Ataroth Dibo & Beon,
 4 whiche contre ſ̄ Lorde ſmote before the congregacion of Iſrael: is a londe for catell and we

M.C.S. To Ruben and Gad and to halfe the trybe of Manasse, is promesed the poſſeſſion beyonde Iordan eastward: yf they bryng their brethren into the lande of promeſſe.

℞. 3 Ataroth & Dibō & Iazer, and Nemrah & Heſbon & Elealeh & Sabam & Nebo & Beon

℥. 50 vt deprecetis pro nobis dominum. 53 Vnusquisque enim quod in præda rapuerat, suum erat. xxxii, 1 pecora multa, & erat illis in iumentis infinita substantia . . . aptas animalibus alendis terras 3 Ataroth, & Dibon, & Iazer, & Nemra, & Hesebon, & Eleale, & Sabam, & Nebo, & Beon 4 regionis vberimæ . . . iumenta plurima

℥. 50 vnser feelen verfunet werden fur dem Herrn 53 denn die kriegs leutt hatten geraubt eyn iglicher fur sich xxxii, 1 hatten viel vnd seer eyn gros viech . . . bequeme stet 3 Atroth, Dibon, Iaeſer, Nimra, Heſbon, Eleale, Sebam, Nebo vnd Beon 4 iſt bequeme . . . haben viech.

- 5 thy seruauntes haue catell wherfore (sayed they) yf we haue founde grace in thy syghte, let this londe be geuen vnto thy seruauntes to possesse, and bringe vs not ouer Iordane.
- 6 And Moses sayed vnto the childrē of Gad and of Ruben: shall youre brethern goo to warre and ye 7 tarye here? Wherfore discourage ye the hertes of the children of Israel for to goo ouer in to the londe which 8 the Lorde hath geuē them? This dyd youre fathers, whē I sent them from Cades bernea to se the londe. 9 And they went vp euen vnto the ryuer of Escol & sawe the londe, & discouraged the hertes of the childern of Israel, that they shulde [Fo. LX.] not goo in to the londe whiche the Lorde had geuen them.
- 10 And the Lorde was wroth the same tyme and sware 11 sayenge: None of the men that came out of Egipte frō twentye yere olde and aboue, shall se the londe whiche I swore vnto Abraham, Isaac and Iacob, because they 12 haue not continually folowed me: faue Caleb the sonne of Iephune the Kenefite, & Iofua the sonne of Nun, for 13 they haue folowed me continually. And the Lorde was angrie with Israel, and made them wandre in the wilder nesse .xl. yere, vntill all the generacion that had done euell in the syghte of the Lorde were confumed.
- 14 And beholde, ye are ryfen vp in youre fathers stede, the encrease of synfull men, to augmente the ferse 15 wrath of the Lorde to Israel warde. For yf ye turne awaye from after him, he wyll yet agayne leue the people in the wilder nesse, so shall ye destroy all this folke.
- 16 And they went nere him ād sayed: we will bylde shepefoldes here for oure shepe and for oure catell, and

¶ 14 steade, to ȳ encrease . . . & to augmēte
 ¶ 5 in possessionem, nec facias 7 Cur subuertitis mentes (v. 9) 9 vallem Botri 12 isti impleuerunt voluntatem meam. 14 incrementa, & alumni hominum peccatorum 15 et vos causa eritis necis omnium. 16 vrbes munitas

¶ 5 so wollen wyr nicht vber den Iordan zihen. 7 macht . . . hertzwendig (v. 9) 11 sollen ia . . . nicht sehen . . . das sie myr nicht gantzlich nach gefolgt haben (cf. v. 12).

17 cities for oure childern: But we oure selues will go ready armed before ȳ childern of Israel, vntill we haue broughte them vnto their place. And oure childrē shall dwell in the stronge cities, because of the inhabitants of the londe. And we will not returne vnto oure houffes, vntill the childern off. ¶ Israel haue enhereted: 18
 19 euery man his enheritaunce. For we will not enheret with them on yonder syde Iordane forwarde, because oure enheritaunce is fallen to vs on this syde Iordane eastwarde.

20 And Moses sayed vnto them: Yf ye will do this thinge, that ye will go all harnessed before the Lorde
 21 to warre, and will go all of you in harnesse ouer Iordane before ȳ Lorde, vntill he haue cast out his enemyes before him, & vntill the londe be subdued before ȳ Lorde: then ye shall returne & be without sinne
 22 agenst the Lorde & agenst Israel, & this löde shalbe
 23 youre possession before the Lorde. But & yf ye will not do so, beholde, ye synne agenst the Lorde: ad be
 24 sure youre synne will fynde you out. Bilde youre cities for youre childern & foldes for youre shepe, & se ye do ȳ ye haue spoken.

25 And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruautes will do as my lorde
 26 commaundeth. Oure childrē oure wiues substāce & all oure catell shall remayne here in the cities of Gilead.
 27 But we thi seruautes will goo all harnessed for the warre vnto batayle before the Lorde, as my lorde hath sayed.

28 And Moses cōmaüded Eleazer ȳ preast & Iosua ȳ sonne of Nun & the aunciēt hedes of the tribes of the
 29 childern of Israel, & sayed vnto them: Yf the childern of Gad and Ru- [Fo. LXI.] ben will goo with you ouer

¶. 17 fenced cyties

¶. 17 nos autem ipsi armati & accincti . . . ad loca sua . . . propter habitatorum insidias. 18 in domos nostras 20 expediti . . . ad pugnam 21 et omnis vir bellator armatus 22 inculpabiles 23 nulli dubium est quin peccetis 27 omnes expediti

¶. 17 an yhren ort 21 ruftet zum streyt . . . wer vnter euch gerüft ist (cf. vv. 27, 29, 30, 32) 22 vnschuldig 23 vnd werdet ewr sünden ynnen werden, wenn sie euch finden wirt.

Iordane, all prepared to fyghte before the Lorde: then when the lande is subdued vnto you, geue them the
 30 londe of Gilead to possesse, but & yf they will not goo ouer with you in harnesse, then they shall haue their possessions amonge you in ȳ londe of Canaan.

31 And the childern of Gad & Ruben answered sayenge: that which ȳ Lorde hath sayed vnto thi seruauētes
 32 we will doo We wil goo harnessed before the Lorde in to the londe of Canaan, & the possession of oure enheritaunce shalbe on this syde the Iordane.

33 And Moses gaue vnto ȳ childern of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Ioseph, the kyngdome of Sihon kyng of the Amorites, and the kyngdome of Og kyng of Bafan, the lande that longed vnto the cities thereof in the costes
 34 of the contre rounde aboute. And the childern of Gad
 35 bylt Dibō, ataroth, Aroer, Atroth, Sophan, Iaefer,
 36 Iegabeha, Bethnimra & Betharan stronge cities, and
 37 they bylt foldes for their shepe. And the childern of
 38 Ruben bylt Hesebon, Elalea, Kiriathaim, Nebo, Baal Meon and turned their names, and Sibama also: & gaue names vnto the cities which they bylt.

39 And the childern of Machir the sonne of Manasse went to Gilead and toke it, and put out the Amorites
 40 ȳ were therein. And Mo- .P. ses gaue Gilead vnto
 41 Machir the sonne of Manasse & he dwelt therein. And Iair the sonne of Manasse wēt & toke ȳ small townes
 42 thereof, & called thē the townes of Iair. And Nobah went & toke kenath with the townes longinge thereto, & called it Nobah after his awne name.

M. 36 Betharan fencend cyties [fenced]

V. 29 omnes armati 30 armati (v. 32) 32 trans Iordanem.
 36 vrbes munitas 41 Auoth iair, id est villas Iair.

L. 32 disseyt des Iordans 36 verschlossen stede 41 Hauoth
 42 mit yhren tochttern

¶ The .XXXIII. Chapter

- 1 **T**HESE are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armies vnder Mo-
 2 ses ad Aaron. And Moses wrote their goenge out by their iurneyes at y cō-
 maundment of the Lorde: euen these
 3 are y iurneyes of their goenge out. The childern of Israel departed from Rahēses the .xv. daye of the first
 moneth, on y morowe after Passeouer & went out with
 4 an hie hande in the syghte of all Egipte, while the Egiptians buried all their firstborne which the Lorde
 had smoten amonge thē. And vppō their goddes also
 5 the Lorde dyd execucion. And y childern of Israel remoued from Rahemes and pitched in Sucoth.
 6 And they departed frō Sucoth & pitched their tentes
 7 in Ethā, which is in the edge of y wyldernesse. And they remoued frō Ethā ad turned vnto the entrynge
 of Hiroth which is before baall Zephon, & pitched be-
 8 fore Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wilder-
 nesse, & wēt .iii. dayes iurney in y wil- [Fo. LXII.]
 9 dernesse of Ethā, & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were .xii
 fountaynes ad .Lxx. datetrees and they pitched there.
 10 And they remoued from Elim & laye fast by the
 11 red see. And they remoued frō the red see & laye in
 12 y wildernesse of Sin. And they toke their iurney out
 of y wildernesse of Sin, & sett vpp their tentes in Daphka.
 13 And they departed from Daphka, and laye in Alus.
 14 And they remoued from Alus, & laye at Raphedim,

¶. 4 smyttē 9 .Lxx. paulmetrees

V. 3 altera die phafe . . . in manu excelsa 4 nam & in diis eorum exercuerat vltionem 9 & palmæ septuaginta

¶. 2 beschreyb yhren auszug 3 des andern tags der ostern, durch eyn hohe hand

*M.C.S. The
 iourneys and
 departynges
 frō place to
 place of Is-
 rael are nom-
 bred. They are
 cōmaunded to
 kyll the Ca-
 naanites.*

15 where was no water for the people to drynke. And
they departed from Raphedim, and pitched in the
wilderneffe of Sinai

16 And they remoued from the deferte of Sinai, &
17 lodged at the graues of luft. And they departed from
18 the sepulchres of luft, ad laye at Haferoth. And they
19 departed from Hazeroth, & pitched in Rithma. And
departed frō Rithma and pitched at Rimon Parez.
20 And they departed from Rimon Parez, & pitched in
21 Libna. And they remoued from Libna, & pitched at
22 Riffa. And they iurneyed frō Riffa ad pitched at Ke-
23 helatha. And they went frō Kehelatha, & pitched in
24 moūt Sapher. And they remoued from mount Sapher,
25 and laye in Harada. And they remoued from Harada,
and pitched in Makeheloth.

26 And they remoued from Makeheloth, & laye at
27 Tahath, ad they departed frō Tahath & pitched at
28 Tharath. And they remoued frō .P. Tharath, and
29 pitched in Mithca. And they went from Mithca, and
30 lodged in Hafmona. And they departed from Haf-
31 mona, and laye at Moseroth. And they departed
from Moseroth, and pitched amonge the childern of
32 Iaecon. And they remoued from the childern of Iae-
33 con, ad laye at Hor gidgad. And they went from Hor
34 gidgad, and pitched in Iathbatha. And they remoued
35 from Iathbatha, and laye at Abrona. And they departed
36 from Abrona, and laye at Ezeon gaber. And they re-
moued from Ezeon gaber, and pitched in the wilderneffe
of Zin, which is Cades.

37 And they remoued from Cades, & pitched in mount
38 Hor, in ȳ edge of the londe of Moab. And Aaron the
preaft went vpp in to mount Hor at the commaūdment
of ȳ Lorde & dyed there, euen in the fortieth yere after
the childern of Israel were come out of ȳ londe of

¶. 31 pyched in Bane Iakan. 32 And they remoued from
Bane Iakan, and laye at Hor gadgad. Hor gadgad 37 land of Edom
V. 16 ad Sepulchra concupiscentiæ. 17 Sep. concup. 31 castra-
metati sunt in Bene-iaacan. 32 Profectique de Bene-iaacan vene-
runt in montem Gadgad.

L. 16 luftgreber (v. 17) 31 lagerten sich ynn Bne Iaecon, Von
Bne Iaecon zogen sie aus vnd lagerten sich in Hor gidgad

- 39 Egipte, & in the first daye of the fyfte moneth. And Aaron was an hundred ad .xxxiii. yere olde when he dyed in mount Hor
- 40 And kinge Erad the canaanite which dwelt in ſouth of ſond of canaā, herd ſ the childern of Iſrael were come.
- 41 And they departed frō mount Hor, & pitched in
42 Zalmona. And they departed from Zalmona, & pitched
43 in Phimon, & they departed from Phimon, & pitched in
44 Oboth. And they departed frō Oboth, & pitched in Igem
45 [Fo. LXIII.] Abarim in the borders of Moab. And they
46 departed from Igem, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued from Almon Diblathama, ad
47 pitched in ſ mountaynes of Abarim before Nibo. And they departed from the mountaynes of Abarim, & pitched in the feldeſ of Moab faſt by Iordane nye to
49 Iericho. And they pitched apon Iordayne, from Beth Haieſmoth vnto ſ playne of Sitim in ſ feldeſ of Moab
- 50 And the Lorde ſpake vnto Moſes in the feldeſ of Moab
51 by Iordayne nye vnto Iericho, ſayēge: ſpeake vnto the childern of Iſrael and ſaye vnto them: when ye are
52 come ouer Iordane in to the londe of Canaan, ſe that ye dryue out all the inhabiters of the londe before you, & deſtroy their Ymaginacions & all their Ymageſ of Metall, ad plucke downe all their alters bylt on hilleſ:
- 53 And poſſeſſe ſ londe & dwell therein, for I haue geuen you
54 the londe to enioye it. And ye ſhall deuſe the enheritaunce of the londe by lott amonge youre kynreddeſ, ad geue to the moo the moare enheritaunce, & to the fewer the leſſe enheritaunce. And youre enheritaunce ſhalbe in ſ trybes of youre fathers, in ſ place where euery mans lott falleth.

¶. 44 Iehabarim 46 Iehabarim 49 Abelfatim 52 deſtroye their chappelleſ

V. 52 confringite titulos, & ſtatuas comminute, atque omnia excelfa vaſtate

L. 52 vertreyben fur ewrem angeſicht, vnd alle yhre ſeulen vnd alle yhre gegoffene bilder vmbringen vnd alle yhre hōhe vertilgen

¶. ¶. N. 52 Chappelleſ: After the Chald. Ra. Salo. and Ra. Abr. graued pauing ſtoneſ.

55 But and yf ye will not dryue out the inhabiters of
 ȳ londe before you, then these which ye let remayne
 of thē, shalbe thornes in youre .P. eyes and dartes in
 youre sydes, & shall vexen you in the lōde wherein ye
 56 dwell. More ouer it will come to passe, ȳ I shall doo
 vnto you as I thought to doo vnto them.

¶ The .XXXIIII. Chapter.

1 **A**ND the Lorde spake vnto Moses *M. C. S. The*
 2 sayenge: cōmaūde the childern *Coostes and*
 of Israel and saye vnto them: *borders of the*
 when ye come in to the londe *land of prom-*
 of Canaan, this is the londe that shall fall *esse. Certen*
 vnto youre enheritaunce, the londe of *are assignēd*
 3 Canaan with all hir costes. And youre fouth quarter *to deuyde the*
 shalbe from the wildernesse of Zin alonge by the coste *lande.*
 of Edom, so that youre fouth quarter shalbe from the
 4 fyde of the salte see eastwarde, & shall fet a compasse
 frō the south vpp to Acrabim, & reach to Zinna. And
 it shall goo out on ȳ fouth side of Cades Bernea, & goo
 out also at Hazar Adar, and goo alōge to Azmon.
 5 And shall fet a cōpasse from Azmon vnto the ryuer of
 Egipte, and shall goo out at the see.
 6 And youre west quarter shall be the greate see,
 which coste shalbe youre west coste.
 7 And this shalbe youre north quarter: ye shall com-
 8 passe from the great see vnto moūt Hor. And from

M. 55 those which
V. 55 clauī in oculis, & lanceæ in lateribus, et aduersabuntur
 vobis xxxiiii, 2 forte ceciderit 3 mare falsissimum 4 per ascensum
 scorpionis . . . ad villam nomine Adar 5 ad torrentem Ægypti,
 & magni maris litore finietur. 6 a mari magno incipiet, & ipso sine
 claudetur. 7 montem altissimum

L. 55 zu dornen werden in ewern augen vnd zu stachel ynn
 ewern feyten, vnd werden euch drengen 56 So wirts denn gehen,
 das ich euch gleich thun werde xxxiiii, 2 euch zum erbteyl
 sellet 3 ecke . . . saltz meers 4 Hazor Adar 5 den bach Egypti

M. N. 55 *Thornes in youre eyes* that is, they shall be
 youre rodde scourge and vndoars.

mount Hor, ye shall compasse & goo vnto Hemath,
 9 and the ende of ſ̄y coſte ſhalbe at Zedada, & the coſte
 ſhall reach out to Ziphron and goo out at Hazor Enan.
 And this ſhalbe youre north quarter.

10 [Fo. LXIII.] And ye ſhall compasse youre eaſt
 11 quarter fr̄o Hazar Enan to Sepham And the coſte
 ſhall goo downe from Sepham to Ribla on the eaſt fyde
 of Ain. And then deſcende and goo out at the fyde
 12 of the ſee of Chinereth eaſtwarde. And then goo
 downe alonge by Iordayne, and leue at the ſalte ſee.
 And this ſhall be youre lode with all the coſtes there-
 of rounde aboute.

13 And Moſes commaunded the childern of Iſrael,
 ſayēge: this is the lode which ye ſhall enherett by
 lotte, and which the Lorde cōmaūded to geue vnto
 14 ix. trybes and an halfe: for the trybe of the childern
 of Ruben haue receaued, in the houſsholdes of their
 fathers, and the trybe of the childern of Gad in their
 fathers houſsholdes, & halfe the trybe of Manaffe, haue
 15 receaued their enheritaunce, that is to wete .ii. trybes
 and an halfe haue receaued their enheritaunce on ſ̄y
 other fyde of Iordayne by Iericho eaſtwarde, towarde
 the ſonne ryſynge.

16, 17 And the Lorde ſpake to Moſes ſayenge: Theſe
 are the names of ſ̄y men, which ſhall deuyde you the
 londe to enherett. Eleazer ſ̄y preaſt, ād Iofua the
 18 ſonne of Nun. And ye ſhall take alſo a lorde of euery
 19 trybe to deuyde the londe, whoſe names are theſe: In
 20 the trybe of Iuda, Caleb ſ̄y ſonne of Iephune. And in
 ſ̄y trybe of ſ̄y childern of Simeon, Demuel ſ̄y ſōne of
 21 Amiud, ād in ſ̄y tribe of Bē Iamin, Eli- .P. dad the
 22 ſonne of Ciſlon. And in the trybe of ſ̄y childern of
 23 Dan, the lorde Bucki the ſonne of Iagli. And amonge
 the childern of Iofeph: in the trybe of the childern of
 24 Manaffe, the lorde Haniel the ſonne of Ephod. And

ſ̄y. 20 Semuel the ſonne of Amiud.

Ḃ. 9 villam Enan (v. 10). 11 Reblatha contra fontem Daphnim
 15 trans Iordanem contra Iericho ad orientalem plagam.

℥. 9 Hazor Enan (v. 10) 15 difſeyt des Iordans gegen Iericho
 gegen dem morgen.

in the trybe of the childern of Ephraim, y lorde Cemuel
 25 the sonne of Siphtan. And in the trybe of the sonnes
 of Zabulon, y lorde Elizaphan the sonne of Parnac.
 26 And in the trybe of the childern of Ifachar, the lorde
 27 Palthiel y sonne of Afan. And in the trybe of the
 sonnes of Affer, the lorde Ahihud y sonne of Selomi.
 28 And in the trybe of the childern of Naphtali, the lorde
 29 Peda El the sonne of Ammihud. These are they which
 the Lorde commaüded to deuyde the enheritaüce vnto
 the childern of Israel, in the londe of Canaan.

¶ The .XXXV. Chapter.

- 1 **AND** the Lorde spake vnto Moses
 2 in y feldes of Moab by Ior-
 dayne Iericho fayenge: com-
 maunde the childern of Israel,
 that they geue vnto the leuites of the en-
 heritaüce of their possession: cities to dwell
 in. And ye shall geue also vnto the cities
 of y leuites, suburbes rounde aboute them.
 3 The cities shalbe for them to dwell in, and
 y suburbes for their catell, possession and
 all maner bestes of theirs.
 4 And the suburbes of the cities which ye shall geue
 vnto the leuites, shall reach from the wall of y citie
 outwarde, a thousande cu- [Fo. LXV.] bites rounde
 5 aboute. And ye shall meafure without the citie, and
 make the vtmost border of the eastsyde: two thousande
 cubites, And the vtmost border of the south syde: two
 thousande cubetes, And the vtmost border of the west
 syde: two thousande cubetes: and the vtmost border
 of the north syde: two thousande cubetes also: and the

*M.C.S. Vnto
 the Levites
 must be geuen
 Cyties and
 suburbes. The
 Cyties of ref-
 uge or sanctu-
 aries. The
 lawe of man-
 quellyng. For
 one mannes
 wytnesse shall
 no man be
 condempned.*

M. 1 Jordan ouer against Iericho
V. 3 et suburbana earum per circūitum . . . sint pecoribus ac
 iumentis, 4 quæ a muris ciuitatum forinsecus per circūitum . . .
 tendentur. 5 æquali termino finietur. eruntque vrbes in medio, &
 foris suburbana
L. 3 allerley thier haben 5 an der ecken (3 times)

citie shalbe in the myddes. And these shall be the fuburbes of their cities.

6 And amonge the cities which ye shall geue vnto the leuites, there shall be fixe cities of ^{franchises,} franchises which ye shall geue to that ^{franchise, i.e. a sanctuary} intent that he which killeth, maye flye ^{securing to} thyder. And to them ye shall adde .xlii ^{the criminal} cities mo: so that all the cities which ye ^{freedom from} shall geue the leuites shalbe .xlvi. with ^{arrest, cf. vv.} their fuburbes. ^{27, 32}

8 And of the cities which ye shall geue oute of the possessyons of the childern of Israel, ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites, acordinge to the inheritaunce which he enhereteth.

9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and faye vnto them: when ye be come ouer Iordayne in to the londe of Canaan, ¹¹ ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche sleeth a man vnwares, maye flye ¹² ther. And the cities shalbe to .P. flee from the executer of bloude, that he whyche kyllled dye not, vntill he ¹³ stonde before the congregacion in iudgement. And of these .vi. fre cities which ye shall geue ¹⁴ .iii. ye shall geue on this fyde Iordayne ^{The right use of sanctuaries.} and .iii. in y^e londe of Canaan. And these ¹⁵ fixe fre cities shalbe for the childern of Israel & for the straunger & for him that dwelleth amonge you, y^e all thei which kill any persone vnwares, maye flee thither.

16 Yf any man smyte another with a wepō of yerne that he dye, than he is a murtherer, & shall dye for it.

¶. 6 sex erunt in fugitiuorum auxilia separata 11 decernite quæ vrbes esse debeant in præfidia fugit. qui nolentes, sanguinem fuderint 12 cognatus occisi . . . & causa illius iudicetur. 14 trans Iordanem 16 reus erit homicidii, & ipse morietur.

ℒ. 6 sechs frey stedte geben 12 blut recher, das der nicht sterben musse, der eyn todschlag than hat, bis das er fur der gemeyne zu gericht gestanden sey.

¶. ¶. N. 11 The ryght vse of sanctuaries.

- 17 Yf he smyte him with a throwinge stone that he dye therwith, then he shall dye: For he is a murtherer and shalbe slayne therefore.
- 18 Yf he smyte him with a handwepon of wodd that he dye therwith, then he shall dye: for he is a murtherer and shalbe slayne therefore.
- 19 The iudge of bloude shall flee the murtherer, as
20 sone as he fyndeth him: Yf he thrust him of hate or
21 hourle at him with layenge of wayte that he dye or smyte him with his hande of enuye that he dye, he that smote him shall dye, for he is a murtherer. The iustice of bloude shall flee him as soone as he fyndeth him.
- 22 But and yf he puffed him by chaunce & not of hate or cast at him with any maner of [Fo. LXVI.]
23 thyng and not of layenge of wayte: or cast any maner of stone at him that he dye therewith, and sawe him not: And he cast it apon him and he dyed, but was
24 not his enemye, nether soughte him ony harme: Then the cōgregation shall iudge betwene the fleer ad the
25 executer of bloude in soche cafes. And the congregation shall delyuer the fleer out of the hande of the iudge of bloude, and shall restore him agayne vnto the fraunchesed cytye, whother he was fled. And he shall byde there vnto the dethe off the hye preaste whiche was anoyned with holy oyle.
- 26 But and yf he came without the borders of his
27 preuyleged citie whether he was fled, yf the bloudvenger fynde him without the borders of his fre towne, he
28 shall flee the murtherer and be giltlesse, because he shulde haue bidden in his fre towne vntyll the deth of the hye preaste, and after the deth of the hye preaste, he shall returne agayne vnto the londe of his posselssyon.

ff. 19 the iustice of bloude 26 yf the aūeger of bloud

v. 17 Si lapidem iecerit, & ictus occubuerit: similiter punietur. 18 percussoris sanguine vindicabitur. 19 Propinquus occisi, homic. interficiet: statim vt apprehenderit eum, interficiet. 21 inimicus . . . cognatus occisi statim vt inuenerit eū, iugulabit. 23 & inimicitiiis quicquam horum fecerit 24 inter percussorem & propinquum sanguinis quæstio ventilata 25 liberabitur innocens de vltoris manu 26 quæ exulibus deputatæ sunt

l. 25 frey stad (cf. vv. 26, 27, 28) 28 widder zum land feynes erbguets komen

- 29 And this shalbe an ordinaunce and a lawe vnto you,
amonge youre childern after you in all youre habitacions.
- 30 Whosoever sleeth, shalbe slaine at ŷ mouthe of wit-
nesses. For one witnesse shall not answere agenste one
- 31 persone to put him to deeth. Moreouer ye shall take
none amendes for the lyfe of the murtherer whiche is
- 32 .P. worthy to dye: But he shall be put to deeth. Also
ye shall take none atonement for him ŷ is fled to a fre
citie, that he shulde come agayne and dwell in the
londe before the deeth of the hye preast.
- 33 And se that ye polute not the londe which ye are
in, for bloude defyleth the londe. And the londe can
none other wyse be clenfed of ŷ bloude that is shed
- 34 therein, but by the bloude of it that shed it. Defyle
not therfore the londe which ye inhabitt, & in the
myddes of which I also dwell, for I am ŷ Lorde which
dwell amonge the childern of Israel.

¶ The .XXXVI. Chapter.

- 1 **A**ND the aunçyēt heedes of the *M.C.S. An order for the maryage of the daughters of Zelaphead. One of the trybes may not marye wyth a nother: but euery one must take hym a wyfe of hys awne trybe.*
childern of Gilead the sonne
of Machir ŷ sonne of Manasse
of the kynred of ŷ childern of
Ioseph, came forth and spake before Mofes
and the prynces which were aunçiēt heedes
- 2 amōge the childern of Israel & sayed: The
Lorde commaunded my lorde to geue ŷ
lande to enherette by lotte to the chil-
dern of Israel. And then my lord commaunded in ŷ

¶. 33 bloude of hym 34 I also dwell amonge the chyldren of Israel.

¶. 30 Homicida sub testibus punietur 34 Atque ita emūdabitur vestra possessio xxxvi, 2 Tibi domino nostro præcepit dominus, vt terram forte diuideres filiis Israel & vt filiabus

¶. 32 Vnd yhr solt keyne verfunung nehmen 33 wenn wer blut schuldig ist, der schendet das land. xxxvi, 2 Lieber herr

¶. ¶. N. 30 For one mannes wytneffe ought no man to be condemned.

name of the Lorde to geue the enheritaunce of Zela-
 3 phead oure brother vnto his daughters. Now when
 any of the sonnes of the trybes of Israel take them to
 wyues, then shall their enheritaunce be taken from
 the enheritaunce of oure fathers, and shall be put vnto
 the enheritaunce of the trybe in which they [Fo.
 LXVII.] are and shalbe taken from the lott of oure
 4 enheritaunce. And when the fre yere cometh vnto
 the childern of Israel, then shall their enheritaunce be
 put vnto the enheritaunce of the trybe where they are
 in, and so shall their enheritaunce be taken awaye
 from the enheritaunce of the trybe of oure fathers.

5 And Moses commaunded the childern of Israel at
 the mouth of the Lorde sayenge: the trybe of y chil-
 6 dern of Ioseph haue sayed well. This therefore doeth
 the Lorde commaunde the daughters of Zelaphead say-
 eng: let them be wyues to whom they the silfe thynke
 best, but in the kynred of the trybe of their fathers
 7 shall they marye, that the enheritaunce of the children
 of Israel roole not from trybe to trybe. But that the
 childern of Israel maye abyde, euery man in the enherit-
 8 aunce of the trybe of his fathers And euery daughter
 that possesseth any enheritaunce amonge the trybes of the
 childern of Israel, shalbe wife vnto one of the kynred of
 the trybe of hir father, that the childern of Israel maye
 enioy euery man the enheritaunce of his father, &
 9 that the enheritaunce goo not from one trybe to
 another: but that the trybes of the childern of Israel,
 maye abyde euery man in his awne enheritaunce.

10 And as the Lorde commaunded Moses euen so dyd
 11 the daughters of Zelaphead: Mahela, Thirza, Hagla,

M. 4 And when the yere of iubelye . . wherin they are

V. 3 quas si alterius tribus homines vxores acceperint . . de
 nostra hæreditate minuetur 4 iubileus, id est quinquagesimus
 annus remissionis aduenerit, confundatur sortium distributio, &
 aliorum possessio ad alios transeat. 5 Respondit Moyfes filiis Israel,
 & domino præcipiente ait, Recte . . . locuta est 7 ne commisceatur
 possessio filiorum Israel de tribu in tribum. Omnes enim 9 nec
 sibi misceantur tribus, sed ita maneat 10 vt a domino separatæ sunt.

L. 5 hat recht geredt. 7 vnd nicht eyn erbteyl von eym slam
 falle auff den andern 9 fondern eyn iglicher hange an feynem
 erbe

Milca and Noa, .P. ad were married vnto their fathers
 12 brothers sonnes, of the kynred of the children of Ma-
 nasse the sonne of Ioseph: ad so they had their enherit-
 aunce in the trybe of the kynred of their father.

13 These are the commaundmentes & lawes which the
 Lorde commaunded thorow Mofes, vnto the children
 of Israel in the felde of Moab apon Iordayne nye vnto
 Iericho.

¶ The ende of the .iiii. boke of Mofes.

¶. 11 filiis patris sui 12 et possessio quæ illis fuerat attributa,
 mansit 13 per manum Moyfi

¶. 11 den kindern yhrer vettern 12 Also bleyb yhr erbteyl.

A PRO

LOGE IN TO THE

fifte boke of Mofes, cald

led Deuteromye.

III T



THIS is a boke worthye to be rede in daye
and nyghte and neuer to be oute of handes.
For it is the most excellent of all the bokes
of Mofes It is eafye also and light and a
5 very pure gopfell that is to wete, a preachinge of fayth
and loue: deducinge the loue to God oute of faith, and
the loue of a mans neyghboure oute of the loue of God.
Herin also thou mayft lerne right meditacion or con-
templacyon, which is nothing els faue the callynge to
10 mynde and a repeatyng in the hert of the gloriouse ad
wonderfull deades of God, and of his terreble handel-
inge off his enemyes and mercyfull entreating of them
that come when he calleth them which thinge this
boke doth and almost nothinge els.

15 In the .iiii. first chaptres he reherfeth the benefites
of God done vnto thē, to prouoke thē to loue, ad his
mightie deades done aboue all naturall power ad be-
yonde all naturall capacite of faith, that they might
beleue God ad trust in him and in his strength. And
20 thyrdlye he reherfeth the firce plages of God vppon
hys enemyes and on them which thorowe impacientie
and vnbeleffe fell from him: partelye to tame .P. and
abate the appetites of the fleshe whiche alwaye fyght
agenst the spirite, and partely to bridle the wilde
25 raginge lustes of thē in whom was no spirite: that
though they had no power to do good of loue, yet at
the lest waye they shulde absteyne from outwarde
euell for feare of wrath and cruell vengeaunce whiche
shuld fall vppon them and shortly finde them oute, yf
30 they cast vpp goddes nurter and runne at ryotte be-
yonde his lawes and ordinaunces. Moreouer he chargeth

them to put nought to nor take oughte awaye from
 goddes wordes, but to be diligent onlye to kepe them
 in remembraunce and in the harte and to teache their
 childern, for feare of forgettinge. And to beware ether
 5 of makynge imagerye or of bowinge them selues vnto
 images fayenge: Ye sawe no image when God spake
 vnto you, but herde avoyce onlye and that voyce
 kepe and therunto cleaue, for it is youre liffe and it
 shall faue you. And finally yf (as the frayltie of al
 10 flesh is) they shall haue fallen from God and he haue
 brought them in to troble, aduersyte, ad cōbraunce ad
 all necessite: yet yf they repent and turne, he promyseth
 them that God shall remēbre his mercie ad receave
 thē to grace agayne

15 In the fifte he repeteth the .x. commaūdmētes and
 that they myght se a cause to do them .P. of loue, he
 biddeth them remembre that they were bounde in
 Egipite and how God delyuered them with a mightie
 hande and a stretchedout arme, to serue him and to kepe
 20 his commaundmentes: as Paule sayeth that we are
 bought with Christes bloude ad therefore are his ser-
 vauntes ad not oure awne, ad ought to seke his will
 and honoure onlye ad to loue ad serue one another for
 his sake.

25 In the sixte he setteth out the fountayne off all com-
 maundmentes: that is, that they beleue how that there
 is but one God that doeth all, and therefore ought onlye
 to be loued with all the herte, all the soule and all the
 myghte. For loue only is the fulfillinge of the com-
 30 maundementes, as Paule also sayeth vnto, the Romaines
 and Galathians likewise. He warneth thē also that
 they forgett not the commaundmentes, but teach thē
 their childern ad to shew their childern also how God
 delyuered thē out of the bondage of the Egipitiās to
 35 serue him and his commaundmētes, that the childern
 myght se a cause to worke of loue, likewise.

The feuēth is all together of faith: he remoueth all
 occasiōs that might withdrawe them from the fayth,
 and pulleth them also from all confidence in them
 40 selues, and sturreth thē vp to trust in god boldlye and
 onlye.

.P. Of the eyght chaptre thou seyft how that the
 cause of all temptation is, that a mā might se his awne
 herte. For whē I am brought in to that extremite
 that I must ether suffre or forsake god, then I shall
 5 feale how moch I beleue and trust in him, and how
 moch I loue him. In like maner, yf my brother
 do me euel for my good, then yf I loue him when
 there is no cause in him, I se that my loue was of god,
 ad euē so yf I then hate him, I feale and perceave that
 10 my loue was but wordly, And finallye he sturreth thē
 to the fayth ad loue of god, ad dryveth them frō all
 confidence of their awne felves.

