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Bible. O.T. Pentateuch, English, 1534, Tyndale

WILLIAM TYNDALE'S
FIVE BOOKS OF MOSES,
CALLED
THE PENTATEUCH,

BEING A VERBATIM REPRINT OF THE EDITION
OF M.CCCC.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.

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ST. JOHNLAND
STEREOTYPE FOUNDRY,
SUFFOLK CO., N. Y.

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

IN MEMORY OF
JAMES LENOX.

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.*

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PROLEGOMENA.

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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.iii. "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 aswell 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 disposition, and of a life vnspotted. Thus hee in the vniuersitie of Oxford encreasfing 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 ryened 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* fittyng at the same table, did vse many tymes to enter communication and talke of learned men, as of *Luther* and *Erasmus*, and of diuerse controuerfies, 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 season, reafoning, and contending together diuers and fondry tymes, till at the length they waxed wery of him, and bare a secret grudge in their hartes againt hym.

B.j. *sqq.* "To bee short *M. Tyndall* beeing so molested and vexed in the country by y^e Priests, was constrained to leaue that Countrye, 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 countrie, neither shall you bee able (though you woulde) to keepe mee out of the handes of the spiritualtie, and also what displeasure might growe to you by keeping mee God knoweth: for the which I shulde bee right sory. So that in fine *M. Tyndall* with y^e good will of his Master departed, and estones came vp to London, and there preached a while according as hee had done in the countrye 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 synding no place for his purpose within the Realme, and hauing some ayde and prouision, by Gods prouidence ministred vnto him by *Hunfrey 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 countrey refused no trauell, or diligence, how by all meanes possible to reduce his bretheren & Countrymen of England to the same taft and vnderstanding of Gods holy worde, and veritie which the Lorde had ended 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^t he tooke in hande to translate the olde testament, finishing the .V. bookes of Moses, with fondry 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 fondry 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 copyes: 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 copyes 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 English 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 *Willam 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 espying 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 suspection 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, handfomely learned, and very conformable. Then *Poyntz* perceauing that he bare such fauour vnto him, sayd no more, thinking that hee had beene 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* seruauant came vnto *Poyntz* and demaunded 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 entend to dyne with you, and she answered they should haue such as the market would geue. Then went *phyllipes* straight vp into *M. Tyndales* chamber, and tolde him that by the way as he came he had lost his purse, and therefore prayed him to lend him .xl. shillings, which he forthwith lent, for it was easie enough to be had of him if he had it. For in the wilie subtilnes of this world, he was symple 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 *phyllipes* 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 comming 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 assone as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procurour generall, where hee dyned. Then came the procurour generall to the house of *Poyntz*,

and sent away all that was of *Tyndales*, aswell his bookes as other thinges: 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 Aurbrough, 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 imprisonment, which (as afore sayd) endured a yeare and a halfe, hee conuerted his keepers Daughter, and other of his housholde. Also such as were with him conuersant 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 testimony 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 behauiour 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. Hee 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 exercyses and qualities hee did very liberally comfort and relieue: and in like maner provided for the sicke and deceased persons. On the Satterday hee walked round about the towne in Antwarpe, seeking out euery Corner, and hole where hee suspected any poore person to dwell (as God knoweth there are many) and where hee found any to be well occupied and yet ouerburdened with children, or els were aged, or weake, those also hee plentifully releued. And thus hee spent his .ij. dayes of pastime as hee cauled them. And truly his Almosse was very large and great: and so it might well bee: for his exhibition that hee 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 merchaunts 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 proceeded so frutefully, fweetely 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 aforefayd maner. He was a man without any spot, or blemishe of rancor, or malice, full of mercy and compassion, 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 saintes 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.

Hugh, Baron de Tyndale, of Langley Castle, Northumberland, escaped from the field of battle when the Yorkists were overcome by the Lancastrians; lost his title and estate; he took refuge in Gloucestershire, under the assumed name of Hutchins.

— Alicia, daughter and sole heiress of Hunt, of Hunt's Court at Nibley, in Gloucestershire.

John Tyndale, otherwise called Hutchins, of Hunt's Court at Nibley, Gloucestershire.

John Tyndale, otherwise Hutchins, an eminent merchant of London, persecuted by bishop Stokesley.

William Tyndale, otherwise Hutchins, strangled and burnt at Vilvoorde, near Brussels, September, 1536.

Thomas Tyndale, whose descendant, Lydia Tyndale, married the celebrated Quaker, honest John Roberts, of Lower Siddington, near Cirencester.

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.

Atkyns, *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
Antwerpiaë 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. Offor, 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 dom. sive prioratus Sancti Barth̄i in Smythfelde Londin. per Rev. p̄rem. Dmn. Thomā Dei gratia Pavaden. ep̄m. aucte Rev. P̄ris Domini Willem̄ permissione divina Londin. die sabbati iiiior. temporum, viz. undecimo die mensis Martii Ann. Dom. Millmo Quingentesimo secundo. Presb̄ri. Willms̄ Tindale Carlii Dioc. p. li. di. ad tim̄ 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 Offor, *Memoir of William Tyndale*, prefixed to his edition of Tyndale’s New Testament, p. 8.

More flung the epithets *friar* and *apostate* at Luther, Ecolampadius, 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.

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, und 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 Hessia, 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, EDINBURGEN-
SIS (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 übersiedelten 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 Uni-
versität 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, EDINBURGEN-
SIS (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 Univer-
sity 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 sickness 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 sickness" 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 borchard.* 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 fiue 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 Cochläus 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 benefites 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 were 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 fortun'd 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 but 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 acceptablie 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 scedycyous, 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 lres 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 Lres,*

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 by yr wryting it manifestlie appered how *moche affection and zele ye do bere*”

³ Originally: “modestie and symplycitee”

praysse, set forth and avaunse hym which nothing ells pretendeth) and sowe sedycion among the peopull of this realme. The Kinge hignes therfor¹ hath cōmaunded me to advuriyse 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 malycious, perverse, vncharytable, and Indurate mynde of the sayd Tyndall, ys in man[er] w^t owt 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 sedycious 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 lyklohod 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, procedinge, and wryting to the King's highnes, ye do iustely, trewlie and vnfaynedlie, w^t owt 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 graciouslye 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 yor louers and frendes shall have gret consolacyon of the same; and by the contrarie doing, ye shall acquire the indignacyon of God, displeasure of yor sov'eigne lorde, and by the same cause yor good frends which have ben euer glad, prone, and redie to bryng you into his gracious 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 venomous envye, rancour and malice, then w^t any good learning, vertue, knowledge or discrecion:" this was changed into: "declareth hymself to be envyous, malycious, 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 venomous 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 Oflor's *Mem. of Tyndale*, pp. 67-9. Anderson, pp. 277-9. *Doctr. Treat.* p. xlviii. *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 serjeant-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 railleth 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 furem 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, follicites 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: camifee detrite sunt etiam. Camifeam laneam habet, si mittere velit. Habeo quoque apud eum caligas ex crassiori panno ad superius induendum. Nocturna birreta calidiora habet etiam: vtque vesperi lucernam habere liceat, Tediofum 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 hebreicam, grammatice hebreicam et vocabularium hebreicum, 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, patientes 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. *Ifoocrates, 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 governe, wherein also (if thou marke diligently) thou shalt finde eyes to perceave 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 Hesse. 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, mcccc. & xxx. (Copy in the Cambridge University Library, marked F. 13, 40)—¶ *The Practise 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 reason 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 necessarrie, 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., beginnunge at the letter C. the fowerth lyne before the Crosse, at these wordis: Verely, vere. etc. wheryn incidently M. Moris letter agenst Johan Frythe is confuted. Colophon: Imprinted at Nornburg, by Niclas Twonfon, 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 exposicion of the supper is confuted the letter of Master More agaynst Ihon Fryth.* I 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 Baptisme, 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 Iohn 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 understandinge 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.*—Foxye, *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 Wycliffe, and am sure that the version in the MS. in the Library of New College is Wycliffe'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 $\frac{3}{4}$ 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 thyrde 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 prison*

* 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 j 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 liste vp his eyes* &c.; 17. Iohn viii, *Whiche of you rebukethe me of sinne?* 18. Iohn xvi, *After a while ye shall not se me* &c.; 19. Iohn iii, *There was a man of the Pharises* &c.; 20. Mathew 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 people preafed 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 wick* &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: NEW 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.

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 est 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 abscon-
 dita sunt ab oculis tuis. Quia venient dies in te: & circumdabunt
 te inimici tui vallo, & circumdabunt 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 | Genefis. | :.—Verso: | W. T. To the Reader. | “When I had,” &c., to “more correcte”; in Dutch or German Black Letter, 4 ff.— | ¶ Aprologe fhewing the vfe,” &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 Genefis | 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: ¶ Emprented at Malborow in the lan | de of Hefse, 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 $2\frac{3}{8}$ in. approximately.—One blank leaf.—Title Page: | APROLO | GEINTOTHESECON- | deboke of Mofes called | Exodus. | Verso: | ¶ T | “Of the preface vppō Genefis, &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 Moses, called Exodus. | Verso, blank. Fo. II. | ¶ The seconde boke of Moses | called Exodus. | ¶ The first Chapter. | , on signature A.ij, to "The ende of the seconde boke of Moses": 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 *catchword* measures 5*in.* and crosswise 2 $\frac{5}{8}$ *in.*—Title Page displaying in fancy border: | A PRO- | LOGE IN TO THE | thirde boke of Moses | called Leuiticus. | Recto of signature A.i. not marked. Verso: | ¶ T | ¶ A prologe in to the thirde boke of Moses, | called Leuiticus. | "The ceremonies which, &c.," to "with his honoure?" (concluding the Prologe) one signature of 8 ff., followed by Title Page displaying in fancy border: | ¶ The | Thyrd Bo- | ke of Moses. Cal- | led Leuiti- | cus. | on recto of first folio of signature A; verso, blank. | I. Chapter. Fo. II. | ¶ The thirde boke of Moses, cal- | led Leuiticus. | ¶ The firste Chapter. | recto of signature A.ij, to | ¶ The ende of the thyrd boke | of Moses. | 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 measures 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 | Moses, called Numeri. | on recto of first folio of signature A; verso: | W T | ¶ A Prologe in to the fourth boke of Mo- | ses, 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 Moses called | Numeri. | ; verso, blank. | I. Chapter. Fo. ij. | ¶ The .iiij. boke of Moses, called Numeri. | on signature B.ij to | ¶ The ende of the .iiij. boke of Moses. | on verso of f. lxxvij., being the third folio of signature K in eights, in all 67 ff., in Dutch or German Black Letter, 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: |  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 |  The ende of the fyfte 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 $\frac{1}{8}$ in. in both directions, the margins vary from $\frac{1}{2}$ in. to $\frac{3}{8}$ 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 shewing the vse of the scripture” are without head lines. The Prologues to Exodus, Leviticus, Numbers and Deuteronomy have the head line  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 Deuteronomye.		
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 burtoffrynge &c.	" XXVII.	" XLVIII. verso.
8. The figure of the ordering of all the ornāmētes &c.	" "	" XLIX. verso.
9. The forme of Aaron with all his apparell.	" XXVIII.	" L. verso.
10. The forme of the altare of incenfe &c.	" XXX.	" LVI.
11. The figure of the lauer of braffe &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. | Tgeheele Oude ende Nieu | we Testament met grooter naerfticheyt | naden Latijnschen text gecorigeert, eñ opten | cant des boecks die alteratie die hebreufche | veranderinge, naerder hebreufcer waerheyt | der boeckē die int hebreus zijn, eñ die griecſce | 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- |

strate, 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.cccccc.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 Day'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 and where it is not *there they* be bold."

In Matthew's Bible, 1537:

"Here thou feyft the vereye Image of *vs* that *lyne* in this *mosi* perloufe tyme, for *euen we* lykewyfe, 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 $2\frac{5}{8}$ 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. REUCHLIN: *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 Fosue 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 Pisauensem, 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 באיטאר, 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. *iij. iij.—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 emissionē, 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 deprehensa.

Gen. 5, 3 genuit ad¹ 6, 16 sic distingue, ex latere: deorsum 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 fpinas, 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 sacerdotes, 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 suam timeat.

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

Deut. 1, 18 Præcepique vobis omnia 4, 35 præter eum. De 6, 4 noster, 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 falsis 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 stronge 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 douȝtir, and thy seruauant, and thin
 handmaide, thi werk beeste, and the comelyng which is withynne
 thi ȝatis; 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 blesside the dai of the sabat, and halewide it. 12 On-
 oure thi fadir and thi moder, that thou be long luyng on the lond,
 which thi Lord God schal ȝyue 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 aȝens 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 ȝe drede, for God cam to proue
 ȝou, and that his drede schulde be in ȝou, and that ȝe 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 ferther-
 more to Moises, Thou schalt seie these thingis to the sones of Israel,
 ȝe seizen that fro heuene Y spak to ȝou; 23 ȝe schulen not make
 goddis of silver, nethir ȝe schulen make to ȝou goddis of gold.
 24 ȝe schulen make an auter of erthe to me, and ȝe schulen offre
 theronne ȝoure brent sacrifices, and pesible sacrifices, ȝoure 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 au-
 thorities used: 3 in my fyght 12 geueth the 18 noyfe 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 nakedneffe

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 [εγχειριδιον] 26 nakedneffe.

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

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 Egggesteyn, Henr, Strassb., 1466; 2 Mentelin, Jo., Strassb., 1466; 3 Jod. Pflantzmann, Augsb., 1470 or 73; 4 Sensenschmidt and Frisner, Nürnberg, 1470, 73; 5 Zainer, Günther, Augsb., 1473, 75; 6 *Ibid.*, 1477; 7 Ant. Sorg., Augsb., 1477; 8 *Ibid.*, 1480; 6 Ant. Koburger, Nürnberg, 1483; 10 no name, Strassbg, 1485; 11 Hanns Schönsperger, 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 TESTAMENT, Wittenberg, Melchior 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 fūrt 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 gōt vor mir. | Du solt keyn ander Gotter neben mir haben, du solt dyr keyn bildnis noch yrgent 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 iegklich 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 waffen vnder d. erd. Nit ambecht fy noch ere fy. Wañ ich bins d. herr dein got starcker reher: heimfuchent die vngangkeit d. vetter in die fun. in dz drit vnd in dz vierd gefchlecht d. die mich haffent: | Du solt keyn ander Gotter neben mir haben, du solt dyr keyn bildnis noch yrgent eyn gleychnis machen, widder des das oben ym hymel, noch des das vnden auff erden, oder des das ym wasser vnter der erden ist. 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 gelid, die mich haffen, Vnd thu barmhertzickeit an viel thaufent, di mich lieb haben vnd meine gepot halten. | 4 |
| 5 | Nit ambecht fy noch ere fy. Wañ ich bins d. herr dein got starcker reher: heimfuchent die vngangkeit d. vetter in die fun. in dz drit vnd in dz vierd gefchlecht d. die mich haffent: | Du solt keyn ander Gotter neben mir haben, du solt dyr keyn bildnis noch yrgent eyn gleychnis machen, widder des das oben ym hymel, noch des das vnden auff erden, oder des das ym wasser vnter der erden ist. 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 gelid, die mich haffen, Vnd thu barmhertzickeit an viel thaufent, di mich lieb haben vnd meine gepot halten. | 5 |
| 6 | vnd thun derbermbde in thaufenten den die mich lieb haben. vnd behūten meine gebot. | Du solt keyn ander Gotter neben mir haben, du solt dyr keyn bildnis noch yrgent eyn gleychnis machen, widder des das oben ym hymel, noch des das vnden auff erden, oder des das ym wasser vnter der erden ist. 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 gelid, die mich haffen, Vnd thu barmhertzickeit an viel thaufent, di mich lieb haben vnd meine gepot halten. | 6 |
| 7 | Nichten nym dē namē deins herrn gotz ī vppig. Wañ der herr laßt es nit on schaden. dem d. do nimpt dē namen feins herrn gotz ī vppig. | Dufolt den namendes Herrn deyns Gottis nit vergeblich furen, denn der Herr wirt den nicht vnschuldig halten, der feynen namen vergeblich furet. | 7 |
| 8 | Gedenck das du geheiligest dē tag d. feyr. Sechs tag werck vnd thu alle deine werck. | Gedenck des Sabbathstags, das du yhn heyligist, Sechs tage soltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da soltu keyn gefchefft thun, noch deyn son noch deyn tochter, noch deyn knecht, noch diern. deī vich vnd d. frembd d. do ist inwendig deiner tor. | 8 |
| 9 | dē tag d. feyr. Sechs tag werck vnd thu alle deine werck. | Gedenck des Sabbathstags, das du yhn heyligist, Sechs tage soltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da soltu keyn gefchefft thun, noch deyn son noch deyn tochter, noch deyn knecht, noch diern. deī vich vnd d. frembd d. do ist inwendig deiner tor. | 9 |
| 10 | Wann an dē sybendē 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. | Gedenck des Sabbathstags, das du yhn heyligist, Sechs tage soltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da soltu keyn gefchefft thun, noch deyn son noch deyn tochter, noch deyn knecht, noch diern. deī vich vnd d. frembd d. do ist inwendig deiner tor. | 10 |

- 11 In fechs tagē macht d. herr dē noch deyner 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
Dorum 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 deyner vater vnd deyner 12
ter: dz du feyest langes lebens mutter ehren, auff das du lange
auff d. erd dz dir gibt dein lebist ym land das dyr der Herr
herre gott. deyner 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 valsche 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 luften deyns nehiften haus. Du
weybs: nit dē Knecht nitt die folt dich nicht lassen geluften
diern nit dē ochffen nitt dē deyns nehiften weybis, noch
efeln: noch aller der ding die feines knechts, noch feyner
feī sint. magd, noch feynes ochfen,
noch feyns efels, noch alles
das deyner nehiften hat.
- 18 Wann alles dz volck fach Vnd alles volck sahe den 18
die stymmen. vnd die glafz- donner vnd blix vnd den dohn
uafz. vnd den done dz horns: derpofaunen vnd den berg rau-
vnd den berg riechen: vnd fy chen, vnd furcht sich, vnd
derfchrackē vnd wurdē ge- wancketen vnd tratten von
geschlagen mit vorcht fy stunden ferne, vnd sprachten zu Mofe, 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 Mofe aber sprach zum volck, 20
zu dem volcke. Nichten welt furcht euch nicht, denn Gott
euch furchten. Wann d. herr ist kumen, das er euch ver-
ist kumen das er euch be- suchte, vnd das feyn furcht
wert: vnd das fein vorcht wer euch fur augen were, das yhr
in euch: vnd das ir nichten sin- nicht fundiget.
- 21 deten. Vnd daz volck stund vō Vnd das volck trat von ferne, 21
ver: wann moyses genacht sich aber Mofe macht sich hyntzu
zu der dunckel i der gott was. yns tunckel, da Gott ynnen

- 22 Vnd dorumb d. herr sprach zu moyses. Dife ding fag 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 schaff vnd die ochffē an einer iegklichen statt in der do wirt die gedencung meins namē. Ich kum zu dir:
- 25 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 flaffeln 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 schaff vnd rinder opfferft. Denn an wilchem ort ich meynes namens gedechtnis mache, da wil ich zu dyr komen vnd dich fegenen.
- Vnd fo du myr eynen steyn- ern altar wilt machen, foltu yhn nicht von gehawen steynen bawen, denn wo do mit deym messer drauff fereft, fo wirftu yhn entweyhen, Du folt auch nicht auff stuffen zu meynem altar steygen, das nicht deyne schame 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, missethat 6 viel thau- fent, halten 7 vergeblich, vnschuldig, furet 8 Sabbathstags 10 Sabbath, deiner stadt thor 11 Sabbathtag 12 land, geben wirt 18 blix, posauen, vnd wancketen 19 gehorchen, wyr mochten sonst sterben 20 ver- fuchte, fur augen were 21 macht sich hintzu, . . . ynnen war 22 Und der Herr., also., kindern., gefehen, 23 darumb folt yhr nichts neben myr machen 24 brandopffer, fridopffer, rinder . . Denn an wilchem Ort ich meyns namens gedechtnis mache 25 bawen . . messer 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 sabbati 10 sabbatum 11 sabbati

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 (ἑγχειριδιον) 24 holoc. et pacif.

With the Hebrew: 21 al penechem 22 vajömer . . ko tömar . . 23 lo taafun itti 24 apher 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 ferez

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. | Vvittemberg. | Verso: Die bucher des alten testaments XXIII. Vorrede Martini Luther, Aij 5 ff. Das erst buch Mose, recto fo. I, sign. A., 36 ff. to recto of fo. XXXVI, verso: blank. Das Ander buch Mose fo. XXXVII, r. sig. G to r. fo. LXV. Verso: Das Dritte buch, to r. fo. LXXXVI, sig. Pij Verso: Das vierde buch Mofi to r. fo. CXIII, verso: blank. Das Funffte buch Mose, r. fo. CXV, sig. V to verso fo. CXXX: Das ende der bucher Mose. I f., sign. cijj (corrections). I 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, Dijj, 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. XCIII, 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. CXLIII, Ccij to v. fo. CLXIII.—R. fo. CLXV, Gg, Das Ander Teyl der Chronica to r. fo. CXC, Lliij 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 druckes
vnd bucher verderbens, vleyßigen sich ytz 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 *derbernde*, erbarren, compassion; 7 *vppig*, umsonst, in vain; 9 *werck*, imper., wirk, work; 15 *diepheit*, theft; 17 *begeitig*, imp., begeizen, 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 $10\frac{3}{8}$ in. \times $7\frac{1}{8}$ 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 containyd 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 Scripture gathered oute of the Byble.—The summe and content of all the holy Scripture 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 boke 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 *Fractur*. Verso: ¶ The fumme & content, &c., 2 pages.—Verso of unnumbered folio: ¶ To the mooft noble and gracyous 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 *Fractur*.—¶ “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 commune 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 Genefis, &c: fo. .i. not marked, sig. a to fo. .ccclvii.—The subscription: “¶ 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 $11\frac{1}{4}in.$ \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 seventeen panels, sixteen giving cuts of Scriptural subjects, the seventeenth and central panel with the title: | The *Prophetes* | in Englyſh, | Eſay. *Ionas*. | *Ieremy*. Micheas. | Ezechiel. *Naum*. | *Daniel*. Abacuc. | Ofcaſ. *Sophony*. | *Iocl*. 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 Apocripa:* | 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 fauyour 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 end
 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
 inchanters.]—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 end of this
 Table. verso 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 *Egrediamur 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 ceffet 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 Æthiopiffam	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 cæli & 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 *si 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 Berfabee together,
<i>Luther</i>	arose, and went together to Bersaba,
<i>Tynd.</i>	rofe vp and went to gether to Berfeba.
<i>Hebr.</i>	and Abraham dwelt at (<i>or in</i>) 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 ordined 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 speakyng the scripture useth often, callynge the signe by the name of the thyng that it sygnifyeth, 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 saue 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 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 beleuve of the resurreccion 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 doctrine of the Apostles & prophetes, for then shall they be acceptable in the syghte 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 Mofes, that is, fourtown, 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 sonne 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 always in the presence and syghte of the Lorde;" Lev. 1. 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 fayd of Noe, Gen. viii, d;" xxv, 10: "Iubelye, of this Hebrewe woorde iobell, which in Englyshe sygniifieth a trumpet. A yere of synguler 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 sygnified the restorynge of all thynge to his perfection, which shal be after the generall iudgement in that floryfshynge 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 synne 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 Ifaac &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 *Æ*. 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 fro the nyghte, that they may be vnto sygnes, seasons, days & yeares. And let them be lyghtes in the firmament of heaue, 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 alfo. And God put them in the firmament of heauen to shyne vpon the erth, and to rule the daye & the nyghte, ad to deuyde the lyghte from darcknesse. And God sawe y^t it was good: and so of the evenynge ad 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* & yeares. 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 alfo. 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 euenynge 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* & yeares. And let *thē* be lyghtes in y^e firmamēt of heauē, to shyne vpō the erth: And so it was. And God made two great lyghtes: A greater lyghte to rule the daye, & a lesse lyghte to rule the nyght: and he made sterres alfo. 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 euenynge ad 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, honde;* of both, *and, ād, &; hande, honde, hāde, hōde; lambe, lābe; heaven, heauen, heauē, hevē; fyrmament, firmament, fyrmamēt, firmamēt; kynde, kinde, k̄yde, k̄ide.* The contractions are mostly simple and besides *y* 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 tranflated by W | T. wyth all his prologes | before euery boke, and cer | teine learned notes vpon | many harde wordes. | Genefis. | Exodus. | Leuiticus. | Numeri. | Deuteronomium. | Anno Dom. M. | D.L.I. |

" [*Colophon*.] Imprinted at | London by Ihon | Day dwelling 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 wildernesse and in the felde by the red see: betwene Pharā ad Tophel, Laban, Haze roth and Dilahab. xij. dayes iurney from Horeb vnto Cades bernea, by the waye that lea- deth vnto mount Scir. And it fortuneth the fiftit daye of the .xi. moneth, in the fortieth yere, that Moses spake vnto the childern of Israel acordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kynge of the Amotites 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 saynge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therefore and take your te iurney and goo vnto the hilles of the Amotites 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: euen vnto the greate ryuer Eu
 B phrates

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

xxxv. Chapter fo. li.

The sonnes of Jacob were, xij. in nombre.
The sonnes of Lea. Ruben Jacobs eldest sonne
/ & Simeon / Leui / Zuda / Isachar / & Zabulon
The sonnes of Rakel: Joseph & Ben Jamin.
The sonnes of Bilha Rakels mayde: Dan &
Nephtali. The sonnes of Silpha 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-
ungers. And the dayes of Isaac were an hund-
red & xxx. yeres: & than fell he sick & dyed / and
was put vnto his people: bringe 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 Edes. Esau toke his
wyues of the daughters of Canaan
Ada the daughter of Elon an Hethite / & Aba-
libama the daughter of Ana / which Ana was
the sonne of Zibeon an heuyte / And Basmath
Ismaels daughter & sister of Nebaioth. And
Ada bare vnto Esau / Eliphaz: and Basmath
bare Reuel: And Abalibama bare Jcus / Jac-
lam 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: 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, Iuda, Isachar, and Zabulō. The sonnes of Rachel: Ioseph and Benlamin. The sonnes of Bilha Rahels mayde: Dan and Nephthali, 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 called Hebron: where Abrashaam and Isaac so georned as straügers. And the dayes of Isaac 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 which is called Edom: Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Aethite; and Ahālibama the daughter of Ana, which Ana was the sonne of Zibeon an heuyte, and Basmath Ismaels daughter and sister of Nebaioth, And Ada bare vnto Esau Eliphasi; 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.

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

Matthew's Bible, 1537.

Genesis xxxv, 22 to xxxvi, 16.

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

Then Iacob went vnto Ifaac hys father to Mâre a principall cyte, otherwyfe called Hebron: where Abraham & Ifaac sojourned as straungers. And the dayes of Ifaac were an hundred & .lxxx. yeres: & than fell he feke & dyed, and ^c was put vnto his people beyng olde and full of dayes. And his fonnes 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 Ismaels * daughter and sifter of Nebaioth. And Ada bare vnto Esau, Eliphaz: and * Basmath bare Reguel: And Ahalibama bare Ieus, Iaelam and Korah. These are the fonnes of Esau which were borne him in the lande of Canaan.

* Gen xxviii. a.

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

And Esau toke hys wyues, hys fonnes & daughters & all the foules of hys house: 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 [*Genesis.*
Cap. xxxv.]
[*fol. Hj. re. 10.*]
Jacob.]
cobs eldest sonne, and Symeon, Leui, Iuda: Ifachar, and zabulon. The Sonnes of Rachell: Ioseph & Ben Iamyn, The fons of Bilha Rachels mayde: Dan and Neph thali, The fons of zilpha Leas mayd, Gad & Afar. These are the fones of Iacob whiche were borne him in Mesopotamia.

Thē Iacob went vnto Ifaac his father *Ifaac dieth*
o Mamre a principal citi, otherwise called Hebron, wher Abraham and Ifaac foieur ned 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 fones Efa and Iacob buryed hym.

The .XXXVI. Chapter,

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

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

Ge. xxviii. a. And Bafmath Ifmaels * daughter and fyfter of Nebaioth. And Ada bare vnto Esau Eliphas: and * Bafmathe bare Reguell: And Ahalibama bare Ieus, Iaelam and Korah. Theefe are the Sonnes of Esau whyche were borne hym in the Lande of Canaan.

*Bafmah o-
t h e r w y f e
called Ma-
heleth.*

And Esau tooke his wiues, hys Sonnes and Doughters, and all the foules of hys houfe: 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.*

1530.

1534.

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 ^s thyrde &c.”	7 l. 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 comforte	11 3	And this lerninge and com- forte

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	Mahalalyel
and then Henoeh lyred 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 fayd	6 : 7	And the lorde fayd
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.

Iapheth	10: 1	Iaphet
Dodanim	4	Sodanim
Where of came	9	And therot came
the begynnyng	10	the cheffe
Enanum	13	Enanim
whence came the Philystyns and the Caphtherynes.	14	whence the Philistins and the Caphthorynes came.
Gerera	19	Gerera
Iapheth	21	Iaphet
easte lande	30	eastelande
shal be	11: 4	shalbe
Babell	9	Babel
because that	9	because of that
Canaanites	12: 6	Cananytes
Egypte (v. 11)	10	Egypte (v. 11)
Egyptians	12	Egyptians
Pharaos lordes	15	Pharaos lorde
So that she . . . in to Pharaos house	16	And she . . . into the house of Pharao
the wife	19	thy wife
frō	13: 9	fro
so 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 . . . Emities . . . Rari- athaim
Horyms . . . Seir	6	Horytes . . . Seyr
Efcoll	24	Efcoll
Abram . . . fe to me	15: 3	Abraham . . . fe unto me
bodye shalbe	4	bodye, he shalbe
And sayde	5	And he sayde
a thre yere olde ram	9	a ram off thre yere olde
Amorites	16	Amorytes
made covaunte	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 vnryghte,	5	the wronge I sotre, be on thine heed,
fared foule	6	was to cruell
And yet shall he	12	And he shall
Ismaell	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 seruautes	12	all the seruautes
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
Sodome	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 fayde	20 : 4	therfore he fayde
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 mockyng.	9	a mocker.
Egypte.	21	Eghypte.
Phicoll . . . Philistines	32	Phycoll . . . Phyliflines.
Pheliftinläde	34	Philifstinflände
Ifaac whome	22 : 2	Ifaac whö 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 ^e	14	that
Milcha	24	Mylcha
And	43	Now
Bathuell	47	Bethuell
Bathuel	50	Bethuel
Rebecca	67	Rbecca
Ketura	25 : 1	Retura
Iackfam	2	Iackfam
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 ^e	30	that
fe	26 : 9	beholde
y ^t	9	the (<i>misprint.</i>)
y ^e	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
folde vs, and hath	31 : 15	<i>omitted.</i>
vp vpon	17	vpon
catell and all	18	<i>omitted.</i>
Siriē	20	Syriē
ryuers	21	ryuer
Siriā	24	Syriā
wentest	27	fleyft
to .ii.	33	to the .ii.
awaye now	42	now awaye
a bonde	44	appoyntemāt
floones	46	floone
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 p̄cipall 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	
Israell	13	Ifrael	
wiked	20	cruell	
to	26	unto	
Egipte	28	Egypte	
wicked	33	cruell	
Canaanyte	38 : 2	Canaanite	
hem	5	him	
Thimnath	14	Thymnath	
And turned	16	And he turned	
rent a rent	29	made a rent	
Egiptian	39 : 2	Egyptian	
	2	the houfe of his mafter the Egyptian, (<i>repeated</i>)	
Egiptians	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	
fervauntes. And reſtored	20, 21	fervauntes; reſtored	
dreamed	41 : 1	dreameded	
ryuers fyde	1	lakesfyde	
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)	
Ifraell	5	Ifrael	
aſtoynyed and	28	aſtoynyed amöge them felues and	
one to a nother	28	<i>omitted.</i>	
Ifraell (v. 8)	43 : 6	Ifrael (v. 8)	
Egipte	15	Egypte	
Egiptians	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 Iamins	14	Ben Iamyns	
Iofephs	16	Iofephs	
vnto (v. 22)	17	to (v. 22)	
Ifraell	21	Ifrael	
he affes	23	affes	
ſhe affes	23	affes	

Kahath	46: 11	Rahath
Pharez . . . Zerah	12	Phares . . . Zerai
.xvi. foules	18	.xxi. foules
Nepthali	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>)
Ifraell	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>)
Egipte	5	Egigte
Iofephes	8	Iofephs
Ifraell	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 fhoters haue envyed	23	Though the fhoters 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
Egipte.	26	Egypte.
Mofes.		Mofes, called Genefis.

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

<i>1530.</i>	P*	L.	<i>1573.</i>
or a cofer.	153	3	or cofer.
it is		22	is it
Ihonn		25	Iohn
hāce		26	Haunce
laten		27,	29 latine
fkys	154	9	iky
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 ^t

* 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 fubiec-		25	foch a fubiec-
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 hench. |
| 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 .iiij. 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 couenaūt made
betwene vs & god. |
| 20 The .v. daye. | 10: 8 Nērod. |
| 24 The .vi. daye. | 11: 1 The wifdome of man is fore
punyshed of god with
the diuifō off tongis. |
| 2: 3 Bleffed and sanctified: ded-
icated and appoynted it
to preach the worde of
God in to prayer ād to
doo all maner workes
of mercye in. | 9 Babel. |
| 8 Eden. | 12: 1 Abram |
| 11 Heuila. | 2 A promyfe. |
| 19 Adā named all creatures. | 7 A promyfe. |
| 24 Wedlocke. | 10 Abram goeth to Egipte. |
| 3: 1 The serpent. | 14: 18 Melchifedech |
| 14 A couenaūt that christ
whch came of eue &
was hir feed, shuld
ouer come the power
of the deuell & deli-
uier all true beleuers
ī Christ and haters of
the deuells workes, frō
all dāuger of fatā, of
finne and of hell. The
womās curfeis, to beare
hir childern with paine
ād to be vnder the geu-
ernaūce of hir hufbād. | 22 See the anwser of Abrā to
the kynge of Sodome
as touchinge the spole. |
| 4: 1 Cain. | 15: 1 A promyfe to Abram. |
| 2 Abel. | 6 Rightwifenes. |
| 3,4 offeringes. | 13 The electe must suffer of
the wicked for a tyme
but god will deliuer hī. |
| 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 *ād* laye with
 his two daughters
 20 : 6 god deliuer his from evyll.
 12 Sara was Abraham's sifter by
 the father.
 17 The praier of Abraham
 21 : 4 Ifaac.
 31 Abraham and abimelech ded
 fwere togeter.
 22 : 9 godly loue putteth away
 all fleshy loue.
 17 promife
 23 : 2 the deythe of Sarai.
 24 : 3 Othe geuuen bi Abraham
 to his seruaut.
 12 note the gret fayth of the
 feruaut.
 15 Rebecca.
 35 * God bleffeth vs whē he
 geueth vs his bene-
 fites, *ād* curfeth vs, whē
 he taketh thē a waye.
 51 who wonder fully god pro-
 uide for his fethfull
 60 To blesse &c. (as in edition
 of 1530.)
 25 : 34 Efaū folde his herytage.
 26 : 4 promife to Ifaac.
 6,7 Ifaac called rebecca his
 sifter.
 13 the bliffinge of god.
 24 a promyfe,
 32 the bliffinge of god.
 27 : 6 the coucell of rebecca.
 28 the bliffing of Iacob.
 40 a propheſi of the callyng
 of the gentylls.
 28 : 5 Iacob gooth into meſopota-
 tania.
 12 the dreame of Iacob
 14 promife
 15 god fulfill hys promife
 17 god ys wyth his choſyn in
 eueri place.
 20 ſe Iacobos vowe what it was
 22 the ſtone 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 *ā*fwere of Iacob to
 Rahel.
 6 Dan.
 8 Nephtali.
 11 Gad,
 13 Aſſer.
 18 Ifachar
 20 Zabulō
 24 Ioseph.
 30 the bleſſinge of the lorde.
 31 : 19 Labans ymages or his
 goddess.
 21 Ryuer Euphrates.
 46 the heape of ſtonys was a
 ſyng 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 wraſtelyng of iacob
 29 y^e electe ouercome all y^e
 world wyth . the ten-
 tations of it
 33 : 11 preſent.
 34 : 1 Dina was defiled bi Sichem.
 35 : 6 Bethell
 8 the ooke of lamentacyon.
 10 Iſrael.
 11 promife to iſrael
 18 Benjamin.
 19 the dethe of Rahel
 22 the ſynne 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 wōder prouifō 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 prouifion 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 *sq.* god delyuer his elect to
hys honor.
- 43 Abrech ys as moche to fay
as tender father.
- 51 Manasse.
- 52 Ephraï
- 42 : 1 *sq.* all turne to good for
the electe.
- 5 *sq.* rede this flori in thi
harte.
- 9 the dreme Ioseph ys fulfilled.
- 21 *sq.* Conscience beginneth
to awake out of hir
dreame in tyme of trib-
ulacion.
- 36 *sq.* fatherli loue off Iacob.
- 43 : 11 *sq.* the rythwyfe doying of
Israell
- 18 *sq.* Lacke of feythe mak-
eth to distrust all thiȝ
- 43 : 32 the egiptias might not eat
with the Hebrues.
- 45 : 1 Low [Loue] must vtter
5 They y^t know god, know y^t
al thinges are his work-
inge & prouidence
- 26 *sq.* Loue must breke out
in workis
- 46 : 3 promife.
- 32 shepardys.
- 47 : 9 pilgremage
- 48 : 14 *sq.* the blyffing of ephraï
and manasses.
- 21 Israel was certayne of godes
promife.
- 49 : 33 the dethe of iacob.
- 50 : 19 the answer off Ioseph to
hys brethrō
- 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
fully 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 vnderftondynge.
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 sonne,		17 : 19	God: Sarah . . . a sonne 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 chyldre.
had spoken.		21 : 1	promyfed.
lande of Moria		22 : 2	lade Moria
fyppe		24 : 17	fuppe
an earynge		22	a golden ear yng

Than they broughte Rebec- ca their sifter 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 ^r	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.
shall 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 same shalbe
And Iacob went awaye vn- knowynge to Laban . . , & tolde him	31 : 20	And Iacob stale awaye the hart of Laban . . in y ^r he tolde hym
was fled.	22	fled
y ^t (that)	25	y ^e (the)
done vnkowynge 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 peasably in to the cite of Sichem
vnto Dina	34 : 3	vn Dina
place Elbethell	35 : 7	place Bethell
fygnett, thy necke lace, and	38 : 18	fygnett, thy bracelet, and
feall, necklace, and	25	feall, bracelet, and
and is	41 : 26	and it is
are .vii. yeres	27	are .vii. eares
nor of	39	or of
agayne with you in youre handes, peradventure	43 : 12	agayne wyth you, peraduen- ture
foughte for to wepe	30	fought where to wepe
lordes audyence	44 : 18	lordes eare
.x. he affes	45 : 23	.x. affes
Semnon	46 : 13	Semfon
xxx. and .vi.	15	.xxx. and .iii.
went agaynst Israell	29	wēt to mete Israell
For an abhominacyon vnto the Egiptians are all that feade shepe.	34	For the Egiptiās abhore all sheppardes:
Pharao: feaders of shepe	47 : 3	Pharao: sheppardes are
the daughters come forth to bere rule.	49 : 22	the daughters ran vpon the walle.
wombes.	25	wombe.
charged before	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 myd- wife to the womē
and also drewe	2 : 19	& fo drewe

cometh out agaynst the	4 : 14	cometh to mete the
Egipthe dyd	7 : 12	Egypthe: 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		vpon the
fhall this felowe thus plague	10 : 7	fhall we be thus euell intreat-
vs ? . . . God, or els wilt		ed ? . . . God: wilt thou not
thou fee Egipthe firft de-		yet knowe that Egypt is
stroyed ?		destroyed ?
muft goo	9	wyll goo
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 soden . . .
		both the head
hande and a remembraunce	13 : 9	hande a remembraunce
matrice, and all	12	matryce, all
made for the to dweld in	15 : 17	made for to dwell in,
water	25	waters
of this difeafes	26	of thefe difeafes
at euen he fhall	16 : 6	at euen ye fhall
Sixte	26	Sixe
al moft	17 : 4	all moft
with fwerde	22 : 24	with y ^o fwerde
And as I haue fhewed	25 : 9	And I fhall fhewe
And hundred	25 : 39	And an hundred
fhalle brynge	26 : 33	fhalt brynge
braffe after the fafcyon of a	27 : 4-7	and thou fhalt make a gred-
net, ād put upon the		uern 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		uern 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 iorneyed.

Leviticus.

then take of that	2 : 14	then take that
Lorde talked with	4 : 1	Lorde fpake vnto
apon the oxes heade	4	vpon the oxo heade
the oxes bloude	5	the oxo 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 sanctuary
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 Preafteſtes ſhall
fhall		
lighte ād perfectneſſe.	8 : 8	Vrim and Thumim.
Soleam . . . kynde, ād the	11 : 22	Selaam . . . kynde, the Hagab
Hagab		
on all foure	27	on all foure fete
Make not youre foules ab-	42	<i>omitted</i>
hominable		
make hym (or him, it) vn-	13 : 3	iudge hym (or him, it) vnclene
clene (or cleane) (so vv.		(or clene) (so vv. 11, 15,
11, 15, 20, 22, 23, 25, 27,		20, 22, 23, 25, 27, 30, 34,
30, 34, 35, 37, 44, 59)		35, 37, 44, 59)
make the diſeaſe (so v. 17)	13	iudge the diſcaſe (so v. 17)
fretē	55	freat
cipreſſe or cypreſſe (so vv. 6,	14 : 4	cedar (so vv. 6, 49, 51, 52)
49, 51, 52)		
ouer an erthe	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 clenſed of	28	But yf ſhe be cleane of
with a yonge oxo	16 : 3	with a bullock
oxo (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 . . . thē	17 : 5	offerynges y ^t they offer . . .
for peaſeoſſerynges		the peaſeoſſerynges
nexte kyn. (v. 13)	18 : 12	nexte kynſwoman. (v. 13)
open	14	vncouer
apon his houſſholde	20 : 5	vpon hys generacion
turne vnto them that worke	6	turne him to enchaūters or expounders of tokens
with ſpirites or makers		
of dyſemall dayes		
his bloude on his heed	9	his bloud on his head
with the mankynde . . . heed.	13	with mankynde . . . heades.
vnheale hir ſecrettes and vn-	18	vncouer her ſecrettes and open
couer		
fathers ſyſters	19	father fyſter
or a maker of dyſemall dayes	27	or that expoundeth tokens
preſe	21 : 17	preaſe

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 wytneffe
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 iubelye <i>or</i> iubelye (vv.
24)		21, 23, 24)

Numbers.

ftōde . . . in Rubē	1 : 5	ftande . . . 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 fyfitye
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 fhälbe the of-
<i>This fhall &c. to moſt</i>		fice of the chyldrē of
<i>holy.</i>		Kahath 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
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	kibrash hathauah
Ioseph: In the trybe of Man- affe, 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 chyldren
cipresse wodd	19 : 6	Cedar wodd
Whofoeuer twicheth	13	Whofouer toucheth
<i>omitted.</i>	20	holy place of y ^e Lorde, & is not sprynkled with sprink- lyng water therfore is he vnclene. And this shal- be a perpetual lawe vnto thē.
Pifga . . . the wilderneffe.	21 : 20	Phafgah . . . Iefimon.
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
Chittim	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 & Hefbon & Elealeh & Sabam & Nebo & Beon, which
steade, the encrease . . . , to augmente	14	steade, to y ^e encrease . . . & to augmēte
fronge cities	17	fenced cyties
Betharan fronge cities	36	Betharan fencend cyties
fmoten	33 : 4	fmyttē
.Lxx. datetrees	9	.Lxx. paulmetrees
pitched amonge the childern of Iacon.	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	Abelafatim
their Ymaginacions	52	their chappelles
thefe which	55	thofe which
Demuel	34 : 20	Semuel
Iordayne Iericho	35 : 1	Iordan ouer against Iericho
iudge of bloude	19	iustice of bloude
the bloudvenger	26	the auëger of bloud
bloude of it	33	bloude of hym
I alfo dwell, for I am y ^e Lorde	34	I alfo 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
wilderneffe of Kedemoth . . .	26	wilderneffe 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 . . . Pifga	17	Ceneroth . . . Phafgah
O lorde Iehoua	24	O lorde God
Pifga	27	Phafgah
thine life	4 : 9	thy lyfe
geueth the for euer.	40	geueth the thy lyfe longe.
Gilead	43	Galaad
witneffe	45	witneffes
Sihō	46	Sehon
Pifga.	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 thurſte	8 : 15	and drouth
caſt them out, and brynge them to noughte	9 : 3	caſt thē out, and brynge them 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 . . . people were gathered	4	mount of the fire . . . people gathered together
Beroth Bē lakē	6	Beroth of the childrē of Iakan
Gudgod (<i>bis</i>)	7	Gadgad (<i>bis</i>)
all theſe nacions both greater	11 : 23	all theſe nacions & ye ſhall conquere thē which are both greater
Grifim	29	Garizim
Gilgal befyde moregroue.	30	Galgal befyde the groue of Moreh.
thy fyrſt borne	12 : 6	the fyrſt borne
deſtroie it	13 : 15	deſtroie hit
ſpoyle of it	16	ſpoyle of hit
hertgoote	14 : 5	wyldegoote,
luſteth after: on oxen	26	luſteth after: of oxen
axe	15 : 2	aſke
an heritaunce	4	enheritaūce
handes, and thou ſhalt be all together gladneſſe.	16 : 15	handes, & therefore ſhalt thou be glad.
booth feaſt.	16	feaſt of tabernacles
thi cities	17 : 2	the cytyes
vnto thi gates	5	vnto the gates
dayes, and axe	9	dayes, and aſke
feten	17 : 18	fett
all thy trybes	18 : 5	all the trybes
doughter go thorow fyre, ether a bruterar or a maker of diſmale dayes or that vſeth witchcraft or a forcerar	10	daughter to go thorow the fyre, or that uſeth witchcraft, or a choſer oute of dayes or that regardeth the flyēg of foules, or a forcerar
or a charmar or that ſpeaketh with a ſpirite or a ſoth- fayer or that talketh with them that are deed.	11	or a charmar, or that coun- celeth with ſpretes, or a propheciar or that aſketh the aduſſe of the deed.
herken vnto makers of dyſe- mall dayes and bruterars.	14	herken vnto choſers oute of dayes and prophecyars.
commaunded him not	20	commaunded not
And ſo thou ſhalt	21 : 21	And thou ſhalt
axe	22 : 2	aſke
in- the congregacyō	23 : 2	in to the congregacyō
When there is	25 : 1	If there be
vngodly	3	vngoodly
fyſterlawe (v. 8)	7	fyſter in lawe (v. 8)
maner weyghtes	13	maner of weyghtes
Grifim	27 : 12	Garizim
at none daye . . . the right waye.	28 : 29	at none dayes . . . y ^e ryght 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.		fyh with the thryfye.
falt, that it is	23	falt, & y ^t 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 Mafā ād with	8	tēptedeft at Mafah wyth whom
whom thou ftriuedft		thou ftryuedft
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 subtle 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 fhamed not to wrest the scriptures.		24
The Papistes haue wrought wonderfully to haue suppressed y ^e scripture.	3	4
As owles abide not the brightnes of the day, so cannot the papistes abide the lyght of the goſpell.	3	18
What first moued W. Tyndale to translate y ^e Scripture into english.		32
This bishop of Lōdon was Tunstall, which afterward was bishop of Durham.		35
The popes chaplens pulpet, is the alehouse.	4	9
Christes apostles dyd mekely admonish, but the Popes sect-aryes dyd braule and skold.		29
Parcialitie sometyme in men of great learnyng.		34
How Tindale was deceaued.		41
Roome enough in my Lordes house for belly chere, but none to translate the new testament.	5	17
Tindale could get no place in the bishop of Londōs house.		35
Tyndals submissiō is to all such as submit them selues to God.		39
	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 gift 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
Enſaples of their euils not to bolden vs but to feare vs frō ſinne and desperation.		30
Howe we ought to prepare oure felues, to the reading of the ſcriptures.	12	3
Fayth oure fureſt ſhield in all affaultes.		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 ſyndeth out euill men.		37
Of ſmall occaſions do riſe great euils.	14	9
Enſaples 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 felues to do hys wyl, he wyll 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 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 ſprynge out of the loue we haue to God.		27
Where true faith is, there good workes do flow and abound.		40

* Misprinted breadeth

The new Testament was from the beginnyng.	168	L	7
Our temporall lawes spring out of the law of nature.			17
Loue counfelleth the faythiull to worke.			29
We must not* prefume in our well doing., nor* cōdēne others that run aftray: 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 Leuiticus.*

Mās wiſdome is playn Iḡolatriy, 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 giſtes geuē by the parentes to their children, cauſeth loue & obedience.	290	6
Sacrifices aud ceremonies ſerue for allegories to find out Chriſt.		13
Similitudes proue nothyng, but doe more playnly lead thee to vnderſtand the text.		17
Some ceremonies cōtaine 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 faued 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 finnes.		8
Not naked or dome ceremonies, but the holy ghoſte throughe fayth waſheth away finnes.		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 ^e dead, no Sacramentes at all.		14
Sacramentes abuſed by y ^e 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
Thofe 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 ^e commō badge of all true profeſſours of Chriſt.		33

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

	P.	L.
Baptisme teacheth vs repentaunce of sinne.	295	3
The bare washyng 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 saluation we cannot chalége therby.	296	16
A good example taken of the Lepers.		22
The true preachyng of Gods word, doth bynde and lose consciences.		34
In allegories is both hony & gall, that is to say, both good & euil.	297	5
All good dedes are gods workmanship, & wee hys instrumētes 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 Pharises by their freewill excluded them selues from the saluatiō in Christ.		7
Blasphemy to chriftes death.		23
O subtile Foxes thorow pouerte made themselues Lordes of all.		28
Wilfull chafstie 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 sauour Iesus Christ.		13
Fayth only bringeth vs to christ and vnbelief driueth vs from Christ.		21
Christ rebuked the Pharises for their holy and hipocritical dedes.		29
The pharises ascribe righteoufnesse to workes, & therefore were condemned of Christ.		39
The iustifying of our selues 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 pharises, 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 chriftes honor.		37
Faith foloweth repentaunce of sinne.	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 fay, the promise.		39 ⁱ 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 wifedome of mā but in the power of God.		24
Defert, and fre gift are contraries.	393	2
The fight of riches, is rather a cause of couetoufnes then a meane to honor God.		14
Whether dyd the papist fo 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 vppon 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
Falſe fayned chastitie.		24
The Pope refrayned 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, deceiuet hym selfe.		32
All our doynges 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 supernational.	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 fulfilling 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

	P.	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 witneses.		22
Christ our sauour declared in the old testament.		35
The curse and wrath of God ouer al those that break his lawes.	521	1
We may not be to curious in the searchoing 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 PENTA-
TEUCH OF 1530, AND IN DAYE'S FOLIO OF 1573.

1530.

W. T. To the Reader.

1573.

¶ The Preface of master
William Tyndall, | that
he made before the fīue
bookes of | Moses, cal-
led *Genesis*. An. 1530,
Ianua. 17.

	P.	L.	
their both	2	9	both their
wisdom.	3	25	wisdom:
vttmost		27	vttmost
bisshope	4	9	Byshops
tended		10	tented
accufe		34	accufed
y ^t		41	the
litle	5	2	litles
pistle		14	epistle
pistle		15	epistle
the	6	7	them
it full		17	it a full
other		21	either
Aprologe shewing the vse of the scripture			A prologue by Williā Tyn- dall, shewing the vse of the Scrip- ture, which he wrote before the fīue bookes of Moses.
other for	7	17	other in
invencony		18	invenconys.
y ^s		19	omitted.

	P.	L.	
enfamples	8	11	examples
hope.		21	hope for.
enfamples	9	4	examples
enfamples	10	1	example
haunfed them	11	22	chaunfed
enfample:		24	example:
enfamples,		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
vttmofte		40	vtttermofte
out but with	13	13	out with
fynners.		18	fynnes.
enfamples		28	examples
to kepe		31	<i>omitted.</i>
enfample		37	example
at the lafte.		39	at lafte.
there		41	there there
folowed ?	14	7	foloweth ?
enfamples		9	examples
Thofe		14	Thefe
enfamples		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 Mofes
fes called Exodus.			called Exodus.
Of	161	1	By
promifes		21	promife
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
muft		29	fhould
his		36	the
vs care		40	vs to care
evell	164	2	ill
wedowe		14	wedowes
all		19	<i>omitted.</i>
fhall		24	fhould
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 bewtifull		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 the		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
euerlaftinge lyfe		23	lyfe euerlaftinge
geueth her		26	geueth it
or		37	nor
hilles or	168	5	<i>omitted.</i>
blefſyng		20	blefſynges
naturall		23	<i>omitted.</i>
curfes		24	curſe
ceaſon		40	tyme
theſe		41	thoſe
this	169	6	theſe
this		8	theſe
			A Table expounding cer- tayne wordes of the ſec- ond booke of Geneſis (<i>ſic</i>).
oure ſhrynes		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 interpret Lord, and is as much to ſaye, 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 promiſſes to come, and were not done, as the ſignes of our domme God the Pope.

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

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

Shewbread, becauſe it was alway in the ſighte and preſence of the Lord. Chap. 25.

1530.

A PRO- | LOGE IN TO THE |
 thirde boke of Mofes |
 called Leuiticus.

boke
 heed
 childers
 faythes
 vnto
 faythes
 Iohan
 Paule fayenge
 baptim
 apon the croffe
 hote
 my fynnes.
 axed off God
 envieth me Christe
 wyle
 invifible
 baptim
 vnderftonde.
 baptim.
 bagge
 fodiars
 baptim
 baptim
 baptim
 baptim
 chrift fayenge
 boke
 fett
 apte a thinge
 vnderftond
 nurteringe

P.
289

290

292

293

294

295

296

297

L.

2

10

7

38

41

3

14

25

27

40,

41

24

29,

30

33

35

1

11

15,

16

26

29

30,

34

31

33

39

3,

9

10,

13,

17

25

41

37

6

17

28

A Prologue into the thirde
 | booke of Mofes called
 Le- | uiticus.

booke

head

childerns

faythe

vntil

faithe

Iohn

Pauls fayenge

Baptifme

vpon croffe

hoate

30 fynnes.

asked God

envieth Christe

1 wyld

inuisibles

baptifm

vnderftand.

baptifme.

badge

fouldiers

baptifm

baptifme

Baptifme

Baptifme

Chrifts faying

booke

fetch.

apte thinge

vnderftand

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 fouthfayers.

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 gent'les.

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

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

Zanzumims, 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.

	P.	L.
lowfeth	386	5
vnlithed	387	34
hijfh	388	32
axe	389	36
baptyme	390	11
haue to god ;		40
promesse me to	391	11
ensample		40
no nother	392	34
a nother		36
Thou wilt	393	10
a nother		19
a nother	394	24, 25, 26, 30
axe	395	1
fonne		6
fame		20
vfe the remeadye		24
A nother		25
boke		28
other	396	6
as wife god		6
nother		7
requyreth not nor forwere that which god		8
nother		41
a nother	397	8
A PRO LOGE IN TO THE fyfte boke of Mofes, cal- led Deuteronomye.		
boke	517	1
wete		5
boke		14
power and beyonde all nat- urall		17
them	520	22
appoffe		27
curfes	521	6

1573.

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

	P.	L.
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
fome		20
vfe remedy		24
An other		25
booke		28
either	396	6
as God		6
neither		7
<i>omitted.</i>		8
neither		41
an other	397	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	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 sqg. T
Ex. 1: 21 M		
2: 10 L M		
12 M		
17 M		
22 L		
25 M		
3: 1 M		
5 M		
8 M		
14 L T M		
22 M		
4: 16 M		
25 L		
31 M		
5: 2 M		
21 M		
6: 3 L M		
5 M		
6 T M		
8 M		
9 T		
12 M		
7: 1 M		
11 T		
23 M		
8: 19 M		
9: 6 M		
27 M		
10: 11 L		
26 M		
11: 5 M		
8 M		
12: 3 T M		
6 L		
12 T M		
14 M		
23 M		
26 T		
43 L		
49 M		
13: 2 M		

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

Lev.

Lev. 8: 8 M	Num. 1: 13 M	Num. 11: 23 M
36 M	20 M	25 M
9: 22 <i>sqg.</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>sqg.</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>sqg.</i> T	24 <i>sqg.</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 flraye, *adj.*, *astray*, p. 590, margin.
- a waye, *adv.*, *away*, Num. 2:2.
- accoyntaunce, *acquaintance*, p. 5, l. 8.
- acoynted, *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.
- alow, *adv.*, *alow, low-down*, Deut. 28:43; *used also by* Foxe.
- an hye, *adv.*, *on high*, Deut. 28:43, quite common.
- apoynte, apoynte, *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.

- 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.
- afene, *p. p.*, seen, known, Gen. 41:31.
- as farforth . . . so farforth, as far as, p. 291, ll. 13, 14.
- affone, affoone, 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 beasly body rais'd
With double forces high above the ground."
Sp. F. O., 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 bapttime, baptyme, baptem, bapteme, baptyme, *pl.* baptymys, baptimys, Wic.
- be fore, before, Gen. 2:4.
- be gile, beguile, p. 297, l. 6.
- Belial, poynte of, wickedness, Deut. 15:9, see note.
- beeffe, beasts, Num. 20:8.
- bewepe, bewepte, to weep over, or for, cf. Germ. *bewainen*, 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.
- boldlye, 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.
- boullid, 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.
- breten, brethren, Gen. 42:32.
- broke, *s.*, breach, Lev. 24:20.
- brothren, brethren, often, p. 13, l. 33; p. 162, l. 24.
- bruterar, murmurer, 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, bylis, Wic.
- C.
- candelfticke felfe (itself), Ex. 37:20.
- caren leane, carrion lean, p. 297, l. 23.
- Caimes, misprint for Caines, *pl.* of Cain, Gen. 9:5, marg.
- cauellacions, overreaching, fraud, Lev. 19:13.
- chest, coffin, Gen. 50:26.
- cheufsaunce, 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*, *pre-text*, or *pretence*.
 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, comynnyng, Wic.
 comynalte, Lev. 4:13.
 corage, *v.*, *to encourage*, Ex. 35:21, Deut. 3:28.
 corolye, corelyes, *corrosive*, p. 166, ll. 20, 39; see H. W.
 "Whereas he meant his *corrosives* to apply, And with streight diet tame his stubborn malady."—*Sp. F. Q. I. x. 25*.
 coniure, *adjure*, Num. 5:19.
 coorfe, *corpse*, Gen. 23:3; cors, Wic.
 coude, cowl, cowde, *could*, often.
 coueryng, *screening from observation*, Gen. 20:16.
 courage, *s.*, *the heart, as the seat of the affections*; cf. Low Latin *coragium*, p. 167, l. 39.
 curtefie, *kindness*, p. 164, l. 28.
 curtefie, *a small quantity*, Gen. 43:11.

D.

dayefmen, *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.
 enceedinge, *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; ether-
 other, *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.
 famefment, *famine*, Gen. 47:4.
 fantaſye, *liking*, *fondness*, Deut. 21:11.
 faft, *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.
 felafhippe, a, Num. 22:6.
 feldeedeuls, *satyrs*, Deut. 32:17.
 felowthipe, 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.
 fieth, *fieth*, 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.
 forgotten, 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, frettynge, *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.
 furre, *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.
 geuernaïce, 1534, note, Gen. 3:14.
 gile, *guile*, so Wic. Ex. 21:14.
 goddes, *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 griefe
 and high disdaine."—Sp., *F. Q.*, 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.
 harneffe, *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 fauored 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.
 hijfh, *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, iacyntk, Wic.
 idolatryffe, *idolatrours*, 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.
 knowledge, *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 Anglicane*, 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; lijflode, liflode, 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, *man-killer, man slayer*, (mansleare) 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*.
 mastreſs, *mistress*, Gen. 16:4,8,9.
 meet, *v.*, to measure, Deut. 21:2.
 merfed, *amerced*, Ex. 21:22.

mercyfeate warde, *toward the mercy seat*, Ex. 25:20; 37:9.
 mercyleffe, *adv.*, Deut. 13:15.
 meritmongers, Daye's Note, p. 388, l. 24; p. cxxiii.
 mefellynge, *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 mischiefe; 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 necke 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 withstondyng, 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, ouerwhert, *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.
 paretles, *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 . . caufe, to favour a cause, to be partial, Ex. 23:3.
 perloufe, *perilous*, p. 529, note.
 piffler, *epistle*, often.
 pither, pyther, *pitcher*, Gen. 24:17.
 plecke, *speck*, Lev. 13:4; cf. German *flecken*; fpleckid, *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 porteffe, a por-

- tasse*, a portable prayer book or breviary, p. 4, l. 16; the word is also spelt *portise*, *porthose*, *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."
- poyntment, *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: *presse*, *comme neare*, *presse*; *A. V.*, 1611: *approche*, *approche*, *come nigh*.
- prophefie, *v.*, to *divine*, *A. V.*, Gen. 44:5; Wic. *wonte to dyuyne*; *Bishops'*, 1572: *consulteth with the propheciers*, *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.
- rascall people, *rabble*, Num. 11:4; *rafkeyl*, *comnon people*, I. K. 6:19, Wic.; cf. French *racaille* and *racler*, to scrape together.
- rauefhyng, *taking away by violence*, Gen. 49:27; Wic. *raumpnyng*; Purvey, *rauyschyng*; *Bishops'*, 1568, '72: *rauifhe*; *A. V.*, 1611: *rauine*.
- rebellyons, *s. pl.*, *rebels*; so *Mathew*; *Bishops'*, 1568, '72: *rebelles*; *A. V.*, 1611: *rebels*; Wic. *rebells*, *rebel*, Num. 20:10; *rebellor*, 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*.
- rightwyse, *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.
- rouidier, *ruddier*, *redder*, Gen. 49:12.
- royalme, *realm*, p. 391, l. 12; the form *roialme* occurs in Gower, *C. A. iii.* 199, l. 3, Skeat.
- ryd, *p. t.*, of *to ride*, Num. 22:22; cf. German *ritt*.
- S.
- sacrifise, *to sacrifice*, Ex. 30:29; so Wic.
- saffe, *safe*, p. 293, l. 9.
- saint thomas shryne, *the shrine of Thomas à Becket in Christ Church, Canterbury*; see Erasmus *Colloquia*, Lugd. Bat., 1655, pp. 368, 387; and 'walsingham' in this list, and p. 393, l. 14.
- scrale, *scraule*, *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 bitternessis*; *A. V.*, 1611: *bitter*.
- fprete, *sprite, sprites, spirit, spirits*, often.
- flampe, *p. t.*, Deut. 9:21.
- stiffe, *solid, beaten*, Num. 8:4; Wic. *beten out*; Purvey: *betun out with hameris*.
- stoppe, *p. p.*, Gen. 26:18.
- stoukes, *stacks*, Ex. 22, 6; *Bishops'*, 1568: *stackes*.
- strayned, *p. t.*, *tied, bound*, Ex. 39:21; Wic. *streynne, streynede, streyned, to draw tight, bind*.
- strenght, *strength*, often.
- strypes, *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, thryfye, 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.*, *toes, 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*.
- 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.
 tytle, *tittle*, the dot over the letter *i.*, p. 3, l. 7.

U. V.

vehementer, *compar. of vehement, adj.*, p. 297, l. 10.
 vnderfande, *p. p.*, *understood*, p. 316, note; vnderfande, p. 576, note; vnderfonde, p. 294, l. 26; 297, l. 17.
 vnderfonge, s., *understanding*, Deut. 32:29.
 vnheale, *uncover*, Lev. 18:7; Wic. vnhile, *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 willyng, *not willyng*; Purvey, *not wilfulli*. 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.

walſingham, p. 393, l. 14. *Walſingham 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, *in separate 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 *ſimmel* 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.
 went, *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 withinen-forth, withynneforth, withyn-forth, *adv.*, *within*.
 witneffe, *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, *Seven 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. wyld, *not domesticated*, Gen. 16:12.
 wyld, *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, *columnar images*, Num. 33:52.
 ynowe, *enough*, p. 163, l. 3; Wic. ynow, ynow₃, ynew₃, *enough*.
 y^e 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>Prologue to Genesis.</i>					
p. l.			c. v.		
11, 14	bettter	better	11:11	an	and
11, 21	ſcripture	ſcripture	12:20	wyfc	wyfe
			13:4	rec eaue,	receaue
			14:2	Sodoh	Sodome
				9 Syncar	Synear
			20:17	Abimeleh	Abimelech
			22:17	th	the
			23:17	Fo. XXXIII.	Fo. XXX.
			24:14	they	thy
			14	yec	vee
			35	Fo. XXXI.	Fo. XXXII.
			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	mæeffengers	mæffengers
	11 childer <u>u</u>	childern
35 : 4	carynges	earynges
	11 they	thy
36 : 5	Iaclam	Iaelam
41 : 3	though	thought
42 : 30	counte	countre
43 : 15	Ben Iamim	Ben Iamin
	16 redic	redie
46 : 30	C am	I am

Prologe to Exodus.

	F.	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 <i>the</i>	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 . . Chapter
		10	in <i>in</i>	in
		28	ferrre	ferre
12 : 5			ycere	yere
		39	thy	they
14 : 10			Ifreal	Iſrael
		28	houſemē	horſemē
15 : 8			ſtyll	ſtyll
16 : 6			childerē	childerē
		10	wilderueſſe	wilderneſſe
		12	murmurig	murmurig
		35	inhakited	inhabited
18 : 6			aſſo	alſo
		10	Fo. XXXI.	Fo. XXXII.
		13	chaunched	chaunched
		18	greuous	greuous
		22	<i>mar.</i> receaued	receaued
19 : <i>title</i>			Chaptre.	Chapter.
		6	and <i>and</i>	and an
		7	Iſrael	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

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

Prologe to Leviticus.

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

Leviticus.

	c.	v.		
6 : 2			trefpaæth	trefpaceth
		7	preft	preaft
7 : 7			peoole	people
11 : 10			Fo. XVII.	Fo. XVIII.
12 : 5			maydehilde	maydechildre
14 : 43			nom	now
		48	futher	further
15 : 10			batbe	bathe
18 : 28			where	were
19 : 30			ſauctuary	ſanctuary
		33	ſoioure	ſoiourne
20 : 4			<i>mar.</i> wordlye	worldlye
		6	wilt	will
		13	mancr	maner

	1530.	1884.
c. v.		
22 : 25	add	and
23	not accepted	not <i>be</i> accepted
23 : 5	Passcower	Passeouer
24	fuenth	feuenth
27	on	an
25 : 11	ycre	yere
18	fastie	fastie
26 : 5	plenteouf-ues	plenteouf-nes
9	multipte	multipte
15	commaund-mentes	commaund-mentes
27 : 17	inmediatly	immediatly

Prologe to Numbers.

P.	L.		
387,	34	vnthithed	vnthithed
388,	34	scrip <u>t</u> ure	scrip <u>t</u> ure
391,	40	edefyng	edefyng

Numbers.

c.	v.		
1 :	22	from	from
	32	gencracion	generacion
2 :	3	cast	east
	3	Aminabab	Aminadab
	14	ouer	ouer
3 :	38	fonnes	fonnes
4 :	15	fanctuary	fanctuary
	27	scruyce	feruyce
5 :	27	waterr	water:
7 :	11	priches	prices
	17	lambes	lambes
	87	fynne-yr off-rynges	fynne off-rynges
9 :	20	chaunched	chaunched
15 :	6	myngled	myngled
	7	thyrd	thyrd
19 :	20	clothes	clothes
21 :	28	ciite	ciite
26 :	8	an	and
	23	kynredes	kynredes
	48	Gimites	Gunites
29 :	2	burnt offer-rynges	burnt offer-rynges
	11	burnt offer-rynges	burnt offer-rynges
31 :	30	fy/tye	fyfye
32 :	29	fyghte	fyghte
33 :	55	dryne	dryue
34 :	13	Isracl	Isracl
35 :	29	after	after

Prologe to Deuteronomye.

P.	L.		
519,	4	ethcr	ether
	9	peaceau	perceau
520,	22	them	then

Deuteronomye.

c.	v.		
1 :	16	straunges	straunger
	28	walked	walled
	37	thiter	thither
2 :	9	nethel	nether
	20	therim	therin
	37	Fo. XIII.	Fo. VI.
3 :	16	Fo. TII.	Fo. VII.
4 :	2	Fo. XVI.	Fo. VIII.
	44	Fo. II.	Fo. XI.
5 :	2	Loode	Lorde
	21	fhaf	fhaf
	24	fhewed	fhewed
6 :	10	borught	brought
8 :	14	fo'gett	forgett
9 :	1	loadayne	lordayne
	4	in to the	in to
	6	stiffenecked	stiffenecked
10 :	16	sciffnecked	stiffnecked
11 :	22	comaund-mentes	comaund-mentes
	26	sect, or set	fett
12 :	17	of of	of
14 :	title VI.		XIII.
	27	forfake	forfake
	27	enheritaunce	enheritaunce
	28	whitin	wit'hin
	29	harh	hath
16 :	1	passcover	passcover
17 :	17	golde	golde
18 :	19	kerken	herken
19 :	1	Gad	God
	19	tought	thought
	24 :	8	teach
	25 :	3	stirpes
	28 :	52	in in
	63	fhabe	fhabe
29 :	12	fhuldest	fhuldest
	23	ouertrow-enge	ouertrow-enge
30 :	16	multipte	multipte
	16	man	maye
31 :	29	wekednesse	wekednesse
32 :	31	thugh	thugh
33 :	7	he	be
	23	Nephali	Nephali
34 :	2	period(.)before, Dan	omitted

CHAPTER IV.

BIBLIOGRAPHICAL NOTICE OF THE COPY OF TYNDALE'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 Moses 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 vij (unmarked) 6 ff. "The first Boke of Moses 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 | Moses, 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
Boke 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.