In the nynth also he moueth thē vnto faith and to
 put their trust in god, and draweth thē from confidence
 15 of them felues by rehearsinge all the wekednesse which
 they had wrought from the first daye he knew them
 vnto that same daye. And in the end he repeteth how
 he coniured god in horeb ad ouercame him with prayer,
 where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes
 and the kepinge of the lawe in the harte: which is to
 feare god loue him ad serue him with all their harte
 soule and mighte ad kepe his commaundmentes of
 loue. And he sheweth a reason why they shuld that
 25 doo: euen .P. because god is lord of heuen and erth ad
 hath also done all for them of his awne goodnesse with-
 out their deservinge. And then out of the loue vnto
 god he bringeth the love vnto a mans neyghboure
 fayenge: god is lorde aboue all lordes and loveth all
 30 his seruantes indifferently, as well the poore and feble
 and the straunger, as the rich and mightye, ad therfore
 wil that we loue the poore and the fraunger. And
 he addeth a cause, for ye were straungers and god deliuered
 you and hath brought you vnto a londe where
 35 ye be at home. Loue the straunger therfore for his sake.

In the .xi. he exhortheth them to loue and feare god,
 and reherfeth the terrible dedes off god vppon his en-
 emies, and on them that rebelled agenst him. And
 he testifyeth vnto thē both what will folow yf they
 40 loue and feare god, and whate also yf they despise him
 ad breake his commaundment.

In the .xii. he cōmaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to altre the worde of god.

5 In the .xiii. he forbiddeth to herken vnto ought faue vnto gods worde: no though he which couſeleth cōtrarye ſhuld come with miracles, as Paule doth vnto the Galathians.

.P. In the .xiiii. the beeftes are forbiddē, partely for the
10 vnclenneſſe of thē, ād partely to cauſe hate betwene the
hethē ād thē, that they haue no cōuerſatiō to gether, in
that one abhorreth whatt the other eateth. Vnto this
xv. chaptre all pertayne vnto faith and loue cheflye.
And in this .xv. he beginneth to entreate moare ſpeciallye
15 of thinges pertayninge vnto the comen welth ād equite
ād exhorteth vnto the loue of a mans neyghboure. And
in the .xvi. amonge other he forgetteth not the fame.
And in the .xvii. he entreateth of right and equite chefly,
in ſo moche that when he loketh vnto faithe and vnto
20 the, punyſhment of ydolatreſ, he yet endeth in a lawe
of loue and equite: forbiddinge to condemne any man
vnder leſſe *then twoo witneſſes at the left and com-
maundeth to bringe the trefpacers vnto the open gate
of the citye where all men goo in and out, that all
25 men might heare the cauſe and ſe that he had but
right. But the pope hath founde a better waye, even
to appoſſe him with out any accuſare ād that ſecretlye,
that no man knowe whether he haue right or no, ether
hare his articles or anſwere: for feare left the people
30 ſhuld ferch whether it were ſo or no.

In the .xviii. he forbiddeth all falſe and develiſh
craftes that hurte true fayth. Moreouer .P. becauſe
the people coude not heare the voyce of the lawe ſpokē
to thē in fire, he promiſeth thē a nother prophete to
35 brige thē better tydinges which was ſpokē of chriſt oure
fauour.

The .xix. ād ſo forth vnto the ende of the .xxvii. is
almoſt al to gether of love vnto oure neyboures ād of
lawes of equite ād honeſtye with now ād then a re-
40 ſpecte vnto fayth.

* The original has: them.

The .xxviii. is a terreble chaptre ād to be trēbled
 at: A christē mans harte might wel bleed for forow
 at the readinge of it, for feare of the wrath that is like
 to come vpō us accordinge vnto all the curfes which
 5 thou there readeft.

For acordinge vnto these curfes hath god delt with
 all nacions, after they were fallē in to the abhominations
 of blindnesse.

• The .xxix. is like terreble with a godly leffō in
 10 the ende that we shuld leue serchige of goddes se-
 crettes ād geue diligēce to walke accordinge to that
 he hath opened vnto us. For the kepīge of the cō-
 māūdmētes of god teacheth wifdome as thou mayēste
 fe in the same chapter, where Moses sayeth, kepe the
 15 cōmaūdmētes, that ye maye vnderstōd whate ye ought
 to do. But to serch goddes secretes blideth a mā as
 it is wel proved by the swarmes of oure sophisters,
 whose wise bokes are now whē we loke ī the scripture,
 foude but ful of folishnesse.

THE FYFTE
BOKE OF MOSES. CAL-
led Deuteromye.*

* *This title page does not form part of the Lenox copy of the Pentateuch of 1530; the copy recently added to the Astor Library is also without it. The subjoined entries, in the latter, made by an English hand, and signed D., are given as curiosa.*

On the Fly Leaf: "According to the various readings of Bp. Wilson's Bible by his Editor, these four last books of Moses are translated by Matthews. D."

"A. D. 1433 seems to be on a piece of parchment bound in with them. Is this the year of binding and Translin? D."

In the margin of Fo. I. Deuteromye: "This, accordg. to Bp. Wilson's Editor, is Matthews, Translin. D."

The first Chapter of Deuteronomy. [Fo. I.]

1 **T**HESE be the wordes which *M.C.S. A*
 Moses spake vnto all Israel, on *briefe reher-*
 the other syde Iordayne in the *sall of thynges*
 wilder nesse and in the felde *done before,*
 by the red see, betwene Pharā ād Tophel, *from the*
 2 Laban, Hazeroth and Disahab .xii. dayes *pychynge at*
 iourney from Horeb vnto Cades bernea, by *mounte Horeb*
 3 the waye that leadeth vnto mount Seir. And it for- *vntyll they*
 tuned the first daye of the .xi. moneth in the fortieth *came to Cades*
 yere, that Moses spake vnto the childern of Israel *barne.*
 acordinge vnto all that the Lorde had geuen him in
 4 commaundment vnto them, after that he had smote
 Sihon the kynge of the Amorites which dwelt in Hef-
 bon, and Og kinge of Basan which dwelt at Astaroth
 in Edrei.
 5 On the other syde Iordayne in the londe of Moab,
 6 Moses begane to declare this lawe saynge: the Lorde
 oure God spake vnto vs in Horeb saynge: Ye haue
 7 dwelt longe ynough in this mount: departe therfore
 and take youre iourney and goo vnto the hilles of the
 Amorites and vnto all places nye there vnto: both
 felde, hilles and dales: and vnto the south and vnto
 the sees syde in the londe of Canaan, and vnto libanon:
 8 euen vnto the greate ryuer Eu- .P. phrates. Beholde,
 I haue set the londe before you: goo in therfore and

M. 2 .xi. dayes . . barne 4 Sehon . . Edrai.

V. 1 trans Iordanem (v. 5) . . Aseroth vbi auri est plurimum.
 4 habitauit . . mansit 5 explanare legem 6 in hoc monte 7 & iuxta
 litus maris . . vque ad flumen magnum Euphraten. 8 En, inquit
 tradidi vobis

L. 1 ienfyd (v. 5) 5 aus zulegen dis gesetz 6 an difem berge
 7 gegen den anfurt des meeris . . bis an das grosse wasser Phrath,
 8 Sihe da ich hab das land fur euch geben (v. 21)

M. M. N. 6 Horeb and Sinai are both one.

posseſſe the londe which the Lord ſware vnto youre fathers Abraham, Iſaac and Iacob, to geue vnto them and their ſeed after them.

9 And I ſayde vnto yov the ſame ſeaſon: I am not
10 able to bere you myſelfe alone. For the Lorde youre
God hath multiplyed you: ſo that ye are this daye
11 as the ſtarres of heauen in numbre (the Lorde god of
youre fathers make you a thouſande tymes ſo many
moo as ye are, and bleſſe you as he hath moo, *more*.
12 promyſed you) how (ſayde I) can I myſelfe alone, beare
the combrance, charge and ſtryffe that is amonge you:
13 brynge therfore men of wiſdome and of vnderſtondinge
and expert knowne amonge youre trybes, that I maye
make them ruelars ouer you.

14 And ye answered me and ſayed: that which thou
15 haſt ſpoken is good to be done. And then I toke the
heedes of youre trybes, men of wyſdome and that were
expert, and made them ruelers ouer you: captaynes
ouer thouſandes and ouer hundredes ouer fyfthe and
ouer ten, and officers amonge youre trybes.

16 And I charged youre Iudges the ſame *Iudges*.
tyme ſayenge: heare youre brethern and iudge [Fo.
II.] righteouſly betwene euery man and his brother
17 and the ſtraunger that is with him. Se that ye knowe
no man in Iudgement: but heare the ſmall as well as
the greate and be afrayed of no man, for the lawe is
Gods. And the cauſe that is to harde for you, brynge
18 vnto me and I will heare it. And I commaunded you
the ſame ſeaſon, all the thinges which ye ſhulde doo.

19 And then we departed from Horeb and walked
thorow all that greate and terreble wilderneſſe as ye

M. 17 for the iudgement is Gods

V. 10 ſolus ſuſtinere vos . . . ſicut ſtellæ cæli, plurimi. 12 negotia
veſtra . . . & pondus ac iurgia. 13 & quorum conuerſatio ſit probata
14 quam vis facere. 15 ac decanos, qui docerent vos ſingula
16 Præcepique eis, dicens, Audite illos, & quod iuſtum eſt iudicate:
ſiue ciuis ſit ille, ſiue peregrinus. 17 Nulla erit diſtantia perſonarum

L. 9 nicht alleyn ertragen 10 wie die menge der ſtern am
hymel 12 muhe. laſt. hadder 14 das du es thun wilt. 16 richtet
recht zwiffchen yderman vnd feynem bruder vnd dem frembd-
lingen 17 niemants perſon euch ſchewen

M. M. N. 16 Iudges.

haue sene alonge by the waye that ledeth vnto the
 hilles of the Amorites, as the Lorde oure God com-
 20 maunded us, and came to Cades bernea. And there
 I sayed vnto you: Ye are come vnto the hilles of the
 Amorites, which the Lorde oure God doth geue vnto
 21 us. Beholde the Lorde thi God hath sett the londe
 before the, goo vpp and conquere it, as the Lorde God
 of thy fathers sayeth vnto the: feare not, nether be
 discouraged.

22 And then ye came vnto me euery one and sayed:
 Let us sende men before us, to serche us out the londe
 and to brynge us worde agayne, both what waye we
 shall goo vpp by, and vnto what cities we shall come.

23 And the sayenge pleased me well .P. and I toke .xii
 24 men of you, of euery trybe one. And they departed
 and went vp in to the hye contre and came vnto the
 25 ryuer Escoll, and serched it out, and toke of the frute
 of the londe in their hondes and brought it doune vnto
 us and brought us worde agayne and sayde: it is a
 good lande which the Lorde oure God doeth geue us.

26 Notwithstandinge ye wolde not consente to goo
 vpp, but were dishobedient vnto the mouth of the
 27 Lorde youre God, ad murmured in youre tentes and
 sayde: because the Lorde hateth us, therefore he hath
 brought us out of the londe of Egipte, to delyuer us in
 to the handes of the Amorites and to destroye us.

28 How shall we goo vpp? Oure brethern haue dis-
 couraged oure hartes sayenge: the people is greater and
 taller than we, ad the cities are greatte and walled
 euen vpp to heauen, and moreouer we haue sene the
 sonnes of the Enakimes there.

¶. 20 barne

¶. 20 daturus est vobis. 21 dabit . . . nec quicquam pauas.

24 Vallem botri 25 attulerunt ad nos, atque dixerunt 28 Quo ascendemus? nuntii terruerunt

¶. 20 geben wirt 22 furcht dich nicht vnd schew 23 Das gesiel myr wol 25 sagten vns widder 28 Wo sollen wyr hynauff?

¶. ¶. N. 21 *Before the:* That is, at thy commaundement. 26 *But were dysobedyent:* The people beyng vnfaithfull wolde not go vnto the land promesed. 27 *Hateth vs:* God is sayd to hate a man whē he putteth him forth of hys hert, & geueth him not of his grace. Psal. v, b and .xxx, b.

29 And I fayed vnto you: dreade not nor be afrayed
 30 of thē: The Lorde youre God which goeth before you,
 he fhall fyghte for you, acordynge to all that he dyd
 31 vnto you in Egipte before youre eies ād in the wilder-
 nesse: as thou hast sene how that the Lorde thy God
 bare the as a man shulde beare his sonne, thorow [Fo.
 III.] out all the waye which ye haue gone, vntill ye
 32 came vnto this place. And yet for all this sayenge ye
 dyd not beleue the Lorde youre God which goeth the
 33 waye before you, to serche you out a place to pitche
 youre tentes in, in fyre by nyght, that ye myghte se
 what waye to go and in a cloude by daye.

34 And the Lorde herde the voyce of youre wordes
 35 and was wroth and swore sayenge, there shall not one
 of these men of this frowarde generacion se that good
 36 londe which I sware to geue vnto youre fathers, saue
 Caleb the sonne of Iephune, he shall se it, and to him
 I will geue the londe which he hath walked in ād to
 his childern, becaufe he hath contynually folowed the
 37 Lorde. Likewise the Lorde was angrye with me for
 youre sakes sayenge: thou also shalt not go in thither.
 38 But Iofua the sōne of Nun which stondeth before the,
 he shall go in thither. Bolde him therefore *bolde, verb,*
 39 for he shall deuyde it vnto Israēl. More- *to encourage*
 ouer youre childern which ye fayed shulde be a praye,
 and youre sonnes which knowe nether good nor bad
 this daye, they shall goo in thither ād vnto them I will
 40 geue it, ād they shall enioye it. But as for you, turne
 backe and take youre iurneye in to the wilderneffe:
 euen the waye to the reed see.

41 Than ye answered and fayed vnto me: We .ᵑ. haue
 fynned agenst the Lorde: we will goo vp and fyghte,
 acordinge to all that the Lorde oure God cōmaunded

℞. 38 Boldē

ᵑ. 30 qui ductor est vester 32 Et nec sic quidem credidistis
 33 metatus est locum 35 sub iuramento pollicitus sum 36 quia se-
 cutus est dominum. 37 Nec miranda indignatio in populum
 38 forte terram diuidet 39 qui hodie

ᵑ. 30 zeucht fur euch hyn 32 Aber das gallt nichts bey euch
 . . . hettet geglaubt 33 euch die flette zu weyfen 36 vollglichen . . .
 gefolget hat 39 die heuts tags

us. And whē ye had gyrde on euey man his wepons
 42 of warre and were ready to goo vp in to the hilles, the
 Lorde sayed vnto me: faye vnto thē, se that ye go not
 vp and that ye fighte not, for I am not amōge you:
 lest ye be plaged before youre enemies.

43 *Here thou seist the verey image of the papistes. For thei like wise where Gods wordēis, there they beleue not ad where it is not there they be bold.* * And whē I told you ye wold not
 heare: but difobeyed the mouth of the
 Lorde, and went presumptoufly vp in to
 the hilles.

44 Thē the Amorites which dwelt in those
 hilles, came out agenst you and chafed you
 as bees doo, and hewed you in Seir, euē
 vnto Horma. And ye came agayne and
 wepte before the Lorde: but the Lorde wolde not
 46 heare youre voyce nōr geue you audience. And so ye
 abode in Cades alōge feason, acordinge vnto the tyme
 that ye there dwelt.

The .II. Chapter.

1 **I**HEN we turned and toke oure *M.C.S. A*
 iurney in to the wilderneffe, *reherfall of*
 euen the waye to the red see *that which*
 as the Lord cōmaunded me. *was done from*
 And we compassed the mountayns of Seir *the tyme that*
 2 a lōge tyme Thē the Lorde spake vnto *they departed*
 3 me saienge: Ye haue cōpassed this moun- *from Cades*
 tayns lōge ynough, turne you northwarde. *barne, vnto*
 4 And warne the people say- [Fo. IIII.] *the battell*
 enge: Ye shall goo thorow the costes of youre brethern *agaynst the*
kynges Sehon
& Og.

M. 46 *omits:* acordinge vnto the tyme that ye there dwelt.

V. 41 *instructi armis* 42 *ne cadatis* 43 *tumentes superbia*
 44 *sicut folent apes persequi: & cecidit de Seir vsque Horma.*
ii, i circumiuimus

L. 41 Da yhr euch nu rustet eyn iglicher mit feynem harnsch
 42 geschlagen werdet 43 wart vermessen 44 wie die byenen thun,
 vnd schlugen euch zu Seir bis gen Harma, ii, i vmbzogen

M. N. 43 *Ye wold not heare:* Here thou seyst the verey
 Image of vs that lyue ī this most perloufe tyme, for euen we lyke-
 wyfe, where goddes worde is, here beleue we not: and where it
 is not, there be we bolde.

- the childern of Esau which dwell in Seir, and they shalbe afrayed of you: But take good hede vnto youre
 5 felues that ye prouoke thē not, for I wil not geue you of their lōde, no not so moch as a fote breadeth: because I haue geuē mount Seir vnto Esau to possesse.
 6 Ye shall bye meate of thē for money to eate, and ye
 7 shall bye water of thē for money to drike. For the Lorde thy God hath blessed the in all the workes of thine hāde, ād knew the as thou wētest thorow this greate wilderneffe. Moreouer the Lorde thi God hath bene with the this .xl. yeres, so that thou hast lacked nothinge.
- 8 And whē we were departed from oure brethern the childern of Esau which dwelt in Seir by the felde waye from Elath ād Ezion Gaber, we turned ād went the
 9 waye to the wilderneffe of Moab. Thē the Lorde sayed vnto me fe that thou vexe not the Moabites, nether prouoke thē to batayle for I will not geue the of their lōde to possesse: because I haue geuē Ar vnto the chil-
 10 dern of loth to possesse. The Emimes dwelt there in in tymes past, a people greate, many ād tal, as the Ena-
 11 kimes: which also were takē for geantes as the Enakimes: And the Moabites called thē Emymes.
 12 In like maner the Horimes dwelt in Seir before time which .P. the childern of Esau cast out, ād destroyed thē before them and dwelt there in their stede: as Israēl dyd in the londe of his possessiō which the Lorde gaue them
- 13 Now ryfe vpp (fayed I) ād get you ouer the ryuer
 14 Zared: ād we went ouer the ryuer Zared. The space

M. 11 Emims. 12 Horims

V. 5 ne moueamini contra eos 8 de Afion-gaber, venimus ad iter 9 Non pugnes . . . nec ineas aduersus eos praelium . . . filiis Lot 13 venimus ad eum.

L. 5 nicht reytzet, denn ich werd euch yhres lands nicht eynen fuß breyt geben 6 das yhr esset . . . trincket 8 Ezeongaber, wandten wyr vns vnd giengen 9 nicht beleydigen noch sie reytzen zum freyt

M. A. N. 10 *Emims*: Emym a kynd of Geauntes so called because they were terrible & cruell for Emym fygnifyeth terryblenesse. *Enakymys* loke Iudic. i, d. 12 *Horims* a kynde of Geauntes and fygnifyeth noble, because that of pryde they called thē felues nobles or gentels.

in which we came from Cades bernea vntill we were
 come ouer the ryuer Zared was .xxxviii. yeres: vntill
 all the generacion of the men of warre were wasted
 15 out of the host as the Lorde sware vnto thē. For in
 dede the hande of the Lorde was agēst thē, to destroye
 them out of the host, till they were consumed.

16 And as soone as all the men of warre were consumed
 17 and deed from amonge the people, then the Lorde
 18 spake vnto me sayenge. Thou shalt goo thorow Ar
 19 the coste of Moab this daye, and shalt come nye vnto
 the childern of Ammon: se that thou vexe them not,
 nor yet prouoke them. For I will not geue the of the
 londe of the childern of Ammon to possesse, because I
 haue geuen it vnto the childern of loth to possesse.
 20 That also was taken for a londe of geauntes and geauntes
 dwelt therin in olde tyme, and the Ammonites called
 21 them Zamzumyms. A people that was great, many
 and taule, as the Enakyms. But the [Fo. V.] Lorde
 destroyed them before the Ammonites, and they cast
 22 them out and they dwelt there ī their steade: as he
 dyd for the childern of Esau which dwell in Seir: eue
 as he destroyed the horyms before them, ād they cast
 them out and dwell in their steade vnto this daye.

23 And the Avims which dwelt in Hazarim eue vnto
 Aza, the Caphthoryms which came out of Caphthor
 destroyed them and dwelt in their rowmes.

24 Ryse vp, take youre journey and goo ouer the ryuer
 Arnon. Beholde, I haue geuen in to thy hād Sihō the
 Amorite kynge of Hesbō, ād his londe. Goo to and
 25 conquere and prouoke hī to batayle. This daye I will
 begynne to fend the feare and dreade of the vppon all

℞. 14 barne 20 Zamzumims 21 Enakims 24 Sehon

℥. 14 donec confumeretur 15 vt interirent de castrorum me-
 dio. 18 vrbem nomine Ar 20 reputata est 22 quam possident vsque
 in praesens. 24 incipe possidere

℥. 14 eyn ende nemen 15 vmbkemen . . . bis das yhr eyn
 ende wurde. 20 geschetzt 22 besitzen, das sie da an yhrer stat wo-
 neten, bis auff disen tag. 24 heb an zu eintzunem

℞. ℞. N. 20 *Zāzumims*: Zamzumim a kynde of geauntes
 and fygnfyeth myfcheuoufe. They were tyrauntes, cruell theues
 & pollars. 24 *Sehon & his lande before the*: Or at thy cō-
 maundement

nacions that are vnder al portes of heauen: so that whē they heare speake of the, they shall tremble and quake for feare of the.

26 Then I sent messengers out of the wildernesse of kedemoth vnto Syhon kynge of Hesbon, with wordes
27 of peace saynge: Let me goo thorow thy londe. I will goo allweyes alonge by the hye waye and will nether turne vnto the righte hande nor to the left.
28 Sell me meate for money for to eate, and geue me drinke for money for to drynke: I will goo thorowe
29 by fote only (as the childern of Esau dyd vnto me whi- .P. che dwell in Seir and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

30 But Sihon the kynge of Hesbon wolde not let vs passe by him, for the Lord thy God had hardened his sprite and made his herte tough becaufe he wold deluyer him into thy hondes as it is come to passe this daye.

31 And the Lorde sayed vnto me: beholde, I haue begonne to set Sihon and his londe before the: goo to and conquere, that thou mayst possesse his londe. Then both Sihon and all his people came out agenst vs
32 vnto batayle at Iahab. And the Lorde set him before vs, and we smote hym and his sonnes and all hys people.

34 And we toke all his cities the same seafon, and destroyed all the cities with men, wemen, and childern
35 ād let nothinge remayne, faue the catell only we

¶. 26 wildernesse of the easte . . . Sehon 29 Iordan 30 Sehon
32 Sehon . . . Iahaza

¶. 25 sub omni cælo: vt . . . pauēat, & in morem parturentium contremiscant, & dolore teneantur. 27 publica grad. via 28 Tantum est vt nobis concedas transitum 29 ad Iordanem 30 indurauerat dominus deus tuus spiritum eius, & obfirmauerat cor illius . . . sicut nunc vides. 32 incipe possidere eam.

¶. 25 vnter allen hymeln, das wenn sie von dyr horen, toben vnd sich engsten fur deyner zukunfft. 28 Ich wil nur zu fufs durch hyn gehen 29 vber den Iordan 30 verherdet seynen mut vnd verstockt yhm seyn hertz . . . wie es ist itzt am tage. 31 eyn zu nemen zu besitzen seyn land 34 alle seyne stedte vnd verbanten alle stedte

¶. ¶. N. 32 Iahaza: Otherwyse Iasa.

caught vnto oure felues and the spoyle of the cities
 36 which we toke, from Aroer vppon the brynke off the
 riuier off Arnon, and the citie in the ryuer, vnto Gilead:
 there was not one citye to stronge for vs. The Lorde
 37 oure God delyuered all vnto vs: only vnto the londe
 of the childern of Ammon ye came not, nor vnto all
 the coste of the riuier Iabock [Fo. VI.] ner vnto the
 cities in the mountaynes, nor vnto what foeuer the
 Lorde oure God forbade vs.

¶ The .III. Chapter.

1 **T**HEN we turned and went vpp *M.C.S. A*
 the waye to Bafan. And Og *reherfall of*
 the kinge of Bafan came out *thynges that*
 agent vs: both he and all his *chaufsed from*
 2 people to batayle at Edrey. And the *the victorye of*
 Lorde sayed vnto me: feare him not, for *the .ii. kynges*
 I haue delyuered him and all his people *Sehon & Og,*
 ad his lande in to thy hande ad thou shalt *vnto the In-*
stitucion of
 3 deale with hi as thou dealest with Sihon kyng of the *Iosue in Mo-*
 Amorites which dwelt at Hesbon. And so the Lorde *ses steade.*
 oure God delyuered in to oure handes, Og also the
 kyng off Bafan and al his folke, And we fmote him
 vntyll noughte was left him.
 4 And we toke all his cities the fame ceason (for there
 was not a citie whiche we toke not from them) euen
 iii. score cities, all the region of Argob, the kyngdome
 of Og in Bafan.
 5 All these cities were made stronge with hye walles,
 gates and barres, besyde vnwalled townes a greate

M. 36 Galaad. iii, 1 Edrai 2 Sehon
V. 35 Absque iumentis 36 torrentis Arnon, & oppido, quod in
 valle . . . Non fuit vicus & ciuitas 37 Absque terra . . . torrenti
 Ieboc iii, 2 traditus est 3 percussimusque eos vsque ad interne-
 cionem 4 vno tempore. 5 absque oppidis innumeris
L. 36 des bachs Arnon 37 on zu dem land . . . bach Iabok
 iii, 2 ich hab . . . geben 3 schlugen bis das yhm nichts vberbleyb.
M. M. N. 5 *Vnwalled townes.* As thoroufares and vyllages.

- 6 maynye. And we vtterly destroyed them, as we
 played with Sihon kynge off Hesbon: bringing to
 nought al the cities with men, wemen and childern.
 7 But all the catell and the spoyle of the cities, we
 caughte for .P. oure selues.
 8 And thus we toke the same ceason, the lode out of
 the hande of two kynges of the Amorites on the other
 fyde Iordayne, from the ryuer of Arnon vnto mount
 9 Hermon (which Hermon the Sidons call Sirion, but
 10 the Amorites call it Senyr) all the cities in the playne
 ad all Gilead and all Bafan vnto Salcha and Edrei,
 11 cities of the kingdome of Og in Bafan. For only
 Og kynge of Bafan remayned of the remnaüt of
 the geauntes: beholde, his yernen bed is yet at
 Rabath amonge the childern off Ammō .ix. cu-
 bettes longe ad, .iiii. cubetes brode, of the cubettes
 of a man.
 12 And when we had conquered this londe the same
 tyme, I gaue from Aroer which is apou the ryuer of
 Arnon, and halfe mount Gilead and the cities thereof
 13 vnto the Rubenites, and Gadites. And the rest of Gil-
 ead and all Bafan the kingdome of Og, I gaue vnto the
 halfe trybe of Manasse: all the regiō of Argob with all
 14 Bafan was called the londe of geauntes. Iair the sonne
 of Manasse toke all the region of Argob vnto the costes
 of Gefuri ad Maachati, and called the townes of Bafan
 after his owne name: the townes of Iair vnto thys daye.
 15,16 And I gaue half Gilead vnto Machir. And vnto
 Ruben ad Gad, I gaue from Gile- [Fo. VII.] ad vnto
 the ryuer of Arnon ad half the valey ad the coste, eue
 vnto the ryuer Iabock which is the border of the chil-
 17 dern of Ammon, and the felde ad Iordayne with the

¶. 6 Sehon 10 Galaad . . Salecha . . Edrai 12 Galad 13 Galaad 14 & called them after his owne name: Bafan Hauoth Iair vnto this daye. 15 Galaad 16 Galaad

¶. 8 trans Iordanem 11 Et monstratur lectus 14 Bafan, Auoth-Iair, id est Villas Iair

¶. 6 vnd verbanneten (*bis*) 8 iensyd dem Iordan 11 alhie zu Rabath

¶. ¶. N. 14 *Hauoth Iair*: That is suburbes or vyllages be longyng to Iair.

- cofte, from Cenereth even vnto the see in the felde
which is the salt see vnder the fprynges off Pisga
eastwarde.
- 18 And I commaunded you the same tyme (ye Ruben
ād Gad) sayeng: the Lorde your God hath geuen you
this londe to enioye it: se that ye go harnesssed before
youre brethern the childern of Israel, all that are mā
19 of warre amonge you. Youre wyues only youre chil-
dern ād youre catell (for I wote that ye haue moch
catell) shal abyde in youre cities which I haue geuen
20 you, vntyll the Lorde haue geuē rest vnto your breth-
ern as well as vnto you, and vntyll they also haue
conquered the londe which the Lorde youre God
hath geuen them beyond Iordayne: and then re-
turne agayne euery mā vnto his possession which I
haue geuē you.
- 21 And I warned Iosua the same tyme sayeng thyne
eyes haue sene all that the Lorde youre God hath
done vnto these two kynges, euē so the Lorde will doo
22 vnto all kyngdomes whither thou goest. Feare them
not, for the Lorde youre God he it is that fighteth for
you.
- 23 And I besoughte the Lorde the same tyme .℞. say-
enge: O lorde Iehoua, thou hast begonne to shewe
thy seruaunte thy greatnesse and thy mightie hande
for there is no God in heauen nor in erth that can do
25 after thy workes and after thy power: let me goo ouer ād
se the good londe that is beyonde Iordayne, that goodly
26 hye contre and Libanon. But the Lorde was angrie with
me for youre fakes and wolde not heare me, but sayed

℞. 17 Ceneroth . . Phasgah 24 O lorde God

℥. 17 & planitiem solitudinis . . . ad mare deserti, quod est
falsissimum ad radices montis Phasga 20 trans Iordanem 21 quæ
fecit dominus deus vester duobus his regibus: sic faciet omnibus
regnis ad quæ tranfiturus es. 24 comparari fortitudini tuæ. 25 mon-
tem istum egregium

℥. 17 vnden am berge Pisga 20 iensyd dem Iordan 24 der es
deynen wercken vnd deyner macht kunde nach thun? 25 dis
gutte gepirge . . .

℞. ℞. N. 17 Vnder þ springes of Phasgah: Some the hyll
fote. Heb. Efdoth which signifyeth spriges, although some wyll
that it be the name of a towne.

vnto me, be content, and speake henceforth no moare
 27 vnto me of this matter, Get the vp in to the toppe
 of Pisga ad lifte vpp thine eyes west, north, south ad
 easte, ad beholde it with thyne eyes for thou shalt not
 28 goo ouer this Iordayne. Moreouer, charge Iofua and
 corage, *verb*, corage him and bolde him. bolde, *verb*,
to encourage, For he shall go ouer before *to encourage*
 his people, and he shall deuyde the londe which thou
 29 shalt se vnto them. And so we abode in the valaye
 besyde Beth Peor.

¶ The .IIII. Chapter.

1 **A**ND now herken Israel vnto the *M.C.S. An*
 ordinaunces ad lawes which *exhortacyon*
 I teache you, for to doo them, *to geue dyl-*
 that ye maye lyue ad goo ad *gent heede*
 conuere the londe which *vnto the lawe,*
 the Lorde God of youre *& that they*
 fathers geueth you. Ye *shuldenottake*
 shall put nothings vnto the *awaye or adde*
 worde which I commaunde *any thyng*
 you nether doo ought there *therto. Images*
 from, that ye maye kepe *may not be*
worshypped
nor yet made.
The.iii. Cytyes
of refuge.

[Fo. VIII.] the commaundmentes off the Lorde youre
 3 God which I commaunde you. Your eyes haue sene
 what the Lorde dyd vnto Baal Peor: for al the men
 that folowed Baal Peor, the Lorde youre God hath

M. 27 Phafgah

V. 26 Sufficit tibi, nequaquam ultra loquaris de hac re ad me.
 27 et oculos tuos circumfer . . . & aspice. 28 corroborata . . . con-
 29 confortata 29 contra phanum Phogor. iiii, 1 doceo te . . . daturus est
 2 verbum quod vobis loquor . . . custodite 3 contra Beel-phegori,
 quomodo contriuerit

L. 26 Las gnug seyn, sage myr dauon nicht mehr 29 Also
 blieben wyr ym tal gegen dem haus Peor. iiii, 1 euch lere . .
 gibt 2 nichts dazu thun, das ich euch gepiete . . . auff das yhr
 behaltet 3 vber dem Baal Peor

M. A. N. 2 To put to the woord and to take awaye therfro
 is, to Iudge & thynck otherwyse of the wyll of god then is shewed
 vs in the scrypture, as in Deut. xii, d. Prouer. xxx, a.

4 destroyed from amōge you: But ye that claue vnto
the Lorde youre God, are alyue euery one of you this
5 daye. Beholde, I haue taught you ordinaunces and
lawes, foche as the Lorde my God commaūded me,
that ye shulde do euē so in the londe whether ye goo
to possesse it

6 Kepe them therfore and doo them, for that is youre
widome and vnderstandyng in the syghte of the na-
cyons: whiche when they haue herde all these ordi-
naunces, shall saye:

O what a wyse and vnderfondyng people is this
7 greate nacion. For what nacion is so greate that hath
Goddess so nye vnto hym: as the Lorde oure God is
nye vnto vs, in all thinges, when we call vnto hym?
8 Yee, and what nacion is so greate that hath ordinaunces
and lawes so ryghtuouffe, as all thys lawe which I sett
before you this daye.

9 Take hede to thy selfe therfore only ad kepe thy
soule diligently, that thou forgett not the thinges which
thyne eyes haue sene and that they departe not out of
thyne harte, all the dayes of thine life: but *Teach youre*
teach them thy son- .P. nes, ad thy sonnes *childern.*

10 sonnes. The daye that I stode before the Lorde youre
god in Horeb, whē he sayed vnto me, gather me the
people together, that I maye make them heare my
wordes that they maye lerne to fere me as longe as
thei lyue vppon the erth and that they maye teache
11 their childern: ye came ad stode also vnder the hyll
ad the hyll burnt with fire: euen vnto the myddes
of heauē, ad there was darcknesse, clowdes ad myst.

M. 9 thy lyfe

V. 4 adhæretis 5 Scitis . . . sic facietis ea in terra quā possessuri
estis 6 sapientia, & intellectus coram populis . . . gens magna.
7 natio tam grandis . . . deos appropinquantes sibi 8 alia gens sic
inclita . . . ceremonias, iustaque iudicia, & vniuersam legem . . .
proponam hodie ante oculos vestros? 9 cunctis diebus vitæ tuæ.
11 ad radices montis . . . tenebræ, et nubes, & caligo.

L. 4 anhienget 5 Sihe . . . das yhr also 6 weyfszheyte vnd ver-
stand fur allen volckern . . . vnd eyn trefflich volck 7 Gotter also
nahe sich thun . . . so oft wir yhn an ruffen? 8 furlege? 9 alle deyn
leben lang 11 vnden an dem berge . . . finsternis, wolcken vnd
tunckel.

M. M. N. 9 Teache your chyldrē.

- 12 And the Lorde spake vnto you out of the fire ad ye herde the voyce of the wordes: But sawe no ymage, faue herde a voyce only,
- 13 And he declared vnto you his couenaunt, which he commaunded you to doo, euen .x. verses and wrote them in two tables of stone. And the Lorde commaunded me the same feason to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to possesse it
- 14 Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of mā or womā or any maner beest that is on the erth or of any maner fether- [Fo. IX.] red foule that fleth in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leste thou lyfte vpp thyne eyes vnto heuen, and when thou seyest the sonne and the mone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bow thi selfe vnto them ad serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder al quarters of heauen.
- 20 For the Lorde toke you and broughte you out of the yernen fornace of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrye with me for youre sakes and fware, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which

V. 12 formam penitus non vidistis. 16 sculptam similitudinem, aut imaginem 19 omnia astra cæli, & errore deceptus . . . quæ creauit . . . in ministerium cunctis gentibus 21 propter sermones vestros . . . terram optimam quam daturus est vobis.

L. 13 nemlich die zehen wort 19 das gantze heer des hymels (corrected into: yrgent eyn heer des hymels) 21 vmb ewres thuns willen

M. M. N. 12 *The voyce of the wordes:* The voyce is al together: vnto that ymage ought men to bowe there hertes. 20 *Yron fornace:* By the yron fornace is vnderstande anguysh & greate sorowe & carefulness of hert .iii. Reg. viii, f. & Ierem. xi, a.

- 22 the Lorde thy God geueth te to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe
- 23 Take hede vnto youre selues therefore, that ye forgett not the appoyntment of the Lorde youre appoyntment, God which he made with you, and that *covenant* ye make you no grauen ymage of whatsoeuer it be that
- 24 the Lorde thi God hath for- .P. bidden the. For the Lorde thi God is a cōsuminge fyre, and a geloufe God.
- 25 Yf after thou hast gotten childern and childerns childern and hast dwelt longe in the londe, ye shall marre youre selues and make grauen ymages after the liknesse of what so euer it be, and shall worke wekednesse in the fyghte of the Lorde thy God, to prouoke him.
- 26 I call heauen and erth to recorde vnto you this daye, that ye shall shortely perefsh from of the londe whether ye goo ouer Iordayne to possesse it: Ye shall not prolonge
- 27 youre dayes therin, but shall shortly be destroyed. And the Lorde shall scater you amonge nacions, and ye shalbe leste few in nombre amonge the people whother the
- 28 Lorde shall brynge you: and there ye shall ferue goddes which are the workes of mans hande, wod and stone which nether se nor heare not eate nor smell.
- 29 Neuer the later ye shall seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with
- 30 all thine herte and with all thy soule. In thi tribulation and when all these thinges are come apon the, euen in the later dayes, thou shalt turne vnto the Lorde

V. 22 Ecce morior . . . terram egregiam. 23 quæ fieri dominus prohibuit. 24 deus æmulator. 25 patrans malum . . . ad iracundiam prouocetis 27 et remanebitis pauci 29 & tota tribulatione animæ tuæ. 30 Postquam te inuenerint omnia quæ prædicta sunt, nouissimo autem tempore reuerteris

L. 22 sondern . . . gutt land 23 wie der Herr deyn Got gepotten hat 27 eyn geringe pobel vberig feyn

M. N. 24 *Consuminge fyre*: Because God proueth his by afflyccion, therefore is he called a consumyng fyre. Hebr. xii, g. & because he consumeth the vnfaithfull remedyleffe, for ther is nothing that can refyst his anger toward thē. And he is called geloufe because he can not suffer that any shuld fall from hym.

- thy God, and shalt herken vn- [Fo. X.] to his voyce.
- 31 For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he sware vnto them.
- 32 For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene
- 33 herde as it is, that a nacion hath herde the voyce of God speakinge out of fyre as thou hast herde, and yet
- 34 lyued? ether whether God assayed to goo and take him a peoplē from amonge nacions, thorow temptacions and fygnes and wonders and thorow warre and with a mightie hande and a stretched out arme and wyth myghtye terreble fightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.
- 35 Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.
- 36 Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed nurter, verb,
- .P. the his greate fyre, and thou hardest to bring up,
- 37 his wordes out of the fyre. And because he loued thy educate
- fathers, therefore he chose their seed after them and broughte the out with his prefence and with his
- 38 myghtye power of Egipte: to thruft out nations greater ād myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.
- 39 Vnderstonde therfore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue

¶. 31 nec omnino delebit 34 si fecit deus . . . de medio nationum . . . & horribiles visiones . . . oculis tuis: 35 vt scires 36 vt doceret te 37 Eduxitque te præcedens in virtute sua magna ex Ægypto 38. in introitu tuo: & introduceret te

1. 34 Oder ob Got versucht habe . . . durch grosse gesichte 36 dz er dich zuchtiget 37 ausgefurt mit seym angesicht durch grosse krafft aus Egypten

and vppon the erth beneth there is no moo: *moo, besides,*
 40 kepe therefore his ordynaunces, and his *elſe*
 commaundmentes which I commaunde the this daye,
 that it maye goo well with the and with thi childern
 after the and that thou mayſt prolonge thy dayes vppon
 the erth which the Lorde thi God geueth the for euer.

41 Then Moſes ſeuered .iii. cities on the other ſyde
 42 Iordane towarde the ſonne ryſynge, that he ſhulde ſie
 thither which had kylled his neyghboure vnwares and
 hated him not in tyme paſt and therefore ſhulde ſie vnto
 43 one of the ſame cities and lyue: Bezer in the wilder-
 neſſe euen in the playne contre amonge the Rubenites:
 and Ramoth in Gilead amonge the Gaddites and Solan
 in Baſan amonge the Manaſſites.

44 [Fo. XI.] This is the lawe which Moſes ſet before
 45 the childern of Iſrael, and theſe are the witneſſe, ordi-
 naunces and ſtatutes which Moſes tolde the childern
 46 of Iſrael after they came out of Egipte, on the other
 ſyde Iordayne in the valey beſyde Beth Peor in the
 londe of Sihō kinge of the Amorites which dwelt at
 Heſbon, whom Moſes and the childern of Iſrael ſmote
 47 after they were come out of Egipte, ad conquered his
 lande and the lande of Og kinge of Baſan .ii. kynges
 of the Amorites on the other ſyde Iordayne towarde
 48 the ſonne ryſynge: from Aroar vppon the bancke of
 the ryuer Arnon, vnto mount Sion which is called
 49 Hermon ad all the feldeſ on the other ſyde Iordayne
 eaſtwarde: euen vnto the ſee in the felde vnder the
 ſpringes of Piſga.

¶. 40 geueth the thy lyfe longe 43 Galaad 45 witneſſes 46 Se-
 hon 49 Phaſgah

¶. 40 Cuſtodi . . . : vt bene ſit tibi . . . quam dom. deus tuus da-
 turus eſt tibi. 42 nec ſibi fuerit inimicus ante vnum & alterum
 diem, & ad harum aliq. vrbium poſſit euadere 44 propoſuit 46
 trans (vv. 47, 49) Iordanem in valle contra phanum Phogor . . .
 quem percuffit Moyses. Filii quoque Iſrael egreſſi ex Ægypto
 48 qui eſt & Hermon 49 & vſque ad radices montis Phaſga.

¶. 40 das du halteſt . . . ſo wirt dyrs . . . wolgehn . . . gibt
 deyn leben lang. 42 nicht feynd geweſen iſt, der ſol ynn der ſtedte
 eyne fliehen 45 ſur legt 46 ienſid (vv. 47, 49) dem Iordan ym tal
 gegen dem haus Peor . . den Moſe vnd die kinder Iſrael ſchlugen,
 da ſie aus Egypten zogen waren 49 vnden am berge Piſga.

The .V. Chapter.

- 1 **A**ND Mofes called vnto all Israell
 and fayed vnto them: Heare
 Israell the ordynaunces and
 lawes which I speke in thyne
 eares this daye, and lerne them and take
 2 hede that ye doo them. The Lorde oure God made
 an appoyntment with us in Horeb.
 3 The Lorde made not this bonde with oure fathers,
 but with us: we are they, which are .P. al heare a lyue
 4 this daye. The Lord talked with you face to face in
 5 the moūt out of the fyre. And I stode betwene the
 Lorde and you the same tyme, to shewe you the
 fayenge of the Lorde. For ye were afrayed of
 the fyre and therefore went not vpp in to the mount
 and he fayed.
 6 I am the Lorde thy God which brought the out of
 7 the lode of Egipte the houffe of bōdage. Thou shalt
 haue therefore none other goddes in my presence.
 8 Thou shalt make the no grauen Image *Image*
 off any maner lykennesse that is in heauen aboue, or
 in the erth beneth, or in the water beneth the erth.
 9 Thou shalt nether bowe thy self vnto them nor serue
 them, for I the Lorde thy God, am a geloufe God,
 vifettinge the wikednesse of the fathers vppon the chil-
 10 dern, euen in the thyrde and the fourth generacion,
 amonge them that hate me: and shew mercye apon
 thousandes amonge them that loue me and kepe my
 commaundmentes.

M. 8 in erth benethe

V. 1 Vocauitque . . . discite ea, & opere complete. 4 locutus est nobis 5 Ego sequester & medius fui . . . vt annuntiarem 7 in conspectu meo. 8 in aquis 9 deus æmulator . . . generationem

L. 1 rieff 4 mit vns 5 anfagete 7 fur myr 8 keyn bildnis . . . ym wasser 9 eyn eyfferiger Gott . . . gelied

M. N. 4 *Face to face* the Chaldee woordes to worde, that is to faye, with so manyfest woordes and sygnes that it cannot be denyed but that it was god. 8 *Images.*

- 11 Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him gitleffe, that taketh his name in vayne.
- 12 Kepe the Sabbath daye that thou sancti- [Fo. XII.] fie it, as the Lorde thy God hath commaunded the.
- 13 Syxe dayes thou shalt laboure and doo all that thou
- 14 haft to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy daughter nor thy seruante nor thy mayde nor thine oxe nor thyne asse nor any of thi catell nor the straunger that is within thy cytye, that thy seruante and thy mayde maye rest as well
- 15 as thou. * And remembre that thou wast *God sheweth a cause whyweoughte to kepe his commaundmentes the pope doth not.* a seruante in the londe of Egypte and how that the Lorde God, brought the out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.
- 16 Honoure thi father and thi mother, as the Lord thi God hath cōmaüded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.
- 17 Thou shalt not flee.
- 18 Thou shalt not breake wedlocke.
- 19 Thou shalt not steale.
- 20 Thou shalt not beare false witnesse agenst thy neyghboure,
- 21 Thou shalt not luste after thi neyghbours .P. wife: thou shalt not couet thi neyghbours housse, felde, seruante, mayde, oxe, asse nor ought that is thi neyghbours.
- 22 These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there

V. 11 Non vsurpabis nomen . . . frustra . . . qui super re vana nomen eius assumpserit. 14 Septimus dies sabbathi est, id est requies 18 mœchaberis. 22 multitudinem vestrā in monte de medio ignis
L. 11 Du solt den namen . . . nicht vergeblich furen, denn der HERR wirt den nicht vnschuldig halten, der seynen namen vergeblich furet. 18 ehebrechen. 22 gemeyne auff dem berge . . .

to, and wrote them in .ii. tables of stone and delyuered them vnto me.

23 But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre
24 elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorye and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he
25 yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God any moare, we shulde
26 dye. For what is any flesh that he shulde heare the voyce of the luyngge God speakyngge out of the fyre as
27 we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God sayeth, and tell thou vnto us all that the Lorde oure God sayeth vnto the, and we will heare it and doo it.

28 [Fo. XIII.] And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed.

29 Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern
30 for euer. Goo ad faye vnto them: gett you in to
31 youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

32 Take hede therfore that ye do as the Lorde youre God hath commaunded you, *walke strayght*

¶. 22 in duabus tabulis 23 de medio 24 maiestatem & magnitudinem suam . . . , & probauimus hodie 26 Quid est omnis caro 27 Tu magis accede 29 Quis det talem eos habere mentem 30 Reuertimini 31 hic sta mecum . . in possessionem.

ℓ. 22 auff zwo steynern taffeln 24 herlickeyt vnd feyne grosse 26 Denn was ist alles fleysch 30 Gehet heym 31 hie fur myr
M. N. 32 Walke straight.

and turne not asyde: ether to the righte hande or to
 33 the lefte: but walke in all the wayes which the Lorde
 youre God hath cōmaunded you, that ye maye lyve
 and that it maye goo well with you ād that ye maye
 prolonge youre dayes in the lond which ye shall possesse.

¶ The .VI. Chapter



1 **H**ESE are the commaundmentes,
 ordinaunces and lawes which the
 Lorde youre God commaund-
 ed to teach you, that ye might
 doo them in the londe whother ye goo to
 2 pof- .P. fesse it: that thou mightest feare
 the Lorde thy God, to kepe all his ordin-
 aunces and his commaundmentes which
 I commaunde the, both thou and thy
 sonne and thy sonnes sonne all dayes off

*A.C.S. The
 lawe must be
 earnestly prynted
 in their hartes and to
 kepe it in mem-
 orye they must
 wryte it on
 the dores and
 pooftes of their
 houses, And
 teache it vn-
 to their chyl-
 derne.*

3 thy lyfe, that thy dayes maye be prolonged. Hearre
 therefore Israell and take hede that thou doo thereafter,
 that it maye goo well with the and that ye maye en-
 creafe myghtely: euē as the Lord God of thy fathers hath
 promysed the, a lōde that floweth with mylk ād hony
 4, 5 Hearre Israell, the Lorde thy God is Lorde only and
 thou shalt loue the Lorde thy God with all thyne harte,
 with all thy soule and with all thy myght.

6 And these wordes which I commaunde
 7 the this daye, shalbe in thine herte ād

*It is heresy
 with vs for a
 laye mā to loke
 of gods worde
 or to reade it.*

*whett on, to
 sharpen, dis-
 cipline, stim-
 ulate*

thou shalt whett them on
 thy childern, and shalt talke of them when
 thou art at home in thyne houffe and as

*¶. 33 sed per viam quam . . . ambulabitis . . . & protelentur
 dies vestri in terra possessionis vestræ. vi, 1 vt docerem vos 2 tibi
 & filiis ac nepotibus tuis . . . vt prolongentur dies tui. 3 sicut pol-
 licitus est . . . terram lacte & melle manantem. 5 fortitudine tua.
 7 & narrabis ea . . . & meditaberis fedens . . .*

*¶. 33 sondern wandelt ynn allen wegen. vi, 2 du vnd deyne
 kinder vnd deyns kinds kinder 3 dyr geredt hat 7 scherffen*

*¶. A. N. 2 To feare God is to honoure him in putting thy
 confydence in him, and in hauyng a good and rightwes conuer-
 sacion in hys fyght. 7 Whett them on thy children that is, exer-
 cyse thy chyl dren in them & put thē in vre with them.*

7 thou walkest by the waye, and when thou lyeft doune and
 8 when thou ryfest vpp: and thou shalt bynde them for a
 fygne vppon thyne hande. And they shalbe papers
 9 off remembraunce betwene thyne eyes, and shalt write
 them vppon the postes of thy housse ad vppon thy
 gates.

10 And when the Lorde thy God hath brought the in
 to the lond which he sware vnto thy fathers Abraham,
 Ifaac and Iacob, to geue the with greate and goodly
 11 cities which thou byl- [Fo. XIII.] dest not, and houffes
 full of all maner goodes which thou filledest not, and
 welles dygged which thou dyggedest not, ad vynes
 and olyue trees which thou plantedest not, ad whē
 12 thou hast eaten, and art full: Then beware lest thou
 forget the Lorde which broughte the out off the lande
 of Egipte the housse of bondage.

13 But feare the Lorde thy God and serue hym, and
 14 swere by his name, and se that ye walke not after
 fraunge goddes of the Goddes off the nacyns whiche
 15 are aboute you. For the Lorde thy God is a geloufe
 God among you lest the wrath of the Lorde thy God
 waxe hotte vppon the and destroye the from the erth.

16 Ye shall not tempte the Lorde youre God as ye
 17 dyd at Mafa. But se that ye kepe the commaund-
 mentes of the Lorde youre God, his witnesses and his
 18 ordinaunces which he hath commaunded the, and se
 thou doo that which is right and good in *Right in*
 the fyghte of the Lorde: that thou mayst *goddes sight*
 prospere and that thou mayst goo ad cō- *is that he com-*
maundeth
 19 quere that good lāde which the Lorde sware vnto thy
 fathers, and that the Lorde maye cast out all thine
 enemies before the as he hath fayed.

V. 8 & mouebuntur inter oculos tuos 11 quas non extruxisti
 13 & illi foli 15 de superficie terræ. 16 Non tentabis . . in loco
 tentationis. 18 in conspectu domini

L. 8 eyn denckmal fur deynen augen 11 ausgehawen brunne
 15 von der erden 17 fondern 18 fur den augen des HERRN

M. M. N. 13 Swere by his name: Loke beneth in the .x. chap-
 ter d. 15 Geloufe loke Exod. xx, a and the chapter next afore
 this. 16 Mafa: or Mafah. 18 Right i goddes fyght is that which
 he commaundeth.

- 20 When thy sonne axeth the in tyme to come sayenge: What meaneth the witness- *Teach youre children.*
 es, ordina- .P. unces and lawes which the Lorde oure God
 21 hath commaunded you? Then thou shalt faye vnto thy
 sonne: We were bondmen vnto Pharao in Egipte, but
 the Lorde brought vs out of Egipte with a mightie hande.
 22 And the Lorde shewed signes and won- *The outwarde*
 dres both greate ad euell vppon Egipte, *deade is right-*
 Pharao and vppon all his houfholde, before *uoufnesse vnto*
 23 oure eyes and broughte vs from thence: to *the avoidinge*
 brynge vs in ad to geue vs the londe *of punishmēt,*
 24 which he sware vnto oure fathers. And *threteninges*
 therefore cōmaunded vs to do all these *ad curses ad*
 ordinaunces ad for to feare the Lord *to opteine tem-*
 welth, prof- oure God, for oure welth *porall bleff-*
 perity, happi- *nesse: but vnto*
 nefes *the life to*
 25 this daye. Moreouer it shalbe rightuouf- *come thou*
 nes vnto vs before the Lorde oure God, *must haue the*
 yf we take hede to kepe all these cō- *rightuous-*
 maundmētes as he hath commaund- *nesse of faith*
 ed vs, *ad there by*
receaue for-
geuenesse of
sinnes ad
promise of en-
heritaunce ad
power to
worke of loue.

V. 20 cras 22 fecitque signa . . . contra Pharaonem . . . in conspectu nostro 24 omnia legitima hæc . . . vt bene sit nobis cunctis diebus vitæ nostræ 25 Eritque nostri misericors

L. 20 heut odder morgen 22 Vnd der HERR thet grosse vnd bofe zeychen vnd wunder . . . fur vnfern augen 24 allen disen sitten . . . auff das vns wol gehe all vnser lebtage 25 vnd es wirt vns zur gerechtickeit gedeyen fur dem HERRN

M. M. N. 20 Teach youre chyltren. 25 *Righteousnes vnto vs,* etc: The outwarde deade is righteoufnesse vnto the auoydinge of punnishemēt, threteninges & curfes & to optayne tēporall bleffynges: but vnto the life to come thou must haue the ryghteoufnesse of faith & thereby receaue forgeuenesse of sinnes & promise of enheritaunce & power to worke of loue.

¶ The .VII. Chapter.

- 1 **W**HĒ the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nacions before the: the Hethites, the Girgosites, the Amorites, the Cananites, the Phere-sites, the Heuites and the Iebusites: vii nacions moo in numbere ad mightier than
 2 thou: ad whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no couenaunt [Fo. XV.] with
 3 them nor haue compassion on them. Also thou shalt make no mariages with them, nether geue thy doughter vnto his sonne nor take his
 4 doughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vpon you ad destroye you shortely.
- 5 But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves
 6 ad burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chofen the to be a feuerall people vnto
 7 It was not because of the multitude of you aboute all nacions, that the Lorde had lust vnto you and chose you. For ye

A.C.S. The Israelites may make no couenaunt or appoyntment with the Gentyles. They must destroye their Idolles. Them that keape the commaundementes doth God loue and blesse, and the contrary hateth & punisheth. Idolaters must be slayne.

feuerall, separate

Gods awne goodnesse ad his awne trueth causeth hi to worke.

¶. 1 Gergesites 2 not haue compassyon

V. 1 et deleuerit 2 tradideritque eas 4 quia seducet filium tuum 5 fubuertite, & confringite statuas 6 populus peculiaris 7 vobis iunctus est dominus

L. 1 vnd aus wortzelt 2 Vnd wenn sie . . . fur dyr gibt . . . noch yhn gonst erzeygest 5 yhr feulen zu brechen 7 Nicht hat euch der HERR vmbfangen vnd euch erwelet [corrected into: nicht hat der HERR lust zu euch gehabt]

¶. N. 7 Gods awne goodnesse & his awne trueth causeth him to worke.

8 were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therefore he brought you out of Egipte with a mightie hande ad delyuered you out of the houffe of bondage: euē frō the hande of Pharao kinge of Egipte.

9 Vnderstonde therefore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen .P. thorowe out a thousande generations and rewardeth them that hate him before his face so that he bringeth them to noughte, and wil not defferre the tyme vnto him that hateth hi but will rewarde him before his face. Kepe therefore the commaundmentes, ordinaunces and lawes which I commaunde you this daye, that ye doo them.

10 *Before his face in his presēce, while he loketh on.*

11

12 Yf ye shall herken vnto these lawes ad shall obserue and do them, then shall the Lorde thy God kepe poyntment with the and the mercy which he swore vnto thy fathers and will loue the, blesse the and multiplye the: he will blesse the frute of thy wombe and the frute of thi felde, thy corne, thy wyne and thy oyle, the frute of thyne oxen and the flockes of thy shepe in the londe which he swore vnto thy fathers to geue the. Thou shalt be blessed aboue all nacions, there shalbe nether man nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonge youre catell.

13

14

15 Moreouer the Lorde will turne from the all maner infirmities, and will put none off the euell dyseases off Egipte (whiche thou knowest) apon the, but wyll sende them vppon them that hate the.

℞. 13 thyne oyle

V. 8 Eduxitque vos in manu forti 9 quia dominus deus tuus, ipse est deus fortis & fidelis 10 statim . . . & vltra non differat, protinus eis restituens quod merentur. 12 Si postquam audieris 13 oleo, & armentis, gregibus ouium 14 inter omnes populos . . . vtriusque sexus, tam in hominibus quam in gregibus tuis. 15 fed cunctis hostibus tuis.

L. 8 hat er euch ausgefuret mit mechtiger hand 10 fur seynem angesicht 14 vber allen volckern 15 allen deynen heffern

℞. ℞. N. 10 *Before his face:* Before his face in his presence, whyle he loketh on.

16 Thou shalt bringe to nought all nacions which the
 17 Lorde thy God delyuereth the, thy- [Fo. XVI.] ne
 eye shall haue no pitie vppon them nether shalt thou
 18 serue their goddes, for that shalbe thy decaye. Yf thou
 shalt saye in thine hert these nacions are moo than I,
 19 how cā I cast them out? Feare thē not, *God is as able*
 but remēbre what the Lorde thy god dyd *now also to de-*
 20 vnto Pharao ād vnto all Egipte, ād the *liuer vs out*
 greate temptacions which thine eyes sawe, *of the captiu-*
 ād the signes ād wonders ād mightie hāde ād stretched
 out arme wherewith the Lord thy god broughte the
 out: euē so shall the Lorde thy God doo vnto all
 the nacions of which thou art afrayed.

20 Thereto, the Lorde thy God will send hornettes
 amonge them vntyll they that are leste, and hyde them
 21 selues frō the, be destroyed. Se thou feare thē not
 for the lord thi god is amōg you a mightie god ād a
 22 terrible. The Lord thy god will put out these naciōs
 before the a litle ād a litle: thou maist not cōsume thē
 at oĉe lest the beestes of the felde encrease vpō the.
 23 And the lorde thy god shall delyuer thē vnto the ād
 sterre vp a mightie tēpest amōge thē, vntil thei be
 24 brought to nought. And he shal deliuer their kinges
 in to thine hāde, ād thou shalt destroye their names
 frō vnder heauē. There shal no mā stonde before the,
 25 vntill thou haue destroyed them. The images of their
 goddes thou shalt burne with fire, ād se that thou couet
 not .P. the syluer or golde that is on them nor take it

V. 16 Deurabis omnes populos 17 delere eas ? 18 noli metuere
 sed 19 plagas maximas . . . sic faciet cunctis 20 qui te fugerint, &
 latere non potuerint. 22 ipse confumet . . . paulatim atque per
 partes . . . pariter 23 et interficiet illos 25 Sculptilia eorum . . .
 de quibus facta sunt

L. 16 Du wirst alle volcker fressen . . . denn das wurde dyr
 eyn strick seyn. 19 durch grosse verfuchung 20 vnd sich verbirget
 fur dyr 22 Er der Herr deyn Gott wirt dise leut aus wurtzelen fur
 dyr, eyns nach dem andern . . . nicht eylend alle machen 23 wirt
 sie mit grosser schlacht erschlahen 25 Die bild yhrer Gotter . . .
 das dran ist

M. N. 20 What hornettes are loke Exod. xxiii, d. 25 *Syl-*
uer or golde: Whatfoeuer golde or syluer honoure or profet,
 calleth frō the woorde of God, belogeth to the Images of their
 goddes & must be therfore abhorred: yee yf they be good worckes
 whē thou thynkest that thou doest thē of thyne awne strenght &
 not helped of God.

vnto the, lest thou be snared therewith. For it is an
 26 abhominacyon vnto the Lorde thy God. Brynge not
 therfore the abhominacyon to thyne houffe, lest thou
 be a damned thyng as it is: but vtterlye desye it and
 abhorre it, for it is a thinge that must be destroyed.

¶ The .VIII. Chaptre.

- 1 **A**LL the commaundmentes which I commaunde the this daye ye shal kepe for to do them, that ye maye lyue and multiplie and goo and possesse the londe whiche the
 2 Lorde sware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the this .xl. yere in the wilder-
 nesse, for to humble the ad to proue the, to wete what was in thine herte, whether thou
 3 woldest kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of. to make the know that a man must not lyue by bred only: but by al that procedeth out of
 the mouth of the Lorde must a man lyue. *The word is life*
 4 Thy rayment waxed not olde vppon the, nether dyd thy fete swell thys .xl. yere.

*M.C.S. Mo-
 ses putteth
 the Israelites
 in remem-
 brance of the
 afflicyons and
 benifytes that
 they hadde the
 xl. yere which
 they were in
 the wilder-
 nesse.*

¶. 26 quippiam ex idolo . . . ne fias anathema . . . Quasi spurcitiā detestaberis, & velut inquinamentum ac sordes abominatiōni habebis viii, 2 Et recordaberis . . vt affligeret te atque tentaret 3 Affixit te penuria . . vt ostenderet tibi . . in solo pane . . in omni verbo 4 Vestimentum tuum quo operiebaris, nequaquam vetustate defecit

¶. 25 nicht drynnen verfehlt 26 sondern du solt eyn ekel vnd grewel daran haben. viii, 2 vnd gedencckst . . demutiget vnd verfuucht 3 am brot alleyn, sondern an allem 4 veraltet an dyr . . geschwollen

M. A. N. 26 *Damned*, Or *curfed*. viii, 3 *Humbled the*: *Humbled* loke after .xxi, c.—The word is *lyfe*. 4 *Thy rayment*, etc.: Here mayst thou se that they shall want nothyng that beleue the woorde & lyue after it, but that God careth for them in all thynges yf they cōmytt them selues wholly to his prouisyon. i. Pet. v, d.

5 Vnderftonde therefore in thine herte, that as a man
 6 nurtereth his fonne, euen fo the Lorde thy God nurter-
 7 eth the. Kepe therefore the com- [Fo. XVII.] maund-
 8 mentes of the Lorde thy God that thou walke in
 9 his wayes and that thou feare him For the Lorde
 10 thy God bringeth the in to a good lande, a
 11 londe of riuers of water, of fouētens and of fpringes
 12 that fpringe out both in valayes and hylles: a
 13 londe of whete and of barly, of vynes, figtrees and
 14 pomgranates, a lond of olyuetrees with oyle and of
 15 honye: a lande wherin thou shalt not eate bred in
 16 fcarcenesse, and where thou shalt lacke nothinge, a
 londe whose ftones are yerne, and out of whose hylles
 thou shalt dygge brasse. When thou haft eaten ther-
 fore and filled thy felfe, then bleffe the Lord for the
 good lond which he hath geuen the.

11 But bewarre that thou forgett not the Lorde thy
 12 God, that thou woldest not kepe his cōmaundmentes,
 13 lawes and ordinaunces which I commaunde the this
 14 daye: yee and when thou haft eatē ād filled thy felfe
 15 ād haft bylt goodly houffes ād dwelt therin, ād when
 16 thy beeffe ād thy shepe are waxed manye ād thy fyluer
 ād thy golde is multiplied ād all that thou haft en-
 creafed, then bewarre lest thine herte ryfe ād thou for-
 gett the Lorde thy God which brought the out of the
 15 londe of Egipte the houffe of bondage, ād which led
 the in the wilderneffe both greate ād terreble with fyre
 16 ferpentes ād fcor- .P. piōs ād thurfte where was no
 water which brought the water out of the rocke of
 flynt: whiche fed the in the wilderneffe with Man where
 of thy fathers knewe not, for to humble the and to

℞. 15 and drouth

℥. 5 Vt recogites 6 vt custodias 7 terram riuorum, aquarumque,
 & fontium: in cuius campis & montibus erumpunt fluuiorum abyssi
 9 absque vlla penuria . . . & rerum omnium abundantia perfrue-
 10 ris . . . æris metalla 10 vt cū comederis 13 armenta boum, &
 ouium greges 14 eleuetur cor tuū 15 serpens flatu adurens 16 Et
 postquam . . .

℥. 7 beche, brunnen, tieffen . . . die an den bergen vnd ynn
 den awen fließen 8 ölebewm vnd honnig ynnen wechft. 9 ertz
 aus den bergen 11 So hütt dich nu 14 deyn hertz sich nicht erhebe
 15 feuer speyeten

proue the, that he might doo the good at thy later ende.

17 And beware that thou faye not in thine herte, my power and the might of myne awne hāde hath done
18 me all theſe actes: But remembre the Lorde thy God, how that it is he which gaue the power *Gods power worketh and not we* to do māfully, for to make good the promeſſe which he ſware vnto thy fathers, as it is come to paſſe this daye,

19 For yf thou ſhalt forget the Lorde thy god and ſhalt walke after ſtraunge goddes and ſerue them and worſheppe them, I teſtyfye vnto you this daye, that ye
20 ſhall ſurely peryſh. As the nacyns whiche the Lorde deſtroyeth before the, euen ſo ye ſhall peryſhe, becauſe ye wolde not herken vnto the voyce of the Lord youre God.

■ The .IX. Chapter.

1 **H**EARE Iſrael, thou goeſt ouer *M.C.S. They are forbidde to truſt in their awne ſtrength. A reherſall of certen thynges that were done after the lawe was geuen, vnto the murmuring at the Graues of Luſt.*
Iordayne this daye, to goo and conquere nacions greater and mightier than thy ſelfe: and cities greate ād walled vp to heauen,
2 ād people greate and tall, euen the children of the Enakims, which thou knoweſt and of whom thou haſt [Fo. XVIII.] herde faye who is able to ſtand before the children of Enack? But vnderſtonde this

V. 16 ad extremū miſertus eſt tui 18 vt impleret pactum ſuum . . . ſicut præſens indicat dies. 19 omnino diſpereas. 20 quas deleuit dominus in introitu tuo ix, 1 & ad cælū vſque muratas 2 quibus nullus poteſt ex aduerſo reſiſtere.

L. 16 das er dyr hernach wol thett 7 diſ vermugen 18 auffricht ſeynen bund . . . wie es gehet heuts tags. ix, 1 vermauret bis yn den hymel 2 Wer kan wider die kinder Enak beſtehen ?

M. N. 17 And beware, etc.: By the helpe of God only doeſt thou what foeuer good is, & not by thine awne helpe, no not by the helpe of any of the ſayntes were he neuer ſo holy. ix, 1 *Walled vp to heauen* is a figuratyue ſpeache, ſygnifyēg that the walles were hye and not eaſye to be wōne.

daye that the Lorde thy God which goeth ouer before the a consuming fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quykely as the Lorde hath sayed vnto the.

- 4 Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuouſnes the Lorde hath brought me *where is mā* in to poſſeſſe this lōde. Nay, but for *rightewefneſſe*. the wekedneſſe of theſe naciōs the Lord doth caſt
5 thē out before the. It is not for thi rightuouſnes ſake ad right hert that thou goeſt to poſſeſſe their lōd: But partely for the wekedneſſe of theſe naciōs, the Lord thy god doth caſt thē out before the, and partly to performe that which the Lorde thy God ſware vnto thi fathers, Abraham, Iſaac and Iacob.
- 6 Vnderſtond therfore that it is not for thy rightuouſnes ſake, that the Lorde thy God doth geue the this good lond to poſſeſſe it, for thou art a ſtiffenecked
7 people. Remēbre ad forget not how thou prouokedeſt the Lorde thi god in the wilderneſſe: for ſens the daye that thou cameſt out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenſt the
8 .P. Lorde. Alſo in Horeb ye angred the Lorde ſo that the Lorde was wroth with you, euē to haue de-
9 ſtroyed you, after that I was gone vpp in to the mount, to fett the tables of ſtone, the tables of appoyntment which the Lorde made with you. And I abode in the
10 hyll .xl. dayes ad .xl. nightes and nether ate bred nor
of ſtone writen with the finger of God, and in them was acordynge to all the wordes which the Lorde

M. 3 caſt thē out, and brynge them out, and brynge them to noughte 4 in to poſſeſſe.

V. 3 ignis deuorans atque cōſumens, qui conterat eos & deleat atque diſperdat ante faciē tuā velociter 6 cum duriffimæ ceruicis ſis populus. 7 ad iracundiam prouocaueris . . . ſemper aduerſum dominum contendisti. 8 prouocaſti eum

L. 3 er wirt ſie vertilgen . . . vnd vmbringen bald 6 ſyntemal du ein halſtarrig volck biſt 7 erzorntiſt ynn der wuſten 8 ynn Horeb ertzurntet

M. M. N. 4 Where is mans rightwefnes?

fayed vnto you in the mount out of the fire in the daye whē the people were gathered together.