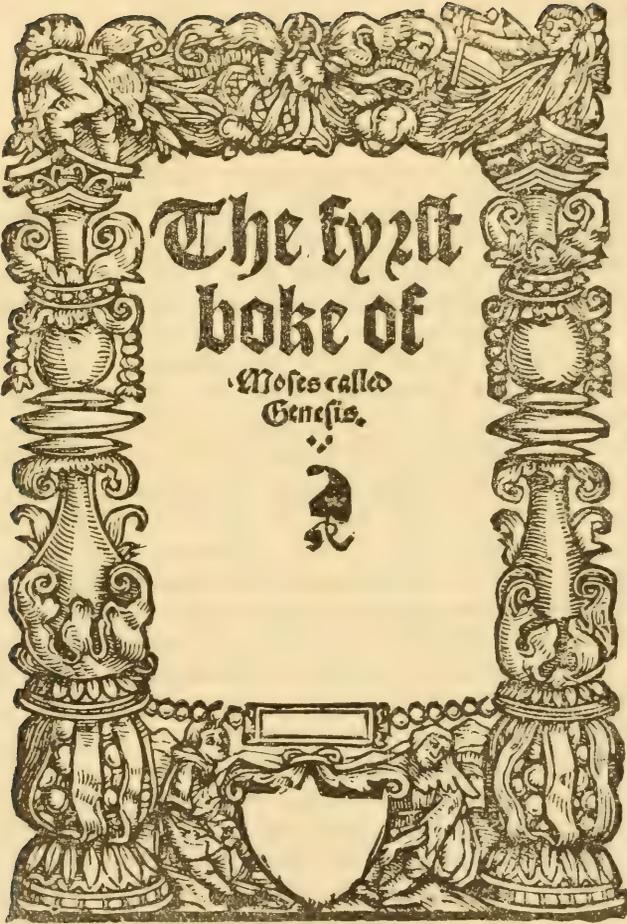
¶¶ denotes the Text, ¶¶. ¶¶. N. the Marginal Notes, in *Matthew's Bible*, 1537.

¶. 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 .¶.

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.



The fyrst
boke of

Moses called
Genesis.



* W. T. To the Reader.

WHEN I had translated the newe testament, I added a pistle vnto the latter ende, In which I desyred them y^e were learned to amend if ought were founde amyssē. But
5 oure malicious and wylie hypocrytes which are so stubburne and hard herted in their weked abhominaciōs 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 heretykes, as it wold no doute from many things which
15 they of longe tyme haue falsly taught, and 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 selues (vnto their damnatyō) never yet obeyed.
20 And lest the temporall rulars shuld see their falsehod, 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 herefyes, so that it cā
25 not be mēded or correcte, they haue yet taken so greate payne to examyne it, & to compare it vnto that they wold sayne haue it and to their awne imaginations 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 ſoch 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 tytyle 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 wayne ſuperſtition and falſe doctrine, to ſatiſſy their
 15 fylthy luſtes, their proude ambition, and vnſatiſſable covetuouſnes, and to exalte their awne honoure aboue kinge & emperoure, yee & aboue god him ſilſe

¶ A thouſand bokes had they leuer to be put forth agenſte their abhominable doyngeſ 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 abhominations with argumentes of philoſophye & with wordly
 25 ſymylitudes and apparent reaſons of naturall wiſdom. And with wreſtinge the ſcripture unto their awne purpoſe clene contrarye unto ſy proceſſe, order and meaninge of the texte, and ſo delude them in deſcantlynge vppon it with alligoryes, and amaſe thē expoundinge
 30 it in manye ſenſes before the vnlerned laye people, (when it hath but one ſymple litterall ſenſe whoſe light the owles cā not abyde) that though thou ſeale in thyne harte and arte ſure how that all is falſe ſy they ſaye, yet coudeſte thou not ſolve their ſotle rydles.

¶ Which thinge onlye moved me to tranſlate the newe teſtament. Becauſe I had perceaved by experyence, how that it was impoſſible to ſtablyſh the laye people in any truth, excepte ſy 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 impoſſible to gether of the texte, if thou ſee the proceſſe ordre and meaninge therof.

¶ And even in the biſſhops of londonſ houſe I intended to have done it. For when I was ſo turmoyled 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 vnlerned, as god it
 15 knoweth there are a full ignorant forte which haue ſene no more latyn then that they read in their porteffes 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 ſorly lerned,
 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 vttoſt of their powers) and therfore (becauſe they are thus vnlerned thought I) when they come to gedder to the ale houſe, which
 30 is their preachinge place, they afferme that my ſaynges are hereſy. And beſydes ſy 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 biſhops 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 ſy contre were ſy ſame daye there. As I this thought the

bifhops of london came to my remembrance whom Erasmus (whose tonge maketh of litle gnattes greate elephâtes and lifteth upp aboue the ftarres whofoever geveth him a litle exhibition) prayfeth exceedingly
 5 amonge other in his annotatyons on the new teftament for his great learninge. Then thought I, if I might come to this mannes fervice, I were happye. And fo I gate me to london, & thorow the accoynt-
 10 aunce of my mafter came to fir harry gilford the kinges graces countroller, ad brought him an oration of Ifocrates which I had tranflated out of greke in to Englifh, and defyred him to fpeake vnto my lorde of london for me, which he alfo did as he fhewed me, ad willed me to write a piftle to my lorde, and to goo to
 15 him my filf which I alfo did, and delivered my piftle to a fervaunt of his awne, one wylliam hebilthwayte, a mā of myne old accoyntaūce. But god which knoweth what is within hypocrites, fawe that I was begyled, ad that that councell was not the nexte way vnto .P. my
 20 purpofe. And therefore he gate me no favoure in my lordes fight ¶ Wheruppō my lorde answered me, his houfe was full, he had mo thē he coude well finde, and advifed me to feke in london, wher he fayd I coude not lacke a fervice, And fo in london I abode almoſte
 25 an yere, and marked the courſe of the worlde, and herde oure pratars, I wold fay oure preachers how they boſted them felves and their hye autorite, and beheld the pompe of oure prelates and how befyed they were as they yet are, to fet 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 felves at one thinge or a nother that ſhall cleane vnquyet all togedder) & fawe things wherof I deferre to ſpeake at this tyme and underſtode at the laſte not only that there was no rowme
 35 in my lorde of londons palace to tranſlate the new teſtament, 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. ¶. poyntemente made betwene god & vs: and heapinge the fircē wrath of god vppon all princes and rulars, mockinge thē with false fayned names of hypocryfye, and seruinge their lustes at all poyntes, & dispenfinge with thē even
 10 of the very lawes of god, of which Christe him self testifieth Mathew v. ŷ 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**, ŷ 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 trouth, & 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 further 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 disalowed & also burnte, if it seme worthy when they have examyned it wyth the hebrue, so that they first put forth of their awne translatinge a nother that is more correcte.

* Aprologe

shewinge the vse of the scripture

THOUGH a man had a precious iuell and a rich, yet if he wiste not the value therof 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 therefore 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 vnderstond 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 imaginations and phantasyes of oure awne inuencion

** ¶ Paule, in § thyrde of § fecōde epistle to Tymothe

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

Vnto the reader **W. 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 Ephe sians he calleth in the swerde of the spirite by cause it killeth hypocrites and vttereth and improueth their false inuentions

*The scri
pture w
herfore
it is
good.*

sayth, 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, ad 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
 hypocrutes, and vttereth ad 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 cōferte 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 leysure.

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 lustyng
 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
 aduersyte that we despayre not. and feareth vs in prof-
 peryte that we synne not *Seke therefore in the scripture

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

Seke therefore in the
 scripture as thou readeest it, chiefely and abo-
 ue all, the conuenaūtes made betwene god
 and vs. That is to faye; the lawe and coma-
 undementes which God commaūdeth vs
 to do. And then the mercie promyfed vnto
 all them that submite them selues vnto the
 lawe. For all the promyfes 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 endeouore
 thy selfe to kepe his lawes: so that no man
 hath his parte in the mercie of god, saue he
 onlye that loueth his lawe and consenteth
 that it is righteous and good, & fayne wol-
 de do it, ad 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 vnderstode this to be the finall ende of

as thou readeſt it firſt the law, what god cōmaundeth vs to doo. And ſecundarilye the promyſes, which god promyſeth us ageyne, namely in Chriſte Ieſu oure lorde. Then ſeke enſamples, firſte 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. Whoſoever 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 fame onlye vnderſtondeth the lawe aryght and can interprete it. And he that ſubmyt-

A iij.]

teth not hī 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 vnſayned ly 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 maynte ne wronge, and be oppreſſers them ſelues, then muſt we tarye patientlye tyll God come which is euer readie to reape tirauntes from of the face of the erth, aſone as theyr ſinnes are rype.

Confidre alſo what wrath, vengeance

And fynallye, note the enfamples which are w- .P. ritē 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 encreafed and so abhomynable, that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god fendeth thē preachers. Neverthelesse they harden their hartes agenste

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

Thē go to & reade the storyes of the byble for thy lerninge & comforte, & se eue-ry thinge practysed before thyne eyes: for accordinge to those enfamples shall it goo with the & all mā vntill the worldes ende. So that into whatfoeuer case or state a mā be brought, accordige to whatfoeuer ēsāple of the bible it be, his ende shalbe accordige as he there seith and readeth. As god there w arneth yer he smyte, & soffreth lōge yer he take extreme vēgeaūce, 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 couēsel of God perishe thorow their awne couēcel, 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 withoures. 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. Allmercy that was shewed there, is a*pro-]

A iiij.

myse vnto the, if thou turne to god. And all vengeaunce and wrath shewed there, is threatened to the, if thou be stoubourne ād resiste &c.

Then follows:

And this lerninge and comforte 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 comforte shalt thou evermore finde in the
playne texte and literall sence. Nether is there any
5 storrye so homely, so rude, yee or so vyle (as it semeth
outwarde) wherin is not exceadinge greate comforte.
And when some which seme to them selves 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
comforte, 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 vpon the same commytted ab-
20 homynable murther. All those men have witne- .¶. sse
of the scripture that they pleased god and ware good
men both before that those thinges chaunfed them
and also after. Neverthelesse soch thinges happened
them for oure ensample: not that we shuld contrasayte
25 their evill, but if whyle we fight with oure selves
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 sene the tyme of Christes death of
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 chaunced partely for ensamples, partely God thorow
synne healeth synne Pryde can nether be healed nor
yet appere but thorow soch horrible deades. Parada-
venture they were of ŷ popes secte ād reioysed 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 received

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

¶ As thou readeſte therfore thinke that every fillable pertayneth to thyne awne ſilf, and ſucke out
 5 the pithe of the ſcripture, and arm thy ſilf ageynſt all
 aſſaultes. Firſte note with ſtronge faith 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 .ᵑ. 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 euel
 apere outwardly as gloryous as the deades of the good:
 yet in the fight 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 fendeth
 Noe to preach to the weked and geueth them ſpace to
 repent: they wax hard herted, God bringeth them to
 nought And yet ſaueth 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 fendeth 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 paretles:
 fo 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- .ᵑ. we and fede their catell,
 and make confederacyons, ad take perpetuall truce, and
 do all outward thinges: Even as they do which have
 no faith, 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 Isaac, O Lorde which saydeste vnto me returne vnto thyne awne contre, and vnto
10 the place were thou waste borne and I wil do the good I am not worthy of the leste of those mercyes, nor of that trouth 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 .ᵑ. daughter is ravysht: 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 glorious 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
30 a man is not attonce perfecte the firste daye he beginneth to lyve wel They that be stronge therefore muste suffre with the weake, and helpe to kepe them in vnite & peace one with a nother vntill they bestrōger

Note what the brothren sayde when they were tached in Egipte, we haue verelye synned (sayde they) ageynste
35 oure brother in ȳ we sawe the anguysh of his soule when he besought vs, and wold not heare him: ād therefore is this tribulation come vpon 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 foule 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 daughters of the contre, and how greate myscheve and troble folowed? Iacob loved but one sonne more then a nother, ād how grevous .ᵑ. 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 learnige (as paule sayth) to teach vs to truste in god in ȳ strōge fyre of tribulation and purgatorye of oure flesh. And that they which
 20 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 nacyons 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 fyrft Chapter.

- I**  N the begynnyng God created *M.C.S. How*
2 heaven and erth. The erth was *heaven &*
 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 *fonne, 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 *by the worde*
7 the waters, ad let it devyde the waters a fonder. 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 heaven, And so of the evenyng and
 morning was made the seconde daye
9 And God sayd, let the waters that are vnder heaven
 gether them selves vnto one place, that the drye londe

M. 1 begynnyng. God, throughout with capital G. 3 fayde, 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. appellaitque. 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. M. N. 2 *moued.* brethed or styred 7 *fyrmanēt,* or heauen, Ps. cxxxv a. v. b. It is an Hebrew worde and fygnifyeth 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 .¶. And God sayd: let the erth bringe forth herbe and grasse that sowe seed, and frutefull trees that bere frute every one in his kynde, havynge their seed in them selves vpon the erth. And it came so to passe:
- 12 ad the erth brought forth herbe and grasse sowenge seed every one in his kynde & trees berynge frute & havynge their seed 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
- 15 may be vnto sygnes, seasons, days & yeares. And let them be lyghtes in the fyrmament of heavē, to shyne
- 16 vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse
- 17 lyghte to rule the nyghte, and he made sterres also. And God put them in the fyrmament of heaven to shyne
- 18 vpon the erth, and to rule the daye & the nyghte,
- 19 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 saynge

¶. 10 maria 12 habens vnumquodque sementem 14 et diuidant diem ac noctem 16 vt præeffet. 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

¶. ¶. ¶. 22 *Blessed*, here is bleffynge takō for encreafynge & multipliyenge.

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

24 And God sayd: let the erth bring forth lvyng
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.
Growe and multiplie and fyll the erth and subdue it,
and have domynyon 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 geuen yow all herbes that
fowe feed which are on all the erth, and all maner
trees that haue frute in them and fowe feed: to be
30 meate for yow & for all .℞. 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 graspe 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 mornynge was made the fyxth daye

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

℥. 24 reptilia 25 omnique reptili 26 ad imaginem et similitu-
dinem 29 Ecce. in efcam.

℥. 24 gewurm 26 eyn bild das uns gleych sey 29 fehet da.
zu ewr speyse.

℞. ℞. N. 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 foule is made lyke vnto God
in a certen proporcyon of nature, of power workynge, so that in
that we are made lyke vnto God.

The Seconde Chapter.

- 1 **T**HUS was heavē & erth fynished
 2 wyth all their apparell: ād ī ſeuēth
 3 daye god ended hys worke which he had made &
 4 reſted in ſeuenth daye frō all his workes
 5 which he had made. And God bleſſed ſeuenth
 6 daye, and ſanctyfied it, for in it he reſted
 7 from all his workes which he had created and
 8 made.
- 9 ¶ 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 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
 man to tulle the erth. But there aroſe a myſte
 out of the ground and watered all the face of
 the erth: Then the LORde God ſhope man,
 even of the moulde of the erth and brethed into
 his face the breth of lyfe. So man was made a
 lyvyng ſoule.
- ¶ The LORde God alſo planted a garden in Eden
 from the begynnyng, and there he ſette [Fo. III.]
 man whom he had formed. And the LORde God
 made to ſprynge 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 ſoure floudes of paradyſe: The ſettyng in of man in paradyſe: the tree of knowledge is forbydden hym: how Adam named all creaturas: the creacyon of Eua: the inſtitutyon of maryage. apparell, the heavenly bodies

the face of ſhope, created moulde, earth

¶. 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 feyn angeſicht 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*, Bleſſe here is taken for magnifyenge
 and prayſynge, as it is in Ps. xxxiii, a. *ſanctyfied*, 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 *moulde*, Slyme: duſt
 or claye.

the fyghte and pleafant 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 felfe, and grewe in to
 11 foure principall waters. The name of the one is Phifon, he it is that compaffeth all the lande of heuila, where
 12 gold groweth. And the gold of that contre ys precious,
 13 there is found bedellion and a ftone called Onix. The name of the feconde ryver is Gihon, which compaffyth
 14 all the lande of Inde. And the name of the thyrd river is Hidekell, which runneth on the easte fyde of the affyryans. And the fourth river is Euphrates.
- 15 ¶ And the LORde God toke Adam and put him in
 16 the garden of Eden, to drefse it and to kepe it: and the LORde God cōmaunded Adā faynge: of all the
 17 trees of the gardē fe thou eate. But of the tre of knowlege of good and badd fe that thou eate not: for even ŷ fame daye thou eateft of it, thou shalt furely dye.
- 18 ¶ And the LORde God fayd: it is not good that man fhulde be alone, I will make hym an helper to
 19 beare him company: And after ŷ the LORde God had make of the erth all maner beaftes of the felde, and all maner foules of the ayre, he brought them vnto Adam to fee what .P. he wold call them. And as Adā called all maner livynge beaftes: evē fo are their namēs.
- 20 And Adam gave names vnto all maner catell, and vnto the foules of the ayre, and vnto all maner beaftes

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

¶. 10 es gieng aus . . . teylet fich dafelbs ynn vier hewbtwaffer 12 koftlich 17 wirftu des tods sterben.

¶. ¶. N. 10 *Eden*; Eden fygnifieth pleafures 17 *dye the dethe*; Soche reherfalls of wordes dothe fygnifye fomtyme an haftynes or vehemēce, fomtyme an affewrance that the thinge fhälbe performed that is promysed, as it is Ps. cxvii, c.

¶. ¶. N. 11 *Pifon* ift das groffe waffer ynn India, das man Ganges heyft, denn *Heuila* ift Indienland, *Gihon* ift das waffer ynn Egypten das man Nilus heyft, *Hydekell* ift das waffer in Afyria das man Tygris heyft. *Phrato* aber ift das nehift waffer ynn Syria das man Euphrates heyft.

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 Saxon idiom.*) be called woman: because she was take of the man.
- 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: left ye dye.
- 4 [Fo. IIII.] Then sayd the serpent vnto the woman:
- 5 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 tieffen schlaff fallen 23 das were eyntmal beyen
 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}
 7 toke of the frute of it and ate, and gaue vnto hir huf-
 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 myfelfe. 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, ād
 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. Morover I will put hatred betwene the
 and the woman, and betwene thy feed and hyr feed.

¶. 6 for to geue vnderſtondyngē

¶. 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 seed 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 husbond 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 saynge: se thou eate not therof: curfed be the erth for thy sake. In sorow
18 shalt thou eate therof all dayes of thy life, And it shall beare thornes ad thyftels 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 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 verſen beyſſen

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

℥. ℞. N. 15 *Derſelb*, 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 felig machen. Daran Adam glawbt mit allen ſeynen nach komē, dauon er Chriſten vnd felig worden iſt von ſeynem fall. 20 *Heua*, Hai heytt lebē, Daher kompt Heua oder Haua, Leben oder lebendige.

cast Adā out, and sette at ŷ 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 **AND** Adam lay wyth Heua ys *M.C.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 ploweman. *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 *thusacl, 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 receave 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.

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

L. 24 vnd eyn glentzendes fewrigs schwert. iiii. 1 ich hab vberkomen den man des Herren

M.M.N. 4 *loked 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 kriegt odder vberkompt, Heua aber meynet, er solt der fame seyn, da der herr vō gefagt hatte, das er der schlangen kopff zutretten wurde.

And as foone as they were in the felde, Cain fell
 9 vpon Abell his brother and slewe hym. And ſ LORde
 fayd 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 negade, i. e.
 thou be vpon the erth. wanderer, fu-
gitive.

And Cain sayd vnto the LORde: my synne is greater,
 13 than that it may be forgeven. Beholde thou castest
 14 me out thys day from of the face of the erth, and frō thy
 fyghte must I hyde myselfe ad I must be wandrynge
 and a vagabunde vpon the erth: Morover whofoever
 15 fyndeth me, wyll kyll me. And the LORde sayd vnto
 hi Not so, but who so ever sleyth Cain shalbe punyshed
 vii. folde. And the LORde put * a marke
 vpō Cain that no mā ſ founde hym shulde
 16 kyll hym. [Fo. VI.] And Cain went out
 frō the face of the LORde and dwelt in
 the lande Nod, on the east syde of Eden.

And Cain laye wyth hys wyfe, which
 17 conceived and bare Henoeh. And he
 was buyldinge a cyte and called the
 the name of it after the name of hys
 18 sonne, Henoeh. And Henoeh begat Irad.
 And Irad begat Mahuiael. And Mahuiael
 begat Mathufael. And Mathufael begat
 Lamech.

19 And Lamech toke hym two wyves,

** Of this place no doute
 ſ pope which
 in all thinges
 maketh hys self
 equal with
 god, toke an
 occasion to
 marke all his
 creatures: and
 to forbid vnder
 payne of
 excōmunicatiō
 ſ no mā (whe-
 ther he were
 kige or em-
 peroure) be so
 hardy to pun-
 ishe them for
 what so ever*

℞. 10 bloud cryed vnto me
 V. 13 quam ut ueniam merear 16 habitauit profugus in terra
 ad orientalem plagam Eden
 L. 12 Soll'er dyr fort feyn vermugen nicht geben 16 jenfyd Eden
 gegen den morgen.
 ℞. ℞. N. 10 *cryed*, Cryeth: that is asketh vengeance, as ye
 haue Genesis 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 exercyse 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 syfter 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- *M. C. S. The*
 acion of man, In the daye *genealogye of*
 when God created man and *Adam vnto*
 made hym after the symilytude 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 symilytude: and called

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

¶ M. N. 26 To call on the name of the Lorde is to requer
 all thynges of hym and to trust in him, geuing hym the honour
 and worshyp 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 daughters. 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
fame shall comferte vs: as concernynge oure worke and
forowe of oure handes which we haue aboute the erthe
30 that the LORde hath cursed. And Lamech lyved
after he had begot Noe .v. hundred, nynetie and .v
31 yere, and begat sonnes and daughters. 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*
2 *floude. God*
ad had begot them daughters, *warneth Noe*
3 the sonnes of God sawe the *of the cōmyng*
daughters of men that they were sayre, *of the floud:*
and toke vnto them wyves, which they *The preparing*
best liked amōge thē all. And the LORD sayd: My *of the arcke.*
spirite shall not all waye sryve withe man, for they are

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 Gottiffurcht auferzogen, darnach erger, den die ander worden, vnter dem namen Gottis, wie altzeyt die geystlichen, die ergiften tyrannen vnd verkeritisten zu letzt worden find.

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 apon 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 apon the erth and ^{thoughtes}

7 forowed in his hert. And sayd: 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 looked vpon the erth, ād loo it was corrupte: for all flesh had corrupte his way vpon the erth.

13 Than sayd 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 shal be .iii. hundred cubytes, ād the bredth of it .L. cubytes, and the heyth of it
16 xxx. cubytes. A wyndow shalt thou make aboute in

¶. 5 thoughtes

¶. 4 gigantes autem 9 Noe vir iustus atque perfectus fuit
14 arca de lignis leuigatis

¶. 4 tyrannen 12 alles fleysch hatte seyn weg verterbet auff erden 14 thennen holtz

¶. ¶. ¶. 12 *All flesh.* All fleshe that is all men that lyue fleshly, as in the .viii. of the Roma. 13 *The ende of all flesh.* The ende of all fleshe: 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 ȳ syde of it: and thou shalt make it with .iii. lostes
 17 one aboue an other. For behold I will bringe in a
 flood of water apon the erth to destroy all flesh from
 vnder heaven, wherin breth of life is so that all that
 18 is in the erth shall perishe. But I will make myne
 apoyntement with the, that both thou apoyntement,
 shalt come in to ȳ arcke and thy sonnes, *covenant*
 thy wyfe and thy sonnes wyues with the.
 19 And of all that lyveth what soever 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 ȳ may be
 eaten & laye it vp in stoore by the, that it may be
 22 meate both for ȳ 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*
 goo into the arcke both thou *entrance of*
 and all thy houssold. For the *Noe & them*
 haue I sene rightuous before *that were*
 2 me in thys generacion. Of all clene beastes *with him into*
the arcke.
The ryfyng

M. 16 aboue a nother

V. 18 ponamque fœdus meū tecum 20 ut possint viuere
 vii. I dominus ad eum

L. 18 bund auffrichten .vii. I rechtfertigt 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, vnfayn-
 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 lesfully 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 *wherwith all*
 beastes a payre, the male and hys female: *thynges dyd*
peryshe.

3 lykewyse of the byrdes of the ayre .vii. of every kynde,
 4 male and female to fave seed 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 floud 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 floud. 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 cooples 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 floud came
 vppon the erth.

11 In the .vi. hundred yere of Noes lyfe, in the secōde
 12 moneth, in the .xvii. daye of the moneth, ŷ fame daye
 13 were all the founteynes of the grete depe broken vp,
 14 & the wyndowes of heauē 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 .P. the erth in their kynde, and all maner of
 byrdes in there kynde. and all maner off foules what

¶. II omnes fontes abyssi magnæ & cataractæ cæli 13 In
 articulo diei illius

¶. II da auff brachen alle brunne der grossen tieffen, vnd
 theten sich auff die fenster des hymels

¶. III. N. II *Founteynes*, The fountaynes of the great depe
 etc. that is, all the waters that were on the erth sprāge vp, en-
 creased & multiplyed. *Wyndowes of heauen*, The wyndowes of
 heuē opened &c. that is, all waters about the erth descended
 and increased the floude.

- 15 foever had feders. And they came vnto Noe in to the
 arke by coopes, 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.

ℓ. 22 Alles was eyn lebendigen oden hatte ym trocken, das
 farb.

The .VIII. Chapter.

The .VIII. Chapter. [Fo. X.]

- 1 **AND** god remēbred Noe & all *M.C.S. Af-*
 2 *ter the send-*
 3 *ing forth of*
 4 *theraue & the*
 5 *doue Noe went*
 6 *forth of the*
 7 *arcke. He*
 8 *offreth sacri-*
 9 *fice. The*
 10 *malyce of*
 11 *mannes heart.*
- beastes & all *y* catell *y* were
 with hī in *y* arke And god
 made a wynde to blow vppō
y erth, & *y* waters ceased: *ād y* fountaynes
 of the depe *ād* the wyndowes of heave
 were stopte and the rayne of heaven was
 forbyddē, and the waters returned from of
y 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 dreyed vpp vppon the
 erth
- 8 Then sent he forth a doue from hym, *wete, know*
 to wete whether the waters were fallen
 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

¶. 10 more

¶. 1 adduxit spiritum super terram 2 & prohibita sunt 4 vice-
 simoseptimo die—montes Armeniae 7 et non reuertebatur

¶. 1 wasser fielen 2 ward gewehret

¶. M. X. 7 und kam widder. Das ist, er machts so lange mit
 feym widder komen bis das alles trocken wart, das ist so viel
 gefagt, Er soll noch widder come.

was in hyr mouth a lefe of an olyve tre which ſhe had plucked .¶ 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 upon the erth. And Noe toke off the hatches of the arke and looked: 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 multiplie
 18 vppon the erth. And Noe came out, ad his ſonnes 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 aluter vnto the LORDE, and toke of all maner of clene beaſtes and all maner of clene foules, and offred ſacrifyce vppon the aluter.
 21 And the LORDE ſmellyd a fwete ſauoure and ſayd in his hert: I wyll henceforth no more curſe the erth for mannes ſake, for the imagynacion of mannes hert is [Fo. XI.] evell evgn from the very youth of hym. Moreouer I wyll not deſtroy from henceforth all that
 22 lyveth as I haue done. Nether ſhall ſowynge tyme and harveſt, colde, and hete, ſomere & wynter, daye and nyghte ceaſſe, as longe as the erth endureth.

¶. 11 ramum oliuæ virentibus foliis 20 Ædificauit . . obtulit holocausta

℞. 11 eyn oleblat 13 Ym ſechs hunderſten und eynem iar 19 eyn iglichs zu feyns gleychen 20 bawet . . brandopffer 21 hinfurt nicht mehr ſchlahen

℞. ℞. N. 21 The Lordes ſmellynge of ſauoure: is the alowāce of the workes of the faythfull, as in Ex. xxix. Lev. i. iii. iv.

℞. ℞. N. 11 oleblat, Das Blat bedeut das Euangelion, dz der heylig geyst ynn die Chriſtenheyt hat predigen laſſen, Denn ole bedeutt barmherzickeit vnnd fride, dauon das Euangelion leret

¶ The .IX. Chapter.

- 1 **A**ND God blessed Noe and his *M.C.S. God*
 sonnes, and sayd vnto them: *blesseth Noe*
 Increase and multiplie and fyll *and hys son-*
 the erth. *nes. He for-*
 2 The feare also and drede of yow be *byddeth to*
 vppon all beafts of the erth, and vppon *eate the bloude*
 all foules of the ayre, ad vppon all that *of beastes and*
 crepeth on the erth, and vppon all fyshes *forbyddeth the*
 of the see, which are geuen vnto youre *shedding of*
 3 handes And all that moveth vppon the *manes bloude.*
 erth havyng lyfe, shall be youre meate: *The lawe of*
 Euen as y grene herbes, so geue I yow *the swerde.*
 4 all thyng. Only the flesh with his life *He maketh a*
 which is his blood, fe that ye eate not. *couenant*
 5 * *This lawe* * For verely the bloude *that he wyll*
 and *soch like* of yow wherein youre lyves *destroye the*
 to *exequite,* are wyll I requyre. Euē of *world no more*
 were *kinges* the hande of all beaftes wyll *by water, and*
 and *rulars* I require it, And of the hande *geueth the*
 ordeyned *of* of man and of the hand off *raynebowe as*
 God *wherfore* of mannes brother, wyll I requyre *a token & con-*
 they *ought not* euery mannes brother, wyll I requyre *firmacyon of*
 to *suffre the* lyfe of man: so y he which shedeth *the same. Noe*
 popes *Caimes* bloude, shall haue hys bloude shed by man *is droncken,*
 6 *thus to shed* bloude, shall haue hys bloude shed by man *and Ham vn-*
 bloud *theirs* agayne: for God made man after hys awne *couereth hym,*
 not *shed agey-* lycknesse. See that ye encrease, and waxe, *and getteth*
 7 *to sett vpp* and be occupyde vppon the erth, & mul- *his curse.*
 their *abhomi-* tiplie therein.
 nable *setua-*
 ryes & *necke*
 8 *verses cleane* Farthermore God spake vnto Noe &
 agenst *the* to hys sonnes with hym saynge: see,
 9 *ordinaunce of*

V. 5 Sanguinem enim animarum vestrarum 7 et ingredimini
 L. 2 vnd alle fisch ym meer feyen 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 lesse
 in oure neybour.
 L. M. N. 6 *durch menschen;* Hie ist das weltlich schwerd
 eyngefetzt, das man die morder todten fal.

- 10 *god, but vnto
their dāna-
cyon.* I make my bōd .P. wyth you bond, *cove-
nant* and youre feed after you, and
wyth all lyvyng 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 ſ̄ waters of any floud,
ād ſ̄ 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 lyvyng thying that is with yow for ever: I wyll fette
my bowe in the cloudes, and it shall be a fygne of
the appoyntment made betwene me and *appoyntment
covenant*
- 14 the erth: So that when I brynge in cloudes
vpō ſ̄ erth, the bowe shall appere in ſ̄ cloudes.
- 15 And than wyll I thynke vppon my testament, *cov-
enant* testament which I haue made betwene
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 euerlastyng 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 ſ̄ is on the erth.
- 18 The sonnes 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 .iii. sonnes 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

℥. 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 zeichen
feyn meyns bunds—wolken vber die erden sure 16 Darumb foll
meyn bögen . . . allem lebendigen thier ynn allem fleyfch, das
auff erden ist 19 alle land besetzt 20 Noah aber fieng an

21 planted a vneyarde and drancke of the wyne and was
 droncke, and laye vncouered in the myddeft 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 sholders 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 increase 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 sonnes of Noe: of Sem,
 Ham and Iapheth, which be-
 gat them children after the floude. .P. The
 2 sonnes of Iapheth were: Gomyr, Magog, Madai, Iauan,
 3 Tuball, Mefech and Thyras. And the sonnes of Gomyr
 4 were: Ascenas Riphath and Togarma. And the sonnes

M. 21 wus 23 their

M. N. 27 God increase; 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 wils 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 blöffe sey das creutz vnd leyden fur der welt
 Ham sey, die falschen werck beylegen vnd gleyssener, die Christum
 vnd die seynen verspotten vnd lust haben ynn yhrem leyden. Sem
 vnd Iaphet seyen 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 speach, kynred and nation.
- 6 The sonnes of Ham were: Chus Misraim Phut and
 7 Canaan. The sonnes of Chus: were Seba, Heula,
 Sabta, Rayma and Sabtema. And the fones 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 Reffen 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
 Capththerynes.
- 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 Afa, & tyll thou come to Sodoma,
 20 Gomorra, Adama Zeboim: evē vnto Lafa. These were
 the chyldrē of Ham in there kynreddes, tonges, landes
 and nations.
- 21 And Sem the father of all ŷ chyldrē of Eber and the
 22 eldest brother of Iapheth, begat children also. And
 his sonnes were: Elam Assur, Arphachfad, Lud ād
 23 Aram. And ŷ children of Aram were: Vz, Hul,
 24 Gether & Mas And Arphachfad begat Sala, and
 25 Sala begat Eber. And Eber begat. ii. sonnes. The

M. 13 Mizrim 18 Harmati

L. 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.)

V. 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 Mesa
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 *M.C.S. The*
2 tonge and one language. And *buylding of*
as they came from the east, *the tower of*
they founde a play-.P.ne in the *Babel. The*
lande of Synear, and there they dwelled. *confusyon of*
tonges. The
3 And they sayd one to a nother: come on, *generacyon of*
let us make brycke ad burne it wyth fyre. *Sem the sonne*
So brycke was there stone and flyme was *of Noe vntyll*
4 there mortar And they sayd: Come on, *Abra which*
let vs buylde us a cyte and a toure, that the toppe *goeth with*
may reach vnto heauen. And let vs make us a name, *Lot vnto Ha-*
for perauenture we shall be scatered abroad over all *ran.*
the erth.

V. 30 Sephar montem orientalem 32 Hæ familiæ Noe. xv. 1 fer-
monum eorundem 4 antequam diuidamur in vniuersas terras

L. 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

L. M. N. 25 Peleg; auff deutlich, 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 fayd: See, the people is one and haue
 one tonge amonge them all. And thys haue they
 7 begun to do, and wyll not leaue of from all that they
 haue purposed to do. Come on, let vs descende and
 myngell theire tonge even there, that one vnderstonde
 8 not what a nother fayeth. Thus ſ̄ 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, becaufe that the LORDE there con-
 founded the tonge of all the world. And becaufe 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 Arphachſad .ii. yere after the
 11 floude. And Sē lyved after he had begot Arphachſad
 v. hundred yere and begat ſonnes and daughters
- 12 And Arphachſad lyued .xxxv. yere and be- [Fo.
 13 XIII.] gat Sala, and lyved after he had begot Sala .iiii
 hūdred yere & .iii. & begat ſonnes 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 ſonnes 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 ſonnes and daughters.
- 18 And Peleg when he was .xxx. yere olde begat

¶. 7 vnusquisque vocem proximi fui

℥. 7 dafelbs verwyrrren

℞. ℞. 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 ſhewyng hymſelfe preſent amonge
 men by his wonderfull worke, as it is in Ps. xvii. b. and .cxliiii. a.
To ſe the cyte; not that god ſeeth not at all tymes, but only that
 he maketh hym ſelfe both to be ſene and knowen in his wonder-
 full workes amōge vs. 12 *Arphachſad*; Here the ſeuentie Inter-
 preters leaue oute the generacion of Caynan, the which after the
 reconyng of the Ebrues begat Sala, when he was .xxx. yere of
 age. Luke .iiii. g.

℥. ℞. N. 9 *Babell*; auff deutſch Eyn vermiffchung oder
 verwyrrung

- 19 Regu, and lyued after he had begot Regu .ii. hundred
and .ix. yere, and begat fonnes 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 fonnes 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 fonnes & 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 fonnes 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
29 londe where he was borne, at Vr in Chaldea. And
Abram and Nahor toke them wyves. Abrās wyfe was
called Sarai. And Nahors wyfe Mylca the daughter
30 of Haran which was father of Milca ād of Iisca. 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 HEN the LORde sayd vnto *M.C.S. Ab-
ram is blessed
of God, and
goeth with
Lot into a
straunge lan-
de that aperet*
Abrā Gett the out of thy
contre and from thy kynred,
and out of thy fathers house,
into a londe which I wvll shewe the.

- 2 And I wyll make of the a myghtie people, and wyll blesse the, and make thy name grete, that thou mayst be a blessinge. And I wyll blesse thē that blesse the, ād curse thē that curse the. And in the shall be blessed all the generations of the erth.
- 3
- 4 And Abram wēt as the LORde badd hym, [Fo. XV.] and Lot went wyth him. Abram was .Lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe ād Lot his brothers sonne, wyth all their goodes which they had gotten and souldes which they had begotten in Haran. And they departed to goo in to the lāde of Chanaan. And when they were come 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.
- 5
- 6
- 7 Then the LORde apeared vnto Abram ād sayd: vnto thy feed wyll I geue thys lāde. And he buylded an aultere there vnto the LORDE which apeared to hym. Then departed he thence vnto a mountayne that lyeth on the east fyde of BETHEL and pytched hys tente: BETHEL beyng on the west fyde, and Ay on the east: And he buylded there an aulter vnto the LORde & called on the name of ȳ LORde.
- 8
- 9 And than Abram departed and toke his iourney fouthwarde
- 10 After thys there came a dertth 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 sede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to faye 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

10 fames

¶. 6 Zoch er durch . . an den hayn More 10 eyn tewere zeyt

¶. ¶. N. 2 *Blesse the;* To blesse, is here to be made happye and fortunate. And to make great his name, is to aduaunce and extolle hym and aboute 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 shall they slei me and
 13 fave 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 Egiptias fawe
 15 the woman that she was very fayre. And Pharaos
 lordes fawe 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,
 oxsen 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? Wherefore toldest thou me not that she was thy
 19 wife? Why saydest thou that she was thy sifter, and
 causedest me to take hyr to my wyfe? But now loo,
 20 there is the wife, take hir ād be walkynge. 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 vñ 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 **I**HAN Abram departed out of *M.C.S. Abram & Loth*
 Egipte, both he and his wyfe *departe oute*
 and all that he had, and Lot *of Egypt.*
 wyth hym vnto the [Fo. XVI.] *And Abram*
 2 fouth. Abram was very rich in catell, *deuyded his*
 3 fyluer & gold. And he went on his iour- *lande & ca-*
 ney frō the south even vnto BETHEL, *tell with his*
 ād vnto the place where his tente was at *brother Lot.*
 the fyrst tyme betwene BETHEL and *Here agayne*
 4 Ay, and vnto the place of the aulter *is promysed*
 which he made before. And there called Abram vpon *to Abram the*
 the name of the LORde. *lande of Ca-*
 5 Lot also which went wyth him had shepe, catell *naan.*
 6 and tentes: so that the londe was not abill to receaue
 them that they myght dwell to gether, for the sub-
 stance of their riches was so greate, that they coude
 7 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.
 8 Than sayd Abram vnto Lot: let there be no stryfe
 I praye the betwene the and me and betwene my
 9 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 lefte hande, I wyll take
 the right: Or yf thou take the right hande I wyll take
 10 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

M. 3 to the place

V. 1 Ascendit . . . australem plagam 3 Reuerfusque 4 quod
 feceret prius 6 habitarent simul . . . communiter

L. 7 vnd war ymer zank

M. M. N. 8 *brethren;* The Hebrues vnderstonde by this
 worde brother al newes, 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 ad 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
13 Sodome. But the men of sodome were wyked and synned 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,
15 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
17 shall thy seed also be nombred. Aryse and walke aboute in the lande, in the length of it ad 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  ND it chaunfed within a while, that Amraphel kyng of Synear, Arioch kyng of Ellafar, 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 prysoner. 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. M. N. 15 *for ever*; Euer is not here taken for tyme wythoute ende; but for a longe ceafon that hath not his ende apoynted. 18 *Ebron* is the name of a cite where Adam Abraham and his wyfe with Isaac etc. were buryed, 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
 offreth gyftes
 vnto Abram.
 Abrampayeth
 tythes vnto
 Melchisedech.
 Abram hold-
 eth nothyng
 of the kynge
 of Sodom's
 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
 Horymys 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 Hazezon
 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 resydue fled to the moun-
 11 taynes. And they toke all the goodes .P. of So-
 dome and Gomorra and all their vitalles, ad went

℞. 2 Semeabar

℥. 3 conuenerunt in vallem fyluestrem 6 campeftria Pharan
 quæ est in folitudine

℥. 3 das breytte tall cf. vv. 8, 10 5 die Ryfen zu Astaroth 6 bis
 an die breyte Pharan, wilch an die wusten flost 7 an den Rechthorn

℞. ℞. N. 2 kynge of Bela; Bela is the citie that Lot defyred
 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,}
seruantes borne in his owne house .i.iii ^{armed}
hundred & .xviii. ad folowed tyll they came at Dan.
- 15 And sette hymselfe ad his seruantes in aray, & fell
vpon them by nyght, & smote them, & chased them
awaye vnto Hoba: which lyeth on the lefte hande of
16 Damascos, 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 kynge 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 hyghest God, blessed hym saynge. Blessed be
Abram vnto the most hyghest God, possessor of heaven
20 and erth. And blessed be God the most hyghest,
which hath delyvered thyne enimies in to thy handes.
And Abrā gaue hym tythes of all.
- 21 [Fo. XVIII.] Than sayd the kynge 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 diuisis 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
hünder yere, & after the death of Abraham (by godes prouidence)
was kynge of Salem 19 *Blessed* be Abram, that is prayfed be Abrā.
And prayfed be the moost hyghest 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 fouldes, and take the goodes
 22 to thy felfe. And Abram answered the Kynge of
 Sodome: I lyfte vpp my hande vnto the LORde God
 23 most hygh poffeffor of heaven ad erth, that I will not
 take of all ŷ is thyne, fo moch as a thred or a
 fhoulchet, left thou fhuldest faye 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, Efcholl & Mamre. Let them take their partes.

 XV. Chapter.

1 **A**FTER these deades, ŷ worde of *M.C.S. The*
 God came vnto Abram in a *lande of Ca-*
 vision faynge feare not Abram, *naan is yet*
 I am thy fhilde, and thy re- *agayne pro-*
 2 warde shalbe exceedyngre greate. And *myfedy to Ab-*
 Abram answered: LORde Iehouah what *ram. God*
 wilt thou geue me: I goo childlesse, and *promyseth*
 the cater of myne houffe, this Eleasar *hym feed.*
 3 of Damaſco hath a fonne. And Abram *He beleueth &*
 fayd: fe, to me haſt thou geuen no feed: *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*
 fpake vnto Abram fayenge: He ſhall not *the chyldren*
 be thyne heyre, but one that ſhall come out of thyne *of Iſrael ſhuld*
 5 awne bodye ſhalbe thyne heyre. .P. And he brought *be vnder Pha-*
 him out at the doores ad fayde. Loke vpp vnto *rao, & of their*
delyuerance
from the ſame.

M. 1 faying 5 out of the dores
V. 21 animas 22 poſſeſſorem. xv, 2 filius procuratoris domus
 meæ
L. 21 die ſeelen 22 beſitzt. xv, 1 ſchilt 2 Herr Herr cf. v. 8.
 4 der von deynem leyb komen wirt
M. M. N. 21 Gyue me the ſoules; Soules are men & women,
 as Gen. xlii, c & Deut. x, b. xv, 1 *The worde of God;* The word
 of the Lorde cometh when he ſheweth any thyngre 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 seed be.

6 And Abram beleved the LORde, and it was counted
7 to hym for rightwesnes. 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 apon Abram. And loo, feare and greate
darknesse came apon hym.

13 And he sayde vnto Abram: knowe this of a fuertie,
that thi seed 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
inuasit 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 finsterniss

℞. ℞. 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. iiiii, a, Gal. iii, a .ii, d.
14 serue wyll I iudge; To iudge is here to take vēgeaunce, Ps.
xxxiiii, a. 16 Fourth generation, a generacyō or an age is here
taken for an hundred yere, as Gen. vi, d.

℥. ℞. 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 erloset 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 erloset werden.

XIX.] agayne, for the wekednesse of the Amorites ys 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 Pherozites, the Raphaims,
21 the Amorytes, the Canaanites, the Gergefites and the Iebufites.

The .XVI. Chapter.

1  ARAI Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian, whose 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, peraduēture I shall be multiplied 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. iiiii. a and .xxix. c.

and gaue her to hyr husbonde Abram, to be his wyfe. *promyse hyr sede. And nameth hyr fyrst chyld*

4 And he wente in vnto Hagar, & she conceived. And when she sawe that she had conceyved .P. hyr mastresse was despised in hyr syghte. *Ismael.*

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 despyed in her syghte: 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 besyde 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 y LORde sayde vnto her: I will fo encrease thy feed, that it shall not be numbred for
11 multitude. And the LORdes angell sayd further vnto her: se, 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 wylde man, and his hande will be agenst *wylde, not domesticated*
every man, & euery mans hande agenst him. And yet shall he dwell faste by all his brothren.
13 [Fo. XX.] And she called the name of the LORde that spake vnto her: thou art the God that lokest

M. 4 Agar 5 feeth 12 brethren

V. 9 humiliare sub manu illius. 12 ferus homo . . et eregione vniverforum fratrum suorum figet tabernacula.

L. 5 ich muß vnrecht leyden . . vnter deyner gewallt 6 Da sie nu Sarai wolt demutigen 9 vnd demutige dich 11 armfelickeyt 12 ein wilder Mensch.

M. 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.

L. M. N. 11 Ismael, heyst Gott erhoret.

on me, for the sayde: I haue of a fuertie sene here
14 the backe parties of him that seith me. Wherefore
the called the well, the well of the luyngge 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
almightie God: walke before
2 me and 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 spryng 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
everlastyngge testament, So that I wyll be God vnto
8 the and to thy seed after the. And I will geue vnto

*A.C.S. Abram is called
Abrahā, &
Sarai is nam-
ed Sara. The
lande of Ca-
naan is here
the fourth
tyme prom-
ysed. Cir-
cumfysion is
here institute.
Isaac is pro-
mysed. Ab-
raham pray-
eth for Is-
mael.*

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
6 fast seer fruchtbar machen

M. M. N. 13 They se the backe partes of God that by reuel-
aciō or any other wyse haue perseuerāce or knowledge of God.

L. M. N. 5 Abram heyst hoher vatter, Abraham aber der
haufen vater, wie wol die selben hauffen nur mit eyne buchstaben
antzeygt werden yn feynem namen, nicht on vrsach.

the ād to thy feed after the, the lande where in thou arte a straunger: Euen all the lande of Canaan, for an everlastyng 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 circumcyse the forekynne of youre flesh, ād 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 circūfyfed 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 seruante borne in thy housse, ād he also that is bought with money, must needes be circumcyfed, that my testamente may be in youre flesh, for an everlastyng bonde.
14 Yf there be any vncircumcyfed manchilde, that hath not the forskynne of his flesh cutt of, his soule 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 spryng of her. And Abraham fell vpon his face ād [Fo. XXI.] laughte, and sayde in his harte: shall a childe be borne vnto hym that is an hundred yere olde, ād shall Sara that is nynetye yere old, bere?
18 And Abrahā sayde vnto God. O that Ismaell myghte lyve in thy fyghte.

19 Thē sayde God: na, Sara thy wife shall bere the a

℞. 19 God: Sarah thy wife . . . a sonne in dede

ṽ. 8 terrā peregrinationis tuæ 14 pactum meum irritū fecit.

19 Sara vxor tua pariet tibi filium . . . & constituam pactum meum illi in fœdus sempiternum

ℒ. 19 ia, Sara deyn weyb foll dyr eynen son geperen

℞. ℞. 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 signyfyed, the better in memory as here he calleth circumcyfyon his bonde which is but a token therof, and as Peter calleth baptyme Christ. 1 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 lastyng bonde vnto his seed after him. And as
 concernyng Ismaell also, I haue herde thy request:
 loo, I will blesse 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 seruauntēs borne in his housse and all that
 was bought with money as many as were men children
 amonge the mē of Abrahās housse, and circumcysed
 the forekynne of their flesh, even the selfe same daye,
 24 as God had fayde vnto him. Abraham was nynetie
 yere olde and .ix. when he cutt of the forekynne of
 25 his flesh. And Ismaell his sonne was .xiii. yere olde,
 when the forekynne of hys flesh was circumcysed.
 26 The selfe same daye was Abrahā circūcised & Ismael
 27 his sonne. And all the men in his housse, whether
 thy were borne in his housse or bought wyth .℥. money
 (though they were straungers) were circumcysed with
 him.

■ The .XVIII. Chapter.

1 **A**ND the LORde apeared vnto him *℞. 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 lyfte vp his eyes and looked: ad lo, thre *aac is prom-*
 men stode not farr from hym. And whē *ysed to hym*
agayne, at
whych Sara

℥. 1 conualle

℥. 1 hayn Mamre 2 drey menner gegen yhm

℞. ℞. 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 feruaunte. 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 comforte youre harts wythall. And thā
 goo youre wayes, for even therfore ar ye come to youre feruaunte. And they answered: Do even so as thou
 hast sayde.
- 6 And Abrahā went a pace in to his tent vnto Sara
 ād sayde: make redy att once thre peckes of fyne meale,
 7 kneade it, and make cakes. And Abraham ran vnto his beastes and fett a calfe that was tendre and good,
 and gaue it vn to a yonge man which made it redy
 8 attonce. And he toke butter & mylcke and the calfe which he had prepared, and fett it before them, and
 stode hymselfe by them vnder the tre: and they ate.
- 9 [Fo. XXII.] And they sayde vnto him: Where is
 10 Sara thy wife? And he sayde: in the tent. And he 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,
 out of the tent doore which was behind
 11 his backe. Abraham and Sara were both olde and well stryken in age, and it ceased to be with Sara after
 12 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 fata similia . . subcinericios panes
 7 vitulum tenerimum & 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 felt er nydder vnd redet auch als mit eynem vnd mit dreyen, da ist die drevfeltickeyt ynn Gott antzeyget.

13 Than sayde the LORde vnto Abrahā: wherfore 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 soone 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 ād looked
towardē 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, seyngē that Abraham shall be a great ād
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, ȳ
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 excedyngē
21 grevous. I will go downe and see whether they haue
done all to gedder acordyngē 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 ȳ 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 sleie the
rightwes with the weked, ād that the rightwes shulde
be as the weked: that be farre from the. Shulde not
26 the iudge of all ȳ worlde do acordyngē to righte? And

M. 21 together

V. 14 vita comite 19 & faciant iudicium & iustitiam; vt ad-
ducatur 21 venit ad me, opere compleuerint 25 Absit a te . . fiatque
iustus sicut impius . . nequaquam facias iudicium hoc.

L. 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 say-[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 speake 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 foone as he had lefte comenyng with Abrahā. And Abraham returned vnto his place comenyng
communing

■ The .XIX. Chapter.

1 **AND** there came .ii. angells to M.C.S. Lot
reccauid two
Angelles into
hys house.
The fylthy
lustes of the
Sodomytes.
Lot is delyuer-
Sodome at euen. And Lot
fatt 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

M. 1 vp to mete them

V. 26 in medio ciuitatis, dimittam omni loco propter eos.

31 Quia semel, ait cœpi 32 Obsecro, inquit, ne irascaris

L. 26 alle den ortten. xix, i buckt sich mit feym angeficht auff die erden

fayde: Se lordes, turne in I praye you in
 to youre feruauntes houfe and tary all
 nyghte & wafh youre fete, & ryfe up
 early and go on youre wayes. And they
 fayde: nay, but we will byde in the
 3 ftreates all nyghte. And he cōpelled
 them excedyngly. And they turned in
 vnto hym and entred in to his houfe, and
 he made them a feafte and dyd bake
 fwete cakes, and they ate.

*ed & defyret h
 to dwell in the
 cytie Zoar.
 Lottes wyfe is
 torned into a
 byler of falt,
 Sodome is de-
 froyed. Lot
 is dronken &
 lyeth with his
 daughters
 whych con-
 ceaued chyl-
 dren by hym.*

4 But before they went to refte, the men of the cyte
 of Sodome compaffed the houfe rownde .¶. 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 houfe to nyghte?
 brynge thē out vnto vs that we may do oure luft with
 them.

6 And Lot went out at doores vnto them and fhote
 7 the dore after him and fayde: nay for goddes fake
 8 brethren, do not fo wekedly. Beholde I have two
 daughters which haue knowne no man, thē will I
 brynge out vnto you: do with them as it femeth you
 good: Only vnto thefe men do nothyng, for therfore
 9 came they vnder the fhadow of my rofe. And they
 fayde: come hither. And they fayde: cameft thou
 not in to fogeorne, and wilt thou be now a iudge? we
 will fuerly deale worfe with the than with them

And as they preafed fore vppon Lot and
 10 beganne to breake vp the doore, the men *preafed, pref-
 fed*
 put forth their handes and pulled Lot in to the houfe
 to them and fhott to the doore. And the men that
 11 were at the doore of the houfe, they fmote 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 . . . fub vmbra culminis mei 9 Recede illuc 13 coram
 domino, qui mifit nos

L. 2 Sihe, meyne Herr, keret eyn . . bleybt vbernacht . . vber
 nacht auff der gaffen bleyben 3 buch vngefeurt 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 begynnnyng of the nyght as in the Prou. vii, b.

blyndneffe 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 married his doughters, and sayde: stonde 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 caused 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 felse in the
18 mountayne, lest thou perisse. Than sayde Lot vnto
19 them: Oh nay my lorde: beholde, in as moch as thy seruante hath fownde grace in thy syghte, now make thi mercy great which thou shewest vnto me in savyng my lyfe. For I can not faue my felse in the mountayns, lest some misfortune fall vpon me and I dye.
20 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 find, 17 Erredte deyn feele 19 meyn feel bey dem leben erhieltest

Æ. Æ. 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 faue 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 . \mathbb{P} . which thou hast spoken.
- 22 Haste the, ad faue thy selfe there, for I can do nothyng till 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 overthrewe 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 \mathfrak{F} region, he thought apon Abrahā: and sent Lot out from the dāger of the overthrowenge, when he overthrewe the cyties where Lot dwelled.
- 30 And Lot departed out of Zoar and dwelled in the mountayns ad his .ii. doughters with him for he feared to tary in Zoar: he dwelled therefore in a caue, both he and his .ii. doughters 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 therefore, let vs geue oure father wyne to dryncke, and let vs lye with him [Fo. XXV.] that we may faue seed

\mathfrak{A} . 22 thithēr

\mathbb{V} . 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.

\mathbb{L} . 25 vnd was auff dem land gewachsen war 31 nach aller welt weyfe 32 trincken geben, vnd mit yhm truncken werden

\mathbb{L} . \mathfrak{A} . \mathbb{N} . 20 *kleyne*: Zoar heyt kleyne.

- 33 of oure father. And they gaue their father wyne to drynke that fame nyghte. And the elder doughter 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 feed of
- 35 oure father. And they gaue their father wyne to drincke 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 doughters 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 kyng of Gerar taketh away 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 kyng 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 womas fake which thou hast taken awaye,

ṽ. 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 therefore sayde: lorde wilt thou sleȳ
 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
 therefore I kepte ȳ that thou shuldest not synne agenst
 7 me, nether suffred I the to come nygh her. Now
 therefore 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 mornyng
 and called all his seruautes, and tolde all these thinges
 9 in their eares, and the men were fore a frayde. And
 Abimelech called Abraham and sayde vnto him: What
 hast thou done vnto vs, & what haue I offended the,
 that thou shuldest bryng on me and on my kyngdome
 fo 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 sleȳ me for my wyfes sake;
 12 yet in very dede she is my syster, the daughter of my
 father, but not of my mother: and became my wyfe.
- 13 And after God caused me to wandre out of my fathers
 house, I sayde vnto her: This kyndnesse shalt thou
 shewe vnto me in all places where we come, that thou
 saye 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

ℒ. 4 eyn gerecht volck 7 des tods sterben 8 fur yhr oren
 R. M. N. 11 *The feare of God* amōge the Hebrewes is prin-
 cipally 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 fayde: beholde the lande lyeth be fore
16 the, dwell where it pleafeth ſ̄ beſt. And vnto Sara he
fayde: Se I haue geuen thy brother a thoufande peeces
of fyluer, beholde he ſhall be a couerynge ^{couerynge,}
to thyne eyes vnto all that ar with the ^{ſcreening}
and vnto all men and an excuſe. ^{from obser-}
^{uation; ex-}
17 And ſo Abraham prayde vnto God, ^{cufe, a doubt-}
and God healed Abimelech and his wyfe ^{ful rendering}
18 and hys maydens, ſo that they bare. For the LORde
had cloſed to, all the matryces of the houſe of Abim-
elech, becauſe of Sara Abrahams wyfe.

The .XXI. Chapter.

- 1 **T**HE lorde viſyted Sara as he ^{M.C.S. If-}
had fayde and dyd vnto her ^{aac is borne.}
acordynge as he had ſpoken. ^{Agar is caſt}
2 And Sara was with childe and ^{oute wyth hyr}
bare Abrahā a ſonne in his olde age .P ^{younge ſonne}
euen the ſame ſeaſon which the LORde ^{Iſmael. The}
3 had appoynted. And Abraham called ^{Angell com-}
his ſonnes name that was borne vnto him ^{forteth Agar.}
4 which Sara bare him Iſaac: & Abrā cir- ^{The couen-}
cūcyſed Iſaac his ſōne whē he was .viii. dayes olde, as ^{aunt betwene}
5 God commaunded him And Abrahā was an hundred ^{Abimelech}
yere olde, when his ſonne Iſaac was borne vnto him. ^{and Abraham.}

M. 16 beholde this thinge ſhall be . . all men an excuſe
17 maydēs . . ſo that they bare chyldrē. xxi, 1 promyſed

V. 14 reddiditque illi Saram vxorem ſuam 16 & quoc. . per-
rexeris, memento te deprehenſam. xxi, 5 hac quippe ætate patris,
natus eſt Iſaac.

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 y^e heare, will laugh at me She sayde
also: who wolde haue sayde vnto Abraham, that Sara
shulde haue geuen childern sucke, or y^e 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 awaye this bondmayde and
hyr sonne: for the sonne of this bondwoman shall not
11 be heyre with my sonne Isaac: But the wordes semed
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 feed.

14 And Abraham rose vp early in the mornyng and
toke brede and a bottell with water, and ga- [Fo.
XXVII.] ue it vnto Hagar, puttyng 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 &
fatt 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 fatt 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 Bersabee 15 abiecit puerum

℥. 7 das Sara kinder seuket 9 das er eyn spotter war 10 treybe
. . . aus 12 dyr der fame genennet werden 14 auff yre shulder, vnd
den knaben mit, vnd lies sie aus . . vnd gieng ynn der wüsten yrrer
bey Bersaba 15 warff sie den knaben 16 eyn ambruft schos weit

℥. N. 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 fayde 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
 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 Phicoll his chefe captayne spake vnto Abraham
 23 saynge: God is wyth the in all that thou doist. Now
 therefore 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 fayde
 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 fayde 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, factusque est iuuenis sagittarius 25 quem vi abstulerant 27 percussuruntque 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 Berseba, and called there, on the name of the LORde the
34 everlastyng God: and dwelt in the Pheliftinlāde a longe seafon

■ The .XXII. Chapter.

[Fo. XXVIII.] The .XXII. Chapter.

1 **A**FTER these dedes, God dyd *M.C.S. The sayth of Abraham is*
proue Abraham & sayde vnto *proued in offrynge*
him: Abraham. And he answered: here am I. And he *sonne Isaac. Christ our*
2 sayde: take thy only sonne Isaac whome *sauour is promysed.*
thou louest, & get the vnto the lande of *The generacyon of Nachor Abrahams brother.*
Moria, and sacrifice him there for a sacrifice vpon one of the mountayns which I
3 will shewe the Than Abraham rose vp early in the mornynge and sadled his
asse, and toke two of his meyny wyth him, and Isaac his sonne: ad clove wod for the sacrifice, and rose vp
and gott him to the place which God had appoynted
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 Berfabā, vnn̄d predigt daselbst von den namen 34 im lang zeit. xxii, 2 brand opffer 3 gürtet 5 ich vnn̄d du knabe

M. M. N. 2 *Only sonne* for only beloued or moost cheffy beloued aboue other, after the Ebrew phrase as in the Prouer. iiii, a.

L. M. N. 31 *Berfabā*, heist auff deudsch schwer brun, oder erdbrun, möcht auch wol sieben brun heissen. xxii, 2 *Moria* heist schauung, vnn̄d ist der berg, da Salomon hernac zu Ierusalem den Tempel auff bowet, vnn̄d heist der schawen berg, das Gott da silbst hinfhawd.

yonder and worshippe and come agayne vnto you
 6 And Abraham toke the wodd of the sacrifyce and
 layde it vpon Ifaac his sonne, and toke fyre in his
 hande and a knyfe. And they went both of them
 together.

7 Than spake Ifaac 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 sacrifyce? And Abraham sayde: my
 sonne, God wyll prouyde him a shepe for sacrifyce. So
 went they both together.

9 And when they came vnto the place which God
 shewed him, Abraham made an aulter there and dressed
 the wodd, ad bownde Ifaac his .P. 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 sacrifyce 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 heauen the seconde tyme saynge: by my
 selfe haue I sworne (sayth the LORde) becaufe 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*
 10 *holtz* 12 *Denn nu weis ich* 14 *Der Herrn schawet . .*
der Herr geschawet wird

¶ R. R. N. 5 *To worshipp* is here to do sacrifyce. 12 *I knowe;*
 that is, I haue experiēce that thou fearest God, as in Philippē. 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 sonde 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, becaufe 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 chaused 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 Hafo, 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 .xxvii *M.C.S. Sa-*
 yere olde (for so longe lyued *rah dyeth &*
 2 she) and than dyed in a heade *is buried in the*
 cyte called Hebron in the *felde that Ab-*
 londe of Canaan. Than Abraham came *raham bought*
 3 to morne Sara and to wepe for her. And *of Ephron the*
 Abraham stode vp from the coorse and *Hethite.*
 talked with the sonnes of heth saynge: *heade cyte,*
 4 I am a straunger ad a foryner amonge *chief cyte, ca-*
 yow, geue me a possession to bury in with you, that I *pital*
 may bury my dead oute of my sighte. *coorse, corpse,*
body

¶. 17 inimicorum suorum 18 quia obedisti voci meæ. xxiii, 2 in
 ciuitate Arbee 3 ab officio funeris 4 date mihi ius sepulchri

¶. 18 vñnd durch deinen famen. xxiii, 2 heubstad 3 von seyner
 leychn 4 eyn erb begrebnis . . . der fur myr liegt

¶. M. N. 2 Hebron ist Kiriath Arba (spricht Mose) das ist, die
 vierstad, denn die hohen heubt stede, waren vertzeyten alle Arba,
 das ist, ynn vier teyl geteylet, wie Rom, Jerusalem vnd Babylon
 auch Gen. x.

5 And the children of heth answered Abraham saynge
 6 vnto him: heare vs lorde, thou arte a prynce of God
 amonge vs. In the chefeft of our sepulchres bury thy
 dead: None of vs shall forbydd ŷ his sepulchre, ŷ thou
 7 shuldest not bury thy deade therein. Abrahā stode vp
 & bowed hi selfe before ŷ people of ŷ lāde ŷ childrē of
 8 heth. And he comoned with them saynge: comoned, com-
 Yfit .¶. be youre myndes ŷ I shall bury my *muned*
 deade oute of my fighte, heare me ād 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 ŷ 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 lāde 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, ād so will
 I bury my deed there.
 14, 15 Ephron answered Abrahā saynge vnto him My
 lorde, harken vnto me. The lande is worth .iiii. hun-
 dreth fycles 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.

V. 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?

L. 6 ynn vnfern kostlichen grebern 8 Ifts ewr gemuete . . .
 todten fur myr begrabe 12 nym von myr des ackers geltt 15 was
 ist das aber zwischen myr vnd dyr

L. ¶. N. 15 *Sekel* ist eyn gewichte, an der muntze, eyn orttis
 gulden, Denn vertzeytten man das geltt so wug, wie man itzt mit
 gollt thut.

fayde in the audyence of the sonnes of Heth. Euen
iiii. hūdred 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. XXIIE.]
the caue that is therein and all the trees of the felde
which growe in all the borders rounde aboute, made
18 fure 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 Māre, 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 fure possession to bury in, of the sonnes of Heth.

■ The .XXIII. Chapter.

1 **A**BRAMHAM was olde and fryken *M.C.S. Abra-*
in dayes, and the LORde had *ham maketh*
2 blessed him in all things. And *hys seruant*
he fayde vnto his eldest *to swere, &*
seruaunte 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 *faythfull 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: beware 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 fware 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*
its obligation
 the thye of Abraham and fware to him as concern-
 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
 syde of water, at euen: aboute the tyme that women
 come out to drawe water, and he sayde.
 12 LORde God of my master Abrahā, fend me good spede
 13 this daye, & shewe mercy vnto my master Abraham. Lo
 I stonde here by the well of water and the doughters 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 daughter of
 Bethuell, sonne to Melcha the wife of Nahor Abrahams
 16 brother, and hir pytcher apon hir shulder: The damfell

¶. 8 non teneberis iuramento

¶. 7 von dem land meyner freuntschafft 10 vnd macht sich
 auff vnd zoch

was very fayre to loke apon, and yet a mayde and vnknownen of man.

And she went doune to the well and fylled hyr
17 pytcher and came vp agayne. Then the feruaunte
ranne vnto her and fayde: let me fyppe a litle water
18 of thi pither. And she fayde: drynke my lorde.

And she hafted and late downe her pytcher apon
19 hyr arme and gaue him drinke. And whē she had
geven hym drynke, she fayde: I will drawe water for
20 thy camels alfo, vntill they haue dronke ynough. And
she poured out hyr pitcher in to the trough haftely
and ranne agayne vnto the well, to fett water: and
drewe 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
ficle weght and .ii. golden bracelettes for hyr hādes,
23 of .x. fycles weyght of gold and fayde vnto her: whose
doughter art thou? tell me: ys there rowme in thy
24 fathers house, for vs to lodge in? And she fayde vnto
him: I am the doughter of Bethuell the sonne of Milcha
25 which she bare vnto Nahor: and fayde moreouer vnto
him: we haue litter and prauonder ynough and alfo
26 rowme to lodge in .P. And the man bowed himselfe
27 and worshipped the LORde and fayde: bleffed be the
LORde God of my master Abraham which ceaffeth
not to deale mercyfulle and truly with my master, And
hath brought me the waye to my masters brothers house.
28 And the damfell ranne & tolde them of her mothers
29 houfe these thinges. And Rebecca had a brother
called Laban.

ℳ. 17 suppe 22 a golden earyng

℥. 17 mihi ad forbendum præbe . . Celeriterque depofuit hydriam super vnam suam 22 in aures aureas 23 Cuius es filia

ℒ. 17 aus deynem krug trincken 18 vnd eylent lies sie den krug ernydder uaff yhre hand 22 eyn gulden styrnspangel 23 Meyn tochter, wen gehorstu an?

ℳ. ℳ. N. 22 *Earyng*; Earynges are deckynges, ether to apparell the face & forhed of the woman, or the eares. And bracelettes is to decke the armes or hādes. 23 *Worshypped*; To worshyp is here to geue thanks, as in the .xxiii. afore at this letter B.

And Laban ranne out vnto the man, to the well.
 30 for as foone as he had sene the earynges and the brace-
 lattes apou his sisters handes, ad herde the words of
 Rebecca his suster saynge thus sayde 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
 sayde: 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 fett before him to
 eate.

But he sayde: I will not eate, vntill I haue sayde
 34 myne earēde: And he sayde, saye on, And he
 35 sayde: I am Abrahās seruaunte, & the LORDE hath
 *blessed my master out of measure that he
 is become greate and hath geuen him shepe
 oxen, syluer and golde, menseruautes,
 [Fo. XXXI.] maydeseruautes, camels ad
 36 asses. And Sara my masters wyfe bare
 him a sonne, whē she was olde: and vnto
 him hath he geuen all that he hath.

** God blef-
 seth vs whē
 he geueth vs
 his benefites:
 and curseth
 vs, when he
 taketh them
 awaye.*

37 And my master made me swere saynge: Thou shalt
 not take a wyfe to my sonne, amonge the doughters 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 sayde vnto
 my master. What yf the wyfe will not folowe me?
 40 And he sayde vnto me: The LORde before whom I
 walke, wyll sende 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

T. 32 aquam ad lauandos pedes camelorum, & virorum 33
 donec loquar sermones meos . . Loquere.

L. 33 bis das ich zuor meyn sach geworben habe . . sage
 her 38 vatters haus vnd zu meynem geschlecht

ſt. M. X. 33 The same note as in Tyndale.

41 not geue the one, thā fhalt 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 fo 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 fame is the wife, whom the LORde hath prepared for my masters sonne .¶.

45 And before I had made an ende of speakyng in myne harte: beholde Rebecca came forth, and hir pitcher on hir shulder, 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 sayd: 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 worhepped 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

Ÿ. 41 Innocens eris a maledictione mea 49 vt vadam ad dexterā, sine ad sinistrā 50 A domino egressus est sermo

ℒ. 41 so bistu meyns eydes quyd. 44 das der Herr meyns herrn son bescheret hat 49 das ich mich wende zur rechten odder zur lincken. 50 von dem Herrn aufzgangen

℞. ℞. N. 49 *Mercyfully and truly* is as moche to faye in this place as to shewe pleafure, gētlynes or kyndnes, as .iiii Reg. xx, d. 49 *The ryght hād 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 phraze 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 masters sonnes wife, euen as the LORde
 52 hath sayde. 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 sayde: let me departe vnto my master. But
 hir brother and hir mother sayde: let the damsell abyde
 with vs a while, ād it be but even .x. dayes, and than
 56 goo thy wayes. And he sayde vnto them, hinder me
 not: for the lorde hath prospered my iourney. Sende
 57 me awaye ȳ I maye goo vnto my master. And they
 sayde: let vs call the damsell, and witt what she sayth
 58 to the matter. And they called forth Rebecca ād
 sayde vnto her: wilt thou goo with this mā? And
 59 she sayde: Yee. Than they broughte Rebecca their
 sister on the waye and her norse and Abrahās ser-
 60 vaunte, and the men that were wyth him. And they
 * blessed Rebecca & sayde vnto her: Thou * *To blesse a
 art oure sister, growe in to thousande thou- mā's neybourc
 sandes, & thy seed possesse ȳ gates of is to praye for
 61 their enimies. And Rebecca arose & hir hi, ād to wissh
 damfels, & satt thē vp apō the camels & him good: and
 went their waye after the man. And ȳ not to wagge
 seruaunte toke Rebecca & went his waye ii. fingers ouer
 62 And Isaac was a comige from the well of him, =wagge
 ȳ lyvyng & seyng, for he dwelt in the to sacerdotal
 south cōtre, & was gone out to walke in his blessing in the
 63 meditatiōs before ȳ euē tyde. And he lyfte vp his eyes Church of
 Rome*

¶. 59 So they let Rebecca their syster go with her norse

¶. 53 vasis argenteis . . matri dona obtulit 55 saltem decem dies

58 Vadam 61 sunt virum: qui festinus reuertebatur

¶. 55 eyn tag odder zehen 58 Ya, ich will mit yhm. 61 nam
 Rebecca an

¶. ¶. N. 60 *And they blessed Rebecca.* The same note as
 in Tyndale. 63 *Meditacyons* is the exercise of the spirite and
 lyfynge vp the mynde to God.