- 11 And whē the .xl. dayes and .xl. nyghtes were ended, the Lorde gaue me: the two tables off stone, the tables
12 of the testament, and fayed vnto me: Vpp, and get the doune quyckely from hence, for thy people which thou
haft broughte out of Egipte, haue marred ^{marred, hurt,}
them selues. <sup>injured, dam-
aged</sup>

They are turned attonce out of the waye, whiche I commaunded them, and haue made thē a god of metall.

- 13 Furthermore the Lorde spake vnto me sayenge: I fe
14 this people how that it is a stiffenecked people, let me alone that I maye destroye them and put out the name
off them from vnder heauen, and I will make off the a nacion both greater ād moo than they.

- 15 [Fo. XIX.] And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had
16 the two tables of the appoyntment in my handes. And when I loked and sawe that ye had synned agenst the
Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the
17 Lorde had commaunded you. Thē I toke the two tables and cast them out of my two handes, and brake
18 thē before youre eyes. And I fell before the Lorde: euen as at the first tyme .xl. dayes ād .xl. nyghtes and
nether ate bred nor dranke water ouer all youre synnes whiche ye had synned in doynge wekedly in the syght
19 of the Lorde ād in prouokinge him. For I was afrayed of the wrath and fearsneffe wherwith the Lord was
angrie with you, euē for to haue destroyed you But the Lorde herde my petition at that tyme also.

- 20 The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession
21 for Aarō also the same tyme. And I toke youre fynne, the calfe which ye had made ād burnt him

¶. 10 quando concio populi congregata est. 12 Ægypto, defuerunt velociter viam, quam demonstrasti eis, feceruntque sibi conflatile. 14 dimitte me 16 vitulum conflatilem 18 procidi . . . & eum ad iracundiam prouocastis. 20 similiter

℞. 12 eyn gegoffens bild 14 las ab von myr 16 eyn gegoffen kalb 18 fiel fur . . . yhn zu erzurnen 20 zur selben zeyt

with fire ad stampe him and grounde *stampe, verb,*
 him a good, euē vnto smal dust. And *haft iense*
 I cast the dust thereof in to the broke *a good, thor-*
 that descended out of the mount. *oughly*

22 Also at Thabeera and at Mafa and at the .P. sepul-
 23 chres of lust ye angred the Lorde, yee ad when the
 Lorde sent you from Cades Bernea sayenge: goo vpp
 and conquere the lond whiche I haue geuen you, ye
 disobeyed the mouth of the Lorde youre God, and
 24 nether beleued hī nor herkened vnto his voyce. Thus
 ye haue bene difobediēt vnto the Lord, sence the daye
 that I knew you.

25 And I fell before the Lorde .xl. dayes *Lerne to*
 and .xl. nightes whiche I laye there, for *praye.*
 26 the Lorde was minded to haue destroyed you. But I
 made intercession vnto the Lorde and sayed: O Lorde
 Iehoua, destroye not thy people and thyne inherit-
 aūce which thou haft delyuered thorow thi greatnesse
 and which thou haft brought out of Egipte with a
 27 mightie hand. Remēbre thy seruautes Abraham,
 Iſaac and Iacob and loke not vnto the stoburnesse
 28 of this people nor vnto their wekednesse and synne: lest
 the londe whence thou broughtest them faye: Because
 the Lorde was not able to brynge them in to the londe
 which he promysed them and because he hated them,
 therefore he caried them out to destroye them in the
 29 wildernesse. Moreouer they are thy people and thine
 enheritaunce, whiche thou broughtest out with thy
 myghtye power and wyth thy stretched out arme.

M. 22 Thaberah 23 Barne

V. 22 In incendio quoque, & in tentatione, & in Sepulchris
 cōcupiscentiæ 23 & contempſistis imperium domini 24 sed semper
 fuistis rebelles a die qua noſſe vos cœpi. 25 quibus eum ſuppliciter
 deprecabar . . . vt fuerat comminatus 26 in magnitudine tua 28
 dicāt habitatores terræ . . . quam pollicitus est eis

L. 22 zu Thabeera vnd zu Maffa vnd bey den Luftgrebern
 24 denn yhr feyt vngheorfam dem Herrn gewest, ſo lang ich euch
 kand habe. 25 die ich da lag, Denn der Herr sprach 28 das land
 ſage . . . das er yhnen geredet hatte

M. M. N. 25 Lerne to praye.

[Fo. XX.] ◀ The .X. Chapte .

- 1 **I**N the same ceafon the Lord fayed vnto me hewe the two tables of stone like vnto the first and come vp vnto me in to the
 2 mount ād make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakeft,
 3 ād thou shalt put thē in the arcke. And I made an arke of sethī wod ād hewed two tables of stone like vnto the first, ād went vp in to the mountayne and the ii. tables in myne hande.
 4 And he wrote in the tables, acording to the first writinge (the .x. verses whiche the Lorde spake vnto you in the mount out of the fire in the daye when the
 5 people were gathered) ād gaue thē vnto me. And I departed ād came doune frō the hyll and put the tables in the arcke which I had made: ād there they remayned, as the Lorde commaunded me
 6 And the childern of Israel toke their iurney from Beroth Bē Iakē to Mosera, where Aarō dyed ād where he was buried, ād Eleazer his sonne became preast ī
 7 his steade. And frō thēce they departed vnto Gudgod: ād frō Gudgod to Iathbath, a lōd of riuers of water.
 8 And the same ceafon the Lorde separated the trybe of Leui to beare the arcke of the appoyntment .P. of the Lorde and to stonde before the Lorde, ād to min-

M. 2 in the tables 4 mount of the fire . . . people gethered together 6 Beroth of the childrē of Iakan 7 Gadgad (*bis*)

V. 2 in his quas ante cōfregisti 3 habens eas in manibus. 4 quādo populus cōgregatus est 5 quæ hucusque ibi sunt 6 Beroth filiorū Iacan 7 in terra aquarū atque torrentiū. 8 arcam fœderis domini . . . ac benediceret in nomine illius

L. 2 die auff den ersten waren, die du zu brochen hast 4 zur zeyt der versamlung 5 das die daselbs weren 7 eyn land da beche find. 8 die lade des bunds des Herrn . . . vnd feynen namen zu loben

M. M. N. 7 *Gadgad*: Or Gadgadah: Iathbath: or Iatebath.

istre vnto him and to blesse in his name vnto this
 9 daye. Wherfore the Leuites haue no parte nor en-
 heritaunce with their brethern. The Lorde he is their
 enheritaunce, as the Lorde thy God hath promysed
 them.

10 And I taried in the mount, euē as at the first tyme
 xl. dayes and .xl. nyghtes and the Lorde herkened
 vnto me at that tyme also, so that the Lorde wolde
 11 not destroye the. And the Lorde sayed vnto me: vpp
 ād goo forth in the iurney before the people and let
 them goo in ād conquere the lond which I sware vnto
 their fathers to geue vnto them.

12 And now Ifrael what is it that the Lord thi God
 requyreth of the, but to feare the Lord thi God and to
 walke in all his wayes and to loue him and to serue the
 Lorde thy God with all thyne herte and with all thy
 13 soule, that thou kepe the commaundmentes of the
 Lorde ād his ordinaunces which I commaunde the this
 14 daye, for thy welth. Beholde, heauen ^{welth, happi-}
 and the heauen of heauens is the Lordes ^{ness, welfare,}
 thy god, and the erth with all that there- ^{cf. weal}

15 in is: only the Lorde had a lust vnto thy fathers to
 loue them, and therefore chose you their seed after
 them off all nacyons, as it is come to passe this
 daye.

16 [Fo. XXI.] Circumcyse therefore the foreskynne of
 17 youre hartes, and be no longer stiffnecked. For the
 Lorde youre God, he is God of goddes and lorde of
 lordes, a greate God, a myghtye and a terreble which
 18 regardeth no mans person nor taketh giftes: but doeth
 right vnto the fatherlesse and wedowe and loueth the
 19 straunger, to geue him fode and rayment. Loue there-
 fore the straunger, for ye were straungers youre selues
 in the londe of Egipte.

¶. 9 non habuit Leui . . . sicut promisit ei 11 possideat terram
 15 & tamen patribus tuis cōglutinus est dominus, . . . id est vos
 17 dominus dominantium

¶. 9 die Leuiten . . . yhnen geredt hat. 11 das land eynnemen
 15 Noch hat er alleyn zu deynen vetern lust gehabt 17 keyn per-
 son achtet

20 Thou shalt feare the Lorde thi God and serue him
 21 and cleaue vnto him ad swere by his name, for he is
 thi prayse ad he is thi God that hath done these greate
 and terreble thinges for the, which thine eyes haue
 22 sene. Thi fathers went doune in to Egipte with .Lxx
 foules, ad now the Lorde thi God hath made the as
 the starres of heauen in multitude.

☪ The .XI. Chapter.

1 **H**OU E the Lorde thi God and kepe his obseruaunces, his
 ordinaunces, his lawes and his commaundmentes alwaye.
 2 And call to mynde this daye that which youre childern haue
 nether knowen nor sene: euen the nurture of the Lorde youre
 God, his greatnesse, his myghtye hande and his stretched out
 3 arme: his miracles and his actes which he dyd amonge .P.
 the Egypitiās, euen vnto Pharao the kinge
 4 off Egipte and vnto all his lōde: ad what he dyd vnto the host
 of the Egypitiās, vnto their horses ad charettes, how he brought
 the water of the red see vppon thē as they chafed you,
 and how the Lorde hath brought them to nought vnto

M.C.S. An exhortacion to regarde the Lawe, and how they ought to haue it in their hertes alwayes and before their eyes, and to talck of hit when they ryse, when they sytt doune and when they walke by the waye &c.

V. 20 & ei foli seruies: ipsi adhærebis, iurabisque in nomine illius. xi, 1 obserua præcepta eius 2 Cognoscite hodie . . . disciplinam domini 4 omnique exercitui . . . et deleuerit

L. 20 yhm soltu dienen, yhm soltu anhangen, vnd bey feynem namen schweren 21 bey dyr. xi, 1 vnd seyne hut 2 erkennet . . . nemlich die zuchtigung 4 an der macht der Egypter . . . da sie euch nach iagten . . . vbracht

M. N. 20 Swere by his name: To swere that which is true in a cause of sayth ether .o the honoure of God or profet of thy neyghboure is leafull. And then wylly Mofes that the othe be made by the name of God: by which he meaneth, that yf we must needs swere, we refer the othe to God onely although thou swere by a boke or other thyng: as paully dyd by his conscience. Roma. ix. a.

5 this daye: ad what he dyd vnto you in the wilderneffe,
6 vntill ye came vnto this place: ad what he dyd vnto
Dathan and Abiram the sonnes of Eliab the sonne of
Ruben, how the erth opened hir mouth ad swalowed
thē with their houfholdes and their tentes, ad all their
substāce that was in their possessiō, in the myddes of
Israel.

7 For youre eyes haue sene all the greate deades of
8 the Lorde which he dyd. Kepe therefore al the cō-
maundmentes which I cōmaunde the this daye that
ye maye be stronge ad goo and conquere the londe
9 whother ye go to possesse it, ad that ye maye prolonge
youre dayes in the londe which the Lorde sware vnto
youre fathers to geue vnto them ad to their seed, a
londe that floweth with mylke and honye.

10 For the londe whother thou goest to possesse it, is
not as the londe of Egipte whence thou camest out,
where thou sowedest thi seed and wateredest it with
11 thi labour as a garden of herbes: but the londe whither
ye goo ouer [Fo. XXII.] to possesse it, is a londe of
hilles and valeyes and drynketh water of the rayne of
12 heauē, and a londe which the Lorde thi God careth
for. The eyes of the Lord thi God are always apō it,
from the begynnynge of the yere vnto the later ende
of the yere.

13 Yf thou shalt herken therefore vnto my commaunde-
mentes which I commaunde you this daye, that ye loue
the Lorde youre God and serue him with all youre
14 hertes and with all youre soules: then he will geue
rayne vnto youre londe in due seafon, both the fyrst
rayne and the later, and thou shalt gather in thy corne,

V. 6 in medio Israelis. 10 vbi iacto femine in hortorum morem
aquæ ducuntur irriguæ 12 semper inuisit

L. 6 yhrem gefind . . . mitten vnter dem gantzen Israel. 8 ge-
sterckt werdet 10 da du deynen samen sehist vnd trenckest es zu
fussen, wie eyn kol garten, 12 nach wilchem land der Herr . . .
fraget . . . ymer dar drynen 14 so wil ich . . . regen geben

M. N. 6 *Abiram*: Or *Abirom*. 10 *Waterdest*, etc: By this
is meant that water was wonte to be brought ouer all Egypt
oute of the ryuer Nilus by labour because they wanted rayne.
14 *Rayne & the later*: That is after the Hebre. the rayne in
october which is after herueft, & in spring tyme.

- 15 thy wyne and thyne oyle. And he will fende grasse
in thy felde for thy catell: and thou shalt eate and
fyll thy selfe.
- 16 But bewarre that youre hertes disceauē you not that
ye turne asyde and serue straunge goddes and worshpe
17 them, and thē the wrath of the Lorde waxe hote vpon
you ad shott vp the heauen that there be no rayne and
that youre londe yeld not hir frute, and that ye peresh
quickly from of the good lōde which the Lorde geueth
you.
- 18 Putt vp therfore these my wordes in youre hertes
and in youre soules, and bynde them for a fygne vnto
19 youre handes, and lett .P. them be as papers of re-
membrance betwene youre eyes, and teach them
your childern: so that thou * talke of them *Talke of rob-*
when thou syttest in thyne houffe, and *ynhod saye*
when thou walkest by the waye, and when *oure prelates*
- 20 thou lyeest doune and when thou ryfest vpp: yee and
write them vppon the dorepostes of thine houffe and
21 vppon thi gates, that youre dayes may be multi-
plyed ad the dayes of youre childern apon the erth
which the Lorde sware vnto youre fathers to geue
them, as longe as the dayes of heauē last vpon
thē erth.
- 22 For yf ye shall kepe all these cōmaundmentes which
I cōmaunde you, so that ye doo thē and loue the Lorde
your God and walke in all his wayes and cleaue vnto
23 him. Then will the Lorde cast out all these nacions
24 both greater and myghtyer then youre selues. All
the places where on the soles of youre fete shall treade,
shalbe youre: euen from the wilderNESS and from

¶. 23 all these nacions & ye shall conquere thē which are
both greater

¶. 17 iratusque dominus claudat cælum . . . de terra optima
. . . daturus est 18 & suspendite ea pro signa in manibus, & . . .
collocate. 19 vt illa meditetur 21 quamdiu cælum immineret ter-
ræ. 23 possidebitis 24 Omnis locus quem calcauerit

¶. 15 vnd wil . . . gras geben 16 das sich ewr hertz nicht
vberreden lasse 18 bindet sie zum zeichen auff ewre hand, das sie
eyn denckmal fur ewren augen seyen. 19 lere sie . . . das du
dauon redist 21 so lange die tage von hymel auff erden weren.
24 Alle ortter darauff ewr fufs solen trit

Libanon and from the ryuer Euphrates, euen vnto the
 25 vttemoft see shall youre costes be. There shall no man
 be able to stonde before you: the Lorde youre God shal
 cast the feare and dreade of you vppō all londes whe-
 ther ye shall come, as he hath sayed vnto you.

26 Beholde, I sett before you this daye a ble- [Fo.
 27 XXIII.] ssyng and a curse: a blessinge: yf ye herkē
 vnto the commaundmentes of the Lorde youre God
 28 which I cōmaūde you this daye: And a curse: yf ye will
 not herkē vnto the cōmaundmentes of the Lord youre
 God: but turne out of the waye which I commaūde
 you this daye to goo after straunge goddes which ye
 haue not knowen.

29 When the Lorde thi God hath brought the in to
 the londe whother thou goest to possesse it, then put
 the blessinge vppon mount Grifim and the curse vppon
 30 mount Ebal, which are on the other syde Iordane on
 the backe side of the waye towarde the goynge doune
 of the sonne in the lōde of the Cananites which dwell
 in the feldes ouer agenst Gilgal beyde moregroue.
 31 Fo ye shall goo ouer to goo and possesse the londe
 which the Lorde youre God geueth you, and shall con-
 32 quere it ād dwell there in. Take hede therfore that
 ye doo al the cōmaundmentes and lawes, which I sett
 before you this daye.

¶. 29 Garizim 30 agenst Galgal beyde the groue of Moreh.

¶. 24 a flumine magno Euphrate vsque ad mare occidentale
 25 super omnem terram quā calcaturi estis 28 quam ego nunc
 ostendo vobis 30 post viam quæ vergit ad solis occubitum . . .
 Galgalam, quæ est iuxta vallem tendentem & intrantem procul.
 32 Videte ergo

¶. 24 bis ans letzte meer 25 darynnen yhr reyset 29 den fe-
 gen geben 30 der straffen nach von der sonnen nyddergang . . .
 blachen felt wonen gegen Gilgal vber, bey dem hayn More 32 So
 behaltet nu

The .XII. Chapter.

- 1 **T**HESE are the ordinaunces and *M.C.S. Idol-*
 laws which ye shall obserue *atrye must the*
 to doo in the londe which the *Israelytes de-*
 Lorde God of thy fathers geueth *stroye and flee*
 the to possesse it, as long as ye lyue vppon *fro. They must*
 2 the .P. erth. Se that ye destroye all places *eate no bloude.*
 where the nacyons which ye conquere *They must on-*
 ferue their goddes, vppon hye mountaynes *ly do that*
 3 and on hye hilles and vnder euery grene tree. Ouer- *thyng whych*
 throwe their alters and breake their pylers and burne *God com-*
 their groues with fyre and hewdowne the ymages off *maundeth.*
 theyr goddes, and brynge the names of them to noughte
 out of that place.
- 4 5 Se ye doo not so vnto the Lorde youre God but
 ye shall enquere the place which the Lorde youre God
 shall haue chofen out of all youre trybes to put his
 name there and there to dwell. And thyther thou
 6 shalt come, and thyther ye shall brynge youre burnt-
 facryfices and youre offerynges, youre tithes and heue-
 offerynges off youre handes, youre voves and frewill-
 offerynges and thy fyrst borne off youre oxen and off
 7 youre shepe. And there ye shall eate before the
 Lorde youre God, and ye shall reioyse in all that ye
 laye youre handes on: both ye and youre housholdes,
 because the Lord thy God hath blessed the.
- 8 Ye shall doo after nothings that we doo *
 here this daye, euery man what semeth hi good in his
 9 awne eyes. For ye are not yet come to rest nor vnto the

¶ 6 and the fyrst borne

V. 1 daturus est 2 omnia loca . . . mōtes excelsos, & colles . . .
 lignum frondosum. 3 Dissipate aras . . & idola comminuite: dis-
 perditē nomina eorum de locis illis. 5 ad locum . . . venietis 6 et
 offeretis in loco illo 7 miseritis manum vos & domus 8 Non facietis
 ibi quæ nos hic facimus hodie

L. 1 geben hat 2 auff hohen bergen, auff hugelln odder vnter
 grünen b. 3 brecht ab . . die gotzen yhrer Gotter . . aus dem selben
 ort. 5 solt yhr forfchen vnd dahyn komen 7 essen vnd frolich seyn
 8 der keyns thun

enheritaunce which the Lorde [Fo. XXIII.] youre God
 10 geueth you. But ye shal goo ouer Iordayne ad dwell
 in the lode which the Lorde youre God geueth you to
 enheret, ad he shal geue you rest fro al youre enemies
 rounde aboute: and ye shall dwell in safetie.

11 Therefore when the Lorde youre God hath chosē a
 place to make his name dwell there, thither ye shall
 brynge all that I commaunde you, youre burntfacry-
 fices and youre offerynges, youre tithes and the heue-
 offerynges of youre handes and all youre godly vowes
 which ye vowe vnto the Lorde.

12 And ye shall reioyse before the Lorde youre God,
 both ye, youre sonnes and youre doughters, youre ser-
 uauntes and youre maydes and the leuite that is within
 youre gates for he hath nether parte nor enheritaunce
 with you.

13 Take hede that thou offer not thi burntofferynges
 14 in what foeuer place thou seyft: but in the place which
 the Lorde shall haue chosē amonge one of thy trybes,
 there thou shalt offer thi burntofferynges and there
 15 thou shalt doo all that I commaunde. Not with-
 stondyngē thou mayst kyll ad eate flesh in al thi cities,
 what foeuer thi soule lusteth after acordinge to the
 blessinge of the Lorde thi God which he hath geuen
 the both the .P. * vnckleane and the cleane
 mayst thou eate, euen as the roo and the
 16 hert: only eate not the bloude, but poure
 it upon the erth as water.

17 Thou mayst not eate within thi gates
 the tythe of thi corne, of thy wyne and
 of thi oyle, ether the firstborne of thine

*Vnckleane as
 pertayninge
 vnto sacrifice
 as beestes that
 had deformaties:
 but not
 of the vnckleane
 that was for-
 bidde*

V. 9 daturus est (v. 10) 10 et absque vllō timore habitetis 11 &
 quicquid præcipiū est in muneribus quæ vouistis 12 Ibi epulabi-
 mini 13 holocausta 14 offeres hostias 15 Si autem comedere vol-
 ueris, . . . dedit tibi in vrbibus tuis: siue immundū fuerit, hoc est ma-
 culatū, & debile: siue mūdum, hoc est integrū & sine macula,
 quod offerri licet

L. 10 vnd werdet sicher wonen. 11 brandopffer, ewr ander
 opffer 15 beyde reyn vnd vnreyn mugens essen

M. N. 15 *Vnckleane:* Vnckleane as pertayninge vnto sacri-
 fyce, as beastes that had deformaties: but not of the vnckleane
 that was forbidden.

oxen or of thy shepe, nether any of thi vowes which
 thiou vowest, nor thi frewilofferings or heueofferynges
 18 of thyne handes: but thou must eate them before the
 Lorde thi God, in the place which the Lorde thi God
 hath chofen: both thou thi sonne and thi daughter, thi
 feruaunte and thy mayde ad the leuite that is within
 thi gates: ad thou shalt reioyse before the Lorde thi
 19 God, in al that thou puttest thine hande to. And be
 warre that thou forsake not the leuite as lōge as thou
 lyuest vppon the erth.

20 Yf (when the Lorde thi God hath enlarged thi costes
 as he hath promysed the) thou saye: I will eate flesh,
 because thi soule longeth to eate flesh: then thou shalt
 21 eate flesh, whatfoeuer thi soule lusteth. Yf the place
 which the Lorde thi God hath chofen to put his name
 there be to ferre from the, then thou mayst kylle of thi
 oxen and of thi shepe which the Lorde hath geuen the
 as I haue commaunded the and thou mayst eate in thine
 awne citie what [Fo. XXV.] foeuer thi soule lusteth.

22 Neuer the later, as the roo and the herte is eaten, euen
 so thou shalt eate it: the vnclene and the cleane in-
 23 differently thou shalt eate. But be strong that thou
 eate not the bloude. For the bloude, that is the lyfe:

V. 18 Leuites, qui manent (manet, *Complut.*) 20 sicut locutus est tibi, et volueris vesci carnibus . . . 21 locus autem

L. 18 soltu solchs essen lassen 20 weyl deyne seele fleysch zu essen gelustet, so ifs fleysch nach aller lust deyner seele 22 wie man eyn rehe odder hirs issset, . . . beyde reyn odder vnreyn mugens zu gleych essen

M. N. 22 *Eate not the bloude:* By that they shulde eate no bloude is sygnifyed that they shulde abhorre from bloude shedyng, & maquellyng.

L. M. N. 21 *So offere:* Wie sollen sie opffern vnd doch nicht opffern, an iglichem ort? Item, wie sollen sie von den zehenden essen &c. so sie doch solchs den leuiten vnd priestern geben musten? Antwort, am 14. ca. hernach legt er das aus nemlich also, wenn die stett zu fern war, so solten sie die zehendē, vnd alles was, zu opffern war frey essen odder verkeuffen vnd zu gelde machen, vnd daselb an den ort bringen, vnd anders so viel keuffen vnd opffern, vnd den priestern geben. Drumb mus hie das wortlin opffern heysen, so viel als das opffer essen, oder mit gelde gedencken zu uergleychen. Vnd essen von den zehenden odder gelubden so viel, als essen lassen, nemlich die priester. Doch ist mit solchen wortten daneben angezeigt, das alles volck fur Got priester feyen, wie er sagt Exo. 19.

24 and thou mayst not eate the life with the flesh: thou
 maist not eate it: but must power it vppō the erth as
 25 water. Se thou eate it not therfore that it maye goo
 well with the and with thy childern after the, when
 thou shalt haue done that whyche is ryghte in the
 syghte off the Lorde.

26 But thy holye things which thou hast and thy
 vowes, thou shalt take and go vnto the place which
 27 the Lorde hath chofen, and thou shalt offer thy burnt-
 offrynges, both flesh ād bloude apon the alter of the
 Lorde thy God, and the bloude of thine offrynges thou
 shalt poure out vppon the alter of the Lorde thy God,
 28 and shalt eate the flesh. Take hede and heare all these
 wordes which I commaunde the that it maye goo well
 with the and with thy children after the for euer, whē
 thou doest that whiche is good and right in the sighte
 of the Lorde thy God.

29 When the Lorde thy God hath destroyed the na-
 tions before the, whother thou goest to conquere them,
 and when thou hast conque- .¶. red them, and dwelt
 30 in their landes: Bewarre that thou be not taken in a
 snare after thē, after that they be destroyed before the,
 and that thou axenot after their goddes saynge: how
 dyd these nacyons serue their goddes, that I maye doo
 31 so likewyse? Nay, thou shalt not doo so vnto the
 Lorde thy God: for all abhominacyons which the Lorde
 hated dyd they vnto their goddes. For they burnt
 both their sonnes ād their daughters with fire vnto their
 32 goddes. But what soeuer I commaunde *Put noughte*
 you that take hede ye do: ād put nought *to ner take*
 thereto, nor take ought there from. *ought awaye.*

¶. 23 sanguis enim eorum pro anima est, & idcirco non debes
 27 offeres oblationes tuas 28 bonum est & placitum 29 disperdi-
 derit . . possidendas, & possederis 30 caue ne imiteris eas . . Sicut
 coluerunt . . ita & ego colam. 32 hoc tātum facito domino.

¶. 23 alleyn fasse . . denn das blut ist der seelen, Darumb soltu
 die seele nicht mit dem fleysch essen 26 heyligst etwas das deyn ist
 28 recht vnd gefellig 30 das du nicht ynn den strick sellest yhnen
 nach . . nicht fragest noch . . Wi dise volcker haben . . gedienet,
 also wil ich auch thun

¶. ¶. N. 32 Put noughte to nor take ought awaye.

¶ The .XIII. Chapter.

- 1 **Y**F there aryse amonge you a proph- *M.C.S. The*
 ett or a dreamer of dreames and *falſſe proph-*
 2 **Y**geue the a ſygne or a wondre, *ete muſt be*
 and that ſygne or wonder which *put to death.*
 he hath ſayed come to paſſe, and then ſaye: *God proueth*
 lat vs goo after ſtraunge Goddes which thou *oure ſayth by*
 3 haſt not knowen, and let vs ſerue them: herken not vnto *falſſe myra-*
 the wordes of that prophete or dreamer of dreames. *cles.*
 For the Lorde thy God tēpteth you, to *God geueth*
 wete whether ye loue the Lord youre God *vs his worde*
 with all youre hertes ād with al youre ſoules. *ād cōfirmeth it*
 4 For ye muſt walke after the Lorde youre *with miracles*
 God ād feare him and kepe his cōmaū- *to proue who*
 [Fo. XXVI.] dmentes and herken vnto *hath a true*
 his voyce and ſerue him and cleaue vnto *herte. we muſt*
 5 him. And that prophete or dreamer of *take hede to*
 dreames ſhall dye for it, becauſe he hath *the ſcripture,*
 ſpokē to turne you away frō the Lorde youre God *leſt falſe pro-*
 which broughte you out of the londe of Egipte ād *phetes or falſe*
 delyuered you out of the houſſe of bondage, to thruſt *miracles de-*
 the out of the waye whiche the Lorde thy God com- *ceauē vs.*
 maunded the to walke in: and ſo thou ſhalt put euell
 awaye from the.
- 6 Yf thy brother the ſonne of thy mother or thyne
 awne ſonne or thy daughter or the wiſe that lieth in
 thy boſome or thy frende which is as thyne awne ſoule
 vnto the, entyce the ſecretly ſayenge: let vs goo and
 ſerue ſtraunge goddes which thou haſt not knowē nor

V. 2 & euenerit quod locutus eſt 3 tentat 4 adhærebitis. 5 ſic-
 tor ſomniorum . . . quia locutus eſt vt vos auerteret . . . vt errare
 te faceret de via . . . & auferes malum 6 vxor quæ eſt in ſinu
 tuo, aut amicus quē diligis vt animam tuam

L. 3 verſucht euch 4 Denn . . anhangen. 5 den boſen 6 weyb
 ynn deynen armen

M. N. 3 For the Lorde thy God tēpteth you, etc: God
 geueth vs his worde & confirmeth it with myracles to proue who
 hath a true herte. We muſt take hede to the ſcripture, leſt falſe
 prophetes or falſe myracles deceauē vs

7 yet thy fathers, of the goddes of the people whiche
 are rōude aboute the, whether thei be nye vnto the or
 farre of from the, from the one ende of the lande vnto
 8 the other: Se thou consente not vnto him nor herken
 vnto him: no let not thyne eye pitye him nor haue
 9 compassyon on hym, nor kepe him secrett, but cause
 him to be slayne: Thine hande shalbe first apon hym to
 10 kyll him: and then the handes off all the people. And
 thou shalt stone hym with stones that he dye, because
 he hath gone .P. aboute to thrust the awaye from the
 Lord thy God which brought the out of Egipte the
 11 houffe of bondage. And all Israell shall heare and feare
 ād shall doo no moare any foche wekednesse as this is,
 amonge them.

12 Yf thou shalt heare faye of one of thy cities which
 13 the Lorde thy God hath geuen the to dwell in, that
 certen beyng the childern of Beliall are gone out from
 amonge you and haue moued the enhabiters of their
 citie sayeng: lat vs goo and ferue straunge Goddes
 14 whiche ye haue not knowen. Then seke and make
 ferche and enquere diligently. Yf it be true and the
 thinge of a fuertie that soch abhominacion is wrought
 15 amonge you: then thou shalt smyte the dwellers of
 that citie with the edge of the swerde, and destroye it
 mercyleffe and all that is therin, and euen the very
 16 catell thereof with the edge of the swerde. And gather
 all the spoyle of it in to the myddes of the streates there.

¶. 15 destroye hit 16 spoyle of hit

¶. 7 ab initio vsque ad finem terræ 9 sed statim interficies.
 sit primum manus tua super eum, & post te omnis populus
 mittat manum. 10 quia voluit te abstrahere 11 & nequaquam
 ultra faciat quippiam huius rei simile. 13 et auerterunt habita-
 tores 14 quære sollicitè, & diligenter . . . certum esse quod dicitur
 15 ore gladii, & delebis eam, omniaque quæ in illa sunt vsque ad
 pecora 16 quicquid etiam supellectilis

¶. 7 von eym end der erden bis an das ander 10 Denn er
 fuchte dich auszustossen 11 nicht mehr solchs vbel furneme 14 so
 soltu wol suchen, forschen vnd fragen . . . die warheyt das gewis
 also ist 16 raub

¶. ¶. N. 13 *Belial*: Belial by interpretacion sygnifieth malyce,
 or as some wyll wyckednesse, wherfore all myscheuoufe, wycked
 and curfed mē that cast the youcke of God of their neckes & wil
 not obeye God, are called the chyl dren of Belial or men of Belial.
 Iudiciū. xix, f. and Regum. i, c.

- of, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be bylt agayne.
- 17 And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his fearse wrath and shewe the mercye ad haue compassion on the and multiplie the, as he hath sworne vnto [Fo. XXVII.]
- 18 thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his cōmaundmentes which I cōmaunde the thys daye so that thou doo that which is right in the eyes of the Lorde thy God.

☪ The .XIII. Chapter.

- 1  E are the childern of the Lorde *M.C.S. The maners of the gentyles may not be folowed. What beastes are cleane to be eaten & what not.* youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mā's
- 2 death. For thou art an holy people vnto the Lord thy God, ad the Lorde hath chofen the to be a feuerall people vnto him selfe, of all the nacyons that are vpon the erth.
- 3, 4 Ye shall eate no maner of abhominacyon. These are the beeftes which ye shall eate of: oxen, shepe and
- 5 gootes, hert, roo and bugle, hertgoote, vnicorne, origen
- 6 and Camelion. And all beeftes that cleaue the hofte and flytte it in to two clawes and chewe the cud, them
- 7 ye shal eate. Neuerthelesse, these ye shall not eate of

M. 5 bugle wyldegoote, vnicorne

V. 17 de illo anathemate . . . & misereatur tui, multiplicetque te xiiii, 1 nec facietis caluitiū 2 populum peculiarem 3 immunda 4 Hoc est animal 5 bubalum, tragelaphum, pygargum, orygem, camelopardalum.

L. 17 von dem grym seyns zorns . . . vnd gebe dyr barmhertzickeit vnd erbarme sich deyner. xiiii, 1 kalh zwischen ewren augen 3 grewel 4 Dis ist aber das viech 5 Hirs, Rehe, Hemps, Steynbock, Eynhorn, Vrochs, vnd Elend

M. M. N. 1 *Chyldren of the Lorde:* They are here called the chyldren of the Lorde, becaufe a boue al other people of the worlde they were Indued with the gyftes and benifites of the Lorde Pfal. xxviii, a.

them that chew cud ad of the that deuyde and cleaue the hofte: the camell, the hare ad the conye. For they chew cud, but deuyde not the hofte: ad therfore are vn-cleane vnto you: ad also the fwyne, for though he deuyde the hofte, yet he cheweth not cud, ad therfor is vn-cleane vn- .P. to you: Ye shall not eate of the flefh of the nor twich the deed carkaffes of them.

9 These ye shall eate off all that are in the waters: All that haue fynnes and scales.

10 And what soeuer hath not finnes and scales, of that ye may not eate, for that is vn-cleane vnto you.

11, 12 Of all cleane byrdes ye shall eate, but these are they of which ye maye not eate: the egle, the goshauxe, 13 the cormerant, the ixion, the vultur, the kyte and hyr 14, 15 kynde, and all kynde off rauens, the Estrich, the nyghtcrowe, the kuckoo, the sparowhauxe and all hir 16, 17 kynde, the litle oule, the greate oule, the backe, the 18 bytture, the pye the storke, the heron, the Iaye in his 19 kynde, the lapwyng, the fwalowe: And all crepyng foules are vn-cleane vnto you and maye not be eaten 20 of: but of all cleane foules ye maye well eate.

21 Ye shall eate of nothinge that dyeth alone: But thou mayest geue it vnto the straunger that is in thy citie that he eate it, or mayst sell it vnto an Aliet. For thou art an holy people vnto the Lorde thy God. Thou shalt not seth a kynd in his mothers mylke.

22 Thou shalt tyeth all the encrease of thy seed that cometh out of the felde yere by yere.

23 And thou shalt eate before the Lorde thy [Fo. XXVIII.] God in the place whiche he hath chosen to make his name dwell there the tyth off thy corne, of thy wyne and of thyne oyle, and the firstborne of thine

V. 7 chirogryllium 10 quia immunda sunt. 12 Immundas ne comedatis 21 Peregrino . . . da . . . aut vende ei . . . Non coques hœdum in lacte matris suæ. 22 separabis 23 & comedes

L. 10 denn es ist euch vnreyn. 11 Alle reyne vogel effet 21 dem frembdlingen ynn deynem thor magstus geben . . . eym frembden Du solt das bocklin nicht kochen, weyl es noch feyn mutter feuget 22 absondern 23 vnd folts effen

¶. ¶. N. 21 Sethe a kynd: Loke exod. xxiii, c.

oxen and of thy flocke that thou mayst lerne to feare the Lorde thy God allwaye.

- 24 Yf the waye be to longe for the, so that thou art not able to carie it, because the place is to farre from the whiche the Lorde thy God hath chosē to set his name there (for the Lorde thy God hath blessed the)
- 25 then make it in money and take the money in thyne hande, and goo vnto the place which the Lorde thy
- 26 God hath chosē, and bestowe that moneye on what soeuer thy soule lusteth after: on oxen shepe, wyne and good drynke, and on what soeuer thy soule desyreth, and eate there before the Lorde thy God and be mery:
- 27 both thou and thyne housholde and the Leuite that is in thy cytye. Se thou forsake not the Leuite, for he hath nether parte nor enheritaunce with the.
- 28 At the ende of thre yere, thou shalt brynge forth all the tithes of thine encrease the same yere and laye
- 29 it vpp within thyne awne cytye, and the Leuite shall come because he hath nether parte nor enheritaunce with the, and the straunger and the fatherlesse and the wedo- .¶. we which are within thy citie and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thine hond which thou doest.

¶. 26 lusteth after: of oxen

¶. 23 omni tempore. 24 elegerit . . . tibi que benedixerit 25 vendas omnia, & in pretium rediges 26 & emes ex eadem pecunia quicquid tibi placuerit . . . & epulaberis 27 intra portas tuas (v. 29.) 28 separabis . . . & repones intra ianuas tuas.

¶. 23 deyn leben lang. 25 so gibts vmb gelt 26 vnd sey frolich 27 ynn deynem thor (vv. 28, 29) 28 ausziehen . . . vnd solts lassen

¶ The .XV. Chapter.

- 1 **V**T the ende of feuen yere thou *M.C.S. The*
 2 shalt make a fre yere. And *forgeuenes of*
 this is the maner off the fre *dettes in the*
 yere, whosoever lendeth ought *seuenth yere.*
 with his hande vnto his neyghboure, maye *If the Israel-*
 not axe agayne that which he hath lent, *ites obey God*
 of his neyghboure or of his brother: be- *they are prom-*
 3 cause it is called the lordes fre yere, yet *ised that they*
 of a straunger thou maist call it home *shall not suffre*
 agayne. But that which thou hast with *pouertye. How*
 4 thy brother thyne hande shall remytt, and that in any *and after*
 wyse, that there be no begger amonge you. For the *what maner*
 Lorde shall blesse the lande whiche the Lorde thy God *we ought to*
 5 geueth the, an heritaunce to possesse it: so that thou *lende.*
 herken vnto the voyce of the Lorde thy God, to obserue
 6 ad doo all these commaundmentes which I commaunde
 you this daye: ye and then the Lorde thy God shall
 blesse the as he hath promysed the, and thou shalt
 lende vnto many nacyons, and shalt borowe of no
 man, and shalt raygne ouer many nacyons, but none
 shal reygne ouer the.
 7 [Fo. XXIX.] When one of thi brethern amonge you
 is waxed poore in any of thi cities within thi lode which
 the Lorde thi God geueth the, fe that thou harden not
 thine hert nor shetto thyne hande from thi poore bro-
 8 ther: But open thyne hand vnto him and lende him
 9 sufficient for his nede which he hath. And beware that

A. 2 aske agayne 4 enheritaūce

V. 1 remissionem 2 quæ hoc ordine celebrabitur. Cui debetur aliquid ab amico vel proximo ac fratre suo, repetere non poterit 3 exiges: ciuem & propinquum repetendi non habebis potestatem. 4 omnino indigens, & mendicus . . . vt 5 Si tamen . . . quæ iussit, & quæ . . . præcipio 5 vt pollicitus est. 7 Si vnus . . . ad paupertatem deuenerit 8 quo eum indigere perspexeris.

L. 1 Freyiar 2 Also fols aber zugehen . . . eynmanen (v. 3) . . . denn es heyft 4 Es fol aller dinge keyn . . . denn 5 alleyn

there be not a poynte of Belial in thine hert, that thou woldest faye. The seuenth yere, the yere of fredome is at honde, and therefore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto
 10 the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest
 11 thine hande to. For the londe shall neuer be without poore. Wherfore I cōmaunde the sayenge: open thine hande vnto thi brother that is neady ad poore in thy lande.

12 Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth
 13 yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let
 14 him goo away emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off. ¶ that where with the Lorde thi God hath blessed the.
 15 And remembre that thou wast a seruaunte in the londe of Egipte, and the Lorde thi God delyuered the thence: wherfore I commaunde the this thinge to daye.

16 But and yf he faye vnto the, I will not goo away from the, because he loueth the and thine houffe and
 17 is well at ease with the. Then take a naule *anawle, anawl* and nayle his eare too the doore there with ad let him be thi seruaunte foreuer and vnto thi mayde seruaunte
 18 thou shalt doo likewise. And let it not greue thine

¶. 9 subrepat tibi impia cogitatio, & dicas in corde tuo . . . & auertas oculos tuos (18) . . . clamet contra te 10 nec ages quippiam callide in eius necessitatibus subleuandis . . . ad quæ manum miseris. 12 Hebræus aut Hebræa 14 sed dabis viaticum 15 & liberauerit te 17 & perforabis aurem eius

¶. 9 eyn Belial tuck sey, das da sprech . . . vnd sihest deynen . . . vnfreundlich an 10 fondern du solt yhm geben vnd deyn hertz nicht verdrissen lassen, das du yhm gibst 12 Ebreer odder Ebreeryn 17 bore yhm durch feyn ohr an der thur 18 Vnd las dichs nicht schwer duncken

¶. N. 9 *A poynte of Belial in thine herte:* A poynt of Belial here for the wycked and frowarde counsell of Belial. 17 *Then take a naule and nayle, etc:* The entent of this lawe is to caufe thē to abhorre bōdage wherunto this open shame shulde dryue them for God wyll not that the loue of any man shulde be dearer vnto hym then lybertye.

eyes to lett him goo out from the, for he hath bene worthe a double hired seruaunte to the in his seruyce vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

- 19 All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt halowe vnto the Lorde thi God. Thou shalt do no seruyce with the firstborne
 20 of thi shepe: but shalt eate thē before the Lorde thi God yere by yere in the place which the Lorde hath chosen both thou and thine houffholde.
- 21 Yf there be any deformyte there in, whether it be lame or blinde or what foecer euell fauerednesse it hath,
 22 thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vncleane and the cleane in- [Fo. XXX.] differently, as the roo and the
 23 hert. Only eate not the bloude there of, but poure it vpon the grounde as water.

¶. 18 quoniam iuxta mercedem mercennarii 19 deo tuo. Non operaberis in primogenito bouis, & non tondebis primogenita ouium. 21 aut in aliqua parte deforme vel debile 22 tam mundus quam immundus similiter vescentur eis

℞. 18 denn er hat dyr als eyn zwiffeltig tagloner 19 heyligen. Du solt nicht ackern mit dem erthling deyner ochsen, vnd nicht bescheren die erthling deyner schaff 21 odder sonst yrgen eyn bosen feyl 22 fondern ynn deynem thor soltu es essen (du seyft vnreyn oder reyn)

℞. N. 22 *The vncleane and the cleane indifferētly*, etc.: Or whether thou be cleane or vncleane, & lyke wyfe in the .xii chapter b, and c. In the Hebrue it is indifferēt in al these places, to aplye the cleanes or vncleanes to the person that eateth it, or to the beast that is eaten.

¶ The .XVI. Chapter.

- 1 BSERUE the moneth of Abyb, and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght.
- 2 Thou shalt therfore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the
- 3 Lorde shall chose to make his name dwell there. Thou shalt eate no leuēded bred there with: but shalt eate there with the bred of tribulaciō .vii. dayes lōge. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of
- 4 the londe of Egipte, all dayes of thi life. And se that there be no leuēded bred sene in all thi costes .vii. dayes longe, and that there remayne nothinge of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.
- 5 Thou mayst not offer passeover in any of thi cities
- 6 which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou .P. shalt offer Passeouer at euen aboute the goyngdoune of the sonne, euen in the
- 7 seafon that thou camest out of Egipte. And thou shalt seth and eate in the place which the Lorde thi God hath chosē, and departe on the morowe and
- 8 gette the vnto thi tente. Sixe dayes thou shalt eate

M.C.S. Of Easter, whytsonyde, & the feast of tabernacles. what offycers ought to be ordeyned.

V. 1 mensum nouarum frugum, & verni primū temporis . . . in isto mense 2 de ouibus 3 Non comedes in eo . . . absque fermento, afflictionis panem . . . in pauore egressus 4 immolatum 5 immolare . . . phasē . . . daturus est 7 maneq̄ue confurgens vades

L. 1 bey der nacht 2 Vnd solt . . . zu Ostern opffern 3 vngeseuerts brod deyns elends 5 Ostern opffern (v. 6) 7 vnd darnach dich wenden des morgens vnd heym gehen

M. N. 1 *Abib:* Abib, that is of apryll, when all thynges do sprynge of freashe Exod. xxiii, b.

fwete bred, and the feuenth daye is for the people to come together to the Lorde thi God, that thou mayst do no worke.

9 Then reken the .vii. wekes, and begynne to rekē the .vii. wekes when the fyccle begynneth in the corne,
 10 and kepe the feast of wekes vnto the Lorde thi God, that thou geue a frewilofferinge of thine hāde vnto the Lord thi God acordinge as the Lorde thi God hath
 11 blessed the. And reioyse before the Lorde thi God both thou, thi sonne, thi doughter, thi seruante and thi mayde, and the leuite that is within thi gates, and the straunger, the fatherlesse and the wedowe that are amonge you, in the place which the Lorde thi God
 12 hath chofen to make his name dwel there. And remēbre that thou wast a seruante in *why.*

Egipte, that thou obserue and doo these ordinaunces.

13 Thou shalt obserue the feast of tabernacles .vii. dayes longe, after that thou hast gathered in thi corne and
 14 thi wyne. And thou shalt reioyse in that thi feast, both thou and thi sonne, [Fo. XXXI.] thi doughter, thi seruante, thi mayde, the leuite, the straunger, the fatherlesse and the wedowe that are in thi cities.
 15 Seuen dayes thou shalt kepe holy daye vnto the Lorde thi God, in the place which the Lorde shal chose: for the Lorde thi God shall blesse the in all thi frutes and in all the workes of thine handes, and thou
 16 shalt be all together gladnesse. Thre tymes in the yere shall al youre males appere before the Lorde thi God in the place which he shal chose: In the feast of

M. 15 handes, & therefore shalt thou be glad.

V. 8 collecta est domini 9 Sept. hebd. numerabis tibi ab ea die qua falcem in segetem miseris 10 diem festum hebdomadarum 11 & epulaberis (v. 14) 12 custodiesque ac facies quæ præcepta sunt. 14 festiuitate tua 15 erisque in lætitia.

L. 8 die steur 9 zelen, vnd an heben zu zehlen 11 frölich seyn (v. 14) 12 haltist vnd thuft nach disen sitten. 15 das fest halten 16 erwelet hat

M. N. 11 *Gates:* By gates is oft tymes vnderstande cytyes Iurisdycyon rule and gouernaunce as in this same chapter beneth in d. (v. 18).

fwete bred, in the feast of wekes and in the booth feast.
 And they shal not appere before the Lorde emptie:
 17 but euery mā with the gifte of his honde, acordynge
 to the blessinge of the Lorde thi God, which he hath
 geuen the.

The .XVII. Chapter.

18 **I**UDGES and officers thou shalt
 make the in all thi cities which
 the Lorde thi God geueth the
 thorow out thi trybes. and lett
 the iudge the people right-
 19 eously. Wrest not the lawe nor knowe
 any persone nether take any rewarde: for
 giftes blynde the wise and peruerte the
 20 wordes of the righteous. But in all thinge
 folowe righteoufnesse, that thou mayst lyue
 and enioye the londe which the Lord thi
 God geueth the.

21 .¶ Thou shalt plante no groue of what foeuer trees
 it be, nye vnto the altare of the Lorde thi God which
 22 thou shalt make the. Thou shalt sett the vpp no piler,
 xvii, 1 which the Lorde thy God hateth. Thou shalt
 offer vnto the Lorde thy God no oxe or shepe where
 in is any deformyte, what foeuer euell fauerednesse it
 be: for that is an abhominacion vnto the Lorde thi
 God.

2 Yf there be founde amonge you in any of thi cities

*M.C.S. The
 payne and
 punyshment
 for Idolatrie.
 The doutefull
 sentence must
 be referred
 vnto the greate
 Iudges. The
 punyshment
 of a rebeller
 or presumptuouse
 with-
 stander of the
 lawe. The
 Institucyon of
 a Kynge.*

M. 16 feast *of tabernacles (* Margin, see below. This chapter ends in Matthew's Bible as in the Authorized Version; v. 17 of the latter is the last verse of Ch. xvi. in Tyndale). xvii, 2 the cytyes

V. 18 Iudices & magistrōs 19 nec in alteram partem declinent. . . . excæcant oculos . . . mutant verba 20 Iuste quod iustum est, persequeris. xvii, 1 macula aut quippiā vitii

L. 18 richten mit rechtem gericht 19 Du solt das recht nicht beugen . . . verleytten die rechten sachen 20 Was recht ist dem soltu nach iagen. xvii, 1 etwas bofes

M. M. N. 16 *Of tabernacles:* Or bothes. 18 Iudges.

which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and ferued straüge goddes
 3 ad worshipped thē, whether it be the sonne or mone or
 4 any thinge contayned in heauē which I forbade, and it was tolde the ad thou hast herde of it: Then thou shalt enquere diligently.

And yf it be true and the thinge of a fuertye that
 5 soch abhomynacion is wrought in Israel, thē thou shalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge, * vnto thi gates
 ad shalt stone thē with stones ad they shall
 6 dye. At the mouth of .ii. or .iii. witnesses shal he that is worthy of deeth, dye: but
 at the mouth of one witnesse he shall not
 7 dye. And the handes of the witnesses shalbe fi- [Fo. XXXII.] rst vppon hym
 to kyll him, ad afterwarde the handes of all the people: so shalt thou put wekednesse awaye from the.

Opinly in the gates and not secretlye in pteson: with lawfull witnesse and not tormentynge them or makēge them swer agens thē selues or forswere thē selues.

8 Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi
 9 God hath chofen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe,
 10 and they shall shewe the how to iudge. And se that

¶. 5 vnto the gates 9 dayes, and aske

¶. 2 malum 3 omnem militiam cæli, quæ non præcepi 4 inquisieris diligenter 5 et lapidibus obruentur. 6 peribit qui interficietur 7 vt auferas malum de medio tui (v. 12). 8 Si difficile & ambigū . . . lepram & non lepram, & iudicum intra portas tuas videris verba variari 9 qui indicabunt tibi iudicii veritatem.

¶. 2 vbels thut 3 yrgent eyn heer des hymels, das ich nicht gepotten habe 5 vnd solt sie zu todt steynigen 7 das du den bofen von dyr thuest (v. 12). 8 zwischen plage vnd plage, vnd was zenkische sachen sind ynn deynen thoren 9 die sollen dyr das vrteyl sprechen

¶. ¶. N. 5 Vnto the gates: Opely in the gates & not secretly in pteson With lawfull witnesse and not tormentinge them or makynge thē swere agaynst them selues or forswere them selues.

- thou doo acordinge to that which they of that place
 which the Lorde hath chofen shew the and se that thou
 obserue to doo acordinge to all that they enforme the.
 11 Acordinge to the lawe which they teach the and maner
 of iudgement which they tell the, se that thou doo and
 that thou bowe not from that which they shewe the,
 nether to the right hande nor to the lyste.
 12 And that man that will doo presumptuously, so that
 he will not herken vnto the preast that stondest there
 to mynistrer vnto the Lorde thi God or vnto the iudge,
 shall dye: and so thou shalt put awaye euell from Israel.
 13 And all the people shall heare and shall feare, and
 shall doo nomare presumptuously,
 14 .P. When thou art come vnto the löde which the Lorde
 thi God geueth the and enioyest it and dwellest therein:
 Yf thou shalt saye, I will sett a kinge ouer *kynges.*
 me, like vnto all the nacions that are aboute me:
 15 Then thou shalt make him kinge ouer the, whom the
 Lorde thi God shal chose. One of thi brethern must
 thou make kinge ouer the, and mayst not sett a straunger
 16 ouer the which is not of thi brethern. But in ani wyfe
 let hi not holde to many horsses, that he bringe not the
 people agayne to Egipte thorow the multitude of horsses,
 for as moch as the Lorde hath sayed vnto you: ye shall
 17 hence forth goo no moare agayne that waye. Also
 he shall not haue to many wyues, lest his hert turne
 awaye, nether shall he gather him syluer and golde to
 moch.
 18 And when he is seten vpon the seate off his

¶ 18 And when he is sett

P. 11 iuxta legem eius, sequerisque sententiam eorum, nec
 declinabis 12 Qui autem superbiert . . . ex decreto iudicis 13 vt
 nullus deinceps intumescat superbia. 14 possederis eam, habita-
 uerisque in illa 15 Non poteris alterius gentis hominem regem
 facere, qui non sit frater tuus. 16 Cumque fuerit constitutus . . .
 equitatus numero subleuatus . . . vt nequaquam amplius per
 eandem viam reuertamini. 17 quæ alliciant animum eius

L. 10 nach allem das sie dich leren werden 11 soltu dich
 halten . . . nicht abweycheft 12 vermessen handeln . . . ampt stehet
 14 nymest es eyn vnd wonest drynnen 16 nicht viel rosser halte
 . . . vmb der rosse menge willen . . . fort nicht widder durch disen
 weg komen solt 17 das feyn hertze nicht abgewand werde

¶ *¶* N. 14 Kynges.

kingdome, he shall write him out this seconde lawe in
 a boke takynge a cople of the preastes the leuites.
 19 And it shalbe with him and he shall reade there in
 all dayes of his lyfe that he maye lerne to feare the
 Lorde his God for to kepe all the wordes *
 20 of this lawe and these ordinaunces for to doo them: that
 his hert aryse not aboue his brethern and that he turne
 not from the commaundment: ether to the righte hande
 or to the lyste: that both he and his [Fo. XXXIII.]
 childern maye prolonge their dayes in his kingdome in
 Israel.

¶ The .XVIII. Chapter.

1 **H**E preastes the Leuites all the
 trybe off Leui shall haue no
 parte nor enheritaunce with
 Israel. The offrynges of the
 Lorde and his enheritaunce
 they shall eate, but shall
 haue no enheritaunce amonge
 their brethern: the Lorde he
 is their enheritaunce, as he
 hath sayed vnto them. And this is the
 dutie of the preastes, of the people and of them that
 offer, whether it be oxe or shepe: They must geue vnto
 the preast, the shulder and the two chekes and the
 4 maw, the firstrutes of thy corne, wyne and oyle,
 and the first of thy shepesheryng must thou geue
 5 him. For the Lorde thy God hath chofen him out



*Imeruel that
 oure disfig-
 2 ured coude
 makenofigure
 of this all
 this while.*

*M.C.S. The
 Leuytesmyght
 haue no pos-
 sessyons. I-
 dolatrye must
 be fledde.
 The prophet
 Chryst is
 promysed.
 The false pro-
 phet must be
 slayne, & how
 he may be
 knowe.*

V. 18 describet sibi Deuteronomium legis huius in volumine,
 accipiens exemplar a sacerdotibus Leuiticæ tribus 19 & ceremo-
 nias eius quæ in lege præcepta sunt. 20 in superbiam super fratres
 suos . . . vt . . . regnet ipse & filii eius super Israel. xviii, 1 quia
 3 Hoc erit iudicium sacerdotum

L. 18 alle wort difes gefetzs vnd dife sitten 20 auff feynem
 konigreych. xviii, 3 das recht der priester

of all thy trybes to stonde and to miniftre in the name of the Lorde: both hi and his fonnes for euer.

- 6 Yf a Leuite come out of any of thy cities or any place of Israel, where he is a fegeorner, ad come with all the lust of his herte vnto the place which the Lorde hath chofen: he shall there miniftre in the name of the Lorde his god as all his brethern the Leuites doo
7
8 whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that whiche cometh to hym of the patrimonye of hys .℞. elders.
9 When thou art come in to the londe which the Lorde thy God geueth the, se that thou lerne not to
10 doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his daughter go thorow fyre, ether
11 a bruterar or a maker of dismale dayes or ^{murmurer} dismale dayes, that vsfeth witchcraft or a forcerar or a ^{unlucky days} charmar or that speaketh with a spirite or a sothsfayer
12 or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy
13 God doeth cast them out before the, be pure therefore
14 with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dyfemall dayes and bruterars.

℞. 5 all the trybes 10 sonne or daughter to go thorow the fyre, or that vsfeth witchcraft, or a chofer oute of dayes or that regardeth the flyēg of foules, or a forcerar 11 or a charmar, or that counceleth with spretes, or a prophecjar or that asketh the aduyse of the deed. 14 herken vnto chofers oute of dayes and prophecjars.

℞. 6 desyderans locum 8 ex paterna ei successione debetur. 9 dabit . . . ne imitari velis 10 qui lustret . . . ducens per ignem: aut qui ariolos sciscitetur, & obseruet somnia atque auguria. nec sit maleficus, 11 nec incātator, neque qui pythones consulat, nec diuinos, & quærat a mortuis veritatē. 12 delebit eos in introitu tuo. 13 perfectus eris & absque macula 14 tu autem . . . aliter institutus es.

℞. 6 vnd kompt nach aller lust seyner seele 8 on was er hat von dem verkaufften gutt seyner veter. 9 geben wirt 10 odder eyn weyffager, odder eyn tage weler, odder der auff vogel geschrey achtē, odder zeuberer, 11 odder beschwerer, odder warfager, odder eyn zeychen deutter, odder der die todten frage. 13 on wandel

℞. ℞. N. 10 *Withcrafte*: Or arte magyke. *Chofer oute of dayes*: Some that haue regarde to tymes. 11 *Asketh the aduyse of the deed*: They aske y aduyse of y deed that cōiure sprytes in the nyght thinckynge that they are soules departed

But the Lorde thy God permytteth not that to the.

- 15 The Lorde thy God will sterre vpp a prophete
amonge you: euē of thy brethern like vnto me: and
16 vnto him ye shall herken acording to all
that thou desyredest of the Lorde thy god
in Horeb in the daye when the people
were gathered sayenge: Let me heare the
voyce of my Lorde God nomoare nor se
17 this greate fire any moare, that I dye not. And the
18 Lorde sayed vnto me: they haue well spoken, I will
[Fo. XXXIIII.] rayse them vpp a prophett from amonge
their brethern like vnto the ād will put my wordes in
to his mouth and he shall speake vnto thē al that I
19 shall commaunde him. And whosoouer will not herken
vnto the wordes which he shall speake in my name, I
will requyre it off him.
20 But the prophete which shall presume to speake
ought in my name which I commaunded him not to
speake, and he that speaketh in the name of straunge
21 Goddes, the same prophete shall dye. And yf thou
saye in thine hert, howe shall I knowe that whiche
22 the Lorde hath not spoken? When a prophete
speaketh in the name of the Lorde, yf the thyng
folow not nor come to passe, that is the thinge
whiche the Lorde hath not spoken. But the prophete
hath spoken it presumptuously: be not aferde therfore
of him.

M. 20 commaunded not to speake

V. 15 de gente tua & de fratribus tuis 16 quando contio congregata est 17 Bene omnia sunt locuti 19 ego vltor existam. 21 si tacita cogitatione 22 hoc habebis signum: . . . fed per tumorem animi fui propheta confinxit, & idcirco

L. 14 nicht also stellen dem Herrn 16 am tage der versammlung 19 von dem wil ichs suchen. 20 vermessen 22 mit vermessenheit geredt, darumb

M. M. N. 15 Christ is here promysed a preacher of better tydynges then Moses.

L. M. N. 15 Hie wirt klerlich eyn ander predigt verheyffen denn Moses predigt, wilche kan nicht das gefetze feyn, das gnugsam durch Mose geben, drum mus es das Euangelion feyn, Vnd diser prophet niemant denn Ihesus Christus selbs der solch newe predigt auff erden hat bracht.

¶ The .XIX. Chapter.

- 1 **W**HEN the Lorde thy God hath destroyed the nacyns whose londethe Lordethy Godgeueth the, and thou hast conquered the, and dwellest in their cities and in their houffes: thou shalt appoynte .iii. cities in the lande whiche the Lorde thy God geueth the to .P. possesse it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to .iii. partes that whosoever committeth murthur may flee thither.
- 2
- 3
- 4 And this is the cause of the fleyer that shal flee thither and be saued: Yf he smyte his neghbour ignorantly and hated him not in tyme passed: As when a man goeth vnto the wodd with his neghbour to hew wod, and as his hāde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neghbour that he dye: the same shall flee vnto one off the same cities ād be saued.
- 5
- 6 Lest the executer of bloude folowe after the fleyer while his hert is whote and ouertake him, because

H.C.S. The fraunchesed townes. The punyishment of hym that beareth false wytnesse.

The popis fetuaries are of an other purpose. For he had leuer haue the frenshep of the euell, thē to saue them that are Good.

¶. 2 separabis tibi 3 sternens diligenter viam 4 Hæc erit lex homicidæ fugientis . . . nesciens, & qui heri & nudius tertius nulum contra eum odium habuisse comprobatur 5 ferrumque lapsum de manubrio . . . ad vnam supradictarum urbium 6 dolore stimulatus

¶. 2 ausondern 4 Vnd das sol die sache seyn . . . vnwissend, vnd hat vorhyn keyn hafs auff yhn gehabt 5 das eyssen fure vom stiel 6 der blut reicher dem todtschleger nach iage, weyl feyn hertz erhitzt ist

¶. H. N. 4 *If he smyte, etc.*: Here are shewed .ii. maner of māquelleng one done wyllyngly & of set purpose, the other vn-wyllynglye: for euē he that kylleth with the hande maye before God be no māquellare: and agayne he that is angrye and enuyeth although he kylleth not wyth the hāde, cānot but be a mansleare before God: because he wylleth hys neyghbour euyll. As it is fayde .i. Iohan .iii. c.

- the waye is longe, and flee him, and yet there is no cause worthy of deeth in him, in as moch as he hated not his neyghbour in tyme passed. *As hate maketh the dead euell: so love maketh it good.*
- 7 Wherefore I commaunde the sayeng: fe that thou appoynte out .iii. cities
- 8 And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the londe which he sayed he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to doo them, which I commaunde the this daye, that thou loue the Lord thy god *ad* walke in his wayes euer) then thou [Fo. XXXV.] shalt adde .iii. cities moo vnto those .iii. that innocent bloude be not shed in thi lande which the Lorde thy God geueth the to enheret, and so bloude come vppon the,
- 11 But and yf there be any man that hateth his neyghboure and layeth awayte for him and ryfeth agenst him and smyteth him that he dye, and fleeth vnto any of these cities. Then let the elders of his citie sende and fetche him thence and delyuer him in to the hondes of the iustice of bloude, and he shall dye, Let thyne eye haue no pitie on him, and so thou shalt put awaye innocent bloude from Israel, and happie arte thou.
- 14 Thou shalt not remoue thy neyghbours marke which they of olde tyme haue sett in thyne enheritaunce that thou enherettest in the londe which the Lorde thy God geueth the to enioye it.
- 15 One witnessse shall not ryse agenst a man in any maner trespace or synne, what soeuer synne a man synneth: But at the mouthe of two witnessses or of .iii. witnessses shall all maters be tryed. *Yee in all mater of heresie agenst holye churche:*
- 16 Yf an vnrighteous witnessse ryse vp agenst a man to
 ¶. 6 qui non est reus mortis: . . . contra eum qui occisus est, odium . . . monstratur. 8 quam eis pollicitus est 9 omni tempore . . . et supradict. trium vrbiū numerum duplicabis 10 ne sis sanguinis reus. 12 de loco effugii . . . proximi, cuius sanguis effusus est 13 Non misereberis eius . . . vt bene sit tibi. 15 stabit omne verbum.
 ¶. 6 so doch keyn vrteyl des todts an yhm ist 7 aussonderst. 8 geredt hat 9 deyn leben lang 10 vnd kome blut auff dich. 12 des blut rechters 13 deyn augen sollen feyn nicht verfhonen (v. 21) . . . das dyrs wol gehe. 15 sol alle fache bestehen. 16 eyn freueler zeuge

17 accuse him of trespace: then let both the men which
stryue together stonde before the Lorde, before the
preastes and the iudges .P. which shalbe in those dayes,
18 and let the iudges enquire a good. And ^{a good, in}
yf the witnesse be founde false and that ^{good earnest,}
he hath geuen false witnesse agenst his ^{thoroughly}
19 brother thē shall ye do vnto hī as he had thought to
do vnto his brother, and so thou shalt put euel away
20 frō the. And other shal heare ād feare ād shal hēce-
forth comytt no more any soch wekednesse amōg you.
21 And let thyne eye haue no compassiō, but life for life,
eye for eye, toth for toth, hande for hand, and fote
for fote.

■ The .XX. Chapter

1 **W**HEN thou goest out to batayle ^{M.C.S. Who}
agenst thine enemyes, and ^{ought to go to}
seest horses and charettes and ^{battel. The}
people moo then thou, be not ^{Lawe of Ar-}
aferde of them, for the Lorde thy God is ^{mes amonge}
with the whiche broughte the out of the ^{the Israelites.}
2 londe off Egipte. And when ye are come ^{The Canaa-}
nye vnto batayle, let the preast come forth and speake ^{nytes must}
3 vnto the people and saye vnto them: Heare Israel, ye ^{they kyll.}
are come vnto batayle agenste youre enemyes, let not
youre hartes faynte, nether feare nor be amafed nor a
dreade of them.
4 For the Lorde thy God goeth with you to fyghte
for you agenste youre enemyes and to faue you.

¶ 18 Cumque diligentissime perscrutantes 19 & auferes malum
de medio tui 20 talia audeant facere. 21 Non misereberis eius,
sed . . . exiges. xx, 1 ad bellum . . . equitatus & currus, &
maiores quam tu habeas, aduersarii exercitus multitudinem
2 prælio, stabit fac. ante aciem 4 contra aduersarios dimicabit, vt
eruat vos de periculo.

¶ 18 wol forschen 19 das bose von dyr weg thuft 20 solche
bose stück furnemen zu thun. xx, 1 ynn eyn krieg . . . rofs vnd
wagen des volcks das grosser sey, denn du 2 zum streyt 3 furcht
euch nicht, vnd zappelt nicht

- 5 And let the officers speake vnto the peo- [Fo.
XXXVI.] ple sayenge: Yf any man haue bylt a new
houffe and haue not * dedicate it, let him *Dedicat: the*
6 goo and returne to his houffe lest he dye *leuites I sup-*
in the batayle, and another dedicate it. *pose, halowed*
thē as we doo
And yf any man haue planted a vyne- *oure shippes.*
7 *Comē: the* yarde and haue not made it comen *, let
iii. first yeres him goo and returne agayne vnto his
the frute houffe, lest he dye in the batayle
myghte not be and another make it comen. And
eatē the fourth yf any man be betrothed vnto a wyfe
it might be and haue not taken hyr, let hym goo
8 *7 offred ad the* and returne agayne vnto his houffe, lest
fyfte eaten ad he dye in the batayle and another take
that ys to her.
make it comē
to bringe it to
the vsse of the
laye people.
- 8 And let the officers speake further vnto the people
and saye. Yf any man feare and be faynte herted, let
him goo and returne vnto his houffe, lest his brothers
9 hert be made faynte as well as his. And when the
officers haue made an ende off speakyng vnto the
people, let thē make captaynes of warre ouer them.
- 10 When thou comest nye vnto a citie to fight agenst
11 it, offre them peace. And yf they answere the agayne
peasably, and open vnto the, then let all the people
that is founde therein be tributaries vnto the and serue
12 the. But and yf they will make no peace with the,
then make warre agenste the citie and besege it.
- 13 .P. And when the Lord thy God hath delyuered it
in to thine handes, smyte all the males thereof with

V. 6 fecit eam esse communem, & de qua vesci omnibus liceat?
. . . & alius homo eius fungatur officio. 8 sicut ipse timore perter-
ritus est. 9 siluerint duces exercitus . . . vnusquisque suos ad bel-
landum cuneos præparabit. 10 offeres ei primum pacem. 11 Si
recepterit . . . saluabitur, & seruiet tibi sub tributo. 12 sin autem
fœdus inire noluerit, & cœperit contra te bellum

¶. 5 die heubtleut sollen mit dem volck reden 6 noch nicht
gemeyn gemacht 8 seyner brüder hertz feyg mache wie sein hertz
ist. 9 die heubtleut . . . sollen sie die vbirften des heers fur das
volck an die spitzen stellen. 11 Antwortet sie dyr fridelich . . .
dyr zinsbar vnd vnterthan seyn. 12 Wil sie aber nicht fridelich mit
dyr handel, vnd wil mit dyr kriegem

¶. ¶. N. 5 *Dedicat:* Same note as in Tyndale. 6 *Comē.*
Same note as in Tyndale.