64 & looked, & beholde ſ camels were cominge. And .ṙ. Re-
 becca lyfte vp hir eyes, & whē ſhe ſawe Iſaac, ſhe lyghted
 65 of the camel ād ſayde vnto the ſeruaunte: what mā is
 this ſ cometh agenſt vs in the feld? And the ſeruaūte
 ſayde: it is my maſter. And then ſhe toke hir mantell
 66 ād put it aboute her. And the ſeruaūte 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. Ab-*
 2 cald Ketura, which bare *raham taketh*
 hī Simram, Iackſam, Medan, *Kethura to*
 3 Midiā Ieſback & Suah. And *his wyfe & be-*
 Iackſan begat Seba & Dedan. And the *getteth many*
 ſonnes of Dedan were Aſſurim, Letuſim *chyl dren. Ab-*
 4 & Leumim. And the ſonnes of Midian *rahā dyeth*
 were Epha, Epher, Hanoch, Abida & *& geueth all*
 Elda. All theſe were the childern of *his goodes to*
 5 Kethura. But Abrahā gaue all that he *Iſaac. The*
 6 had vnto Iſaac. And vnto the ſonnes of *genealogie of*
 his concubines he gaue giftes, and ſent *Iſmael. The*
 them awaye from Iſaac his ſonne (while *byrth of Ia-*
 he yet lyved) eaſt ward, vnto the eaſt contre. *cob and Eſau.*
 7 Theſe are the dayes of the life of Abrahā which he *Eſau ſelleth*
 8 lyved: an hūdred & .Lxxv. yere and than fell ſeke ād *his byrthright*
 dyed, in a luſtie age (whē he had lvyed luſtie, *for a meſſe of*
potage.

℞. 2 Ieckſan 4 Ketura

ṽ. 65 pallium ſuum, operuit ſe. xxv, 6 ſeparauit eos . . ad
 plagam orientalem 8 Et deficiens mortuus eſt

℥. 65 den ſchleyer vnd verhullet ſich. xxv, 6 vnd lies ſie . . .
 zihen 8 vnd ward krank vnd ſtarb, ynn eynem rugigem aller, da
 er allt vnd lebens ſatt war . . zu ſeynem volck gefamlet,

℞. ℞. N. 6 *Concubynes* in the ſcripture are not harlottes,
 but wyues: yet bare they no rule in the houſe, but were ſubiectes
 as ſeruaantes. As Agar was vnto Sara. Geneſis vi, a. Bylha
 Gen. xxx, a.

- 9 ynough) ad was put vnto his people. And his sonnes
 Isaac ad Ismael buried hi in the duple caue in the feld
 of Ephrō sōne of Zoar the Hethite before Mamre.
 10 Which felde abrahā boughte of the sonnes of Heth:
 11 There was Abrahā buried and Sara hys wyfe. And
 after ŷ deeth of Abrahā god blessed Isaac his sonne [Fo.
 XXXIIII.] which dweld by the well of the lyvige & feige
 12 These are the generatiōs of Ismael Abrahās sonne,
 which Hagar the Egypitiā Saras handmayde bare vnto
 13 Abraham. And these are the names of the sōnes of
 Ismaell, with their names in their kiredde. The eld-
 est sōne of Ismael Neuaioth, thē Kedar, Abdeel, Mib-
 14, 15 sâ, Misma, Duma, Mafa, 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 ŷ is before Egypte, as men
 go toward the Assiriās. And he dyed in the pefence
 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 ŷ LORde for his
 wife: becaufe she was barē: and ŷ LORde was itreated
 22 of hī, & Rebecca his wife cōceaued: and ŷ childern
 stroue together with her. thē she sayde: yf it shulde
 goo so to passe, what helpeth it ŷ I am with childe ?

℞. 13 Cedar

℥. 16 & hæc nomina per castella & oppida eorū, . . . tribuum
 suarum. 18 introeuntibus Assyrios. 20 sororem 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 solt gehen

℞. ℞. X. 8 *And was put vnto his people*: To be put amonge
 hys people, is not only to be put in a goodly place of buryall, but
 to be put with the cōpany of the auncyent 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 Thau Iacob gauē Eſau brede and potage of redde
ryfe. And he ate & dronke & roſe vp and went his
waye. And ſo Eſau regarded not his byrthrighte.

¶ 29, 30 fayntye . ſuppe

¶ 23 ex v̄tre 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 opido laſſus ſum 34 Et ſic accepto pane & lentis edulio comedit, & bibit, & abijt, paruipendens quod primogenita vendidiffet.

¶ 23 werden ſich ſcheyden 25 gantz rauch wie eyn fell 27 eyn bydder man 31 verkaufft myr heutte 33 ſchwere myr heut 34 linſen gericht . . vnd ſtund auff vnd gieng dauon vnd alſo verachtet Eſau

¶ 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.

AND there fell a derth in þy lande,
 passinge the first derth þy fell
 in the dayes of Abraham. Wherfore Isaac [Fo. XXXV.]
 went vnto Abimelech kinge of þy Phil-
 2 istias vnto Gerar. Thē the LORde a-
 ppeared vnto him & sayde: goo not doune
 in to Egipte, but byde in þy land which I
 3 saye vnto þy: Sogeorne in this lāde, & I
 wyll be with þy & wyll blesse þy: for vnto
 the & vnto thy sede I wyll geue all these
 cōtreis And I will performe the oothe
 which I swore vnto Abrahā thy father,
 4 & will multiplie thy feed as þy starres of
 heavē, & will geue vnto thy feed all these
 cōtreis. And thorow thy feed shall all the natiōs of
 5 the erth be blessed, because þy Abrahā harkened vnto
 mi voyce & kepte mine ordinaūces, cōmaundmētes,
 statutes & lawes
 6, 7 And Isaac dwelled in Gerar. And þy mē of the
 place asked hī of his wife, & he sayde þy 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 þy eye. And it happened after he
 had bene there longe tyme, þy Abimelech kinge of þy
 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 fuertie thi wife, and
 why saydest thou þy she was thi sister? And Isaac saide
 vnto hī: I thoughte þy I mighte peradventure haue
 10 dyed for hir sake. Thē sayde Abimelech: whi hast

A.C.S. The iorneye of Isaac toward Abimelech. The promes made vnto Isaac & his feede. Isaac is rebuked of Abimelech for calling his wyfe his syster. The chydng of the shepardes for the welles. Isaac is comforted. The atonemēt betwene Abimelech & Isaac.

V. 1 post eam sterilitatem 3 Et peregrinare 4 benedicentur in semine 7 propter illius pulchritudinem. 8 iocantem c. Reb. 9 cur mentitus es eam sororem

L. 3 dis land geben 4 dis land geben . . vnd durch deynen famen. 8 Ysaac schertzet mit feynem 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 bushels: 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 fame
 19 names which hys father gaue thē. As Ifaacs seruautes
 dygged in the valey, they founde a well of springyng
 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 saige:
 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 repperunt 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 hī 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 aulter 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 Isaac
fayde vnto thē: wherefore come ye to me, seige ye
28 hate me & haue put me away frō you? Than fayde
they: we sawe that the LORde was with the, and
therefore 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 nothings but
good, and sēd the away in peace: for thou art now
30 the blessed of the LORde. And he made thē a feaft,
31 and they ate ād drōke. And they rose vp by tymes in
the mornyng and sware one to another. And Isaac
sent thē away. And they departed from him in peace.
- 32 And ŷ fame daye came Ifaacs seruautes & tolde hī
of a well which they had dygged: & fayde vnto hī, that
33 thei had founde water. And he called it Seba, wherfore
the name of the cyte is called Berseba vnto this daye.

¶. 32 that fame daye

¶. 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.

¶. ¶. ¶. 22 *Encreased*: as yf he shulde faye, after so great
paynes & laboures, God hath geuen vs peace & quyetnes. For
quyetnes doth open & increafe the hert, & sadnes restrayneth it:
as in Gen. ix, d. Ps. iiii, a.

¶. ¶. ¶. 33 *Seba* heyst eyn, Eyd, oder schwur *Ber* aber heyst
eyn brun.

The .XXVII. Chapter.

34 **WHEN** 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. T. S. Ia-*
 waxed olde & his eyes were dymme, so *cob stealeth*
 that he coude nat see. Thā called he *the blesyng*
 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. Is-*
 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 felde & take me *forted. The*
hatred of
Esau toward
Iacob.

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 catche 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 blysse the before his deth

11 Than sayde Iacob to Rebecca his mother. Beholde
 12 Esau mi brother is rugh & I am smooth. Mi father shal
 peraduētore fele me, ād I shal seme vnto hī as though

V. 4 pulmentum, sicut velle me nosti 8 escas . . quibus libenter
 vescitur

L. 4 wie ichs gern hab

M. N. 4 Blesse; that is that my soule may wythe the good
 and praye to God for the.

I wēt aboute to begyle hī, & so shal he brige a curse
 13 vpō me & not a bleffige: & his mother faide vnto him.
 Vppō me be thi curse my sonne, only heare my voyce,
 14 & goo and fetch me them. And Iacob went ad [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 Efau which she had
 in the house with hir, and put them vpon Iacob hir yong-
 16 est sonne, ad she put the skynnes vpon his hādes & apon
 17 the smooth of his necke. And she put ſ 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 answered: here am I, who art thou my sonne?
 19 And Iacob sayde vnto his father: I am Efau thy eldest
 sonne, I haue done acordinge as thou baddest me, vp
 and sytt and eate of my venyson, that thi soule maye
 20 bleffe me. But Isaac sayde vnto his sonne. How
 cometh 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 Efau or not. Than went Iacob to Isaac his
 father, & he felt him & sayde the voyce is Iacobs
 23 voyce, but the hādes ar ſ hādes of Efau. And he
 knewe him not, becaufe his handes were rough as his
 brother Esaus handes? And so he blessed him.

And he axed him, art thou my sonne Efau? And
 24 he sayde: that I am. Than sayde he: brynge me and
 let me eate of my sonnes venyson, that my soule maye
 bleffe the. And he broughte him, & he ate. And he
 26 broughte him wyne .℞. also, and he dranke. And his
 father Isaac sayde vnto him: come nere and kyffe me
 27 my sonne. And he wēt to him & kiffed him. And

℥. 20 Voluntas dei fuit vt cito occurreret mihi quod volebā

℥. 20 der Herr deyn Gott bescheret myrs

℞. ℞. 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 ſ̄ fauoure of his raymēt & blessed hī & fayde See, ſ̄ ſmell of my ſōne is as ſ̄ ſmell of a feld
 28 which the lorde hath blessed. God geue the of ſ̄ dewe
 of heavē & of the fatneſſe of the erth and plētie of
 29 corne & wyne. People be thy ſeruautes & natiōs
 bowe vnto the. Be lorde ouer thy brethrē, and thy
 mothers children ſtoupe vnto the. Curſed be he ſ̄
 curſeth the, & blessed be he that bleſſeth the.
 30 As ſoone as Iſaac had made an end of bleſſig,
 Iacob & Iacob was ſcace gone out frō the preſence
 of Iſaac his father: then came Eſau his brother frō his
 31 huntynge: And had made alſo meate, and brought it
 in vnto his father & fayde vnto him: Aryſe my father
 & eate of thy ſonnes venyſon, that thy ſoule maye
 32 bleſſe me. Thā his father Iſaac fayde vnto him. Who
 art thou? he answered I am thy eldeſt ſonne Eſau.
 33 And Iſaac was greatly aſtoyned out of aſtoyned, am-
 meſure and fayde: Where is he then that ^{azed, ſtruck}
 hath hūted venyſon and broughte it me, ^{with amaze-}
 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 fayde vnto his father:
 35 bleſſe me alſo my father. And he fayde thy brother
 came with ſubtilte, ād hath takē awaye thy bleſſyng.
 36 Than fayde he: He maye [Fo. XXXX.] well be called
 Iacob, for he hath vndermyned me now .ii. tymes, fyrſt

M. 30 bleſſyng, Iacob was 31 brought it vnto hys

V. 27 ſenſit veſtimentorum illius fragrantiam 33 Expauit Iſaac
 ſtupore vehementi: & vltra quam credi poteſt admirans

L. 29 Sey eyn herr vber deyne bruder, vnd deiner mutter
 kinder 33 Da entſatz ſich Yſaac vber die maſ ſeer . . . Wer?
 wo iſt denn der ieger

M. N. 28 *Dewe*; By this worde dewe is vnderſtonde of the
 Hebrews al that is in the firmament, that cōforteth the erth,
 as the ſonne, the mone, rayne, & temperatnes of wether, as by
 the fatnes of the erth they vnderſtonde all that is brought forthe
 benethe in the erth, as Ex. xvi, d, and Numeri xi, b. *Corne*;
 By corne and wyne is vnderſtonde aboundance of all tēporall
 thynges.

L. M. N. 36 *Vntertretten*; Ekeb heyſt eyn fuß 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 fleiſch 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 ad wyne haue I stablesshed him, what cā I do vnto the
38 now my sonne ? And Esau sayde vnto his father: hast thou but ȳ one blessinge my father ? blesse me also my
39 father: so lyfted vp Esau his voyce & wepte Thā Isaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fattenesse of the erth, & of the dewe of heauen frō aboue. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruante 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 slei 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: beholde thy brother Esau threatneth to kyll the: Now
43 therefore my sōne heare my voyce, make the redie & flee to Labā my brother at Haran. And tarie with
44 him a while, vntill thy .P. brothers fearfnes be swaged, and vntill thy brothers wrath turne awaye from the,
45 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 feyn ioch ablegist vnd von deynem halfze reyffist. 41 das mein vater leyde tragen mus 45 feyn zorn wydder dich von dyr wende 46 waffol myr das leben ?

☞ The .XXVIII. Chapter.

- 1 **I**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 blessinge 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 Jacobs & 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
- 10 Iacob departed from Berseba and went toward
- 11 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

A.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 seyner vnd Esau mutter 6 ynn dem er yhn feget, 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 upon the erth, and the topp of it reached vpp to heauē. And se, the angells of God went vpp and downe upon
13 it, yee ād the LORde stode upon it and sayde.

I am the LORde God of Abraham thi father and the God of Ifaac: The londe which thou slepest upon,
14 will I geue the and thy feed. And thy feed shalbe as the dust of the erth: And thou shalt sprede abroad: west, east, north and south. And thorow the and thy feed 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 ŷ agayne in to this lande: Nether will I leaue the vntill I haue made good, all that I haue promysed the .ᵀ.

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 ^{vp an ende,} *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 clothes to put on,

℞. 15 whether

ᵀ. 13 dominum innixum scalæ 14 quasi puluis terræ: dilata-
beris 18 & erexit in titulum, fundens

℥. 14 auszbreyttet werden . . Vnd durch dich 16 gewislich
ist der herr 18 vnd richtet yhn auff

℞. ℞. N. 17 *House of God*; He calleth it the house of god because of the housholde 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 faynt Paul teacheth 1 Cor. iii. 2 Cor. vi. Eph. xii. (?). 19 *Bethel* sygni-
fyeth the house of God

℥. ℞. N. 14 *Deynen Samen*; Hie wirt dem dritten Patriarchen, Christus verheyssen 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  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 .iiij. 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

3 mouth 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 a- [Fo. XLII.] gayne vppon the wells mouth vnto his place.

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 ſ shepe.
 7 And he sayde: lo, it is yet a great whyle to nyghte, nether is it tyme ſ the catell shulde be gathered together: water the shepe and goo and fede thē.

V. 3 *Morisque erat . . . deuoluerent lapidem, & resectis ſ vt reducuntur ad caulas greges . . . & sic eas ad pastum reducite*

L. 3 vnd sie pflegten . . an seyne stett 7 es ist noch viel tages (corrected into: hoch tag)

M. M. N. 22 *Tythes*: By tythes the auncyent fathers meāt all great rewardes as in Gen. xiiii, d.

L. M. 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
11 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
12 watered the shepe of Labā his mothers brother And Iacob kyffed Rahel, and lyfte vp his voyce and wepte:
13 and tolde her also y he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir
14 father. When Laban herd tell of Iacob his sisters sonne, he ranne agaynst him and embraced hī & kyffed him ad broughte him in to his house. And thē Iacob
15 told Laban all y matter. And thē Labā sayde: well, thou art my bone & my flesh .P. Abyde with me the
16 space of a moneth. And afterward Laban sayd vnto Iacob: though thou be my brother, shuldest thou therfore serue me for nought? tell me what shall thi wages
17 be? And Laban had .ii. doughters, the eldest called Lea and the yongest Rahel. Lea was tender eyed:
18 But Rahel was bewtifull ad well faored. 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.

¶. 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 Auditis 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 eyntzele 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 fayde 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 eldest. Passe 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 ſo, 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 fervaūte. So laye he by Rahel alſo, and loved Rahel
 more than Lea, and ferued him yet .vii. yeres more.

31 When the LORde ſawe that Lea was deſpifed, he
 32 made her frutefull: but Rahel was baren. And Lea
 conceaued and bare a ſonne, ād called his name Rubē,
 for ſhe fayde :: 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 fayde: the
 LORde hath herde that I am deſpifed, ād hath therefore
 geuen me this ſonne alſo, and ſhe called him Simeon.
 34 And ſhe conceaued yet and bare a ſonne, ād fayde: 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 faynge: Now will I prayſe the LORde:
 therefore ſhe called his name Iuda, and left bearynge.

V. 24 Ad quam cum ex more, Iac. f. ingreſſus 27 Imple hebdo-
 madam dierum huius copulæ 30 Tandemque potitus optatis nup-
 tijs, amorem frequentis priori prætulit 32 humilitatem meam

L. 25 denn betrogen 26 die iungſt aufgebe 27 hallt dieſe woch-
 en aus 27 Rahel ſeyne tochter zum weybe 30 lag er auch bey mit
 R. 31 macht er . . . vnd R. vnfruchtbar 33 hat gehoret, das ich
 gehaffet 34 nu . . . widder zu myr thun

L. M. N. 32 Ruben heyſt eyn ſehelon. 33 Simeon heyſt eyn
 horer. 34 Levi heyſt zuthat. 35 Iuda heyſt eyn bekenner odder
 danck fager. Dan heyſt eyn richter. [xxx, 6]

¶ The .XXX. Chapter.

- 1 **W**HEN Rahel sawe that she bare
 Iacob no childern, she enuied
 hir syster & sayde vnto Iacob:
 geue me childern, or ells I am
 2 but deed. Than was Iacob wrooth with
 Rahel faynge: Am I in godes steade which
 3 kepeth frō the the frute of thi wōbe? Then
 she sayde: here is my mayde Bilha: go in
 vnto .P. her, that she maye beare vpō my
 lappe, that I maye be encreased by her.
 4 And she gaue him Bilha hir hādmayde to
 5 wife. And Iacob wēt in vnto her, And
 6 Bilha conceaued and bare Iacob a sonne. Than sayde
 Rahel. God hath geuen sentēce on my fyde, and hath
 also herde my voyce, and hath geuen me a sonne.
 7 Therefore called she him Dan. And Bilha Rahels
 mayde cōceaued agayne and bare Iacob a nother
 8 sonne. And Rahel sayde. God is turned, and I haue
 made a chaunge with my syster, & haue gotē y vpper
 hāde. And she called his nam: Nephthali.
 9 Whē Lea sawe that she had left bearinge, she toke
 10 Silpha hir mayde and gaue 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 daughters will call me
 blessed. And called his name Asser.
 14 And Rubē wēt out in the wheatharueft & foude

V. 2 qui priuauit te fructu ventris 3 super genua mea 6 Iudicauit mihi dom. 13 Hoc pro beatudine mea

L. I nichts gepar 3 auff meynen schos . . durch sie erbawet werde.

L. M. N. 8 *Naphthali* heyst verwechfelt, vmbgewand, vmbgekert, wenn man dz widderpiel thut. Ps. 17. mit dem verkere. en verkeristu dich. 11 *Gad*, heyst rustig zum streyt 13 *Asser* heyst felig.

M. C. S. *Rachel* and *Lea* being bothe baren geue their maydes vnto their husbände & they bare him chyldren. *Iacob* deceaueth *Laban* in the conceyuinge of the shepe and kyddes. *Iacob*s rewarde for hys serues.

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 rewarde, because I gaue my maydē to my housbōd, and
 19 she called him Isachar. 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 away 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 mandragoris 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 simylitude of mānes bodye. Other call it an apple whych being eatē wyth meate causeth concepciō. Saynt Austen thinketh that it pleaseth women because it hath a pleafant fauoure, or rather for dayntines, because there was not many of them to get.

℥. ℞. N. 18 *Isachar* heyst lohn. 20 *Sebulon*, heyst beywoning 21 *Dina* heyst eyn sach 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 syghte (for I suppose y the
 28 LORde hath blessed me for thy sake) appoynte what
 29 thy rewarde shalbe and I will geue it y. But he sayde
 vnto hym, thou knowest what seruyce I haue done y
 & 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 nothinge 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
 foever 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 mußt hie dich nicht yrren, das Moses, das kleyne viech, itzt zigē, itzt lemmer, itzt bocke heyßt, wie diser sprach art ist, Denn er will so viel sagen, dz Iacob hab alles weys einferbig viehe behalten vnd alles bundte vnd schwartz Laban gethan, was nu bund von dem einferbigen viech keme, das sollte feyn lohn feyn, des wart Laban froh, vnd hatte die natur fur sich, das vō eynferbigen nicht viel bundte naturlich komen, Aber Iacob half der natur mit kunst, das die eynferbigen viel bundte trugen.

Durch dis geschichte ist bedeut, das durchs Euangelion werdē die seelē 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 Laban heyßt, weys odder gleyfend, vnd bedeut, der gleyffener hauffen ynn den schonen wercken auch gottlichs gefetzs.

and blacke amonge the lambes, let that be theft with me.

34 Than fayde Laban: loo, I am contète, that it be
35 acordinge as thou hast fayde. And he toke out that
fame 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 hifelfe &
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-
feruauntes, menferuauntes, camels & asses.

V. 37 ex parte decorticauit eas: detractisque corticibus in-
his quæ spoliata fuerant, cādor apparuit: illa vero quæ integra
fuerant viridia permanferunt: 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.

1 **A**ND Iacob herde the wordes of *M.C.S. At*
 Labās fonnes how they fayde: *the cōmaunde-*
 Iacob hath takē awaye all that *ment of God,*
 was oure fathers, and of oure *Iacob de-*
 fathers goodes, hath he gotē all this *parted frō*
 2 honoure. And Iacob behelde the coun- *Laban, & toke*
 tenaūce of Laban, that it was not toward *hys goodes*
 him as it was in tymes past. *with hym.*
 3 And the LORde fayde vnto Iacob: *Rachel steal-*
 turne agayne in to the lāde of thy fathers *eth hyr fa-*
 4 & to thy kynred, & I wilbe with ŷ. Thā *thers ymages.*
 Iacob sent & called Rahel & Lea to the *Laban folow-*
 5 felde vnto his shepe & fayde vnto thē: I fe youre *eth Iacob.*
 fathers countenaūce ŷ it is not toward me as in tymes *The couen-*
 6 past. Morouer .P. ŷ God of my father hath bene with *ant betwene*
 7 me. And ye knowe how that I haue serued youre *Laban and*
 8 father with all my myghte. And youre father hath *Iacob.*
 disceaued me & chaunged my wages .x. tymes: But
 9 God suffred him not to hurte me. When he fayde
 the spotted shalbe thy wages, thā all the shepe bare
 spotted. Yf he fayde the straked shalbe thi rewarde,
 10 thā bare all the shepe straked: thus hath God takē
 awaye youre fathers catell & geuē thē me. For in
 buckynge tyme, I lifted vp myne eyes and fawe in a
 dreame: and beholde, the rammes that bucked the
 11 shepe were straked, spotted and partie. And the
 angell of God spake vnto me in a dreame saynge:
 12 Iacob. And I answered: here am I. And he fayde:
 lyfte vp thyne eyes ād see how all the rāmes that
 leape vpon the shepe are straked, spotted and partie:
 13 for I haue sene all that Laban doth vnto ŷ. I am ŷ
 god of Bethell where thou anoynteddest the stōne ād
 where thou vowdest a vowe vnto me. Now aryse and

¶. 1 ditatus, factus est inclutus 2 heri & nudius tertius [so v. 5].
 6 totis viribus meis

¶. 2 wie giftern 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 ſolde 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 therefore what ſoeuer 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 Iſaac his father vnto the lāde
 19 of Canaan. Labā was gone to ſhere his ſhepe, &
 20 Rahel had ſtollē hir fathers ymages. And Iacob went
 away vnknowynge to Laban the Siriē, & tolde him
 21 not ſ̄ he fled. So fled he & all ſ̄ he had, & made him
 ſelf redy, & paſſed ouer the ryuers, and ſett his face
 ſtreight towarde the mounte Gilead.

22 Apō the thirde day after, was it tolde Labā ſ̄ 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 ſelſe,
 that thou ſpeake not to Iacob oughte ſaue good.
 25 And Labā ouer toke Iacob: and Iacob had pitched
 his tēte in ſ̄ 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

¶. 20 And Iacob ſtale awaye the hert of Laban the Syrien,
 in ſ̄ he tolde hym 22 ſ̄ Iacob fled 25 tēte in ſ̄ moūte. 26 done to
 ſteale awaye my hert, and carye awaye . . the ſwerde?

¶. 14 in facultatibus & haereditate 15 & vendidit, comeditque
 pretium noſtrum 21 amne tranſmiſſo pergeret 24 contra Iacob.
 25 Iamque Iacob extenderat 26 clam me abigeres

¶. 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

¶. ¶. N. 20 *Stal das hertz*; hertz ſtelen iſt Ebreifch geredt,
 ſo 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, syngyng, tymrells and
 28 harppes, and hast not suffred me to kysse 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 .P.
 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: because I was
 afrayed, & thought that thou woldest haue takē awaye
 32 thy daughters frō me. But with whome soeuer thou
 syndest 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 diseafe 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 ſy, [Fo.
 XLV.] but made it good my filf: 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 .xiii. 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 Iſaac 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 therfore 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,
 ſtoones And they toke ſtoones ād made *upright*
 47 an heape, and they ate there, vpō the heape. And Labā
 called it Zegar Sahadutha, but Iacob 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*
 or *beacon*
 the when we are departed one from a

V. 40 fugiebatque fomnus ab oculis meis 42 Abraham & timor Iſaac 45 erexit illum in titulum 47 Laban Tumulum teſtis: & Iacob Aceruum teſtimonii, vterque iuxta proprietatem linguae 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, Iſaac furcht darum das Iſaac Gott furchtig war and Gottis diener. 48 *Gilead*; Gilead heſt eyn zeuge hauffe, vnnnd bedeut die ſchrift, da viel zeugnis von Gott heuffig ynnen ſind.

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, betwixte 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 Isaac feared.
54 Then Iacob dyd sacrifice vpon the mounte, and called
his brethern to eate breed. And they ate breed and
55 taried all nyghte in the hyll. And early in the morn-
yng Laban rose vp and kyssed his childern and his
daughters, and blessed the and departed and wet 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 hooft: and called the name of that same place
Mahanaim.

¶ The .XXXII. Chapter.



3 IACOB sente messengers before
him to Esau his brother, vnto
the lande of Seir and the felde
4 of Edom. And he comaunded
them saynge: se that ye speake after [Fo.
XLVI.] this maner to my lorde Esau:
thy seruante Iacob sayth thus. I haue

*M.C.S. The
vision of the
Angells. Ia-
cob sendeth
presents vnto
hys brother
Esau. How
he wrestled
with the an-
gell which*

¶. 52 aut ego transfero 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 mensch mit uns 51, 52 das mal .xxxii,
2 heer lager, corrected into Mahanaim.

fogerned ad bene a fraunger with La-
 5 ban vnto this tyme: & haue gotten oxen, *chaunged his name and called him Israel.*
 asses and shepe, menseruauntes & wemanseruauntes,
 & haue sent to shewe it mi lorde, that I may fynde
 grace in thy syghte.

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 saue 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, ** Prayer is to cleave vnto the promyses of god with a ströge fayth and to besekch god with a fervent desyre that he will fulfyll them for his mercye & truth onlye. As Iacob here doth.*
 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 hands
 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 fonde of the fee 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 percussit
 10 minor sum 11 percutiat matrem cum filiis 12 dilatares femem
 meum 15 camelos fœtas

L. 6 zeucht dyr auch entgegen 10 ich byn zu geringe

M. M. N. 10 To go with a staffe is a maner of speakig of the
 Hebrews which sygnifyeth nothing els but to go symply, barely
 and without any riches or ströght as in Marc .vi, b.

16 ad .x. foles and delyuered them vnto his seruantes,
 eury drooue by them felues, ad sayde vnto them: goo
 forth before me and put a space betwyxte eury drooue.
 17 And he comaunded the formeft saynge Whē Esau my
 brother meteth the ad axeth the saynge: whose seruante
 art thou & whither goost thou, & whose ar these that
 18 goo before y: thou shalt say, they be thy seruante
 Iacobs, & ar a present sent vnto my lorde Esau, and
 19 beholde, he him selfe cometh after vs. And so cō-
 maunded he the seconde, ad euen so the thirde, and
 lykewyse all that folowed the drooues sainge, of this
 maner se that ye speake vnto Esau 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 y 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 foorde Iabok. And he toke them ad
 24 sent thē ouer the ryuer, ad sent ouer that he had ad
 taried behinde him selfe alone.

And there wrastrled 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 hi
 vnder the thye, and the senowe of Iacobs thy shranke
 26 as he wrastrled 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.

I. 20 Ich will yhn versunen mit dem geschenck . . . villeicht
 wirt er mich annehmen. 21 ym lager 25 ruret er das gelenck seyner
 hufft an

I. A. 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 fraw 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 wraſtled 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 reſerued. 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 vnto Lea and vnto Rahel and vnto ȳ .ii. maydens.
 2 And he put the maydens ad their childern formeſt, 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 embraced hym and fell on
 5 his necke and kyſſed him, and they wepte. And he liſte vp his eyes and ſawe the wyues and their childern,

*M.C.S. Eſau
 & Iacob are
 agreed, & Iacob
 came into
 Sichē.*

M. 28 haſt wraſtled wyth God & haſt preuayled. 30 Phe-
 niel (v. 31). xxxiii, 4 Eſau ranne to mete him

P. 28 quoniam ū contra deum fortis fuiſti, quanto magis cō-
 tra homines præualebis? 29 nomen meū—quod eſt mirabile?
 . . in eodem loco. 30 & ſalua facta eſt anima mea. 31 claudij-
 cabat pede. 32 femoris eius, & obſtupuerit. xxxiii, 1 Rachel,
 ambarumque 3 donec appropinquaret frater eius. 4 & ofculans
 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. 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* heylt Gottis angeſicht odder
 erkenntnis, denn durch den glauben ym freyt des creutzs lernt man
 Gott recht erkennen, vnd erfahren, 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 seruante. 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 theyr obayfaunce.

8 And he sayde: what meynst 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 blessing 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 therefore goo before his seruante and I will dryue fayre and softly, accordyng *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

¶. 11 geuē it me. And

¶. 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

¶. 11 Nym den segen an, den ich dyr zubracht hab 13 zarte kinder . . vbertryben 14 meylich hynnach treyben

¶. ¶. N. 14 *Meylich*; Merck, das rechtgleubigen vnd werck heyiligen nicht können mit eynander wandeln, denn die gleubigen faren feuberlich mit styllem geyst, aber die werckheyiligen faren starck mit vermessenheyth yhrer werck ynn gottis gefetzten.

- 16 fynde grace in the syghte 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 houfe, 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 aulter, 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
rauesfhyng 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 fortissimum deum Israel. xxxiv, 1 Dina filia Liae, vt videret 2 adamaui eam: & rapuit . . . vi opprimēs virginem. 3 Et conglutinata est anima eius cum ea, tristemque deliniuit blanditiis.

L. 19 Sichem, vmb hundert grosschen, Da selb richtet er feyne hutten auff, 20 vnd richtet dasselbs eyn alltar zu. xxxiv, 2 schwecht sie, 3 vnd feyn 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 menschlicher lere vnd werck zu Gottis wort gethan werden.

5 .¶. And Iacob herde that he had defyled Dina his
daughter, 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, because he had wrought folie in Israell, in
that he had lyen with Iacobs daughter, which thinge
oughte not to be done.

8 And Hemor comened with thē fainge? the foule of
my sonne Sichē lōgeth for youre daughter geue her
9 him to wyfe, and make mariages with vs: geue youre
daughters vnto vs, ād take oure daughters vnto you,
10 and dwell with vs, & the lande shall be at your pleas-
ure, dwell and do youre busynes, 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-}
the dowry & gyftes, and I will geue ^{cate, tell}
acordynge as ye faye vnto me, and geue ^{dowry, the}
me the damfell to wyfe. ^{present made}
by Shechem

13 Then the sonnes of Iacob answered to Sichem ād
Hemor his father deceytfefully, because 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 vnto 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
daughter 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 daughter and goo oure wayes.

¶. 7 fœdam rem operatus . . . rem illicitam perpetrasset. 11
dabo: 12 augete dotē 13 sœuientes ob stuprum fororis, 14 Non possu-
mus . . . quod illicitum & nepharium

¶. 7 das er eyn narreyt ynn Israell begangen 10 wonet vnd
werbet vnd erbet drynnen 12 foddert nur getrost von mvr 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, becaufe 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 saynge.
 21 These men ar peafable 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 circumcyfed 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 circumcyfed 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 .ᵀ. 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 sifter out of Sichems house, and went
 their waye.
 27 Than came the sonnes of Iacob vpon the deede,
 and spoyled the cyte, becaufe they had defyled their
 28 sifter: and toke their shepe, oxen, asses and what so
 29 euer was in the cyte and also in ŷ felde. And all
 their goodes, all their childern and their wyues toke
 they captiue, and made havock of all that was in the
 houses.

ᵀ. 18 Placuit oblatio eorum 19 quin statim quod petebatur
 expleret . . . inelytus 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.

ᵀ. 21 dise leut sind fridfam bey vns 24 zu seiner 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 & sley me, and so shall I and my house
31 be dystroyed. And they answered: shuld they deall with oure syster as wyth an whoore ?

¶ The .XXXV. Chapter.

- 1 **AND** 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.] housholde & to all y were with him, put away the straunge goddes that are amonge you & make youre selues
3 cleane, & change 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

V. 30 Quibus perpetratis audacter, Iacob dixit odiosū . . 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 eynewoern 31 mit vnser schwester . . . handelln ? xxxv, 2 endert ewr kleyder 4 vergrub sie vnter eyne eyche

M. M. N. 2 *Straunge goddes*; The scripture calleth all maner of ydolles or ymages straunge goddes, because the worshyppers of them esteeme them as goddes.

M. C. S. *Iacob goeth vp vnto Bethel, & buryeth his ymages vnder an oke. Debora dyeth. Iacob is called Israel. The lande of Canaā is promysed hym. Rachel dyeth in labour: Ruben laye with his fathers concubyne. The death of Isaac.*

vpon the cyties that were rounde aboute them, that
 6 they durft not folowe after the sonnes of Iacob. So
 came Iacob to Lus in the lande of Canaan, otherwife
 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 norfe, 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 Mefopotamia, & blessed him and sayde
 vnto him: thy name is Iacob. Notwithftondyng thou
 fhalt be no more called Iacob, but Ifrael fhalt be thy
 name. And fo was his name called Ifrael.
 11 .P. And God sayde vnto him: I am God allmightie,
 growe and multiplie: for people and a multitude of
 people fhall fprynge of the, yee ad kynges fhall come
 12 out of thy loynes. And the lande which I gaue Abra-
 hā & Ifaac, will I geue vnto the & vnto thi feed after
 13 the will I geue it alfo. And god departed frō him
 14 in the place where he talked with him. And Iacob
 fet vp a marke in the place where he talked with him:
 euen a pilloure of ftone, & powred drynkeoffringe
 15 theron & powred alfo oyle theron, and called the
 name of the place where God fpake 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 travelyng she was in perell. And as she was
 in paynes of hir labour, the mydwyfe fayde vnto her:
 18 feare not, for thou fhalt haue this sonne alfo. Then
 as hir foule was a departinge, that she muft dye: she

℞. 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 pericli-
 tari cœpit 18 Egrediente autem anima præ dolore, & imminente
 iam morte, . . .

L. 14 eyn steynernmal 16 eyn feldwegs 18 Da yhr aber die
 feel ausgieng, das sie sterben muſte

L. ℞. N. 14 *Tranckopffer*; Das war weyn, wie das ynn den
 folgenden buchern gnugſam gesehen wirt.

- called his name Ben Oni. But his father called him
 19 Ben Iamin. And thus dyed Rahel ād was buried in
 the waye to Ephrath which now is called Bethlehem.
 20 And Iacob fett vp a piller apou 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 feke & dyed, ād was put vnto his people: beyng
 olde and full of dayes. And his sonnes Esau 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 Edō.
- 2 Esau toke his wyues of the daughters of Canaan Ada the daughter of Elon an Hethite, and Ahalibama the daughter of Ana, which Ana was the sonne of Zibeon an heuyte, And
- 3 Basmath Ismaels doughter & sifter of Nebaiioth. And Ada bare vnto Esau, Eliphas: and Basmath bare Reguel:
- 4 And Ahalibama bare Ieus, Iaelam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.
- 5 And Esau toke his wyues, his sonnes and doughters and all the foules of his houle: his .P. goodes and all his catell and all his substance which he had gott in the land of Canaan, ād went in to a countre away from his 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: becaufe of their catell.
- 6 Thus dwelt Esau in moūte Seir, which Esau is called Edō
- 7 These are the generations of Esau father of the Edomytes in mounte Seir, & these are the names of Esaus sonnes: Eliphas the sonne of Ada the wife of Esau, ād Reguel the sonne of Basmath the wife of Esau also. And the sonnes of Eliphas were. Theman, Omar,
- 8 Zepho, Gaetham and kenas. And thimna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas, Amalech. And these be the sonnes of Ada Esaus wyfe.
- 9 And these are the sonnes of Reguel: Nahath, Serah,

M.C.S. The wyues of Esau. Iacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.

M. 6 catell and all his

V. 6 & cūcta 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

M. 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 daughter 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 sōne 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, ād
 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, ād 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 daughter 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 Difon, Eser and Difan. 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 sifter 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. Difon and Ahalibama ŷ
 daughter of Ana.
- 26 These are the childern of Difon. Hemdan Esban,
 27 Iethran, & Cherā. The childern of Ezer were these,
 28 Bilhan, Seavan & Akan. The childern of Difan were:
 Vz and Aran.

¶. 14 Iealam and Roah 17 Misā

¶. 16 Amalec. hi filii Eliphaz 19 eorū: ipse est Edom. 24 in-
 uenit aquas calidas in solitudine, cū pasceret afinas Sebeon 25
 Habuitque filium Difon, & filiam Oolibama.

¶. 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 Israēl. 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 Madianytes 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 Esau,
 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 Esau 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 Madianiter . . auff der der Moabiter feld 36 Mafrek

■ The .XXXVII. Chapter.

1 **A**ND Iacob dwelt in the lande *M.C.S. Ioseph accuseth*
 wherein his father was a *his brethren.*
 straunger, y is to saye in *Ioseph dreameth & is*
 the lande of Canaan. *hated of hys*

2 And these are the generations of *brethren & is*
 Iacob: when Ioseph was .xvii. yere olde, *solde to the*
 he kepte shepe with his brethren, and *Ismaelites.*
 the lad was with the sonnes of Bilha & *Iacob bewayleth Ioseph.*

of Zilpha his fathers wyues. And he brought vnto
 3 their father an euyll saynge y 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.

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. More-
 ouer Ioseph dreamed a dreame and tolde it his breth-
 6 ren: wherfore they hated him yet the more. And he
 sayde vnto them heare I praye yow this dreame which
 7 I haue dreamed: Beholde we were makyng sheues in
 the felde: and loo, my shefe arose and stode vp right,
 and youres stode rounde aboute and made obeyfaunce
 8 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
 9 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
 10 obayfaunce to me. And when he had told it vnto his fa-
 ther and his brethern, his father rebuked him and sayde

V. 2 sedecim . . suis adhuc puer: & erat 3 polymitam 4 quicquam pacifice loqui. 5 maioris odii feminarium 8 subiiciemur ditioni tuæ? Hæc ergo causa fonniorum atque sermonum, inuidiæ & odii fomitem ministravit.

L. 4 keyn freuntlich wort zusprechen

L. M. 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 faynge.
- 12 His brethren went to kepe their fathers shepe in Sichem, and Ifraell sayde vnto Ioseph: do not thy brethren kepe in Sichem? come that I may send \hat{y} to thē.
- 13 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 Sichem.
- 14 And a certayne man founde him wandrynge out of his waye in the felde, ad axed him what he foughte.
- 15 And he answered: I feke my brethren, tell me I praye 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.
- 16 And whē they sawe him a farr of before he came at them, they toke councell agaynst him, for to fley him, and sayde one to another, Beholde this dreamer
 17 cometh, come now and let [Fo. LIIII.] us fley him and cast him in to some pytt, and let vs faye that some wiked beast hath deuoured him, and let us see what his dreames wyll come to.
- 18 When Ruben herde that, he wēt aboute to ryd him out
 19 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.
- 20 And as soone as Ioseph was come vnto his brethren, they strypte him out of his gay coote that was
 21 vpon him, and they toke him and cast him in to a pytt. But the pytt was emptie and had no water

F. 11 Inuidebant ei igitur . . . rem tacitus conyderabat. 14 renuntia mihi quid agatur. 18 antequam accederet ad eos 20 cisternam veterem 22 animam eius . . . manufque vestras seruate innoxias. 23 nudauerunt eum tunica talari & polymita 24 cisternam veterem, quæ non habebat aquam.

L. 11 neydeten yhn 14 fage mir widder wie sichs hellt

25 therein. And they satt them doune to eate brede.
And as they lyst vp their eyes and loked aboute, there
came a companye of Ismaelites from Gilead, and their
camels ladē with spicery, baulme, and myrre, and were
goyngē doune in to Egipte.

26 Than sayde Iuda to his brethrē, what avayleth it
that we sley 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
drewē 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 sayngē: the lad is not yon-
31 der, and whether shall I goo? And they toke Iosephs
coote ād kylled a goote, & dypped the coote in the
32 bloud. 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 sōnes coote or no. And
he knewe it sayngē: it is my sonnes coote a wicked
beast hath deuoured him, and Ioseph is rent in peces.
34 And Iacob rent his clothes, ād put sacke clothe aboute
his loynes, and forowed for his sonne a longe seafon.

35 Than came all his sonnes ād all his daughters to
comforte him. And he wold not be comforted, but
sayde: I will go doune in to ŷ grave vnto my sonne,
36 mornyngē. And thus his father wepte for him. And
the Madianytes solde him in Egipte vnto Putiphar a
lorde of Pharaos: and his chefe marshall.

℞. 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.

℞. 33 Eyn bofes thier hat yhn fressen, Eyn reyffend thier . . .
Ioseph zuriiffen 34 sack vmb ŷeyne lenden . . lange zeyt. 35 ynn
die helle, 36 Pharao hoffemeyfler.

℞. M. N. 34 *Rent his 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 kyl their
awne brother.

℞. M. N. 35 *Vatter*, das war Iaac.

☞ The .XXXVIII. Chapter.

- 1 **A**ND it fortunēd at that tyme that Iudas went from his brethren & gatt him to a man called Hira of Odollam,
- 2 and there he sawe the doughter of a man called Sua a Canaanyte. And he toke
- 3 her ad went in vnto her. And she conceaued and bare a sonne and called his
- 4 name Er. And she conceaued agayne and bare a sonne and called him [Fo.
- 5 LV.] Onan. And she conceaued the thyrde tyme & bare a sonne, whom she called Sela: & he was at Chesyb when she bare hem.
- 6 And Iudas gauē Er his eldest sonne, a wife whose
- 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: go in to thi brothers wyfe and Marie her, and styrre vp
- 9 feed 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 feed 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 proceffe of tyme, the doughter of Sua Iudas wife dyed. Than Iudas when he had left mornyngē, went vnto his shepe spherers to Thimnath with his

M.C.S. The maryage of Iuda. The trespass of her and Onan and the vengeance of god that came ther vpo. Iuda laye wyth hys daughter Thamar. The byrthe of Pharez and Zarah.

V. 2 & accepta vxore 5 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 erweckit 10 gefiel dem Herrn vbel

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 saynge: beholde, thy father in lawe goth vp to Thimnath,
 14 to shere his shepe. And she put hyr wydows garmetes of from her and couered her with a clooke, and dysgyffed herself: And sat her downe at the entrynge of Enaim which is by the hye- .P. wayes fyde to Thimnath, for becaufe she sawe that Sela was growne, and she was not geue vnto him to wife.

15 When Iuda sawe 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 daughter 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 Odollam, 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.

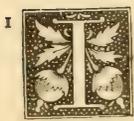
¶. 18 thy fygnett, thy bracelet, and

¶. 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

¶. 12 mit seynem hirtten Hira von Odollam. 14 fur die thureraus an dem wege gen Thimn. 18 deyn fechel 23 Sie habs yhr, das wyr nicht villeicht zu schanden werden

LVI.] thes one tolde Iuda faynge: Thamar thy doughter in lawe hath played the whoore, and with playnge the whoore is become great with childe. And Iuda
 25 fayde: brynge her forth ad let her be brente. And when they brought her forth, she sent to her father in lawe faynge: by the mā vnto whome these thinges
 26 are this seall necklace, and staffe. And Iuda knewe them faynge: 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 faynge: this wyll
 29 come out fyrst. But he plucked his hande backe agayne, and his brother came out. And she fayde: wherfore hast thou rent a rent vppon 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[sc] wyfe tempteth hym. He is accuſed & cast in pryson. God hath mercye vpon hym.*
 Egipte, ad Putiphar a lorde of Pharaos: ad his chefe marshall an Egiptian, bought him
 of ſy Ismaelites which brought hī 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 diuifa . . maceria? xxxix, 1 eunuchus . . princeps exercitus

L. 29 umb deynen willen eyn sach geriffen? xxxix, 2 gluck feliger man wart, vnd war

L. M. N. 29 *Perez* eyn zureyſer, Sorah heyst afgang. 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 reyffen hebt vnter dem volck Gottis. Aber der rod faden 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 syghte, 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 ād 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
 looked vpon nothinge that was with him, saue only on
 the bread which he ate. And Ioseph was a goodly
 persone & well favored

7 And it fortunēd 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, ād hath
 kepte nothīge 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 fortunēd 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 say-
 nge: come slepe with me. And he left his garment
 13 in hir hande ād 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
 Hebrewē vnto vs to do vs shame. for he came in to

V. 8 nequaquā acquiescens operi nephario 10 et mulier mo-
 lesta erat adolescenti . . . recusabat stuprum. 11 operis quippiam
 absque arbitrio 12 lacinia vestimenti 13 & se esse cōtemptam 14 vt
 illuderet nobis

℥. 9 Vnd hat nichts so gros ynn dem haus 10 das er neben
 yhr schlieff, noch vmb sie were. 12 erwischt 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 prisoners laye bounde.
21 And there contynued he in preson. But the LORde
was with Ioseph and shewed him mercie, and gott him
22 fauoure in the syghte of the keper of y preson which
com- .P. mytted to Iosephs hāde 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 M.C.S. Ioseph expoundeth the dreames of the two prisoners.
the chefe butlar of the kyng
of Egipte and his chefe baker
had offended there lord the
2 kyng of Egipte. And Pharaο was angrie with them
3 and put thē in warde in his chefe marshals house: euen

V. 16 In argumentū ergo fidei retentum pallium 19 & nimium credulus verbis conī. 20 custodiebantur 23 & omnia opera eius dirigebat. xl. 1 vt peccarent duo eunuchi 2 Pharaο (nam alter pinceris præerat, alter pistoriū)

L. 15 floch vnd lieff hynaus. 17 deyn Ebreischer knecht 22 auff das alles was da gefchach, durch yhn geschehen muste 23 glucklich abgehen lies

- 4 in ſ̄y preron where Iofeph was bownd. And the chefe
marſhall gaue Iofeph a charge with them, & he ferued
them. And they contynued a feaſon in warde.
- 5 And they dreamed ether of them in one nyght:
both the butlar and the baker of the kyng of Egipte
which were bownde in the preron houſe, ether of
them his dreame, and eche mānes dreame of a fon-
6 drie interpretation When Iofeph came *ſondrie, dif-*
in vnto them in the mornynge, and loked *tinct, ſeparate*
- 7 apon them: beholde, they were ſadd. And he asked
8 them ſaynge, wherfore loke ye ſo ſadly to daye? They
answered him, we haue dreamed a dreame, and haue no
man to declare it. And Iofeph ſay- [Fo. LVIII.] de vnto
thē. Interpretynge belongeth to God but tel me yet.
- 9 And the chefe butlar tolde his dreame to Iofeph
and ſayde 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 bloſſōs ſhott forth: & ſ̄y 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 Iofeph ſayde 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 houſe: for I was ſtollen out of the lande of the Hebrues,
& here alſo haue I done nothige at all wherfore they
ſhulde haue put me in to this dongeon.

¶ 5 iuxta interpretationem congruam ſibi. 7 triſtior . . hodie ſolito facies 8 referre mihi quid videritis. 13 recordabitur Pharao miniſterii tui . . iuxta officium tuum, ſicut ante

℥. 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 interpreted 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 buttelarshipe agayne, and he reched the cuppe in to Pharaos hande,
- 22 ad 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 evelfaoured and leane fleshed and stode
- A.C.S. Pharaos dreames are expounded by Ioseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The dertth 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 erhub das hewbt (*his*). 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 flepte agayne and dreamed the second
6 tyme, that .vii. eares of corne grewe upon one stalke
7 rancke and goodly. And that .vii. thynne eares blasted
8 with the wynde, spronge vp after them: and that the
9 .vii. thynne eares deuowrerd the .vii. rancke and full
10 eares. And then Pharao awaked: and se, here is his
11 dreame. When the mornynge came, his sprete was
12 troubled. And he sent and called for all the foyth-
13 fayers of Egypte and all the wyse men there of, and
14 told them his dreame: but there was none of them
15 that coude interpretate it vnto Pharao.

9 Than spake the chefe buttelar vnto Pharao faynge.
10 I do remembre my sawte this daye. Pharao was an-
11 grie with his seruautes, and put in warde in the chefe
12 marshals house both me and the chefe baker. And
13 we dreamed both of vs in one nyght and ech mannes
14 dreame of a sondrye interpretation.

12 And there was with vs a yonge man, an Hebrue
borne, seruaunte vnto the chefe marshall. And we
13 told him, and he declared oure dreames to vs acord-
14 ynge to ether of oure dreames. And as he declared
15 them vnto vs, euen so it came to passe. I was restored
16 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
16 dreame and no man cā interpretate it, but I haue
herde saye of the y as soone as thou hearest a dreame,
17 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 somniū, præfagium futurorū. 13
audiu. quicquid postea rei probauit euentus. 14 Ioseph totonderunt

¶. 8 der sie . . . deutten kund. 9 Ich gedencke heut an meyn
sunde 11 des deuttung yhn betraff 14 vnd lieffen yhn aus dem loch,
. . . lies sich bescheren

faynge: 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 ād well fauored kyne, and fedd
 19 in the medowe. And then .vii. other kyne came vp
 after them, poore and very euell fauored ād leane
 fleshed: so that I neuer sawe their lyke in all the lande
 20 of Egipte in euell fauordnesse. 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.
 LX.] fayers, 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.
 yerēs: & the .vii. good eares are .vii. yere also, and
 27 is but one dreame. Lykewyse, the .vii. thynne and
 euell fauored kyne that came out after them, are .vii.
 yeares: 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 teoufnes through out all the lande of Egipte. And
 there shall aryse after them .vii. yerēs 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 vbertatis
 anni sunt, eandemque vim fomniū comprehendunt.

¶. 16 gluck sagen lassen 19 Ich hab . . . nicht solch vngestaltte
 21 merckt man nicht an yhn, das sie fressen hatten 25 das Got
 Pharao zeyget was er thut.

that all the plenteousnes shalbe forgotten in the
 lande of Egipte. And the hunger shall consume
 31 the lande: so that the plenteousnes 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-
 derstondyng 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 therfore shalt be ouer my house, 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 rynge from his syngre,
 and put it vpon Iosephs fingre, and arayed him in ray-
 mēt of bisse, and put a golden cheyne aboute his

M. 39 or of wysdome

V. 30 vt obliuioni tractatur 31 & vbertatis magnitudinem
 perditura est inopiae 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

L. 32 solch ding von Gott gefertiget . . dasselbs eylen-d thun

- 43 necke and set 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, shal 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 Asnath the daughter of Potiphara preast
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 stoores, 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 Asnath the daughter of
51 Potiphara preast 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 . . . facerd. Heliopoleos. 47 in *manipulos . . .*
congr. in horrea Ægypti. 49 *arenæ maris coæquaretur, & copia*
mensuram excederet. 52 *terra paupertatis*

L. 43 auff dem andern wagen faren, . . knye fur yhm beugen
49 also das er auffhoret zu zelen, denn man kunds nicht zelen.

M. 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 deutlich spricht, der heymliche nehister radt.
51 *Manasse* heyst vergeffen. 52 *Ephraim* heyst, die gewachsen.

53 And when the .vii. yeres of plenteousnes that
 54 was in the lande of Egipte 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 Egipte was there yet foode. When now all
 the lande of Egipte began to hunger, than cried
 the people to Pharao for bread. And Pharao sayde
 vnto all Egipte: 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 Egypciāns And hunger waxed
 57 fore in the land of Egipte. And all countrees came
 to Egipte to Ioseph for to bye corne: because that the
 hunger was so fore in all landes.

■ The .XLII. Chapter. •

1 **W**HEN Iacob sawe that there was
 corne to be solde in Egipte,
 he sayde vnto his sōnes: why
 2 are ye negligent? beholde, I
 haue hearde that there is corne to be
 solde in Egipte. 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 Egipte,
 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 Egipte 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 inopix 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 rughly 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 vitayle thy seruantes are come. We are all one mans sonnes, and meane truely, and thy seruantes are no spies.
- 11 And he sayde vnto them: nay verely, but euen to se where the land is weake is youre comynge. And they sayde: we thi seruantes are .xii. brethern, the sonnes of one man in the lande of Canaan. The yongest is yet with oure father, and one no man woteth where he is.
- 12 Ioseph sayde vnto them, that is it that I sayde vnto 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.
- 13 Sende therefore one off you and lett him fette youre .P. brother, and ye shalbe in preafon in the meane seafon. And thereby shal youre wordes be proued, whether there be any trueth in you: or els by the lyfe of Pharao, ye are but spies. And he put them in warde thre dayes.
- 14 And Ioseph sayde vnto thē the thryd daye: This doo and lyue, for I feare God Yf ye meane no hurte, let one of youre brethern be bounde in the preafon, 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

ℒ. 6 nydder zur erden auff ihr antlitz 7 redet hart 13 nicht mehr turhanden. 16 Bey dem leben Phar. 17 ynn eyn verwarung drey tag lang.

20 housholdes, 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 fawe 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 cowntre. And
we sayde vnto him: we meane truly 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 saccos tritico 31 Pacifici fumus, nec vllas mo-
limur inlidias.

¶. 20 glewben, das yhr nicht sterben müffet 21 angst seyner
feelen 22 blut gefoddert. 28 da entpfel yhn yhr hertz

¶. ¶. N. 22 To requyer the bloude of the hūde of another,
is to take vengeaunce of the euell done vnto him, as in Gen. ix, a.
Psal. ix, b, and Ezech iii, c.

- 32 We be .xii. brethren fōnes of oure father, one is awaye,
and the yongest is now with oure 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
youre brethern here with me, and take foode necessary
- 34 for youre housholdes and get you awaye, and brynge
youre yongest brother vnto me And thereby shall I
knowe that ye are no spyes, but meane truely: So will
I delyuer you youre 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 .P. And Iacob their father sayde vnto them: Me
haue ye robbed of my childern: Ioseph is away, and
Simeon is awaye, and ye will take Ben Iamin awaye.
- 37 All these thinges fall vpon me. Ruben answered his
father faynge: Slee my two sonnes, yf I bringe him
not to the agayne. Delyuer him therfore 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 brother
is dead, and he is left alone Moreouer some myf-
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 licētiam. 35 His dictis cum frumenta . . . ligatas pecunias
36 non est super, Simeon tenetur in vinculis . . . in me . . . reci-
derunt. 38 ipse solus remansit . . . cum dolore ad inferos.

℥. 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 derth 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*
 3 Egipte, their father sayde vnto them: goo *gyftes. Sy-*
 agayne and by vs a litle food. Than *meon is de-*
 4 sayde Iuda vnto him: the man dyd testi- *lyuered out of*
 fie vnto vs faynge: loke that ye see not *pryson. Io-*
 my face excepte youre brother be with *seph goeth*
 5 you. Therefore yf thou wilt sende oure brother with *asyde and we-*
 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
 6 brother be with you.
 7 And Israell sayde: wherfore delt ye so cruelly with
 me, as to tell the man that ye had yet [Fo. LXIII.]
 8 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
 9 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:
 10 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
 11 me bere the blame for euer. For excepte we had made
 this tariēg: by this we had bene there twyfe and come
 agayne.
 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: . . . require 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, peradventure it was some ouerfyghte.
- 13 Take also youre brother with you, and aryse 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 twife so much more money with them, and Ben Iamin. And rose vp, went downe to Egipste, 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 houfe.
- 18 When they were brought to Iosephs houfe, they were afrayde ād sayde: because of the money ȳ 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 houfe, 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

℞. 12 agayne with you, peradventure

℥. 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.

℥. 14 euch lasse ewrn andern bruder 18 das ers auff vns bringe 21 mit volligem gewicht

℥. ℞. N. 11 Diese namen der fruchten sind noch biszher vngewifs 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
treasure in youre sackes, for I had [Fo. LXV.] youre
24 money. And he brought Simeon out to them and led
thē 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 thē 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
brother of whome ye sayde vnto me? And sayde: God
30 be mercyfull vnto y^e my sonne. And Ioseph made hast
(for his hert dyd melt upon 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 Egipcians which ate with
him by them selues, because the Egipcians may not
eate bread with the Hebrues, for that is an abhomy-
33 cyon vnto the Egipcians. And they satt before hym:

¶ 30 fought where to wepe

¶ 22 in marfupis nostris. 23 Pax vobiscum . . probatam ego
habeo. 25 comesturi essent panem. 26 adorauerunt proni in ter-
ram. 27 clementer resalutatis eis 28 Sospes est . . incuruati ador.
29 fratrem suum vterinum 30 commota fuerant viscera . . et erum-
pebāt lachrymæ 31 continuit se 32 prophanum putant

¶ 25 das brod essen sollten. 27 Er aber grüffet sie freuntlich
30 feyns herten grund entbrand yhm 31 hielt sich fest

¶ *¶* N. 32 *Abhominacion*, that is, it was abhorred of the
Egypcians that an Hebrew shuld eate with thē.

the eldeft acordynge vnto his .P. age, and the yongeft
 34 amonge them felves. And they broughte rewardes
 vnto them from before him: but Ben Iamins parte was
 fyue tymes fo 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 faynge: fyll the mens sackes with food, as moch as they can carie, and
 2 put euery mans money in his bagge
 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 y mornynge as
 foone 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 ruelar 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, ad doth he not prophesie therin? *prophesie, di- vine*
 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 foch wordes? God forbydd that thy fer-
 8 uauntes shulde doo so. Beholde, the money which we
 founde in oure sackes mouthes, we brought agayne
 vnto the, out of the land of Canaā: how then shulde

V. 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

L. 33 gepurt . . . iugent 34 vnd wurden truncken mit yhm.
 xliiii, 1 oben ynn feynen sack 6 Vnd als er sie ergreifff

we steale [Fo. LXVI.] out of my lordes house, ether
 9 syluer or golde? with whofoeuer of thy seruantes 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 seruante: but ye, shalbe harmlesse.

11 And attonce euery man toke downe his sacke to
 12 the grounde, and euery 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 house, for he was yet there,
 15 and 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 excuse can we make?
 God hath founde out y^e wekednesse of thy seruantes.
 Beholde, both we and he with whom the cuppe is
 17 founde, are thy seruantes. And he answered: God
 forbyd y^e I shulde do so, the man with whom the cuppe
 is founde, he shalbe my seruante: but goo ye in peace
 vn to youre father.

18 Then Iuda went vnto him and sayde: oh my lorde,
 let thy seruante speake a worde in my lordes audy-
 ence, and be not wrooth with .P. thi seruante: for
 19 thou art euen as Pharao. My lorde axed his seruante
 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: and 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 Absit 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 seyner mutter

21 Then sayde my lorde vnto his seruautes brynge
 him vnto me, that I maye sett myne eyes apon 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
 seruautes: 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, y 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
 apon him, then shall ye brynge my gray heed with
 sorow vnto the grave.

30 [Fo. LXVII.] Now therefore whē I come to thy ser-
 uaunt 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 uaunt 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 y lad, & be my lordes bondman: &
 34 let the lad goo home with his brethern. For how çan
 I goo vnto my father, and the lad not wyth me: lest 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.

1. 28 Eyner gieng hynaus von myr 29 hynunter in die hell
 30 weyl feyn feel an dyes feel hanget 32 burge worden 34 iamer
 sehen, der meynem vatter begegen wurde.

The .XLV. Chapter.

- 1 **AND** 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 fend 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 save 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. Ioseph maketh hym selfe knownen vnto his brethern, and sendeth for his father.

V. 1 interesset . . agnitioni mutuae. 3 nimio terrore perterriti. 5 pro salute enim vestra 6 nec arari . . nec meti 7 & efcas ad viuendum habere possitis.

L. 1 mit feynen brudern bekennete 5 vnd denckt nicht das zorn sey . . vmb ewers lebens willen 6 pflügen . . . erndten 7 durch eyn grosse errettunge

L. M. N. 4 *su myr*: Das sind die sussen wort des Euangelii, also redet Christus mit der seelen im glawben, nach dem sie durchs gesetz vnd gewissen der sund, woll gedemutiget vnd geengstet ist.

- dern, and thi childerns childern: and thy shepe, and
 11 beastes and all that thou hast. There will I make
 provision for the: for there remayne yet .v. yeres of
 derth, lest thou and thi housholde and all that thou
 hast perish.
 12 Beholde, youre eyes do se, 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
 hast 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 apon them. And
 16 after that, his brethern talked with him. And when
 the tidynges was come vnto Pharaos housse that Io-
 sephes brethern were come, it pleased Pharao well and
 all his seruantes.
 17 And Pharao spake vnto Ioseph: saye 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 housholdes 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

¶. 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 pec-
 unia & vestium

¶. 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 serue his .P. father by the
24 waye. So sent he his brethern awaye, and they de-
parted. And he sayde 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 sayde 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 SRAEL toke his iourney with
all that he had, and came
vnto Berseba and offred of-
frynges vnto the God of his
2 father Isaac. And God sayde 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 portātes. 24
Ne irascamini in via. 26 Quo audito Iacob, quasi de graui somno
euigilans 27 reuixit spiritus eius, & ait xlvi, 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. xlvi, 1 opffert er opffer

M. N. 3 *I will make the a great people:* that is I wyll
multiplye thy seede, that many people shall come therof 4 *To put*
hys hande vpon his eyes is to be presēt at hys death and to burye
him, as in Tob. xiiii, d.

M. C. S. Ia-
cob with all
his houssholde
goeth to Io-
seph in to
Egyt. The
genealogie of
Iacob. Ioseph
meteth hys fa-
ther.

- 5 And Iacob rofe vp from Berfeba. And ſonnes of
 Ifrael caried Iacob their father, ad [Fo. LXIX.] their
 childern and their wyues in the charettes which Pharao
 6 had fent 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 fonnes and his fonnes fonnes with
 him: his daughters and his fonnes daughters and all
 his feed brought he with him in to Egipte.
- 8 Thefe are the names of the childern of Ifrael which
 came in to Egipte, both Iacob and his fonnes: Rubē
 9 Iacobs firft fonne. The childern of Ruben: Hanoeh,
 10 Pallu, Hezron and Charmi. The childern of Simeon:
 Iemuel, Iamin, Ohad, Iachin, Zohar and Saul the fonne
 11 of a Cananitifh 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
 14 and Semnon. The childern of Sebulon: Sered, Elon
 15 and Iaheleel. Thefe be the children of Lea which ſhe
 bare vnto Iacob in Mefopotamia with his daughter
 Dina. All thefe foules of his fonnes and daughters
 make .xxx. and .vi.
- 16 The childern of Gad: Ziphion, Haggi, Suni, Ezbon,
 17 Eri, Arodi and Areli. The childern of Affer: Iemna,
 Iefua, Iefui, Brya and Se- .P. rah their fifter. And
 18 the childern of Brya were Heber and Malchiel. Thefe
 are the childern of Silpha whom Labā gaue to Lea his
 daughter. And thefe ſhe bare vnto Iacob in nombre
 xvi. foules.
- 19 The childern of Rahel Iacobs wife: Iofeph and ben
 20 Iamin. And vnto Iofeph in the lōde of Egipte were
 borne: Manaffes and Ephraim which Afnath the dough-
 21 ter of Potiphara preaft of On bare vnto him. The chil-

¶. 13 Semfon 15 make .xxx. and .iii.

¶. 5 ad portandum fenem [The whole paffage 1-7 is very free.]
 15 triginta tres. 20 facerdot. Heliopoles

¶. 6 erworben hatten 11 Gerfon, Cuhuz vnd M., 12 Hezron
 vnd Thamul 14 Semron 15 drey vnd dreyzg zeelen 16 Arobi 20
 Priefters zu On

dern of Ben Iamin: Bela, Becher, Afbel, Gera, Nae-
 22 man, Ehi Ros Mupim, Hupim and Ard. These are
 the childern of Rahel which were borne vnto Iacob:
 xiiii. soules 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 doughter, and she bare these vnto Iacob, all to-
 26 gether .vii. foules. All the foules that came with
 Iacob in to Egipte which came out of his loyns (be-
 fyde his sonnes wifes) were all toghether .Lx. and .vi
 27 foules. And the sonnes of Ioseph, which were borne
 him in egipte were: .ii. soules. So that all the foules
 of the houle 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
 houle: I will goo & shewe Pharao and tell him: that my
 brethern and my fathers houle 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 seruantes 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 Egytiās abhore all
 sheppardes.

¶. 27 in Aegyptum 28 vt nuntiaret 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 fumus . . . Hæc autem
 dicetis

¶. 26 die aus seynen landen komen waren 29 Vnd da er yn
 sahe 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 *M.C.S Iacob cometh before Pharao, & unto hym is geue the lande of Gofan. He swereth his sonne for his buryall.*
 and sayde: my father and my brethern their shepe and their beastes and all that they haue,
 2 are come out of the lāde of Canaan and
 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 seruauentes, both we ād also oure fathers. They sayde
 moreouer vnto Pha- .P. rao: for to fodgeorne in the
 lande are we come, for thy seruauentes haue no pasture
 for their shepe so fore is the fameshment in the lande
 of Canaan. Now therefore let thy seruauentes 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, *men of acti-*
 7 make them ruelars ouer my catell. And *uyte, able men*
 Ioseph brought in Iacob his father and sett him be-
 8 fore Pharao. And Iacob blessed Pharao. And Pharao
 9 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. 3 Pharao: sheppardes are

V. 2 Extremos quoque fratrum 6 viros industrios 7 statuit eum coram eo [7-12 is very free with repeated omiffions.]

L. 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. M. N. 9 *The dayes of hys pilgremage* was all the tyme that he lyued, as in Iob .xiiii, c, and Psal. cxviii, c. 10 *To blesse,* is here to prayse & geue thanks as a fore in the .xiiii. 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 seed, 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 solitudinem.

¶. 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 vnfern herrn nicht verbergen . . auch alles vieh . . . beide vns sterben vnd vnser feld? 19 leibeigen seien . . nicht verwüfte.

Pharao. For the Egíptians 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 fyde of Egípte vnto the other:
 22 only the londe of the Prestes bought he not. For there .P. was an ordinaūce made by Pharao for
 ſ * preastes, that they shulde eate that * *The blide gydes gett privileges frō beariage with their brethrē contrarye to Christes lawe of love. And of these prestes of idolles did our cōpassige yvetrees lerne to crepe vp by litle & litle & to cōpasse ſ greate trees of ſ world with hypocrisye, ād to thrust ſ rotes of idolatryſſe superſtition in to thē & to sucke out ſ iuce of thē with their poetrye, till all be ſeer bowes and no thinge grene ſave their awne comēwelth.*
 23 Then Ioseph ſayde vnto the folke: beholde I haue boughte you this daye ād your landes for Pharao. Take there feed
 24 and goo ſowe the londe. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and .iiii. partes shalbe youre awne, for feed to ſowe the feld: and for you, and them of youre houſholdes, and
 25 for youre childern, to eate. And they answered: Thou haſt ſaued oure lyves Let vs fynde grace in the fyghte of my lorde, and let us be Pharaos ſeruaūtes.
 26 And Ioseph made it a lawe ouer the lāde of Egípte 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 Egípte: euen in the countre of Gofan. And they had their poſſeſſions therein, and they grewe and multi-
 28 plyed exceedingly. Moreouer Iacob lyued in the lande of Egípte .xvii. yeres, ſo that the hole age of Iacob was an hundred and .xlvii. yere.

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 . . durſſten . . nicht verkauffen. 23 Sihe, da habt jr ſamen 25 las vns nur leben 26 nicht eigen Pharao.

M. N. N. 20 This name Pharao was a generall name to all the kynges of Egyp̄te. As abimelech was a cōmen name to all the kynges of the gentiles, as in Exod. xvi.

29 When the tyme drewe nye, that Israel must dye:
 he sent 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 Israel bowed
 him vnto the beddes head.