- 14 the edge of the swerde, faue the wemē and the childern
and the catell and all that is in the citie and all the
spoyle thereof take vnto thy selfe and eate the spoyle
of thyne enemies which the Lord thy God geueth the.
- 15 Thus thou shalt doo vnto all the cities whiche are a
greate waye of from the ād not of the cities of these
nacions.
- 16 But in the cities of these nacions which the Lorde
thy God geueth the to enheret, thou shalt faue alyue
17 nothinge that bretheth. But shalt destroye them with
out redempcion, both the Hethites, the Amorites, the
Cananites, the Pherezites, the Heuites and the Iebu-
sites, as the Lorde thy God hath commaunded the,
18 that they teach you not to doo after all their abhom-
inacyons whiche they doo vnto their goddes, and so
shulde synne agenst the Lorde youre God
- 19 When thou hast befeged a citie longe tyme in mak-
inge warre agenst it to take it. destroye not the trees
thereof, that thou woldest thruft an axe vnto them.
For thou mayst eate of thē, and therefore destroye them
not. For the trees of the feldes are no men, that they
20 myght come agenst the to befege the. Neuerthelater
those [Fo. XXXVII.] trees which thou knowest that
mē eate not of them, thou maist destroye and cutte
them doune and make bolwerkes agenst the citie that
maketh warre with the, vntyll it be ouerthrowne.

¶. 14 Omnem prædam exercitui diuides . . . de spoliis 15 &
non sunt de his vrbibus quas in possessionem accepturus es.
17 sed interficies in ore gladii 19 nec securibus per circūitum
debes vastare regionem . . . nec potest bellantium contra te au-
gere numerum. 20 non sunt pomifera, sed agrestia & in cæteros
apta vsus, succide & instrue machinas

℞. 14 allen raub soltu vnter dich austeylen . . . von der aus-
beut 15 vnd nicht hie von den stedten sind diser völker. 17 son-
dern solt sie verbannen 19 das du mit exten dran farist . . . Ifts
doch holtz auff dem feld . . . vnd kan nicht zum bolwerg komen
widder dich. 20 bolwerg draus bawen.

¶ The .XXI. Chapter.

- 1 **Y**F one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the feldes, and
 2 not knowne who hath slayne him: Then let thine elders and thy iudges come forth
 3 ad meet vnto the cities that are rounde aboute the slayne. And let the elders of
 4 that citie which is nexte vnto the slayne mā, take an heyffer that is not laboured
 5 with nor hath drawen in the iocke, and let them bringe her vnto a valeye where
 6 is nether earinge nor sowenge, ad strike of hir heed there in the valey.
 7 Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chossen them to ministre
 8 and to blesse in the name off the Lorde and therefore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall wasshe their handes ouer the heyffer that is
 9 beheded in the playne, and shall answere ad saye: oure handes haue not shed this bloude ne- .P. ther haue oure
 10 eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast delyuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen

M.C.S. The purgacion of hym that is founde deed & is not knownen how he was slayne. How we ought to take to wyfe her that is take in warre. The ryght of the fyrst begotten. The punishment of the sonne that is dyfobedyent to hys father and mother.

¶. 2 & metientur a loco cadaueris singularum per circumitum spatia ciuitatum 3 quæ non traxit iugum, nec terram scidit vomere 4 vallem asperam et faxofam, quæ nunquam arata est, nec fementem recepit 5 & ad verbum eorum omne negotium pendet: & quicquid mundum vel immundum est, iudicetur. 7 & dicent 8 Et auferetur ab eis reatus sanguinis

¶. 2 vnd von dem erschlagenen messen an die stedte die vmbherliegen 3 da mit man nicht geerbeyttet hat, noch am ioch gezo-gen hat 4 ynn eynen kieslichten grund, der widder geerbeytet noch beset ist 5 nach yhrem mund sollen alle sach vnd alle plage gehandelt werden 7 vnd sollen antworten vnd sagen 8 So werden sie vber dem blut verfunet feyn

- 9 the And so shalt thou put innocent blood frō the,
 when thou shalt haue done that which is *Right in the*
 right in the fyght of the Lorde. *lordes fyghte,*
 10 When thou goest to warre agenst thyne *ad not in thyne*
 enemies and the Lorde thy God hath deluyered them *imaginacion.*
 in to thine handes and thou hast take them captyue,
 11 and feist amonge the captyues a bewtifull woman and
 hast a fantasye vnto her that thou woldest *fantasye, lik-*
 12 haue her to thy wyfe. Then bringe her *ing, fondnes*
 home to thine houffe and let her shaue hir heed and
 13 pare hir nayles ad put hir rayment that she was taken
 in from hir, and let hir remayne in thine houffe and be
 wepe hir father and hir mother a moneth long and
 after that goo in vnto her ad marie her ad let her be
 14 thi wife. And yf thou haue no fauoure vnto her, then
 let her go whother she lusteth: for thou mayst not sell
 her for monye nor make cheuefauce of her, *cheuefaunce,*
 because thou hast hūbled her. *bargain*
 15 Yf a man haue two wyues, one loued and a nother
 hated, and they haue borne him children, both the loued
 and also the hated. Yf the firstborne be the sonne of the
 16 hated: then whē [Fo. XXXVIII.] he deal- *dealeth, di-*
 eth his goodes amonge his children, he *videth*
 maye not make the sonne of the beloued firstborne be-
 fore the sonne of the hated whiche is in deade the first-
 17 borne: But he shall knowe the sonne off the hated for

¶ 9 tu autem alienus eris ab innocentis cruore qui fusus est, cum feceris quod præcepit dominus. 11 adamaueris eam 13 & postea intrabis ad eam, dormiesque cum illa 14 non federit animo tuo . . . nec opprimere per potentiam 17 sed filium odiosæ agnoscat

¶ 9 Also soltu das vnschuldige blut von dyr thun, das du thuest was recht ist fur den augen d. H. 11 hast lust zu yhr . . . 12 bescheren 14 wenn du aber nicht lust zu yhr hast 14 verkeuffen noch versetzen 17 fondern . . . erkennen

¶ A. N. 9 *Innocēt bloud:* The Chald. interpre. him that shedeth innocēt bloude. 11 *Haue her to thy wyfe:* Here were they permytted to take a wife of the gentyles but fyrst to shaue her head & cut her nayles &c. which ceremony sygnified that she shuld be instruct to cutt a waye the wantoness, & superfluous deckyng with the delycate condicions of the gentyles, lest the cleane people of the Iewes shulde in short space abhorre her, yf she contynued in her olde maners. 14 *Hast humbled her,* that is, afflyct vexed & greued her by takig awaye her sather contrey & goodes &c. as in the Psal. xxxvii, b.

his firstborne, that he geue him dowble off all that he hath. For he is the first off his strength, and to him belongeth the right of the firstborneshippe.

18 Yf any man haue a sonne that is stuburne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto
19 them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and
20 vnto the gate of that same place, ad saye vnto the elders of the citie. This oure sonne is stoburne and difobedient and will not herken vnto oure voyce, he
21 is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

22 Yf a man haue commytted a trespace worthy of deeth and is put to deeth for it and hanged on tree:
23 let not his body remayne all nyghte vppon the tree, but burye hym .P. the same daye. For the curse off God is on him that is hanged. Defile not thy londe therefore, whiche the Lorde thy God geueth the to enherett.

¶ The .XXII. Chapter.

1  F thou se thy brothers oxen or shepe goo astraye, thou shalt not with drawe thy selfe from them: But shalt brynge them
2 home agayne vnto thy brother. Yf thy

M.C.S. What thou oughtest to do when thou syndest thy neyghbours beast goynge astraye.

M. 21 And thou shalt put

V. 17 iste est enim principium liberorum eius 19 ad portam iudicii 20 contemnit, comessationibus vacat, & luxuriæ atque conuiuuiis 21 vt auferatis malum 22 morte plectendum est, & ad iudicatus morti appensus fuerit in patibulo. xxii, 1 Non videbis . . . & præteribis: sed reduces

L. 17 Denn der selb ist der anfang seyner vermugens 20 vnd ist eyn schwelger vnd truncken bolt 21 das bose 22 des todes wurdig ist, vnd wirt also getodt das man yhn auff eyn holtz henget. xx, 1 Wenn du . . . sihest . . . so soltu dich nicht entziehen

- brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne houffe and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all loft thinges of thy brother which he hath loft and thou hast founde, and thou maist not withdrawe thy selfe.
- 4 Yf thou se that thy brothers asse or ox is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.
- 5 The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhomyneynon vnto the Lorde thi God.
- 6 Yf thou chaunce vppon a byrds nest by the [Fo. XXXIX.] waye, in what soeuer tree it be or on the groūde, whether they be younge or egges, ād the dame sittenge vppon the younge or vppō the egges:
- 7 Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.
- 8 When thou byldest a new houffe, thou shalt make

A man shall not weere womens clothynge or a womā manes clothynge. To weare a cote of woolle & of flaxe is also forbidde. The punnyshement of hym that accuseth a man vnrighteously: of an aduowtrer also & of hym that rauysheth a mayde.

℞. 2 aske

℥. 2 quærat . . . & recipiat. 3 ne negligas quasi alienam. 4 non despicias, sed subleuabis cum eo. 5 apud deum 7 abire patieris

℥. 2 fuche, vnd denn yhm widder gebist 3 du kanst dich nicht entziehen. 4 sondern solt yhm auff helffen. 7 solt die mutter fliegen lassen

℞. ℞. N. 5 It is not here forbyddē but that to cxtue (*sic*) or auoyde Ieopardye, or to passe the tyme merely or to begile oure enemies a womā may were a mans harneffe or vestimentes & contrarywyse a man womā's clothes: but that they be not earnestly & customablye vsed, that due honesty & dignitey may be obserued of bothe kyndes: feyng to do other wyse is vncomely. 6 *The mother with the younge*: Thou shalt not kil the mother, etc. This lawe will no moare but that in dealinge mercifully with beastes we shulde lerne mercyfulnesse vnto oure neyghbours. 8 *A new house*: The houfes be flat in those contreys.

a batelmēt vnto the roffe, that thou lade
not bloude vppon thine houffe, yf any mā
fall there of.

*The houffes
beflatten thofe
cōtres.*

- 9 Thou fhalt not fowe thy vyneyarde with dyuerfe
fede: left thou halowe the fede whiche thou haft fowen
with the frute off thy vyneyarde.
- 10 Thou fhalt not plowe with an oxe ād an affe
togetherr
- 11 Thou fhalt not weere a garment made of woll and
flax together.
- 12 Thou fhalt put rybandes vpō the .iiii. quarters of
thy vesture wherewith thou couereft thy felfe.
- 13 Yf a man take a wyfe and when he hath lyen with
14 her hate her ād leye shamefull thinges vnto hyr charge
and brynge vp an euell name vppon her and faye: I
toke this wyfe, and whē I came to her, I founde her
15 not a mayde: Thē let the father of the damfell and the
mother .P. brynge forth the tokens of the damfels vir-
ginite, vnto the elders of the citie, euen vnto the gate.
- 16 And let the damfels father faye vnto the elders, I gaue
my doughter vnto this man to wife and he hateth her:
17 and loo, he layeth shamefull thinges vnto hir charge
faynge, I founde not thy doughter a mayde. And yet
theſe ar the tokens of my doughters virginite. And
let them ſprede the vesture before the elders off the citie.

¶. 8 murum tecti per circūitum: ne effundatur fanguis in
domo tua, & fis reus labente alio, & in præceps ruente. 9 ne &
fementis quam feuiſti, & quæ nafcuntur ex vinea, pariter ſanctifi-
cētur. 11 contextum 12 quatuor angulos pallii tui 13 & poſtea
odio habuerit eam, 14 quæſeritque occaſiones . . . obiiciens ei
nomen peſſimum 15 tollent eam . . . & ferent 17 imponit ei no-
men peſſimum . . . hæc ſunt ſigna

℥. 8 eyn lehnen drumb auff d. dache, auff das du nicht blut
auff deyn haus ladift 9 das du nicht zur fulle heyligest . . . ſampt
dem eynkomen des weynbergis. 11 zu gleych gemenget. 12 an
den vier ſittigen deynes mantels 13 vnd wirt yhr gram, wenn er
ſie beſchlaffen hat, 14 vnd legt yhr was ſchendlichs auff 15 ſie
nemen, vnd ſur die Eltiſten der ſtad yn dem thor eraus bringen
17 vnd legt eyn ſchendlich ding auff ſie

℥. N. 9 *With diuerſe ſeede* for then the one ſhulde hurte
the other: ſo the maners & dealig of men may not be double but
ſingle ſymple agreable in opinions & not of contrary ſectes & dy-
uerſe doctrynes. 10 To not plowe with an oxe and an affe and not
to were a garmēt of wollen & lynē do meane both one thyng, and
are expounded in Leuiti. xix, d.

18 Then let the elders of that citie take that man and
 19 chaftyce him and merce him in an hundred fylcs of
 fyluer and geue them vnto the father of the damfell,
 because he hath brought vpp an euell name vppon a
 mayde in Israel. And she shalbe his wife, and he maye
 20 not put her awaye all his dayes. But and yf the thinge
 be of a fuertie that the damfell be not founde a virgen,
 21 let them brynge her vnto the dore of hir fathers houffe,
 and let the men of that citie stone her with stones to
 death, because she hath wrought folye in Israel, to
 playe the whore in hir fathers houffe. And so thou
 shalt put euell awaye from the.

22 Yf a man be founde lyenge with a woman, that
 hath a wedded husbonde, then let thē etherother,
 dye etherother of thē: both the man that both the one
 laye with the wife and also the wife: so and the other
 shalt thou put awaye euell from Israel.

23 Yf a mayde be hanfasted vnto an huf- hanfasted,
 bonde, and then a man finde her in the i. e. hand-
 24 towne and leye with her, then ye shall fasted, be-
trothed
 brynge them both out vnto the gates of that same citie
 and shall stone them with stones to death: The damfell
 because she cried not beyng in the citie: And the man,
 because he hath humbled his neyghbours wife, and thou
 shalt put awaye euell from the.

25 But yf a man finde a betrothed damfell in the felde
 and force her and leye with her: Thē the man that
 26 laye with her shall dye alone, and vnto the damfell
 thou shalt doo no harme: because there is in the dam-
 fell no cause of death. For as when a man ryseth

¶. 19 quos dabit . . . diffamauit nomen pessimum . . . non po-
 terit dimittere eam 20 non est in puella inuenta virginitas: 21 eiici-
 ent eam . . . quoniam fecit nefas in Israel . . . & auferens malum
 (vv. 22, 24) 22 morietur, id est, adulter & adultera 23 Si puellam.
 desponderit vir . . . 24 quia humiliavit vxorem proximi sui. 25 &
 apprehendens concubuerit cum ea, ipse morietur solus 26 quo-
 niam sicut latro

℞. 19 seyn leben lang nicht lassen muge. 20 Ists aber die
 warhey, das . . . nicht ist iungfraw funden 21 torhey in Iſr. be-
 gangen hat . . . das boſe (vv. 22, 24) 22 der man vnd das weyb, bey
 dem er geschlaffen hat 23 yemand vertrawet ist 24 geschrien hat
 25 auff dem felde krieget, vnd ergreyfft sie vnd schlefft bey yhr
 . . . der man alleyne sterben 26 Sondern gleych wie yemand

agenste his neyghboure and sleyeth him, euē so is this
 27 matter. For he founde her in the felde and the be-
 trothed damsell cried: but there was no mā to succoure
 her.

28 Yf a man finde a mayde that is not betrothed ād
 29 take her ād lye with her ād be founde: Then the man
 that laye with her shall geue vnto the damselfs father
 L. fycles of fyluer. And she shall be his wife, because
 he hath humbled her, and he maye not put her awaye
 all hys dayes.

30 No man shall take his fathers wife, nor vnheale his
 fathers couerynge.

.P. ¶ The .XXIII. Chapter

1 **N**ONE that is gelded or hath his *M.C.S. What*
 preuey membres cutt of, shall *maner of men*
 come in to the congregacion *may not be ad-*
 2 of the Lorde. And he that is *myt in to the*
 borne of a comen woman shall not come *churche. Pol-*
 in- the congregacion of the Lorde, no in *lucios that*
 the tenth generacyon he shall not entre in to the *happe in the*
 3 gregacyon of the Lorde. The Ammonites and the *night. Vfurie.*
 Moabites shall not come in to the cōgregacyon of the
 Lorde, no not in the tenth generacion, no they shall

M. 2 in to the congregacyō

V. 26 animam eius: ita et puella perpeffa est. 27 liberaret
 eam. 28 & res ad iudicium venerit 29 cunctis diebus vitæ suæ.
 30 nec reuelabit operimentum eius. xxiii, 1 eunuchus attritis vel
 amputatis testiculis, & absciso veretro 2 mamzer, hoc est de scorto
 natus . . . vsque

L. 26 schlude feyne seele todt, so ist dis auch 27 schrey, vnd
 war niemant der yhr halff. 28 vnd werden gefunden 29 nicht
 lassen feyn leben lang. 30 nicht auff decken feyns vaters decke.
 xxiii, 1 gebrochener noch verschnyttener 2 hurkind . . . auch nach
 dem zehenden gelid, sondern sol schlecht nicht

M. M. N. 29 What humble signifieth here loke Thren. v. b.
 xxiii, 1 *To come into the cōgregacyon* is to haue office or mynistracion,
 amōg the congregacion: which no deformed person myght
 haue: lest his deformytye shuld be an occasyon to despyse the
 offyce or admynystracion wherin he was ordeyned.

4 neuer come in to the cōgregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agenst the Balaam the sonne of Beor the inter-
 5 preter of Mesopotamia, to curse the. Neuerthelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because the
 6 Lorde thy God loued the. Thou shalt neuer therefore feke that which is prosperoufe or good for them all thy dayes for euer.

7 Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because
 8 thou wast a straunger in hys londe. The childern that are begotten of them shall come in to the congregacyon of the Lorde in the .iii. generacion.

9 [Fo. XLI.] When thou goest out with the host agenst thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.

10 Yf there be any man that is vnclene by the reason of vnclennesse that chaunceth hym by nyght, let him
 11 goo out of the host and not come in agayne vntyll he haue washed him selfe with water before the euen: ād then whē the sonne is doune, let him come in to the host agayne.

12 Thou shalt haue a place without the host whother
 13 thou shalt resort to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which

V. 4 quia conduxerunt contra 6 Non facies cum eis pacem, nec quæris eis bona 7 nec Ægyptium 9 re mala. 10 Si fuerit inter vos . . . nocturno pollutus sit somnio 12 ad requisita naturæ 13 gerens paxillum in balteo

L. 4 widder euch dingeten 6 Du solt yhn widder glück noch heyl wunschen deyn leben lang ewiglich. 7 nicht fur grewel halten 9 fur allem bosen. 10 Wenn yemand vnter dyr ist, der nicht reyn ist, das yhm des nachts was widder faren ist 12 zur nott hynaus

ff. ff. N. 13 *Wepon*: If soche polycies must be hadde in fowdyars tentes to kepe thē cleane, moch moare in cyties and townes. If soche a thyng, which of it selfe is not euell, must be so earnestly seene to: what syngular prouyfyō ought ther to be hadde that no opē whoredome, aduowtrye, theft, pollyng, exaccion etc. were vsed.

- 14 is departed from the. For the Lorde thy God walketh in thyne host, to rydd the and to sett thine enemyes before the. Let thine host be pure that he se no vnclene thinge amonge you and turne from you.
- 15 Thou shalt not delyuer vnto his master the seruaunt
16 which is escaped from his master vnto the. Let him dwel with the, euē amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vexe him not.
- 17 There shalbe no whore of the daughters of Israel,
18 nor whorekeeper of the sonnes of Israel .P. Thou shalt nether brynge the hyre of an whore nor the pryce of a dogge in to the housse of the Lorde thy God, in no maner of vowe: for euē both of them are abhominacion vnto the Lorde thy God.
- 19 Thou shalt be no vsurer vnto thy brother, nether in mony nor in fode, nor in any maner thinge that is lent
20 vppon vserye. Vnto a straüger thou maist lende vppon vserye, but not vnto thy brother, that the Lorde thy God maye blesse the in all that thou setteft thyne hande to in the londe whother thou goest to conquere it.
- 21 When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely requyre it of the, and it shalbe synne vnto the.
22 Yf thou shalt leue vowinge, it shalbe no synne vnto
23 the: but that which is once gone out off thy lippes, thou must kepe and doo, accordyng as thou hast vowed vnto the Lorde thy god a frewiloffryng whiche thou hast spoken with thy mouth.
- 24 When thou comest in to thy neyhboures vyneyarde,

V. 14 vt eruat te 16 in loco qui ei placuerit . . . ne contristes eum. 17 scortator 20 sed alieno. Fratri autem tuo absque vsura id quod indiget, cōmodabis 23 sicut promissisti domino deo tuo, & propria voluntate & ore tuo locutus es.

L. 14 das er dich errede 16 solt yhn nicht schinden. 17 hurer 20 An dem frembden magstu wuchern

M. N. 18 *The hyre*, etc. There be now many that desyre no beter rentes.

thou mayst eate grapes thy belyfull at thine awne
pleasure: but thou shalt put none in thy bagge.

- 25 When thou goest in to thy neyghbours corne,
thou mayst plucke the eares with thine hād [Fo.
XLII.] but thou mayst not moue a fycle vnto thy
neyghbours corne.

☪ The .XXIII. Chapter.

- 1 **W**HEN a man hath taken a wyfe
and married her, yf she finde
no fauoure in his eyes, because
he hath spied some vnclennesse
in her. Then let him write her a bylle
of deuorcement and put it in hir hande
2 and sende her out of his houffe. Yf when
she is departed out of his houffe, she goo
3 and be another mans wife and the seconde
husbonde hate her and write her a letter of deuor-
cement and put it in hir hande and sende her out of his
houffe, or yf the seconde man dye whiche toke her to
4 wyfe. Hir first man whiche sent hir awaye maye not
take her agayne to be his wyfe, in as moche as she is
defiled. For that is abhominacyon in the syght of the
Lorde: that thou defile not the lōde with synne, which
the Lorde thy God geueth the to enherett.
5 When a man taketh a newe wyfe, he shall not goo
a warrefare nether shalbe charged wyth any busynesse:
but shalbe fre at home one yere and reioyfe with his
wife whiche he hath taken.

*M.C.S. De-
uorcement is
permytted. He
that is newly
maryed shall
not be com-
pelled to go to
warre. The
remnaunte of
corne must be
left in heruest
for the poore.*

V. 24 quantum tibi placuerit: foras autem ne efferas tecum.
25 falce autem non metes. xxiii, 1 propter aliquam sordidatam
2 Cumque egressa alterum maritum duxerit 3 oderit eam, . . . domo
sua, . . . fuerit 4 polluta est, & abominabilis facta . . . ne peccare facias
terram tuam 5 non procedet ad bellum, nec ei quippiam
necessitatis iniungetur publice

L. 24 bis du satt habist, aber du solt nichts ynn deyn gefess
thun. 25 nicht drynnen hyn vnd her faren. xxiii, 1 vmb etwa
eyner vnlust willen 4 nach dem sie ist vnreyn vnd eyn grewel fur
dem HERRN, Auff das du das land nicht zu funden machist
5 yhm nichts aufflegen.

- 6 .P. No mā shall take the nether or the vpper mil-
stone to pledge, for then he taketh a mans lyfe to pledge.
- 7 Yf any man be founde stealyng any of his brethern
the childern of Israel, ad maketh cheuefaunce of him
or selleth him, the these shall dye. And thou shalt
put euell away from the.
- 8 Take hede to thy selfe as concernynge the plague of
leprosy, that thou obserue diligently to doo acordinge
to all that the preastes the leuites shall *Do as the*
teach the, as I commaunded them so ye *preastes teache*
9 shall obserue to doo. Remembre what *you: but as I*
the Lorde thy God dyd vnto Mir Iam *haue taughte*
by the waye, after that ye were come out *thē and not as*
off Egipte. *they sayne.*
- 10 Yf thou lende thy brother any maner soker, thou
11 shalt not goo in to his houffe to fetch a pledge: but
shalt stonde without and the man to whom thou lend-
12 est, shall bryng the the pledge out at the dore. For-
thermore yf it be a pore body, goo not to slepe with
his pledge: but delyuer hym the pledge agayne by that
13 the sonne goo doune, and let him slepe in his owne
rayment and blesse the. And it shalbe rightuousnes
vnto the, before the Lorde thy God.
- 14 Thou shalt not defraude an hyred seruaunte that is
nedye and poore, whether he be off thy [Fo. XLIII.]
brethern or a straunger that is in thy lond with in thy
15 cities. Geue him his hyre the same daye, and let not the

¶. 6 quia animam suam apposuit tibi. 7 Israel, & vendito eo
acceperit pretium 8 sacerdotes Leuitici generis . . . & imple soli-
cite. 10 Cum repetes 11 proferet quod habuerit. 14 indigentis, &
pauperis fratris tui

℞. 6 denn er hat dyr die seel zu pfsand gesetzt. 7 eyn seele stilet
. . . versetzt odder verkeufft sie 10 yrgent eyne schuld borgest
14 nicht vervorteylen das lohn des bnöttigeten vnd armen

¶. M. N. 6 By the nether or vpper mylstone is signyfyed any
thinge which is necessarily requyred to a borrower or debtour,
wherof he nouryssheth & sustayneth hym selfe, that may no credi-
toure take frō him, in especiall his crafte & occupacyō wherō he
chefully liueth may he not, by enpresonement (which some most
cruelly do) kepe hym from: Lest he be compelled to paye his dett
with double disprofet. One, that his milstone is idell in the meane
tyme. Another, that he is constrayned to come further in dett
otherwaye: or to sell his necessary goodes with out which he
cannot lyue, to makepayment.

- fonne goo doune thereon. For he is nedye ad there-
with fusteyneth his life, lest he crye agenst the vnto
the Lorde ad it be synne vnto the.
- 16 The fathers shal not dye for the childern nor the
childern for the fathers: but euery mā shall dye for
his awne synne.
- 17 Hynder not the right of the straunger nor of the
18 fatherlesse, nor take wedowes rayment to pledge. But
remembre that thou wast a seruaunte in Egipte, ad how
the Lord thy God delyuered the thēce. Wherefore I
cōmaūde the to doo this thinge.
- 19 When thou cuttest doune thyne herueste in the selde
and hast forgōtte a shefe in the selde thou shalt not
goo agayne and sett it: But it shalbe for the straun-
ger, the fatherlesse and the wedowe, that the Lorde
thy God maye blesse the in all the workes of thyne
20 hande. When thou beatest doune thyne oylue, trees thou
shalt not make cleane riddaunce after the: but it shalbe
21 for the straunger, the fatherlesse and the wedowe. And
when thou gatherest thy vneyarde, thou shalt not
gather cleane after the: but it shalbe for the straunger,
22 the fatherlesse and the wedowe. And remembre that
thou wast a .P. seruaunte in the lond of Egipte: wher-
fore I cōmaunde the to doo this thinge.

■ The .XXV. Chapter.

- 1 **W**HEN there is strife betwene men, *M.C.S. The*
let thē come vnto the lawe, *punnyshment*
and let the iudges iustifie the *of offenders.*
rightuous and condemne the *The lawe of*
2 trespeaser. And yf the trespeaser be wor- *reasyng seed*
to ihe brother
that is deed.

M. 1 If there be
V. 15 sustentat animam suam 17 Non peruertes 20 collegeris
. . . non reuenteris vt colligas 21 non colliges remanentes racemos
xxv. 1 & interpellauerint iudices, . . . iustitiæ palmam dabunt: . . .
condemnabunt impietatis.

L. 15 erhelt seyne seele darauff 17 nicht beugen 20 abgelesen
. . . genaw ablefen . . . 21 weinberg gelesen . . . genaw aufflesen.
xxv, 1 fur gericht bringen . . . den gerechten rechtfertigen vnd
den gotlofen verdamnen.

thy of ftrypes, then let the iudge caufe to take him doune and to bete him before his face accordynge to his trespase, vnto a certayne

Measures and weyghtes.

3 numb. XL. ftripes he shall geue him and not passe: left yf he shulde exceade and beate him aboute that with many ftripes, thi brother shuld appere vngodly before thyne eyes.

4 Thou shalt not mofell the oxe that treadeth out the corne.

5 When brethren dwell together and one of them dye ad haue no childe, the wyfe of the deed shall not be geuen out vnto a straunger: but hir brotherlawe shall goo in vnto her and take her to wife and marie her. And the eldest sonne which she beareth, shall stonde vp in the name of his brother which is deed, that his name be not put out in Israel.

It were hard to proue this a ceremonye

7 But and yf the man will not take his fyfterlawe, then let her goo to the gate vnto the elders and saye: My brotherlawe refuseth to sterre vpp vnto his brother a name in Israel, he will not marie me. Then let the elders of his citie call vnto him and comen with him. Yf he stonde and saye: I will not take her, then let his fyfterlawe goo vnto him in the presence of the elders and loofe his shoue of his fote and spytt in his face and answere and saye.

9 So shall it be done vnto that man that will not bylde his brothers houffe. And his name shalbe called in Israel, the vnshoed houffe.

¶ 3 vngoodly 7 fyfter in lawe (v. 8)

¶ 2 Pro mensura peccati, erit & plagarum modus 3 non exedant: ne foede laceratus 6 & primogenitum ex ea filium nomine illius appellabit 7 accipere vxorem frat. sui quæ ei lege debetur . . . ad portam ciuitatis, & interpellabit . . . dicetque io Domus difcalceati.

¶ 2 nach der mas vnd zal seyner misfethat 3 so man mehr schlege gibt, er zu viel geschlagen werd, vnd deyn bruder scheuflich fur deynen augen sey. 7 Ichwegeryn neme, so sol sie, feyne schwegeryn hinauff gehen vnter das thor . . . eyn namen zu erwecken. 8 Wenn er denn steht io des Barfuffers haus.

¶ ¶ N. 3 .XL. ftrypes: Therefore had S. Paul no mo at any tyme. 2 Cor. xi, f. 6 *Which is deed:* So that he shulde be the chylde of the brother that deed was, & not his that gatt him

11 Yf when men fryue together, one with another, the
 wife of the one rüne to, for to ryd hyr husbonde out
 of the handes of him that smyteth him and put forth
 12 hir hande and take him by the secrettes: cutt of hir
 hande, and let not thine eye pitie her.

13 Thou shalt not haue in thy bagge two maner
 14 weyghtes, a greate and a small: nether shalt thou haue
 in thine house dyuerse measures, a great ad a small.
 15 But thou shalt haue a perfect ad a iust measure: that
 thy dayes maye be lengthed in the londe whiche the
 16 Lorde thy God geueth the, For all that do soche thinges
 ad all that doo vnright, are abhominacion vnright, *wrong*
 vnto the Lorde thy God.

17 .P. Remembre what Amalech dyd vnto the by the
 18 waye after thou camest out of Egipte, he mett the by
 the waye and smote the hynmost of you, all that were
 ouer laboured and dragged by hynde, when thou wast
 19 faynted and werye, and he feared not God. Therefore
 when the Lorde thy God hath geuen the rest from all
 thyne enemyes rounde aboute, in the londe whiche
 the Lorde thy God geueth the to enheret and possesse:
 se that thou put out the name of Amalech from vnder
 heauen, ad forget not.

¶. 13 two maner of weyghtes

V. 11 iurgium viri duo, & vnus contra alterum rixari cœperit
 12 nec flecteris super eam vlla misericordia. 15 pondus habebis
 iustum & verum, & modius æqualis & verus 16 abominatur . . .
 & auerfatur omnem iniustitiam. 19 requiem, & subiecerit . . .
 delebis

L. 11 leufft zu 12 auge sol yhr nicht verschonen. 15 vellig vnd
 recht gewicht . . . Epha 19 austilgen.

¶. N. 11 *Put forth her hande* etc.: God wyll that a wo-
 man be moare shame fast then ether to exerceyse the feate of a mā
 in feyghtyng or to touche that mēbre.

☞ The .XXVI. Chapter.

- 1 **W**HEN thou art come in to the M.C.S. The fyrst frutes and tythes to the Leuites, fat her lesse, wedowes, and straungers. londe whiche the Lorde thy God geueth the to enherett and haft enjoyed it and dwell-
- 2 est there in: take of the first of all the frute of the erthe, which thou haft brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place maunde, bafket which the Lorde thy God shall chose to
- 3 make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes ad faye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs.
- 4 [Fo. XLV.] And the preast shall take the maunde out of thine hande, and fet it doune before the alter of the
- 5 Lorde thy God. And thou shalt answere ad faye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte ad sojourned there with a few folke and grewe there vnto a nacyon
- 6 greate, myghtie and full of people. And the Egiptians vexed vs ad troubled vs, and laded vs with cruell bond-
- 7 age. And we cried vnto the Lorde God of oure fathers,

¶. 1 daturus est possidendam, & obtinueris eam 2 de cunctis frugibus tuis primitias, & pones . . . vt ibi inuocetur nomen 3 Profiteor hodie coram domino 5 loqueris . . . Syrus persequeretur . . . in paucissimo numero . . . & infinitæ multitudinis.

¶. 1 zum erbe geben wirt, vnd nympt es eyn 2 die aus der erden komen 3 Ich verkundige heutt dem Herrn deynem Gott 5 antworten . . . Die Syrer wolten meynen vater vmb bringen

M. A. N. 5 *The Siriās would haue destroyed etc.:* The Chaldee interpret. readeth, The Sirian went aboute to destroye my father meanyng (as some suppose) laban, of whom Gene. xxxi. The .Lxx. my father left or forfoke Siria. The comē tranflacyon readeth, the Sirian did persequute my father: signifying, as some interpretate, that Siria the contrey of their fathers had expelled thē and thrust them out.

and the Lorde herde oure voyce and loked on oure
 8 aduerfyte, laboure and oppreffyon. And the Lorde
 brought vs out of Egipte with a mightye hande and a
 fretched out arme and with greate tereblenefse and
 9 with fignes and wonders. And he hath brought vs
 in to this place and hath geuē vs this londe that floweth
 10 with mylke and honye. And nowe loo, I haue brought
 the firft frutes off the londe whiche the Lorde hath
 geuen me. And fet it before the Lorde thy God and
 11 worfhepe before the Lorde thy God and reioyse ouer
 all the good thinges whiche the Lorde thy God
 hath geuē vnto the and vnto thyne houffe, both
 thou the Leuite and the ftraunger that is amonge
 you.