The .XLVIII. Chapter.

1 **A**FTER these deades, tydiges were *A.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 Israel toke his strength vnto him, and *sonnes and*
 3 satt vp on the bedd, and sayde vnto Ioseph: God all *blesseth them.*
 mightie appeared vnto me at lus in the lande of Ca-
 4 naan, ad blessed me, and sayde vnto me: beholde, I
 will make the growe and will multiplie the, and will
 make a great nombre of people of the, and will geue
 this lande vnto the and vnto thy seed after fy vnto an
 5 euerlastinge possession. Now therefore 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 Simeon 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 Isr. dom., conuersus ad lectuli caput.
 xlviij, 2 Dictumque est feni . . Qui confortatus fedit in lectulo.

L. 29 liebe vnd trewe an mir thuft . . jm jrem begrebnis be-
 graben 31 jnn dem bette zum heubten. xlviij, 2 vnd Israel macht
 sich stark

ff. ff. N. 29 To put his hand vnder his thye, loke in Gen.
 xxiii, a.

L. ff. 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 inheritaunces.

- 7 And after I came from Mesopotamia, Rahel dyed upon my hande in the lande of Canaã, 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 kyssed the 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 seed.
- 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 Israels left hande ad Manasses in his left hande, towarde Israels ryghte hande, and brought
- 14 them vnto him. And Israell stretched out his ryghte hande and layde it upon Ephraims head which was the yonger, and his lyft hãde upon Manasses heed,
- 15 croffinge his handes, for Manasses was the elder. And he blessed Ioseph saynge: God before whome my fathers Abraham and Ifaac dyd walke, and the God which hath
- 16 fedd me all my life longe vnto this daye, And the angell which hath delyuered me frõ all euyll, blesse these laddes: y they maye be called after my name,

P. 7 ipso itinere, eratque vernum tempus: & ingred. 12 de gremio patris, adorauit 14 commutans manus. 15 Benedixitque Iac. filiis Iós., & 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 hãdes was comenly vsed of the Hebrews, whẽ they cõmended 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 displeasid 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 great-
- 20 ter than he, and his seed shall be full of people. And he blessed them sainge. At the ensample At the ensam-
of these, the Israelites shall blesse and saye: ple, according
God make the as Ephraim and as Manasses. to
- Thus sett 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 aboue thy brethern, which I gatt out of the handes of the Amorites wyth my sward and with my bowe.

The .XLIX. Chapter.

- 1 **A**ND Iacob called for his sonnes A.C.S. Ia-
cob blesseth all
his owne son-
nes and shew-
eth thē what
is to come.
He apoynteth
where he wyl-
be buryed:
and dyeth. ad sayde: come together, that I maye tell you what shall happē you in the last dayes.
- 2 Gather you together and heare ye sonnes of Iacob, and herken vnto Israel youre father.

V. 17 Ephraim, grauter 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 fo 19 Ich weis wol (bis) 20 geteignet er sie des tages . . Nach deiner weise werde Israel gef. . . setze dich . . setzt. . fur 22 ein stück lands

L. fl. N. 22 *Stück:* heist im Ebreischen Sichem, vnd die selbe stat meinete er hie.

* A curious typographical error, *waschen* (to wash) being put for *wachsen* (to grow).

3 .P. 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 defyledest 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 øxe. 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

V. 3 principium doloris mei 4 effusus es sicut aqua 6 & in
voluntate tua suffoderunt murum 9 quis succitabit eum

L. 3 überst jm offer . . jm reich 5 Vnrecht haben sie gehandelt
6 den ochsen verderbt 9 du bist hoch komen . . widder yhn auff
lehnen?

M. M. N. 6 That is, cut the fenowes on the insyde the knee,
or as some call it the hamme, so that he coulde 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.

L. M. 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 fehet an
der segen von Christo, der von Iuda geporn solt werden, vnd
heyst yhn Silo, das ist der gluck selig feyn vnd frisch durch dringen
solt, mit geyst vnnnd glauben, das zuuor durch werck faur vnd vn-
felig ding war, darumb nenn wyr, Silo, eyn helt, denn das vorige
teyl dis segens betrifft den konig Dauid, 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 Ifsachar 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
 fhall 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. LXXIII.] Zabulon fhall dwell in the hauen of the
 fee and in the porte of shippes, & fhall 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 fhall iudge his people, as one of the trybes of
 17 Ifrael. Dan fhalle a serpent in the waye, and an edder
 in the path, and byte the horfe heles, fo ŷ his ryder
 18 fhall fall backwarde. After thy fauynge loke I LORde.

19 Gad, men of warre fhall invade him. And he fhall
 turne them to flyght.

20 Off Affer cometh fatt breed, and he fhall geue pleaf-
 ures for a kynge.

21 Nepthali is a fwyft hynde, ād geueth goodly wordes.

22 That florishynge childe Ioseph, that florifhing 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
 unguis equi, vt cadat asc. eius retro. 18 Salutare tuum expectabo
 19 accinctus præliabitur 20 præbebit delicias regibus. 21 dans
 eloquia pulchritudinis. 22 filiaë discurrerunt super murum.

L. 10 noch eyn meyster von feynen fussen, bis das der Helst
 komme 14 beynern esel 17 reutter zu ruck falle 18 ich warte auff
 deyn heyl 19 vnd widder erumb furen. 20 konigen niedliche speyfe
 22 holdfelige kind . . die tochter treten eynher im regiment

M. M. N. 20 Fat brede, is plenteoufnes of the erth: as encrease
 of corne and other. &c. therwith fhall fede kinges, & all the mō
 of the erth, as .ii. Efd. ix, c.

¶. M. N. 16 Den Segen *Dan* hat Sampfon erfullet, Iudic. xii.
 19 *Gad* hat feyn fegen aufgericht, do sie für Israel her zogē los. i.
 20 *Affer* hat gut getreyde land ynne gehabt. 21 *Naphthali*
 fegen ist erfullet durch Debora vnnnd Barac Iud. v. 22 Der fegen
Ioseph gehet auff das konigreych Israel vnnnd ist ganz von leybli-
 chem regiment gefagt, 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 fegen vnd reich auff Iuda, vnd das
 leyblich reich auff Ephraim.

23 to bere ruele. The fhoters 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 bleffe the with blessinges
 from heaven aboue, and with blessinges of the water
 that lieth vnder, & with blessinges of the brestes & of
 26 the wombes .¶. The blessinges of thy father were
 stronge: euen as the blessinges of my elders, after the
 desyre 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 raueshynge wolfe. In the mornynge
 he shall deuoure his praye, ad at nyghte he shall de-
 uyde 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 fayde 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 therin,
 was bought of the childern of Heth.

¶. 25 wombe.

¶. 24 diffoluta sunt vincula brach. & man. illius per . . inde
 pastor egressus est lapis Israel. 26 patris tui confortatae sunt . . .
 patrum eius: donec ven. desyderium collium aetern., . . et in vertice
 Nazaræi 29 ego congregor ad pop. 31 eum, et Saram [v. 32 want-
 ing in Latin]

¶. 24 die arm seyner hende . . sind komen hirtten vnd steyn
 25 fegen von der tieffe . . an brusten vnd beuchen. 26 nach wundfch
 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.

¶. ¶. N. 27 Ben Iamin fegen 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 Israel 31. dayes lōge, for so lōge doth ŷ embawminge last, & the Egiptians bewepete him .Lxx. dayes.

M.C.S. Iacob is buried. 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 ŷ house of Pharaο saynge: Yf I haue founde fauoure in youre eyes, speake vnto Pharaο and 5 tell him, how that my father made me swere and sayde: loo, I dye, fe 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 Pharaο sayde, goo and burye thy father, acordynge as he made the swere.

- 7 And Ioseph went vp to burie his father, and with him went all the seruautes of Pharaο that were the 8 elders of his house, ad all ŷ elders of Egipte, 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 horsfemen: so that they were an exceedynge great companye.

V. 33 appositusque est . . . 1, 1 quod cernens . . . patrem. 2 Quibus iussa 3 explentibus . . . cadauerum conditorum 5 in sepulchro meo quod fodi mihi 7 fenēs domus Phar., cunctique maiores natu terræ 9 turba non modica.

L. 33 bette, nam ab. 1, 2 erzten (dis) 5 begrabe . . . grabe . . . graben hab 10 seer grosse vnd bittere klag

- 10 And when they came to ȳ felde of Atad beyonde Iordane, there they made great & excea- .P. dinge fore lamentaciō. And he morned for his father .vii. dayes.
- 11 When the enhabiters of the lande the Cananytes sawe the moornynge in ȳ felde of Atad, they saide: this is a greate moornynge which the Egiptians make. Wherefore ȳ 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, assone 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 faynge. This wise fay vnto Ioseph, forgeue I praye the the trespace of thy brethern & their synne, for they rewarded the euell. Now therfore we praye the, forgeue the trespace of the seruautes of thy fathers God. And Ioseph wepte when they spake vnto him.
- 18 And his brethern came ād 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 faue moch people a lyue Feare not therfore, for I will

¶ 16 charged vs

V. 11 loci illius, Planctus Ægypti. 15 & mutuo colloquentes 16 mandauerunt ei dicentes . . præcepit nobis 17 Obsecro vt obliuiscaris . . malitiæ quam exercuerūt 19 nū dei postumus resistere uoluntati? 20 saluos faceret

L. 11 den ort, der Egypter leyde 14 sie yhm begraben 16 darumb lieffen sie yhm fagen 17 das sie so vbel an dyr than haben 19 ich byn vnter Gott 20 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 houfe also,
23 ad 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 Ifaac and Iacob. And Ioseph toke an ooth of the childern of Israēl ad sayde:

God will not fayle but vyfett you, se ther-
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 cheft in Egipte. *chef. coffin*

The end of the first boke of Moses.

¶. 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.

¶. ¶. N. 24 God wyll vyfet you, that is, he wyll remember you and delyuer you oute of bōdage that ye shalbe in vnder Pharaō.

.P. ¶ A table expoundinge certey-
ne 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 desyred Esau to receaue ŷ blessinge which he brought him, ŷ is, the preasent & giste. God blessed the .vii. daye, ŷ is, gaue it a prehemynence ŷ 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 blesseth all nations in'Abrahams feed, 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 sake Abrahams sonne.

Cain, so it is writen in Hebrue. Notwitstōdinge whether we call him Cain or caim it maketh no matter, 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 translate out of laten or greke.

30 Curse: Godes curse is the takynge awaye of his benefytes. 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 ād be faued: as thou readest Matt. v. Blessed are they that suffre persecution for right-
 5 ewefnes sake. &c. And hebrewes .xi. The lorde chastyseth 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 withail, with faith to be saved by Christ (as god promyseth 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 testyfyeth Matt. .vi. How be it of fayth & workes I haue spoken abundantly in mammon. Let him that defyreth more seke there.

Grace: faouore, As Noe founde grace, that is to
 35 faye favoure and love.

Ham and Cam all one.

Iehovah is goddes name, nether is any creature fo called. And it is as moch to faye as one that is of him self, and dependeth of nothings. Moreouer as oft

as thou feist 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 fle 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 pefon and the kinges pefoners 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 marshalsye.

15 Slyme was their mortar .xi. Chapter, and slyme pittes .xiv. chapter: that slyme was a fattenesse that ofed 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, ŷ is to faye annoynted, and that we call Christe after the greke worde. And it is a prophecie of Christ: For after ŷ all ŷ 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 promeses: 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 fyde, and that Abrahā and his seed shuld circumcyse and cut off the lustes of their fleshe, on the other fyde, to walke in the wayes of the lorde: As baptyme which is come in the roume therof, now signi-

fieth on the one fyde, how that all that repent and beleve are washed in Christes bloud: And on the other fyde, 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- .¶. ours of the apostles haue played with vs.

Vapor, a dewy miste, as the smoke of a seth- ynge 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 Mofes 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 Egipte 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 egiptians in to souch subiection wold seme vnto some a very cruell deade: how be it it was a very equal waye. For they payde but the fifte 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- .¶. 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 kynge also.

Se therfore that thou loke not on the ensamples
of the scripture with worldly eyes: lest thou pre-
ferre Cain before Abel, Ismael before Isha-
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.

¶ Emprinted at Malborow in the lan-
de of Hesse, by me Hans Luft,
the yere of oure Lorde, M.
15 CCCCC.xxx. the xvii.
dayes of Ianu-
arij.

A PROLO

GE IN TO THE SECON

de boke of Mofes called

Exodus.

III T



OF the preface vppō Genesis mayst thou vnderstonde how to behaue thi self in this boke also ād ī all other bokes of the scripture. Cleaue vnto the texte and playne stoyre
 5 and endeuoure thi self to serch out the meaninge of all that is described therin and the true sēse of all maner of speakynges of the scripture, of proverbes, similitudes ād borrowed speach, wherof I entreated in the ende of the obedience, and beware of fotle allegoryes. 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 self vnto vs which haue receaved his holye scripture ād 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 witnessse of Christ with a stronge faith and
 20 endure patiently folowinge his steppes. And on the other syde, as they that fell from the promyses of god thorow vnbeleffe and from his lawe and ordinaunces thorow impacience of their awne lustes, were for faken of god ād so peryshed: even so shall we as many as do
 25 lykewyse and as .P. manye as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperation, 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 ād love of the lawe ād 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 neyghboure. Then god forsaketh vs and sendeth vs in to
 5 captiuite for oure dishonouringe of his name and despisinge of oure neyghboure. But the world persecuteth vs for oure faith in christ only (as the pope now doeth) and not for oure weked livinge For in his kigdome thou maist quietly and with licēce and vnder a protectiō doo what
 10 so euer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testamēt, and 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 aduerfaries and provoketh thē and sturreth thē upp a litle and a litle, and deliuereth not his people in an houre: that both the paciēce of his electe and also the worldly witte and wilye policie 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 and is euer betwene the wrath of god and thē and is readye to lyue and dye with thē and to be put out of the boke that god had written for their fakes (as Paule for his brothren Roma. ix.) and how
 25 he taketh his awne wrōges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rochestre: but an ensample vnto all princes and to all that are in authorite, how to rule vnto goddes pleasure and 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 neyghboure 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 sendeth his promisse to .P. the people and Moses confermeth it with miracles and the people beleve. But whē tēptacion cometh they
 40 falle into vnbeleffe and fewe byde stōdinge. Where thou seeest that all be not christē that wilbe so called,

ād that the crosse trieth the true frō the fayned:
 for yf the crosse were not Christ shuld haue disciples
 ynowe. Wherof also thou seeest what an excellent gifte
 off god true fayth is, ād impossible to be had without
 5 the sprete of god. For it is aboue all naturall power
 that a man in tyme of tēptation when god scorgeth
 him shuld beleue then stedfastlye how that god loveth
 him ād careth for hī ād hath prepared all good
 thinges for him, ād that that scorginge is as earnest that
 10 god hath electe and chose him.

Note how oft Moses sturreth thē vpp to beleue ād 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 eyficht. 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 flee the
 hethen Idolatres vtterly ād to destroye their Idolles
 ād 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 whosoever moued any of thē to
 worshuppe false goddes, how so euer nye of kynne he
 were, they must accuse him ād bryng him to deth, ye
 and wherefoever they hard of mā, womā or citey that
 worshupped false goddes, they must flee thē ād destroye
 30 the citie for ever ād not bild it agayne. And all be-
 cause they shuld worshuppe nothinge but God, nor put
 confidence in any thinge faue in his word Yee and
 how warneth he to beware of witchcraft, forcery, in-
 chauntment, negromatie ād all craftes of the devell,
 35 ād of dreamers, sothfayers and of myracledoers to
 destroye his worde, and that they shulde suffer none
 soch to lyue,

Thou wilt happlye saye, They tell a man the truthē.
 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 chaunfes vnto him

He hath promysed to care for vs and to kepe vs from all euell. All thinges are in his hande, he can remedye all thinges and wil for his truthes sake, yf we praye him. In his promyses only will he haue vs trust ad there rest
5 ad to seke .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 over the poore and neadye: over 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 neyghboures at their neade. Also there is no lawe so simple in apperaunce thorow out all the fwe
20 bokes of Moses, but that there is a greate reason of the makynge therof if a man ferch 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 fod therin: but will haue a man shewe cur-.P. tefye vppon the very beastes: As in another place he commaundeth that we mofell not the mouth of the oxe that treadeth
30 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 haplye 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 caufe therewas.

Of the ceremonies, sacrifices and tabernacle with all his
40 glorie ad pompe vnderstode, that they were not permitted only, but also commaunded of God to lead the peo-

ple in the shadowes of Mofes 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 fyght 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 .¶. imaginacion. And
 the costlineffe of the tabernacle ad the bewtye also
 pertayned therevnto, that they shuld se nothinge so bew-
 15 bewtifull 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 have their fayth and trust in God, which
 he can not haue, that ether foloweth his awne inven-
 25 cyons, or tradicyons of mēnes makyng wyth out Gods
 word.

Finally God hath two testaments: the old and the
 newe. The old testament 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 bleffynges of whiche thou read-
 est ouer all the lawe of Mofes, But namelye Leuitici
 xxvi. And Deuteronomii .xxviii. ad the avoydng of
 all threateninges and curfes off which thou readeft
 35 lykewyse everye where, but specyallye in the two
 places aboue reherfed, .¶. and the avoydng 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 promifes and blessinges
 5 of the lawe, and shall avoyde both all temporall pun-
 ishment of the lawe, with al the threatenings 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 vnderfonde, 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 serueth 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 sayth
 25 Paule Gala. iii. The lawe was geuen because of tranf-
 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 silf with the lawe, doth but
 heale his wondes with freatige corefyes. And he that
 40 goeth aboute to purchase grace with ceremonies, doth
 but sucke the alepope to qwēch his thirst, in as moch as

the ceremonies were not gevē to iustifie the herte, but to signifie the iustifynge: and forgeueneffe that is in chriftes bloude

.P. Of the ceremonies that they iustifie not, thou readest. Ebrues .x. It is impossible that synne shuld be done away 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 rightuoufnesse or iustifyinge come by the lawe in dede. Now the lawe not only quyckeneth not the harte, but also woundeth it with conscience of synne and minifreth 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 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 he that worketh shall lyue: But he that beleveth shall lyue, as thou readest .Ioan. iii. God so loued the worlde that he gaue his only begotē sonne that none which beleue in hī shuld perish but haue euerlastinge lyfe.

And when this testament is preached and beleued, 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 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 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 pleasure of apples, But doth althinges of his awne courage 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 begin-
 ning of the world. For there were alwaye promyses
 of Christ to come by faith in whiche promyses the
 10 electe were then iustified .¶. inwardly before God, as
 outwardly before the world by keypyng of the lawe and
 ceremonies

And in conclusyon as thou seyft blessinges or curs-
 ynges 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 sprige 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 answere loue cōpelleth me
 30 For as lōge as my soule sealeth 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 because of it. For a christē worketh to
 ma- .¶. 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 ceason I pytye hym ad praye for him. Yf
 I had wrought the wil of god these thousande 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
 losfe 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 forwed, longed, syghed 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.

A LBE, a longe garment of white lynyen.

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 somwhat 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 houfe of Daud for the kinred
 30 of Daud.

Peaceoffrige: offeriges of thākesgeuige of deuotiō, ad
 not for cōsciēce of sinne ad trespāce.

Polute, defyle.

35 **¶** Reconcyle, to make at one and to bringe in
 grace or fauoure.

Sanctesie, to clēse ad purifie, to apointe a thinge
 vnto holie vses and to seperate frō vnclene ad un-
 holie vses.

40 **¶** Sanctuarie, a place halowed and dedicate vnto
 god.

☞ Tabernacle, an houle made tentwise, or as a paelion.

Tunicle, moch like the vppermost garmēt of the deakē.

5 ☞ Waueoffringe, becaufe they were wauē in the preafte hādes to diuers quarters.

Worshuppe: by worshuppinge whether it be in the old testamēt or the newe, vnderstōd the bowenge of a mans self vppon the gronde: As wee oftymes as we
 10 knele in oure prayers bowe oure selues ād lye on oure armes ād handes with oure face to the gronde.

The fecon

de boke of Mofes, cald

led Exodus.

- 13 And the Egiptias helde the childern of Israel in bond-
 14 age without mercie, and made their lyues bitter vnto
 them with cruell laboure 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 Ebrueswomen, 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 Pharao, 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 becaufe the mydwiues feared God, he
 made them houfes.
- 22 Than Pharao charged all his peple ^{houfes, fam-}
ilies
 sayng All the menchildern that are borne, cast in to
 the ryuer and save the maydchildern a lyue.

℞. 15 Sephora . . Phua: 16 when ye do y office of a mydwife
 to the womē 22 people

℥. 13 & affligebant illudentes eis & inuidētes. 18 Quibus ac-
 cerfitis ad se rex 19 ipsæ enim obstetricandi habent scientiam 21
 ædificauit illis domos. 22 fœminini, referuate.

℥. 13 vnbarhertzickeyt (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 heufer.

℞. ℞. N. 21 *He made them houfes:* that is, he encreased
 and multiplied them, & made housholdes of them: geuyng thē
 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 Leui. And the wife cōceaued ād bare a sonne. And whē she sawe that it was a propre childe, she hyd
- 2 **A**ND there wēt a mā of the house of Leui ād toke a doughter of 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 bulrushes 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 sifter 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 basket 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 sifter 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 faide vnto her, Take this childe awaye ād nurse it for me, ād I will rewarde the for thi labour. 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, becaufe (sayde she) I toke him out of the water.

*M.C.S. Mo-
ses is borne
and cast into
the flagges.
He is take vp
of Pharaos
daughter. He
kylleth the
Egyption. He
flyeth & ma-
ryeth a wyfe.
The Israelites
crye vnto the
Lorde.*

wete, know

¶. I vxorem stirpis suæ 3 fiscellam scirpeam . . carecto ripæ fluminis 5 vt lauaretur in flumine . . . fiscellam in papyrino 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 Egypt name & it signifieth drawen out of the water.

ℓ. M. N. 10 *Masa* heyst zihen daher heyst Mose getzogen, nemlich aufs dem wasser.

11 And it happened in these dayes when Moses was
 waxte great, that he went out vnto his brethern ad
 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 suertie the thinge is knowne. And Pharao herde
 of it and went aboute to flee Moses: but he fled from
 Pharao ad dwelt in the lade of Madian, and he satt
 doune by a welles syde.

16 The preast of Madian had .vii. daughters [Fo. IIII.]
 which came ad 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 Egipitiā 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 lefte the man? Goo call him that he
 maye eate bread.

21 And Moses was content to dwell with the man.

ffl. 19 shepardes, & so drewe

v. 12 circumspeXisset huc atque illuc 13 ei qui faciebat iniuriam
 14 constituit te in princ. 15 iuxta puteū. 21 iurauit ergo Moyfes

ll. 13 sprach zu dem gottlosen 14 vbirsten odder richter 15 bei
 eynen brunnen. 20 das jr jn nicht ludet

ffl. ff. N. 12 *He slew the Egiptia:* that is, he declared hi
 selfe to haue suche loue unto hys brethra the Israelytes that were
 the people of god: that he wolde rather slaye or be slayne then
 that hys brother shulde suffer wrög 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 sauer 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 Mofes Zipora his daughter which bare a sonne, ad 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 Israel fyghed by the reason of laboure and cryed. And their complaynt
- 24 came vp vnto God from the laboure. And God remembred his promise with Abraham, Isaac ad Iacob. And
- 25 God loked apou the children of Israel and knewe them.

P. ◻ The thyrde Chapter.

- 1 **M** OSES kepte the shepe of Iethro his father in law preast of Madian, and he droue the flocke to the backefyde of the deserte, ad came to the moūtayne of God, Horeb. And the angell of the Lorde appeared vnto hī in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre and consumed not.
- 3 Than Mofes sayde: I will goo hēce and see this grete fyghte, howe it cometh that the bushe burneth not.
- 4 And whē the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Mofes

M. C. S. Moses kepeth shepe. God appereth vnto hym in a bush, & sendeth hym to the chyldren of Israel, and to Pharao that tyrant.

M. 22 Zephora

V. 22 Accepitque 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 erhöret jr wehklagen 24 . . seynen bund 25 sahe sie an vnd erkennet es. iii, 1 treib . . enhindern 3 befehen diß gros gesicht

M. M. N. 25 *Looked vpo thē:* that is he had pitie & compassyon 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 aufzclender. *Eliezer,* heyst Gott meyn hylffe.

5 Mofes And he answered: here am I. And he fayde:
come not hither, but put thy shoes off thi fete: for the
6 place whereon thou ftondeft is holy grounde. And he
fayde: I am the God of thy father, the God of Abra-
ham, 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 furely 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 Iebufites.
9 Now therfore beholde, the complaynt of the children
of Ifrael is come vnto me and I haue alfo 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 Ifrael out of
Egipte.

11 And Mofes fayde vnto God: what am I to goo to
Pharao and to brynge the childern of Ifraell out of
12 Egipte? And he fayde: I wilbe with the. And this
shalbe a token vnto the that I haue fent 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 Ifraell and faye vnto them, the God of youre
fathers hath fent me vnto you, ad they faye vnto me,
14 what ys his name, what anfwere shall I geuethem?

¶¶. 11 vnto Pharao

¶. 5 folue calcamentum . . terra sancta 6 non enim audebat
aspicere contra 12 immolabis deo

¶. 5 zeuch deine schuch aus . . ein heylig land 7 die, so sie
treyben 9 beschwerung . . . beschweren. 12 Gotte eyn dienst thun

¶¶. N. 5 The scripture vfeth 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 vnderftonde aboūdaunce
& plenteoufnes of all thynges that pertaine to the comfort
of mā.

Then sayde God vnto Mofes: I wilbe what I wilbe: ad he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd fend me to you.

Of this word, I wilbe cometh the name of God Iehovah which we interprete, Lorde, and isasmoch to saye as I that am.

- 15 And God spake further vnto Mofes: 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 therfore 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, Pherozites, 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 therfore .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 therfore 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 visitauit 18 vt immolemus 20 in medio eorum

L. 14 Ich werde seyn, der ich seyn werde . . Ich werds seyn, . . . gefandt 16 heymgefucht vnd gesehen 18 das wyr opffern 20 wunder die ich drynnen thun werde

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 seyn.* Der name Gottis ich werds seyn zeygt an, wie man mit glawben zu Gott, vnd er zu vns komen muß, denn der glawbe sagt, was God seyn 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 ad of gold and rayment. And ye shall
 put them on youre sonnes and daughters, and shall
 robbe the Egiptians.

☞ The .IIII. 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 saye, the Lorde hath not *callynge and*
 2 appeared 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 ad 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 ad the *lawe.*
 God of Iacob hath appeared vnto the.
 6 And the Lorde sayde further 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
L. 22 foddern silberen vnd gulden gefez . . . entwenden. iiii,
 4 erhasche sie bey dem schwantz.

M. M. N. 22 *Robbe the Egiptians:* here ye maye not note
 that they stole and therefore ye maye steale: but note that it was
 done at godes comaundement & therefore was it a lust & a right-
 eous thing to be done. For he is not the auctor of euell &c.

7 faide: 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 Mofes 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
 hi: who hath made mā's mouth, or who hath made the
 domme or the deaff, the feynge 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
 Mofes 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 hi
 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 spokesmā 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.

M. 14 he cometh to mete the

V. 7 retrahē . . . finum tuum . . . et erat similis 8 audier. fer-
 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.

M. N. 16 *He shalbe thy mouth:* that is, he shall speake for
 the as in Iob xxix, c.

- 18 And Moses went and returned to Iethro his father in
lawe agayne and seyde vnto hi: let me goo (I praye
the) and turne agayne vnto my brethern which are in
Egipte, that I may se whether they be yet alyue.
- 19 And Iethro sayde to Moses: goo in peace. And the
Lorde sayde vnto Moses in Madiã: returne agayne in
to Egipte for they are dead which wēt aboute to kyll
20 the And Moses 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 sayde vnto Moses: when thou art
come in to Egipte agayne, se 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: Israel is
23 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- . . . ne eldest sonne.
- 24 And it chaunced by the waye in the ynne, that the
25 Lorde mett him and wolde haue kyllled him. Than
Zepora toke a stone and circumcised hyr sonne, and fell
at hys fette, and sayde: a bloody husband art thou
26 vnto me. And he lett him goo. She sayde a bloody
husbonde, because of the circumcision.
- 27 Than sayde the Lorde vnto Aaron: go mete Moses
in the wildernesse. And he went and mett him in the
28 mounte of God and kissed hi And Moses told Aaron
all the wordes of the Lorde which he had sent by him,
and all the tokens which he had charged him with all.
- 29 So went Moses and Aaron and gatherd all the elders
30 of the childern of Israel. And Aarō told all the wordes

¶ 19 quærebant animam tuam. 25 tetigitque pedes eius 26 postquam dixerat, Sponsus 28 pro quibus miserat eum 29 & fecit signa

℥. 19 nach deynem leben stunden. 25 ruret jhm feyn fusse an 28 zeychen . . . befolhen hatte

℥. M. 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 Moses, 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 Israel and had loked vpon their
 tribulacion, they bowed them selues, and worshipped

¶ The .V. Chapter.

1  HEN Moses ad Aarō wēt and told Pharaο, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holye [Fo. VIII.] daye vnto me in
 2 the wilderneffe. And Pharaο answered: what felowe is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will let Israel goo.
 3 And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) .iii. 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 Egipte vnto them: wherfore do ye, Moses and Aaron, let the people frō their worke, gett you vnto youre labour.
 5 And Pharaο sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

*M. C. S. Mo-
 ses & Aaron
 goeth vnto
 Pharaο. The
 people of Is-
 rael are op-
 pressed more
 and more, and
 they crye out
 vpon Moses &
 Aaron ther-
 fore.*

V. 2 nefcis dominum 3 Deus Hebr. vocauit nos . . . accidit 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 introduced. The precise date of the later editions I have not been able to verify.

L. 1 feyre in der wüsten 2 weyß nichts von dem H. 3 der Ebräer Got hat vns geruffen . . . widerfare pestilenz oder schwerd.
 M. M. N. 31 They bowed thē 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 thing 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
 taskemasters ouer the people and vnto the officers sa-
 7 ynge: se that ye geue the people no moare strawe to
 make brycke with all as ye dyd in tyme passed: let
 8 them goo and gather them strawe them selues, and
 the nombre of bricke which they were wont to make
 in tyme passed, laye vnto their charges also, and min-
 ysh nothings therof. For they be ydill and therfore
 crye saynge: let vs goo and do sacrifice vnto oure
 9 God. They must haue more worke layed vpon them,
 that they maye labour theryn, and than will they
 not turne them selues to fal-. ¶.se wordes.
- 10 Than went the taskemasters of the people and the
 officers out and tolde the people saynge: thus sayeth
 11 Pharao: I will geue you no moare strawe, but goo
 youre selues and gather you strawe where ye can fynde
 12 it, yet shall none of youre labour be minyshed. Than
 the people scatered abrode thorowe out all the lande of
 Egipte for to gather them stubyll to be in stead of strawe.
- 13 And the taskemasters hastied the forward sayng: ful-
 fill youre werke daye by daye, euē as when strawe
 14 was geuen you. And the officers of the childern of
 Israel which Pharaos taskmasters had sett ouer them,
 were beaten. And it was sayde vnto them: wherfore
 haue ye not fulfilled youre taske in makinge brycke,
 both yesterdaye and to daye, as well as in tymes past.
- 15 Than went the officers of the childern of Israel and
 complayned vnto Pharao saynge: wherfore dealest thou
 thus with thy seruautes? there is no strawe geuen
 16 vnto thy seruautes, and yet they saye vnto vs: make
 brycke. And loo, thy seruautes ar beaten, and thy
 17 people is foule intreated. And he answered: ydill ar
 ye ydill and therfore ye saye: let vs goo and do fac-

¶. 8 imponetis super eos, nec minuētis quicquam 9 Oppri-
 mantur oper., & expleant ea 12 colligendas paleas. 13 Præfecti
 14 Flagellatique sunt . . ab exactoribus Pharaonis . . . sicut prius,
 nec heri nec hodie? 16 lateres famuliter imperantur . . iniuste agitur
 17 Vacatis otio

¶. 7 famlen vnd geben 8 aufflegen vnd nichts myndern 14 wur-
 den geschlagen . . heut noch gestern . . wie gestern vnd ehegest-
 ern? 16 man fündiget an deynem volck. 17 Ir seit müßig, müßig seit jr

- 18 rifice vnto the Lorde. Goo therfore 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 nothinge 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 sighte
 of Pharaο and of his seruautes, and haue put a swerde
 in to their handes to flee 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, ād 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
 myghtye hande shall he dryue them out of hys lande.

■ The .VI. Chapter

- 2 **A**ND God spake vnto Moses sa- ^{ff. C. S. God}
 yng vnto him: I am the Lorde, ^{promyseth de-}
 3 and I appeared vnto Abraham ^{lyueraunce of}
 Ifaac and Iacob an allmightie ^{the Israelites,}
 God: but in my name Iehouah was I not ^{& the lande}
 of ^{Canaan.}
The genealo-

V. 19 Videbantque se . . . in malum 20 Occurreruntque Moyfi
 et Aaron, qui stabant ex aduerso 21 coram Pharaone . . . ei gladium
 23 affixit populum tuum & non liberaſti eos. vi, 1 eiicit illos
 3 in deo omnipotente . . . nomen meum Adonai

L. 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

R. A. X. 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 saye 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, Iſaac and Iacob, and will geue it vnto
 9 you for a possessyon: euē I the Lorde, And Moses
 tolde the children of Israel euen so: But they harkened
 not vnto Moses for anguyshe of sprete and sprete, *spirit*
 for cruell bondage. *Temptacyon trieth faith.*
 10, 11 And the Lorde spake vnto Moses saynge Goo and
 bydd Pharao kynge 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: seyng that I haue vncircumcised lippes.

V. 4 *Pepigique scædus* 5 *audiui gemitum . . . pacti mei.* 6 *ergastulo Ægypt., . . iudiciis magnis.* 8 *super quam leuauit manum meã* 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 geysts vnd vor harter arbeyt.*

M. N. 5 *A promyſe or a testament.* 6 *Iudgemētes* are taken for the wöderfull dedes of God: as here for his wöderfull plages as Psal. xxx, d. & cxviii. 8 *To lyfte vp the hande* is to promyſe by an othe, as in Gen. xiiii, d. of Abraham.—12 *To be of vncircumcised lippes*, is to haue a tonge that lacketh good vtterance & 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 geschehen ist.

- 13 And the Lorde spake vnto Mofes 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 Thefe be the heedes of their fathers houffes. The children of Ruben the eldest sonne of Israel are thefe: Hanoh, Pallu, Hezron, Charmi, thefe be the houffolders
- 15 of Ruben. The childern of Symeon ar thefe: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the sonne of a Cananytefh wife: thefe are the kynreddes of Symeon
- 16 Thefe are the names of the childern of Leui in their generations: Gerfon, Kahath and Merari. And
- 17 Leui lyued an hundred and .xxxvii. yere. The fonnes of Gerfon: 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 thefe: Mahely and Mufi: thefe are the kynreddes of Leui in their generations.
- 20 And Amram toke Iochebed his nece to wyfe which bare him Aaron and Mofes. 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 fifter of Nahafon, to wife: which bare him Nadab,
- 24 Abehu, Eleazar and Ithamar. The childern of Korah: Affir, Elkana ad Abiaffaph: thefe 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: thefe be the principall fathers of the Leuites in their kynreddes.
- 26 Thefe are that Aaron and Mofes to whom the Lorde fayde: carie the childern of Israel out of the lond of
- 27 Egipte, with their armyes. Thefe are that Mofes and Aaron whiche spake to Pharao kynge 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 funt . . Israel de Ægypto: ifte est Moyfes & Aaron

℥. 27 Sic 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 faide vnto Mo- *A.C.S. The*
 ses: beholde, I haue made the *tokens to*
 Pharaos God, and [Fo. XI.] *knowe God.*
 Aaron thy brother shal be *The rodde of*
 2 thy prophete. Thou shalt speake all that *Moses is torn-*
 I commaunde the and Aaron thy brother *ed to a serpet.*
 shall speake vnto Pharao: that he sende *The forcerars*
 the childern of Israel out of his londe. *do euē the*
 3 But I will harden Pharaos hert, that I *same. The*
 may multiplie my myracles and my wondres in the *waters are*
 4 land of Egipte. And yet Pharao shall not herken *tourned into*
 vnto you, that I maye sett myne honde vpon Egipte *bloude.*
 and brynge out myne armyes, euē my people the chil-
 dern of Israel out of the lāde of Egipte, with great
 5 iudgementes. 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 Lxxxiii. when they spake vnto Pharao. And the

¶. 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. I eynen Gott gefetzt vber Phar. 3 zeychen vnd wunder
 4 sûre meyn heer, meyn volck . . . grosse gerichte 5 mitten auf
 ynen

℥. 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 Mofes 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 Mofes 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 vautes, and it turned to a serpente. Than Pharao called for the .℞. wyfe men and enchaunters of Egipte
- 12 dyd yn lyke maner with there forcery. *Eūē so do ourecharmars nouv deceaue all princes vwith their sophistrie: ād turnethāclene from repē-tāūce to vuarde the*
- 13 rodd ate vp their roddes: ād 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 Mofes. *lā vve of god: ād frō the fayth 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 faynge: 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 Egiptiās to drinke of the water of the ryuer.
- 19 And the Lorde spake vnto Mofes, 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
 V. 9 Ostendite signa 12 dracones 14 Ingrauatum 16 vt sacrificet mihi in deserto

L. 9 beweyset ewre wunder 11 schwarzkünftigen 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 commaunded. 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 hardened and dyd not regarde them as the Lorde had sayde.
- 23 And Pharao turned him selfe and went in to his housse,
24 and fet 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 flies.*
 3 frogges. And the ryuer shall scrale with *scrale, crawl,*
 frogges, ad they shall come vp and goo *creep, Lev. xi*
 in to thine housse and in to thy chaumbre *41, 42.*

V. 22 malefici Ægyptiorum 23 nec appofuit 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 fet 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 Mofes, 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 their forcery, and the frogges came
vp apon the lande of Egipte.

8 Then Pharao called for Mofes 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 Mofes sayde vnto Pharao: 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 riuier only. And he sayde tomorow.
And he sayde: euen as thou haft sayde, that thou may-
st knowe that there is none like vnto the Lorde oure
11 God. And the frogges shall departe from the *ad* from
thyne houffes, and from thy seruautes and from thy
people, and shall remayne in the riuier only.

12 And Mofes and Aaron went out frō Pharao, and
Mofes cryed vnto the Lorde apō the apoyntment of
13 frogges which he had made vnto Pharao. And the
Lorde dyd accordinge to the saynge of Mofes. 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 Pharao 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 . . . zugefagt 15 das er lufft
kriegen hatte

him, he hardened his herte and herkened not vnto
 16 them, as the Lorde had sayde. And the Lord sayde
 vnto Moses: 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. ād 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 lykewyfe 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
 fingre of God. Neuerthelater Pharaοs herte was hard-
 ened and he regarded them not, as the Lorde had sayde.

20 And the Lorde sayde vnto Moses: 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 ferue
 21 me. Yf thou wilt not let my people goo: beholde, I
 will sende all maner flies both apon the and thy ser-
 vauntes ād 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 shall no flies be there: that thou
 mayst knowe that I am the Lorde vppon the erth.

23 And I will put a deuision betwene my people and
 thine. And euen tomorow shall 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 cyniphe 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 fonderst thun 23 erlösung setzen . . . zeichen 24 böse
 wurm . . . 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 .iii. dayes journay in to the
 deserte and sacrifice vnto the Lorde oure God as he
 hath cōmaunded 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, ād 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:
 ād toke awaye the flies frō Pharao and from his ser-
 uautes ād 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  ND the Lorde sayde vnto Moses, *A.C.S. The*
 goo vnto Pharao and tell him, *mores 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 abeatis 29 noli ultra fallere
 31 non superfuit ne vna quidem

L. 28 nicht ferner zihet 29 alleyne theusche mich nicht mehr

shalbe apō thy catell which thou hast in the feld apō
 horses asses, camels, oxen, and shepe, with a mightye
 4 great morrayne. But the Lorde shall make a deuyfion
 betwene the beestes of the Israhelites, ād the beestes of
 the Egīptiās: 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 Egīpte 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 ashes out of the [Fo. XV.]
 fornace, and let Moses sprynkel it vp into the ayre in
 9 the syghte of Pharaο, and it shall turne to dust in all
 the londe of Egīpte, and shal make swellynge soores
 with blaynes both on mā and beest in all ^{blaynes, pim-}
 10 the londe of Egīpte. And they toke ^{ples, or puf-}
^{tules} ashes out of the fornace, and stode before Pharaο,
 ād 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 apōn all the Egīptians, 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
 Ægypti. 7 Mifit Phar. ad videndum 8 cineris de camino 9 vlcera, &
 vesicæ turgētes

℥. 3 fast schweren pestilenz 7 Ph. sandte darnach, vnd sihe,
 8 rufz aufz der sewrmaur 9 schweren vnd drüfze

℞. ℞. 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 fayth 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 fervautes and ou thy people, that thou
 mayft knowe that there is none lyke me in all the erth.
 15 For now I will fretch out my hande and will fmyte
 the and thy people with peftilence: fo that thou fhalt
 16 periffhe from the erth. Yet in very dede for this caufe
 haue I fterred the vpp, for to fhewe my power in the,
 and to declare my name thorow out all the worlde.
 17 ¶ Yf it be fo that thou ftoppeft 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 ^{eftablifhed,}
^{founded.}
 home thy beeftes and al that thou haft in the felde,
 For apou all the men and beeftes which are founde in
 the felde ad not broughte home, fhall the hayle fall,
 20 ad they fhall dye And as many as feared the worde
 of the Lorde among the fervautes of Pharao made
 21 their fervautes ad their beeftes flee to houfe: and they
 that regarded not the worde of the Lorde, left their
 22 fervautes and their beeftes in the felde.

And the Lorde fayde vnto Mofes: fretch forth thine
 hande vnto heauen, that there may be hayle in all the
 lande of Egipte: apō mā ad beeft, ad apō all the herbes
 23 of the felde in the feld of Egipte. And Mofes fretched
 out his rodd vnto heauen, and the Lorde thondered
 and hayled fo that the fyre ran a longe vppou the
 grounde. And the Lorde fo hayled in the lōde of
 24 Egipte, that there was hayle ad fyre mēgled with
 the hayle, fo greuou, that there was none foch in all
 the londe of Egipte, fence people inhabited it.

25 And the hayle fmote 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 . . . fenden 16 Doch darumb hab ich
 dich erweckt 18 hagel regen laffen 23 fewr auff die erden fchofz.
 24 hagel vnd fewr vntereinander furen . . . der zeyt leut drynnen
 gewefen find.

XVI.] te all that was in the felde: both man and beeft
 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 Ifraell were, was there
 27 no hayle. And Pharao ſent ād called for Mofes and
 Aaron, and ſayde vnto thē: I haue now ſynned, 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 ceaſe, and I will let you goo, and ye ſhall
 tarie no longer.

29 And Mofes ſayde vnto him: aſſoone as I am out of
 the citie, I will ſprede abroad my handes vnto the
 Lorde, and the thunder ſhall ceaſe, 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
 ād the barley were ſmyttē, for the barley was ſhott vp
 32 ād the flaxe was boulded: but the whete ^{boulded, ſwol-}
 and the rye were not ſmeten, for they ^{len, i. e. grown}
 were late ſowne. ^{into buds}

33 And Mofes went out of the citie frō Pharao ād
 ſprede abroad his handes vnto the Lorde, and the
 thunder and hayle ceaſed, nether rayned it any moare
 34 vpon the erth. whē Pharao ſawe that the rayne and
 the hayle and thunder were ceaſed, he ſynned agayn
 ād 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 Ifrael goo, as the Lord had
 ſayde by Mofes.

℣. 25 lignum regionis 28 vt deſinant tonitrua dei 31 hordeum eſſet virens

℣. 25 bewm auff dē feld 28 gnug ſey des donnern Gotes
 31 gerſten geſchoffet . . knotten gewonnen

℣. ℣. N. 27 *To be weked*, is: to be without the knowledge
 & ſelynge of the goodnes of God and without hope to receaue any
 goodnes at his hande: ſo that we cannot patiently here any of
 his truthe nor beleue thē nether ſoffer 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, neuertheleffe I haue hardened his harte and the hertes of his seruauntes, that I mighte shewe these myfygnes 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.
- 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 remaineth 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 seruauntes 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.
- 7 And Pharaos seruauntes 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 wilt thou see Egipte first destroyed? And than Moses and

M.C.S. The heart of Pharao is hardened of God. The greshoppers. The thicke darcknes.

pagiantes, feats, exploits

M. 7 How löge shall we be thus euell intreated? . . . God: wilt thou not yet knowe that Egypt is destroyed?

V. 2 in auribus . . . quoties contriuerim 5 ne quicquam eius appareat . . . residuum fuerit . . . ligna, quæ germinant 7 patiemur hoc scandalum?

L. 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 ferue 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 daughters, 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 myschese
 11 in honde. Nay not so: but goo ye that are men and ferue the Lorde, for that was youre desyre. And they thrust thē out of Pharaos preface.
- 12 And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for grefhoppers, 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 grefhoppers, ad the grefhoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verrye greuoufly: so that before them were there no foch
 15 grefhoppers, 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?

V. 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

L. 9 denn wyr haben eyn fest des Herrn. 10 Awe ia, der Herr sey mit euch . . . Sehet da, ob yr nicht bofes fur habt? 13 treyb eynen Ostwind 14 so feer viel 16 Da foddert

L. M. N. 11 Dise hawfschrecken heysen hie nicht *Hagab* auff Ebreisch, wie an etlichen orten, sondern *Arbe*, Es sind aber vierfussige fliegende thier vnd reyn zu essen, wie *Hagab* Leuit. xi. aber vnd vnbekand, on dz sie den hewfschrecken glych sind.

- 17 and agaynst you. Forgeue me yet my fynne only this
 once, and pray vnto the Lorde youre God that he maye
 18 take away frō me this deth only. And he wēt out
 19 frō Pharaō ād prayd vnto the Lorde, ād the Lord
 turned the wynde in to a myghtie stronge west wynde,
 and it toke away 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: eūē 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 Pharaō called for Moses and sayde: goo and
 serue 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 offringes and burnt-
 offringes for to sacrifice vnto the Lord oure God,
 26 Oure catell therefore shall goo with vs, and there shall
 not one hooffe be left behinde, for therof must we take
 to serue the Lorde oure God. Moreouer we cā not
 knowe wherwith we shall serue 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 vpō

V. 19 flare fecit ventum ab occid., 21 vt palpate queant. 26
 præsertim cum ignoremus

¶. 19 wendet der Herr eyn feer starcken Westwind 21 das
 mans greiffen mag 26 Auch wissen wyr nicht

¶. ¶. N. 26 This was an outward seruyce, but the true and
 ryght seruyce of god, is to feare him as a father, to loue him,
 kepe hys comaundementes and to commyt a mānes selfe holy to
 him, trustyng in hys mercy only: setting al thought & care vpō
 him. And when we haue offended, to repēt and to be sory, &
 knowledge oure offence & beleue that he will forgeue it vs, for
 his truthe 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 focuer thou comest in my
 29 syghte, thou shalt dye. And Mofes 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 Mofes: *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 neghbour and euery woman of hir
 neghbouresse: iewels off syluer and iewels of golde.
 3 And the Lorde gatt the people faouere in the syghte
 of the Egiptians. Moreouer Mofes was very great in
 the lande of Egipte: both in the syghte of Pharao, and
 also in the syghte of the people.
 4 And Mofes 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

¶. 28 caue ne ultra videas faciem meam. xi, 1 dimittet vos,
 et exire compellet. 2 vt postulet 3 vir magnus valde 4 egrediar
 5 ancillæ . . ad molam

¶. 28 hut dich, das du nicht mehr sur 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 syt*, 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 fervauntes 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.

<p>1</p> <p>2</p> <p>3</p> <p>4</p>	<p>AND the Lorde spake vnto Moses and Aaron in the londe of Egipte saynge: This moneth shall be youre chefe moneth: euē the first moneth of the yere shal it be vnto you Speake ye vnto all the felowshipe of Israel saynge: that they take the x. daye of this moneth to euery houf- <i>That I here cal a shepe is in Ebrue a vvorde indif-ferent to a shepe and a gotte both.</i></p>	<p>holde, a shepe. Yf the houf- holde be few for a shepe, then lett him and his negh- bour that is nexte vnto his houfe, take acordinge to the</p>	<p><i>M.C.S. The passeouer is eaten. The swete brede. They must teache their chyldren what the passeouer signifyeth. The destruc-tyō of the fyrst begotte in E-gypt. The robbery of the Egyptians. The goynge oute of the Israelytes.</i></p>
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M. 8 And these thy fervaūtes xii, 2 euen of the fyrst moneth
V. 7 non mutiet canis ab homine vsque 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 efum agni

L. 7 hund mit feyner zungen lippern . . wie . . Æg. vnd Israel scheyde xii, 3 eyn schaff 4 vnd rechnet aus, was eyn iglicher essen muge

M. N. 8 A foudayne change of speakyng to dyuerse perfonnes, 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 gotte.

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 vnleued bread, ad with fowre ^{fowre, 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 nothinge
 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 lāde 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 beest, ad apō al the goddes off ^{itself should put}
 Egipte will I the Lorde do execution. ^{the in remē-}
 13 And the bloude shall be vnto you a ^{braunce what}
 god ^{it signified for}
 ordined ^{the signes that}

℞. 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, sed 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 falzen 9 mit feynen
 schenckeln vnd eyngeweyde 12 gerichte vben

℞. ℞. N. 12 The lambe was called the *passeouer*: that the
 very name it selfe shulde kepe in memorye what was signifyed
 therby, which phrafe & maner of speakyng the scripture vseth
 often, callinge the signe by the name of the thyng that it sygny-
 fieth, 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, *ether fignified the benefites done, or promyses to come ad vvere not dome as are the fignes of oure domme God the Pope.*
 for whē I fee the bloude, I will paffe ouer you, ād the plage fhall not be vppō you to deftroie you, when I fmyte the londe off Egipte.

- 14 And this daye fhall be vnto you a remēbraunce, ād 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 vnlevēded bre- [Fo. XIX.] ed, fo that euen the firft daye ye fhall put awaye leuen out off youre houffes. For whofoeuer eateth leuended 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 vnleuēded breed.

For vppō that fame daye I will brynge youre armyes out off the londe of Egipte, therefore ye fhall obferue this daye and all youre childern after you, that yt be a cuftome for euer.

- 18 The firft moneth and the .xiii. daye off the moneth at euen, ye fhall eate fwete brede vnto the .xxi. daye off the moneth at euen agayne.
 19 Seuen dayes fe that there be no leuended bred foude in youre houffes. For whofoeuer eateth leuended bred, that foule fhall be roted out frō the multi- roted, *rooted*
 20 tude of Ifrael: whether he be a ftraunger or borne in the londe. Therefore fe that ye eate no leuended bred, but in all youre habitacions eate fwete bred.
 21 And Mofes called for the elders off Ifrael and fayde vnto them: choufe out and take to euery houfholde a

V. 14 in monimentum . . . cultu fempiterno. 16 fancta atque folennis . . . eadem feftiuitate venerabilis: 17 exercitum veftrum 19 de coetu Ifrael 21 tollentes animal

L. 14 zum ewigen brauch 16 on was zur fpeys 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 .℞. that is in the basyn, and stryke it vppon the vpperposte and on the .ii. fyde postes, and fe that none of you goo out at the doore
- 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. fyde postes, he will passe ouer the doore and will not suffre the destroye to come in to youre houffe to plage
- 24 you. Therefore fe 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 fe that ye kepe this seruice.* And when *Oure signes*
 youre childern axe you what maner off *be dome, vve*
 seruice is this ye doo. Ye shall faye, it is *knowe not the*
 27 the sacrifice of the Lordes passeouer which *reason of oure*
 passed ouer the houffes of the childern of *baptim: ye*
 Israel in Egipte, as he smote the Egiptians *and vve must*
 and faued oure houffes. Than the people *faye oure*
 28 bowed them selues and worshipped. And *prayers ad*
 the childern of Israel went and dyd as *oure beleffe in*
 the Lorde had commaüded Moses and *a toge vve vnder*
 Aaron. *stonde not.*
And yet yf
 29 And at mydnyghte the Lorde smote *vve answere*
 all the firstborne in the löde of Egipte: *not our prel-*
 from the first borne of Pharao that satt *ates vwhen*
 on his feat, vnto the firstborne of the *thei be angrie,*
 captiue that was in presone, and all first- *euen as thei*
 30 borne of the catell. Than Pharao [Fo. XX.] arose *vvolde haue it,*
 the same nyghte and al his seruautes ad all the *vve must to the*
 Egiptians, and there was a great crieng thorowe out *fyre vwith out*
 Egipte, for there was no houffe where there was not *redemption, or*
 one dead. *forfeuer god*

℞. 22 in limine . . . ostium domus 23 percussorem . . . lædere.
 25 obseruabitis ceremonias istas 26 ista religio ?

℞. 23 verderber . . . zu plagen 25 disen dienst 26 fur eyn dienst?
 M. M. 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 Egyptyas, 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 Mofes and Aaron by nyghte
 faynge: Ryfe vp and gett you out from amonge my
 people: both ye and also the children of Ifrael, and goo
 32 and ferue the Lorde as ye haue fayde. And take
 youre shepe and your oxen with you as ye haue fayde,
 33 ad departe ad blesse me also. And the Egiptians were
 ferce vppon the people and made hafte to fend thē out
 of the lād: for they fayde: we be al deed mē
 34 And the people toke the dowe before it was fower-
 ered which they had in ftoare, and bounde it in clothes
 35 ad put it vpō their fhulders And the childern of If-
 rael dyd acordinge to the faynge of Mofes: ad they
 borrowed of the Egiptians: iewels of fyluer, and iewels
 36 of gold, and rayment. And the Lorde gat the people
 faouure in the fyghte of the Egiptians: ad fo they bor-
 37 owed and robbed the Egiptians.

Thus toke the childern of Ifrael their journey frō Ra-
 38 emfes to fuchoth .vi. hundred thousand mē of foote, befyde
 childern. And moch comon people went also with thē,
 39 ad shepe ad oxen ad catell exceedinge moch. And they
 baked fwete cakes of the dowe which they brou- .¶.
 ghte out of Egipte, for it was not fowered: becaufe they
 were thruft out of Egipte and coude not tarie, nether
 had they prepared them any other prouifion of meate.

40 And the tyme of the dwellinge of the childern of
 Ifrael which they dwelled in Egipte, was .iiii. hundred
 41 and .xxx. yere. And whē the .iiii. hundred and .xxx
 yeres were expyred, euē the felfe fame 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, becaufe
 he broughte them out of the lande of Egipte. This is
 a nyghte of the Lorde, to be kepte of all the childern
 of Ifrael and of their generacions after them.

43 And the Lorde fayde vnto Mofes ad Aaron, this is

M. Suchoth, margin: otherwyfe 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., conpersam . . &
 nullam facere finentibus moram

L. 32 wie yhr gefagt habt (*bis*) 33 verfturtzt auff das volck
 34 zu yhrer fpeyfe 36 leyheten, vnd entwandtens 39 fonft keyne
 zehrung zubereyt.

the maner of Passeouer: there shall no straunger eate
 44 there of, but all the seruauentes that are bought for
 money shall ye circumcise, and then let them eat
 45 there of. A straüger and a hyerd seruauente shall not
 46 eate thereof. In one houffe shall it be eatē. Ye shall
 carie none of the flesh out at the doores: moreouer, fe
 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-
 ouer 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
 same 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
 2 saynge: sanctifie vnto me all the
 firstborne that opē all maner
 matrices amōge the childern
 of Israel, as well of mē as of beestes: for

*M. C. S. The
 fyrst begotten
 must be sanc-
 tyfied vnto
 the Lorde. The
 memoryall of
 their delyuer-*

V. 43 religio phafe 47 cœtus 48 in vestram voluerit tranfire colo-
 niam 49 colono 51 per turmas suas. xiii, 2 Sanctifica . . . mea
 sunt enim omnia

L. 43 die weyfe 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 same chapter at the letter .d. [i. e. v. 15 sq.] xiii, 2. Sanctifyig
 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
 tod, bedeut aber Christus sterbē vn aufferstehen, damit er von
 diser welt 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 Mofes fayde vnto the people: thi ke 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 therfore 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 Iebusites, which he sware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē se that thou kepe this seruyce in this fame moneth.
- 6 Seuē dayes thou shalte eate swete bred, ād the .vii. daye shal be feastfull vnto the Lorde. Therfore thou .P. shalt eate swete bred .vii. dayes, and se 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, because of that which the Lorde dyd vnto me when I came out of Egipte. Therfore 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, se thou kepe therfore this ordinaūce in his seafon from yere to yere.

auunce. Why they were carryed thorow the wyldernes. The bones of Ioseph. The pyler of the clowde.

The fathers noue dayes mayenot be sored to knowe ought of God them selues, howe can they then teach their childern what the ceremonie meaneth.

℞. 9 hande a remembraunce

℥. 4 menſe nouarum frugum . 5 hunc morem ſacrorum 7 in cunctis finibus tuis. 9 monimentum ante oculos . . ſemper ſit in ore 10 ſtatuto tempore a diebus in dies.

℥. 7 an allen deynen orten 8 ſon ſagen 9 fur deynen augen.

℞. ℞. N. 4 Abib: That is the moneth of Apryll. 9 *With a ſtronge hande:* Looke Pſal. cxxxv, b.

℞. ℞. N. 4 Abib. Abib iſt der mond den wyr April heyffen, denn die Ebreer heben yhr new iar an nach der natur wenn alle ding widder new grunet and wechſet vnd ſich zichtiget, darumb heyſt er auch Menſis nouorum, das denn alles new wirt. 6 *Ungeſewert brod.* So hart wyrt der ſawerteyg verpoten, das man ia dz lautler Euangelion vnd Gottis gnade, nicht vnſer werck vnd gefetz ſoll predigen nach der auffereſtehung 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 Canaanites, as he hath sborne 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- *fygn. 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 his 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 therefore 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 happily repent when they se warre, and so
 18 turne agayne to Egipte: therefore God led thē aboute
 thorow the wyldernesse that bordreth on the redd see.
 The childern of Israel went harnesssed out *harnesssed,*
 19 of the lāde of Egipte. And Moses toke *armed*

℞. 12 matryce, all

℥. 12 separabis . . confecrabis domino 13 mutabis oue . . .
 interficies . 14 filius tuus cras 16 appensum quid, ob recordationem,
 ante oculos 17 quæ vicina est 18 & armati ascenderunt

℥. 13 lösen mit cynem schaff . . . brich yhm das genick
 16 fur deynen augen 17 die am nehsten war 18 vmb, auff die
 straffe 18 gewapnet

℥. ℞. 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 müssen.

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 fighte.

The .XIII. Chapter.

- 1  HAN the Lorde spake vnto *A.C.S. Pharaos heart is hardened & foloweth the Israelites with all his hoost & capitaynes and is drowned. The Israelites grudge. They go thorow the red see.*
 2 Mofes saynge: byd the childern of Israel that they turne and pytch their tentes before the entrynge of Hiroth betwene Migdole and the se toward Baal zephon: euen before that shall ye pytch upon the see.
 3 For Pharao will faye of the childern of Israel: they are tagled in the lōd the
 4 wilderneffe hath shott thē in. And I will hardē his harte, that he shall folowe after thē, that I maye gett me honoure vppō Pharao ād vppō all his hoste, that the Egiptians maye knowe that I am the Lorde. And they dyd euen so.
 5 And whē it was tolde the kyng 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 finibus folitudinis. 21 ignis: vt dux effet itineris 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 wolckfeule vnd fewrf. 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 ad toke his people
 7 with hym ad toke .vi. hüdred chofen charettes ad all
 the charettes of Egipte ad captaynes vppō all his
 8 people. For the Lorde hardened the harte of Pharao
 kynge of Egipte, that he folowed after the childern of
 Israel which for all that went out thorow an hye häde,
 9 And the Egiptias folo- [*Fo. XXV.] * *Folios*
 wed after thē ad ouertoke thē where they *XXIII, XXIII*
 pitched by the see, with all the horffes ad *are wanting*
 charrettes of Pharao ad with his horffemē ad his hoste: euē fast by the entrynge *in the origi-*
 10 of Hiroth before Baal Zephon. And *nal; a typo-*
 Pharao drewe nye, ad whē the childern *graphical er-*
 of Israel lyft vp their eyes and sawe how the Egiptias *ror without a*
 folowed after thē, they were fore a fraide ad cried out *break in the*
 vnto the Lorde *text.*
- 11 Thā sayde they vnto Moses? were there no graues for
 us in Egipte, but thou must bringe us awaye *
 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 saue 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 criest thou

¶. 6 Iunxit ergo currum 7 duces totius exercitus. 9 vestigia
 præcedentium 13 Nolite timere: state & videte magnalia domini
 14 & vos tacebitis. 15 vt proficiantur.

℞. 6 spannet . . . an 8 die doch durch eyn hohe hand 14 yhr
 werdet styl schweygen.

℞. M. N. 9 *An hye hande:* Loke in Psalme. 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 &
 feruēt desyer, as Moses here dyd, & yet spake neuer a worde. And
 so doth this word cryenge & makyng of noyes sygnifye thorow
 oute all the Psalmes, as in Psal. v. a. & ix, b &c.

℞. M. N. 15 *Was schreyestu:* merck hie eyn treflich exempel,
 wie der glawbe, kempft zappelt vnd schreyet ynn notten vnd fer-
 lickeyt, vnd wie er sich an Gottis word blos hellt, vnd von Gott
 trost empfehlet 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 foudre, 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 ſilſe. And the childern
 of Israel went in thorow the myddeft of the ſee vppon
 the drie grounde. And the water was a walle vnto
 them, both on their right hande ad on their leſte 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 Egiptias 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 grounde. Than
 ſayde the Egiptians: Let vs fle from Israel, for thē
 26 Lorde fyghteth for them agaynſt vs. Than ſayde the
 Lorde vnto Moſes: ſtretch out thine hand ouer the ſee,
 that the water maye come agayne vppō the Egiptians

V. 20 ad ſeinuicem . . . accedere non valerent. 21 flante vento
 vehementi & vrente 24 interfecit exercitum eorum 25 fereban-
 turque in profundum.

L. 24 ſchuttert jr getzellte 25 ſturtzet ſie mit vngeſtüm

27 vppon their charettes ad horsemen. Than stretched
 forth Mofes his hande ouer the see, and it came agayne
 to his course erly i the mornig, ad the Egiptias fledd
 agaynst it. Thus the Lorde ouerthrewe the Egiptians
 28 in the middest of the see, ad the water returned and
 covered the charettes and the horsemē: so that of all
 the hoste of Pharao that came in to the see after them,
 there remayned not one.

29 But the children of Israel went vpon drie lode in the
 myddest of the see, ad the water was a walle vnto them:
 both on the righte hand of them and also on the lifte.

30 Thus the Lorde delyuered Israel the selfe same daye
 out of the honde of the Egiptians, and Israell sawe the
 31 Egiptians deade vpō the see syde. And when Israel
 sawe that myghtye .P. hande which the Lorde had
 shewed vppō the Egiptians, they feared the Lorde:
 and beleued both the Lorde and also his seruaunte
 Mofes

☞ The .XV. Chapter.

1 **W**HEN Mofes and the childern off
 Israel fange this songe vnto
 the Lorde ad faide

Let vs synge vnto the Lorde,
 for he is become glorious, the horse and
 him that rode vpon him hath he ouer-
 throwne in the see.

2 The Lorde is my strength ad my songe,
 ad is become my saluation.

He is my God and I will glorifie him, he is my fa-
 thers God and I will lifte him vp an hie

3 The Lorde is a mā off warre, Iehouah ys his name:

4 Pharaos charettes ad his hoste hath he cast in to the see.

V. 1 gloriose enim magnificatus 3 quasi vir pugnator

L. 30 Egypter hand, vnd sie fahen 31 das volck forchtet
 xv, 3 rechts kriegsman

*M.C.S. Mo-
 ses and the
 people wyth
 the women
 synge. At the
 prayer of Mo-
 ses, the bytter
 waters were
 swete. God
 must be hear-
 ed. They come
 to Elim.*

- 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 confumed 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 fayde, I will folowe and
 ouertake thē ād will deuyde the spoyle: I will satyffie
 my lust upon 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 fanke 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
 fwalowed 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 upon 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 depouisti 8 spiritu furoris tui . . stetit vnda fluens 9 euaginabo gladium 10 Flauit spiritus tuus . . aquis vehemētibus. 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

¶. 4 auferwelten hawbtleit 7 deine widderwertigen zustoßen 8 geyst deyns zorns . . tieffe plumpten ynn eynander 9 mut an yhn kulen. 11 loblich vnd wunderthetig ? 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 Pharao wēt in an horsebacke wyth his charettes
 and horsen in to the see, and the Lorde broughte
 the waters of the see apō thē. And the childern of
 Israell 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 Moses broughte Israell from the redd see, ād they
 went out in to the wildernesse of Sur.
 And they went thre dayes longe in the wildernesse
- 23 ād coude finde no water. At the laft they came to Mara:
 but they coude not drynke off the waters for bitternesse,
 for they were better. therefore the name of the place
- 24 was called Mara. Then the people mur- *
 mured agaynst Moses saynge: what shall we drinke?
- 25 And Moses cried vnto the Lorde and he shewed him a
 tre: and he cast it in to the water, and they waxed fwete.

¶. 17 made for to dwell in, 25 waters

¶. 16 formido et pavor . . 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 erstarrten wie die steine . . erworben hast. 17 hand be-
 reyt 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-
 fechtunge, wilche durch das creutz, Christi, ym glauben auch fusse
 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

We must do that vvhich is right in gods fyght ad as his vvorde teacheth vs and not aftir our awne imaginacion,

☞ The .XVI. Chapter.

27 **AND** 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 wilder nesse of Sin, which lieth betwene Elim ād 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 ād Aarō in
 3 the wilder nesse 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 wilder nesse to kyll this hole multitude for hongre.
 4 Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, ād let the people

A.C.S. The Israelites come into the desert of Sin. It rayneth quaylles & Manna. They grudge.

¶ 26 of these diseases
V. 26 cunctum langorem . . fanator tuus. xvi, 3 Vtinam mortui essemus . . ollas carniū . . panem in faturitate . . occider. omnem multitudinem fame?
L. 26 kranckeyt keyne . . artzt. xvi, 3 Wollt Gott . . bey den fleysch topffen . . die gantze gemeyne
¶ *¶* 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 twife as moch as they gather in
 6 dayly. And Mofes ad Aarō fayde vnto all the chil-
 derē of Ifrael: at euen ye shall knowe that it is the
 Lorde, which broughte you out of the lade of Egipte
 7 ad in the mornynge ye shall se the glorie of the Lorde:
 becaufe 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, becaufe the Lord hath herde youre murmur
 whiche ye murmur agaynst hi: for what ar we? youre
 murmuryng is not agaynst vs, but agaynst the Lorde.
 9 And Mofes spake vnto Aarō: Say vnto all the cō-
 panye of the childerē of Ifrael, come forth before the
 10 Lorde, for he hath herde youre grudgiges. And as
 Aarō spake vnto the hole multitude of the childerē
 of Ifrael, they loked toward the wilderneffe: ad be-
 holde, the glorie of the Lord apared ī a clowde.
 11, 12 And the Lorde spake vnto Mofes sayng: I haue
 herde the murmurig of the childrē of Ifrael, tell thē
 therfore ad faye that at euē they shall eate flesh, ad
 ī 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 hofte. And whē the dewe was fallē:
 behold, it laye apō the grounde in the wilderneffe,
 small ad roude ad thyn as the hore frost on the groude.
 15 when the childrē of Ifrael sawe it, they fayde one to

℞. 6 at euen ye shall

℥. 5 parent 8 panes in faturitate 14 minutum, & quasi pilo
 tufum

℥. 5 bereyten 12 zwifchen dem abent 13 bedeckten die ge-
 tzellte

℞. ℞. N. 7 *The glory of the Lorde* is here taken for the
 bryghtnes and lyght that was fene in the clowde. Of whiche
 glorie the Apofle 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 geuē you to eate. This is the thinge which the
 Lorde hath cōmaūded, 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
 nothinge 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 leste 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 mornīges: Euery mā .℞.
 as moch as suffised for his eatinge, for as sone as the
 22 hete of the sonne came it moulte. And moulte, *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 therī.
 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

℞. 16 zall der seelen ynn seyner hutten. 18 vbrigs . . feyls
 23 der Sabbath der heyligen ruge des Herrn

℞. 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 sabbath: 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 therfore 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 Israel called it Man, And it was lyke vnto Coriander [Fo. XXX.] feed 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 Gomer of it, that it *Reliques* maye be kepte for youre childern after *ought to be but a remembrance only.* you: that they maye se the bred wherewith he fedd you in wyldernesse, when he had
- 33 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
- 34 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 Israel 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 Vſquequo non vultis 31 simlæ cū melle. 34 in tabern. referandum. 35 in terram habitabilem

℥. 31 femlen 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 wilde-
 derneffe of Sin at the commaundment of the Lorde, and pitched
 in Raphidim: where was no water for
 2 the people to drynke. And the people
 * chode with Mofes and fayde:
 geue us water to drynke. And Mofes
 fayde vnto them: why chyde ye with me,
 * and wherfore do .P. ye tempte the Lorde?
 3 There the people thyrfted for water, and murmured
 agenft Mofes ad fayde: wherfore haft thou broughte
 us out of Egipte, to kyll us and oure childern and
 oure catell with thyrfte?
 4 And Mofes cried vnto the Lorde faynge what fhall
 I do vnto this people? they be al moft redye to ftone
 5 me. And the Lorde fayde vnto Mofes: goo before the
 people, and take with the of the elders of Israel: ad
 thi rod wherwith thou smotest the riuer, take in thine
 6 hande and goo. Beholde, I will ftonde there before
 the vppon a rocke in Horeb: and thou fhalt smyte the
 rocke, ad there fhall come water out there of, that
 the people maye drynke. And Mofes dyd euen fo
 7 before the elders of Israel And he called the name
 of the place: Massa and Meriba: becaufe of the chid-
 ynge of the childern of Israel, and becaufe they tempted
 the Lorde faynge: ys the Lorde amonge us or not?
 8 Then came Amalech ad foughte with Israel in Ra-

M.C.S. The Ifraelites come into Raphidim. They grudge. Water is geue them out of the rocke. Mofes holdeth vp his handes & they ouercome the Amelechites.

M. 4 all moft redye

V. 1 per mansiones fuas 2 iurgatus . . iurgamini 3 præ aquæ penuria: & murmurauit 6 coram te, ibi 7 Tentatio, propter iurgium (Hebr. & iurgium)

L. 1 tage reyfe 2 zanckten 3 murreten 6 dafelbs 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 Mofes fayde vnto Iofua: chofe out men
and goo fighte with Amelech Tomorow I will ftonde
on the toppe of the hyll and the rodd of God in myne
10 hande. And Iofua dyd as Mofes bade him, and foughte
with the Amalechites. And Mofes, Aa- [Fo. XXXI.]
11 ron and Hur went vp to the toppe of the hyll. And
when Mofes helde vp his hande, Ifrael had the better.
And when he late his hande doune, Amelech had the
better.
- 12 when Mofes handes were weery, they toke a ftonde
and put it vnder him, and he fatt doune there on. And
Aaron and Hur ftayed vpp his handes the one on the
one fyde and the other on the other fyde. And his
13 handes were ftedie vntill the fonne was doune. And
Iofua difcomfeted Amalech ad his people with the edge
of his fwerde.
- 14 And the Lorde fayde vnto Mofes: write this for a re-
membraunce in a boke and tell it vnto Iofua, for I will
put out the remembraunce of Amalech from vnder hea-
15 uen. And Mofes made an alter ad called the name of it
16 *Iehouah Niffi, for he fayde: the hande is *Iehouah*
on the feate of the Lorde, that the Lorde *niffi the Lorde*
will haue warre with Amalech thorow out *is he that ex-*
alteth me.
all generations.

¶. 11 vincebat Ifrael: fin autem paululum remiffiffet, super-
abat Amal. 12 ex vtraque parte . . . non laffarentur 13 Fugauit-
que 14 trade auribus 15 Dominus exaltatio mea 16 manus folii
domini & bellum domini erit

℞. 11 lag . . . oben 12 fchweer . . . auff iglicher feythen eyner
. . . hend gewifs 14 ynn die oren 16 durch eyn hand vnter Gottis
fchutz

℞. ℞. N. 15 *Iehouah Niffi*: that is, the Lord is he that ex-
alteth.

℞. ℞. N. 12 *Gewifs*, das ift trew, das fie nicht feylenen noch
abliefen wie eyn trewlofer ableffit, bedeut aber, wie die werck des
gefetzs vntreglich vnd vntuchtig find, wo fie nicht durch Christum
ym glawben vnterhalten werden. 16 *Niffi*, heyft, mein zeychen,
wie eyn panier, wappen odder fenlin ym freyt ift, bedeut das
Euangelion das auff geworffen wirt zum freyt zeichen, widder
fund, fleych, tod vnd teuffel.

The .XVIII. Chapter.

- 1  ETHRO the prest of Madian *A.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
 2 the Lorde had broughte Israel out of Egipte. And he
 toke Ziphora Mofes wyfe, ¶. 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 Eliefar: 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 obeyssaunce and kyssed him, and they
 faluted 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 reioefed 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 thē all goddes,
 12 for because that they dealte prowlydly 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 feyn 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 Israell 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 neyboure, 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 dost. Thou doest vnwyfely and also this people that is with the: because 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 syfte, and ouer ten. And let them iudge

Oure prelates neither feare God, for they preach not his worde truly: 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 thuft 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
 23 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.

the Indas: for they haue receaued of the devill the kyngdomes of the erth and the glorie thereof vvhich christ refused Mathe. 4.

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 Israell and made them heedes ouer the people, captaynes ouer thousandes, ouer hundreds, ouer
 26 fiftie 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.

The .XIX. Chapter. [Fo. XXXIII.]

1 **T**HE thyerde moneth after the childern of Israell 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
 3 Israell pitched before the mounte. And Moses went vpp vnto God.

M.C.S. The chyldren of Israell 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 suggesterat. 27 reuersus abiit. xix, 2 in eodem loco . . . erigione montis.

L. 23 mit friden an feynen ort. xix, 2 gegen dem berg

L. M. N. 24 Natürlich 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 vernunft meystern kan, da gibt Gott kein gesetz, sondern leßt die vernunft, als feyn Creatur (dazu verordnet Gen. i.) hie handeln.

And the Lorde called to him out of *mounte in*
 the mountayne saynge: thus saye vnto *thouder &*
 4 the houffe of Iacob and tell the childern of Israel, Ye
 haue fene what I dyd vnto the Egiptians and how I
 toke you vpp upon Egles wynges and haue broughte
 5 you vnto my felfe. 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^r 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
 sett 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 assumpserim mihi. 5 in peculium
 7 natu populi 12 Constituesque 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. M. N. 10 To sanctyfye 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 Mofes went doune from the mounte vnto the
people and sanctified them, ad they waffhed 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.] ceadyng lowde, and all the people that
17 was in the hofte was afrayde. And Mofes 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 ceadyng fearfull. And the voyce of the *furnace*
horne blewe and waxed lowder, ad lowder. Mofes
spake, ad God answered hi ad that with a voyce.
20 And the Lord came doune vppon mounte Sinai: euen
in the toppe of the hyll, ad called Mofes vp in to the
toppe of the hyll. And Mofes went vpp.

21 And the Lorde sayde vnto Mofes: go doune and
charge the people that they prease not vp prease, *presse*
vnto the Lorde for to se hi, ad so many off thē perissh.
22 And let the preastes also which come to the Lordes
prefence, sanctifie them selues: lest the Lorde smyte
23 them, Then Mofes sayde vnto the Lorde: the people
can not come vp in to mounte Sinai, for thou charged-

℞. 13 confodietur iaculis . . buccina 16 & mane inclarauerat . .
clangorque buc. vehementius perstrepebat 17 ad radices montis.
19 crescebat in maius, & prolixius tendebatur . . deus respondebat
ei. 20 Descenditque 22 sanctificentur

℞. 13 mit geschofz erschossen . . horns dohn dehnet, 16 po-
faunen 17 vnden an den berg. 18 feer erschrecklich 19 Gott ant-
wortet yhm laut. 21 nicht erzu brechen 22 nicht zu scheyttere

℞. M. N. 15 *Come not at youre wyues*, that is, when ye wyll
ferue the Lord ye shall put fro you all lustes and fleshly concu-
piscences, 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.

est vs faynge: sett markes aboute the hyll and sanc-
tifie it.

- 24 And the Lorde sayde vnto him: awaye, and get the
doun: 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
Mofes wēt doune vnto the people and tolde them.

¶ The .XX. Chapter.

- 1 **AND** God spake all these wordes *M.C.S. The .x*
2 **A**d faide: I am the Lorde thy *commaunde-*
God, which haue brought the *ments are*
out of the londe of Egipte ad *geuen. The*
3 out of the house of bondage. Thou shalt haue none *altare of erth.*
other goddes in my fyght.
4 Thou shalt make the no grauen ymage, nether any
fymilitude that is in heauen aboue, ether in the erth
5 beneth, or in the water that ys beneth the erth. Se
that thou nether bowe thy sylf vnto them nether ferue
them: for I the Lorde thy God, am a geloufe God, and
vifet the synne of the fathers vppon the childern vnto
the third and fourth generacion of thē that hate me:
6 and yet shewe mercie vnto thousandes amonge them
that loue me and kepe my commaundmentes.
7 Thou shalt not take the name of the Lorde thy
God in vayne, for the Lord wil not holde him giltlesse
that taketh his name in vayne.
8 Remēbre the Sabbath daye that thou sanctifie it.
9 Sixe dayes mayst thou labour ad do al that thou hast
10 to doo: but the seuenth daye is the Sabbath of the
Lorde thy God, in it thou [Fo. XXXV.] shalt do no

V. 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 vnfschuldig

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 godlynes &
will rewarde it aboundatly.

- 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 ād 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-
 bour
- 17 Thou shalt not couet thy neighbours housse: 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 *Thelavvecan-*
 ād the lyghteninge and the noyse of the *seth vwrath*
 horne, ād howe the mountayne smoked. *ād maketh a*
mā fle from
 And whē the people sawe it, they re- *God: but the*
 19 moued ād stode a ferre of ād faide vnto *Gospell draw-*
 Moses: talke thou with vs and we wil *eth ād maketh*
 heare: but let not god talke with vs, lest *a mā bolde to*
come vnto
 20 we dye. And Moses sayde vnto the people feare not,
 for God is come to proue you, and .ᵀ. that his feare
 may be amonge you that ye synne not.
- 21 And the people stode aferre of, ād Moses went in
 22 to the thicke clowde where God was And the Lorde
 sayde vnto Moses: thus thou shalt saye vnto the chil-
 dern of Israell: Ye haue sene how that I haue talked

ᵀ. 18 videbat voces et lampades . . . & perterriti ac paurore
 concussi

ℓ. 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

ᵀ. 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 there-
fore 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 and there on offer thy burnt-
offerings and thy peaceofferings, and thy shepe and thine
oxen. And in all places where I shall put the reme-
braunce of my name, thither I will come vnto the and
blesse 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, chif-*
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  HESE are the lawes which thou *M.C.S. Tem-*
2 shalt set before the. Yf thou *porall and*
bye a seruaunte that is an he- *cuile ordin-*
brue, sixte yeres he shall serue, and the seu-
enth he shall goo out fre paynge noth-
3 *Lawes* inge. Yf he came alone, he shall goo out
Bondemen alone: Yf he came married, his wife shall go out with
4 hi. [Fo. XXXVI.] And yf his master haue geuen him
a wife and she haue borne him sonnes or daughters:
5 then the wife and hir childern shalbe hir masters and he
shall goo out alone. But and yf the seruaunte saye I
loue my master and my wife and my children, I will
6 not goo out fre. Then let his master bringe him vnto
the Goddes and set him to the doore or the *Goddes are*
dorepost, and bore his eare thorow with a *the iudges*
a naule, *an* naule, and let him be his ser- *which are in*
awol uaunte for euer. *gods Bede.*

¶ 23 Non facietis mecum deos 24 mei: veniam ad te 25 leuaueris
cultrum xxi, 3 Cum quali veste intrauerit, cum tali exeat. 6 subula
L. 23 neben myr machen 25 deym messer 26 fur yhm. xxi,
3 alleyne komen 6 p frymen

M. M. N. 6 Iudges and princes are called in the scripture of-
tentymes *goddes*: because 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 shal he let hir goo fre: to sell her
 vnto a straunge nacion shal he haue no power, because
 9 he despised her. Yf he haue promysed her vnto his
 sonne to wife, he shal 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 shalbe 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-*
 come presumptuously vppon his neygh-
 15 boure ad .℞. flee him with gile, thou *ther*
 shalt take him fro myne alter that he dye. *gile, guile*
 16 And he that smyteth his father or his *But the pope*
 mother, shall dye for it. *saith come to*
myne altare.

16 He that stealeth a mā ad felleth 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 shal 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 shalbe 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 childē

℥. 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 fed ipsa vixerit

℥. 8 versichmecht 10 futter, decke vnd eheschuld 12 tods sterben 15 muter schlegt 20 rach drumb leyden

- so that hir frute departe from her and yet no myffortune foloweth: then shall he be merfed, merfed, amerced; dayesmen, judges; acordynge as the womans husbonde will laye to his charge, and he shall paye as appoynte, adjudge
- 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.
- 24 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 sake. Also yf he smyte out his seruauntes or his maydes toth, he shall let thē go out fre for the tothes sake.
- 25 Yf an oxen gore a man or a woman that they dye, then the oxen 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 therefore, and there flesh cast away.
- 26 Yf the oxen 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 oxen shalbe stoned and hys master shall dye also.
- 27 Yf he be fette to a summe of money, fette to, fined in then he shall geue for the deliuerance off his lyfe, acordynge to all that is put vnto him.
- 28 And whether he hath gored a sonne or a daughter, he shalbe serued after the same maner. But yf it be a seruaunt or a mayde that the oxen hath gored, then he shall geue vnto their master the summe of .xxx sicles, ad the oxen shall be stoned.
- 29 Yf a man open a well or dygge a pytt and couer

¶. 22 arbitri iudic. 23 Sin autem mors eius fuerit subsecuta 26 lucos eos fecerit 29 bos cornupeta 30 impositum . . pro anima sua . . postulatus. 32 inuasit 33 cisternam, & foderit

℥. 22 keyn schade widerferet . . teydings leut 23 feel vmb feel 29 vorhyn stoffig gewesen 30 feyn feel zurlofen 33 gruben . . grube

¶. N. 28 God so abhorreth *murther*, that the vnreasonable beastes must dye therefore. and their flesh cast away. 32 *Siccle*, 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 mastêr and the dead beest shalbe his.
- 35 Yf one mans oxe hurte anothers that he dye: then
they shall fell 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 puffshe 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  F a man steale an oxe or shepe *M.C.S. Soche*
ād 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 breakynge vpp ād
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 restitucyon: Yf he haue not
4 wherewith, he shalbe solde for his thefte. Yf the
thefte 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 restitucyon.

6 Yf fyre breake out and catch in the thornes, so that
the stoukes of corne or the stōdyng corne *stoukes, stacks*
or felde be consumed therwith: he that kynled the fyre
shall make restitucyon.

7 Yf a man delyuer his neghbour money or stufte 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 stolen out of his housse: Yf the thefe
 8 be foude, he shal paye double. Yf the thefe be not
 founde, then the goodmā of the housse ^{goodman,}
 shalbe brought vnto the goddes and fwere, ^{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 neghbour. Yf a man delyuer vnto
 his neghbour to kepe, asse, oxe, shepe or what
 foer best it be and it dye or be hurte or dryu-
 11 en away and no man fe 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 stollen 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 neghbour 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 ād came for hyre.
 16 Yf a man begyle a mayde that is not betrouthed
 and lye with her, he shall endote her and ^{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.

¶. 8 dominus domus applicabitur ad deos 10 vel captum ab
 hostibus 13 deferat ad eum quod occisum 16 dotabit eam

℥. 8 haufswirt fur die Gotter bringen

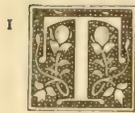
℥. ℥. N. 11 An othe is the ende of stryfe and deuifion, the
 which is lawfull to be done, when it is ether to the glorie of God
 or profyt of our neybour or for the comen wealth, or elles not,
 as Math. v. f.

℥. ℥. N. 8 Gotter heysen die richter, darumb dz sie an Got-
 tis stat, nach Gottis gesetz vnd wort, nicht nach eygen dunckel
 richten vnd regirn muften, wie Christus zeugt, Iohan. 10

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 bestes in the feld. But shall cast it to dogges.

The .XXIII. Chapter.



- 1 **H**OU shalt not accept a vayne tale, nether shalt put thine hande with the wiked to be an vnrightous witnesse.
- 2 *Falsewitnesse.* 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 syde .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 slei not, for I will not iustifye the weked.
- 8 Thou shalt take no giftes, for giftes *Gyftes.* blinde the feynge 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 auerfor impium. 8 subuertunt verba

L. 1 annehmen vnnutzer teydinge 2 vom rechten weycheft 6 recht . . beugen 7 rechtfertige keynen gotlosen. 8 rechten sachen.

M. M. N. 8 By receauyng of giftes is vnderstonde all thyng by which one seketh hys awne profijt and honoure and not godes, as in Deut. xvi, d. xxvii, d. & Ecclī. 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 feuenth 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.] feuenth 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 thinges 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 gath-
ered 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 sacripyce with

ṽ. 9 scitis enim ad. animas 12 refrigeretur 13 custodite . . non
iurabitur neque audietur 15 mensis nouorum 16 mensis primiti-
uorum

ℓ. 9 yhr wisset vmb der fremdling herz 17 Herrn des hirschers
ℓ. st. N. 14 Das ist, das osterfest ym april, Pflingsten ym brach-
mond vnd das lauberhutzen fest ym weynmond, davon lies am
23. Cap. des dritten buchs. Des iars ausgang heyst 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 feth 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
22 myfdedes, yee and my name is in him. But and yf thou shalt herken vnto his voyce ad kepe all that I shall tell the, thē I wilbe an enimye vnto thyne enimies 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 bleffe thi bred and thy water, ad I will take all sycknesses awaye from amonge you.

25 Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I
26 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
27 the, ad I will [Fo. XL.] fend 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 eynfame noch vnfruchtbar . . alter vol machen 28 hornissen . . ausjagen

H. H. N. 19 That is, thou shalt not fethe it so longe as it foucketh, 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 venemous nature & flyngeth moche forer, as in Deut. vii. & Iofu. xxiii. c.

L. H. N. 19 Das bocklin etc. das ist die schwachglewbigen vnd iunge Christen solltu nicht ergern noch mit starcker lere vnd werken beladen.

- 29 I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the beestes of the felde multiplye apon 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 inhabitors 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 fynne 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,
- 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.
- 3 And Moses came ad tolde the people al the .℞. 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

M. C. S. Moses ascendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenant. The elders of Israel iudge the people.

℞. 31 tradam in man. vestris 32 inibis . . . fœdus 33 quod tibi certe erit in scandalum. xxiii, 1 Ascēde 3 iudicia 4 ad radices montis

1. 30 meylich 32 bund machen 33 zum ergernis geratten. xxiii, 1 Steyg erauff 4 vnden am berge

1. M. N. 3 Eynen stym. Das gesetz zwinget wol euserlich eynerley zu sagen oder geloben, aber das hertz ist nicht da, drum ist hie des volcks wol eyne stym, aber keyn hertz.

pilers acordynge to the nombre of the .xii. trybes of
 5 Israel, ad sent yonge men of the childern of Israel to
 sacrfyfce 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 apon 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 sett 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 ston 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

V. 5 victimas pacificas 7 volumen foederis . . erimus obed.
 8 super cunct. ferm. 10 opus lapidis sapphirini . . caelum cum fe-
 renum 11 eos qui procul recess. 12 doceas eos. 14 referetis ad eos.

L. 5 fridopffer 7 buch des bunds . . gehorchen 8 vber allen
 dif. wortten 10 zigel von Sapphir werck . . gestalt des hymels, wens
 klar ist, 11 furnemisten 14 an die selben gelangen.

M. N. 5 *Peace offrynge* is to reconcile God toward mā, to
 be at peace wyth them & to forgiue thē their trespface: 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 thatt 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 glorye 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 **AND** the Lorde talked with Moses *M. C. S. The*
 2 **A** saynge: speake vnto the child- *Lord sheweth*
 3 **E**rn 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 tainynge*
 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 stones *Ephod is a*
 and fett stones for the Ephod and for the *garment lyke*
 breftlappe. *an amyce.*
 8 And they shall make me a fanctuarye that I maye
 9 dwell amonge them. And as I haue shewed the
 facion of the habitaciō and of all the orna- *facion, pat-*
 10 mentes therof, euē 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-
 4 purpuram, coccumque bis tinctum 5 pellefque hyac. 7 ephod
 ac rationale.

L. 17 vertzehrend fewr. . . xxv, 1 Heboffer 4 gelle feyden,
 scharlacken, rofynrodt, 5 dachs fell 7 bruft latzen.

M. N. 16 Of this glorie is spoken before in the .xvi. Chap-
 7 *Ephod* is a garment lyke an amyce.

10 And they shall make an arke of fethim wodd .ii. cu-
 bittes and an halfe longe, a cubite ad an halfe brode
 11 and a cubitt and an halfe hye. And thou shalt ouer-
 leye it with pure golde: both within and without, and
 shalt make an hye 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 fethim 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 mercifeate 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 mercyfeate: and sett the one cherub
 on the one ende and the other on the other ende of
 the mercyfeate: so se that thou make them on the .ii
 20 endes there of. And the cherubyns shall stretch theyr
 wynges abrode ouer an hye, ad couer the mercy feate
 with their wynges, and theyr faces shall loke one to
 another: euē to the mercyfeate warde, shall the faces of
 21 the cherubyns be. And thou shalt put the mercyfeate
 aboue apon 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 apon the mercyfeate from *mune*
 betwene the two cherubyns which are apon 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 fethim wod of two

Ṽ. 11 supra coronam 16 testificationē 18 productiles facies ex
 vtraque parte oraculi. 22 Inde præcipiam, & loquar

Ⓛ. 11 oben vmbher 12 geuß 13 foern holtz 16 zeugnis 17 Gna-
 den stuel 22 Von dem ort

Ⓛ. Ṽ. X. 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 dafelbs reden werde etc. Bedeut aber
 Christum ynn der menscheyt. Ro. 3.

cubittes longe and one cubett brode ād a cubett ād 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 .℞. an whope of .iiii. fyngers brode,
 rounde aboute, And make a goldē crowne alfo 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,}
 fhall 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 disshes, spones, pottes and flatpeces to poure out
 30 withall, of fyne golde. And thou shalt sett apou the
 table, shewbred before me allwaye.

31 And thou shalt make a candelsticke of
 pure thicke golde with his shaft, braunches,
 bolles, knoppes ād floures proceadynge ^{Shewbred be-}
 32 there out Syxe braunches shall procede ^{cause it was}
 out of the fydes of the candelsticke .iii. out of the one ^{alway in the}
 33 fyde and .iii. out of the other. And there shalbe .iii ^{prefence and}
 cuppes like vnto almondes with knoppes ^{sight of the}
 ād floures vppon euery one of the .vi ^{Lorde}
 34 braunches that procede out of the cādel-
 stycke: and in the candelsticke selfe .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 cādelstycke. 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.

℞. *Verse of Fo. XLIII. Woodcut with the inscrip-*

℥. 24 labium aureum 25 coronam interrafilem 29 libamina, ex
 auro purissimo 30 panes propositionis 35 vniuerfa ductilia de auro
 puriff.

℥. 29 aus lauter golt 30 schawbrod 36 alles eyn ticht lautergolt.

℞. ℞. N. 30 *Shewbread*, because it was alwaye in the prefence
 and syght of the Lorde.

tion: ¶ The table of shewbreed with the loves of breed vpon it, and his other veffels.

[Fo. XLIIII.] *Woodcut with the inscription:* ¶ The facion of the cadelsticke 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 syde 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 AND thou shalt make an habi- *M.C.S. This chapter also describeth the thynges pertaynyng to the holy place.*
tatyō 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

M. 39 And an hundred
V. 37 vt luceant ex aduerso. xxvi, 1 opere plumario 2 Vnius mensuræ fient vniuersa tentoria. 4 anfulas hyac.

1. 1 cherubim soltu dran machen kunstlich.

M. M. 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.

1. *M. N.* 4 *Gell seyden:* dise farbe nennen viel, blawbefarb 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 vnd vngewisz sey.

5 that is coupled therewith on the other syde. Fyftie
loupes shalt thou make in the one curtayne, ād
fiftie 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 ād they shalbe all .xi. of one measure. And thou shalt
couple .v. by thē selues, and the other fixe by them
selues, ād shalt double the fixe 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: ād yet ano- [Fo.
XLVI.] ther aboute 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, ād a cubette and an

V. 6 circulos aureos 7 faga cilicina 11 vnum ex omnib. op-
erimētum 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. fokettes of syluer ad put them
 vnder the .xx. bordes: two fokettes vnder euery borde,
 20 for their two fete. In lyke maner in the northsyde of
 21 the habitacyon there shalbe .xx. bordes ad .xl. fokettes
 22 off syluer: two fokettes vnder eueryborde. And for
 the west ende off the habitacyon, shalt thou make syxe
 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. fokettes of syluer: ii. fokettes
 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, sockettes and barres,

[Fo. XLVII.] *Woodcut with the inscription:* ☞ The
 facion of the corner bordes with their fete sockettes
 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 bysse, and shalt make it off broderd
 32 worke and full of cherubyns. And hange it vppon .iiii

¶. 18 later 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 rofinrodt vnd getzw. weyffer feyde

33 pilers of fethim wodd couered with golde ād that their knoppes be couered with golde also, and stonde apon
 33 iiiii. fokettes of syluer. And thou shalt hāge 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 vppon the arke
 35 of wittnesse in the holiest place. And thou shalt put the table without the vayne and candelsticke ouer agaynst the table: vppon the south syde of the habitation. And put the table on the north syde.

36 And thou shalt make an hangynge for the doore of
 37 the tabernacle: of Iacyncte, off scarlett, off purpull and off twyned bysse, wroughte with nedle worke. And thou shalt [Fo. XLVIII.] make for the hangynge, fyue pilers off fethim wodd, and couer both them ād their knoppes with golde, and shalt cast .v. fokettes off brasse for them.

■ The .XXVII. Chapter

1 **A**ND thou shalt make an altare *M.C.S. Yet mo thynges pertaynyng to the holye place.*
 of fethim wodd: fyue cubettes longe ād .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, shovels, basens, fleshhokes, fyre-
 4 pannes and all the apparell there of, of brasse after the fasyon of a net, ād put apon 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 ænei.

L. 33 dem Heyligen vnd dem Aller heyligsten. 36 tuch machen . . . gestrickt von geller seyden, rosinr., scharl., vnd getzwyrnet weiff. seyden. xxvi, 3 ertz 4 gitter . . . ehern netz

M. N. 33 *The most holy place*, was the secrete and inward place of the sanctuary wher stode the arke & the mercyseate, 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 sydes 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 syde 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-
offryng with his hornes, ringes staues, gredyernes
and other ornamētes.

11 [Fo. XLIX.] pilers and their whopes shalbe syluer.
In like wise on the north syde there shalbe hāgynges
of an hundred cubettes longe and .xx. pilers with their
12 sockettes of brasse, and the knoppes and the whopes of
syluer. And in the bredth of the courte westwarde,
there shalbe hangynges of fyfthe cubettes longe, and
13 x. pilers with their .x. sockettes. 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 syde of it with .iiii. pilers, and .iii.
15 sockettes: and likewise on the other syde shalbe hang-
ynges of .xv. cubettes with .iiii. pilers and .iii. sockettes.

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. sockettes. All the pilers rounde aboute the courte
shalbe whoped with syluer, and their knoppes of syluer,
18 and their sockettes of brasse. The length of the courte,
shall be an hundred cubettes, and the bredth fiftye, and

V. 5 subter arulam . . . ad alt. medium. 8 Non solidū, sed inane
& cauum 10 viginti cum basibus . . . capita cum caelaturis

V. 5 vnden auff vmb 9 hoff

M. M. N. 9 *The courte* is that which we call a church yarde

the heygth fyue, and the hangynges shalbe of twyned
 19 bysse and the sokettes 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 orderinge of all
 the ornamētes which must stande in the tabernacle.

20 [Fo. L.] And commaunde the childern of Israell 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, shal Aaron ad his sonnes dresse it both even and
 mornynge before the Lorde: And it shalbe a dewtie
 for euer vnto youre generacyons after you: to be geuen
 of the childern of Israell.

The .XXVIII. Chapter.

1 **A**ND take thou vnto the, Aaron
 thi brother and his sonnes with
 him, from amonge the childern
 of Israell, 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 Moreouer speake vnto all that are
 wyse harted which I haue fylled with
 the sprete of wyfdome: that they make
 Aarons rayment to consecrate him wyth,
 that he maye mynistrer vnto me.

*M.C.S. Aa-
 rons apparell,
 & hys sonnes.*

*Frō hēce vn-
 to the boke
 ende ad tho-
 rowe out all
 the nexte boke,
 thou shalt se
 vvhhat moued
 the Pope and
 vvhence he
 toke the fas-
 cion of the gar-
 mētes and or-
 namētes that
 are nouueused
 in the chyrche*

¶. 21 and Aaron and hys sonnes shall dresse
 ¶. 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.

¶. 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
 therein was contayned the couenaüt & witnesse whervnto god
 wold that the chylidren of Israell shuld trust, as Leu. iii. c. *For-
 euer*: loke in Genesis xiii, d.

4 These are the garmentes which they shall make: a brestlappe, Ephod, a tuncycle, a strayte cote, a myter and a girdell. And they shall make holye garmentes for Aaron thi brother ad his sones, that he maye mynistrer vnto me. And they shal take there to, golde, Iacincte, scarlet,

.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, clofsted 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: fixe in the one stone, and the other fixe 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 remembrance vnto the childern off Israel.

And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembrance.

13, 14 And thou shalt make hokes off golde and two

V. 4 Rationale & superhumerales, tunicam et lineam strictam bysso retorta, opere polymito. 7 Duas oras iunctas, 10 iuxta ordinem natiuit. eorum. 11 Opere sculptoris & cælatura gemmarum 12 memoriale fil. Israel, . . . ob recordationē. 13 vncinos ex auro

L. 4 weyhe . . . brustlatz, leybrock, feyden rock, engen rock 10 orden yhrs alters 12 gedechtnis (bis)

M. N. 4 *Brestlappe* or brestflappe is soche a flappe as is i the brest of a cope.

and the maner of halovvengc off the church, altare, chalice, fonte, belles, ad so forth, ad is become as it vvere a prest of the olde lawre, ad hath brought vs in to captiuite as it vvere vnder the ceremonies of the old lawre, saue theirs spak and ours be domme.

ouches, ornaments fit to display Jewels or precious stones.

cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

- 15 And thou shalt make the brestflappe of en- .ᵐ. sample 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: Lyguri-
rios an Acatt and Amatist.
- 20 The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclofers.
- 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 brestflappe .ii. fasteninge cheynes of pure golde ād wrethen worke.
- 23 And thou shalt make likewyse vppon the brestflappe .ii. rynges of golde and put them on the edges of the
24 brestflappe, and put the .ii. wrethen cheynes of golde in the .ii. rynges which are in the edges of the brestflappe,
- 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 brestflappe euē in the borders there of towarde the insyde of the

℞. 15 brestflappe of iudgemēt 19 Rubye

℥. 15 rationale quoque iudicii 17 Ponesque in eo . . ordines lapidum 17 in primo versu 20 in quarto chrysolitus, onych., et beryllus 21 cælabuntur 25 quod rationale respicit.

℥. 15 brustlatz des rechts . . nach der kunft 17 fullen mit vier rigen 25 ecken am leybrock gegen ander vber.

℞. ℞. N. 17 *Smaragdus*: Or an emeraude. 18 *Rubye*: Some rede a carbuncle.

℥. ℞. N. 15 *Des rechts*: Mit dem wort zeygt er an, was der brustlatz bedeut, nemlich, das ynn Christo dem hohen priester die macht stehet das gefeze aus zu legen vnnd zu lencken nach gelegenheyt der sachen vnnd notturit der gewissen, wie Christus Matth. 12 mit dem Sabbath thut.

- 27 Ephod that is ouer agaynst it. And yet .ii. other
 riges of golde thou shalt make, ad put the on the
 ii. sydes of the Ephod, beneth ouer agaynst the brest-
 lappe, alowe where the sydes 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 per-
 that they be euē vpon Aarōs herte whē *fectenesse: In*
 he goeth ī before the Lorde ad Aarō *Hebrue it is*
 shall bere the enſāple of the childern of *lightes and*
 Israel vpō his herte *before the Lorde *perfectnesse:*
 alwaie *ad I thynke*
 31 And thou shalt make the tunycle vnto *that the one*
 the Ephod, all to gether of Iacyncte. *were stones*
 32 And ther shalbe an hole for the heed in *that did glift-*
er ad had light
in them and
the other
clere stones

M. 27 bordered 29 brestlappe of iudgement, so 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. M. N. 30 *Vrym and Thumin*, are Hebrue wordes: Vrim signifieth light & Thumin perfectnes; and I thynke that the one were stones that dyd glyster 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 heysſen diſe wort Urim and Thumim, Urim heysſt liechte odder glentze, Thumim heysſt, vollige vnd on wandel, was folchs ſey gewefen leyphlich, weyſs man itzt nit mehr, Bedeut aber on zweyffel, das Christus lere iſt vnd wirt behalten lauter, hel vnd on wandel ynn des prediger hertzen, wie paulus. Tito gepeut, das er das wort heylſam, redlich vnd vnſtrefflich furen ſol, vnd Timotheo befilt, eyn gutte beylage zu bewarē, das heysſt auch hie, das recht der kinder Iſrael auff Aarons hertzen tragen.

- the myddes of it, ād let there be a bonde
of wouen worke rounde aboute the coloure
coloure of a of it: as it were the coloure
partlet, *collar* of a partlet, that it rent not.
33 *of a ruff, or* neckband. And beneth .P. vppon the
hem thou shalt make pomgranates of Iacyncte,
of scarlet, and of purpull rounde
34 aboute the hem, and belles of golde be-
twene them rounde aboute: that there be
euer a golden bell and a pomgranate, a
golden bell and a pomgranate rounde
aboute vppon the hem of the tunicle.
35 And Aaron shall haue it vppon him
when he minystreth, that the founde
maye be herde when he goeth in to the holy place
before the Lorde and when he cometh out, that
he dye not.
- 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
of Iacyncte and tye it vnto the mytre,
38 vppon the forefront of it, that it be apon
Aarōs foreheed: that Aaron bere the
fynne of the holy thynges which the
childern of Israell haue halowed in all their holye
giftes. And it shalbe alwayes vpon Aarons foreheed,
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 ād a girdell of nedle
worke.
- 40 And thou shalt make for Aarons sonnes also cotes,

as cristall.
And the lighte
betokened the
light of Godes
vorde and
the purenesse
cleane livinge
acordynge to
the same and
vvas therefore
called the en-
sample of the
childern of Is-
rael, because it
put thē in re-
membraunce
to seke Gods
vorde ād to
do there after.

That he call-
eth the holy-
nesse of the
Lorde I sup-
pose it be this
name Iehou-
uah.

V. 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

¶ R. N. 36 *The holynes of the Lord*, was a name of God
made with .iiii. letters, which the Hebrues durst not name for
honoure wyich they had to God, in stede wherof they sayd
Adonay. Which we haue interpret in Ex. vi, a. by his name
Iehouah. 38 *The fynne*: for the offryng made for fynne, 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 mynistrē 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 apon Aaron and his sonnes, whē they goo
 in to the tabernacle of wytnesse, or when they
 goo vnto the altare to mynistrē 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 consecracion of Aaron and his sonnes.
 shalt doo vnto them when
 thou halowest them to be
 my preastes. Take one oxe and two
 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.

℞. 3 maunde with the oxe

℥. 41 cunct. confec. manus 43 vt min. in sanctuario, ne iniqui rei moriantur. xxix, 2 crustulam absque fermento . . lagana 3 in canistro . . vitulū autem

℥. 40 zu ehren vnd schmuck. 41 hende fullen 42 nydderckleyd 43 yhr missethat tragen.

℞. *℞.* N. 43 *Tabernacle of witnesse.* Loke in Ex. xxvii, d. *Foreuer.* Loke in Gen. xiii, d.

℥. *℞.* N. 41 *Fullen:* Dis fullen ist ein Ebreisch sprach, der man mus gewonen, vnd war das, wie ym folgend capitel sthet, das ynn der weyhe den Priestern die hende mit opfer gefullet wurden fur dem herrn, Bedeut, das die prediger sollen vol gutter werck feyn fur allen, wie Christus Math, 5. leret laß ewr gutter 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 strayte cote, and the tuncle of the Ephod, and the Ephod ad the brestlappe: and gerth thē to him with the brodered girdel of
 6 the Ephod. And put the mitre vppō .P. 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.

And fyll the handes of Aaron and of hys sonnes,
 10 and brynge the ox 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
 13 ox ad put it apō the hornes of the alter with thi
 finger ad poure all the bloude upon the botome of the
 14 alter, ad take all the fatt that couereth the inwardes,
 ad the kall that is on the lyuer, and the .ii. kydneys
 with the fatt that is apō thē: and burne thē apō the
 15 alter. But the flesh of the ox and his skynne and his
 16 donge, shalt thou burne with fyre, without the hoste.
 For it is a synneofferynge.

15 Then take one of thē 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 sacer. 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 upon the alter. For it is a burntofferyng vnto the Lorde, and a swete fauoure of the Lordes sacrifice.
- 19 And take the other ram and let Aaron and hys
20 sonnes, put their hondes upon hys heed and let him than be kylled. And take of his bloude and put it upon the tyype of the righte eare of Aaron and of his sonnes, and upon the thombe of their righte handes, and upon the great too of their ryghte fete: and sprenkell the bloude upon the alter rounde aboute.
- 21 Than take of the bloude that is upon the alter and of the anoyntyng oyle, ad sprækell it upon 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 holy 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 upon them and the righte shulder (for that ram is a
23 fulloffrynge) and a symnell of bred ad fymnell, a kind of cake, cf. Germ. Semmel. a cake of oyled bred ad a wafer out of the baskett of swete bred that is before
- 24 .P. the Lorde, and put all upon the handes of Aaron and on the handes of his sonnes: and waue thē in and
25 out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it upon the alter: euen upon 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-
offrynge and waue it a waueoffrynge before the Lorde,
27 ad let that be thy parte. And sanctifie the brest of the waueoffrynge and the shulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is

V. 18 oblatio est domino, odor suauissimus victimæ domini. 20 ac pedis, dextri 22 aruinā quæ operit vitalia . . aries consecrationis 24 eleuans coram dom. 25 holocaustum, odorem suauissimum 26 in partem tuam.

L. 18 den gantzen wider antzunden . . brandopffer, eyn suser geruch des opfers dem HERRN. 22 eyn widder der fulle 24 waue es 25 zunde es an . . des HERRN opffer. 27 gewebet vnd gehebet

M. N. 18 What a *swete fauoure* is ye shall fynd in Leui. i. c. and Ez. xx. f.

- 28 the full offrynge of Aaron ād of his sonnes. And it
 shal be Aarons ād his sonnes dutye for ^{dutyē; *due, i. e.*}
 euer, of the childrē of Israēl: for it is an ^{*that which be-*}
 heueoffrynge. And the heueoffrynge shalbe the Lordes ^{*longs to him.*}
 dutie of the childern of Israēl: 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 seuen 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 ād [Fo.
 32 LV.] seth his flesh in an holye place. And Aarō and
 his sonnes shall eate the flesh of hī, ād the bred that
 is in the basket: euen in the dore of the tabernacle
 33 of witnesse. And they shall eat thē, because the at-
 tonmēt 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 seuen dayes and offre euery 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*consecrentur manus
 33 placabile sacrificium et sanct. off. manus. 36 consecrabis ma-
 nus 36 Mundabisque alt. cum immol. exp. hostiam

ℓ. 28 todopffern vnd hebungen 36 vmb der willen die versfunet
 werden

℞. ℞. N. 33 Sanctifie: Loke in Genesis .ii, a.

ℓ. ℞. N. 36 Entfundigen: das ist absoluiere 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
the alter: ii. lambes of one yere olde daye
39 by daye for euer, the one thou shalt offre
in the morninge and the other at euen.
40 And vnto the one lābe take a tenth
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- .P. 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 faouure
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 witnessse 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 witnessse 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 Israēl 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,

*Toch not the
chalyce nor the
altare stone
nor holy oyle
and holde
yours hande
out off the
fonte.*

¶ The .XXX. Chapter.

- 1 **AND** 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 *brasē lauē.*
The anoynt-
shall it be and two cubettes hye: with hornes proced-
ynge oyle.

¶. 38 iugiter 40 & vinum ad libandum eiusdem mensuræ 41 et
iuxta ea quæ diximus 42 oblat. perpetua . . . vbi cōstituum 43 Ibi que
præcipiam filiis Isr., . . . altare in gloria mea. xxx, 1 ad adolendum
thymiana

¶. 37 wer . . . anruren wil, der sol 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 fyde, 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 witnessse, and before the mercyseate
 that is before the witnessse, where I will mete the.
 7 And Aaron shall burne thereon swete cense eury
 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 burntfacrifice nor meateoffrynge: nether poure
 10 any drynkeoffrynge thereon. And Aaron shall recon-
 cyle his hornes once in a yere, wyth the bloude
 of the fynneoffrynge of reconcylyge: 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 eury mā a ^{tellest, num.}
 reconcylynge of his foule vnto the Lorde, ^{bereft.}

that there be no plage amonge them when thou tel-
 13 lest them. And thus moch shall euery man geue that
 goeth in the nombre: halfe a cycle, after the holye
 cycle: a cycle is .xx. geeras: [Fo. LVII.] and an halfe
 14 cycle shalbe the heueoffrynge vnto the Lorde. And

¶. 10 reconcyle vpon the hornes of it 13 after the cycle 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 heylighthums

- 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 fylde, when they geue an heueoffrynge
- 16 vnto the Lorde for the attonemēt of their soules. And
thou shalt take the reconcylyng 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 attonem-
ment for their soules.
- 17,18 And the Lorde spake vnto Moses sayng: 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 wese both their
20 handes and theyr fete thereout, whē they go in to the
tabernacle of witnesse, or whē they goo vnto the
altare to minstre 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 sayng: take
principall spices: of pure myrre fye hundred fylces, of
swete cynamome 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 fyftie fylces: of swete
24 calamyte, two hundred and .L. Of cassia, two hundred
and .L. after the holye fylde, 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 pondera sanctuarii

℔. 18 handfafs 19 draus wasschen 23 specerey der besten myr-
rhen 25 nach der apotecker kunst.

℞. M. N. 25 *Anoyntyng oyle:* This holy anynting oyle doth
figure the vertue of the holy ghooft declared or shewed by the
worde of god: & descendencye 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 anoynthe Aaron
 and his sonnes and consecrate thē to miniftrē vnto me.

31 And thou shalt speake vnto the childrē of Israel
 saynge: this shalbe an holye oyntyngē oyle vnto me,
 32 thorow out youre generacions. No mans flesh shalbe
 anyoynted therewith: nether shall ye make any other
 after the makynge of it for it is holye, se therfore that
 33 ye take it for holye. whosoever maketh like that, or
 whosoever putteth any of it apō a straunger, shall
 perysh from amonge his people.

34 And the Lord sayd vnto Mofes: 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 perish from amonge his people.

¶ The .XXXI. Chapter

1 **AND** the Lorde spake vnto Mofes *M. 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 *workmen.* And I haue filled hī with *The Sabbathis*
commanded.

M. 29 sacrifice

V. 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

L. 29 das allerheyligst feyen . . . anruren wil der sol geweyhet
 feyn. 33 ausgerottet

the sprete of God, with wisdome, vnder-
 ftondinge ad knowlege: euē in all maner
 4 worke, to finde out sotle faytes, to worke
 5 in golde fyluer ad brasse and with the
 crafte to graue stoness, to set ad to carue in tibre, ad
 6 to worke in all maner workmāshipec. 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 ministre in, ad the holye garmētes
 for Aarō the preast, ad the garmētes of his sonnes to
 11 ministre in, and the anoyntinge oyle and the swete
 cense for the sanctuarie: acordinge to al as I haue
 commaunded the shall they doo.

12, 13 And the Lorde spake vnto Moses sayng: speake
 ūto the childern of Israel ad saye: i any wyse se that
 ye kepe my Sabbath, for it shalbe a sygne *The sabbath*
 betwene me and you in youre generacions *beside that it*
 for to knowe, that I the Lorde doo sanctifie *served to come*
 14 you. Kepe my Sabbath therefore, that *ad heare the*
 it be an holye thyng vnto you. He *woorde of god*
 that defileth it, shal be slayne therefore. *and to seke his*
 For whosoeuer worketh therein, the same *wil ad to*
 soule shalbe roted out from amonge his *offer ad rec-*
 15 people. Sixe dayes shall men worke, but *oncile thē*
felues vnto
god, it was a
signe vnto
them also ad

V. 4 ad excogitandum quic. fabrefieri potest 10 vt fungantur officio suo in sacris. 14 sanctum est enim

L. 6 allerley weysen die weysheynt 14 wer yhn entheylyget . . des tods sterben (v. 15)

M. M. N. 13 *Sabboth*: The Sabbath beyde that it serued to come and heare the worde of God and to seke hys wil & to offer & recōcyle them felues 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 felues with their holye workes.

- the feuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſo-
 16 euer doeth any worke in the Sabbath daye, ſhal dye for it. wherfore let the childern
 of Iſrael kepe the Sabbath, that they obſerue it thorowe out their generacions, that
 17 it be an appoyntement for euer. For it ſhalbe a ſygne betwene me, and the childern
 of Iſrael for euer. For in fixe dayes the Lorde made heauen and erth, and the .vii. feuenth daye he
 reſted and was reſreſhed.
- 18 And whē he had made an end of coming with Moſes vpon 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 verkes.

¶ The .XXXII. Chapter

- 1 **A**ND when the people ſawe that it was löge 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 ſelowe that brought vs out of the londe of Egipte, we wote not what ys become.
- 2 And Aaron faide vnto them: plucke of the golden earynges which are in the eares of youre wyues, your ſonnes and of youre doughters: and brynge them vnto
 3 me. And all the people plucked of the golden earynges that were in their eares,

A.C.S. The Iſraelytes worship the golden calſſe. Moſes prayeth for them putyng 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.

¶. 15 requies ſancta domino 16 Pactum eſt ſempiternum . 17 ſignumque perpetuum. xxxii, 1 congregatus aduerſus Aaron . . deos

¶. 15 Sabbath, die heylige ruge des HERRN 17 wart erquicket. xxxii, 1 widder Aaron . . Götter

¶. A. N. 18 Wyth the ſynger 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 lade of Egipte, haue marred 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, 10 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 Egyptians speake and saye: For a mischese dyd he

*The pope
vvolde curse
.xx. hundred
thoufande as
blacke as coles,
and send thē
to hell for to
haue soche a
profre, and
vvolde not
haue prayed
as Moses did.*

℞. 4 opere fuforio . . dii tui 5 præconis voce clam. 9 duræ ceruicis

℞. 4 entwarffs mit eyrn griffel . . gotter 9 halstarrig 10 sie auff fresse

℞. 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 disem kalb vermeynet haben dem rechten Gott zu dienen, weyl Aaron rufen leß. Es sey des Herrn seß vnnd bawet ym eyrn 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 com-
 13 passion ouer the wikednesse of thi people. Remēbre
 Abrahā, Ifaac ād Israel thy seruautes, to whō thou
 fworest by thyne owne felse ād saideſt vnto thē: I wil
 multiplie youre seed as the ſtarres of heauen, ād al
 14 this lande which I haue ſaide, I will geue vnto youre
 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 apou 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
 fyinginge.

19 And as ſoone as he came nye vnto the hoſte and
 ſawe the calfe and the daunſynge, 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 the that thou haſt brought ſo great a ſynne apou
 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 Ululatus pugnæ 18 clamor
 adhort. ad pugnam . . vociferatio compell. ad fugam . . vocem
 cant. 19 & chorus 20 contriuit vſque ad 22 pronus fit ad malum

L. 13 deyne diener . . deyner knechte 14 gerewet 17, 18 ge-
 ſchrey (*thrice*) . . ſingentantz. 19 den reygen . . malmetz 22 volck
 boſe iſt

23 euen sett on myschefe: 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 kest it in to the fyre, and there of came out
this calfe

25 when Moses sawe that the people were naked, *naked, bare-*
naked (for Aaron had made them naked *headed (Lu-*
vnto their shame when they made infur- *ther), more*
26 rection) he went and stode in the gate of *probably un-*
the hoste ad sayde: Yf any man pertheyne *ruly (lxx. On-*
vnto the Lorde, lett him come to me. And all the *kel. Syriac).*
sonnes of Leui gathered them selues together and came
27 vnto him. And he sayde vnto them, thus sayeth the
Lorde of Israel: put euery man his swerde by his fyde,
and goo in and out from gate to gate thorow out the
hoste: and flee euery man his brother, euery man his
28 frende and euery man his neghboure. And the chil-
dern of Leui dyd .P. as Moses had sayde. And there
were slayne of the people the same daye, *The popis*
29 aboute thre thousand men. Then Moses *bull sleeth moo*
sayde: fyll your handes vnto the Lorde this *thā Aarons*
daye, euery man vppō his sonne and vppon *calfe, euē an*
his brother: to brynge vppō you a bleffynge *hundred thou-*
this daye *sand for one*
heere of them.

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 awayne vnto the Lorde and sayde:

V. 24 Quis . . aurum? 25 nudatus . . propter ignom. fordīs
& inter hostes nudū cōstituerat 29 Confecraſtis . . vt detur vobis
ben.

℥. 25 entbloſſet . . auffrichtet . . entbloſſet zur ſchande 29 ſullet
heutte . . . das heutte vber euch

℥. ſſ. N. 25 *Entbloſſet:* diſ bloſſen iſt, deſ heubts, wenn daſ
heubt on decke vnn̄d 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 prieſter 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 wpe me out of thy boke which thou
 33 hast written. And the Lorde sayde vnto *O pitiful Mo-*
 Moses: I will put him out of my boke that *ses, ad likewise*
 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 *idable pope*
 the daye when I vyfet, I will vyfett their synne vppon *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 **AND** the Lorde sayde vnto Moses: *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, Ifaac ad Ia- *denyeth to goo*
 cob, saynge: vnto thi seed I will geue it. *up 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 *Moses talketh*
 maft 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: *fyreth to se his*
 lest I confume you by the waye. *face: and is*
commanded
to stande vpon
the rocke.

¶. 31 obscuro, peccauit 32 aut dimitte . . aut 34 istum quo locutus . . in die ultionis 35 pro reatu. xxxiii, 3 disperdam te in via.

¶. 31 Ach, das volck 34 dahyn ich dyr . . heymfuchunge . . heymfuchen. 35 plaget . . gemacht, . . machet. xxxiii, 3 vnter wegen auff fressen

¶. N. N. 32 *To wpe 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 vyfet their synne*, is to haue their synne in remembrance to ponyfhe it as in Gen. i, d.

- 4 And when the people heard this euell tydinges,
they forowed: *ad* 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 sodenly apou you, *ad* make an ons, once, cf.
ende of you. But now put youre goodly Lat. semel,
raymēt from you, that I maye wete what to do vnto
Germ. einmal.
- 6 you. And the childern of Israel layde their goodly
raymēt from them euē vnder the mount Horeb.
- 7 And Moses toke the tabernacle *ad* pitched it with-
out the hoste a ferre of frō the hoste, *ad* 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, *ad* 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 Iosua his
feruaunte 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:

℞. 4 indutus est cultu suo. 7 Tabernaculum fœderis . . aliquam
quæstionem 8 respiciebantque tergum Moyſi . . tentorium 11 min-
ister eius Iosue filius Nun, puer

℞. 5 alle machen 7 hutte des zeugnis 10 wolcken feule 11 feyn
diener Iosua der son Nun der iungling

℞. ℞. 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.

℞. ℞. N. 8 Den rucken Mose sehen alle werck heyligen, die
das gefetz nicht verstehen noch vnter augen kennen.

13 Now therefore, yf I haue founde fauoure in thi syghte, thē shewe me thy waye ad let me know the: that I maye fynde grace in thi fighte. 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 *resh my di-*
 be knowne now that both [Fo. LXIII.] *ocese, and the*
 I and thi people haue founde fauoure in *monkes and*
 thi fighte, 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 Moses: I will doo this also that thou hast sayde, for thou hast founde grace in my fighte, and I knowe the by name.

18 And he sayde: I besech the, shewe me thi glorie:
 19 And he sayde: I will make all my good goo before the, and I will be called in this name Iehouah before the, ad 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

¶. 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

℣. 13 las mich deynen weg wyssen, damit ichs erkenne 14 meyn angeficht wirt gehen 16 etwas besonders 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 fayntes that are in heuen do in dede fe it. But that none that lyueth in the bodye can se ner cōprehend the maiesyte of his face: but must be fyrst purified by death, as Paule declareth . 1 Cor. xv. g.

℣. M. N. 19 Das ist alles gesagt von Christo, wie der solt leben, predigen, sterben, vnd auferstehen vnter dem volck Moses, 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 rawn vnd der fels, darauff 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 see my backe partes: but my face shall not be sene.

The .XXXIII. Chapter.

1 **AND** the Lorde sayde vnto Moses: *M.C.S. The tables are renewed. The mercye of God. To haue fellowship with the gentyles is forbidden, and their ydolatrie also. The feast of swete breade. The first begottē. 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 thē the wordes which we-
 .P. re in the fyrst .ii. tables which thou
 2 brakest. And be redye agaynst the morn-
 inge that thou mayst come vpp early vnto
 the mount of Sinai and stōde me there apō
 3 the toppe of the mount. But let no man
 come vp with the, nether let any man be
 sene 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 ād rose vp early in the morn-
 inge ād went vp vnto the moūt of Sinai as the Lorde
 cōmaunded him: ād toke in his hāde the .ii. tables of
 5 stone. And the Lorde descēded in the cloude, ād stode
 with him there: ād he called apō the name of the Lorde.
 6 And whē the Lorde walked before him, he cryed: Lorde
 Lorde God full of compassion ād mercy, which art not
 7 lightly angrye but abundāt in mercy ād trueth, ād kepest
 mercy in store for thousandes, ād forgeuest wikednesse,
 trespace ād synne (for there is no man ynnocēt before
 the) and visetest the wikydnesse of the fathers vpō the

¶ 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

℣. 23 sol nicht gesehen werden. xxxiiii, 2 zu myr trettitt
 6 HERR HERR GOTT

childern ad apon childerns childern, euen vnto the
 8 thryd ad fourth generatiō. And Mofes bowed hymself
 9 to the erth quykly, ad worshipped ad fayde: Yf I haue
 foude grace in thi fighte o Lorde, than let my Lorde
 goo with us (for it is a stuburne people) and haue
 mercy [Fo. LXIII.] apō oure wikednesse ad oure
 fynne, and let us be thyne enheritaunce.

10 And he fayde: 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 fe 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 inhabitants 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 inhabitants of the lande,
 when they go a whoorynge after their goddes ad do
 facrifyce vnto their goddes, they call the and thou eate
 16 of their facrifyce: 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 vnleuended 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 Egyp̄te. All

¶. 8 curuatus est pronus in terrā & adorans 9 & 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 seuēth 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.
 herueft, ād 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 defyre 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 löde, 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 ād .xl. nyghtes, ād 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 wyft not
 that the skynne of his face shone with beames of his

¶. 20 dederis, occidetur. 23 omnipotentis domini dei Israel.
 24 tulero gentes a facie tua 27 quibus . . . pepigi fœdus. 29 cor-
 nuta esset facies sua ex confortio sermonis domini.

℞. 20 brich yhm das genig. 23 dem hirscher dem Herrn vnd
 Gott ysrael. 26 noch an seyner mutter milch 28 die zehen wort.
 29 die haut seyns angefights glentzet, dauon, das

℞. M. X. 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 upon 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 chefe of the companye came vnto
 him, and 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*
 sawe the face of Moses, that the skynne *speaketh that*
 of his face shone with beames: but Moses *whiche he is*
 put a couerynge vpon his face, vntill he went in, to *not com-*
 comen with him. *maunded.*

The .XXXV. Chapter.

1 **A**ND Moses gathered all the com- *M.C.S. The*
 pany of the childern of Israel *Saboth. The*
 together, and sayde vnto them: *fyrst frutes*
 these are the thinges which *are requyred.*
 the Lorde hath commaunded to doo: *Theredynes of*
 2 Sixe dayes ye shall worke, but the feu- *the people to*
 enth daye shal be vnto you the holy *offer. Bezaleel*
 Sabbath of the Lordes rest: so that who- *and Ahaliab*
 3 soeuer doth any worke therein, shall dye. Moreouer *are prayesed*
 ye shall kyndle no fyre thorow out all youre habita- *of Moses and*
 cyons apō the Sabbath daye. *Jett to worke.*

V. 31 principes synagogæ. 33 velamen. xxxv, 1 Israel, dixit
 ad eos 2 sanctus, sabbatum & requies domini . . . occidetur.

L. 31 vbirsten der gemeyne 33 eyn deck. xxxv. 2 eyn Sab-
 bath der ruge des Herrn

M. M. N. 30 The shynnyng of Moses face is expounded in
 2 Cor. iii, b.

- 4 And Moses spake vnto all the multitude of the children of Israel sainge: this is the thing which the Lorde
 5 comaunded saynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes,
 6 shall brynge heueoffringes vnto the Lorde: golde, syluer, brasse: Iacyncte, scarlet, purpull, bysse ād gootes
 7 hare: rams skynnes red and taxus skyn- [Fo. LXVI.]
 8 nes and Sethim wodd: and oyle for lightes ād spices
 9 for the anoyntyng oyle ād for the swete cens: And Onixstones and stones to be sett for the Ephod and for the brestflappe.
- 10 And let all them that are wyfehorted amōge you, come and make all that the Lorde hath commaunded:
 11 the habitacion and the tent there of with his couerynge ād his rynges, bordes, barres, pilers and fokettes:
 12 the arke and the staues thereof with the mercyseate
 13 ād the vayle that couereth it: the table and his staues with all that perteyneth thereto ād the shewebred:
 14 the candelfticke of lighte with his apparell and his lampes ād the oyle for the lyghtes: the censalter and his staues, the anoyntyng oyle and the swete cens ād
 16 the hangyng before the tabernacle dore: the alter of burntfacrifyces ād his brafen gredyren that longeth there to with his staues ād all his ordynaūce ād the
 17 lauer and his fote: the hangynges of the courte with his pilers and their fokettes, and the hangyng to the
 18 dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynstryng garments to mynystre with in holynesse, and the holy vestimentes of Aaron the preast and the vestimentes of his sonnes to mynystre in.
- 20 .P. And all the companye of the childern of Israel
 21 departed from the presence of Moses. And they went (as many as their hartes coraged them and as many

V. 12 velum quod . . . oppanditur 13 mensam cum vectibus & vasis 16 craticulā eius æneā cum vect. & vasis 18 paxillos tabernaculi 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 makynge 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 hou vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde sethim 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 wysdome of herte, 27 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 anyntyng oyle and for the swete

29 cens. And the childern of Israel brought wyllynge offrynges vnto the Lorde, both men ād 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.

¶. 22 armillas & inares, annulos & dextralia . . Omne vas aureū in donaria dom. separatum est. 25 mulieres doctæ . . dederunt 26 sponte propria cuncta tributentes. 29 mente deuota obtulerunt donaria

ℓ. 22 armspangen, ohr rincken, ringe vnd gurttel vnd allerley gulden geredich 25 spinnen mit yhren henden . . spynwerck 26 spinnen zigen har

℞. 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 lernen brauchen vnd verstehen, denn eyn offer oder gabe zu Gottis dienst heyst darumb eyn Hebe, odder Hebopffer das mans dem herrn stracks empör 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 lernen auch den nehiften.

30 And Mofes fayde vnto the childern of Ifrael: 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 fprete 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 braffe: 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 alfo broderers and workers with nedle, In
 Iacyncte, fcarlet, purple and byffe, and are weuers
 that can make all maner worke, and can deuyfe fotle
 workes.

The .XXXVI. Chapter.

1 **AND** Bezaleel wrought and Aha- *M.C.S. The*
 liab äd all wyfe 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*
 for the holye fervice, in all that the Lorde commaunded. *place of the*
 2 And Mofes called for Bezaleel Ahaliab and all the *Lorde.*
 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 dienft des hey-
 lighthums

Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllyngeoffringes euery mornynge.

- 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 aboute 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 londe ad to make moo fundacions? neuer verely untill they haue all.*
- 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 fyfe. And they coupled fyue curtaynes by them selues, and other fyue by them selues.
 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 oueragent
 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.

M. 6 forbidden

V. 3 Qui cum instarent operi quotidie, mane vota populus offerebat. 6 præconis voce cantari 7 sufficerent & superabudarent. 8 opere vario & arte polymita 13 qui morderent cortinarum ansas

L. 3 yhr willige steure 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 fyfe.

16 And they coupled .v. by them felues, and .℞. vi. by
17 them felues, and they made fyfitye louppes alonge by
the border of the vtmost couplinge curtayne on the
one fyde, and fyfitye in the edge of the couplunge cur-
18 tayne on the other fyde. And they made fyfitye
rynges of braffe 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 aboute 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 ioyninge
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 aboute
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
shote thorowe the bordes: euen from the one ende to
34 the other, and ouerlayde the bordes with golde, and

℞. 14 faga vndecim 18 quib. necteretur tectū, vt vnum palli-
um ex omnibus fagis 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 byffe with cherubyns of broderd worke. And made
 therunto .iiii. pilers of fethim wodd and ouerlayde them
 with golde. Their knoppes were also of gold, ad they
 37 cast for them .iiii. fokettes of fyluer. And they made
 an hangyng for the tabernacle dore: of Iacincte, scar-
 38 let, purple and twyned byffe of nedle worke, and the
 pilers of it were fue with their knoppes, and ouerlayde
 the heades of them and the whooppes with golde, with
 their fue fokettes of brasse.

The .XXXVII. Chapter



1 **A**ND bezaleel made the arcke of
 fethim wodd two cubettes and
 an halfe longe and a cubette
 and a halfe brode, and a cu-
 2 bett and a halfe hie: and ouerlayde it
 with fyne golde .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 fyde
 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 fyde of the arcke to bere it
 with all.

6 And he made the mercyfeate 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. N. 6 *Mercyfeate* was the place where God spake vnto the children of Israel, whyche was vpō the arcke of witnesse figuryng Christ, as it is fayde Hebr. ix, b.

M. C. S. The arcke of witnesse. The mercyfeate. The table. The candelstycke. The lyghtes. The altare and the incense.

- 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 spredde 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
mercy feat
- 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 .iii. out
 19 of the one syde and .iii. out of the other. And on
 euery braunche were .iii. cuppes like vnto almondes,
 wyth knoppes and floures thorow out the fixe
 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 fummitate . . . duos cherub. 9 seque mutuo & illud re-
 spicientes. 12 coronam aur. interrasiem quatuor digit., & super
 eandem alteram cor. aur. 19 sphaerulæque simul & lilia

L. 13 an feynen sussen 14 hartt an der leyften 16 aus vnd eyn
 gosse. 26 feyn dach vnd feyne wende rings vmb her vnd feyne
 horner

L. M. N. 19 *Wie mandelnusse:* das ist dise koppfe oder bechei
 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 fethī wodd of a cubett
 lōge ad a cubett brode: euē .iiii. square .P. and two cu-
 26 bettes hye with hornes procedyng 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 fethim wodd, ad ouerlayde them
 29 with golde. And he made the holy anyntinge oyle
 and the fwete pure incēs after the apothecarys crafte.

¶ The .XXXVIII. Chapter

- 1 **A**ND he made the burntoffrynge-
 alter of fethim 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.
 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. endes
 6 of the gredyren to put staues in. And he made staues
 7 of fethim wodd and couered them with brasse, and put

*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.*

¶. 26 cum craticula ac parietibus & cornibus.

℞. 29 reuchwerck von reyner specerey

the staues in the rynges alonge by the alter fy-[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 fyghte 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 hangynges were an hundred cubettes longe with .xx. pilers and .xx. fokettes of brasse, but the knoppes and the whopes of the pilers were of syluer.
 12 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 hangynges also of xv. cubettes longe, and their pilers .iii. with .iii. fokettes.
 16 Now all the hangynges 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 were .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 feyden (and so throughout)

L. M. N. 8 *Der heere*: Dise heere waren die andechtigen wityynn vnd weyber, die mit fasten vnd beten fur der hutten Gott ritterlich dieneneten, wie .i. Reg. 2. zeygt, vnd Paulus .i. Tim. 5. beschreybt, wie auch S. Lucas die heylige prophetyn Hanna rumet Luc. 2. Es reden aber hie die Iuden vnd viel andere, von frauen spiegeln, die da solten am handfafs gewesen sein, die lasfen wyr yhrs fynnes walden. Es bedeut aber geystlich, die historien des alten testamets 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 *marzai* 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 preaft. 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 Ahifamach 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.] fcore hundred weyght and
 a thoufande feuen hundred and .Lxxv. fycles of the
 holye fycle.

26 Euery man offrynge 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 thoufande ād .iii. thoufande ād .v. hundred ād .L. men.

27 And the .v. fcore 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
 fcore hundred weigh an hundred weyght to euery
 28 fokette. And the thoufande feuen hundred and .Lxxv
 fycles, made knoppes to the pilers ād ouerlayde the
 heedes and whoped them.

℥. 24 ad menfuram fanctuarii

℥. 24 nach dem feckel des heyligthums

29 And the brasse of the waueofferynge was .Lxx.
 hundred weyght and two thousande, and .iiii. hundred
 30 sycles. And therewith he made the fokettes 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 fokettes of the
 courte rounde aboute, and the fokettes 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.

*M.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, ād cutte it in to
 wyres: to worke it in the Iacincte, scarlet, purple,
 4 and the bysse, with broderd worke. And they made
 the sydes 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-
 braunce off the childern of Israel, as the Lorde com-
 maunded Moses.

8 And they made the brestlappe of conning worke,

¶. 6 duos lap. onychinos, astrictos & inclusos auro

after the worke of the Ephod: euen of golde, Iacincte,
 9 scarlet, purple ad twyned byffe [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) clofed in ouches of gold in their
 14 inclofers. And the .xii. stones were gra- inclofers, *set-*
 uē as fygnettes with the names of the *tings*
 childern of Israel: euery stone with his name, acordinge
 to the .xii. trybes.

15 And they made upon the brestflappe, 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 brestflappe. And they put the two chaynes of golde
 in the .ii. rynges, in the corners of the brestflappe.
 18 And the .ii. endes of the two cheynes they fastened
 in the .ii. hokes, ad put them on the shulders of the
 Ephod upon the forefront of it.

19 And they made two other rynges of golde and put
 them on the two other corners of the brestflappe alonge
 upon the edge of it, toward the insyde 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 upon the brodrynge
 21 of the Ephod, ad they strayned the brest- strayned, *tied,*
 lappe by his riges vnto the ringes of the *bound*
 Ephod, with laces of Iacincte, that it mighte lye fast
 upon the brodrynge of the Ephod, and shulde not be
 lowfed from of the Ephod: as the Lorde cõmaüded
 Moses.

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 chrysolithus

L. 10 die erste riege 11 Demant

ff. N. N. 10 *Smaragdus*, or an *Emeraude*. 11 *Rubye*, or a
 carbuncle.

- uen worke and all together of Iacincte, heade, *i. e. the*
 23 *opening for* *the head to*
 the middest of it as the color of a partlet, *pass through,*
 with a bonde rounde aboute the color, *see xxviii, 32.*
- 24 that it shulde not rent, And they made beneth apon
 the hem of the tuncle: 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 tuncy-
 26 cle a bell ad a pomgranate, a bell ad a pomgranate
 rounde aboute the hemmes of the tuncle to mynistre
 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. LXXIII.] 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 apon the
 mytre, as the Lorde commaunded Moses.
- 32 Thus was all the worke of the habitacyon of the
 tabernacle of witnesse, sfinyshed. And the childern of
 Israel dyd, acordynge to all that the Lorde had com-
 33 maūded Moses. And they brought the habitacyon
 vnto Moses: the tent and all his apparell thereof: the
 34 buttones boordes, barres, pilers and sokettes: 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

V. 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.]

L. 23 leyn loch oben mitten ynn 30 Die heylickeyt des HERRN 32 Also ward vollendet das gantze 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 fwete 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 vessells, 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 miniftringe vestimentes to ferue in the holy
 place, and the holy vestimentes of Aaron the preast
 42 and his sonnes raymētes to miniftrre in: acordyng to
 all that the Lorde commaunded Moses: euen so the
 43 childern of Israell made all the worke. And Moses
 behelde all the worke: and se, they had done it
 euen as the Lorde commaunded: and thā Moses
 bleffed 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 glorie 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 bryngē in the table and apparell *clowde couer-*
 4 it, and bryngē in the candelsticke and put on his *ing 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 burntoffryngē
 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 zeugniss 5 das tuch ynn der thur

- 7 ād sett the lauer betwene the tabernacle of witnesse,
 8 ād the alter, ād put water theri, and make the
 courte rōūde aboute, ād set vp the hāgyng of the
 courte gate.
- 9 [Fo. LXXV.] And take the anoyntinge oyle and
 anoynt 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 anoynte the altar of the burnt-off-
 ringes and all his vessels, and sanctifye
 the altar that it maye be most holye.
- 11 And anoynte 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 anoynte him and sanctifye him that
 he maye ministre vnto me, that their *
 anoyntinge 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 sokettes, ād set 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 aboue it: as the Lorde commaunded
 Moses.
- 20 And he toke ād put the testimoye in the arke ād
 sett the staues to the arcke and put the merciseate an
 21 hye upon the arcke, and brough- .P. te the arcke in to

℞. 17 reared vp the fyrst daye in the fyrst

℞. 7 quod implebis aqua. 19 sicut dom. imperauerat. 20 Po-
 fuit & testimonium . . subditis infra vectib. 21 vt expleret dom.
 iussionem.

℞. 7 wasser dreyn thun 13 priester sey, 14 Vnd seyne sone auch
 ertzu furen vnd yhn die enge rocke antzihen vnd sie salben wie du
 yhren vater gesalbet hast 16 wie yhm der Herr gepotten hatte. [and
 so throughout the chapter, viz. vv. 19, 21, 23 etc.] 20 vnd nam das
 zeugnis

*Of this texte
 the scole men
 dispute that
 the very smer-
 inge alone
 maketh the
 prest now
 also with out
 the brestlapp
 of light and
 perfectnesse
 so that they
 haue all pow-
 er thereby
 and what
 they saye is
 done immedi-
 atly wheth-
 er they send
 to heuen or hell,
 and that with
 out preach-
 ynge ether of
 the lawe of
 God or of his
 holy Gospell.*

the habitaciō and hanged vp the vayle ād couered the arcke of witnesse, as the Lorde commaunded Mofes.

22 And he put the table in the tabernacle off witnesse in the north fyde of the habitaciō with out the vayle,
23 and fet 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 fyde
25 of the habitacion, and fet 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 vayle, ād brent fwete cens there on as the
28 Lorde commaunded Mofes. And fet vp the hangynge
29 in the dore of the habitacion, and fet the burntoffringe alter before the dore of the tabernacle of witnesse, and offred burntofferings and meatofferings there on as the Lorde commaunded Mofes.

30 And he fet 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 fet 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.

V. 25 lucernis, iuxta præceptum domini. 27 aromatum. sicut iusserat dominus Moyſi. 29 sacrificia, vt dom. imperauerat. 30 implens illud aqua 32 ad altare, sicut præceperat dominus Moyſi. 33 Postquam omnia perfecta 35 nube operiēte omnia, & maieſt. 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 apon the habitacion by daye, and fyre by
 nyghte: in the sighte of all the houfe of Israel in all
 their iornayes.

The ende of the seconde booke of Moses:

¶. 36 had iorneyed

¶. 36 per turmas suas 37 si pēdebat desuper 38 Nubes . . . in-
 cubabat . . . cunctas mansiones suas.

¶. 38 denn die wolcke des HERRN war des tags auff der
 wonung, vnd des nachts war fewr drynnen . . . so lang sie reyfeten.