12 When thou haft made an ende of tithynge .P. all
 the tithes of thine encrease the thyrde yere, the yere
 of tythyng: and haft geuen it vnto the Leuite, the
 ftraunger, the fatherlefse ād the wedowe, and they
 13 haue eaten in thy gates ād fylled them felues. Then
 faye before the Lorde thy God: I haue brought the
 halowed thinges out of myne houffe: and haue geuen
 them vnto the Leuite, the ftraunger, the fatherlefse and
 the wedowe acordynge to all the commaundmentes
 which thou commaundeft me: I haue not ouerfkypped
 14 thy commaundmentes, nor forgotten them. I haue
 not eaten thereof in my moornynge nor taken away
 thereof vnto any vnclennesse, nor fpente thereof aboute
 any deed corfe: but haue herkened vnto the uoyce of the
 Lorde my God, and haue done after all that he com-
 15 mauded me, loke doune from thy holy habitacyon
 heauen and bleffe thy people Ifrael and the lande which

¶. 7 humilitatem noſtram, & laborem atque anguſtias 8 et
 eduxit nos 9 introduxit 10 Et idcirco nunc offero . . . dominus
 dedit mihi. 12 Quando compleueris . . . vt comedant intra portas
 tuas, & ſaturentur 13 non præteriui mandata tua, nec ſum oblitus
 imperii tui. 14 in re funebri . . . ſicut præcepifti mihi. 15 ſanctuario
 tuo, & de excelſo cælorum habitaculo

ℒ. 7 zwang, erbeyt and leyd 8 vnd ſuret vns aus 9 vnd bracht
 vns 10 Nu bringe ich . . . das der Herr vns geben hat. 12 zu-
 ſammen bracht haſt . . . das ſie eſſen ynn deynem thor vnd ſatt
 werden. 14 nicht zu den todten dauon gegeben . . . wie du myr
 gepotten haſt. 15 heyligen woung vom hymel

thou hast geuen vs (as thou swarest vnto oure fathers)
 a lond that floweth with mylke and honye.

16 This daye the Lorde thy God hath commaunded
 the to doo these ordinaunces and lawes. Kepe them
 therefore and doo them with all thyne hert and all thy
 17 foule. Thou hast sett vpp the Lorde this daye to be
 thy God and to walke in hys wayes and to kepe his
 ordinaunces, his commaundmentes and his lawes, and
 18 [Fo. XLVI.] to herken vnto his voyce. And the Lord
 hath sett the vp this daye, to be a feuerall feuerall, *sepe-*
 people vnto him (as he hath promysed *arate*
 19 the) and that thou kepe his commaundmentes, and to
 make the hie aboute all nacyons which he hath made,
 in prayse, in name and honoure: that thou mayst be an
 holy people vnto the Lord thy God, as he hath sayed.

¶ The .XXVII. Chapter.

1 **A**ND Mofes with the elders of M.C.S. An
 aultare must
 be bylded be-
 fore they go
 ouer Iordan.
 The blessinges
 in the hyll
 Garizim. The
 Curses in the
 hyll Eball.
 Israel comaunded the people
 sayenge: kepe all the com-
 maundmentes which I com-
 2 maunde you this daye. And when ye
 be come ouer Iordayne vnto the londe
 which the Lorde thy God geueth the,
 sett vpp greate stones and playster them with playf-
 3 ter, and write vpō thē all the wordes of this lawe,

¶. 17 Dominum elegisti hodie . . 18 populus peculiaris, sicut locutus est tibi 19 & faciat te excelsiorem cunctis gentibus quas creauit in laudem, & nomen, & gloriam suam xxvii, 2 dabit tibi (v. 3) . . calce leuigabis (v. 4)

¶. 17 Dem Herrn hastu heutte geredt 18 Vnd der Herr hatt dyr heut geredt . . . feym volck des eygenthums feyn folt wie er dyr geredt hat . . . vnd er dich das hohiste mache zu lob, namen, vnd preys vber alle völker. xxvii, 1 sampt den Eltisten 2 geben wirt (v. 3) . . kalck tunchen (v. 4)

¶. M. N. 17 *Thou hast sett vp the Lorde etc.*: Or thou haste caused to be sayde that y Lorde shulde be vnto the for thy God: or, as many will, he made the to faye, that is, he was the cause that thou shuldest faye, that the Lorde shulde be vnto y for thy God.

when thou arte come ouer: that thou mayst come in to the londe whiche the Lorde thy God geueth the: a londe that floweth with mylke and honye, as the Lorde God off thy fathers hath promysed the.

4 When ye be come ouer Iordayne, se that ye set vpp these stones which I commaunde you this daye in
5 mount Eball, and playster them with playster. And there bylde vnto the Lord thy God, an altare of stones and se thou liste .℞. vpp no yerne vpon them:
6 But thou shalt make the altare of the Lorde thy God of rughstones and offer burntoffrynges thereon vnto
7 the Lorde thy God. And thou shalt offer peaceoffrynges and shalt eate there and reioyse before the Lorde
8 thy God. And thou shalt write vpon the stones all the wordes of this lawe, manyfestly and well

9 And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede ad heare Israel, this daye thou art become the people of the Lorde thy God.
10 Herken therfore vnto the voyce of the Lorde thi God ad do his cōmaundmētes ad his ordinaunces which I commaunde you this daye.

11 And Moses charged the people the same daye sayenge: these shall stonde vppon mount Grifim to blesse the people, when ye are come ouer Iordayne: Symeon,
12 Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Eball to curse: Ruben, Gad
13 Affer, Zabulon, Dan and Neptaly. And the Leuites shall beginne ad say vnto all the men of Israel with a loude voyce.

15 Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrett place: [Fo. XLVII.] And all the people shall answere and saye Amen.

℞. 12 Garizim

℥. 5 quos ferrum non tetigit 6 faxis informibus & impolitis 8 plane et lucide. 10 audies vocem eius 15 ponetque illud in abscondito.

℥. 5 dar vber keyn eyfen feret 6 gantzen steynen 7 todopffer 8 klar vnd wol. 10 das du der stym des Herrn deyns Gottis gehorsam seyst 15 vnd setzt es verporgen

*Here of take
the popes an
occafio to
curse .iiii
tymes in the
yere*

- 16 Curfed be he that curfeth his father or hys mother,
and all the people shall faye Amen.
- 17 Curfed be he that remoueth his neighbours marke
and all the people shall faye Amen.
- 18 Curfed be he that maketh the blynde goo out off
his waye, and all the people shall faye Amen,
- 19 Curfed be he that hyndreth the right of the ftraun-
ger, fatherlefse and wedowe, and all the people shall
faye Amen.
- 20 Curfed be he that lieth with his fathers wife becaufe
he hath opened his fathers coueringe, ad all the people
shall faye Amen.
- 21 Curfed be he that lieth with any maner beeft, and
all the people shall faye Amen.
- 22 Curfed be he that lieth with his fyfter whether she
be the doughter of his father or off his mother, and all
the people shall faye Amen
- 23 Curfed be he that lieth with his mother in lawe, and
all the people shall faye Amen.
- 24 Curfed be he that smyteth his neghboure secretly,
and all the people shall faye Amē.
- 25 Curfed be he that taketh a rewarde to flee innocent
bloude, and all the people shall faye Amen.
- 26 Curfed be he that mātayneth not all the wor- .¶. des
of this lawe to doo them, ad all the people shall faye
Amen.

¶. 16 non honorat patrem 17 transfert 18 errare facit 19 per-
uertit iudicium 20 dormit cum vxore . . . reuelat operimentum
lectuli eius. 24 clam percufferit — *Maledictus qui dormit cum vxore
proximi sui. & dicet omnis populus, Amen* . . . 25 animam fan-
guinis innocentis. 26 permanet in sermonibus legis huius, nec eos
opere perficit.

¶. 16 feym vater . . . flucht 17 grentze engert 18 yrren macht
19 das recht . . . beuget 20 bey feynes vaters weyb ligt . . . den
flugel 24 heymlich schlecht 25 die feele des vnſchuldigen bluts
26 alle wort difes gefetzs auffrichtet das er darnach thue

☞ The .XXVIII. Chapter

- 1 **Y**F thou shalt herken diligently *M.C.S. The*
 vnto the voyce of the Lorde *promyses of*
 thy God, to obserue and to *the blessinges*
 do all his commaundmentes *vnto them that*
 whiche I commaunde the this daye. The *regarde the*
 Lorde wil set the an hye aboue all nacions *commaunde-*
 2 of the erth. And all these blessinges shall *mentes: and*
 come on the and ouer take the, yf thou shalt herken *the curses to*
 3 vnto the voyce of the Lorde thy God. Blessed shalt *the contrarye.*
 4 thou be in the towne and blessed in the felde, blessed
 shalbe the frute of thy body, the frute of thy grounde
 and the frute of thy catell, the frute of thine oxen, and
 5 thy flockes of shepe, blessed shall thine
 6 almerie be ad thy store. Blessed shalt *almery, a*
 thou be, both when thou goest out, ad blessed whē *cupboard*
 thou comest in.
- 7 The Lorde shall smyte thyne enemyes that ryfe
 agenst the before thy face. They shall come out agenst
 8 the one waye, and flee before the feuen wayes. The
 Lorde shal commaunde the blessinge to be with the in
 thy store houffes ad in all that thou settest thine hande
 to, and will blesse the in the lande which the Lord thi
 god geueth the.
- 9 The Lorde shall make the an holye people [Fo.
 XLVIII.] vnto himfelse, as he hath sworen vnto the:

¶. 1 Si autem audieris 2 & apprehendent te: si tamen . . . au-
 dieris. 4 ventris . . . greges armentorum . . . caulæ ouium 5 reliquæ
 tuæ (v. 17). 6 Benedictus eris ingrediens & egrediens. 7 in con-
 spectu tuo. 8 Emittet dom. benedictionem super cellaria . . . opera
 manuum tuarum . . . in terra quam acceperis.

¶. 1 Vnd wenn . . . gehorchen wirst 2 werden vber dich komen
 . . . dich treffen (v. 15) darumb das du . . . bist gehorsam gewest.
 4 fruchte deyner ochsen . . . fruchte deyner schaff 5 deyn vbrigs
 6 Gefegnet . . . Gefegenet 8 gepieten dem segen . . . keller . . . fur
 handen nimpst

¶. M. N. 5 *Deyn korb:* das ist alles was du beseyt legest zu
 behalten vnd alles was du brauchest.

yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

- 10 And all nacyns of the erthe shall se that thou arte called after the name of the Lorde, and they shalbe
 11 aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy grounde, in the londe whiche the Lorde sware vnto thy fathers to geue the.
- 12 The Lorde shall open vnto the his good treafure, euen the heauen, to geue rayne vnto thy londe in due ceafon and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacyoſ, but shalt not nede to borowe thy selfe.
- 13 And the Lorde shall sett the before and not behinde, and thou shalt be aboue only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to
 14 kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to ferue them.
- 15 But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to .P. doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curfes shall come vppon
 16 the and ouertake the: Cursed shalt thou be in the
 17 towne, and cursed in the felde, cursed shall thyne almerie
 18 be and thi store. Cursed shall be the frute of thy body
 19 ad the frute of thy lond be ad the frute of thine oxen
 20 ad the flockes of thy shepe. And cursed shalt thou be when thou goest in, ad whē thou goest out.
- 20 And the Lorde shall sende vppon the cursynge,

¶. 9 si custodieris 11 fructu terræ tuæ quam iurauit 13 in caput, et non in caudam (v. 44): & eris semper supra, & non subter 14 non declinaueris 15 & apprehendent te.

ℒ. 9 darumb das du . . . heltist 10 nach dem namen 13 zum heubt . . . nicht zum schwantz (v. 44) vnd . . . oben schweben vnd nicht vnten liegen 14 nicht gewichen bist

℞. ℞. X. 14 *Bowe not from any* etc.: To bowe vnto the ryght hāde is to adde to the woorde of God, And to bowe vnto the lefte is to take awaye, as in the prouer .iiii, d.

- goyng to nought and complaynyng in all that thou setteft thine hande to what foever thou doeft: vntyll thou be deftroied ad brought to nought quyckely, becaufe of the wekedneffe of thyne invencyons in that
- 21 thou haft forfaken the Lorde. And the Lorde fhall make the peftilence cleaue vnto the, vntyll he haue confumed the from the londe whether thou goeft to
- 22 enioie it. And the Lorde fhall fmyte the with swellynge, with feuers, heet, burnynge, wetherynge, with fmytynge and blaftinge. And they fhall folowe the, vntyll thou perifhe.
- 23 And the heauen that is ouer thy heed fhall be braffe, and the erth that is vnder the, yerne.
- 24 And the Lorde fhall turne the rayne of the lade vnto powder ad duft: euen frō heauen they [Fo. XLIX.] fhall come doune vpō the, vntyll thou be brought to
- 25 nought. And the Lorde fhall plage the before thine enemyes: Thou fhalt come out one waye agenft them, and flee feuen wayes before them, ad fhalt be fcattered
- 26 amonge all the kingdomes of the erth. And thy carcasse fhall be meate vnto all maner foules of the ayre ad vnto the beeftes of the erth, and no man fhall fraye them awaye.
- 27 And the Lorde will fmyte the with the botches of Egipte and the emorodes, scalle and maungyneffe,
- 28 that thou fhalt not be healed thereof. And the Lorde fhall fmyte the with madneffe, blyndneffe and dafynge

¶. 20 famem & efuriem, & increpationem . . . velociter, propter adinventiones tuas peffimas 21 Adiungat . . . peffilentiam 22 egestate, febrī & frigore, ardore & æstu, et aere corrupto ac rubigine, & perfequatur 23 terra quam calcas 24 puluerem, & de cælo . . . cinis 25 Tradat te dom. corruentem 26 abigat. 27 vlcere Ægypti, & partem corporis per quam stercora digeruntur, scabie quoque & prurigine 28 furore mentis

℥. 20 bald vmbringe, vmb deynes bosen thuns willen 22 fchwulst, fiber, hitze, brand, brunft, durre vnd bleyche, vnd wirt dich verfolgen 24 flaub, vnd affchen fur regen . . . affchen vom hymel 26 fcheucht. 27 drufen Egypti, mit feygwartzen, mit grind und kretz 28 rafen des hertzen . . .

℥. M. N. 20 *Klagen*: das ist wenn das volck klagt, heulet vnd schreyet vber die theurung vnd iamer ym land da alles sich weg frisset vnd vnterhenden verschwindet, wilches gefchicht, das Gott dem land nicht fegenet, sondern flucht vnd schilt.

29 of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse, and shalt not come to the right waye.

And thou shalt suffre wronge only and be polled euermore, and no man shall foker the, thou shalt be betrothed vnto a wife, and another shall lye with her. Thou shalt bylde an houffe and another shall dwell therein. Thou shalt plante a vyneyarde, and shalt not make it comen.

31 Thine oxe shalbe slayne before thyne eyes, and thou shalt not eate thereof. Thine asse shalbe violently taken awaye euen before thi face, and shall not be restored the agayne. Thy shepe shalbe geuen vnto thine enemyes, and no .P. man shall helpe the.

32 Thy sonnes and thy daughters shall be geue vnto another nacion, and thyne eyes shall se and dase vppon them all daye longe, but shalt haue no myghte in thyne hande. The frute of thy londe and all thy laboures shall a nacyon which thou knowest not, eate, and thou shalt but soffre violence only and be oppressed alwaye:

34 that thou shalt be cleane besyde thy selfe for the fyghte of thyne eyes whiche thou shalt se.

35 The Lord shall smyte the with a myscheuous botche in the knees and legges, so that thou cast not be healed: eue from the sole of the fote vnto the toppe of the heed.

36 The Lorde shall brynge both the and thy kynge which thou hast sett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euen wodd and stone.

37 And thou shalt goo to wast and be made an ensample and a gestyngestocke vnto al naciōs whether the Lord shall carye the.

38 Thou shalt carie moch seed out in to

¶ 29 at none dayes . . . y ryght awaye 30 betrawthed

V. 29 non dirigas vias tuas . . . calumniam sustineas, & opprimaris violentia 30 non habites in ea . . . non vindemias eam. 32 deficientibus ad conspectum eorum 33 semper calumniam sustinens, & oppressus 34 stupens ad terrorem eorum 37 eris perditus, in proverbium ac fabulam

L. 30 nicht drynnen wonen 31 nicht gemeyn machen. 32 alle werden vber yhnen 34 wanfynnig 37 vnd wirft verwuſtet, vnd eyn sprich wort vnd fabel

the felde, and shalt gather but litle in: for the locustes
 39 shall destroye it, Thou shalt plante a vyneyarde and
 dresse it, but shalt nether drynke off the wyne nether
 gather of the grapes, [Fo. L.] for the wormes shall eate
 40 it. Thou shalt haue olyue trees in all thy costes, but
 shalt not be anoynted with the oyle, for thyne olyue
 41 trees shalbe rooted out. Thou shalt get sonnes and
 daughters, but shalt not haue them: for they shalbe
 42 caried awaye captiue. All thy trees and frute of thy
 londe shalbe marred with blastynge.

43 The straungers that are amonge you shall clyme
 aboute the vpp an hye, and thou shalt come doune be-
 44 neth alowe. He shall lende the and thou shalt not lende
 him, he shalbe before and thou behynde.

45 Moreouer all these curses shall come vppō the and
 shall folowe the and ouertake the, tyll thou be de-
 stroyed: becaufe thou herkenedest not vnto the voyce
 of the Lorde thy God, to kepe his cōmaundmētes and
 46 ordinaunces whiche he cōmaūded the, and they shalbe
 vppō the as miracles and wonders and vppon thy feed
 47 for euer. And becaufe thou seruedest not the Lorde
 thy God with ioyfulnesse and with a good herte for the
 48 abundaunce of all thinges, therefore thou shalt serue
 thyne enemye whiche the Lorde shall sende vppon the:
 in hunger and thrust, in nakednesse and in nede off all
 thynges: and he shall put a yocke off yerne vppon thyne
 necke, vntyll he haue broughte .℞. the to noughte.

49 And the Lorde shall brynge a nacion vppon the
 from a farre, euen from the ende off the worlde, as
 50 swyfte as an egle fleeth: a nacion whose tonge thou

℞. 38 for the greshoppers 49 flyeth

v. 40 quia defluent, & deperibunt 41 et non frueris eis 42 ru-
 bigo 43 descendes, & eris inferior. 46 Et erunt in te signa atque
 prodigia 47 in gaudio, cordisque lætitia 49 in similitudinem aquilæ
 volantis cum impetu

℞. 40 ausgerissen 43 erunder steygen vnd ymer vnterligen
 46 darumb werden zeychen vnd wunder an dyr feyn 47 mit fro-
 lichem vnd gutem hertzen 49 wie eyn Adeler fleuget

℞. ℞. N. 42 *blastynge*: Or greshoppers, some reade vermyn.
 46 *as miracles and wonders*: Myrales do sometyme streangthen
 the weaknesse of the faithfull and blynde the vnfaythfull, and be
 vnto them a wytnesse of dānacyon.

shalt not vnderfonde: a herde fauoured nacion whiche shall not regarde the person of the olde nor haue com-
 51 passiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the ēcreafe of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the
 52 to nought. And he shall kepe the in all thy cities, vntyll thy hye ād stronge walles be come doune whereī thou trustedest, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

53 And thou shalt eate the frute of thyne awne bodye: the flessh of thy sonnes and off thy daughters which the Lorde thy God hath geuen the, in that straytenesse and
 54 sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and exceedyngely delicate amonge you, to loke on his brother and vpon his wife that lyeth in hys bosome ād on the remnaunte
 55 of his childern, whiche he hath yet lefte, for feare of geuyng [Fo. LI.] vnto any of them of the flessh of hys childern, whiche he eateth, because he hath nought lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

56 Yee and the woman that is so tender and delicate amonge you that she dare not auenture to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that leyeth in hir bosome and on hyr sonne and on hyr
 57 daughter: euen because of the afterbyrthe that ys come out from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate

M. 52 kepe the in, in all thy cities . . . thorow all the lande
 56 aduēture

V. 50 gentem procacissimam, quæ non deferat 52 conterat . . . Obsideberis 53 in angustia & vastitate qua opprimet 55 in obfidione & penuria qua vastauerint 56 Tenera mulier & delicata (v. 54) . . . propter mollietiam & teneritudinem nimiam, inuidebit

L. 52 engsten . . . geengstet werden 53 angst vnd not (vv. 55, 57) 54 ein man der zuor zertlich vnd ynn lusten . . . vergonnen (cf. v. 56 Eyn weyb, etc.) 55 engsten 57 die afterburd die zwiffchen yhr eygen beynen sind ausgangen

them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

58 Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in thys boke, for to feare this glorious and fearfull name of the Lorde thy God:
59 the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and oflonge continuance, and with euell sekeneffes and oflonge duraunce.
60 Moreouer he wyll brynge vppon the all the diseases off Egipte whiche thou wast afrayed off, and they shall
61 clea- .P. ue vnto the. Thereto all maner sekeneffes and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde brynge vppon the
62 vntyll thou be come to noughte. And ye shalbe leste fewe in numbre, where to fore ye were as the starres off heauen in multitude: because thou woldest not herke vnto the voyce of the Lorde thy God.

63 And as the Lorde reioysed ouer you to do you good and to multiplie you: euen so he will reioyse ouer you, to destroye you and to brynge you to nought. And ye shalbe wasted from of the lande whother thou goest
64 to enioye it, And the Lorde shall scater the amonge all nacyons from the one ende of the worlde vnto the other, and there thou shalt ferue straunge goddes, which nether thou nor thy fathers haue knowne: euen wod and stone.

65 And amonge these nacyons thou shalt be no small feason, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a trëblynge
66 herte ad dafynge eyes and sorowe of mynde. And thy lyfe shall hang before the, and thou shalt feare both daye

¶. 58 nomen . . . hoc est dominum deum tuum 59 plagas magnas & perfeuerantes, infirmitates pessimas & perpetuas 60 omnes afflictiones Ægypti 64 a summitate terræ vsque ad terminos eius 65 non quiesces . . . cor pauidum, & defic. oculos, & animam consumptam mœrore 66 vita tua quasi pendens ante te.

¶. 58 namen den Herrn deynen Gott 59 wunderlich mit dyr vmbgehen 60 alle seuge Egypti 62 ewer wenig pubels vberbleyben 64 von eym end der welt bis ans ander 65 keyn wehre haben . . . bebendes hertz . . . ammacht der augen . . . verfehachte seele, 66 das deyn leben wirt fur dyr hangen

67 and nyghte ad shalt haue no trust in thy lyfe. In the mornynge thou shalt saye, wolde God it were nyghte. And at nyghte thou shalt saye, [Fo. LII.] wolde God it were mornynge. For feare off thyne herte whiche thou shalt feare, and for the fyghte of thyne eyes whiche thou shalt se.

68 And the Lorde shall brynge the in to Egipte agayne with shippes, by the waye which I bade the that thou shuldest se it nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen and bondwemen: and yet no man shall bye you.

☛ The .XXIX. Chapter.



1 **H**ESE are the wordes of the ap-
 poyntmēt which the Lorde
 commaunded Moses to make
 with the childern of Israel in
 the londe of Moab, besyde the appoynt-
 ment whiche he made with them in Horeb.

2 And Moses called vnto all Israel and
 fayed vnto them: Ye haue sene all that
 the Lorde dyd before youre eyes in the
 lande of Egipte, vnto Pharao and vnto all his
 3 seruauantes, and vnto all his londe, and the greate
 temptacyons whiche thyne eyes haue sene and those
 4 greate myracles and wonders: and yet the Lorde
 hath not geuen you an herte to perceauē, nor eyes
 to se, nor eares to heare vnto this daye.

5 .P. And I haue led you .xl. yere in the wildernesse: and
 youre clothes are not waxed olde vppon you, nor are
 6 thy shoues waxed olde vppon thy fete. Ye haue eaten

¶. 67 propter cordis tui formidinem, qua terreberis 68 per
 viam de qua dixit tibi xxix, 2 in terra Ægypti 3 signa illa por-
 tentaque ingentia 4 cor intelligens 5 Adduxit vos . . . attrita vesti-
 menta . . . calceamenta . . . vetustate consumpta sunt

℣. 67 Wer gibt . . . Wer gibt . . . fur grosser furcht . . die dich
 schrecken 68 durch den weg, dauon ich gesagt hab. xxix, 2 ynn
 Egypten . . 3 grosse zeychen vnd wunder 4 eyn hertz, das versten-
 dig were 5 Er hat euch . . . lassen wandeln . . veraltet . . veraltet

*M.C.S. The
 people are
 exhorted to
 obserue the
 commaunde-
 ments, for the
 consyderacion
 of benefytes re-
 ceaued: which
 yf they breake
 they are
 threatened to
 be plaged.*

no bred nor droncke wyne or strounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

- 7 And at the last ye came vnto this place, ad Sihon the kyng of Hesbon and Og kyng of Basan came out agenst
 8 you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites
 9 and Gadites and to the halfe tribe of Manasse. Kepe therefore the worde of this appoyntment and doo them, that ye maye vnderstonde all that ye ought to doo.
- 10 Ye stonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ad all the mē of Israel:
 11 youre childern, youre wyues and the straungere that are in thyne host, from the hewer of thy wod vnto the
 12 drawer of thy water: that thou shuldest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye.
- 13 For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and [Fo. LIII.] as he hath sworne vnto thi fathers Abraham, Isaac and Iacob.
- 14 Also I make not this bonde and this othe with you
 5 only: but both with him that stōdeth here with us this daye before the Lorde oure God, and also with
 16 him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the nacions which we
 17 passed by. And ye haue fene their abhominaciōs and their ydolles: wod, stone, siluer and golde which they had.

M. 9 wordes

V. 6 vt sciretis 7 et venistis . . . occurrentes nobis ad pugnam. 9 verba . . . vt intelligatis vniuersa quæ facitis. 10 atque doctores, omnis populus Israel 11 exceptis lignorum cæfor. 12 vt transeas in fœdere 15 sed cunctis præsentibus & absentibus. 17 abominaciones & fordes, id est idola eorum . . . quæ colebant.

L. 6 auff das du wiffest 7 Vnd da yhr kamet . . . mit vns zu streyten 9 die wort . . . auff das yhr klug feyt ynn allem das yhr thut. 10 die vbersten ewr stemmen, ewr Eltisten, ewr amptleut, eyn yderman 12 eynhergehen 15 mit denen, die heutte nicht mit vns sind, 17 yhr gewel vnd yhre gotzen . . . die bey yhn waren.

18 Left there be amonge you man or woman kynred or
 trybe that turneth away in his hert this daye from
 the Lord oure God, to goo ad ferue the goddes of these
 nacions: and left there be amonge you some roote that
 19 bereth gall and wormwod, so that when he heareth the
 wordes of this curse, he bleffe him selfe in his hert say-
 enge: I feare it not, I will ther fore walke after the lust
 of myne awne hert, that the drounken destroye the
 thurstie.

20 And so the Lorde will not be mercyfull vnto him,
 but then the wrath of the Lorde ad his geloufyne,
 smoke agenst that man, ad al the curses that are writ-
 ten in this boke light vppō him, and the Lorde doo out
 21 his name frō vnder heauen, and separate him vnto euell
 out of .P. all the trybes of Israell acordynge vnto all
 the curses of the appoyntement that is written in the
 boke of this lawe.

22 So that the generacion to come of youre childern
 that shal ryfe vpp after you ad the straunger that shall
 come from a ferre londe, saye when they se the plages

¶. 19 sayinge. I shall haue peace. I will therefore worcke
 . . . that the dronckē may perysh with the thyrstye.

V. 18 mulier, familia . . . radix germinans fel & amaritudi-
 nem. 19 iuramenti huius . . . Pax erit mihi, & ambul. in prauitate
 cordis mei: & assumat ebria sitientem 20 quammaxime furor eius
 fumet . . . & dealeat 21 & confumat eum in perditionem . . in libro
 legis huius ac sēderis

L. 18 eyn weyb, odder eyn gefind . . . galle vnd wermut trage
 19 difes fluchs dennoch sich segene . . . spreche, Es wirt so bofe
 nicht, Ich . . . wie es meyn hertz dunckt, das die trunckne mit
 der durstigen verloren werde. 20 austilgen 21 abfondern zum
 vbel . . . lautts aller fluche des bunds

¶. N. 19 *The dronckē man etc.*: By this is sygnifyed, that
 bothe the wycked teacher & the dyfcyple which receaueth euell
 doctryne shall perysh together. Some reade that the droncken
 maye be put to the thrifye (*sic*). Some, that dronckneisse maye be
 put to thrift.

L. ¶. N. 19 *Es wirt so bofe nicht*: Das ist der rauchlosen
 leut wort vnd gedanken, Ey die helle ist nicht so heys, Es hat
 nicht nott, der teuffel ist nicht so grewlich als man yhn malet,
 wilchs alle werckheyligen frech vnd turstiglich thun, ia noch
 lohn ym hymel gewarten. *das die trunckene*: Das ist, das lerer
 vnd iunger miteynander verloren werden, Der lerer ist der
 truncken von seynem tollen weyn, da Esaias von sagt, der gehet
 vber vnd verforet mit sich die durstigen vnd ledigen seelen, die
 da ymer lernen, vnd nymer zur warheit komen, wie Sanct Paulus
 sagt.

of that londe, and the diseases where with the Lorde
 23 hath smytten it how all the londe is burnt vpp with
 bremstone and salt, that it is nether sowne nor beareth
 nor any grasse groweth therein, after the ouerthrowenge
 of Sodome, Gomor, Adama ad Zeboim: which the
 Lorde ouerthrewe in his wrath and angre.

24 And than all nacions also saye: wherfore hath the
 Lorde done of this facion vnto this londe? O how
 25 searse is this greatt wrath? And men shall saye: be-
 cause they leste the testamēt of the Lorde God of their
 fathers which he made with them, whē he brought
 26 them out of the lande of Egipte. And they went ad
 serued straunge goddes and worshipped them: goddes
 which they knewe not and which had geuen them
 27 nought. And therfore the wrath off the Lorde waxed
 whote vppon that londe to brynge vppon it all the
 28 curses that are written in this boke. And the Lorde
 cast them out of their londe in angre, wrath and greate
 furyou- [Fo. LIIII.] sneffe, and cast thē in to a straunge
 londe, as it is come to passe this daye.

29 The secrettes perteyne vnto the Lorde oure God
 and the thinges that are opened perteyne vnto us and
 oure childern for euer, that we doo all the wordes of
 this lawe.

M. 23 salt, & y^t it is 24 And then shall 29 The secrettes of the
 Lorde oure God are opened vnto us

V. 23 ita vt vltra non feratur . . . in exemplum subuersionis
 Sod. . . . quas subuertit 24 quæ est hæc ira furoris eius immensa?
 25 Ægypti: 26 & feruierunt . . . & quibus non fuerant attributi
 28 in indignatione maxima . . . sicut hodie comprobatur. 29 Ab-
 fcondita, domino . . . : quæ manifesta sunt, nobis

V. 23 gleych wie Sodom . . . vmbkeret sind 24 Was ist das
 fur so grosser grymmiger zorn? 26 vnd sind hyngangen . . . vnd
 den nichts zu geteylet ist. 28 mit grossen zorn, grym vnd vngna-
 den . . . wie es stehet heuttigs tages. 29 Das geheymnis des Herrn
 vnfers Gottis ist vns vnd vnfern kindern eroffnet ewiglich

M. N. 29 *are opened*: That is, the Lord hath opened vnto
 vs his wyll before all other people.

L. M. N. 29 *Das geheymnis*: wil so sagen, Vns Iuden hat
 Got fur allen volckern auff erden, seynen willen offenbart, vnd
 was er ym fyynn hatt, drumb sollen wir auch deste vleissiger feyn.

The .XXX. Chapter.

- 1 **W**HEN all these wordes are come *M.C.S. The*
 vpō the whether it be the *worde of God*
 blessinge or the curffe which I *is not farre*
 haue set before the: yet yf thou *from thē that*
 turne vnto thyne hert amonge all the *seke for it,*
 nations whother the Lorde thi God hath *but in their*
 2 thruste the, and come agayne vnto the *mouthes and*
 ād herken vnto his voyce acordinge to all that I cō- *hertes.*
 maunde the this daye: both thou and thi childern with
 3 all thine hert and all thi soule: Then the Lorde thi
 God wil turne thi captiuite ād haue cōpassion vpō the
 ād goo ād fett the agayne from all the nacions, amōge
 which the Lorde thi God shall haue scatered the.
 4 Though thou wast cast vnto the extreme partes of
 heauen: euen from thence will the Lorde thi God gather
 5 the and from thence fett the and brynge the in to the
 lande which thi fathers possessed, and thou shalt enioye
 it. And he will shewe the kyndnesse and .P. multiplie
 6 the aboue thi fathers. And the Lorde thi God will
 circumcyse thine hert and the hert of thi seed for to
 loue the Lorde thi God with all thine hert and all thi
 7 soule, that thou mayst lyue. And the Lorde thi
 God will put al these curses vpō thine enemyes and on
 thē that hate the and persecute the.
 8 But thou shalt turne and herken vnto the voyce of
 the Lorde and doo all his commaundmentes which I
 9 commaunde the this daye And the Lorde thi God
 will make the plenteous in all the workes of thine
 hande and in the frute of thi bodye, in the frute of thi

¶. 1 & ductus pœnitudine cordis tui in vniuersis gentibus 2 &
 reuersus (vv. 8, 9, 10) fueris ad eum 3 reducet . . . te ante disperfit.
 4 inde te retrahet 7 conuertet super inimicos tuos 9 & abundare
 . . . in sobole vteri tui

¶. 2 vnd bekerist (vv. 8, 9, 10) dich zu dem Herrn deynem
 Got 3 deyn gefengnis wenden 7 auff deyne seynde legen 9 dich
 lassen vberfluffig seyn

catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the boke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

11 For the commaundment which I commaunde the this daye, is not separated from the nether ferre of.
12 It is not in heauen, that thou neadest to saye: who shall goo vpp for us in to heauen, and fett it us, that
13 we maye heare it ad doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and fett [Fo. LV.] it us that we maye heare it and doo
14 it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

15 Beholde I haue fett before you this daye lyfe and good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundmentes, his ordynaunces and his lawes: that thou mayst lyue and multiplye, and that the Lorde thy God maye blesse the in the londe whother thou goest to possesse it.

17 But and yf thyne hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshepe
18 straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely peresh and that ye shall not prolonge youre dayes vppon the londe whother thou passest ouer Iordayne to goo and possesse it.

19 I call to recorde this daye vnto you, heauen and erth, that I haue fett before you lyfe and deeth, blessinge and cursynge: but chose lyfe, that thou and thi

M. 12 for vs to heauen

V. 9 in vbertate terræ tuæ, & in rerum omnium largitate. 11 non supra te 13 vt causeris, & dicas . . . poterit transfretare mare . . . audire & facere quod præceptum est ? 15 bonum, & contrario mortem & malum: 16 vt diligas . . . atque multiplicet 17 atque errore deceptus 18 prædico tibi 19 Elige ergo vitam

L. 9 an der frucht deyns lands, zum gutten. 11 nicht zu wunderlich, noch zu ferne 14 fast nah 15 das bose, 16 der ich dyr heute gepiete 17 fondern fellest aus 19 das du das leben erwelest

20 feed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde sware vnto thi fathers: Abraham, Iſaac and Iacob to .P. geue them.

¶ The .XXXI. Chapter.