A PRO^o
LOGE IN TO THE
thirde boke of Mofes
called Leuiticus.

¶ A prologe in to the thirde boke of Moses,
called Leviticus.



HE 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 ser-
vinge of God after the imaginacyon of their blinde zele
and good entent: that their consciences might be
stablished and they sure that they pleased God there-
in, which were impossible, yf a man did of his awne
10 heed that which was not commaunded of God nor de-
peded 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 lisper the wordes vnto them
acording 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, prou-
erbes, 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
vanisheth awaye at the comynge of the light, euen so
30 doo the ceremonies 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
 satisfie 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 morauer though sacrifices and ceremonies can
 be no ground or fundacion to bild apon: that is, though
 15 we can proue nought 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 senebly 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 brafen
 serpent, the oxe burnt without the hoste, the passeouer-
 lambe &c. In so moch that I am fully perswaded and
 35 can not but beleue that God had shewed Moses the
 secrettes of Christ and the verey maner of his deth
 be- .P. fore hande, and commaunded him to ordene
 them for the confirmacion of oure saythes 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 Chrifft 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 seed 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 ad ceremonies
as farforth as the promyfes annexed vnto them ex-
tende, fo farforth they faued thē and iuftified 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 fhall doo: but
they muft haue a remembraunce with them, and it be
25 but a ringe of a rufh aboute one of their fingers. And
as it is not ynough to make a bargayne with wordes
onlye, but we muft 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 foouer trifull it be, it is not beleued excepte he hold
vppe his finger alfo, foch is the wekenesse of the world.
And therefore chrifft him filf vfed oftymes diuerfe cere-
monyes in curyng the feke, to fturre 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
fmote the Egipcians: but the mercye of God and his
truth wherof that bloude was a token and remembraunce
to fturre vppe their faythes wyth all. For though God
make a promyffe, yet it faueth 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 they vnworthynesse. And euen so oure sacra-
 men- .P. tes (yf they be truelye 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 impos-
 sible 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 ordened, but yf they preach
 not, whether it be the preast or the sacrament, so pro-
 fitte 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 therefore that the holy gost is present in the
 water and therefore the verye deade or worke doth put
 awaye synne: then I will fend 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 accōpany-
 eth the preachinge of faith, ād with the worde of faith,
 entreth the harte ād purgeth it, which thou mayst
 25 also vnderstonde by faynt Paule sayenge: ye are borne
 .P. a new out of the water thorowe the worde. So
 now if baptim preach me the wasshing 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 sacra-
 ment of Christes bodye ād bloude that it is a sacrifice
 as well for the dead as for the quycke and therefore the
 verye deed it self iustifieth and putteth awaye 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 ād his bloude there shed:
 but that is not so. And therefore 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 candell 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 vnderfond none at all, and as a sermon 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 sacrament preacheth, they .℞. be faffe and are
 10 past all ieopardye. For when they were alyue their hartes loued the lawe off God and therfore synned not, and were sory that their membres synned and euer moued to synne, and therefore thorow faith it was forgeuen them. And now their synnefull membres be
 15 dead, so that they can now synne no more, wherefore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pretence of their soule health it is a seruaunt vnto oure spiritualtyes holy couetoufnesse and an extorcyonar and a bylder of Abayes,
 20 Colleges, Chauntries and cathedrall chirches with falsē gotē good, a pickpurse, a pollar, ād a bottomlesse bagge.

Some man wold happely saye, that the prayers of the masse helpe moch: not the lyuinge 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 forgeuenesse 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 .℞. 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 nothings necessfarye 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
storie 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 circumcyſyon be a figure of bap-
tim, yet thou canſt not proue baptim by circumcyſion.

For this argumēt were verye feble, the Iſraelites
were circūcyſed therfore we muſt be baptiſed. And
in like maner though the offering of Iſaac were a
20 figure or enſample off the reſurrection, yet is this
argument nought, Abraham wold haue offered Iſaac,
but God deliyered him from deth, therfore we ſhall
ryſe agayne, and ſo forth in all other.

But the very uſe of allegories is to declare and open
25 a texte that it maye be the better perceaved and
vnderſtonde. As when I haue a cleare texte of Chriſt
and of the apoſtles, that I muſt be baptyſed, then I
maye borowe an enſample of circumcyſion to expreſſe
the nature power and frute or effecte of baptim. For
30 as circumcyſion was vnto them a comen bagge ſyg-
nifienge that they were all ſodiars off God to warre
his warre and ſeparatinge them from all other nacyons
diſobedient vnto God: euen ſo baptim is oure comen
bagge and ſure ernest and perpetuall memoriall that
35 we pertaine vnto Chriſt and are ſeparated from all
that are not chriſtes. And as circumciſion was a
token certifiyenge them that they were receaved vnto
the fauoure off God and theyr .¶. ſynnes forgiven **them**:
euen ſo baptim certefyeth vs that we are waſhed in
40 the bloude of chriſt ad receaved to fauoure for his
ſake. and as circumcyſion ſignified vnto thē the cut-

tynge awaye of theyr awne lustes and sleynge of their fre will, as they call it, to folowe the will of god even so baptim signyfyeth vnto vs repentaunce and the mortefyng of oure vnruely 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 sheppe, thorow water, is a figure, that is to saye an ensample and likenesse of baptim, as Peter maketh it .I. Petri 3. yet I
 10 can not proue baptim therwith, faue describe it only. for as the sheppe faued 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 silf Iohānis .3 boroweth a similitude or figure of the brafen 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 wildernesse, so must the sonne of man be lifted vpp, that none that beleue in him perysh but haue everlastinge liffe. by which similitude 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 lokynge on the brafen 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 nothinge 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 sacriſyce to purge synne, And christ
 5 is all maner .℞. offering that is offered: he is the oxe,
 the ſhepe, the gote, the kyd and lambe: he is the oxe
 that is burnt without the hoſt and the ſcapegote that
 caryed all the synne of the people awaye in to the
 10 wilderneſſe. for as they purged the people frō their
 worldly vnclenneſſes thorow bloud of the ſacrifices,
 even ſo doth christ purge vs from the vnclenneſſes of
 everlaſtinge deth with his awne bloude. and as their
 worldly synnes coude no otherwyſe be purged then
 15 by bloude of ſacriſyce, even ſo can oure synnes be no
 otherwyſe forgiven then thorow the bloude of christ.
 All the deades in the world, faue the bloude of christ,
 can purchaſe no forgevenefſe 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 fynned, it muſt be frely forgiven thorow the bloude of
 christ or remayne ever.

And in lyke maner of the lepers thou canſt prove
 nothinge: thou canſt never coniure out confefſiō theſe,
 how be it thou haſt an handſome example there to
 25 open the bindinge and lowſinge of oure preaſtes with
 the kaye 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 .℞. and
 30 lowſinge is one power) As thoſe preaſtes healed no
 man, euen ſo oures can not of their invifeble and
 domme power dryve any mannes fynnes 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 vnclane
 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 fotle 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 quicke 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 sacrifices, 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 sacrifice, there is as great differēce betwene them as there is distaunce betwene heauen ād erth. For the liffe and beuty 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 deservinges, excepte that nurter-
 30 inge* the sayntes and makinge them curse and rayle on Christ be meritorious. Now as it is death
 to eate the bloude or fatte of any sacrific-
 ce, 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
THYRDE BOꝝ
ke of Mofes. Calꝝ
led Leuitiꝝ
cus.

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 say 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 burntoffrynge 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 faouore 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 offerynge of a swete odoure vnto the Lorde.

10 Yf he will offer a burntfacrifice of the shepe whether
it be of the lambes or of the gootes: he shall offer a
11 male without blimesh. 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 apou the alter. And let it be cut in
peces: euen with his heed and his fatte, and let the
preast putte them apou the wodd that lyeth apou the
13 fire in the alter. But let him wash the inwardes and
the legges with water, and than bringe altogether and
burne it apou the alter: that is a burntoffrynge and a
sacrifice of swete fauoure vnto the Lorde.

14 Yf he will offer a burntoffrynge 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 apou the sydes
16 of the alter, ad plucke away his croppe ad his fethers,
ad cast thē beyde the alter on the east parte vppō the
17 hepe of affhes, ad breke his winges but [Fo. III.] plucke
thē not a fundre. And thē let the preast burne it vpō
the alter, euē apō the wodd that lyeth apō the fire, a
burntfacrifice ad an offerynge of a swete fauoure vnto
the Lorde.

℞. 9 intestinis 12 diuidentque 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

℞. 10 von lemmern odder zygen eyn brando. 13 Vnd der
prijester soles alles opffern 15 for den hals abstechen 17 spalten,
aber nicht abbrechen

℞. ℞. 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 sayd of Noe, Gen. viii, d.

¶ The seconde Chapter.

- 1 **Y**F any foule will offer a meatoffrynge vnto the Lorde, his offeryng shalbe fine floure, and he shall poure thereto oyle ād
 2 put frankencens theron and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the floure, and of the oyle with all the frankencēs, ād burne it for a memoriall apō the alter: an offryng of a fwete sauoure vnto the
 3 Lord. And the rēnaunt of the meatoffryng shalbe Aarons ād his sonnes, as a thinge most holye of the sacrifices of the Lorde.
- 4 Yf any mā bringe a meatoffryng that is bakē in the ouē, let him bryng fwete cakes of fine floure mingled with oyle, ād vnleuended wafers anoynted with oyle.
- 5 Yf thy meatoffryng be baken in the fryng pan, then
 6 it shalbe of fwete floure mingled with oyle. And thou shalt mynce it small, ād poure oyle thereon: ād so is it a meatoffryng.
- 7 Yf thy meatoffryng be a thyng broyled vpon the greadyerne, of floure myngled with oyle it shalbe.
- 8 And thou shalt bryng the .ᵑ. meatoffryng that is made of these thinges vnto the Lorde, and shalt deliuer it vnto the preast, and he shall bryng it vnto the
 9 altare and shall heue vppe parte of the meatoffryng for a memoriall, and shall burne it upon the alter: an
 10 offeryng of a fwete sauoure vnto the Lorde. And that which is left of the meatoffryng 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 bryng vnto

M.C.S. The order of meat-offrynges, of fwete cakes, of fyne flower, of frankencens. &c. with oute leuen, & with oute hony, but not with oute salt.

V. 2 ad filios A. facerdotis 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 ists eyn speyfopffer.

M. M. N. 2 This *fwete sauoure* figureth the prayers of the meake & 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 ne-
 ther 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 apon
 the alter to make a swete fauoure.
- 13 All thy meatofferynges thou shalt salt with salt:
 nether shalt thou soffre the salt of the couenaunt of thy
 God to be lackynge from thy meatofferynge: but apon
 all thyne offerynge thou shalt brynge 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 thyrde Chapter

- 1  F any man brynge a peaceoffer- *M.C.S. The*
 ynge of the oxen: whether it *order of peace-*
 be male or female, he shall *offer fringes,*
 brynge such as is without *whyche were*
 2 blemysch, before the Lorde, and let him *offered for the*
kepyng 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 Tyn-
 dale's: "That is an offerynge vnto the Lorde."]

U. 15 weyr. drauff legen, so ifs eyn speysopffer. iii, 1 Ist
 aber feyn opffer ein tödopffer von rindern

M. N. 13 All offeringes must be *salted with salt*, whiche
 signifyeth that all our good workes must be directed after the doc-
 tryne of the Apostles & prophetes, for then shall they be accep-
 table in the syghte of the Lorde, yf they fauer of the salt therof,
 & elles not.

U. M. N. 1 *Tödopffer* soll hie nicht eyn *todtopffer* heysen das
 nicht lebet, sondern das da todtet vnd wurget vnd des dings eyn
 end macht, vollend aus richt, Denn es bedeutet das opffer, da S.
 Paulus Ro. 12. vnd Petrus 1. Pet. 2. von leren, das wir nach dem
 glauben, sollen vnsern leyb vnd feyne luste vollend todten vnd
 auffereythen, 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 kylle it before the dore of the *lambes and*
 tabernacle of witnesse. And Aarons sonnes the preastes, *goates.*
 shall sprinkle the bloude upon the alter rounde aboute.
- 3 And they shall offre of the peaceofferynge to be a sac-
 rifice vnto the Lord: the fatt that couereth the in-
 4 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 away 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 .P. and put his hande
 upon his offrynges heede, and kylle 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 and 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 away with the kydneyes. And the preast
 shall burne them upon the alter to fede the Lordes
 offrynge withall.

¶. 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.

℥. 6 Ist aber seyn fridopffer (also v. 9) 11 zur speyse des opffers
 dem HERN.

℞. ℞. N. 4 By the takyng away 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 fleshe, and the euell vse of all our mē-
 bres, and must subdue & mortifye 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 ¶.C.S. The
 2 offryng made
 for synnes
 done of igno-
 rance.
 saynge: speake vnto the chil-
 dern of Israel ād saye: when a
 soule synneth thorow igno-
 rance and hath done any of those thinges which the
 Lorde hath forbydden in his commaundmentes to be
 3 done: Yf the preast that is anoynted synne and make
 the people to doo amyssse, he shall brynge for his synne
 which he hath done: an oxe wythout blemysch 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

¶. 1 Lorde spake vnto Mofes 4 vpon the oxe heade
 ¶. 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 mādatīs domini . . vt non
 fierent 3 delinquere faciens

¶. 16 zur spēyß des opffers zum sussen geruch.

oxes bloude and brynge it in to the tabernacle of wit-
 6 nesse and fhall dyppe his fynger in the bloude and
 fprinkle thereof .vii. tymes before the Lorde: euen be-
 7 fore the hangynge of the holy place. And he shall
 put some of the bloude apou the hornes of the alter of
 fwete cens before the Lorde which is in the .P. taber-
 nacle of witnesse, and fhall poure all the bloude of the
 oxe apou the botome of the alter of burntofferynges
 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 apou thē and
 apou the loynes, and the kall apou the lyuer let them
 10 take awaye also with the kydneyes: as it was taken
 from the oxe of the peaceoffrynge and let the preast
 11 burne them apou the altare of burntofferynges. 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 hī on wodd
 with fyre: euen apou 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.}
 haue comytted any of these thynges which the Lorde
 hath forbidden to be done in his commaundmentes
 14 ād haue offended, ād the synne which they haue synned
 be afterwarde knowne, than shal they offre an oxe for
 a synneofferynge ād fhall brynge him before the taber-
 15 nacle of wit- [Fo. VI.] nesse, and the elders of the
 multitude shall put their handes apou 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

V. 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 Isr. ignorauerit & per
 imperitiā fecerit 15 seniores populi

℥. 9 fett das ynnwendigst ist 13 eyn gantze gemeynē 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 upon the hornes of the
alter whiche is before the Lorde in the tabernacle of
witnesse, and shall poure all the bloude upon 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 upon the altare, and
shall do with his oxe as he dyd wyth the synneoff-
ryngeoxe. And the preast 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 fynneth and committeth thorow
ignorance 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 upon the heed of it, and kyll it in .℞. the
place where the burntofferynges are kyllled before the
25 Lorde: this is a synneoffrynge. Thā let the preast take
of the bloude of the synneoffrynge with his finger, and
put it upon the hornes of the burntofferyngalter, and
poure his bloude upon the botome of the burntoffer-
26 yngalter and burne all his fatt upon the alter as he
doth the fatt of the peaceofferynges.

And the preast 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
ignorance and committe any off the thynges which
the Lorde hath forbidden, in his commaundementes
28 to be done, and so hath trespassed, when his synne

℞. 20 sic faciēs & de hoc vitulo quomodo fecit & prius & rog.
pro eis fac., propitius erit eis dom. 21 quia est pro peccato multi-
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 terrā
℞. 18 alles ander blut 24 Das fey 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 and slee it in the place of burntofferynge. And the preast shall take of the bloude with his finger and put it apou the hornes of the burntofferyngealter and poure all the bloude apou the botome of the alter, and shall take awaye all his fatt as the fatt of the peaceofferynge 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 and it shalbe forgeuen him.

Yf he bringe a shepe and 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 burntofferynge are slayne. And the preast shal take of the bloude of the synneofferynge with his finger, and put it apou the hornes of the burntofferyngealter, and 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 peaceofferynge 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**HĒ a soule hath synned and herde the voyce of cursynge and is a witnesse: whether he hath sene or knowne of it yf he haue not vttered it, he shall bere his synne. *ETHER*

Gr. 32 a lambe . . . bringe a female

F. 35 adeps arietis, qui immolatur pro pacificis. v, i aut ipse vidit, aut conficius est

L. 35 lam des tödopffers. v, i eyn fluch horet

M.C.S. Of
othes. The
cleansynge of
hym that
toucheth vn-
cleane thynges. The pur-

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 offrings for synnes which are done wyll- yngly.

3 Ether when he toucheth any vnclen-
nesse of mā (whatfoeuer vnclennesse 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 foeuer 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 synne-
offerynge. 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 synne-
offerynge 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 se-

℞. 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 & fermone 5 agat pœnitentiam 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 fynned, 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 offerynge for his synne: the tenth parte of an Epha of fine floure for a synneofferynge, but put none oyle thereto nether put any frankencens thereon, for it is a synneofferynge. 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 for the Lorde: that is a synneofferynge. And let the preast make an atonement for him for his synne (what fouer of these he hath fynned) and it shalbe forgeuen. And the remnaute shalbe the preastes, as it is in the meateofferynge.

- 14 And the Lorde comyned with Mofes comyned,
 15 sayenge: when a foule trespaceth ad syn- communed, i.
 neth thorow ignoraunce in any of the holy e. conuersed,
 things of the Lorde, he shall brynge for his trespace s poke
 vnto the Lord, a ram without blymes out of the flocke
 valowed at two cycles after the holy cycle, for a trespace-
 16 offerynge. And he shall make amendes for the harme
 that he hath done in the holy thyng, and put the fifte
 parte moare .ʒ. there to and geue it vnto the preast.
 And the preast shall make an attonemēt for him with
 the ram of the trespaceofferynge, and it shalbe forgeuē
 hym.

- 17 When a foule synneth and committeth any of these
 things 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.]

ʒ. 11 manus eius duos offere turt. 12 in monumentum eius qui obtulit 13 hab. in munere. 17 & peccati rea, intellexerit iniquitatem suam

ʒ. 12 zum gedechtnis, vnd antzunden 13 Vnd sol des priesters 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 trespaceofferynge, for he trespaced agaynst the Lorde.

VI, 1, 2 And the Lorde talked with Moses sayenge: when a foule 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 losfe and denyeth it, and swereth falsely, in what foeuer 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 foeuer it be aboute whiche he hath sworne falsely, * he shall restore it
agayne in the whole sūme and shal adde the fyste parte moare thereto and geue it vnto him to whome it pertayneth, the
6 same daye that he offereth for his trespace
offerynge vnto the Lorde, a ram without blymesh out of the flocke, that is esteemed
worth a trespaceofferynge vnto the preast.
7 And the preast shall make an attonemēt for him before the Lorde, ad it shall be forgeuē hī in what foeuer 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 satisfaccion, ad attonemēt ad apeasyng of al wrath.

¶ The .VI. Chapter.

- 8 **A**ND the Lorde spake vnto Mofes
 9 saynge. Commaunde Aaron and his sonnes saynge: this is the lawe of the burntoffrynge. *M.C.S. The offringes for synnes which are done wylllyngly. The lawe of the burntoffrynges. The fyre must abyde euer more vpon the alter. The offringes of Aarons and hys sonnes.*
- The burntofferynge shalbe apone the herth of the alter all nyghte vnto the mornynge, and the fire of the alter shall burne therein. And the preast shall put on his linnen albe and his linnen breches apone his flesh, and take awaye the asshes whiche the fire of the burnt sacrifice in the altare hath
 10 made, and put them beyde the alter, ad the put off his raymēt ad put on other .P. and carye the asshes out without the hoste vnto a clene place.
- 11 The fire that is apone 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 apone it, and he shall burne thereon the fatt of the peace-offerynges. The fire shall euer burne apone the alter and neuer goo out.
- 12 This is the lawe of the meatoffrynge: Aarons sonnes
 13 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 remēbraunce apone the alter to be a fwete sauoure of the
 14 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 tab-
 15 ernacle 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 vorās ignis exussit 11 mūdissimo vsque ad fauillā cōsumi 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 verlesschen (*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 Mofes sayenge:
 20 this is the offrynge of Aaron and 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 meatofferinge perpetually: halfe in the morninge
 21 and halfe at nighte: and 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 fauoure vnto the Lorde. And that preast of his
 sonnes that is anoynted in his steade, shall offer it: and 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, and shal not be eaten.
 24, 25 And the Lorde talked with Mofes sayenge: speake
 vnto Aaron and vnto his sonnes and faye. 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 eue 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 soddē
 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 rynsed 29 amonge the Preastes shall eate
 V. 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 sacerd. 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 spülen
 ℞. ℞. N. 27 There shall none touche it, but he that is hal-
 owed, that is, but he that is dedicated, ordeyned and appoynted
 to mynster before the Lorde, as it is Agge. ii, c.

stōdunge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcytle 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 trespac- *M.C.S. Tres-*
 2  HIS is the lawe of the trespac- *paceoffrynges.*
 3 *Synne off-*
 4 *rynges and*
 5 *peace off-*
 6 *rynges. The*
 7 *fatte and the*
 8 *bloude maye*
 9 *not be eaten.*
 10 offeryng which is most holy. In the place where the burnt-offryng is kylled, the trespac-offryng shalbe kylled also: ad his bloude shalbe sprikled rounde aboute apon the alter. And all the fatt thereof shalbe offered: the rompe and the fatt that couered the inwardes, and the .ii. kydneyes with the fatt that lyeth on them and apon the loynes: and the kall on the lyuer shalbe taken away with the kydneyes, And the preast shall burne them apon the altare, to be an offeryng vnto the Lorde: this is a trespac offeryng.
- 6 All the males amonge the preastes shal eate thereof in the holy place, for it is most holy. As the synne-offeryng is, so is the trespac-offeryng, one lawe serueth for both: and it shall be the preastes that reconcytleth therwith. [Fo. XI.] And the preast that offered a mans burnt-offeryng, shall haue the skyn of the burnt-offeryng 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 fryng 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.M.N. 1 *Trespac offryng* that is, an offring for a trespac. Trespac after the order of the scrypture signifyeth fomtyme 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 rightwesnes, 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 fryed, 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 sprynkleth
 15 the bloude of the peaceofferynges. And the fleshe
 of the thankofferynge 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 abhomynacion, 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 vnclennesse 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 vnclennesse 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., præuaricationis rea erit.

L. 18 Es wirt yhm auch nicht zu gerechnet werden, sondern
 es wirt verworffen seyn . . ist eyner misethat schuldig. 21 was sonst
 greulich ist

M. 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: fpeake vnto the childern of Iſrael ād faye. Ye ſhall eate no
 24 maner fatt of oxen, ſhepe or gootes: neuertelater the fatt of the beeft that dyeth alone ād 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 wiſe eate of it. For whoſoeuer 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, wherefoeuer ye dwell, whether it be of foule or of
 27 beeft. What fouer foule it be that eateth any maner of bloude the ſame foule ſhal periffhe frō his people.
 28, 29 And the Lorde talked with Mofes ſayenge: ſpeake vnto the childrē of Iſrael ād faye He that offereth his peaceofferynge vnto the Lord, ſhall bringe his giſte
 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 preaſt ſhall burne the fatt apon the alter, ād the breſt ſhalbe Aarōs
 32 ād his ſonnes. And the right ſhulder they ſhall geue vnto the preaſt, to be an heueoffrynge, of their peace-
 33 offrynges. And the ſame that offreth the bloud of the peaceoffrynges ād the fatt, amōg the ſōnes of Aarō,
 34 ſhall haue the right ſhulder vnto his parte, for the wauebreaſt ād the heueſhulder I haue takē of the childern of Iſrael, euen of their peace offrynges, ād haue geuē it vnto Aarō the preſt and vnto his ſonnes: to be a dutie for euer of .℞. the childern of Iſrael.
 35 This is the anyntinge of Aaron ād of the ſacryfices of the Lorde, in the daye when they were offered to

℞. 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 facerd. 35 in ceremoniis domini

℞. 30 mit feyner hand hertz zu bringen 32 zur Hebe von yhren tödopfern. 34 zum ewigen recht. 35 vberantwort worden priester zu feyn

36 be preastes vnto the Lorde, whiche the Lorde com-
 maunded 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 trespaceoffrynges,
 38 of fulloffrynges, of peaceoffrynges, which the Lorde
 commaunded Moses 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 Moses
 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 Moses dyd
 as the Lorde commaunded him, and the
 people gathered them selues together vnto
 the doore of the tabernacle of witnesse.
 5 And Moses sayde vnto the people: this is the thinge
 which the Lorde commaunded to do.
 6 [Fo. XIII.] And Moses broughte Aaron and his
 7 sonnes, and wasshed them with water, and put apon
 him the albe and gyrde him with a girdel and put
 apon 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-
 ynge of bish-
 opes preastes,
 and soch like.*

V. 2 canistrū cū azymis 6 Cumque lauiffet 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
 brestflappe thereon, ād put in the brestflappe lighte ād
 9, perfectnesse. And he put the myter apon his heed
 ād put apō the myter euē apō the forefrōt of it, the
 golden plate of the holy croune, 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,
 ād 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 .P. aboute with his finger and puri-
 fied it, ād poured the bloud vnto the botome of the
 16 alter ād sanctified it ād reconcyled it. And he toke
 all the fatt that was apon the inwardes ād the kal that
 was on the lyuer ād the two kydneyes with their fatt
 17 ād burned it apō the alter. But the oxe, the hide,
 his flesh ād his donge, he burnt with fire without the
 hoste, as the Lorde commaunded Mofes.
- 18 And he broughte the ram of the burntofferyngē,
 and Aaron ād 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, ād cutt the
 ram in peces ād burnt the heed, the peces ād the fatte,
 21 ād wasshed the inwardes ād 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 fauoure ād an offrynge vnto the Lorde, as the Lorde cōmaunded Moses.

22 And he broughte the other ram that was the full-offerynge, and Aaron and his sonnes put their hādes apō the heed of the ram: And when it was slayne, 23 Moses toke of the bloude of it, and put it apō the tyype of Aarons ryght eare and apō the thombe of his right hande, and apō the great too of his right fote.

24 Then were Aarons sonnes broughte, ād Mo- [Fo. XIII.] ses put of the bloude on the tyype of the right eare of them, and apō the thombes of their righte handes, and apō the great tooes of their righte fete, and sprinkled the bloud apō the alter rounde aboute.

25 And he toke the fatt ād the rompe ād all the fatt that was apō the inwardes, ād the kall of the lyuer, ād the .ii. kydneyes with their fatt ād 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 ād one wafer, ād put thē on the fatt ād apō the righte 27 shulder, ād put altogether apō Aarons handes ād apō his sonnes handes, ād waueed it a waueofferynge before 28 the Lorde. And thā Moses toke thē from of their handes agayne ād burnt thē apō the alter, euen apō the burnt-offrynge: These are the fulloffrynges of a swete fauoure ād a sacrifice vnto the Lorde.

29 And Moses toke the breste and waueed it a waueoffrynge before the Lorde, of the ram of the fulloffrynges: ād it was Moses parte, as the Lorde commaunded Moses.

30 And Moses toke of the anynting oyle ād of the bloude whiche was apō the alter, and sprinkled it apō Aarō ād apō his vestimētes ād apō his sōnes ād on their vestimētes with hī ād sanctified Aarō ād his vesturs ād his sōnes .¶. and his sonnes vestures also.

31 Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse,

V. 24 reliquum fudit super altare 27 qui postquam leuauerunt
ea 28 eo quod consecrationis esset oblatio

L. 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 fayenge.
- 32 Aaron and his sonnes shall eate it: ad that which remaineth 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 therefore 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 Israell, and sayde vnto *of Aaron, for*
- Aaron: take a calfe for a synne *hym selfe and*
- offrynge, and a ram for a burntoffrynge: *for the people.*
- both without blemish, and brynge them *Aaron blesseth*
- 3 before the Lorde. And vnto the childern *the people. The*
- of Israell he spa- [Fo. XV.] ke fayenge: *glorye of the*
- take ye an he goote for a synneofferynge, *Lorde is*
- and a calfe and a lambe bothe two of a *shewed. The*
- yere olde, and without blemysh for a *fyre con-*
- 4 burnt sacrifice, and an oxe and a ram for peaceoffrynges, *myngc from*
- to offer before the Lorde, and a meateofferyng myngled *aboue consum-*
- with oyle, for to daye the Lorde will appere vnto you. *eth the sacri-*
- fice.*

¶ 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

¶ 33 bis an den tag, da die tage ewrs fullofffers aus sind
 ¶ N. 36 Loke in the .iiii. of the kings in the .xix. ch. b.

5 And they brought that which Moses commaunded
vnto the tabernacle of witnesse, and all the people came
6 and stode before the Lorde. And Moses sayde, this is
the thyng which the Lorde commaunded that ye
shulde do: and then the glorye of the Lorde shall appere
7 vnto you. And Moses sayde 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 also, as
the Lorde commaunded Moses.

8 And Aaron went vnto the alter, and slewe the calfe
9 that was his synneoffrynge. And the sonnes of Aaron
broughte the bloude vnto him, and he dypte his finger
in the bloude and put it upon 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 Moses: .¶. but the
flesh and the hyde, he burnt with fyre without the
hoste.

12 After warde he slewe the burntofferynge, and Aarons
sonnes broughte the bloude vnto him, and he sprinkled it
13 rounde aboute upon the alter. And they broughte the
burntofferynge vnto him in peces and the heed also,
14 and he burnt it upon the alter, and dyd wasshe the
inwardes and the legges, and burnt them also upon the
burntofferynge in the alter.

15 And than he broughte the peoples offerynge and toke
the goote that was the peoples synneofferynge, and slewe
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 upon the
alter, besydes the burntfacrifyce in the mornyng.

18 Then he slewe 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.

℣. 7 deyn fundopffer vnd deyn brandopffer . . . versüne dich
vnd das volck 13 zu yhm zuftucket vnd den kopff 17 außer des
morgens brandopffer.

peoples peafeofferynges, and Aarons sonnes broughte
the bloude vnto him, and he sprinkled it apon 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 apon the brestes and burnt it apon 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 synofferynges, burntofferynges and
23 peafeofferynges. Then Moses and Aaron
wēt into the tabernacle of witnesse and
came out agayne and blessed the people,
and the glorie of the Lorde apered vnto
24 all the people. And there came a fyre
out from before the Lorde, and consumed
apon the alter: the burntofferynge and the fatt. And
all the people sawe it and showted, and fell on their
faces.

*Of such places
the bishshopes
toke their
domme bless-
ynge with
.ii. fingers:
But numery
vi. thou maist
read the good-
ly prayer of
his blessynge.*

☞ The .X. Chapter

1 **A**ND Nadab and Abihu the sonnes
of Aaron toke ether of them
his cenfor ād put fyre there-
in and put cens apō, and
broughte straunge fyre be-
fore the Lorde: which he
2 cōmaunded thē not and there
went a fyre out frō the Lorde

*M. C. S. Na-
dab and Abi-
hu are slayne.
Israel mourn-
eth for them.
The Preastes
are forbydden
wyne. The
resydw of the
sacrifice the
Preastes eate.*

V. 24 turbæ, laudauerunt dominū x, i ignem alienum

L. 22 steyg herab vom werck 24 frolocketen sie. x, i frembd
feur

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-
sample teache that we may do no moare then is commaunded.

- do noloffe, so and cōsumed thē, and they dyed before the
doeth this en- Lorde. Then Moses sayde vnto Aarō this
3 sample teach is it that the Lorde spake fa-
that we maye ynge: I will be sanctified in
do no moare than is cō- *God is sanctified when
maunded.* them that come nye me, ād *we obey him
ād mortify
oure wyll
to doo his.*
before all the people I wilbe glorified.
And Aaron helde his peafe.
- 4 And Moses called Mifael 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: vncouer not youre heed
nether rent youre clothes, lest ye dye and wrath come
apon all the people lett youre brethren the hole house
of Israel, bewepe the burnyng 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 anoyntyng oyle of
the Lorde is apou you. And they dyd as Moses bad.
- 8 And the Lorde spake vnto Aaron sa- *Oure prelates
be dronke
9 ynge: drynke no wyne nor stronge drynke,
nether thou nor thi sonnes with the: when
ye go in to the tabernacle of witnesse, lest
ye dye. And let it be a lawe foreuer vnto
10 youre childern after you: that ye maye
put difference betwene holy and unholy,
11 and betwene vnclene and clene, and that
ye maye teach the childern of Israel:
all the ordynaunces which the Lorde
hath cōmaunded them by the handes of
Moses.* *with desyre
of honoure
and haue
brought the
world oute
of their wittes
to satisfie their
lustes, and
liue not sobir-
ly to teach vs
what christ
commaunded
by the handes
of the aposto-
les..*
- 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 suscitauit 10 vt ha-
beatis scientiam discernendi

L. 3 schwyg stille. 6 brand . . . gethan hat 10 das yhr kund vn-
terscheyden

M. N. 3 God is sanctified when we obey hym, and mor-
tyfyē oure wyll to do his. 4 Loke in Gen. xiii. b. 9 For cuer,
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 lefte: take the meat-offerynge that remaineth of the sacrifices of the Lorde, and eate it without leuen besyde 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],
 sacrifice of the Lorde: for so I am com- *due*
 14 maunded. And the [Fo. XVII.] wauebreft and heue-
 shulder eate in a cleane place: both thou and thy
 sonnes and thy daughters 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
 sacrifices 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 Mofes 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 lefte 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 Mofes: behold, this *The offeringes
 must haue bene
 eaten in glad-
 nesse: but Aa-
 ron coude not
 but morne for
 his sonnes.*
 daye haue they offered their synneoffrynge
 and their burntoffrynge before the Lorde,
 and it is chaunced me after thys maner.
 Yf I shulde eate of the synneofferynge to
 20 daye, wolde the Lorde be content with all? And
 when Mofes herde that, he was content.

¶. 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 missehat der gemeyne tragen . . . sie verfunet 19 es ist myr gangen, wie es da ist . . . vnd gutter ding feyn 20 lies ers yhm gefallen.

℞. ℞. N. 19 The offrings must haue bene eatē in gladnesse, but Aaron coulede not but morne for hys sonnes.

.P. The .XI. Chapter.

1 **AND** 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-
 eth it in to two clawes ād cheweth cud among the
 4 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
 5 vnto you. And the Conye, for he cheweth the cud
 but deuydeth not the hofse in to two clawes, therefore
 6 he is vnclene to you. And the hare, for he likewise
 cheweth the cud, but deuydeth not the hofse in to two
 7 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
 8 you, Of their flesh see that ye eate not ād their car-
 kasses se that ye twych not for they are vnclene to you.

9 These shall ye eate of all that are in the waters:
 what soeuer hath finnes and skales in the waters, sees
 10 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-
 horre their carkases: for all that haue no finnes nor
 scales in the waters, shalbe abhominacion vnto you.

12 These are the foules which ye shall abhorre and
 which shall not be eaten, for they are an abhominacion.
 13 The egle, the goosshauke, the cormoraunte, the
 14 kyte, the vultur and all his kynd and all kynde of
 15

¶ 5 Chirogryllus 7 Et sus . . . ruminat. 8 horum carnibus
 9 tam in mari quam in fluminibus & stagnis 11 morticina vitabitis.
 13 Aquilam, & gryphē, & halizetum 14 miluū . .

℞. 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 laye with the kynde, the
 20 lappwyngē ād the fwalowe. 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 apō .iiii. fete: euen those that haue no knees
 aboute vpon their fete to lepe with all apō 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 foch 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
 apō 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 washe
 his clothes ād be vnclene vntyll the euen, for foch 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 porphyriōnem, 19 herodionem,
 charadriōnem . . vpupam . . vespertilionem. 21 longiora retro crura
 22 brucus . . attacus . . ophiomachus, ac locusta 25 & si necesse
 fuerit vt portet

℥. 21 das keyne knyē oben an den beyneyn 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 gemeynlich *Arbe* vnnnd *Hagab*, fur Hewschrecken gehalten
 werden, die auch vierfussige vogel sind, aber es ist gewisser, dise
 Ebreische namen zu brauchen, wie wyr mit *alleluia* vnd audern
 frembder sprach namen thun.

29 And these are also unclene to you amonge the
 things that crepe upon 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 upon, 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 shall breake it. All maner meate that is eaten,
 yf any soch water come upon 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 whosoeuer
 twycheth their carkeffes, shalbe vnclene.

37 Yf the dead carkeffe of any soch fall apō any seed
 38 vsed to sowe, yt shall yet be clene styll: but ād yf
 any water be poured apō the seed 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 fusa fuerit super eum 36 & omnis
 aquarum congregatio

℥. 35 es sey oien odder keffel

- 41 All that scrauleth vpon the erth, is an abhominacyon and shall not be eaten. *scrauleth, crawleth, creepeth v. 42*
- 42 And what foeuer goeth apon the brest ād what foeuer 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 foules
- 43 .P. abhominable. Make not youre foules abhomynable with no thinge that crepeth, nether make youre foules vnclene with them: that ye shulde be defiled thereby.
- 44 For I am the Lorde youre God, be sanctified therefore that ye maye be holy, for I am holy: and defile not youre foules 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 therefore, 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 **A**ND the Lorde spake vnto Mofes *M.C.S. A lawe howe we*
 2 and sayde: speake vnto the *men shulde be*
 childern of Israel ād saye: whē *purged after*
 a womā hath conceaued ād *their delyuerance.*
 hath borne a man childe, she shalbe vnclene .vii. dayes:
 euen in like maner as when she is put aparte in tyme
 3 of hir naturall diseafe. And in the .viii. daye the flesh

M. 42 *omits* Make not youre foules 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 fuffen 43 seelen veruereynigen
M. N. 2 Some call it the monethes dysfeate, some the floures.

4 of the childe foreskynne shalbe cut away. 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 fanctuary, 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 daughter, she shall brynge
a lambe of one yere olde for a burntoffrynge and a
yonge pigeon or a turtill doue for a synneoffrynge
vnto the dore of the tabernacle of witnesse vnto the
7 preaft: 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 preaft shall make an attonement
for her, and she shalbe clene.

¶ The .XIII. Chapter.

1 **A**ND the Lord spake vnto Mofes *M.C.S. The*
2 *Praestes are*
ad ūto Aarō saynge: whē *appointed to*
there apeareth a ryfinge in *iudge who*
any māś flesh ether a scabbe *are the Lep-*
or a gliftrige .P. whyte: as though the *ers.*

¶. 7 mundabitur a profluuiō sanguinis fui 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. . verfūnen. xiii, 2 eyt-ter weys (4, 19, 23, 39).

- plage of leprosy 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 leprosy, 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 vnto 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 moe.
- 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 leprosy.

This chapter maketh not for confession in the eare, but is an exaple of ex-communicacion off open sinners. As these prestes make vnclene and sende out of company, euen so ours binde ad excommunicat out of the congregaciō: and as these make cleane, so doo ours lowse, and absolue. Now the that sinne secretly thei binde with preachinge gods word ad yf thei repēt, with preachinge thei lowse the agayne.

℞. 3 iudge hym vnclene.

℥. 3 humiliorem cute & carne reliqua . . . et ad arbitrium eius separabitur. 7 & redditus munditiæ . . . adducetur ad eum, 8 & immunditiæ condēnabitur.

℥. 3 vrteylen 4 verschlieffen sieben tage 6 mal geschwungen

℞. ℞. N. 2 The lepre signifyeth properly mannes doctrine, whyche spreadeth abroade lyke a canker: & to be short all infection of vngodlynes, therefore must the Leuytes geue dylygent hede therto: for a lytell leuen foureth the whole louppe of doughe.

℥. ℞. N. 4 Hie ist offenbar das Moses *ausatz* heyt allerley grind vnd blattern odder mal, da *ausatz* aus werden kan oder dem *aufsatz* gleych ist. *Ausatz* aber bedeut eygentlich, menschen lere auff der lere Gottlichen wort, die selbe bluet vnd grunet fur den leuten vnd frisset vmb sich, darumb den priestern 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 preaft, and let the preaft fe
 him. Yf the ryfinge appeare white in the fkyenne 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
 fkyenne of his flesh. And the preaft shall make him
 vnclene, ād shall not fhutte him vp for he is vnclene.
 12 Yf a leprofye breake out in the fkyenne and couer all
 the fkyenne from the heed to the fote ouer all where-
 13 foecer the preaft loketh, then let the preaft loke apon
 him. Yf the leprofye haue couered all his flesh, let
 him make the difeafe 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 fene, then he
 15 fhالبة vnclene. Therefore when the preaft feeth the
 rawe flesh, let him make him vnclene. For in as moch
 as his flesh is rawe, he is vnclene and it is fuerly a true
 16 leprofye. But and yf the rawe flesh departe agayne
 and chaunge vnto white, then let him come to the
 17 preaft and let the preaft fe him: Yf the fore be
 chaunged vnto white, let the preaft make the difeafe
 cleane, ād then he is cleane.
 18 When there is a byele in the fkyenne ^{byele [often],}
 19 of any mans flesh and is helede and after ^{boil}
 in the place of the byele there appeare a whyte ryfing
 ether .ᵑ. a fhynynge white fomwhat redyfh, let him
 20 be fene of the preaft. Yf when the preaft feeth hī it
 appeare lower than the other fkyenne and the heer
 thereof be chaunged vnto white, let the preaft 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

℞. 11 iudge him vnclene 13 iudge the difeafe 15 iudge
 17 iudge 20 iudge

℥. 11 inolita cuti. 12 quicquid sub aspectu oculorum cadit
 15 facerd. iudicio polluetur, & inter immundos reputabitur
 18 Caro autem et cutis

℥. 10 rho fleifch ym gefchwyr

℞. ℞. X. 13 Covered all his flesh, etc. Here is that called
 a leper which yet is none in dede, but femyth to be one: whereas
 the rotneffe 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
 somewhat blackesh, then the preaft shall shutt him
 22 aparte .vii. dayes. Yf it sprede abrode in the meane
 feason, then let the preaft make him vnclene: for it is
 23 a leprosyfe. 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 mās flesh is burnt with fire
 that it be rawe and there apere in the burnynge a
 gliftringe white that is fomwhat 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 leprosyfe that
 is broken out in the place of the burnynge. And the
 preaft shall make him vncleane, for it is a leprosyfe. 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 abrode in the skynne, lett
 28 him make him vncleane: for it is a leprosyfe. 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 vncleane, for it is a breaking out
 31 of leprosyfe apō the heed or berde. yf (whē the

¶. 22 iudge 23 iudge 25 out of the place . . iudge 27 iudge
 30 iudge

¶. 23 vlceris est cicatrix 28 quia cicatrix est combusturæ.
 30 capillus flauus

¶. 23 die narbe von der drufs 28 gefchwyr des brandmals
 30 har daffelbs gulden vnd dunne

preast loketh on the breakige out) he se 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 preast loke on the diseafe the seuenth daye: ād yf the breakynge oute be gone no forther 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 shauē the scabbe, and let the preast shutt him vpp feuen .℞. dayes moo. And let the preast loke on the
 34 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 preaste make him cleane, and let him wasshe his clothes and then he is
 35 cleane. Yf the breakynge out growe in the skynne after that he is once made cleane, let the preast see
 36 him. Yf it be growne abrode in dede in the skynne, let the preast seke no further for ony golden heeres, for he is vnclane. But and yf he se that the scabbe stonde
 37 ftyll and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preast shall make him cleane.

38 Yf there be founde in the skynne of the flesh of man
 39 or woman a glifteryngē white, let the preast se it. Yf there appere in their flesh a glifteryngē 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
 43 scabbe, then there is leprofye spronge vpp in his baulde head or baulde foreheade. And let the preast se it: and yf the ryfyngē of the fore be reddyshwhite in his
 44 baul- [Fo. XXIII.] de heade or foreheade after the maner of a leprofye in the skynne of the flesh, then he is a leper and vnclane: ād the preast shall make him vnclane, for the plage of his heede.

℞. 34 iudge 35 iudged 37 iudge 44 iudge

℞. 37 hom. sanatum esse, & confid. eum pronuntiet mundum.
 43 cōdemnabit eum . . lepræ

℞. 31 nicht salb 44 solehs mals halben auff feym heubt

45 And the leper in whome the plage is, shall haue his clothes rent and his heade bare and 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, and even without the host shall his habitacion be.

47 When the plage of leprofye is in a cloth: whether it be
48 lymen or wollen, yee and whether it be in the warpe or wolfe of the lymen 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 redysh 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. freten, v. 53, and xiv, 44, and German fressen.* shalbe burnt, ether warpe or wolfe, whether it be wollen or lymen or any thyng that is made of skynne where in the plage is, for it is a fretyn- .¶. 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 changed 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.

℞. 55 *freat*

℥. 45 *contam. ac fordidum se clamabit.*

℥. 45 *vnreyn genennet werden 51 fressend mal*

℞. ℞. N. 47 Of the leprofye of clothes which was vsed amonge the Iewes, let thē iudge. This is euydēt that we in oure tyme foffer ouer many leprofyes in clothes.

- 56 But and yf the preast se that it is fomwhat blackyfh after that it is waffhed, let him rent it out of the clothe, or out of the fkyne 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 fkyne, than it is a waxynge plage. And fe that ye
- 58 burne that with fyre, where in the plage is. Moreouer the cloth ether warpe or wolfe or what foer thinge of fkyne it be which thou haft waffhed and the plage be departed from it, fhالبة waffhed once agayne: and then it is cleane.
- 59 This is the lawe of the plage of leprofye in a cloth whether it be wollē or lymen: eyther whether it be in the warpe or wolfe or in any thyng made of fkynes, to make it cleane or vncleane.

[Fo. XXIIII.] .XIIII. Chapter.

- 1 **AND** the Lorde fpake vnto Mofes *¶ A. C. S. The*
- 2  *cleansynge of*
 2 saynge: this is the lawe of a *the leper, and*
 leper when he fhالبة clēfed. *of the house*
 he fhالبة broughte vnto the *that he is in.*
- 3 preast, and the preast shall goo out without the hofte
 and loke apō him. Yf the plage of leprofye be healed
- 4 in the leper, thē shall the preast commaunde that there
 be brought for hī that fhالبة clenfed .ii. luyngge byrdes
 that are cleane, ād cipresse wodd, and a pece of purple
- 5 cloth and yfope. And the preast shall cōmaunde that
 one of the byrdes be kylled ouer an erthē vessell of
- 6 runnyngge water. And the preast shall take the luyngge
 byrde and the cypresse wodd and the purple ād
 the yfope, ād shall dyppe thē and the luyngge byrde
 in the bloude of the flayne byrde and in the rēnyngge
- 7 water and sprinkle it apon him that must be clenfed

¶ 59 iudge. xiiii, 4 cedar wodd 5 in an erthen 6 cedar

¶ 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

¶ 4 cedern holtz (throughout the chapter) 6 tuncken am le-
 bendigen wasser

of his leprofye .vii. tymes and clenfe him, and shall
8 let the luyng byrde goo fre in to the felde.

And he that is clenfed shall waffhe his clothes and fhaue
off all his heer *ad* waffhe himfelfe in water, and thē he
is cleane. And after that he shall come in to the
9 hofte, but shall tarye without his tēt .vii. dayes. Whe
the feuenth daye is come, he shall fhaue off al his heer
both *apō* his heade *ad* his berde *ad* on his browes:
ad *euē* all the heer that is on him, fhالبة fhauen off.
And he shall waffhe his clothes and his flefh in water,
and then he fhالبة cleane.

10 .¶ And when the .viii. daye is come, let him take
ii. lambes without blemyfth and a yewelambe of a
yere olde without blemyfth, and .iii. tenthdeales of fyne
floure for a meatofferynge myngled with oyle, and a
11 logge of oyle. Than let the preaft that maketh him
cleane, bryng the man that is made cleane with thofe
thynges before the Lorde vnto the dore of the taber-
12 nacle of witneffe. And lett the preaft take one of
the lābes and offer him for a trefpaceofferynge, and
the logge of oyle: and waue them before the Lorde.
13 And than let him flee the lambe in the place where
the fynofferynge and the burntofferynge are flayne:
euē in the holy place. for as the fynofferynge is, *euē*
fo is the trefpace offerynge the preaftes: for it is moft
holy.

14 Than lett the preaft take of the bloude of the tref-
paceofferynge, and put it *apō* the tyype of the right
eare of him that is clenfed, and apou the thombe of
his righte hande and apou the greate too of his righte
15 fote. Then let the preaft take of the logge of oyle
16 and poure it in to the palme of his lefte hande, *ad*
dippe his righte finger in the oyle that is in the
palme of his lefte hand, *ad* let him fprinkle it with
17 his fynger .vii. tymes before the Lorde. And of the

V. 7 vt in agrum auolet 10 et feorfum olei sextariū.

L. 7 frey feld 10 Log oles 15 aus dem Log nemen

M. N. 15 *A logge of oyle* is a certayn meafure contain-
yng .vi. egges, in Grec *Sextarius*.

L. M. N. 10 *Log* ift eyn kleyn maslyn auff Ebreifch alfo ge-
nennet, aber noch vngewis wie gros es fey.

rest of the oyle that is in his hande, shall the preast
 put upon the tyype 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, ād
 make an attonement for him that is clenfed for his
 20 vnclēnessē. And thā let the burntoffrynge be slayne,
 ād let the preast put both the burntoffrynge and the
 meateoffrynge apō the alter; ād make an attonement
 for him, ād thā he shalbe cleane.

21 Yf he be poore ād can not gett so moch, thā let
 him bringe one lambe for a trespaceoffrynge to wāue
 it and to make an attonement for him, ād a tenth
 deale of fine floure myngled with oyle for a meatoff-
 22 ryngē ād a logge of oyle, ād two turtyll doues or two
 yonge pygeons which he is able to gett ād let the one
 be a synneoffryngē and the other a burntoffryng.
 23 And let him bryngē them the .viii. daye for his clen-
 fyngē vnto the preast to the dore of the tabernacle of
 witnessē before the Lorde.

24 And let the preast take the lambe that is the tres-
 25 paceoffryngē and the logge of oyle, ād wa- .P. ue them
 before the Lorde. And whē the lambe of the trespace-
 offryngē is kylled, the preast shall take of the bloude of

V. 19 faciet sacrificium

L. 21 mit feyner hand nicht so viel erwirbt 22 mit feyner hand
 erwerben kan

L. H. N. 21 Gleych wie der ausatz bedeut falsch lere, falschen
 glauben, vnd falsch heyligs leben, sonderlich das auff eygen werck
 vnd nicht auff lauter Gottis gnade Also bedeut diß reynigen wie
 man ketzerey vnd folch 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 geyft krafft predigen, damit die leut gehorchen
 vnd mit der hand fassen vnd folgen das dis sprengen fur dem herrn
 vnd das falben 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 wort ym geyft
 gefurt.

the trespaceoffrynge, and put it upon the type of his
 26 his righte hande, and upon the thombe 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 (upon the type of the righte eare of hi that is
 clenfed, and apō the thombe of his righte hande and
 upon 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 upon 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. M. 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 mortar: ād
 playster the houffe with all.

43 ¶. 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 vncleane. Then they shall
 breake doune the houffe: both stones, tymbre ād all
 the mortar of the houffe, and carye it out of the citie
 46 vnto a foule place. Moreouer he that goeth in to the
 houffe all the whyle that it is shett vp, shalbe vncleane
 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 clense the houffe with
 all: two birdes, cypresse wodd, ād purple clothe ād
 50 ysope. And let him kyll one of the birdes ouer an
 51 erthen vessel of runnyng water, ād take the cipresse
 wodd, the ysope, the purple ād the lyuyng byrde, ād
 dyppe them in the bloude of the slayne byrde and in
 the running water, and sprinkle apon the houffe seuen

℞. 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 fressen-
 der ausatz 50 ynn eym erden gefefs an eym lebendigen wasser.

52 tymes, and clense the houffe with [Fo. XXVII.] the
 bloude of the byrde, and with the runninge water, ad
 with the luyng byrde, ad with the cypresse wodd, ad
 53 the yfope ad the purple clothe And he shall lett
 the luyng bird flee oute off the towne in to the
 wylde felde, and so 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 breakynge out, and of the leprofye off clothe and
 56 houffe: and of ryfynges, scabbes and glysterynge white,
 57 to teache when a thinge is vncleane or cleane. This
 is the lawe off leprofye.

¶ The .XV. Chapter.

1 **AND** the Lorde spake vnto Mofes M.C.S. The
 2 and Aaron sayenge, speake maner of purg-
 vnto the children of Israel ing the vn-
 and saye vnto them: euey clennes bothe
of men and
wemen.

ma that hath a runnyng yssue in his flesh, is vncleane
 3 by the reason of his yssue. And hereby shall it be
 knowne when he is vncleane. Yf his fleshe runne, or
 yf his flesh congele by the reason off his yssue, than he
 4 is vncleane. Euey couche whereon he lyeth ad euey
 thinge whereon he sytteth shalbe vncleane

5 He that twitcheth his couch, shall wassh his clothes
 ad bath him selfe with water, ad be vncleane vntyll
 the euen.

6 He that sytteth on that whereon he satt, shall .P.
 wassh his clothes and bathe him selfe with water and
 7 be vncleane vntill the euenyng And he that twicheth
 his flesh shall wasshe his clothes and bathe him selfe in

¶ 52 cedar wodd

¶ 53 orabit pro domo & iure mudabitur. 54 lepræ et percussuræ, xv, 2 patitur fluxū feminis 3 cū per singula momenta adhæserit carni eius, atque cōcreuerit fœdus humor.

¶ 56 beulen, gretz vnd eytter weys. xv, 2 feym fleysch eyn flus fleuffet 3 eyttert odder wund gefressen wirt

8 water and be vncleane vnto the euen. Yf any foch
 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 foch 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 rensed in the
 water.

13 When he that hath an yssue is clenfed of his yssue,
 let him numbre .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 fures whereon fures, *skins*
 foch seed chaunceth shalbe washed with water ād be
 18 vncleane vnto the euē. And yf a womā lye with foche
 a whone, they shall wash thē selues 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.

℥. 11 quē tetigerit qui talis est 15 rogabitque pro eo . . . vt
 emūdetur a fluxu feminis sui. 18 Mulier cū qua coierit

℥. 18 Eyn weyb, . . . sollen sie sich mit wasser baden 19 sieben
 tage befeyt gethan

- lyeth apō as longe as she is put aparte shalbe vnclene.
- 21 And whofoeuer twicheth hir couch shal wash his clothes
and bathe hi selfe with water ād be vnclene vnto the
22 euē. And whofoeuer twicheth any thinge that she
fatt apō, shal wassh his clothes ād washe him selfe also
23 in water, ād be vnclene vnto the euē: so that whether
he twich her couche or any thige whereō she hath fetē,
24 he shalbe vnclene ūto the euē. ād yf a mā lye with
her in the meane tyme, he shalbe put aparte as well
as she ād shalbe vnclene .vii. dayes, ād all his couch
wherein he slepeth shalbe vnclene.
- 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 vnclene
26 after the maner as when she is put aparte. All hir
couches whereon she lyeth (as lōge as hir yssue lasteth)
shalbe vnto her as hir couch when she is put a parte.
And what foeuer she fytteth apon, shalbe vnclene, as
27 is hir vnclenneffe whē she is put a parte. And who-
foeuer twicheth them, shalbe vnclene, ād shal wasshe
his clothes ād bathe him selfe in water ād be vnclene
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 vnclene yssue.
- 31 Make the childern of Israel to kepe them selues frō
their vnclēneffe, that they dye not in their vnclēneffe: whē
they haue defiled my habitacion that is amonge them.

M. 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 quā post menstr. sanguin.
fluere non cessat 30 rogabitque pro ea . . & pro fluxu immunditiā
eius.

L. 20 bey feyt gethan ist 25 nicht allein zur gewonlicher zeyt,
sonder auch vber die gew. zeyt. 30 versunen 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 whosoeuer hath a runnyng fore whether it be
man or woman, and of him that slepeth with her that
is vnleane.

The .XVI. Chapter.

- 1 **A**ND the Lorde spake vnto Mo-
ses after the death of the two
sonnes of Aaron, when they
had offered before the Lorde
2 and dyed: And he sayde vnto Moses:
speake vnto Aaron thy brother that he
go not at all tymes in to the holy
place, that is within the vayle that
hangeth before the mercyseate which is
apon the arcke that he dye not. For
3 *By the cloud vnder shonde
the smoke off
the cense.* I will appeare in a clowde
vpon the mercyseate.
But of this maner shall
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 apon him, ad
shall haue a lynen breche vppon his flesh, and shall
gyrde him wyth a lynen gyrdell, and put the lynen
mytre apon 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. C. S. What
Aarō must do
or he enter into
the holy place.
The cleansyng
of the sanc-
tuary or holy
place. Of
the feaste of
cleansyng.
Aaron cōfess-
eth the synnes
of the chyl-
dren of Israel
ouer the lyue
goote & put-
teth the vpon
hys heed.*

M. 3 with a bullock

V. 32 *Ista est lex eius qui pat. fluxū sem., & qui poll. coitu,
33 & quæ men. temp. separatur, vel quæ iugi 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 Israel 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 *ād* 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, *ād* another for a scapegoote.
9 And Aaron shall bringe the goote apō which the Lordes lotte fell, and offer him for a synneofferynge. But the
10 goote on which the lotte fell to scape, he shall sett alyue before the Lorde to recōcyle with *ād* to let him
11 goo fre in to the wildernesse. And Aaron shall bringe the oxe of his synoffrynge, *ād* reconcyle for him selfe
ād 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 swete cens beten small and bringe them
13 within the vayle and put the cens upon the fire before the Lorde: that the cloude of the cens maye cover the
mercyseate that is upon the witnesse, that he dye not.
14 And he shall take of the bloude of the oxe *ād* 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 *ād* reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespaces *ād* all there
fynnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, euē among their
vnclennesfes.

M. 6 bullock 11 bullock 14 bullock 15 bullock

V. 8 capro emissario 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

L. 8 dem freybock 12 eyn pfannen von glut 14 gegen dem Gnadenstuel sprengen fornen an 16 von yhrer vbertretung, ynn allen yren funden . . . bey yhn ist, vnter yhrer vnreynickeyt.

- 17 And there shalbe no bodye in the tabernacle of
 witnesse, 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 Israell. 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 apō the hornes of the altare rounde aboute, and
 sprynckle of the bloude apō it with his finger seuen
 tymes, and clense it, and halowe it frō the vnclenneses
 of the childern of Israell.
- 20 And whē he hath made an ende of recōcylinge the
 holy place and the tabernacle of witnesse ād the alter,
 21 let him bringe the lyue goote ād let Aarō put both
 his handes apō the heede of the lyue goote, and con-
 fesse ouer him all the mysdeades of the childern of
 Israell, .℞. and all their trespaces, and all their
 synnes: and let him put them apō the heed of the
 goote ād fende him awaye by the handes of one that
 22 is acoynted in the wyldernesse. And the acoynted, *ac-*
 goote shall bere apō him all their myf- *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 apō 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 hoste agayne.

℞. 18 bullock 21 Israell, and their trespaces

℥. 18 domino est, oret pro se, et sumptum 21 omnes iniquitates
 . . . vniuersa delicta atque peccata . . . per hominem paratum

℥. 21 alle yhre vbertretung, ynn yhren funden . . . eyn man der
 furhanden ist

- 27 And the ox 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 ad their donge. And let him that burneth them, waſſhe his clothes ad 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 fogeorneth 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 ad 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.

℞. 27 bullock

℥. 30 In hac die expiatio erit veſtri atque mundatio 31 religione perpetua 32 manus initiatæ

℥. 31 Ein ewig recht ſey das.

℞. ℞. N. 29 *Humble youre ſoules:* Looke in the .xxiii. chapter, e. 34 *Euerlaſtinge:* Loke in Geneſis .xiii, d.

¶ The .XVII. Chapter.

- 1 **AND** the Lorde talked with Mo- *M.C.S. All*
 2 ses faynge: speake vnto Aarō *sacrifice must*
 and vnto his sonnes and vnto *be brought to*
 all the childern of Israel ād *the dore of the*
 faye .p. vnto them, this is the thyng *tabernacle. To*
 3 which the Lorde charged faynge: what *deuels may*
 foeuer he be of the houffe of Israēl that *they not offer.*
 kylleth an oxe, lambe or goote in the hoste or out of *Bloude and all*
 4 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 Israēl brynge their
 offerynges they offer in .the wyde felde, vnto the
 Lorde: euen vnto the dore of the tabernacle of wit-
 6 nesse and vnto the preast, and offer thē for peaseoffer-
 ynges vnto the Lorde. And the preast shall sprinkle
 the bloude apou the alter of the Lorde in the dore
 7 of the tabernacle of wytnesse, and burne the fatt to
 be a swete sauoure 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 Israēl 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 † 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 offeringes after
 any other maner then God willeth him to do, & the faine 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 foeuer man it be of the houffe of Israel or of the straungers that soiourne 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 foules, for bloude
12 shall make an attonemēt for the foule. And therefore I sayde vnto the childern of Israel: se that no foule of you eate bloude, nor yet any straunger that soiourneth amonge you.

13 Whatfoeuer man it be of the childern of Israel or of the straungers that soiurne 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 whofoeuer therefore eateth it shall perysh. And what foeuer 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 feheth auff der iaget 14 denn alles fleysch lebt ym blut . . Denn alles fleysch leben ist ynn feym blut.

¶ The .XVIII. Chapter.

- 1 **AND** the Lorde talked with Mo- M.C.S. What
 2 ses saynge: speake vnto the degrees of
 childern of Israel, ad saye vnto kynred may
 them, I am the Lorde youre marye to gea-
 3 God. Wherefore after the doynge of the land of ther & what
 Egypete wherein ye dwelt, se that ye doo not: nether not.
 4 after the doynge of the lande of Canaan, whether
 I will bringe you, nether walke ye in their ordi-
 5 naunces, but doo after my iudgemētes, and kepe
 myne ordynaunces, to walke therein: for I am the
 6 Lorde youre God. Kepe therefore myne ordynaunces,
 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 nygheft 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 wife shalt thou not discouer, un-
 9 discouer, for they are thy fathers secrettes. cover [often]
- 9 Thou shalt not discouer the preuyte of thy syfter,
 the doughter 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 syfter, for she
 13 is thy fathers nexte kyn. Thou shalt not dyscouer

¶ 12 nexte kynswoman

¶ 3 iuxta cōsuetudinē terræ Æg., . . . iuxta morem regionis
 chan. 6 ad proximam sanguinis sui . . . turpitudinem 12 turp. so-
 roris patris . . . quia caro est patris tui.

¶ 3 nach den wercken [bis] 6 nehisten blutfreundyn thun,
 yhr scham zu bloffen 12 deyns vaters nehiste blutfreundyn.

the secrettes off thy mothers syfter, 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 doughter in lawe she is thy sonnes
16 wyfe: therfore 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 ad hir doughter also, nether
shalt thou take hir sonnes doughter or hir doughters
doughter to vncouer their secrettes: they are hir nexte
18 kyn, it were therfore wikydnesse. Thou shalt not take
a wife and hir syster 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
.¶. longe as she is put aparte for hir vnclenneffe.

20 Thou shalt not lye with thy neghbours wife, to
21 defyle thi selfe with her. Thou shalt not geue of thi
feed 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 kynfwoman 14 Thou shalt not vncouer
¶. 13 caro fit matris tuæ. 14 quæ tibi affinitate coniungitur.
15 ignominia eius. *Et uxorem fratris sui nullus accipiat.* 17 Tur-
pitud., . . . ignominiam eius . . . quia caro illius sunt, & talis coitus
incæstus est. 18 in pellicatum illius . . . adhuc illa viuente. 19 reue-
latis fœditatem eius. 20 nec feminis commisione maculaberis.
21 vt confecretur idolo

℥. 13 deyner mutter nehiste blutfreundyn. 17 vnd ist eyn lafter.
18 weyb nemen sampt yhrer schwester . . . weyl sie noch lebt.
20 sie zu befamen 21 dem Molech verbrant werde

¶. ¶. N. 21 *Thy feede*, that is thy generacion, thy sonnes,
thy daughters etc.—*Moloch* loke in the .xx. chap. of Leu. 1, a.

℥. ¶. 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
seynen son opffert, Aber weyl das Gott nicht befolhen hatte, wie
er Abraham thet, war es unrecht, darumb spricht hie Gott, das
seyn name da durch entheyligt werde, Denn es gefchach vnter
Gottis namẽ vnd war doch teuffelisch, wie auch itzt klostergelubd
vnd ander menschen auff fetze viel leutt verderben, vnter gottlichem
namen als sey 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 fe
 that ye commytt none of these abominacions: ne-
 ther any of you nor ony straunger that soiourneth
 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 comytt any of these abhominacions,
 the same soules that [Fo. XXXIIII.] commytt them
 30 shall perishe from amonge their people. Therefore fe
 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 Moses
 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-
 tion for the
 poore. How
 we ought to
 iudge right-
 couly. How
 we ought not
 to be auenged.
 Wytchcraft is
 forbydden.*

V. 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 foeuer is lefte on the
 7 thirde daye shalbe burnt in the fire. Yf it be eaten
 the thirde daye, it shalbe vncleane and not accepted.
 8 And he that eateth it shall bere his synne: because
 he hath defiled the halowed thinges of the Lorde,
 and that soule shall perishe 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 felde, nether shalt thou gather that which is
 10 left behynd in thy haruest. Thou shalt not pluck in
 all thy vyneyarde cleane, nether gather in the grapes
 that are ouerscaped. But thou shalt ouerscape,
 leaue them for the pore and straunger. *overlooked*
 I am the Lord youre God.
- 11 Ye shall not steale nether lye, nether deale falsely
 12 one with another. Ye shal not swere 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 vio- *overreaching,*
 lently, nether shall the workmans labour abide with *fraud*
 the vntyll the mornynge.
- 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 fauoure the poore nor honoure the mightye,
 but shalt iudge thy neyghboure rightuoufly.
- 16 Thou shalt not go vp and doune a * *Yes for God*
 preuy accuser amonge thy people, nether *ad with his*
awne confessio

V. 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.

L. 9 an den enden vmbher abschneyden 16 keynen verleumbder vnter deynem volck

M. 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 lynen 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 apou 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 witnesse, 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 . . . stabis 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 eyrn andern verrucket

M. M. N. 19 Catell maye not gēdre with a cōtrarykinde agaynst the order of nature: moche lesse reafonable 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 religion.

L. M. N. 20 *Verruckt*: dis gefetz redet vō solchē weyb, das zuuor von yemand beschlaffen vnd doch nicht zur ehe genomen ist, wie es seyn 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 ad haue plated
all maner of trees where of mē eate, ye shal holde
them vncircumcised as concerning their frute: eue
thre yere shal they be vncircūcyfedy vnto you ad
24 shal not be eatē of, ad the fourth .ᵑ. yere all the
frute of thē shalbe holy ad acceptable to the Lorde.
25 And the fift yere maye ye eate of the frute of thē,
ad gather in the encrease of them: I am the Lorde
youre God.
- 26 Ye shall eate nothinge 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 soules 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, ad waxe ful of wekednesse. ¶ Se that
ye kepe my Sabbathes and feare my sanctuary: 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,}
ad reuerence the face of the old mā ad ^{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 measure. But ye shal haue

ᵑ. 23 ligna pomifera, auferetis præputia 26 augurabimini, nec
obf. fomnia. 29 impl. piaculo. 31 declinetis ad magos, nec ab ari-
olis aliquid sciscitemini 33 Si habitauerit aduena . . & moratus
fuerit

ᵑ. 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 ād 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 **V**ND the Lorde talked with Mofes
 2 saynge: tell the childern of
 Israel, whosoeuer he be of the
 childern of Israel or of the
 3 straungers that dwel in Israel, that geueth
 of his feed vnto Moloch he shall dye for
 it: the people off the lande shall stōne hī
 with stones. And I will sett my face apon
 4 and will destroye him from amonge his people: be-
 cause he hath geuen of his feed vnto Moloch,
 for to defile my sanctuary and to polute myne holy
 name. And though that the people of
 the lande hyde their eyes from that felowe,
 when he geueth of his feed 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 cōmen wealthes.

If we transgresse gods commaundementes we may happelye escape worldlye iudges, but we ca 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. 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 feuē clofettes, one was to offer therin syne floure, another for turtell dowues, 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 re-
 ceauē of them that stode by.

- 6 ¶. Yf any foule turne vnto them that worke with
 7 spirites or makers of dyfemall dayes and goo a whoor-
 8 ynge after them, I wil put my face apou that foule
 9 and will deftroye him from amonge his people. Sanc-
 10 tifie youre felues therfore and be holye, for I am the
 11 Lorde youre God. And fe that ye kepe myne ordi-
 12 naunces and doo them. For I am the Lorde which
 13 fanctifie you.
- 9 Whofoeuer curfeth his father or mother, shall dye
 for it, his bloude on his heed, becaufe he hath curfed
 his father or mother.
- 10 He that breaketh wedlocke with another mans
 wife fhall dye for it: becaufe he hath broke wed-
 locke with his neighbours wife, and fo fhall she
 likewife.
- 11 Yf a man lye with his fathers wife ad vncover his
 fathers secrettes, they fhall both dye for it, their bloude
 be apou their heedes.
- 12 Yf a man lye with his daughter in lawe thei fhall
 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 comitted an ab-
 hominacion and fhall dye for it. Their bloude be apou
 their heed.
- 14 Yf a man take a wife ad hir mother thereto, it is
 wekedneffe. Mē fhall burne with fire both [Fo.
 XXXVII.] him and them, that there be no weked-
 nefse amonge you.
- 15 Yf a man lye with a beeft he fhall dye, and ye fhall
 flee the beeft.
- 16 Yf a womā go vnto a beeft ad lye doune thereto:
 thou fhalt kyll the womā ad the beeft alfo they fhall
 dye, ad their bloud be apō their hedes

¶. 6 him to enchaütters or expounders of tokens 9 his bloud
 on his head 13 with mankynde . . heades.

¶. 6 Anima quæ declin. ad magos & ariolos 9 fanguis eius
 fit super eum. 11 dormierit cum nouerca fua 15 iumento & pecore
 16 Mulier qui fuccubuerit

¶. 6 warfägern vnd zeychen deuttern 11 feyns vaters weyb
 schlefft

17 Yf a mā take his fyfter his fathers daughter or his mothers daughter, ād fe hir secrettes, and she fe 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, ād 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 fyfter nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: ād 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 ād not tary the byrth, as Iuda wolde haue burnt Thamar being great with childe.

22 .¶ 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 nacyns 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
25 other nacions: 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 ād foules,

¶ 18 vncouer her secrettes and open 19 father fyfter

¶ 17 turpitudinem suam mutuo reuelauerint 19 ignom. carnis suæ 20 vxore patruī, vel auunculi sui, & reu. ignom. cognationis suæ . . . absque liberis moriuntur.

¶ 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 apone 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
 apone them.

☐ The .XXI. Chapter.

[Fo. XXXVIII.] XXI. Chapter.

1 **AND** the Lorde sayde vnto Mo-
 ses: speake vnto the preastes
 the sonnes of Aaron and saye
 vnto them. A preast shall
 defile him selfe at the deth of none of
 2 his people, but apone his kyn that is nye
 vnto him: as his mother, father, sonne,
 3 doughter and brother: and on his syfter
 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
 apone 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-
 bydde 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 bearde.
 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 consanguineis, ac propinquis 6 Incensum enim domini
L. 27 warfager oder zeychen deutler
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 and the bred of their God thei do offer: therefore they must be holy.

7 Thei shall take no wife that is an whoore, or polluted, or put from hir husbonde: for a preast is holy
8 vnto his God. Sanctifie him therefore, for he offereth
vp the bred of God: he shall therefore be
holy vnto the, for I the Lorde whiche
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 vncleane: no not on his father or mother, nether shall goo out of the sanctuarie, that he polute not the holy place of his God. for the crowne of the anyntyng oyle of God, is apon him.
I am the Lorde.

The anyntyng was the coronacion both of kynges and of prestes also

13 He shall take a mayden vnto his wife:
14 but no wedowe nor deuorced nor polluted whoore.

But he shall take a mayden of his awne people to
15 wife, that he defyle not his seed apon 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 seed in their generacions that hath any deformyte
preste, a p- apon him, shall preste for to
proach, v. 21. offer the bred of his God.
18 ffor none that hath any blemish shall come nere: whether he be blynde, lame, fnot

The pope forbideth all such lyke wise tyll they haue payd for dispensaciōs.

fl. 17 preace 18 any mysshapē mēbre

V. 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 nosed, or that hath any monstrous mēbre, or broken
 20 foted, or broken handed, or croke backed, or perleyed,
 or gogeleyed, or maunge or skaulde, or hath his stones
 broken.
- 21 No man that is deformed of the seed of Aaron
 the preaft, shall come nye to offer the sacrificyes of the
 Lorde. Yf he haue a deformyte, he shall not prese
 to offer the bred of his God.
- 22 [Fo. XXXIX.] Notwithstondyng he shall eate of
 the bred of his God: euen as well of the most holy,
 23 as of the holy: but shall not goo in vnto the vayle
 nor come nye the alter, because he is deformed that
 he polute not my sanctuary, for I am the Lorde
 24 that sanctifye 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 *M.C.S. What*
 2 **V** Moses saynge: 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: whofoeuer he be of all *How, what,*
 youre seed amonge youre generacion after you, that *& when they*
 goeth vnto the halowed thynges which the childern *shulde be off-*
 of Israel shall haue halowed vnto the Lorde, his vn- *ered.*
 clennes shalbe upon him: and that soule shal perysh
 from out of my fyghte. I am the Lorde.

M. 21 prece

V. 20 si lippus, si albuginem 24 Israel cuncta quæ fuerāt sibi
 imperata. xxii, 2 & non cōtaminent nomen sanctificatorum mihi,
 quæ ipsi offerunt. 3 in quo est immunditia

L. 20 fell auffem auge . . s chehl 21 nicht erzu thun zu opffern
 . . . nicht nahen

- 4 None of the seed of Aaron that is a leper or that hath
a runnyng fore, shall eate of the halowed thynges vntill
he be cleane. And whosoever twytcheth any vncleane
foule or man whose seed runneth frō him by nyghte,
5 or whosoever twitcheth any worme that ^{worme, any}
is vncleane to him, or man that is vn- ^{creeping thing}
cleane to him, what- .P. foeuer vnclennesse he hath:
6 the same foule that hath twyched any soch thyng,
shalbe vncleane 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 ād 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 therefore myne ordynance, 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 foule 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 doughter be maryed vnto a straun-
ger, she maye not eate of the halowed heueoffer-
13 ynges. Notwithstondyng yf the preastes doughter
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 therehall 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 soch thyng

℥. 4 patiens fluxum feminis 5 & quodlibet immundum 9 non
subiaceant peccato 12 cuilibet ex populo nupta 13 sicut puella
confueuerat

℥. 5 gewurm . . . das yhm vnreyn . . menschen der yhm vn-
reyn ist, vnd alles was yhm veruureynigt 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
mysdoynge and trespace in eatynge their halowed
things: for I am the Lorde which halowe them.

17, 18 And the Lorde spake vnto Moses faynge: speake
vnto Aaron and his sonnes and vnto all the childern
of Israel and faye vnto them, what soeuer he be of
the housse of Israel or straunger in Israel that will
offer his offerynge: what soeuer vowe or frewilloffer-
yngge 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 nothyngge that is deformed for they
shall gett no fauoure there with.

21 Yf a man will offer a peaseoffryngge vnto the
Lorde and separate a vowe or a frewill offeryngge 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 offeryngge of any soch
apon the alter vnto the Lorde.

23 .P. An oxen or a shepe that hath any membre out of
proporcion, mayst thou offer for a frewillofferyngge: but
24 in a vowe it shal not be accepted. Thou shalt not
offer vnto the Lorde that which hath his stonnes broofed
brokē, plucked out or cutt awaye, nether shalt make
25 any soch in youre lande, nether of a straungers hande
shall ye offer an offeryngge 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 Moses faynge: when
an oxen, a shepe or a goote is brought forth, it shalbe
seuē dayes vnder the damme. And from the .viii

¶. 24 that which is broofed, 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 suscipietis ea. 27 sub vberibus matris

L. 21 tödopffer 23 vngehewre gelied oder keyn schwantz

daye forth, it shalbe accepted vnto a gifte in the sacri-
 28 fice of the Lorde. And whether it be oxe 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 **AND** the Lorde spake vnto Moses
 2 saynge: speake vnto the chil-
 dern of Israel, and saye vnto
 them. These are the feastes
 off the Lorde which ye shal call holy
 3 feastes. Sixe dayes ye shall worke, and
 the seuenth is the Sabbath of rest an holy
 feast: so that ye maye do no worke there-
 in, for it is the Sabbath of the Lorde,
 wherefoeuer ye dwell.

4 These are the feastes of the Lorde whiche ye shall
 5 proclayme holy in their ceasons. The .xiii. daye of
 6 the first moneth at euē is the Lordes Passeouer, And
 the .xv. daye of the same moneth is the feast of swete
 bred vnto the Lorde: .vii. dayes ye must eate vn-
 leuended bred.

7 The first daye shalbe an holy feaste vnto you, so

V. 3 sabbathi requies 5 phafe domini 6 azymorum domini

L. 3 feyr des Sabbaths

M. M. N. 29 *A thankofferynge*, that is, an offeryng of thanckes
 geuyng. Thanckes geuyng is when the benefytes of God are
 recyted, wherby the fayth to Godward is strēgthened the more
 fastly to loke for the thyng that we desyre of God. Eph. v, a.
 1 Tim. iii, a. & b.

M. C. S. Of
 the holydayes,
 as the Sab-
 oth, *Ester*,
 whytsonyde,
 the feast of
 the fyrst
 frutes. *The*
feast of cleans-
ynge. The
feast of trom-
pettes. The
feast of the
tabernacles.

- 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- .℞. 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 daye when he waueth the shefe, a lābe without blemysh
- 13 of a yere old for a burnt offeringe vnto the Lorde: and the meat offeringe thereof, two tenth deales of fine floure mengled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drink offeringe thereto, the
- 14 fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor furmentye of new corne: vntyll the selfe same daye that ye haue broughte an offeringe 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 waue offeringe, .vii. wekes complete: euen vnto the morow after the .vii. weke ye shall nombre L. dayes. And thē ye shal bringe a newe meat offeringe
- 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 & factior 10 manipulos spicarum 11 eleuabit fasciculum 14 ex ea deo vestro. 17 panes primitiarum

℞. 10 garben der ersling 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 felse feuēth moneth, is a daye of an attonement, and shalbe an holy feast vnto you, ād ye shall humble youre soules 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 attonemēt for you before the Lord your God. For what foer soule it be that humbleth not him selfe that daye, he shalbe destroyde from amonge his peo-
30 ple. And what foer soule do any maner worke that daye, the same I will destroye from amonge his peo-

Ṽ. 20 cedēt in vsum eius. 22 vsque ad solum 27 dies expiat. erit celeberrimus . . . affligetisque animas

ℒ. 22 nicht gar auff demfeld eynschneytten 27 seelen demutigen [3 times cf. vv. 29, 32.]

℞. ℞. N. 27 To humble the soule is, to chaſtyce the bodye by abstynence & affliction, as is sayde Esaie, lviii. a.

31 ple. Se that ye do no maner worke therfore. 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 faye: 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 vowes,
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
branches off palme trees and the bowes of thicke

¶. 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 . . . cœtus atque collectæ 37 libamen-
ta iuxta ritum vniuscuiusque diei. 40 fructus arboris pulcherrimæ

℥ 36 es ist der steur tag

℞. ℞. N. 32 *Sabbathes, festes & newe mones* sygnifie the
Ioye & gladnes of the consciēce the renewyng of mā and the rest
wherin we rest from oure awne worckes, not doynge oure wylles
but godes, which worcketh in vs thorou hys Gospell & glad
tidynges whyle we earnestly beleue it. Ezech. xx, b.

℥. ℞. N. 36 *Steuer*: Das ist die collect odder samlung, da man
zusammen trug vnd gab den armen als ynn ein gemeynen beuttel.

trees, and wylowes of the broke, and shall reioyfe 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 feuenth moneth. And
 ye shall dwell in bothes feuen 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 Israel dwell in bothes, when I broughte them
 out of the lande of Egipte: for I am the Lorde youre
 44 God. And Moses told all the feastes of the Lorde
 vnto the childern of Israel.

¶ The .XXIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 saynge: commaunde the chil-
 3 dern of Israel that they bringe
 vnto the, pure oyle olyue betē
 for lightes to poure in to the lampes all-
 waye, without the vayle of testimonye
 within the tabernacle of witnesse. And
 Aaron shall dresse them both euen and
 morninge before the Lorde alwayes. And
 it shalbe a lawe for euer amōge youre childern after
 4 you. And he shal dresse the lampes apou the pure
 candelfticke before the Lorde perpetually.
 5 And thou shalt take fine floure and bake .xii. wastels
 thereof, two tenthdeales shall euery wastell
 6 be. And make two rowes of them, fixe on
 7 a rowe apou the pure table before the Lorde, and put
 pure frankencens vpon the rowes. And it shalbe bred
 8 of remembraunce, and an offerynge to the Lorde. Euery

*M.C.S. The
 oyle for the
 lampes and
 byghtes of the
 bredde of re-
 membraunce
 or shewbrede.
 He that curs-
 eth must be
 stoned. He
 that kylleth
 shalbe kylled
 etc.*

M. 3 vayle of wytnesse

V. 3 velum testimonii in tabernaculo foederis . . . 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 oppfer dem HERRN

M. 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 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 sayde 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 deeth. 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, fo
 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

V. 11 nomen domini 12 donec noffent 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 sund tragen 16 den namen nennet 18 Seele vmb Seele.

¶. ¶. ¶. 11 Hebrue *schem* that is, name that is blessed aboue all names. 15 *Curseth*: he curseth God & blasphemeth the name of God, that despyeth and defyeth godes ordynaunces statutes & commaudemētes, or that magnifyeth mennes tradicions and lawes aboue Godes, or setteth as moch therby, as by the preceptes of the most mercyffe 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 **AND** 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*
of the yere of
 saye vnto thē. When ye be *iubelic, other-*
wyse called
 come in to the lande whiche I geue you, *thefiftyeyere.*
- 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, ad 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
 dressyng: 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.

V. 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.

L. 3 weynberg beschneytst 4 weynb. beschn. folt. 7 alles getreyde soll 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 daye of the feuenth moneth, which is the daye of attonement. And then shall ye make the horne blowe, euen thorowe out 10 all youre lande. And ye shal halowe the fiftith yere, and proclayme libertie thorowe out the lande vnto all the inhabiters thereof, It shalbe a yere of hornes blowynge vnto you and ye shall returne: euery man vnto his possession and euery man vnto 11 his kynred agayne. A yere of hornes blowynge shall that fiftieth yere be vnto you. Ye shall not sowe nether re- .P. pe the corne that groweth by it selfe, nor gather the grapes that growe without thi labour 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 neyghbours hande, ye shall not oppresse 15 one another: but accordynge to the numbre of yeres after the trompett yere, thou shalt bye of thy neyghboure, and accordynge vnto the numbre off frute-

This horne in ebrue is called iobel, ad of this toke the pope an occasio to make eueri .l. yere a iubelye, so that he contrafaiteth god in eueri point ad wyl not be one ace behinde him.

M. 10 a yere of iubilee 11 a yere of iubilee 12 a yere of iubelye 13 a yere of iubelye 15 iubelye yere

V. 9 clanges buccina 10 ipse est enim iubileus. 12 ob sanctificationem iubilei, sed statim oblata comedetis. 14 cōtristes fratrem tuum

L. 8 die zeyt der sieben iar Sabbath 9 hall der posauen 10 denn es ist das Halliar [and so throughout the chapter] 14 bruder schinden

M. A. 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 Hebrewe woorde iobell, which in Englyshe fygnifieth a trumpet. A yere of synguler myrth and ioye and of moche rest, wher in their corne and all their frutes cam forth without sowinge, tyllynge or any other laboures. 15 By this *iubelye* is fygnified the restorynge of all thinge vnto his perfeccion, which shal be after the generall iudgement in that florysshynge worlde, when the chofen shal be admytted in to lybertye frō all wretchednes, pouertye, anguythe & oppression, when all shalbe fully restored againe 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, 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 sende 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 sojourners 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 .℞. returne vnto his possession agayne.

℞. 28 the yere of iubelye [*bis*], so vv. 30, 31, 33, 40, 50, 52, 54.
℞. 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
℞. 18 ym land sicher wonen mugt

29 Yf a man sell a dwellynge house 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 feldes of the cuntre,
 and maye be boughte out agayne at any season, 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 trōpet
 yere. for the houffes of the cyties of the leuites, are
 34 their possessions amonge the childern of Israel. But
 the feldes 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
 sell 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

ṽ. 29 intra vrbis muros, hab. licentiam redimendi 31 villa . .
 quæ muros non habet, agrorum iure vendetur. 35 & infirmus manu
 37 frugum superabundantiam non exiges. 40 mercennarius & colonus
 Ḳ. 35 frembdlingen oder hausgnofs 37 deyn speyse auff vber-
 fatz aushun.

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 sojourners amonge you, ad of their generaciōs that
 46 are with you, which they begate in youre lāde. And
 ye shall possesse .ᵑ. 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 sojourner waxeth rych by
 the ad thi brother that dwelleth by him waxeth poore
 and fell 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 loosed. 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 numbere 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 tion, and shalbe with him yere by yere as an hyred
 seruaunte, [Fo. XLVIII.] and the other shall not reygne

ᵑ. 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

ᵑ. 43 mit der strenge vber sie hirschen 50 vnd fol feyn tagelon
 der gantzen zeyt mit eyn rechen [d̄is].

54 cruelly ouer him in thi fyghte. Yf he be not bought
fre in the meane tyme, then he shall goo out in the
55 trumpet yere and his childern with him. for the chil-
dern of Israel are my seruauentes 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
fett vp any ymage of ston in youre lande to bowe
youre selues there to: for I am the Lorde youre God.

2 kepe my sabbathes and feare my sanctuary. for I am
the Lorde.

■ The .XXVI. Chapter.

3 **Y**e shall walke in myne ordy-
naunces and kepe my com-
4 maundmentes and do them,
then I will sende you rayne
in the ryght ceason and youre londe shall
yelde her encrease and the trees of the
5 felde shall geue their frute. And the
threshynge shall reach vnto wyne har-
ueft, and the wyneharueft shall reach
vnto sowyng tyme, and ye shall eate
youre bred in plenteoufnes and shall
6 dwell in youre lande peasably. And I
wil sende peace in youre londe, that
ye shall .P. slepe, and no man shal
make you afraide. And I will ryd euell

M.C.S. Images are for-
bydden. Blessed are they
that kepethose
thynges that
God byddeth
and most
cursed are
they that kepe
them not. [*In
Matthew's Bible
this chap-
ter begins
with xxvi, 1
as in the Au-
thorized Ver-
sion, 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. M. N. 2 *Feare my sanctuary:* To feare the sanctuarie, is
dilygently to performe the true worthypping & seruyce of God,
to leue of nothyng, to obserue and kepe the purenes both of
bodey & mynde, verely & not ypocritelike to beleue that he know-
eth, beholdeth, doeth & ruleth all thynges: to bewarre of offend-
ynge hym and with all feare and dilygence 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 fieu 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 teftament with you. And
ye fhall eate olde ftore, ad caft out the olde for
11 plentuoufnes 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 fhallbe 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 defpyfe 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 fed 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 conſiciat
' ocul. veſt. & conſumat animas veſtras.

℥. 8 Ewr funffe . . . iagen . . . iagen 9 bund . . . auffrichten
11 feele . . nicht verwerffen 15 meynen bund laſſen anſehen 16
ſchwulſt vnd fiber 17 fliehen . . 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.

*Godbeginneth
 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 numbere that youre hye wayes shall growe
 vnto a wilderneffe.

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 .℞.
 25 you yet feuen tymes for youre synnes. I will sende
 a fwerde 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 satified.

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

℥. 18 addam correptiones vestr. 19 superbiam duritiæ 23 Quod si nec sic 25 gladium vitorem fœderis mei. 28 & ego incedam aduersus vos in furore contrario

℞. 19 hoffart ewr stercke 20 ewr muhe vnd erbeyt 25 ein rachschwert

℞. ℞. 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 mynische hyt so that they shuld not haue ynowghe to lyue by.

30 eate the flesh of youre sonnes and the flesh of youre
 31 daughters. And I will destroye youre alters bylt
 upon hye hylles, and ouerthrowe youre images, and
 cast youre carkasses upon the bodies of youre ydolles,
 32 and my soule shall abhorre you. And I will make
 youre cities desolate, and bringe youre sanctuaries
 vnto nought, and will not smell the faouours of youre
 swete odoures.

33 And I will bringe the londe vnto a wilder nesse: so
 that youre enemyes which dwell there in shall wondre
 34 at it. And I will strawe you amonge the heethen, and
 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
 35 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 feyntnesse in to their hertes in the londe
 of their enemies: so that the sounde 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 stande before youre
 38 enemyes: And ye shall perishe amonge the heethen, ad
 the londe of youre enemyes shall eate you vpp.

39 And thei that are left of you, shall pyne awaye in
 their vnrighteousnes, euen in their enemies londe, and
 also in the mysdeades of their fathers shall they con-
 40 fume. And they shall confesse their mysdeades and the
 mysdeades of their fathers in their trespasses which thei

Ὺ. 30 Cadetis inter ruinas idol. vestrorum, & abhominabitur
 vos anima mea 35 sabbathizabit, & req. in sabbathis . . . solitudinis
 fuæ 36 terrebit eos sonitus folii volantis 37 quasi bella fugietes
 39 tabescent in iniquit., . . . affligentur: 40 donec confiteantur

℥. 30 ewre hohen altar . . ewre leychnam . . gotzen leychnam
 31 ewre kirchen eyneysen 36 eyn feyg hertz machen . . . eyn
 rauffchend blat iagen 39 verwefen ynn der feynde land

haue trespafed againft me, and for that alfo that they
 41 haue walked contrary vnto me. Therefore I alfo 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 fhall be tamed, ad then they fhall make an
 attonement for their mifdedes.

42 And I wil remembre my bonde with *Mercyis neuer*
 Iacob and my testamēt with Ifaac, and *denyed vnto*
 my testament with Abraham, and will *him that re-*
penteth.
 thinke on the londe.

43 For the londe fhall be lefte of them and fhall haue
 pleafure in hir Sabbathes, while ſhe lyeth waſt with-
 out them, and they fhall make an attonement for
 their mifdeades, becauſe they deſpyfed my lawes and
 44 their foules 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 fhall 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 ſighte 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
V. 41 donec erubeſcat incircūciſa 43 Ipi vero rogabunt pro
 peccatis ſuis 44 non penitus abiecti eos 45 record. fed. mei priſt.
L. 41 vnbeſchnyttens hertz 46 ſatzung vnd rechte vnd gefetzte
M. M. N. 42 Mercy is neuer denyed 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 Israel and saye vnto *and the re-*
 4 them: Yf any man will geue *demyng of*
 5 a synguler 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 set at fyftie cycles of syluer, after
 8 the cycle of the sanctuary, and the female at .xxx
 9 cycles. And from .v. yeres to .xx. the male shalbe set
 10 at .xx. cycles, and the female at .x. cycles. And from
 11 a moneth vnto .v. yere, the male shalbe set at .v. cycles
 12 of syluer, 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 set, thē let him
 15 come before the preast: and let the preast 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 soch
 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 changed 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 preast
 27 and let the preast value it. And whether it be good
 28 or bad .℞. as the preast 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 set at.

℞. 2 & spospöderit 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 seyne 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 tröpēt
yere, ad 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
21 redemed nomoare. But when the felde goeth out in
the trompet yere, it ſhalbe holy vnto the Lorde: euen as
a thinge dedycated, ad 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 re-
turne vnto him of whome he boughte it, whoſe en-
heritaunce of londe it was.
- 25 And all ſettinge ſhalbe acordinge to the holy fycle.
One fycle maketh .xx. Geras.

℞. 17 yere of iubely 21 yere of iubelye 23 yere of iubelye
24 yere of iubelye

ŷ. 14 conſyderabit eam facerdos . . . & iuxta pret. quod ab eo
fuerit conſtitutum, venundabitur 18 poſt aliquantum temporis
21 & poſſeſſio cōſecrata ad ius pertinet facerdotum. 24 in fortem
poſſeſſionis ſuæ. 25 viginti obolos

℥. 21 wie eyn verbannet acker, vnd ſol des priesters erbgut
ſeyn.

℞. ℞. N. 16 To halow & to ſanctifie are bothe one, what
ſanctifyinge is loke Gen. iii, a. 25 Holy fycle or fycle 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
vnclene beest, then let him redeme it as it is sett at,
and geue the fiftte 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 thiges 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 fiftte .℞. 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 chaunge it. Yf any man chaunge 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 Moses in charge to geue vnto the childern of
Israel in mount Sinai.

¶ The ende of the thyrde boke
of Moses.

℞. 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 ruten 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 and thirde boke they receaved
 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 beleved, so had they bene vnder grace, and
 their old synnes had bene forgeuen thē, and 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 belevyng 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 vpon 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 fulfill 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 agenfte all the scripture sett vpp
 frewill agayne, vnto whose power they ascribe the
 15 keypyng of y^e cōmaundmētes of god. For they haue
 fet vp wilfull povertye of a nother maner then any is
 cōmaunded of god. And the chafteite of matrimony
 vtterlye defyed, they haue set vp a nother wilfull
 chafteite not required of god, whiche they swere, vowe
 20 & professe to geue god, .℞. 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 kynge or emperoure or of
 what soeuer degre it be, excepte he will hold of them
 ad 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 besydes dayly corruptinge of other mens
 wyues and open whoredome, vnto what abominacions
 40 to fylthye to be spokē off hath their voluntarye chafteite
 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
 5 of hell & proclayne 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 aſhes. 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 makīge thorow which
 they be diſobediēt vnto ſ̄ rightuouſnes of god. And
 Chriſt rebuketh not the phariſeys for groſſe ſynnes
 30 whiche .ſ̄. 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 faſtynge, for
 tythīge ſo diligētly that they leſte not ſo moch as their
 herbes vntithed, for their clenneſſe in waſhyng 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 fayth, and for gevyng of almes. For
 vnto ſoch holy deades they aſcribed rightuouſnes and
 40 therefore when the rightuouſneſſe of god was preached
 vnto them they coude not but perſecute it, the deuell

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 feuē worfe then him selfe
 5 and dwelleth therein, and so is the ende of that man
 worfe then the beginnyngē. 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
 rightuoufnes of tradicions, then cometh feuē, that is
 10 to faye the hole power of ŷ devell, for feuē 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 feuē.
 Where I wolde faye: I will punish the .P. that all the
 15 world shall take an ensample of the, there the Iewe
 wold faye, I will circumcise the or baptise the .vii. tymes.
 And so here by feuē 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 rightuoufnes ŷ is in christes
 25 bloudfhedinge? 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 furiousser & maliciouffer blind are thei
 vntill they breake out in to opē blasphemye & synnyngē
 30 agenst ŷ holy goft, which is ŷ maliciously persecutige
 of the cleare trowth so manifestly proued that they cā
 not once hijsh agenst it. As the phareseyes 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 reafon
 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-

caufe there can be no nother fens 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 vnderftondeth it or
 5 vnderftode it fens the tyme of the Apoftles. Or yf
 they thynke that fome that wrote vppon it fens the
 apoftles vnderftode it: they yet thynke that we in like
 maner as we vnderftonde not the texte it felfe, fo we
 vnderftande not the meanyng of the wordes of that
 10 doctoure.

For when thou layeft the iuftifyinge of holy workes
 and denyeft the iuftifyinge of fayth, howe canft thou
 vnderftond faynt Paule, Peter, Iohan and the Actes
 of the apoftles or any fcripture at all, feynge the iufti-
 15 fyinge of faith is almoft all that they entende to proue.

Fynally, concernynge vowes whereof thou readeft
 chaptre .xxx. there maye be many queftions, where-
 unto I anfwere fhortly that we ought to put falt to
 all oure offerynges: that is, we ought to miniftre
 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
 fetretes of God and all his counfell and will is opened
 vnto vs, and he ŷ was promyfed fhuld come and
 25 bleffe vs, is .¶. come all readye and hath fhed his
 bloud for vs and hath blessed vs with all maner bleff-
 ynges and hath obtayned all grace for vs, and in him
 we haue all. Wherefore god henceforth will receaue
 no moare facrifices of beeftes of vs as thou readeft
 30 Hebre. x. Yf thou burne vnto god the bloud or fatt
 of beeftes, to obtayne forgeueneffe of fynnes therby or
 that god fhuld the better heare thy request, then thou
 doeft wronge vnto the bloude of chrift, and chrift vnto
 the is dead in vaine. For in him god hath promyfed
 35 not forgeueneffe of fynnes only, but alfo what foeuer
 we axe to kepe vs from fynne and temptacion with
 all. And what yf thou burne frankencens vnto him,
 what yf thou burne a cādle, what yf thou burne thi
 chafstite or virginite vnto him for the fame purpoffe,
 40 doeft thou not like rebuke vnto chriftes bloude?

Moreouer yf thou offer gold fyluer or any other good

for the same entent, is there any difference? And
 euen so if thou go in pilgrymage or fastift or goest
 wolward or spriclest thy selfe with holy water or els
 what soeuer dead it is, or obseruest what soeuer cere-
 5 monye it be for like meanyng, then it is like abhom-
 inacion. We must therefore bringe the salt of the
 knowledge of gods worde with all oure sacrifices, or
 els we shall make no swete fauoure vnto God thereof.
 Thou wilt axe me, shall I vowe nothyng at all? yes,
 10 gods .℞. commaundement whiche thou hast vowed in
 thy baptye. For what entent? verely for the loue
 of Christ whiche hath bought the with his bloude &
 made the sonne & heyre of god with him, ȳ thou
 shuldest wayte on his will & cōmaundmentes and
 15 puryfye thy mēbres acordinge to ȳ same doctryne
 that hath purfyed thyne harte, for if the knowlege
 of gods worde haue not purfyed thyne harte, so that
 thou consentest vnto the lawe of god that it is right-
 uouffe & good and sorowest, that thy membres moue
 20 the vnto the contrarye, so hast thou no parte with
 Christe.

For yf thou repent not of thy synne, so it is impos-
 sible that thou shuldest beleue that Christe had dely-
 uered the from the daunger therof. Yf thou beleue
 25 not that Christe hathe delyuered the, so is it impossible
 that thou shuldest loue goddes commaundmentes.
 Yf thou loue not the commaundmentes, so is Christes
 sprete not in the whiche is the erneste off forgeuēesse
 of synne and of saluacion.

30 For scripture teacheth, first repentaunce then fayth
 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 com-
 maundemētes are nothyng els faue the helpinge of
 35 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: ȳ is, I must do them for the
 40 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 fleyinge of the fynne 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 happlye 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 faye, 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,
 mercifulneſſe and conſtaunt truth of the kinges grace
 20 whoſe giſte it is and to whome ſ prayſe and thanke
 thereof belongeth of duetye and right. So now a
 rewarde is a gift geuen .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
 folyſh 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 ſeruiſe 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 edefyinge vnto
 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 enfample of oure spiritualtye) robbingē 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 wylde fox &
 a raueninge wolfe in a lābes skynne & a paynted
 sepulchre fayre without ad filthye with in? In like
 maner though I seke no worldye 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 strenght & of the naturall power of my frewill
 & y euery 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
 christe. And shortly what soeuer 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, worldye and wrought ī abomi-
 nable blidnesse, with which a man can but seke him
 30 self, his awne profyte, 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 thefte, 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 fight of soch
 riches as are shewed at saynt thomas shryne or at wal-
 15 ingham 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
 sigh because he hath no soch at home and to wyssh
 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 seruaūte & 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 lucre 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 ȳ fode of oure soules. Therefore if he ministre
 it not truly ād frely vnto vs with out fellingē, he is a
 thefe & a foule 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, wherfore in as moch
 as ȳ preast wayteth on ȳ 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 daughters 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- .¶ sample of his parysheonars.

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) & therefore 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 dutyes 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 viset 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 sacrifice 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 accorde 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 glose, ŷ god
30 will heare you more ī one place thē in a nother, I sup-
pose it fal infatuatum, salt vnfaurye, for if it were wis-
dome how coude .¶ 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 pilgrymage vnto thyne awne harte ād there praye & god will heare ŷ for his mercy and
 5 truthes ſake and for his ſonne chriſtes ſake and not for a few ſtones ſakes. What careth god for the temple? The very beeſtes in that they haue liſſe in them be moch better then an hepe of ſtonnes couched to gether.

10 To ſpeake of chaſtite, it is a giſte not geuen vnto all perſones teſtifyeth both chriſt and alſo his apoſtle Paule, wherfore all perſones maye not vowe it. Moreouer there be cauſes wherfore many perſones maye better lyue chaſt at one tyme then at a nother. Many
 15 maye lyue chaſt at twentye and thirtye for certayne colde diſeaſes folowinge them, which at .xl. when their helth is come can not do ſo. Many be occupied with wylde .P. phantaſyes in their youth ŷ they care not for mariage which ſame when they be waxē ſad ſhalbe
 20 greatly deſyrouſe, yt is a daungerous thyng to make ſynne where none is ād to forſwere ŷ benefyte of god & to bynde thy ſelf vnder payne of dānacyon of thy ſoule that thou woldeſt not vſe the remeadye that god hath created if nead requyred. ¶ A nother thinge
 25 is this, beware that thou gett the not a falſe fayned chaſtite made with ŷvngodly perſwaſions of ſaynte Hierō or of Ouide in his fylthye boke of the remedye agenſt loue, leſt when thorow ſoch imaginacyons thou haſt vtterlye deſpyſed, deſyed ād abhorred all woman
 30 kynde, thou come in to ſoch caſe thorow the fire wrath of god, ŷ thou canſt nether lyue chaſt nor ſynde in thy harte to marye ād ſo be cōpelled to faule into the abhominacion of the pope agenſt nature and kynde.

35 Moreouer god is a wyſe father & knoweth all ŷ infirmityes of his children & alſo mercyfull, ād therfore hath created a remedye without ſynne ād geuen thereto his fauoure 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 ŷ hath it to daye hath not

power to continue it at his awne pleasure, nether hath god promyfed to geue it him still & to cure his infirmityes with out his naturall remeadye no more then he hath promyfed to flake his hongre .¶. with out meate
5 or thirft with out drinke.

Wherefore other let all thinges byde fre as wife god hath created them & nother vowe that which god requyreth not nor forswere that which god permitteth the with his faouere and blessinge also: or els if thou
10 wilt neades vowe, then vowe godly & vnder a cōdityon, ȳ thou wilt contynue chafte, fo longe as god geueth the ȳ gyfte ad as longe as nether thyne awne neccēfyte nether cheryte toward thy neyghoure nor ȳ autorite of thē vnder whose power thou arte dryue ȳ vnto the
15 contrarye.

The purpoffe of thy vowe must be salted also with ȳ wifdom of god. Thou mayest not vowe to be iustefyed therbye or to make fatiffaction for thy synnes or to wynne 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 seruaūtes and make prouifion for thē godlye & with out ouermoch busyenge and vnquetyng thy self ad drounyng thy self in worldly busynesse vnchristenlye or that thou canst serue thy
30 neyghoure in some office better beyng chafte 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 bours & vnto ȳ tamige of thy flesh: But thou mayst vowe nether of them vnto ȳ fleyng of thy bodye. As Paule cōmaūdeth tymothe to drincke wyne & no moare water because of his diseafes. Thou wilt saye ȳ timothy had not haplye forsworne wyne. I thinke the
40 same and that the apostles forswore not wedlocke though many of them lyued chafte nother yet any

meate or drincke, though they absteined 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 case if my father and mother be feke and requyre my presence, or if my wiff, children or houshold be visited that my assistence be requyred, or if my neyghbours house be a fyre at the same houre
 15 and a thousand soch chaunces: in which all I breake myne oth and am not forsworne and so forth. Read gods word diligently and with a good herte and it shall teach the all thynges.

The four

the boke of Mofes called

Numeri.

THE .IIII. BOKE

OF MOSES, CALLED NUMERI.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. All*
 ses in the wildernesse of Sinai, *that are apte*
 in the tabernacle of witnesse, *for batell are*
 the fyrst daye of the seconde *nombred. The*
 moneth, ad in the seconde yere after they *trybe of Leuy*
 were come out of ȳ londe of Egipte fay- *is appoynted*
 2 enge: take ye the summe of al the multi- *to mynistrre to*
 tude of the childern of Israell, in their kynredes and *the taberna-*
 houfholdes of their fathers and numbre thē by name *cle.*
 3 all that are males, polle by polle, frō .xx. yere &
 aboue: euen all ȳ are able to goo forthe in to warre
 in Israell, thou & Aarō shal nūbre thē in their armies,
 4 & with you shalbe of euery trybe a heed man in the
 house of his father.
 5 And these are the names of ȳ mē ȳ shall stōde with
 6 you: in Rubē, Elizur ȳ sonne of Seducur: In Simeō,
 7 Selumiel ȳ sonne of Suri Sadai: In ȳ tribe of Iuda,
 8 Naheffōn ȳ sonne of Aminadab: In Ifachar, Nathaneel
 9 ȳ sonne of Zuar: In Sebulō, Eliab ȳ sonne of Helō.
 10 Amōge ȳ childern of Ioseph: In Ephraī, Elifama ȳ
 sonne of Amihud: In Manasse, Gamaliel ȳ 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 Ia-
 min 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. *M.* N. 13 or Phegiel

16 ¶. These were councelers of the congregacion and
 lordes in the trybes of their fathers & captaynes ouer
 17 thoufandes in Israell. 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 ¶ wilderneffe of Sinai.

20 And the childern of Ruben Israells eldest sonne in
 their generacions, kynredes ad 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. thoufande and fiue hundred.

22 Amonge 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.
 yeres and aboue, whatfoeuer was mete for the warre:
 23 were numbred in the trybe of Simeon .Lix. thoufande
 and .iii. hundred.

24 Amonge the childern of Gad: their generacion in
 their kynredes and houffes 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.] thoufande, fixe 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. thoufande and fixe hundred.

28 Amonge the childern of Ifachar: their generacion,

¶. 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.)

¶. 16 die namhaftigen 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.)

¶¶. ¶. 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 ād aboue, what foeuer was apte for warre: were numbred in ſtrybe 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 ſtrybe of Sebulō .Lvii. thoufande and .iiii. hundred.

32 Amonge the childern of Iofeph: fyrft 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 Manaffe: their generacion, in their kynredes and houfes of their fathers (when the names of all ſ were apte to warre were tolde) from .xx. and aboue .℞. were numbred in the tribe of Manaffe .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} 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 fumme of names) off all that was apte to warre from 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 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 Affer . . . yns heer zihen mochte (fo vv. 42, 45.)

℥. ℥. N. 30 Of Zabulon 32 Of Iofeph 34 Of Manaffes 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 ād 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 nombres which Moses ād Aarō num-
 bred with ſ̄ .xii. princes of Israel: of euery houffe of
 45 their fathers a man. And all the nombres of the chil-
 dern of Israel, in [Fo. IIII.] the houffes of their fa-
 thers, from twentye yere and aboue, what foever 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 spake vnto Moses sayenge: 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 witnesse, and to all the apparell thereof and
 vnto all that longeth thereto. For they ^{longeth, be-}
 shall bere the tabernacle and all the ordi- ^{longeth, vi, 15}
 nauce thereof, and they shall minifre 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 sett 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 companye and euery mā by
 his awne standert thorow out all their hostes.

53 But the leuites shall pitche rounde aboute the habi-
 tacion of witnesse, that there fall no wrath vpon the
 congregacion of the childrē of Israel, and the leuites
 54 shall wayte apon the habitacion of witnesse. And the
 childern of Israel dyd acordinge to all that the Lord
 commaunded Moses.

¶. 43 thrye and fyfye 46 fyxe hundred and thre thoufande

¶. 46 sexcēta tria millia virorum quingenti quinquaginta. 50
 vasa eius, & quicquid ad ceremonias pertinet. 52 per turmas &
 cuneos atque exercitū suum. 53 ne fiat indignatio . . & excubabunt
 in custodiis tabern.

¶. 50 wonung des zeugnis 53 Leuiten der hutt wartten an
 der wonung des zeugnis.

.P. ¶ The .II. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 2 ses and Aaron sayenge: The *order of the*
 childern of Israel shall pitch: *pytching of*
 euery man by his owne stand- *the tentes*
 ert with the armes of their fathers houfes, *rounde aboute*
 a waye, *away* a waye from the presence of *the tabernacle*
 the tabernacle of witnesse, *of wytnesse.*
 3 On the east syde towarde the rysynge *The heades*
 of y^e sonne, shall they of the standert of the *and chefe*
 hoste of Iuda pitch with their armes: And *Lordes of the*
 Naheffon the sonne of Aminadab shalbe captaine ouer the *kynredes of*
 4 fonnes of Iuda. And his hoste and the numbere of them *Israel are*
 5 Lxxiiii. thousande and .vi. hundred. And nexte vnto *named.*
 him shall the trybe of Ifachar pitche and Nathaneel the
 6 sonne of Zuar captayne ouer y^e childrē of Ifachar: his
 hoste and the numbere of them .Liiii. thousande and
 7 iii. 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 numbere of them: .Lvii
 9 thousande and .iiii. hundred. So that all they that per-
 teyne vnto the host of Iuda, are an hundred thousande
 Lxxxvi. thousande ād .iiii. 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 fonnes of Ruben, Elizur the sonne of Sedeur,
 11 and his hoste and the numbere 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 fonnes

¶. 2 per turmas, signa atque vexilla 3 Iudas . . per turmas ex-
 ercitus sui 4 summa pugnantium 5 Issachar 6 numerus pugna-
 torum 7 Zabulon 8 exercitus pugnatorum 10 Ruben 11 & cūctus
 exercitus pugnatorum

¶. 2 panir vnd zeychen nach yhrer veter haus 9 Iuda . . . heer,
 (and so throughout the chapter)

¶. ¶. N. 3 On the east syde the cōpanye of Iuda, Ifachar &
 Zabulon. 10 On the southsyde the companye of Ruben, Simeon
 & 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
iourney, 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, Elisama 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, ad 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 recēti sunt 17 Leuabitur autē tabernac. testim. per officia leuitarum & turmas eorum. quomodo erigetur, ita et deponetur. 24 castris Ephraim . . . per turmas suas

L. 18 Gezelt vnd panier Ephraim

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 Affer pitche: and the captayne ouer the sōnes of
 28 Affer, 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 ſ̄ chil-
 30 dern of Naphtali: Ahira the sonne of Enan: & his hoste
 and the nūbre of them .Liii. thousande & .iiii. hūdrēd
 31 So ſ̄ the hole nūbre of all that perteyned vnto ſ̄ hoste
 of Dan, was an hūdrēd thousande .Lvii. thousande &
 vi. hūdrēd. And they shalbe the last in ſ̄ iurney with
 their stādertes.

32 These are ſ̄ sūmes of ſ̄ childern of Yfrael 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 ſ̄ leuites were
 not nūbrēd amōge the childern of Yfrael, as the Lorde
 34 commaunded Moses. And ſ̄ childern of Yfrael dyd
 acordynge to all that the Lorde cōmaūded Moses,
 & 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  THESE are the generacions of
 Aaron and Moses, when the
 Lorde spake vnto Moses in
 2 Mount Sinai, and these are
 the names of the sonnes of Aaron: Nadab
 the eldest sonne, and Abihu Eleazar and
 3 Ithamar. These are the names of the
 sonnes of Aaron which were preastes
 anoynted and their handes fylled to myn-
 cyon.

*M.C.S. The
 Leuites are not
 nombred to go
 to batell, but
 to mynistrē to
 the holy place
 or sanctuary.
 They must also
 pitch their
 tentes next to
 the habyta-
 cyon.*

¶ 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.

¶ 34 lagerten sich vnter yhre panier, vnd zogen aus, eyn
 ighlicher ynn feynem 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 ftraunge fyre before the Lorde in the wylderneffe of Sinai, and had no childern. And Eleazar and Ithamar myniftred in the fyght of Aaron their father.

5, 6 And the Lorde fpake vnto Mofes faynge brynge the trybe of leui, and fet them before Aaron the preaft, 7 and let them ferue him ād wayte apōn him, & apōn all the multitude, before the tabernacle of witneffe, to doo 8 the feruyce of the habitacion. And they fhall wayte apō all ſ̄ apparell of ſ̄ tabernacle of witneffe & apōn ſ̄ childern of Yſrael, to doo ſ̄ feruyce of the habitaciō. 9 And thou fhalt geue the leuites vnto Aaron & his ſonnes, for they are geuen vnto him of ſ̄ childern of 10 Yſrael. And thou fhalt appoite Aarō & his ſonnes to wayte on their preafte office: & the ſtraüger ſ̄ cometh nye, fhall dye for it.

11, 12 And ſ̄ Lorde fpake vnto Mofes faynge: beholde, I haue takē the leuites frō amonge ſ̄ .P. childern of Yſrael, for all the firftborne that openeth the matryce amonge the childern of Yſrael, ſo that the leuites fhall 13 be myne: becauſe all the firft borne are myne: for ſ̄ ſame daye that I ſmote all the fyrftborne in the lande of Egipte, I halowed vnto me all the firftborne in Yſrael, both man and beeft, and myne they fhall be: for I am the Lorde.

14 And the Lorde fpake vnto Mofes in the wilderneffe 15 of Sinai fayenge: 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 Mofes numbred them at the worde of the Lorde, as he was cōmaüded. 17 And theſe are ſ̄ names of ſ̄ childrē of Leui: Gerſon, 18 Cahath, & Merari. And ſ̄ ſe are the ſ̄ ſe, *theſe* names of the childern of Gerſon 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 wartten 8 hutt der kinder Iſrael zu dienen am dienſt der wonung.

¶ H. H. N. 12 Leuyte ſomtyme ſygnifyeth only a mynyſter or ſeruaunt, as here and Eſa. lxvi, g.

- 19 Libni and Semei. And the sōnes 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 ſ Libnites and the Semeites, which are the kynredes of the Gerfonites.
- 22 And ſ ſumme of them (when all the males were tolde) from a moneth olde and aboue, tolde, *num-* were .vii. thoufande and fyue hundred. *bered*
- 23 And the kynredes of the Gerfonites pitched behynde
- 24 the habitacion weſt warde. And the captayne of the moſt awnciēt [Fo. VII.] houffe amonge ſ Gerfonites,
- 25 was Eliaſaph 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 ther-off and the hangyng 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 ſ perteyned vnto all the ſeruyce therof
- 27 And of Cahath came the kynred of ſ Amramites and the kynred of the Iezeharites & of the Hebronites and of the Vfielites: And theſe are the kynredes of ſ
- 28 Cahathites. And the numbere of all the males from a moneth olde and aboue, was .viii. thoufande and fixe
- 29 hundred: which wayted on ſ holy place. And the kynred of the childern of Cahath, pitched on ſ ſouth
- 30 ſyde of ſ dwellynge And ſ captayne in ſ 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

℞. 25 was to kepe the habitacyon 31 was to kepe the arcké
 ṽ. 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

℞. 25 vnd ſie ſollen warten 31 Heylighthums, daran ſie dienen,
 vnd des tuchs

℞. ℞. N. 21 The Gerfonites pitch on the weſt ſyde. 27 The
 Cahathites are aſſygned to the ſouthſyde.

- 32 all that serued there to. And Eleazar ſonne of Aaron the preaft, was captayne ouer all the captaynes of the Leuites, and had the ouer ſyghte of them that wayted vpon the holythynges.
- 33 And of Merari came the kynredes of the Mahelites and of the Muſites: and theſe .℞. 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 ſonne captayne of the moſt auncient *amounted to* houſſe 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 ſonne dwellynge & the barres, pilers with the ſokettes thereof, and all the inſtrumētes
- 37 there of & all that ſerued thereto: & the pilers of the courte rounde aboute and their ſokettes, with their
- 38 pynnes & cordes. But on ſonne fore front of ſonne habitaciō ād before the tabernacle of witneſſe eaſt warde, ſhall Moſes and Aaron & his ſonnes pytch and wayte on the ſanctuary in the ſteade of ſonne childern of Yſrael. And the
- 39 ſtraunger ſonne cometh nye, ſhall dye for it. And the hole ſumme of the leuites which Moſes & Aaron nūbred, at ſonne cōmaūdmēt of ſonne Lorde thorow out their kynredes euen, of all ſonne males of a moneth olde & aboue, was xxii. thouſande.
- 40 And the Lorde ſayde vnto Moſes: Nūbre all ſonne firſt borne that are males amōge the childern of Yſrael, frō a moneth olde & aboue and take ſonne nūbre of their
- 41 names. And thou ſhalt appoynte ſonne leuites to me the Lorde, for all the firſtborne amōge ſonne childern of Yſrael and the catell of ſonne leuites for the firſtborne of the
- 42 childern of Yſrael. And Moſes nūbred [Fo. VIII.] as ſonne Lorde cōmaūded him, all the firſtborne of ſonne chil-

℞. 36 was to kepe ſonne bordes

℞. 32 erit ſuper excubitores cuſtodiaē ſanctuarii. 36 Erunt ſub cuſtodia eorum tabulæ 38 habentes cuſtod. ſanctuarii in medio filiorum Iſrael. 42 Recenſuit Moyſes

℞. 32 Eleazar . . . vber die verordnet ſind zu wartten

℞. ℞. X. 33 The Merarites aſſygned on the north ſyde. 38 Moſes & Aaron & their ſonnes on the eaſt ſide. 39 kynredes, euen

43 dern of Ysrael. And all the firstborne males, in þ
 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. fycles of euery pece, after the
 48 fycle of þ holy place .xx. geras the fycle. And geue
 þ money wherewith the odde nombre of them is re-
 49 demed, vnto Aaron ad his sonnes. And Moses toke
 the redempciã 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. fycles, of the holye fycle. And he gaue that re-
 dempcionmoney vnto Aaron & his sonnes at the worde
 of the Lorde, euen as the Lorde commaunded Moses.

■ The .III. Chapter.

1 **AND** þ Lord spake vnto Moses & *M.C.S. The*
 2 Aarõ & bade thē take þ summe *offices of the*
 of þ childern of Cahath frõ *Leuytes, eu-*
 amonge þ sonnes of leui, in *ery one after*
 their kynredes and houffes of their fathers, *the stocke 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 Leuiten zal 48 dasselb gelt, das vberleng ist vber yhre zal 49 Losgelt das vberleng war. iiii, 3 alle die yns heer tugen, das sie thun die werck ynn der hutten des zeugnis

- 5 y^e 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^e is altogether
 of Iacyncte aboue all, and put the staues thereof in.
 7 And upon the shewe table, they shall sprede a cloth
 of Iacyncte, and put thereō, the dishes, spones, flat
 peces and pottes to poure with, and the dayly bred
 8 shal be thereon: and they shall spred upon 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 candelsticke of light and hir lāpes and hir snoffers
 and fyre pannes and all hir oyle vessels which they
 10 occupye aboute it, & shall put upon her and on all hir
 instrumentes, a couerynge of taxus skynnes, and put
 11 it upon staues. And upon 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^e holy place, & put a
 cloth of Iacyncte upon them and couer them with a
 couerynge of taxus skynnes and put them on staues.
 13 And they shall take a waye the asshes out of the alter,
 14 and sprede a scarlet cloth thereon: & put aboute it,
 the fyre pannes, the flesh hokes, the sho- [Fo. IX.]
 uels, the basens, and all that belongeth vnto the alter,
 and they shall sprede upon 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 fellen [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 ouerfyghte 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^e 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 Gerson, in the houses of
 23 their fathers ād in their kyn- .℞. 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 Gersonites,
 25 to serue and to beare. They shall bere the curtaynes of the dwellynge and the roffe of y^e tabernacle of witnesse and his couerynge ād the coueryng of taxus skynnes that is an hye 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 dwell-
 ynge 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 videāt quæ sunt in sanctuario priusquam inuoluantur 22 Tolle summam etiam fil. Gerson. 23 Numerā omnes qui ingred. et ministr. in tab. foederis. 25 & tectum foed. operimentum aliud . . . velamen hyac.

℥. 16 das tegliche speysoffer 18 nicht verderben vnter den Leuiten 20 zu schawen vnbedacht das Heyligthum 22 Gerson 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 ſ̄ tabernacle of witnesse, ^{cf. Germ. Hut}
 and their wayte shalbe in the honde of Ithamar the
 sonne of Aaron the preaft.

29 And thou shalt nombre the sonnes of Merari in their
 30 kynredes and in the houfes 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 apō to bere. Thys is the seruyce
 of the kynreddes of the sonnes of Merari in all theyr
 seruyce in the tabernacle of witnesse by the hande of
 Ithamar the sonne of Aaron the preaft.

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 nombre 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

¶ 27 et scient singuli cui debeant oneri mancipari. 28 eruntque
 sub manu Ithamar 29 Merari . . . recensetis 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.

¶ 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 nombre at the commaundment of the Lorde of by the hāde of Mofes.

38 And the fonnes of Gerfon were numbred in their
 39 kynredes and in the houffes of their fathers, from .xxx
 yere vp vnto fyfthe, .℞. all that were able to goo forth
 in the hoſte for to doo feruyce in the tabernacle of wit-
 40 neſſe. And the nombre of them in their kynredes, and
 in the houffes of their fathers, was two thouſande, fixe
 41 hundred and .xxx. This is the nombre of the kyn-
 redes of the fonnes of Gerfon, of all that dyd feruyce
 in the tabernacle of witneſſe, which Mofes and Aaron
 dyd nombre at the commaundement of the Lorde.

42 And the kynredes of the fonnes of Merari were
 numbred in their kynredes and in the houſes of their
 43 fathers, from .xxx. yere vp vnto fyfthe. all that were
 able to goo forth with the hoſte, to doo feruice in ſ̄
 44 tabernacle of witneſſe. And the nombre of them was
 in theyr kynredes, thre thouſande and two hundred.
 45 This is the nombre of the kynredes of ſ̄ fonnes of
 Merari, whiche Mofes and Aaron numbred at the byd-
 dyng of the Lorde, by ſ̄ 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 fer-
 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 feruyce
 and burthen: as [Fo. XI.] the Lorde commaunded
 Mofes.

℞. 38 Gerfon 39 omnes qui ingred. vt min. in tab. fœd.
 41 populus Gerfonitarum 42 Merari 43 omnes qui ingred. ad ex-
 plēdos ritus tab. fœd. 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 chil-
 dern of Israel that they put
 out of the hoste, all the lepers
 and all that haue yssues and all that are
 3 defyled apou 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 amysse:
 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
 trespassed 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,
 befyde the ram of the attonementoffer-
 ynge where with he maketh an attonemēt
 9 for hymselfe .P. And all heueofferynges
 of all the halowed things which the childern of

M.C.S. Who they be that ought to be cast out of the hoste. The knowlege of synne. The cleansyng of synne done of ignoraunce. The lawe of the fyrst frutes & of geloufyne.

knowlege, acknowledge, confesse

in the hole, in the whole, i. e. the principal

If ye haue false gotten goodes & no mā to restore it vnto, then bringe it vnto y pope ad he will dispece with it.

M. 3 amōge which ye dwell.

V. 2 leprosum, & qui femine fuit 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 seel eyn schuld auff yhr 7 verfunen 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 fyfth parte moare therto: If the partye remayned not to whom the restitu- cyon 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, fhälbe the preafteſt, and
 10 euery mans halowed thinges fhälbe his awne, but what
 foeuer any man geueth the preaft, it fhälbe the preafteſt.

11, 12 And the Lorde ſpake vnto Moſes ſayenge: ſpeake
 vnto the childern of Iſraell and ſaye vnto them.

Yf any mans wyfe goo a fyde and treſpafe agaynſt
 13 hym, ſo that another man lye with her fleſhely and
 the thyng be hydd from the eyes of hir huſbonde and
 is not come to lighte that ſhe is defyled (for there is
 14 no witneſſe agenſt her) in as moche as ſhe was not taken
 with the maner, and the ſprete of geloufyſe with the man-
 cometh apon him and he is gelouſe ouer *er, in the act*
 his wife and ſhe defyled, Or happely the ſprete of
 geloufyſe cometh apon him, and he is gelouſe ouer hys
 15 wyfe äd ſhe yet vndefyled. Thē let hyr huſbonde
 bringe her vnto the preafte and brynge an offerynge
 for her: the tenth parte of an Epha of barlye mee-
 le, but ſhall poure none oyle there vnto, nor put franken-
 cens thereon: for it is an offerynge of geloufyſe, and an
 offerynge that maketh remembraunce of ſynne.

16 And let the preaft brynge her and ſett her before the
 17 Lorde, and let him take holy water in an erthen veſſell
 & of the duſt that is in ſ̄ flore of the habytacyon, and
 18 put it in to the [Fo. XII.] water. And the preaft ſhall
 ſet 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*
 geloufyſe offerynge, and ſ̄ preaft ſhall haue bytter and
 19 curſynge water in his hande, and he ſhall *coniure, ad-*
 coniure her and ſhall ſaye vnto her. Yf *jure*

V. 13 hoc maritus deprehendere nō quiuerit, ſed latet adul-
 terium . . . inuenta in ſtupro 14 polluta eſt, vel falſa ſuſpicione
 appetitur 15 ſacrificium zelotypiæ eſt, & oblatio inueſtigans adul-
 terium. 18 ſacriſ. recordationis, & oblationem zelotypiæ . . . aquas
 amariffimas, in quibus cum execratione maledicta congeſſit.

L. 14 eyffergeyſt entzundet yhn 15 eyn eyffer offer vnd eyn
 rüge offer, das miſſethat rüget. 18 bitter verflucht waffer

M. N. 14 The hole lawe of gelouſie ſemeth to be a feare
 & a certen nourtour of wyues that they ſhulde be obediēt to their
 huſbādes, chaſte, manerly & faythfull, and ſoche as geue no oc-
 caſiō to be ſuſpect: & therto ſerued thys lawe whyle it kept thē
 vnder & gawe thē no licēs to rēne at large wherby they might
 haue come in ſome ſuſpect & ſo haue come to thys greate ſhame
 before the congregacyon.

no man haue lyen wyth the nether hafte gone asyde, and defyled thy selfe behynde thy husbonde, then haue thou no harme of this bytter cursynge water.

20 But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath
21 lyen with the befyde thyne husbonde (and let the preafte coniure her with the coniuracyon of the curse and faye vnto her,) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde
22 make thy thye rotte, and thy bely swell and thys bytter cursynge 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 curse in a byll and
24 wasshe it out in the bytter water. And when the cursynge 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- .℞. full off the memoryall offerynge and burne it apon 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 agenst her husbond, then shall the cursynge water goo in to her and be so bitter, y hir bely shall swell and hir thye shall rotte, & she shalbe a curse
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 geloufyne, when a wyfe goeth a
30 fyde behynde hyr husbonde ad is defyled, or when the

℞. 19 si nō polluta es defecio mariti thoro . . amarissimæ, in quas maledicta congeffi 20 altero viro, 21 his maledictionibus subiacebis . . tumens vterus tuus difrumpatur. 23 congeffit 24 & dabit ei bibere. Quas cum exhauerit, 25 tollet sacerdos 26 & sic potū det mulieri 27 mulier in maledictionem & in exemplū omni populo.

℞. 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 soll feyn missethat tragen.

℞. ℞. N. 22 Amen is an Hebrew word & fygnifyeth euen so be it, or be it fast and sewer, approuynge & allowing the sentēce going before: and when it is doubled it augmenteth the confyrmacyon, as in many psalms & Iohn .v. & .vi.

spirite of geloufye cometh upon a man, so that he is gelouse ouer his wife: then he shall bringe her before the Lorde, and the preast shall miniftrẽ all this lawe vnto her, & the man shalbe giltlesse, & the wyfe shall bere hir fynne.

■ The .VI. Chapter.

1 **AND** the Lorde spake vnto Mo- *M.C.S. The*
 2 ses saynge: speake vnto *lawe of them*
 3 childrẽ of Israel & saye vnto *that toke vpon*
 4 them: when ether man or *them ab-*
 5 appoynteth, woman appoynteth to vowe *synence. The*
 6 *maner of bless-*
resolueith a vowe of abstinence for to abstene vnto *ing the people.*
 7 the Lorde, he shall abstene from wyne and stronge
 8 drynke, and shall dryncke no vynegre of wyne or of
 9 stronge drynke, nor shal dryncke what soeuer is pressed
 10 out of grapes: & shal eate no fresh grapes nether yet
 11 dry- [Fo. XIII.] ed, as lōge as his abstinēce endureth.
 12 Moreouer he shall eate nothyng *y* is made of the vyne
 13 tre, no not so moch as *y* cornels or the *cornels, ker-*
 14 huske of the grape. *nels*
 15 And as longe as the vowe of his abstinēce endureth,
 16 there shall no rasure nor sheres come upon his heed,
 17 vntill his dayes be out which he fasteth vnto the Lorde,
 18 and he shalbe holy and shall let the lockes of his heer
 19 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 Christẽ 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 *Nafir*, wilchem nach auch vnser herr Ihesus Christus *Nasareus* heyst, vnd er der rechte *Nafir* ist, weyl wir aber keyn deutsch wort drauff haben mussen wyrs die weyl zucht vnd *Nafir* nennen. Denn auff deutsch sagen wyr von solchen leuiten. Er zuchtet also theur etc.

- 7 shall come at no deed bodye: he shall not make him
 felfe vncleane at the deeth 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 trespase offerynge: but
 the dayes ſ̄ .ᵑ. were before are lost, because 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

V. 7 cōsecratio dei sui 9 in eadem die . . & rursum septima.
 II super mortuo

ℒ. 7 Denn die zucht feyns Gottis 9 das ist am siebenden tage
 II an eym todten 14 tödopffer (17, 18.)

℞. ḡ. 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
 buishe or bearde, which thiȝ 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 wauebreft 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 acordyng
 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 saynge vnto them.
- 24 The lorde blesse the and kepe the.
- 25 The lorde make his face shyne apon *Here of ye*
 the & be mercyfull vnto the. *se that Aarō,*
when he lift
vpp his hande
and blessed the
people, was
not dumme as
oure bissshopes
be.
- 26 The lorde lifte vpp his countenaunce
 27 apō the, and geue the peace For ye
 shall put my name apon the childern of
 Ysrael, that I maye blesse them.

V. 18 radetur Nazaræus 20 Susceptaque rursum ab eo. . . facerdotis erunt, sicut pectusculum quod separari iussum est, & femur. 21 exceptis his quæ inuenerit manus eius 25 Ostendat dom. faciem, 26 Conuertat dom. vultū suum ad te

℣. 18 Vnd soll dem zuchter . . . bescheren 19 nach dem er feyn zucht beschoren hat 20 zu der Webebrust vnd der Hebeschuldern 21 auffer 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 **AND** when Mofes had full fett 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 y 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 oxe euery
 man, and they broughte them before the habitacion.
 4 .P. And the Lorde spake vnto Mofes saynge take
 5 it of them and let them be to do the seruyce of y tab-
 6 ernacle of witnesse, and geue them vnto the leuites,
 7 euery man acordyng vnto his office And Mofes toke
 the charettes ad the oxen, & gaue them vnto the leu-
 8 ites: .ii. charettes and .iiii. oxen he gaue vnto the sonnes
 of Gerson acordyng vnto their office. And .iiii. char-
 ettes and eyght oxen he gaue vnto y sonnes of Merari
 acordyng 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 vpon shulders.
 10 And the princes offered vnto the dedycatyng of
 the alter in the daye y it was anoynted, and brought
 11 their giftes before the alter And the Lorde sayde vnto
 Mofes: let the prices brynge their offerynges, euery
 daye one prynce, vnto the dedicatyng of the alter.

V. 2 principes Israel & capita familiarum, quæ erant per sin-
 gulas 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

I. 2 die heubtleut Israel, die die vbirften 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 y 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, y sonne of
- 19 Zuar, captayne ouer Yfachar. And his offerynge which he broughte was: a fyluer charger of an hundred & .xxx. sicles weyght, and a fyluern boule of .Lxx sicles, of y holy sicle: [* and both full of fyne floure myngled with oyle for a meatofferynge:] and a golden
- 20 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
- 21 note**] ād for peafeofferynges .ii. oxen .v. rammes .v. he gootes and .v. lambes of one yere olde. And this was y 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
- 28, 29 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 offerynge of Nathanael. 24 The offerynge 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 Seduc, chefe
 lorde amonge the childern of Ru- .P. ben, broughte his
 31 offerynge. And his gifte 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
 32 floure myngled with oyle for a meatofferynge: and a
 33 golden spone of .x. sicles 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 Seduc.

36 The fyfth daye, Selumiel ⁊ sonne of Zuri Sadai,
 chefe lorde amonge the childern of Simeon, offered.
 37 whose gifte was: a fyluer charger of an hundred & .xxx
 sicles weyghte: and a fyluer boule of .Lxx. sicles of the
 holy sicle: ad both full of fyne floure myngled with oyle
 38 for a meatofferynge: & a golden spone of .x. sicles 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 ⁊ sonne of Deguel the
 chefe lorde amonge the childern of Gad, offered.
 43 whose gifte was: a fyluer charger of an hundred and
 xxx. sicles weyghte: and a fyluern boule of .Lxx. sicles
 of the holy [Fo. XVI.] sicle: & both full of fyne floure
 44 myngled with oyle for a meatofferynge: and a golden
 45 spone of .x. sicles 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

¶. ¶. N. 30 The offrynge of Elizur. 36 The offrynge of Selumiel. 42 The offrynge of Eliafaph.

48 The feuenth daye, Elifama 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: ad a fyluern boule of .Lxx. sicles of the holy
 sicle: ad both full of fyne floure myngled with oyle for
 50 a meatofferynge: and a golden sponne of .x. sicles, full of
 51 cens. And an oxe, a ram and a lambe of a yere olde
 52 for burntofferynges, ad 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 Elifama 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: ad both full of fyne floure myngled
 56 with oyle for a meatofferynge: & a golden sponne of .x
 57 fycles, 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 sponne 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, Ahiezer the sonne of Ammi Sadai,
 67 chefe lorde amōge ⁊ childern of Dan offered. And his

ᵑ. 51 a bullock 57 a bullock 63 a bullock
 ᵑ. ᵑ. N. 48 The offerynge of Elifama. 54 The offerynge
 of Gamaliel. 60 The offryng of Abidan. 66 The offryng of
 Ahiezer.

gifte was: a syluern charger of an hundred and .xxx
 cycles weyght: a syluern boule of feuentye sicles of
 the holy cycle: and both full of fyne floure myngled
 68 with oyle for a meatofferynge: and a golden sponne 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 Ahiefer 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
 gifte 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 sponne 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 ŷ sonne
 of Ochran.

78 The .xii. daye, Ahira the sonne of Enan, chefe lorde
 79 amonge the childern of Nephtali offered. And his
 gifte 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 sponne 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 .ᵀ. alter,
 when it was anoynted: vnto the whiche was broughte of

ᶠ. 69 a bullock 75 a bullock 81 a bullock

ᶠ. 72 Phegiel

ᶠ. ᶠ. X. 72 The offryng of Pagiell, or Phegiell. 78 The off-
 ryng of Ahira.

the prynces of Israel .xii. chargers of syluer .xii. syluern
 85 boules and .xii. spones of golde: euery charger con-
 tayneynge an hundred and .xxx. sycles of syluer, and
 euery boule .Lxx. so that all the syluer of all the ves-
 sels, was two thousande and .iiii. hundred sycles of the
 86 holy sycle. And the .xii. golden spones which were
 full of cens, contayned ten sycles a pece of the holy
 sycle: 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 meateofferynges: with
 88 he gootes for synne offrynges. And all the oxē of the
 peaceofferynges 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 faynge: 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-*
stick. The
cleansyng and

¶ 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.

℥. 84 heubtleut 88 nachdem er gefalbet wart. 89 von dannen
 wart mit yhm geredt.

- fo, and put the lampes apou the forefrōt
of the candelticke, as the Lorde com-
4 maunded Moses, and the worke of the can-
delticke was of stiffe golde: both the shaft
and the floures thereof. And accord-
inge vnto the visyon whiche the Lorde had shewed
Moses, euen so he made the candelticke.
- 5, 6 And the Lorde spake vnto Moses sayenge: take
the leuites from amonge the childern of Israel, and
7 cleanse them. And this doo vnto them when thou
clenfest them, sprinckle water of purifyenge apou them
and make a rasure to runne alonge apou 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, fyne floure myngled with
oyle: & another bollocke shalt thou take to be a
fynneofferynge.
- 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 apou 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 apou 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
fynneofferynge 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 seruice of the

℣. 4 iuxta exemplum 7 iuxta hunc ritum . . aqua lustrationis,
et radant omnes pilos carnis 9 omni multitudo 11 vt seruiant in
ministerio eius

℣. 4 nach dem gesicht 9 gantze gemeyne 11 auf das sie dienen
mugen an dem ampt des Herrn.

℣. M. N. 7 *Entfund Wasser*: Entfunden ist so viel als ab-
soluiren oder los sprechen, daher das wasser damit sie absoluiert
wurden von funden heyst entfunden 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 plage amonge the childern [Fo. XIX.] of
 Yfraell, yf they come nye vnto the sanctuarie

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 apon the seruyce thereof, and shall laboure
 26 no moare: but shall minstre 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 accepi 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-
 ses in the wildernesse of Sinai,
 in the fyrste moneth of the
 seconde yere, after they were
 come out of the londe of Egipte sayeng:
 2 let ȳ childern of Israel offer Passeouer in
 3 his seafon: euen the .xiiii. daye of this
 moneth at euen they shall kepe it in his seafon, ac-
 cordyng to all the ordinaunces & maners thereof.
 4 And Moses bade the childern of Ysrael that they
 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 apou a deed
 corse, wherfore are we kepte backe that we maye not
 offer an offerynge vnto the Lorde in the due seafon,
 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 ad let them leaue none of it vnto the mornynge nor
 breake any boone of it. And acordyng 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

*M.C.S. The
 ester or passe-
 ouer offrynge
 of the cleane
 and vncleane.
 A cloude cou-
 erynge the
 tabernacle
 leadeth the
 hoſte.*

¶ 5 Qui fecerunt tempore suo 7 quare fraudamur vt non vale-
 amus 11 lactucis agrestis us

yet was negligent to offer Paffeouer, the same foule shall perish from his people, because he brought not an offerynge vnto the Lorde in his due feason: and
 14 he shall bere his synne. And when a straunger dwelleth amonge you and will offer Paffeouer vnto the Lorde, accordynge to the ordinaunce of Paffeouer 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 habitacion, as it were the symilitude of fyre vntyll the
 16 mornynge. And so it was allwaye, that the cloude couered it by daye, and the symylitude 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 mornynge and was taken vpp in ȳ

V. 15 quasi species ignis 19 in excubiis domini v. 23.

L. 15 ein gestalt des fewrs v. 16. 19 wartten . . . auff die hutt des Herrn v. 23.

¶ A. N. 13 In lyke māner is it with vs in oure *spirituall ester* or *passeouer*, who foeuer doth not reuerently beleue the redēpcyon of mankynde whyche was thoroulye fynished in offrynge 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 fayntes.

mornynge, then they iurneyed. Whether it was by
 22 daye or by nyghte that ſ̄ cloude was taken vpp, they
 iurneyed. But when ſ̄ cloude taryed two dayes or a
 moneth or a longe feason apou the habitacion, as
 longe as it taryed thereon, the childern of Ifrael
 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 com-
 maundement of the Lorde by the hande of Mofes.

¶ The .X. Chapter.

1 **AND** the Lorde spake vnto Mofes
 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 resorte
 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 thousandes 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
 trōpe the seconde tyme, then the hostes that lye on ſ̄
 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
 vse therof. The
 Israelites de-
 part from Si-
 nai. The cap-
 tayne of the
 hoste are nom-
 bred. Hobab
 refuseth to go
 with Mofes.*

*trompe, to
 sound a trum-
 pet*

M. 2 beaten syluer

V. 4 principes, & capita multitudinis 6 & iuxta hunc modum
 reliqui facient vlantibus tubis in profectionem.

L. 4 vbirsten vber die taufent ynn Ifrael.

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 *belles were fest.*
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 .P. witnesse. And the
childern of Israel toke their iurney out of the deferte
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 Mofes: euen the standerte of ȳ hoste
of Iuda remoued first with their armies, whose captayne
15 was Nahesson ȳ sonne of Aminadab. And ouer the hoste
of ȳ trybe of the childern of Isachar, was Nathaneel
16 the sonne of zuar. And ouer the hoste 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 hoste of Ruben went forth
with their armies, whose captayne was Elizur the
19 sonne of Sedeur. And ouer the hoste of the trybe of

℞. 13 they first

V. 7 simplex tubarum clangor erit, & non concife vlulabunt.
10 canetis tubis 13 Moueruntque castra primi

L. 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-
petes: which sygnifyeth when moste neade is at hande then
must faithe prayer and lystyng vp of the mynde to God be chefely
exercyfed.