1 **A**ND Moses went and spake these
 2 wordes vnto all Israell and sayed
 vnto them I am an hundred
 ad .xx. yere olde this daye,
 ad can nomoare goo out and in. Also
 the Lorde hath sayed vnto me, thou shalt
 3 not go ouer this Iordayne. The Lord
 youre God he will go ouer before the ad
 he will destroye these nacions before the,
 ad thou shalt cōquere thē. And Iosua he
 shall goo ouer before the, as the Lorde
 4 hath sayed. And the Lorde shall doo
 vnto them, as he dyd to Sihon ad Og kynges of the
 Amorites ad vnto their landes which kinges he destroyed.
 5 And when the Lorde hath delyuered them to the,
 fe that ye doo vnto them acordynge vnto all the cō-
 6 maundmentes which I haue cōmaunded you. Plucke
 vpp youre hartes and be stronge, dreade not nor be
 aferde of them: for the Lorde thi God him selfe will
 goo with the, and wil nether let the goo nor forsake
 the:

*M.C.S. Mo-
ses beyng
readye to dye
ordereth Iosue
to rule the peo-
ple in his
steade, This
boke Deuter-
onomye is
wrytten and
layde in the
tabernacle be-
syde the arcke
The Levites
are charged
to reade hit to
the people.*

M. 2 an hūdered & .xx. yere this daye 4 Schon

V. 20 et illi adhæreas (ipse est enim vita . . .) xxxi, 2 præsertim cum 3 deus tuus . . omnes gentes has 4 delebitque eos. 5 similiter facietis 6 Viriliter agite, & confortamini . . . nec paucaetis ad conspectum eorum

L. 20 vnd yhm anhanget, Denn das ist deyn leben. xxxi, 3 Der Herr deyn Gott. . das du sie eynnemest 6 Seyt getroft vnd freydig

M. N. 2 *Go out and in:* To go in and oute is to exercyse the offyce of a mynistr & leader of thē: as christ sayth of the ministers aud pastoures. Iohan. x, a.

- 7 And Mofes called vnto Iofua and fayed vnto him in the fighte of all Ifrael: Be ströge and bolde, for thou must goo with this people vnto the londe which the Lorde [Fo. LVI.] hath sworne vnto their fathers to geue them, and thou shalt geue it them to enheret.
- 8 And the Lorde he shall goo before the äd he shall be with the, and wil not let the goo nor forsake the, feare not therefore nor be difcomforted.
- 9 And Mofes wrote this lawe and delyuered it vnto the preastes the sonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Ifrael,
- 10 and commaunded them sayenge: At the ende of .vii yere, in the tyme of the fre yere, in the fest of the tabernacles, when all Ifrael is come to appere before the Lorde thi God, in the place which he hath chofen: se that thou reade this lawe before all Ifrael in their eares
- 11 Gather the people together: both men, wemen and childern and the fraungers that are in thi cities, that they maye heäre, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe,
- 12 and that theyr childern which knowe nothings maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whother ye goo ouer Iordayne to possesse it.
- 13 And the Lorde fayed vnto Mofes:
Beholde thy dayes are come, that thou .P. must dye. Call Iofua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Mofes and Iofua went and stode in the tabernacle off witnesse.
- 14 And the Lorde apeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

¶ 7 Confortare . . . eam forte diuides. 8 nec pau eas. 13 filii . . . qui nunc ignorant: vt audire possint, & timeant . . . versantur 14 prope sunt dies mortis 15 dominus ibi in columna nubis quæ stetit

¶ 7 vnter sie austeylen 8 mit dyr feyn . . . erchrick nicht. 11 ort, den er erwelen wirt 12 fur der versamlung des volcks . . . ynn deynem thor 13 kinder die nichts wissen 14 deyne zeyt . . . das du sterbist . . . yhm befeh thue 15 ynn der hutten

- 16 And the Lorde fayed vnto Mofes: beholde, thou
 muſt ſlepe with thi fathers, and this people will
 goo a whorynge after ſtraunge goddes off the londe
 whother they goo and will forſake me and breake
 the appoyntement which I haue made with them.
- 17 And then my wrath will waxe whote agenſt them,
 and I will forſake them and will hyde my face from
 them, and they ſhalbe confumed. And when moch
 aduerſyte and tribulacion is come vppon them, then
 they will faye: becauſe oure God is not amonge us,
 18 theſe tribulacions are come vppon us. But I wil hyde
 my face that ſame tyme for all the euels ſake which
 they ſhall haue wrought, in that they are turned vnto
 ſtraunge goddes.
- 19 Now therfore write ye this ſonge, and teach it the
 childern of Iſrael and put it in their mouthes that
 this ſonge maye be my witneſſe [Fo. LVII.] vnto
 20 the childern of Iſrael. For when I haue brought
 them in to the londe whiche I ſware vnto their fa-
 thers that runneth with mylke ad honye, then they
 will eate and fyll them ſelues and waxe fatt and
 turne vnto ſtraunge goddes and ſerue them and
 21 rayle on me and breake my teſtament. And then
 when moch myſchefe and tribulacion is come vp-
 pon them, this ſonge ſhall anſwere before them, and
 be a witneſſe. It ſhall not be forgotten out of the
 mouthes of their ſeed: for I knowe their imagina-
 cyon whiche they goo aboute euen now before I haue
 22 broughte them in to the londe which I ſware. And

¶. 16 irritum faciet foedus 17 & erit in deurationem . . . om-
 nia mala . . . non eſt deus mecum, inuenerunt me 18 abscondam,
 & celabo faciem 19 vt memoriter teneant & ore decantent 20 In-
 troducam . . . Cumque comederint 21 reſpondebit ei canticum . .
 terram quam ei pollicitus ſum.

¶. 16 den bund faren laſſen (v. 20) 17 viel vngluck vnd angſt
 . . mich . . . myr 19 legts ynn yhren mund 20 ich wil ſie . . bringen
 . . . mich leſtern 21 fur yhn antwortten 22 Alſo ſchreyb Moſe

¶. ¶. X. 17 *hyde my face*: To hyde hys face is as moch as
 not to heare & to take a waye the tokens of hys kyndneſſe, as
 whē he geueth no eare to vs or oure prayers nor ſheweth vs any
 tokē of loue but ſetteth before oure eyes greuouſe afflyccions and
 euen verye death. As in Iob .xiii, d & Miche. iii, b.

Mofes wrote this fonge the fame feafon, and taught it the childern of Ifrael.

23 And the Lorde gaue Iofua the fonne off Nun a charge and fayed: be bolde and ftronge for thou shalt brynge the childern of Ifrael in to the lond which I fware vnto them, ad I will be with the.

24 When Mofes had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them
25 he commaunded the Leuites which bare the arcke of
26 the testamēt of the Lorde fayenge: take the boke off thys lawe and put it by the fyde of the arcke of the testament of the Lorde youre God, and let it .P. be there
27 for a witneffe vnto the. For I knowe thi stuberneffe and thi stiffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene difhobedient vnto the Lorde: ad how moch moare after my deeth.

28 Gather vnto me al the elders of youre trybes and youre officers, that I maye fpeake thefe wordes in their eares and call heauē ad erth to recorde agenft them.
29 For I am fure that after my deeth, they will vtterly marre them felues and turne from the waye which I commaunded you, and tribulacion will come vppon you in the later dayes, when ye haue wrought wekedneffe in the fight of the Lorde to prouoke him with the
30 workes of youre handes. And Mofes fpake in the eares of all the congregacion of Ifrael the wordes of this fonge, vnto the ende of them.

M. 29 wickedneffe.

V. 26 Tollite librum istum . . contra te 27 semper cont. egistis
28 atque doctores 29 inique agetis . . mala in extremo tempore

L. 23 Vnd befalh Iofua . . getrost vnd frifch 24 gantz ausgefchrieben 25 laden des zeugnis 26 zeuge fey widder dich 29 das yhrs . . . verderben werdet . . vnghluck begegen hernach

The .XXXII. Chapter.

- 1 **H**EARE o heauen, what I shall speake and heare o erth the wordes of my mouth.
- 2 My doctrine droppe as doeth the rayne, ad my speach flowe as doeth the
- 3 mesellynge, dewe, as the mesellynge vpō the herbes, small rain, drizzle ad as the droppes vppō the grasse. For I wil call on the name of the Lorde: Magnifie the might of oure God.
- 4 [Fo. LVIII.] He is a rocke and perfecte are his deades, for all his wayes are with discrecion. God is faithfull and without wekednesse, both rightuous and iuste is he.
- 5 The frowarde and ouerthwarte generation hath marred them selues to himward, ad are not his sonnes for their deformities sake,
- 6 Doest thou so rewarde the Lorde? O foolish nacyon ad vnwyse. Is not he thy father ad thyne owner? hath he not made the and ordeyned the?
- 7 Remembre the dayes that are past: confydre the

M.C.S. The song of Moses. He gothe vp vnto the toppe of Abarim to see the lande of promesse.

V. 1 cæli . . . Concrefcac in pluuiam doctrina . . imber . . . stillæ 3 date magnificentiam 4 Dei perfecta sunt opera, & omnes viæ eius iudicia. 5 Peccauerunt ei, & non filii eius: in fordibus, gen. praua atque peruerfa. 6 pater tuus, qui possedit 7 cogita generationes fingulas

L. 4 On wandel find die werck des Felsen 5 verkerete vnd verruckte art . . verterbet . . vmb yhrs taddels willen. 6 nerricht vnd vnwyfes volck? . . bereyttet? 7 iar der vorigen geschlechten.

M. N. 1 Heare O heauē: The Prophetes coustomably, when they speake with a feruent affection, do speake vnto thynges that haue no lyfe, as thoughe they spake to men, as in Esai. the fyrst a. And here Moses thynkyng that the chyldren of Israel wold not earnestly heare hym, and that he shulde lose hys labour willethe yet heuen and erth to heare him & to be his wytnesses that he recyted this song vnto them. 4 Rock. God is called a Rock, because he & hys worde lasteth for euer, he is fuer to trust to, & a perfect confort to beleuers, and their singuler defence at all times 2 Reg. xxii, a.

L. M. N. 4 Felsen: die Ebreisch sprach heyst Got eynen Fels, das ist, eyn trotz, trost, hord, vnd sicherung, allen die sich auff yhn verlassen vnd yhm trawen. Gerichte: das ist das sie yderman recht verschaffen vnd niemant vnrecht thun.

- yeres from tyme to tyme. Axe thy father ād he will shewe the, thyne elders and they wyll tell the.
- 8 Whē the most hygheft gaue the nacyns an enheritaunce, ād diuided the sonnes of Adam he put the borders of the nacions, fast by the multitude of the childern of Israel.
- 9 For the Lordes parte is his folke, ād Israel is the porcion of his enheritaunce.
- 10 He founde him in a deserte londe, in a voyde ground ād a rorynge wilderneffe. he led hī aboute and gaue him vnderfondyng, ād kepte him as the aple of his eye.
- 11 As an egle that stereth vpp hyr nest and flotereth ouer hyr younge, he stretched oute his wynges and toke hym vpp and bare hym .P. on his shulders.
- 12 The Lorde alone was his guyde, and there was no straunge God with him.
- 13 He sett him vpp apon an hye londe, and he ate the encrease of the feldes. And he gaue hī honye to sucke out of the rocke, ād oyle out of the harde stone.
- 14 With butter of the kyne and mylke of the shepe, with fatt of the lambes ād fatt rammes and he gootes with fātt kydneyes and with whete. And of the bloude of grapes thou drōkest wyne.
- 15 And Israel waxed fatt and kyked. Thou waft fatt, thicke and smothe, And he let God goo that made hī and despyfed the rocke that faued him.

¶. 9 and Iacob is the porcion 14 of kyne
 ¶. 8 diuidebat . . constit. term. pop. iuxta numerum filiorum
 Ifr. 9 funiculus hæred. 10 loco horroris, & vastæ solitudinis. 11 pro-
 uocans ad volandum . . volitans . . . in humeris suis. 14 & hircos
 cum medulla tritici 15 Incrassatus est dilectus, & recalcitrauit,
 incrassatus, impinguatus, dilatatus . . 15 a deo salutari suo.

¶. 8 austeylet . . der menschen kinder . . nach der zal der kinder
 Israel. 9 schnur feyns erbs. 10 eynode da es heulet. 11 auffweckt
 feyn nest . . schwebt . . trug yhn auff feynen flugeln. 13 vnd etzet
 yhn 14 vnd böcke mit fetten nieren, vnd weytzen. 15 wart er geyl.
 Du bist fett vnd dick vnd glat worden . . Gott faren lassen

¶. ¶. N. 9 Iacob: Onely the faythfull, which are fignified by
 Iacob, are Goddes porcion: the vnbeleuers be longe not to him.
 11 Bare hym on his shoulers: To beare thē on his shoulers is
 to faue & kepe thē from euell, & let thē haue the fruicyon of hys
 goodnes, as in Nume. xi, c. 14 butter of kyne etc.: By these
 thynges named, are fignified aboundaūce of all good thynges as
 it is layd in Pfal. Lxii, b.

- 16 They angred him with straüge goddes ad with
abominacions prouoked him.
- 17 They offered vnto feldedeuels and not feldedeuels,
to God, ad to goddes which they knewe *satyr*s
not ad to newe goddes that came newly vpp whiche
their fathers feared not.
- 18 Of the rocke that begat the thou arte vnmyndefull
and haft forgott God that made the.
- 19 And when the Lorde sawe it, he was angre because
of the prouokynge of his sonnes and doughters.
- 20 [Fo. LIX.] And he sayed: I will hyde my face
from thē and will se what their ende shall be. For
they are a froward generacion ad childern in whō is
no fayth.
- 21 They haue angred me with that whiche is no god,
and prouoked me with their vanities And I agayne
will angre them with thē whiche are no people, and
will prouoke thē with a foelish nacion.
- 22 For fire is kyndled in my wrath, ad shal burne
vnto the botome of heell. And shal confume the
erth with her encrease, and set a fire the botoms of the
mountaynes.
- 23 I will hepe myscheues vpon the ad will spēde all
myne arowes at them.
- 24 Burnt with hungre ad consumed with heet and with
bitter pestilence. I will also sende the tethe of beestes
vppon them and poyson serpentes.
- 25 Without forth, the swerde shall robbe thē off their
childern: and wythin in the chamber, feare: both younge
men and younge wemen and the suckelynges with the
mē of gray heedes.

V. 20 generatio enim peruersa est, & infideles filii. 22 vsque
ad inferni nouissima . . . germine 24 Confumentur fame, & deuo-
rabunt eos aues morfu amarissimo . . . cum furore trahentium

L. 16 zu eyffer gereytzet durch frembde. 17 felt teuffeln ge-
opffert . . . den newen die newlich komen sind . . . ewr veter 18 fels
der dich geporn hat (cf. v. 16) 20 kinder da keyn glawb ynnen
ist. 22 bis ynn die vntersten hell . . . gewechs 23 vngluck . . . heuffen
24 verzehret werden vom fiber, vnd von bitterm feuchen 25 be-
rauben, vnd ynn den kamern

Æ. Æ. N. 20 *I wyll hyde etc.*: Loke afore in the .xxxii, d.

- 26 I haue determened to scater thē therowout the worlde, ād to make awaye the remēbraunce of them from amonge men.
- 27 Were it not that I feared the raylynge off .ᵑ. their enemyes, left their aduerfaries wolde be prowde and faye: oure hye hande hath done al these workes and not the Lorde.
- 28 For it is a nacion that hath an vnhappye forcast, 29 and hath no vnderftonge in them. I wolde vnderftonge, they ware wyfe and vnderftode this ād *underftanding* wolde confider their later ende.
- 30 Howe it cometh that one fhall chace a thoufande, and two putt ten thoufande off them to flyghte? excepte their rocke had folde them, and because the Lorde had deluyered them.
- 31 For oure rocke is not as their rocke, no though oure enemyes be iudge.
- 32 But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gall, and their clusters be bytter.
- 33 Their wyne is the poyfon of dragons, ād the cruell gall of afpes.
- 34 Are not foch thinges layed in ftore with me, ād feeled vpp amonge my treafures?
- 35 Vengeance is myne and I will rewarde: their fete fhall flyde, when the tyme cometh. For the tyme of their deftruction is at honde, and the tyme that fhall come vppon them maketh haft.
- 36 For the Lorde will doo iuftice vnto hys [Fo. LX.] people, and haue compaffion on his fervauntes. For it

ᵑ. 26 dixi, Vbi nam sunt? cessare faciam ex hominibus memoriam eorum. 28 Gens absque consilio 29 ac nouissima prouiderent. 30 Quomodo . . . deus suus . . . dominus conclusit illos? 31 Non enim est deus noster, vt dii eorum, & inimici 32 de suburbanis Gom. 33 Fel drachonum . . . & venenum aspidum insanabile. 34 condita . . . signata 35 retribuam eis in tempore

ℒ. 26 Ich wil fagen, wo find sie? 28 keyn radt yn ist 30 Wie gehets zu . . . yhr fels verkaufft 31 fels . . . fels 32 acker Gomora . . . trachen grym, Vnd wutiger ottern gall. 34 verfigelt 35 zu feyner zeyt fol yhr fufs gleytten

- shalbe sene that theire power shall fayle, and at the last they shalbe presoned and forsaken.
- 37 And it shalbe sayed: where are their goddes ad their rocke wherein they trusted?
- 38 The fatt of whose sacrifices they ate and drancke the wyne of their drynckofferynges, let them ryse vpp and helpe you and be youre protection.
- 39 Se now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, ad what I haue smyten that I can heale: nether ys there that can deluyer any man oute off my honde.
- 40 For I will lifte vp my hande to heauē, ad will saye: I lyue euer.
- 41 Yf I whett the lyghtenyng of my swerde, and myne hande take in hande to doo iustyce, I will shewe vengeance on myne enemyes and will rewarde them that hate me.
- 42 I will make myne arowes dronkē with bloude, and my swerde shall eate flesh of the bloud of the slayne and of the captiue and of the bare heed of the enemye.
- 43 Reioyse hethen wyth hys people, for he will auenge the bloude off his seruautes, and wyll auenge hym off hys aduersaryes, .P. and wilbe mercyfull vnto the londe off hys people.

M. 41 whett the edge of my swerde 43 Prayse ye hethen his people

V. 36 Videbit quod infirmata sit manus, & clausi quoque defecerunt, residuique consumpti sunt. 37 dii eorum, in quibus 38 & in necessitate vos protegant. 39 percussam & ego sanabo 41 Si acuero vt fulgur gladium 42 Inebriabo . . . & de captiuitate nudati inimicorum capitis. 43 Laudate gentes populum eius

L. 36 Vnd aus ist auch mit dem der verschlossen vnd vbrig war. 37 fels 39 was ich zu schlagen hab das kan ich heylen 41 Wenn ich den blitz meyns schwerds wetzen werde 42 sol fleysch fressen, vber dem blutt . . . vnd das des seynds heubt entblosset feyn wirt. 43 mit feym volck

M. M. N. 42 *Of the slayne:* Here recyteth he .iii. plages of the swerde, that many shalbe slayne, that they shall be leade captiue and brought in to bondage, & that their head shuld become bare, that is, their kyngdom and presthode shulde be taken away fro the.

L. M. N. 42 *Vber dem blut:* das sind drey straffen des schwerds, die erst, das yhr vil erschagen wirt, die ander das sie gefangen gefurt werden, die drit, das yhr heubt blos solt werden, das ist konigreich vnd priesterthum solt von yhn genomen werden, wilche durchs har auff dem heubt bedeut wart.

44 And Moses went ad spake all the wordes of this
 songe in the eares of the people, both he and Iosua
 45 the sonne of Nun. And when Moses had spoken all
 46 these wordes vnto the ende to all Israel, then he
 fayed vnto them.

Sett youre hertes vnto all the wordes whiche I tes-
 tifye vnto you this daye: that ye commaunde them
 vnto youre childern, to obserue and doo all the wordes
 47 off thys lawe. For it is not a vayne worde vnto you:
 but it is youre lyfe, and thorow thys worde ye shall
 prolonge youre dayes in the lond whother ye goo ouer
 Iordayne to conquere it.

48 And the Lorde spake vnto Moses the selfe same daye
 49 fayenge: get the vpp in to this mountayne Abarim
 vnto mount Nebo, which is in the londe of Moab ouer
 agent Iericho.

And beholde the londe of Canaan whiche I geue
 vnto the childern of Israel to possesse.

50 And dye in the mount whiche thou goest vppon,
 and be gathered vnto thy people: As Aaron thy bro-
 ther dyed in mounte Hor ad was gathered vnto his
 51 people. For ye trespased agent me amonge the chil-
 dern of Israel at the waters off striffe, at Cades in the
 wyldernesse of Zin: because ye sanctified me not a- [Fo.
 52 LXI.] monge the childern of Israel. Thou shalt se the
 londe before the, but shall not goo thither vnto the
 londe which I geue the childern off Israel.

V. 46 Ponite corda . . . testificor vobis . . . vniuersa quæ scripta
 sunt in volumine legis huius 49 Abarim, id est, transitum, in mon-
 tem Nebo 50 iungeris populis tuis . . . appositus

L. 46 Nempt zu hertzen 50 wenn du hynauff komen bist . . .
 versamle . . . versamlet 51 an myr vergriffen 52 das land gegen
 dyr . . . nicht hyneyn komen.

M. N. 46 *the wordes which I testifye:* To testifye the
 worde is to preache the worde & therefore is the worde called a
 testymonye or witnesse. Pfal. cxviii, b.

The .XXXIII. Chapter.

- 1 **T**HIS is the blessinge where with *M. C. S. Mo-*
 2 *ses dying*
 3 *blesseth all the*
 4 *trybes of Is-*
 5 *rael.*
 6 HIS gods man blessed the
 7 childern of Israel before his
 8 death sayenge: The Lord
 came frō Sinai and shewed his beames from Seir vnto
 them, and appered gloriously from mount Paran, and
 he came with thousandes of sayntes, and in his right
 hande a lawe of fyre for them How loued he the peo-
 ple? All his sayntes are in his honde. They yoyned
 thē selues vnto thy fote and receaued thi wordes.
 Moses gaue us a lawe which is the enheritaunce of
 the cōgregacion of Iacob. And he was in Israel kinge
 when he gathered the heedes of the people and the
 tribes of Israel to gether.
 Ruben shall lyue and shall not dye: but his people
 shalbe few in numbere.
 This is the blessinge of Iuda. And he sayed: heare
 Lorde the voyce of Iuda and bringe him vnto his peo-
 ple: let his handes fyght for him: but be thou his helpe
 agenst his enemies.
 And vnto Leui he sayed: thy perfectnesse .P. ād thi
 light be after thy mercifull mā whō thou temptest at

M. 2 Pharan 8 tēptedest at Masah

V. 2 ortus est nobis 3 sancti . . . & qui appropinquant pedibus eius, accipient de doctrina illius. 5 Erit apud rectissimum rex 7 adiutor illius . . . erit. 8 & doctrina tua a viro sancto tuo

L. 2 vnd ist yhnen auffgangen . . feurigs gefetz an sie 3 hey- ligen sind ynn deyner hand 5 Vnd er war in der fulle des konigs 7 seyne hende lasse sich mehren 8 Deyn Vollickeyt vnd deyn Liecht sey nach dem man deyner barmhertzickeyt

M. M. N. 3 *All his sayntes:* That is, let thy preastes offyce be happye and fortunate before God & men; by prayer, teachyng and good ensamble geuyng, as it was in Moses. 8 *Thy perfectnesse and thy light:* This is the light & perfectnesse, which Moses put i the breast lappe of iudgemēt Exo. xxviii, c & Num. xxvii, d. The Chald. interpr. readeth with perfectnesse & light induedst thou the man that was founde holye.

L. *M. N.* 5 *Fulle des konigs:* die fulle ist das volck Israel, das Christi seyns konigs fulle ist, wie Paulus die Christenheynt nennet die fulle Christi Ephe. i. 8 *Vollickeyt:* Das ist, wie Exo. 28 stehet das Heylighum auff dem brustlatzen, wil also sagen, Dein priesterlich ampt sey gluckselig fur Gott vnd den menschen, mit beten vnd leren wie es war an Mose, der yhn von gottis gnaden geben war.

Mafa ād with whom thou striuedst at the waters of strife.
 9 He that saieth vnto his father ād mother. I sawe him not
 ād vnto his brethern I knewe not, and to his sonne I wote
 not: for they haue obserued thi wordes and kepte thi tes-
 10 tament. They shall teach Iacob thi iudgementes ād If-
 rael thi lawes. They shall put cens before thi nose and
 11 whole sacrifices apon thine altare. Blesse Lorde their
 power and accepte the workes of their hondes: smyte
 the backes of them that ryse agēst them and of them
 that hate them: that they ryse not agayne.
 12 Vnto Ben Iamin he sayed: The Lordes derlynge
 shall dwell in saffetye by him and kepe him selfe in
 the hauen by hym contynually, and shall dwell be-
 twene his shulders.
 13 And vnto Ioseph he sayed: blessed of the Lorde is
 his londe with the goodly frutes off heauen, with dewe
 14 and with sprynges that lye beneth: and with frutes of
 the encrease of the sonne and wyth rype frute off the
 15 monethes, and with the toppes of mountaynes that
 were from the begynnyng and with the dayntes of
 16 hilles that last euer and with goodly frute of the erth
 and off [Fo. LXII.] the fulnesse there of. And the
 good will of him that dwelleth in the bush shall
 come vppon the heed of Ioseph and vppon the
 17 toppe of the heed of him that was separated frō
 amonge his brethern his bewtye is as a firstborne
 oxe and his hornes as the hornes of an vnycorne.
 And with them he shall push the nacions to gether,
 euen vnto the endes of the worlde. These are the

M. 9 wyth whom thou stryuedest 11 hate them: they ryse

V. 9 Nescio vos . . . & nescierunt filios suos . . . seruauerunt,
 10 iudicia tua o Iacob & legem (Heb. docebunt Iacob iudicia tua,
 & Israel legem tuam) . . . thymiamia in furore tuo 12 quasi in tha-
 lamo tota die 13 rore, atque abyssō fubiacente. 15 de pomis col-
 lium 16 nazaræi 17 in ipfis ventilabit

L. 10 reuchwerg fur deyne nase legen 12 Den gantzen tag
 wirt er vber yhn halten 13 vom taw, vnd von der tieffen die hun-
 den ligt 16 Der gutte wille des der ynn dem pusch wonet . . . des
 Nafir 17 wie eynhorners hornen . . . stossen zu hauff

L. M. N. 13 *Edle fruchte:* Das ist vom konigreich Israel ge-
 sagt wilchs hoch gesegenet wart mit allem dz hymel, sonn, mond,
 erden, berg, tal, wasser vnd alles zeytlich gutt, trug vnd gab,
 dazu auch Propheten vnd heilig regentē hatte.

many thousandes of Ephraim and the thousandes off Manasse.

18 And vnto Zabulon he fayed: Reioyse Zabulon in thi
19 goenge out, and thou Isachar in thi tentes. They shall
call the people vnto the hill, and there they shall offer
offerynges of righteoufnes. For they shall sucke of the
abundaunce of the see and of treasure hyd in the sonde.

20 And vnto Gad he fayed: blessed is the rowmmaker
Gad. He dwelleth as a lion and caught the arme ad
21 also the toppe of the heed He sawe his begynnyng,
that a parte of the teachers were hyd there ad come
with the heedes of the people, and executed the right-
eoufnes of the Lorde and his iudgementes with Israel.

22 And vnto Dan he fayed: Dan is a lions whelpe, he
shall flowe from Bafan.

23 .P. And vnto Nepthali he fayed: Nepthali he shall
haue abundance of pleasure and shalbe fylled with the
blessinge of the Lorde ad shall haue his possessions in
the southwest.

24 And of Affer he fayed: Assar shalbe blessed with
childern: he shalbe acceptable vnto his brethern and
25 shall dyppe his fote in oyle: Yern and brasse shall hange
on thi showes and thine age shalbe as thi youth.

26 There is none like vnto the God of the off Israel: he
that sitteth vppon heauen shalbe thine helpe, whose

M. 17 Manasses. 21 a parte of the teacher was . . . and came
26 vnto the God of Israel

V. 17 multitudines Ephraim, . . . millia Manasse. 19 quasi lac
sugent 20 in latitudine Gad 21 principatum suum, quod in parte
sua doctor esset repositus 22 fluet largiter 23 abundantia perfru-
etur . . . mare & meridiem 26 vt deus rectissimi . . . Magnificentia
eius discurrunt nubes

L. 20 der raum macher . . . der lerer hauffe verborgen lagen
23 gegen abend vnd mittag 26 Got des richtigen.

M. M. N. 19 *Sucke of the abundance etc.*: That is, they shall
haue abundaunce of rycheffe, what of marchaundyse cōmyng by
see, and of metalles of the erthe. 20 *Roumemaker*, because with
warre he made roume: for he was a valyaunt warryer. 21 *Teach-
er*: Or (as some will) lawgeuer. *Was hyd there*: The Chald. in-
terpre. was buried there. 26 *There is none lyke etc.*; Why
Simeō is left oute there appeareth no cause, that is euydēt and
worthy to be beleued.

L. M. N. 20 Den segen Gad, hat der konig Iehu aufgericht
4 reg. x. da er Baal vertilget vnd das volck wider zu recht bracht
vnd schlug zween konige todt dazu auch Isabel.

27 glorie is in the cloudes, that is the dwellinge place of
 God from the begynnyng and from vnder the armes
 of the worlde: he hath cast out thine enemies before
 28 the and sayed: destroye. And Israel shall dwell in
 saffetye alone. And the eyes of Iacob shall loke appon
 a londe of corne and wyne, moreouer his heauen shall
 29 droppe with dewe. Happye art thou Israel, who is
 like vnto the? A people that art saued by the Lorde
 thy shilde and helper and swerde of thi glorye. And
 thine enemyes shall hyde them selues from the, and
 thou shalt walke vppon their hye hilles.

The .XXXIII. Chapter

1 **A**ND Moses went fro the feldes of Moab vpp in to mount Nebo which is the [Fo. LXIII.] toppe of Pisga, that is ouer agentf
 Iericho.

*M. C. S. Mo-
 ses dyeth. Is-
 rael wepeth.
 Iosua succed-
 eth in Moses
 roume.*

And the Lorde shewed him all the londe off Gilead
 2 euen vnto Dan, and all nephtali and the londe of Eph-
 raim and Manasse, ad all the londe of Iuda: euen vnto
 3 the vtmost see, ad the south and the region of the playne
 4 of Iericho the citey of datetrees euen vnto Zoar. And
 the Lorde sayed vnto him. This is the londe which I
 sware vnto Abraham, Isaac and Iacob sayenge: I will
 geue it vnto thy feed. I haue shewed it the before thine
 eyes: but thou shalt not goo ouer thither.

5 So Moses the seruaunte of the Lorde dyed there in
 the londe of Moab at the commaundment of the Lorde.
 6 And he buried him in a valey in the londe of Moab

M. 1 Galaad 3 paulmetrees
V. 27 habitaculum eius sursum, & subter brachia sempiterna
 29 negabunt te. xxxiiii, 3 Segor. 4 Vidisti eam oculis tuis
L. 27 wonung Gottis von anfang 29 Deyne seyden werden
 verschmachten. xxxiiii, 3 Zoar 4 Du hast es mit deynen augen
 gesehen
M. N. 28 *In safety alone:* loke Numeri. xxiii, b. vpō this
 worde to dwell by him selfe.

befyde Beeth Peor: but no man wyft of his fepulchre
 7 vnto this daye. And Mofes was an hundred an
 xx. yere olde when he dyed, ad yet his eyes were
 8 not dym nor his chekes abated. And the childern
 of Ifrael wepte for Mofes in the felde off Moab .xxx.
 dayes. And the dayes off wepyng and mornynge for
 Mofes were ended.

9 And Iofua the fonne of Nun was full of the fpirite of
 wifdome: for Mofes had put his hande vppon him. And
 all the childern of Ifrael herkened vnto him and dyd
 10 as the Lorde .P. cōmaunded Mofes. But there arofe
 not a prophett fenfe in Ifrael lyke vnto Mofes, whom
 11 the Lorde knewe face to face, in all the miracles and
 wonders which the Lorde fent him

to doo in the londe of Egipte vnto Pharao
 and all his feruauntes and vnto all his
 12 londe: and in all the myghtye dea-
 des and greate tereble thin-
 ges which Mofes dyd
 in the fight of
 all Ifra-
 el

¶ The ende of the fifth boke of Mofes.

Avims, A kinde of geauntes, and the worde signifi-
 eth crooked vnright or weked.

Belial weked or wekedneffe, he that hath caft the
 yoke of God of his necke ad will not obeye god.

Bruterar, prophesiers or fothfayers.

Emims, a kinde of geautes fo called be caufe they
 were terreble and cruell for emin signifieth terrebleneffe.

Enack, a kinde of geauntes, fo called happlye be-

¶. 6 Moab contra Phogor 7 non caligauit oculus eus, nec
 dentes illius moti funt. 8 dies planctus lugentium 11 quæ mist
 per eum . . . terræ illius, 12 & cunctam manum robustam

¶. 6 gegen dem haufe Peor 7 feyne augen waren nicht
 tunckel worden vnd feyne wangen waren nicht verfallen 8 die
 tag des weynens vnd klagens 12 zu aller diser mechtiger hand
 vnd groffen gefichten

caufe they ware cheynes aboute their neckes, for enack signifieth foch a cheyne as men weer aboute their neckes.

.P. [*Recto*. No numeral]. Horims, A kinde of geautes, *ād* signifieth noble, because that of pride they called thē felues nobles or gentles.

Rocke, God is called a rocke, because both he *ād* his worde lasteth euer.

Whett thē on thy childern, that is exercyse thy childern in thē *ād* put them in vre.

Zamzumims, a kinde of geautes, *ād* signifieth myfcheuous or that be all waye imaginige.

THE UNIVERSITY OF CALIFORNIA
LIBRARY
DIVERSITY AND INCLUSION
IN THE 21ST CENTURY

THE UNIVERSITY OF CALIFORNIA
LIBRARY
DIVERSITY AND INCLUSION
IN THE 21ST CENTURY

THE UNIVERSITY OF CALIFORNIA
LIBRARY
DIVERSITY AND INCLUSION
IN THE 21ST CENTURY

THE UNIVERSITY OF CALIFORNIA
LIBRARY
DIVERSITY AND INCLUSION
IN THE 21ST CENTURY

**RETURN TO the circulation desk of any
University of California Library**

or to the

NORTHERN REGIONAL LIBRARY FACILITY

University of California
Richmond Field Station, Bldg. 400
1301 South 46th Street
Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

To renew or recharge your library materials, you may
contact NRLF 4 days prior to due date at (510) 642-6233

DUE AS STAMPED BELOW

FEB 21 2008

DD20 12M 7-06

50 M 1-06

Berkeley, California 94720-6000

YD 26054

GENERAL LIBRARY - U.C. BERKELEY



8000739744

M188557

BS140

1884

THE UNIVERSITY OF CALIFORNIA LIBRARY