- y 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 forward and bare the
 holy thinges, and the other dyd set vp the habita-
 cion agensf they came.
 22 Then the standert of the hoste of the childern of
 Ephraim went forth with their armies, whose captayne
 23 was Elifama 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 Israell, with their armies
 when they remoued.
 29 And Mofes fayde vnto Hobab the sonne of Raguell
 the Madianyte, Mofes father lawe: we goo vnto the
 place of which the Lorde fayde I will geue it you.
 Goo with us ad we will doo the good, for the Lorde
 30 hath promysed goode vnto Israell. And he fayde vnto

¶. 19 Salamiel y 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

V. 21 Tamdiu tabernaculum portabatur, donec venirent ad
 erectionis locum.

L. 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 ī 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 becaufe he
 was fo in deade but becaufe he was her fathers father: which
 maner of speakyng is not a fewe tymes vsed in the scripyture.

* 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 Mofes fayde oh nay, leaue us not,
 for thou knowest where is best for us to pitche in the
 32 wilderneffe: and thou shalt be oure eyes And yf thou
 goo with us, loke what goodnesse the Lorde sheweth
 upon us, the fame 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 ferche 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, Mofes fayde 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 fayde returne Lorde, vnto the many
 thousandes of Ysrael.

■ 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, *punysht with*
 and the fyre of the Lorde burnt amonge *fyre. They*
 them and consumed the vttermoſt of *loothe māna.*
 2 the hoſte. And the people cried vnto *The murmur-*
 Mofes, & he made interceſſion vnto the *ying and wa-*
 3 Lorde and the fyre quenched. And they *ueryng fayth*
 called y name of the place Tabera be- *of Mofes. The*
Lorde dyuy-
deth the bur-
den of Mofes
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 freuntſchaft 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* ſignifyeth,
 kyndlyng inflamyng or fyryng.

- cause the fyre of the Lorde burnt amonge them. *of the aun- cyentes, and they prophe- sye. Eldad and Medad do also prophe- sye in the hoste. It rayneth quay- les. The flesh raueners are punnyshed.*
- 4 rascall peo- ple, *rabble*, cf. French, *racaille* and *racier*, to scrape together
- And the rascall people that was amonge them fell a lustynge, 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 Egipte 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 corian- [Fo. XXIII.]
 8 der 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 hoste in the nyghte, the Manna fell therewith.
- 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 fyghte, 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 suckynge 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

¶ 8 baked . . . kakes

¶ 6 Anima n. arida 10 Moyfi intoleranda res visa est 12 nutrix infantulum 14 grauis est mihi.

¶ 6 vnser seele verdorret 10 verdros Mosen auch 14 es ist myr zu schweer

me, kyll me, I praye the, yf I haue founde faouere in thi fyght and let me not se my wrechidnesse.

16 And the Lorde fayde vnto Moses: gather vnto me Lxx. of the elders of Ysrael, which thou knowest that they are the elders of *ŷ* pe- .*℞.* ple and officers ouer them, and brynge them vnto the tabernacle of witnesse,
17 and let them stonde there with the. And I wyll come doune and talke with the there, and take of *ŷ* spīrite which is apōn the and put apōn them, ād they shall bere with the in the burthen of the people, and so shalt thou not beare alone.

18 And saye vnto *ŷ* 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, ād vntill it come out at the nostrrels of you, that ye be ready to perbrake: because that ye haue cast *ŷ* Lorde a syde which is amonge you, and haue wepte before him saynge: why came we out of Egipte.

21 And Moses fayde: fixe hundred thousande fotemen are there of the people, amonge which I am. And thou hast fayde: I will geue them flesh and they shall
22 eate a moneth lōge. Shall the shepe ād 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 fayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se whe-

℞. 17 put apōn the and apōn 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 mussē. 18 heyliget euch auff morgen 20 euch zur nafen ausgehe, vnd auch eyn ekel sey 23 hand. . . verkürtzt?

℞. ℞. N. 17 I wyll come doune: loke Gene. ix, a. *Take of ŷ spīrite:* That is I wyll enspyre them with the same spīryte. 20 *Nostrrels:* Or mouthes.

[Fo. XXIIII.] 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 upon him, ad put it upon the .Lxx. elders. And as the spirite rested upon them, they prophecied and did
25 nought els. But there remainned .ii. of ſ mē in the hofte: the one called Eldad, ad the other Medad. And the spirite rested upon them for they were of them that were written, but they wēt not out vnto the tabernacle: and they prophecied in the hofte.

27 And there ran a younge man & tolde Moses and fayed: Eldad ad Medad do prophecye in the hofte.

28 And Iofua the sonne of Nū the seruaunte of Moses which he had chofen out, answered and fayed: master

29 Moses, forbyd them. And Moses fayed vnto him: enuyest thou for my sake? wolde God that all the Lordes people coude prophecye, and that
The pope wold that none of the lordes people coude prophecie & that none had his
30 And then both Moses and the elders of Israell, gat them in to the hofte.

31 And there went forth a wynde frō ſ spirite.

lorde and brought quayles from the see and let . ℞ . them fall aboute the hofte, euen a dayes iurney rounde aboute on euery syde of the hofte, and .ii. cubetes hye
32 upon the erth. And the people stode vpp all that nyghte and on the morowe, ad gathered quayles. And

℞ . 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

℞ . ℞ . 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 othor 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
 ſlewe of the people an exceedynge 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
 ſy Lorde ſpeake oly thorow Moſes? doth
 he not ſpeake alſo by vs? And the Lorde
 3 herde it. But Moſes was a very meke man aboute all
 4 the men of the erthe. And ſy 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 kibrath hathauah
V. 33 nec defecerat huiusmodi 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 geficht
M. 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, and not thorow rydels. Where-
fore thē were ye not afrayed to speake agenst my ser-
uaunte Moses?

9 And the Lorde was angrie 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 apon Mir Iam and
11 sawe that she was leprous, he sayed vnto Moses: Oh
I beseeche the my lorde, put not the synne apon 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: and the peo-
ple remoued not, till she was .P. broughte in agayne.
16 And afterwarde they remoued from Hazeroth, and
pitched in y^e wilder nesse of Pharan.

¶. 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.

℞. 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.

℞. N. 8 *Mouth to mouth*, that is I speake not to hym ī
dreames but by manifest tokens and vyfible sygnes & vndoute-
fully geue I hym knowledge of my mynde: here is no bodely mouth
meant. 14 *To spytte in her face* is, to punnyshe her & cause her
to fe her offence. 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 sayenge: 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 ruel-
 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, Hosea 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 Asser, 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 Hosea 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 thyng 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. C. S. Cer-
 ten are send to
 searche the
 land of Ca-
 naan: which
 bryng with
 the a clouster
 of grapes for
 a signe of fer-
 tylytye and
 frutefulnes.*

M. 11 Ioseph: that was of Manasse, Gaddi

V. 2 confyderent terram 4 principes 18 cumque veneritis ad montes 19 confiderate

L. 2 Canaan erkunden 18 auff das gepirge 19 befehlet

M. N. 16 *Hosea*: Hosea or osee sygnifieth sauynge or fauour. Iosua or Iehosua signifieth 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 fatt 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 ferched out the lande from
 the wilderneffe of Zin vnto Rehob as men goo to He-
 22 math, and they ascended vnto the fouth 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 .¶. And they turned backe agayne from ferching 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 fendedst 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

V. 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

L. 20 mit mauren verwaret sind odder nicht 22 erkundeten
 24 bach Escol 25 der ort heyst bach Escol . . daselbs abschnythen.
 27 Pharan gen Cades 28 vnd dis ist yhre frucht

¶. ¶. N. 22 Enacke: Loke Iudi. 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.

L. ¶. 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 fouth cuntre, and the Hethites, Iebufites and
 the Amorites dwell in the moūtaynes, and the Cananites
 dwell by the see ād alonge by the coste of Iordayne.

30 And Caleb styllled 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 ferched, vnto the childern of Israel sayenge. The
 londe which we haue gone thorowe to ferche it out, is a
 londe that eateth vpp the inhabiters thereof, and the peo-
 ple 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 geaūtes. And we femed in oure syght
 as it were grefhoppers and so we dyd in their sighte.

¶ The .XIII. Chapter.

1 **A**ND the multitude cryed out, & the people wepte thorow out
 2 that nyght, & all the childern of Ysrael murmured agenst
 Mofes & Aaron. And the hole congregacion fayed vnto them: wolde god that
 we had dyed in the lond of Egipte, ether we wolde that we had dyed in thys
 3 wilderneffe. Wherefore hath the Lorde broughte vs vnto this londe to fall apon
 the fwerde, that both oure wyues, & also oure childrē shulde be a praye? is it not

M. C. S. The people dispearyng of cōmyng to the land promysed, do murmur agaynst God, and woold haue stoned Caleb and Iosue. The searchers of the land dye. Amalech kylleth the Israelites.

¶. 31 Caleb compescens murmur populi 33 terra quam lustrauimus, deorat 34 quibus comparati . . . videbatur. xiiii, 3 ducantur captiui.

¶. 31 Caleb aber stillet das volck 32 land da durch wyr gangen sind zu erkunden 34 fur vnfern augen . . . auch ynn yhren augen. xiiii, 3 vnser kinder eyn raub werden

¶. 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 Mofes & Aaron fell on their faces before all the congregacion of the multitude of the childern of Yfrael.
- 6 And Iofua the fonne of Nun, and Caleb the fonne of Iephune which were of them that ferched the londe
- 7 rent their clothes and spake vnto all the companye of the childern of Yfrael faynge: The londe which we
- 8 walked thorowe to ferche it, is a very good lande. Yf the Lorde haue lust to vs, he will bring vs ^{lust to, de-} ^{light in} in to this londe & geue it vs, which is a
- 9 lond y floweth with mylke & hony. But in any wise rebell not agent. ¶ 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 stōne 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 Mofes: Howe longe shall thys people rayle apon 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 Mofes 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 ^{been aboute} from amonge them. And it wilbe tolde ^{to stōne him.} to the inhabiters of this lande also, for they haue herde likewise, that thou the Lorde art amōge this people,

¶. 4 Constituamus nobis ducem 6 qui et ipsi lustrauerunt
12 gentem magnam et fortiorem

℥. 4 heuptman auffwerfen 6 die auch das land erkundet hatten
12 grossern vnd mechtigern volck

¶. 4. N. 6 Rent their clothes, loke Gene. xxxvii, f. 11 To rayle apon the Lorde, to prouoke him, to resyft withstand or fryue agaynst hym: all soche maners of speache where foeuer ye fynde them, do fignifye no thyng elles: but not to beleue his wordes, as in the Pfal. v. c. & .ix, i.

ād ŷ thou art sene face to face, & ŷ thy cloude stondeth
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 wilderneffe.

17 [Fo. XXVIII.] So now lat the power of my Lord
18 be greate, acordynge as thou hast spoken sayenge: the
Lorde is longe yer he be angrie, ād full of mercy, and
suffereth synne and trespase, and leaueth no man innocent,
and visiteth the vnryghtuoufnesse of the fathers vppon
19 ŷ childern, euē vpō ŷ thirde & fourth generacion. be
mercyfull I besече ŷ therefore, vnto ŷ synne of this
people acordinge vnto thi greate mercy, & acordinge
as thou hast forgeuē this people from Egipte euen vnto
this place.

20 And the Lorde sayed: I haue forgeuē it, acordynge
21 to thy request. But as trulye as I lyue, all the erth
22 shalbe fylled with my glorie. For of all those mē
whiche haue sene my glorie & my miracles which I dyd
in Egipte & in ŷ wilderneffe, & 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 hī, & because he hath folowed
me vnto the vttmost: him I will bringe in to the lond
which he hath walked in, & his seed shall conquere it,
25 & also the Amalechites ād Cananites which dwell in
the lowe contrees Tomorowe turne you and gete you in
to the wilderneffe: euen the waye towarde the red see.

26 .P. And the Lorde spake vnto Moses ād Aaron sayenge:

V. 24 terram hanc quam circumiuit

L. 24 dareyn er kommen ist

M. N. 21 *The erth shalbe fylled with my glorie:* That he
wyl haue the erth fylled with his glorie is, that he wyl be magny-
fyed, preached spoken of honoured and praysed thorou oute the
erth. Ps. xvii, d.

- 27 how longe shall this euell multitude murmure agenst
me? I haue herde ȳ murmurynges of ȳ childern of
28 Yfrael whyche they murmure agenste me. Tell them,
ȳ 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 wildernesse, 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 lysted myne hande
to make you dwell therein, faue 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 carkeffes shall
33 lye in this wildernesse. And youre childern shall wādre
in this wildernesse .xl. yeres & suffre for youre whore-
dome vntill your carkasses be wasted in the wildernesse,
34 after the nombre of the dayes in which ye ferched out
ȳ londe .xl. dayes, & euery daye a yere: so that they
shall bere your vnrightuoufnes .xl. yere, & ye shall fele
35 my vengeance I the Lorde haue sayed ȳ I will do it
vnto all this euell congregacion ȳ are gathered together
agenst me: euen in thys wildernesse ye shalbe consumed,
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 flaunder apon ȳ londe: dyed for their
bryngenge vp that euell flaunder apon it, and were
38 plaged before the Lorde. But Iosua the sonne of Nun
and Caleb the sonne of Iephune which were of ȳ mē
39 that went to ferche the londe, lyued still. And Mofes

V. 29 iacebunt cadauera vestra. 33 Filii . . vagi . . confumantur cadauera patrum 34 et scietis vltionem meam 35 deficiet & morietur. 37 mortui sunt et percussi

ℓ. 29 Ewre leiber . . verfallen 32 yhr sampt ewern leiben . . verfallen 33 kinder sollen hirten feyn 35 sollen sie alle werden . . sterben. 36 also storben vnd worden geplagt

M. A. N. 30 I lysted 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 Yfrael,
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.*
yngne & gatt them vpp in to the toppe
of the mountayne fayenge: lo we be here,
ad will goo vpp vnto the place of which
the Lorde fayed, for we haue fynned.
- 41 And Mofes fayed: 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 slayne be-
43 fore youre enemyes. For the Amalechytes and the
Cananites are there before you, & ye will fall apou the
fwerde: because ye are turned a waye from ŷ 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
to ŷ hylltoppe: Neuer the lather, the arke *mind, cf. Latin
contenebratus*
of the testament of the Lorde and Mofes
45 departed not out of the hoste. Then the Amalekytes
ad the Cananites which dwelt in that hill, came .P.
doune and smote them and hewed thē: euen vnto
Horma.

■ The .XV. Chapter.

- 1 **V**ND the Lorde spake vnto Mo- *M.C.S. The
drynckoffer-
inges of the
that enter i
to the lade.
The punyssh-
ment of hym
that synneth*
2 ses sayēge: speake vnto the
childern of Ifrael & saye vnto
them: when ye be come in to
ŷ londe of youre habitacion which I geue
3 vnto you, and will offre an offerynge apou

V. 42 ne corruatis 44 contenebrati 45 percutiens eos atque
concidens, persecutus xv, 2 terram habitacionis

L. 42 geschlahen werdet 44 verblendet 45 schlügen vnd zu-
schmissen xv, 2 land ewr wonung

Æ. 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 burntofferynge or a speciall vowe or frewill offerynge 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 offerynge vnto the Lorde, brynge also a meatofferynge 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 drynkofferynge and offer with \hat{y} burntofferynge or any other offerynge when it is a lambe. And vnto a $\bar{r}\bar{a}$ thou shalt offer a meatofferynge of .ii. tenth deales of floure, myngled with \hat{y} thyrde parte of an hin of oyle, and to a drynkofferynge thou shalt offer the thyrde parte of an hin of wyne, to be a swete fauoure vnto the Lorde.
- 8 When thou offerist an oxen to a burntofferynge or in any speciall vowe or peaseofferinge vnto the Lorde, then thou shalt brynge vnto an oxen, a meatofferynge of .iii. tenth deales [Fo. XXX.] of floure myngled with half an hin of oyle. And thou shalt brynge for a drynkofferynge halfe an hin of wyne, that is an offerynge of a swete fauoure vnto the Lorde. This is the maner that shalbe done vnto one oxen, one ramme or a kyde. And acordynge to the numbere of soche offerynges, thou shalt encrease \hat{y} meatofferynge and the drynkofferynge.
- 13 All that are of youre selues shall do these thinges after this maner, when he offereth an offerynge 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 offerynge of a swete fauoure vnto \hat{y} Lorde: euen as ye do, so he shall doo. One ordynance shall

of arrogāce or pryde. The man is stoned that gethered styckes on the Saboth. Gardes must be made vpo the quarters of theyr garments.

deale, part, portion, cf. German Theil

V. 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 befonderen 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 ordynauce for euer amonge youre childern after you, that the straunger
 16 and ye shalbe lyke before the Lorde. One lawe and one maner shall ferue, 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 ſaye vnto them: when ye be come in to the londe whether I will brynge you,
 19 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,
 20 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 felues and obserue ouerſe youre felues, *err*
 not all theſe commaundmētes which the through *igno-*
 23 Lorde hath ſpoken vnto Moses, & all that raunce or *in-*
 the Lorde hath commaunded you by y^e advertence, cf. *Germ. überſe-*
 hāde of Moses, from the first daye for- hen, *verſehen*
 24 warder 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 fwete fauoure vnto the Lorde, & the meatofferynge and the drynkofferynge there to, acordynge to the maner: and an he goote for a synof- maner, *cuſ-*
 25 ferynge. And the preast shall make an tom, *uſage as* atonement for all the multitude of y^e chil- prescribed by *law*

V. 23 a die qua cœpit iubere & vltra 24 oblitaque fuerit facere multitudo . . vt ceremoniæ postulant

L. 15 Der gantzen gemeyn fey eyn satzung . . . eyne ewige satzung soll das feyn ewrn nachkomen das fur dem Herrn der frembling fey, 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 gathering the gentyles & the hebrues in to one church of Christe, Iohan. x, c. wherein there is no dyfference betwene the Hebrue or Iewe and the greccyan, ryche and poore, cytezen and straunger or forener.

- dern of Israel, ad it shalbe forgeuen thê for it was igno-
 rance. 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 amôge
 you: for the ignorauncye perteyneth vnto all the people.
 27 Yf any one foule 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 foule
 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 foule that doth ought presumptuously,
 whether he be an Israelite or a straüger, the same
 hath despyfed the Lorde. And that foule shalbe de-
 31 stroyed from amonge his people, becaufe he hath
 despised the worde of the Lorde & hath brokē his
 cōmaüdmentes, ȳ foule therefore shall perysh ad his
 synne shalbe apon him.
 32 And whyle the childern of Ysraël were in the wil-
 derneffe, they founde a man gatherynge stickes vppon
 33 the Sabath daye. And they ȳ founde him gatherynge
 stickes, 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 stonē him with stonēs without

V. 25 nihilominus 26 quoniam culpa est omnis populi per igno-
 rantiam. 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 debent. 35 Morte moriatur

L. 26 das gantze volck ist ynn solcher vnwissenheyt. 29 Vnd
 es soll eyn gefetz seyn 30 eyn seele aus hoffart . . . der hat den
 Herrn geschmecht 34 Denn es war nicht ausgedruckt, was man
 mit yhm thun solte 35 des todtis sterben

M. M. N. 32 Necessitye droue him not to gether styckes &
 therefore was he woorthye this cruell death, for as moche as he
 dispyfed to heare the woorde of the Lorde wher vnto he was fo
 straitlye cōmaunded to geue eare on the saboth daye.

36 the hoſte. And all ſ 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 ſayinge: ſpeake
 vnto the childern of Yſrael and byd them, that they
 make them gardes apou the quarters of gardes, fringes
 their garmētes thorow out their gener- quarters, cor-
 acions, ad let them make the gardes .℞. of ribandes of
 39 Iacyncte And the garde ſhall be vnto Iacyncte, *blue*
 you to loke apou it, that ye remembre all *Gods ſignes*
 the commaundmentes of the Lorde and *were to put*
 doo them: that ye ſeke not a waye after *men in reme-*
 youre awne hertes and after youre awne *braunce of his*
 eyes, for to goo a whooringe after them: *worde, that*
 40 but that ye remembre and doo all my *they ſhuld not*
 commaundmentes and be holy vnto youre *ſeke a waye*
 41 God, for I am ſ Lorde youre God, which *to pleaſe God*
 broughte you out of ſ londe of Egipte, *after their*
 God. I am the Lorde God. *awne imagi-*
 nation.

¶ 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 ran. The erth
 childern of Iſrael .ii. hundred and ſyftie, opened and
 heedes of the congregacion, and counclers, and men ſwallowed
 them vp.

℞. 41 Egipte, for to be youre God
 V. 38 ſimbrias per angulos . . . vittas hyacinthinas 40 ſintque
 ſancti deo ſuo. xvi, 2 contra Moyſen . . . viri proceres ſynagogæ,
 & qui tempore concilii per nomina vocabantur.

L. 38 lepllin machen an den ſittichen . . . gelle ſchnurlin
 40 heylig feyn ewrem Gott. xvi, 2 fur Moſe . . . heubtleut der
 gemeyne, radtsherrn vnd berumt leut

M. N. 38 Soche *gardes* ſhulde the chriften haue depely
 fixed in their hertes, conſydering what they are bounde to the
 Lorde, of what god what a ſeruyce they haue takē vpo 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 thē felues together agenst
 Mofes and Aaron & sayed vnto them: ye haue done
 ynough. For all the multitude are holy euery one of
 them, and the Lorde is amonge them. Why therfore
 heue ye youre felues vpp aboute the con- heue, *lift*
 gregacion of the Lorde.

4, 5 When Mofes herde it, he fell apou 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 cause to come
 6 to him. This doo: take fyrepannes, thou Corah and
 7 all thi companye, and do fyre therein ād 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 sayed vnto Corah: heare ye childern of
 9 leui, Semeth it but a small thyng vnto you, that ŷ
 God of Israell hath separated you frō the multitude of
 Israell to brynge you to him, to doo the seruyce of the
 dwellynge place of the Lorde, and to stonde before the
 10 people to minystrer vnto them? he hath taken the to
 him and all thi brethern the sonnes of leui with the,
 11 and ye seke the office of ŷ 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 ād 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 ŷ wilderneffe. 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 facer-
 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 hastu 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 sayed vnto the
Lorde: Turne not vnto their offerynges. I haue not
taken so moch as an asse from them, ne- *Can oure prel-*
16 ther haue vexed any of them. Then *ates so saye?*
Moses sayed 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 congrega-
cyon agenst them vnto the dore of the tabernacle of
witnesse.

And the glorye of the Lorde appered vnto all the
20 congregacion. And the Lorde spake vnto Moses and
21 Aaron sayenge: separate youre selues from this con-
gregacion, that I maye consume them atonce. And
they fell upon their faces and sayed: 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 Israel folowed
26 him. And he spake vnto the congregacyon sayenge:
departe from the tentes of these weked men and twyche
nothinge of theres: lest ye peryshe in all there synnes.
27 And they gate them from the dwellynge of Corah,

V. 14 an & oculos nostros vis eruere? 15 Ne respicias 16 &
Aaron die crastino separatim. 22 Fortissime deus spirituum vniversæ
carnis . . . ira tua desæuiet? 26 ne inuoluamini in peccatis eorum.

L. 14 Wiltu den leutten 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 vmbkompt ynn yrgent yhrer funden
eync.

Dathan and Abiram, on euery side. And Dathan and Abiram came out & stode in ſý dore of there têtes with their wyues, their fonnes and their childern.

28 And Mofes 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 periyſhed from amonge the .P. 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 ſyfty men that offered cens.

36, 37 And the Lorde ſpake vnto Mofes 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 ſynners are halowed in theyr deethes: and

V. 27 a tentoriis eorū per circumitum . . . & liberis, omnique frequentia. 28 & non ex proprio ea corde protulerim. 30 ſciētis quod blaſphemauerint dominum. 33 deſcenderuntque viui in infernum operti humo 34 fugit a clamore pereuntium 37 quoniam ſanctificata ſunt 38 in mortibus peccatorum

L. 27 traten an die thur yhrer hutten mit yhren weyben vnd ſonen vnd kindern 28 vnd nicht von meynem hertzen 30 erkennen, das diſe leut den Herrn geſteert haben 33 vnd furen hyn vntern lebendig ynn die helle 34 floh fur yhrem geſchrey

M. N. 29 *Viſited:* That is pūnyſhed with the punnyſhment. 30 *To go doune quycke or a lyue into hell* is, to periyſh by ſoudayne deeth and to be ouerwhelmed with the erth.

let them be beten in to thyne plates thyne, *thin* and fastened apou the altare. For they offred thē before the Lorde, and therefore they are holye and they shalbe a fygne vnto the childern of Israell.

39 And Eleazar the preast toke the brafen censers which they that were burnt had offered, and bet them
40 and fastened them vpon the altare, to be a remembrance vnto the childern of Israell, 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 agens̄te Moses and Aaron sayenge: ye haue kyled [Fo. XXXIIII.] the people of
42 the Lorde. And when the multitude was gathered agens̄te 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 quykelye. And they fell apou their faces.

46 And Moses sayde vnto Aaron: take a censer and put fyre therein out of the alter, and poure on cens, and goo quykly vnto the cōgregacion and make an attone-
47 Lorde, and there is a plage begone. And Aaron toke

¶. 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 funder sind geheyligt, durch yhre seele . . . denn sie sind geopffert fur dem Herrn vnd geheyliget, vnd sollen den kindern Israell 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 freffen 47 Vnd Aaron nam. . .

¶. M. N. 38 The censers were *halowed in theyr deaths* because that by them was geuen an enfample vnto other to feare.

as Moses commaunded him, and ran vnto the congregacion: and beholde, the plage 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 plage ceased. And
 the numbere of them that dyed in the plage, 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 plage ceased.

¶ The .XVII. Chapter.

.P. XVII. Chapter.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. Aa-*
 2 ses sayenge: speake vnto the *rons rodde*
 childern of Israel and take *buddeth and*
 of them, for euery pryncypall *beareth blif-*
somes.

houffe a rod, of their princes ouer the houffes of their
 fathers: euen .xii. roddes, and wryte euery mans name
 3 apon his rod. And wryte Aarons name apon the staffe
 of Leui: for euery heedman ouer the houffes of their
 4 fathers shall haue a rod. And put thē in the taber-
 5 nacle of witnesse where I wyll mete you. And his
 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

¶. 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.

¶. 47 vnd die plage ist angangen vnter 48 vnd stund zwischen
 den todten 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 fygure 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 help-
 eth 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 y^e roddes before the Lorde in the tabernacle of witnessse.

8 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 looked upon them, and toke euery man his staffe.

10 And the Lorde fayed vnto Moses: brynge Aarons rod agayne before the witnessse to be kepte for a token vnto the childern of re- [Fo. XXXV.] bellyon, that their murmuringes 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 whosoeuer cometh nye the dwellynge of the Lord, dyeth. Shall we vtterly consume awaye?

■ The .XVIII. Chapter.

1 **A**ND the Lorde fayed 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, *fault*, is done amyffe in the holy *iniquity*. place.

And thou and thy sonnes with the, shall beare the

¶ 6 et dederunt ei omnes principes virgas per singulas tribus fueruntque virgæ duodecim absque virga Aaron. 10 in signum rebellium filiorum 12 Ecce cõsumpti fumus, omnes perimus 13 num vique ad internecionem cuncti delendi fumus ?

¶ 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 widderspenstigen 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: Vnderståde 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 ſ̄ tribe of leui, ſ̄ 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 ſtraunger come
 nye vnto you.

Wayte therefore apou the holye place and .P. apou
 the alter, ſ̄ 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
 youres, 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 vayne. And ſe that
 ye ſerue, for I haue geuē youre preaſtes office vnto
 you for a gifte to do ſeruyce: & the ſtraunger that
 cometh nye, ſhall dye.

And the Lorde ſpake vnto Aaron: beholde, I haue
 geuen the the keypyng of myne heueofferynges in all
 the halowed thynges of the childern of Iſrael. And
 vnto the I haue geuen them vnto anoyntyng 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 chyl dren

¶. 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 oriatu 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 . . . ſur 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 zun ampt ſur
 eyn gabe 8 meyne Hebeopffer 9 das aller heyligſt ſeyn,

offrynges and trespaceoffrynges whiche they bringe vnto me: They shalbe most holy vnto the ād 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 children of Israell, 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 haué 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 Israell, 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 vnclane beestes shalbe redemed.
 16 And their redemptions shalbe at a moneth olde, valowed at .v. fycles of syluer, of the holy fycle. A fycle
 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 apou 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 breft and all the right shulder is thyne. All the holy heueofferynges whiche the children of Israell heue vnto
 y^e 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 seyn. 13 Die erste frucht, alles das ynn yhrem land 14 Alles verbannete ynn Israell 15 doch das du die erste menschen frucht 16 Gera. 17 denn sie sind heylig 19 Alle Hebpffer die die kinder Israell heyligen . . .

falted 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 childre 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
 23 you: But amonge the childern of Israel they shall enheret none enheritaunce. For the tithes
 24 of the childern of Israel whiche they heve vnto the Lorde, I haue geuen the Leuites to enherett. Wherfore I haue fayed vnto them: Amonge the chyldern off Israell ye shall enherett none enheritaunce.

Oures, will haue tithes & landes & rōtes & kingdomes & emperies and all.

- 25, 26 And the Lorde spake vnto Mofes 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 heueofferynge, euen as though ye gaue corne out of the barne or a fullofferynge from the wynepresse.
 28 [Fo. XXXVII.] And of this maner ye shall heue an heueofferynge vnto ſ̄ 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 vnuerwefenlich bund 21 alle zehenden geben ynn Israel zum erbgut 22 das hynfurt . . nicht nahen . . fund auff sich zu laden vnd sterben.

Æ. Æ. N. 19 *Salted couenāūt* for a fyrm fuer and stable couenaunt.

L. Æ. N. 19 Im Ebreischen heyyt es eyn saltzbund, das wie das saltz erhelt das fleysch vnuerweflich, also soll auch diser bund vnuerweflich seyn. So redet die schrift auch .2. Paralip. 13. Gott hatt das reyech Dauid geben vnd feynen mit eym saltzbund.

there of the Lordes heueofferinge vnto Aaron the
 29 preast 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 y^e encrease of corne and wyne And ye
 shall eate it in all places both ye and youre houtholdes,
 for it is youre rewarde for youre seruyce in the taber-
 32 nacle of witnesse. And ye shall beare no synne by y^e
 reason of it, when ye haue taken from it the fatt of it:
 nether shall ye vnhalowe y^e halowed thynges of the
 childern of Israel, and so shall ye not dye.

■ The .XIX. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. Of*
 2 and Aaron sayenge: this is the *the redde*
 ordynaunce of the lawe which *cowe. The*
 y^e Lorde comaüdeth sayenge: *lawe of him*
 speake vnto y^e childern of Israel and let *that dyeth in*
 them take the a redd cowe with out spot *the taberna-*
 wherein is no blemyshe, & which neuer bare *cle: and of*
 3 yocke apō her. And ye shall geue her *hym also*
 vnto Eleazar the preast, and he shall brynge her with *that toucheth*
 out the hoste and cause her to be slayne before him. *any vncleane*
 4 And Eleazar y^e preast shall take of hir bloude vppon *thyng.*
 his synger, and sprynkle it streght .ᵑ. towarde the tab-
 5 ernacle of witnesse .vii. tymes And he shall cause the

ᵑ. 29 Omnia quæ offeretis ex decimis, & in donaria domini
 30 separabitur vobis 32 ne polluat is oblationes filiorum
 Israel, & moriamini. xix, 2 religio victimæ . . . vaccam rufam
 ætatis integræ 3 in conspectu omnium

ᵑ. 30 so fols den leuiten gerechnet werden 32 vnd nicht ent-
 weyhen das geheiligete der kinder Israel, vnd nicht sterben.
 xix, 2 Dife weyfe sol eyn gefetz seyn . . . eyn roddichte 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. Whofoeuer twicheth any persone ȳ dyeth &
 sprynkleth not him selfe, defyleth the dwellynge of
 [Fo. XXXVIII.] the Lorde: ad therefore that soule
 shalbe roted out of Israel, because he hath not spryn-

M. 6 Cedar wood 13 whofoeuer toucheth

V. 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.

L. 5 kue fur yhm verbrennen 6 auff die brennende kue 7 feyn
 leyb (v. 8) 9 an eyne reyne stette . . . denn es ist eyn fundopfer.
 10 eyn ewigs recht 13 solche feele sol ausgerotet werden

M. M. N. 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
 cleafyng obtayned by the passyon and deth of Christ oure Lorde
 who foeuer contēneth his soule shall be rooted oute frō among
 the chosen.

kled the sprynklynge water vppon him. he shalbe vn-
cleane, 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 ȳ 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 vn-
16 cleane. And who soeuer twicheth one that is slayne
with a swerde in the felde, 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
Isopē and dyppe it in the water, and sprynkle it apon
ȳ 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 congrega-
cion: for he hath defyled .P. the holy place of the
Lorde. And he that sprynkleth ȳ sprynklynge water,
shall wassh his clothes.

21 And he that twicheth the sprynklynge water, shal-
22 be vncleane vntill euē. And whatsoeuer ȳ vncleane
persone twicheth, shalbe vncleane. And the soule that
twicheth it, shalbe vncleane vntill the euen.

℞. 20 holy place of ȳ Lorde, & is not sprynkled with sprynklyng
water therefore is he vncleane. And this shalbe a perpetual lawe
vnto thē.

℥. 16 aut per se mortui 17 cineribus combustionis atque pec-
cati 18 & homines huiuscemodi contagione pollutos 20 Si quis
hoc ritu non fuerit expiatus . . . de medio ecclesiae 22 et anima
quæ horum quippiam tetigerit

℥. 16 oder eyn todten 17 nemen der aschen difes verbranten
fundopffers 18 vnd alle feelen die drynnen sind. Also auch denen
der eyns todten beyn, odder erschlagenen, odder todten, odder
grab angeruret hat 20 Wilcher aber vnreyn feyn wirt vnd sich
nicht entfunden wil 22 Vnd wilche feel er anruren wirt

¶ The .XX. Chapter.

1 **A**ND the whole multitude of *ŷ* 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 Mofes and agēst Aaron. And the people chode with Mofes and spake sayenge: wold God that we had perysshed when oure brethern
 3 perysshed before *ŷ* Lorde. Why haue ye brought the congregacion of the Lorde vnto this wildernesse, that
 4 both we & oure catell shulde dye here? Wherfore brought ye us out of Egipthe, to brynge us in to this vngracious place, which is no place of feed nor of fygges nor vynes nor of pomgranates, nether is there any water to drynke?
 5
 6 And Mofes and Aaron went from the congregacion vnto the dore of the tabernacle of witnesse, and fell apou their faces. And *ŷ* glorye of the Lorde appered
 7 vnto them. And [Fo. XXXIX.] the Lorde spake vnto
 8 Mofes sayenge: take *ŷ* 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 & versū in seditionem . . . Vtinam periissemus inter fratres nostros 4 ecclesiam domini 6 Ingressusque Moyfes & Aaron dimissa multitudo in tabernaculum fœderis . . . — clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurū tuum fontē aquę viuę, vt satiati cesset murmuratio eorum . . . 8 loquimini ad petram

L. 2 haddert mit Mofe . . . 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

M.C.S. Mir Iam dyeth. The people murmur. They haue water euen oute of the rocke. Edom denyeth the Israelites passage thorow his reaulme. The death of Aaron in whose roume Elcazar succedeth.

9 And Mofes toke the staffe from before ſ̄ Lorde, as
 10 he commaunded him. And Mofes and Aaron gathered
 the congregacion together before the rocke, ad he
 ſayed vnto thē heare ye rebellyons, muſt we fett you
 11 water out of this rocke? And Mofes liſte vp his hādē
 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 Mofes & 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 Mofes 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-}
 fellowſhippe thorow thi contre we wyll not ^{ſhippe,}
 goo thorow the feldeſ nor thorow the ^{peace-}
 vneyardes, nether will we drynke of the water of the
 fountaynes: but we will goo by the hie waye and ne-
 ther turne vnto ſ̄ ryghte hande nor to ſ̄ lefte, 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

¶. 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.

℣. 10 Horet yhr widderſpenſtigen 13 das hadder waſſer 14 alle
 die muhe 16 Kades ynn der ſtadt an deynen grentzen 17 die land
 ſtraſſe 18 dyr mit dem ſchwerdt entgegen zihen

℞. ℞. N. 12 To ſanctifye here is, to ſhewe and declare to be
 holy as in Math. vi, b.

childern of Israel fayed 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 paffe thorow by fote only. And he fayed: ye shall not
 goo thorow. And Edom came out agenft him with
 21 moch people and with a mightie power. And thus
 Edom denyed to geue Ifrael paffage thorow his contre.
 And Ifrael 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 fpake vnto Mofes and Aaron in mount
 Hor, harde vppon the coftes of the londe harde vppon,
 24 of Edom fayenge: 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 Ifrael: be-
 caufe ye dishobeyed my mouth at the water of ftryffe
 25 Take Aaron and Eleazer his fonne, & brynge them
 26 vpp in to mount Hor, and ftryppe Aaron out of his
 veftimentes and put them apon Eleazer his fonne, 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 fyghte of all the
 28 multitude. And Mofes toke off Aarons clothes and
 put them apon Eleazer his fonne, and Aaron dyed
 there in the toppe of the mount. And Mofes &
 29 Eleazer came doune out of the mount. And all ŷ
 houffe of Ifrael 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
 fua . . Aaron colligetur, & morietur ibi. 28 descendit cum Eleazaro.
 30 per cunctas familias fuas.

¶. 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 Eleafar 26 Aaron ſol ſich daſelbs
 famlen vnd ſterben. 28 Moſe aber vnd El. ſtygen erab vom berge
 29 Aaron dahyn war . . . das gantze haus Ifrael.

The .XXI. Chapter.

1 **A**ND when kynge Arad the cananite which dwelt in the south parties, harde tell that Israel came by the way 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 deliuered them the Cananites And they destroyed both them and their cities, and called the place Horma.

M.C.S. Israel vanquished the kyng Arad. The fyerye serpentes slynge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyst vp, they are healed. The kynges, Sehon and Og are ouercome in batell.

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 laborum 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 ekelt vber diser losen speyse. 6 die bitten das volck

M. M. N. 5 Lyghte bread: Or that is so lytell worth. 6 The plague of serpentes

L. M. N. 3 Harma heyst eyn bann

- and agenst the make intercession to the Lorde, that he take awaye the serpent from us And Mofes
 8 made intercession for the people. And the Lorde sayed vnto Mofes: make the a serpent ad hāge it vpp for a sygne, and lett as many as are bytten loke apon
 9 it and they shall lyue. And Mofes made a serpent of brasse ad fett it vpp for a sygne And when the serpent had bytten any man, he went and behelde the serpent of brasse and recouered.
- 10 And the childern of Israel remoued and pitched in
 11 Oboth. And they departed from Oboth and laye at Egebarim in the wildernesse which is before Moab on
 12 the east syde. And they remoued thence, and pitched
 13 apon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnō, which ryuer is in the wildernesse, 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 shoteth 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 Israel fange this songe: Aryse vpp well, synge 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 & prominēt in finibus Amorrhæi . . . diuidēs Moabitas & Amorrhæos. 14 Sicut fecit in mari rubro, sic faciet in torrētibus Arnon. 15 Scopuli torrentium inclinati sunt, vt quiescerent in Ar, & recumberent in finibus Moabitarum. 16 Ex eo loco apparuit puteus 17 Ascendat puteus. Concinebant 18 in datore legis, & in baculis suis.

℞. 9 vnd bleyb leben 13 vnd eraus fleußt an der grentze der Amoriter . . . zwidsschen 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 lehnet sich an, das er der Moabiter grentze wirt. 16 Vnd von dannen zogen sie zum brunnen. 17 sungen eyns vmbes 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 wilderneffe 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
wilderneffe.

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 .P. IsraeI in to the wilder-
neffe. 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 ȳ cities of ȳ Amor-
ites: in Esbon and in all the townes that longe there
26 to. For Esbon was the citie 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 citie of Sihon be bylt ād made redye for there is a
fyre gone out of Hesbon & a flame frō the citie 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 ȳ
are vndone

℥. 22 via regia 24 A quo percussus est in ore gladii 25 in
Hesebon scilicet, & viculis eius. 28 & habitatores excelsorum Arnon.

℥. 22 die landstrasse 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. wylderneffe. 29 *Chamos* is the name of
a certen image.

- 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 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
- 34 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.
- 35 And y children of Israel remoued and pitched in the feldes of Moab, on the other fyde of Iordane, by Iericho.

■ The .XXII. Chapter.

- 2 **A**ND Balac the sonne of Ziphor sawe all that Israel had done to the Amorites, and the Moabites were fore afrayed of the people, because they were many, and abhorred the childern of Israel: And Moab
- 3 *M.C.S. Kyng Balac sendeth for Balam to thyntent that he shulde curse Israel: but Balam can do nothyng*
- 4

F. 30 Iugum ipsorum 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

L. 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 fur

L. 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.

*agaynst the
wyll of the
Lorde. Ba-
lams affe
speaketh to
him in the
waye.*

- 5 And he sent messengers vnto Balam the sonne of Beor, the interpreter whiche dwelt vppon the ryuer of the lande of the childern .P. of his folke, to call him fayenge: 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 felshippe 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 cursest shalbe cursed.
- 7 And the elders of Moab went with the elders of Madian, and the rewarde of the sothe fayenge 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 shal saye vnto me. And the lordes of Moab abode with Balam.
- 9 And god came vnto Balam and fayed: what men are these which are with the? And Balam fayed vnto god: Balac the sonne of Ziphor kyng of Moab hath
- 11 sent vnto me fayenge: beholde, there is a people come out of Egipte and couereth the face of the erthe: come now therfore 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.

Al. 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 fagen 9 Wer sind die leut? 10 Bileam sprach zu Gott

13 [Fo. XLIII.] And Balam rofe vp in the mornynge & fayed vnto the lordes of Balac: gett you vnto youre lande, for the Lorde will not fuffre me to goo with you.
 14 And the lordes of Moab rofe vpp and went vnto Balac
 15 and fayed Balam wolde not come with vs. And Balac fent agayne a greatert companye of lordes ad more
 16 honorable than they. And they came to Balam and tolde him: Thus fayeth 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 fayest vnto me, come therfore I praye the, curfe me this people.

18 And Balam answered and fayed vnto the fervauntes of Balac: Yf Balac wolde geue me his houffull of fyluer and golde, I can goo no further than the worde of the
 19 Lorde my god, to do leffe or moare. Neuertheleffe tarye ye here all nyghte: that I maye wete, what
 20 the Lorde will faye vnto me once moare. And God came to Balam by nyghte and fayed vnto him: Yf the men come to fett the, ryfe vppe and goo with them: but what I faye vnto the, that onlye thou fhalt doo.

21 And Balam rofe vppe early and fadelde his affe and
 22 went with the lordes of Moab, But God was angrye becaufe he went.

And the angell of the Lorde ftoode in the waye agenfte hym. And he ryd vppon hys .ᵀ. affe and two
 23 feruauntes with him. And when the affe fawe the angell of the Lorde ftonde in the waye and his fwerde drawen in his hande, fhe turned a fyde oute of the waye and went out in to the felde. And Balam fmote the affe, to turne her in to the waye.

24 And the angell of the Lorde went and ftoode in a

ff. 20 God came vnto Balam by nyghte

v. 13 quia prohibuit me dominus 15 Rursum ille 16 Ne cuncteris venire ad me 17 et quicquid volueris dabo 18 non potero immutare 21 afina . . . cum eis. 22 contra Balaam

l. 13 denn der Herr wils nicht gefatten das ich mit euch zihē 15 Da fandte Balak 17 Lieber were dich nicht zu myr zu zihen 18 doch nicht vbergehen das wort des Herrn 21 efelyn . . mit den furften der Moabiter. 22 das er hinzoch . . . das er yhm widder ftonde

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 ſy 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 Bal-
 lam: am not I thyne asse whiche thou hast rydden vp-
 pon fence 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 ſy angell of ſy
 Lord sayed vnto him: Wherefore smytest thou thyne
 asse this .iii. tymes? beholde, I came oute to refyft the,
 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 saued her
 alyue.

34 And Balam sayed vnto the angell of ſy Lorde: I
 haue synned: for I wist not that thou stodeft in the
 waye agenft me. Now therefore yf it displease thyne
 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 & illulisti mihi 30 cui semper 31 pronus in terram.
 32 quia peruersa est via tua, mihique contraria.

L. 27 auff yhre knie vnter dem Bileam 29 Das du meyn ge-
 spottet hast 30 zu deynen zeyt 32 denn der weg ist myr entgegen
 33 auch itzt erwurget . . . haben.

Balam, goo with the men: but in any wise, what I faye vnto the, that faye. 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 fayed vnto Balam: dyd I not fende 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 fayed vnto Balac: Loo I am come vnto the. But I can faye 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
 40 cytie of Huzoth. And Balac offered oxen and shepe, & 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, ad thēce he sawe vnto the vtt-
 xxiii, 1 most parte of the people. And Balam fayed vnto Balac: bylde me here seven alters and prouyde here seuē oxen
 2 and feuen rammes. And Balac dyd as Balam fayed. And Balac and Balam offered on euery alter an ox and a ram.

M. 39 came vnto the large cytie. xxiii, 1 feuen 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 streates. Some full of people in the streates.

M. C. S. Balam blefseth the people, where he was required to curse thē and prophesyeth that they shalbe a greate people.

- 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 ŷ Lorde put a
fayenge in Balās mouth & fayed: goo agayne to Balac
6 & faye on this wyfe. 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 fay-
enge: come & curse me Iacob, come and defye me
8 Ifrael. How shall I curse whom God *The pope cā*
curfeth not and how shall I defye whom *tell howe.*
- 9 the Lorde defyeth not? from the toppe of ŷ rockes I
fe him and from the hylles I beholde him: loo, ŷ peo-
ple shall dwell by him felse and shall not be rekened
10 amōge other nacions. Who can tell the dust of Iacob
& the nombre of the fourth parte of Ifrael. I praye
God that my soule, maye dye the deeth of the righte-
ous, ād that my laft ende maye be like his.
- 11 And Balac fayed vnto Balam, what haft thou done
vnto me? I fett ŷ 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 fe them, and shalt fe but ŷ vtmoste parte of
them ād shalt not fe them all and curse me them there.

℞. 4 alter, a bullock

℥. 3 Sta paulisper . . . donec 7 propera et detestare Ifrael.
10 & nosse numerum stirpis Ifrael? 12 Num aliud possim loqui
nisi quod iusserit dominus? 13 vnde partem Ifrael videas, & totum
videre non possis

℥. 7 kom schilt Ifrael 10 die zahl des vierden teyls Ifrael?
12 Mus ich nicht das halten vnd reden, das myr der Herr ynn den
mund gibt?

℞. ℞. N. 9 *To dwell by him felse* 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 sacrifice whyle I goo yonder. And the Lorde mett
Balam and put wordes in his mouth and sayed: goo
17 agayne vnto Balac ad thus saye. And when .P. he
came to him: beholde, he stode by his sacrifice and
the lordes of Moab with him And Balac sayed vnto
him: what sayeth ȳ 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 fawe 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 sothsayer in Israel. When the
tyme cometh, it wylbe sayed of Iacob & of Israel, what
24 God hath wrought Beholde, ȳ people shall ryse vp as

¶. 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 seyn Gott ist bey yhm vnd das drometen des konigs vnter
yhm 23 keyn zeuberey ynn Iacob vnd keyn warfager ynn Israel
. . . was Gott thut

℥. ℥. 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 accordyng as
it deserueth, but amendeth it by his grace. *Triumphe of a kynge:*
Chal. habitacion dwelling place or courte.

ℓ. ℥. N. 21 *Muhe vnd erbeyt* heyst die schrift die grossen
guten werck on glawben gethan Pfal. 10. Vnter seyner zungē
ist muhe vnd erbeyt, Denn solch lere vnd werck macht bose
schwere gewissen die der glaube leicht vnd frolich macht.—*Dro-*
meten des konigs, das ist, die leyphchen drometen gottis yhres
konigs, der sie zu machen befolen hatt, darumb, sie vnver
windlich waren ym freyt. Bedeut aber das Euangelion in der
Christenheyt.

a lyoneffe and heue vpp hym felfe as a lion, & shall not lye downe agayne, vntill he haue eaten of the praye and dronke of the bloude of them that are flayne.

25 And Balac fayed vnto Balam: nether curfe them
 26 nor bleffe thē. And Balam answered ad fayed vnto
 Balac: tolde not I the fayēge, all that the Lorde
 27 byddeth me, y I muft doo? And Balac fayed vnto
 Balam: come I praye the, I will brynge the yet vnto
 another place: fo peraenture it shall please God, that
 28 [Fo. XLVI.] thou mayft curfe thē there. And Balac
 broughte Balam vnto the toppe of Peor, that boweth
 29 towarde the wilderneffe. And Balam fayed vnto Ba-
 lac: make me here .vii. alters, & prepare me here .vii. bol-
 30 lockes and .vii. rāmes And Balac dyd as Balam had
 fayed, and offered a bollocke and a ram on euery alter.

¶ The .XXIII. Chapter.

1 **W**HEN Balam fawe that it pleased
 y Lorde that he fhulde bleffe
 Iſrael, he went not as he dyd
 twyfe before to fett sothfay-
 enge, but fett his face towarde y wilder-
 2 neffe, and lyfte vpp his eyes and looked
 apou Iſrael as he laye with his trybes, and
 3 the ſpирite of God came apou him. And
 he toke vp his parable and fayed: Balā
 the ſonne of Beor hath fayed, and the
 4 man whoſe eye is open hath fayed: he hath fayed which
 heareth the wordes of God and feeth 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 fiel

L. M. N. i Hyraus merckt man, das Bileam droben altzeyt
 fey zu zeuberey gangen vnter Gottis namen. Aber der Herr iſt
 yhm ymer begegnet vnd hat die zeuberey gehindert, 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 Israel, 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 shalbe hyer then
 8 Agag, And his kyngdome .P. shalbe 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 blesseth the, ad 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 messēgers which thou sentest vnto me sayenge: Yf
 balac wolde geue me his house ful of fyluer ad 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 ad sayed: Balam the
 sonne of Beor hath sayed, and y man that hath his eye

Lat. 5 thine habitacion. 8 Egypt his strenght is as the
 strenght

V. 6 cedi 7 in aquas multas. 8 Deurabunt gentes hostes illius
 . . . et perforabunt sagittis. 13 non potero praterire 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

Mat. N. 5 By all these similitudes wolde Balam declare the
 felicitye of the people of Israel 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
se him but not now, I beholde him but not nye. There
shall come a starre of Iacob and ryfe a cepter of Israel,
which shall smyte ȳ coofstes 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 burnynge 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 Daud, 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 bisher gedeutte, Aber der text laut, als sey der gros Alexander damit bedeut.

The XXV. Chapter.

- 1 **AND** Israel dwelt in Sittim, and
 2 the people began to commytt
 whoredome with the dough-
 3 ters of Moab, which called the
 people vnto y sacriſyce of their god-
 des. And the people ate and worſhipped
 4 their goddes, and Israel coupled him ſelſe
 vnto Baal Peor. Then y Lorde was angrie
 with Israel, and ſayed vnto Moſes: take
 all y heedes of the people, and hange them vp vnto
 5 y Lorde agenſt the ſonne, that the wrath of the Lorde
 maye turne away from Israel. And Moſes ſayed vnto
 the iudges of Israel: goo and ſlee thoſe men that ioyned
 the ſelues vnto Baal Peor.
 6 And beholde, one of the childern of Israel came and
 broughte vnto his brethern, a Madianitiſh wife euen
 in the ſighte of Moſes & in the ſighte of all the multitude
 of y 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 plague ceaſed from the childern of Israel.
 9 And there dyed in the plague .xxiiii. thouſande.

*M.C.S. The
 people comit-
 teth fornication
 with the
 daughters of
 Moab. Phine-
 hes kylleth
 Zamri and
 Cozbi. God
 commaundeth
 to kyll the Ma-
 dianites.*

V. 2 At illi comederunt & adorauerunt deos earum. 3 Initiatufque est Israel Beelphegor 4 et ſuſpende eos contra ſolem in patibulis: vt auertatur furor meus ab Iſrael. 6 inтраuit coram ſatribus ſuis ad ſcortum Mad. 7 et arrepto pugione 8 in lupanar . . . in locis genitalibus.

L. 2 zu huren mit der Moab. töchter . . . 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. M. N. 4 To hang agaynſt the ſonne is, to be put to execution openly before all people. 8 Thorow etc. After the chald. The Grec & the cōmen tranſl. throwe the ſhamelie or fyltye mem- bres. Some reade, euen in the ſtewes.

- 10, 11 And the Lorde spake vnto Moses fayenge: Phineas 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.] geloufy. Wherefore saye: beholde, I
 13 geue vnto him my couenaunte of pease, and he shall haue it and his feed 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 fayenge: 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 syster Cosby ♀ daughter of a lorde in Madian, which was slayne in ♀ daye of the plage for Peors sake.

¶ The .XXVI. Chapter.

- 1 **AND** after the plage, ♀ Lorde
 2 spake vnto Moses and vnto Eleazer fayenge: take the number of all the multitude of the childern of Israel from .xx. yere ad aboute thorow out their fathers houffes, all that
- M.C.S. The chyldre of Israell are nombred a gayne when they shulde entre in to the lande of Canaan.*

¶. 15 Zur a heed

¶. 11 quia zelo meo . . . in zelo meo. 12 pacem foederis mei
 13 zelatus est 14 dux de cognatione, & tribu Simeonis. 15 principis nobilissimi 17 Hostes vos sentiant Madianitæ 18 per idolum Phogor . . . pro sacrilegio Phogor.

¶. 11 feynen 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 Iſrael. And Moſes & Eleazer the preaſt tolde them in the feldeſ .P. of Moab, by Iordane faſt by Iericho, from .xx. yere and aboue, as the Lorde commaunded Moſes. And the childern of Iſrael that came out of Egipte were.

5 Ruben the eldeſt ſonne of Iſrael. The childern of Ruben were, Hanoſch, of whome cometh the kynred of the Hanochites: & of Palu, cometh the kynred of the Paluites: And of Heſron, cometh the kynred of the Heſronites: and of Carmi, cometh the kynred of the Carmites. Theſe are the kynredes of the Rubenites, which were in nombre .xl.ii. thouſande .vii. hūdrēd
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 counſelers in the cōgregacion, which ſtroue agēſt Moſes and Aaron in the companie of Corah, when they ſtroue agenſt the
10 Lorde. And the erth opened hir mouth ād 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: Notwithſtōndyngē, the childern of Corah dyed not.

12 And the childern of Simeon in their kynredes were: Nemuel, of whom cometh ſ̄ kynred of the Nemuelites: Iamin, of whom cometh the kynred of the Iaminytes: Iachin,
13 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 nombre 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

V. 3 Locuti ſunt itaque Moyſes, & Eleazar 4 ſicut dominus imperauerat, quorum iſte eſt numerus 9 in ſeditione Core 10 morientibus plurimis . . . et factum eſt grande miraculum

L. 3 Vnd Moſe redet mit yhn 4 wie der Herr Moſe gepotten hatte vnd den kindern Iſrael, die aus Egypten zogen waren. 9 in der rotten Korah 10 da die rotte ſtarb 12 vnd waren zum zeychen

ſ̄. ſ̄. 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 numbre .xl. thoufande 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 numbre .Lxxvi. thoufande
 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 Iasub
 cometh .P. the kynred of the Iasubites: and of Symron
 25 cometh the kynred of the Simronites. These are ŷ
 kynredes of Ifachar in numbre .Lxxiii. thoufande 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 numbre .Lx
 thoufand & .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 Sichern
 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 daughters And
 ſ̄ names of ſ̄ daughters of Zelaphead were: Mahela,
 34 Noa, Hagla, Milcha ād Thirza. Theſe are the kin-
 redes of Manaffe, in numbre .Lii. thoufande and ſeuē
 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 Ioseph 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 ſyxe 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 .Lxiii. thoufande ād .iiii. hundred.

44 The childern of Aſſer in their kynredes .P. 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

ſ̄. ſ̄. X. 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 ſ kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And ſ daughter of Affer was called Sarah.
- 46 These are the kinredes of Affer in numbre .Liii. thoufande and .iiii. hundred.
- 47
- 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: & of Iezer, came the kynred of the Iezerites: and of Silem the kynred of Silemites. These are the kinredes of Naphtali in their generaciōs in numbre .xlv. thoufande and .iiii. hundred. These are the numbres of the childern of Ifrael: fixe hundred thoufande, & a thoufande .vii. hundred and .xxx.
- 50
- 51
- 52, 53 And the Lorde ſpake vnto Moſes ſayenge: vnto theſe the londe ſhalbe deuyded to enherett, acordinge to the numbre of names: to many thou ſhalt geue ſ moare enheritaunce & to fewe ſ leſſe: to euery tribe ſhall ſ enheritaūce be geuē acordinge to ſ numbre therof. Notwithſtondinge, ſ londe ſhalbe deuyded by lott, & acordinge to ſ names of ſ 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.
- 54
- 55
- 56
- 57 These are the ſummes of ſ leuites in their kinredes: of Gerſon, came the kynred of ſ Gerſonites: and of Cahath came the kinred of the Cahathites: and of 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.
- 58
- 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,

¶. 54 ſingulis ſicut nunc recenſiti ſunt tradetur poſſeſſio: 55 ita duntaxat vt fors terram tribubus diuidat & familiis.

℥. 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

¶. 48 The kynred of Nephtali. 57 The nombre of the Leuites.

60 Moses and Mir Iam their syster. And vnto Aaron were
 61 borne, Nadab, Abihu, Eleazer and Ithamar. But Na-
 dab and Abihu dyed, as they offered straunge fyre
 62 before the Lorde. And the numbere of them was
 xxiii. thousande, of all the males from a moneth olde
 and aboue For they were not numbred amonge y
 children of Israel, because there was no enheritaunce
 geuen them amonge the childern off Israel.

63 These are the numbres of the childern of Israel
 which Moses and Eleazer the preast numbred in the
 64 felde of Moab, fast by Iordane nye to Iericho. And
 amonge these there was not a man of the numbere of
 the children of Israel which Moses and Aaron tolde in
 65 the wilderneffe of Sinai. For the Lor- .P. de fayd
 vnto them, that they shulde dye in y wilderneffe &
 that there shulde not be lefte a man of them: faue
 Caleb the sonne of Iephune & Iofua the sonne of Nun.

¶ The .XXVII. Chaptre

1 **AND** the daughters of Zelaphead *M.C.S. The*
 the sonne of Heber the sonne *lawe of the*
 of Gilead, the sonne of Machir *herytage of*
 the sonne of Manasse, of the *the daughters*
 kinredes of Manasse the sonne of Ioseph *of Zelaphead.*
 (whose names were Mahela, Noa, Hagla, *The land of*
 2 Melcha and Thirza) came & stode before *promesse is*
 Moses and Eleazer the preast ad before *shewed vnto*
 the lordes & all the multitude in the *Moses: in*
 3 dore of the tabernacle of witnessse sayenge: oure father *whose steade*
 dyed in the wilderneffe, & was not amonge the com- *is appoynted*
 panye of them that gathered them selues together *Iosue.*
 agenst the Lorde in the congregation of Corah: But

¶ 62 nec eis cum cæteris data possessio est. 65 Prædixerat enim dominus. xxvii, 3 nec fuit in seditione quæ concitata est contra dominum sub Core . . . hic nõ habuit mares filios . . . inter cognatos patris nostri.

¶ 1. 62 denn man gab yhn keyn erbe vnter den K. Israel. 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 fonnes. Wherefore
shulde the name of oure fathers be taken awaye from
amonge hys kynred, becaufe 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 dought-
ers 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 fa-
8 ther vnto them. And speake vnto the childern of
Israel sayenge: Yf a man dye and haue no sonne ye
9 shall turne his enheritaunce vnto his daughter. Yf he
haue no daughter, ye shall geue his enheritaunce vnto
10 his brethern. Yf he haue no brethern, ye shall geue
11 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 pos-
fesse it. And this shalbe vnto the childern of Israel an
ordynance, and a lawe, as the Lorde hath commaüded
Moses.

12 And the Lorde sayed vnto Moses: get ſ̄ vpp in to
this mount Aabrim, and beholde, the londe which
13 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
14 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

Æ. 12 Abarim

Ÿ. 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 da-
turus 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 fo
solt yhr feyn erbe feyners 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 y Lorde sayed vnto Moses: take Iofua 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 y childern of Israel maye heare.
 21 And he shall stonde before Eleazar y preast which shall
 axe counsell for him after y maner of the *There was*
 * lighte before y Lorde: And at the mouth *of likelyhod a*
 of Eleazer shall both he and all the chil- *bryght stonne*
 deryn of Israel with him and all the con- *in the ephod,*
 gregacion, goo in and out. *wherē the hie*
preast loked
& sawe the
will of God in
tymes of neade,
 22 And Moses dyd as the Lorde com- *as thou mayst*
 23 maunded him, and he toke Iofua 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 oves
 absque pastore. 18 in quo est spiritus 20 & partem gloriae tuae, 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 frage, durch die weyße 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 Iudge-*
ment 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 gesetz vnd
 propheten. 21 *Des liechts*: das ist das licht auff der bruft des
 hohen priesters. Exo. 28. daher sagen etlich, wenn Gott habe
 auffß priesters frage geantwortet dz hat sollen, ia, seyn, so habe
 das licht glentz von sich geben.

fore all the congregacion, & * put his handes apon 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- *M.C.S. What*
 2 ses fayenge: geue ȳ childern *must be offered*
 of Israel a charge and saye *on euery feast*
 vnto them, that they take hede to offer *daye.*
 vnto me ȳ offryng of my * bred in the *Bred is here*
 sacriſyce of swete ſauoure, in his due ſea- *borowed &*
 3 ſon. And ſaye vnto thē. This is ȳ offer- *take for all*
 ynge which ye ſhall offer vnto ȳ Lorde *maner of fode*
 ii. lābes [Fo. LIII.] of a yeare olde with out ſpot daye *generally:*
 4 by daye to be a burntofferynge perpetually. One
 5 lambe thou ſhalt offer in the mornynge, and ȳ other
 at euen, And thereto ȳ tēth parte of an Epha of floure
 6 fourth parte of an hin: which is a dayly offerynge ord-
 7 ened in the mount Sinai vnto a ſwete ſauoure in the
 ſacriſyce of ȳ Lorde. And the drynkofferynge of the
 ſame: the fourth parte of an hin vnto one lambe, &
 poure the drynkofferynge in the holy place, to be good
 8 drynke vnto the Lorde. And ȳ other lambe thou ſhalt
 offer at euen, with the meatofferynge and the drynk-
 offerynge after ȳ maner of the mornynge: a ſacriſyce 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 zwiffchen abents (v. 8) 6 das iſt eyn teglich brandopffer (v. 10) 7 yns Heyligtum goffen 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 meatofferinge
 vnto one lābe. That is a burntofferynge of a swete
 14 faouore in the sacrfyce of the Lorde. And their
 drynkofferynge shalbe halfe an hin of wyne vnto
 one bollocke, ād 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 ʒ .xv. daye of the same
 moneth shalbe a feast, in which .vii. dayes men must
 18 eate vnleueded bred The first daye shalbe an holy
 feast, so that ye shall do no maner of laboryous 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 yonge bullockes

℞. 13 holocaustum suauissimi odoris atque incensi est domino.
 14 per omnes menses, qui sibi anno vertente succedunt. 16 phase
 domini erit 18 dies prima venerabilis & sancta erit

℞. 13 Das ist das brandopffer des fuffen 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 ʒ 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 fauoure 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 laborious 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 laborious worke therein. And ye shall offer a burnt-
 offerynge of a swete fauoure 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 besydes the
 dayly burntofferynge, and his meatofferynge: & they
 shalbe without spot, with their drynkofferynges.

¶ The .XXIX. Chapter.

1 **A**ND ʒ first daye of ʒ .vii. moneth *¶ A.C.S. What*
 shalbe an holy feast vnto you, *must be offered*
 ad ye shall doo no laborious *the .viii. first*
 worke therein. It shalbe a *dayes of the*
 2 *seuenth mone.*
 daye of trompetblowynge vnto you. And ye shall

¶. 22 & hircum pro peccato vnum, vt expietur pro vobis
 23 matutinum quod semper 24 Ita facietis per singulos dies. sep-
 tem dierum in fomitem ignis 25 Dies quoque septimus celebra-
 rimus & 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.

¶. 22 das man euch versune 23 wilchs eyn teglich brand-
 offer ist 24 Nach diser weyse 27 heylig heysen. xxix, 1 Es ist
 ewr drometen tag

offer a burntofferynge 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 .℥. 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 synofferynge to make an atonement for
 6 you, besyde the burntofferynge of the moneth and his
 meatofferynge and besyde the dayly burntofferynge
 and his meatofferynge, and the drynkofferynge 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 burntofferynge 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
 meatofferynge 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 synofferynge, besyde ŷ synof-
 ferynge of atonement and the dayly burntofferynge, and
 ŷ meate and drynkofferynge 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 burntofferynge of a swete
 fauoure vnto the [Fo. LV.] Lorde: .xiii. bollockes .ii
 rammes and .xiiii. lābes which are yerelynges and pure,
 14 with oyle .iii. 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 synofferynge, besyde ŷ dayly burnt-
 offerynge with his meate and drynkofferynge.

℥. 6 præter holocaustum calendarum . . . holocaustum sem-
 piternum (vv. 11, 16, 19, 22, 25, 28, 31, 34, 38) cum libationibus
 solitis. 7 sancta atque venerabilis (v. 12), et affligetis animas vestras

℥. 6 on das brandopffer des monden . . . nach yhrem rechten
 7 foll . . . heylig heyssen, vnd solt ewre feelen demutigen 11 tegliche
 brandopffer (vv. 16, 19, 22, 25, 28, 31, 34, 38) 12 heylig heyssen

17 And the seconde daye .xii. younge bollockes .ii
 18 rammes & .xiii. yerlynge lambes without spot: & their
 meattofferynges 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, befyde the dayly burntofferynge ād his meate
 and drynkofferynges.

20 And the thyerde 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, befyde the dayly
 burntofferynge & his meate and drynkofferynges.

23 And the fourth daye .x. bollockes .ii. rammes & .xiii
 24 lābes, yerelynges & pure: ād their meate & drynkof-
 ferynges vnto the bollockes rāmes & lābes, acordynge
 25 to their nūbre and after the maner. And an hegoote
 for a synofferynge, befyde the dayly burntofferynge
 ād his meate and drynkofferynges.

26 ¶. 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, befyde the dayly burntofferynge and his
 meate and drynkofferynges.

29 And the fyxte daye .viii. bollockes .ii. rammes ād
 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, befyde 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 accordynge to the nombre of them
 32 .xiii. lambes

¶. 18 rite celebrabit (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, besyde ŷ dayly
burntofferynge and his meate and drynkofferynges.
- 35 And the eyght daye shalbe the con- Out of soch
come oure oc-
taues ā d
clusion of ŷ feaste vnto you, & ye shall doo
36 no maner laboryous worke therein. And feastes of
eight dayes
longe.
ye shall offer a burntofferynge of a swete
fauoure vnto the Lorde: one bollocke, one rā & .vii
37 yerelynge lābes without spott. And the meate &
drynkofferynges vnto the bollocke, rā and lābes, acord-
yng to their nūbres & acordyng to ŷ ma- [Fo. LVI.]
38 ner. And an he goote for a synofferynge besyde the
dayly burntofferynge and his meate & drynkofferynges.
- 39 These thinges ye shall doo vnto the Lorde in youre
feastes: besyde youre voves and frewyll offerynges, in
youre burntofferynges meatofferynges, drynkofferynges
40 and pease offerynges. And Moses tolde the childern
of Israel, acordyng to all that the Lorde commaunded
him.

¶ The .XXX. Chapter.

- 1 **V**ND Moses spake vnto the heedes M.C.S. Of
voves when
they shalbe
kept and when
not.
of the trybes of ŷ childern
of Israel sayēge: this is the
thyng which the Lorde com-
2 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 ŷ procedeth
out of his mouth Hēce was
fett the exāple
of oure voves
of chastite, obe-
diens and will-
full pouertie:
oure offer-
ynges ad oure
pilgremage.
- 3 Yf a damfell vowe a vowe vnto ŷ

V. 39 præter vota & oblationes spontaneas xxx, 2 ad prin-
cipes tribuum . . . Iste est sermo

℥. 39 ausgenommen was yhr gelobd vnd freywillig gebt xxx,
2 vbirsten der stemme . . . Das ist . . .

℞. ℞. X. 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.

℥. ℞. X. 35 *Am achten tage, soll yhr steuer thun:* Dite steuer
war das man fur die armen zu hauff trug eyn gemeyn gutt von al-
lerley 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 vppon 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 vppon hir soule shalbe of value, ād the Lorde
 shall forgeue her, because hir father forbade her.
- 6 Yf she had an husbonde when she vowed .ᵑ. 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 ād 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 deuorfed,
 & all that they haue bound their foules 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 husbande 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 husbande difanulled them ſ̄ same daye that
 he herde them, then nothing that proceded out of her
 lippes in vowes ād boundes wherewith she bounde her

ᵑ. 3 non faciet irritum verbum suum 4 voti rea erit 6 statim
 vt audierit . . . irrita erunt, nec obnoxia tenebitur sponcioni 9 propi-
 titius erit ei dominus. 10 Vidua & repudiata quicquid vouerint,
 reddent. 11 Vxor in domo 12 si audierit vir

ᵑ. 3 soll feyn wort nicht schwechen 5 so gilt alle yhr gelubd
 vnd alle yhr verbundnis, des sie sich vber yhr feele 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 feele
 ᵑ. M. N. 3 *Seyn feele:* das ist, wenn sie sich verbunden zu
 fasten odder sonst wz zu thun mit yhrem leybe Got zu dienst das
 feele hie heysse, so viel, als der lebendige leyb wie die schariff al-
 lenthalben braucht.

soule shall stonde in effecte: for her husbände hath lowfed them, and the Lorde shall forgeue her.

13 All vowes and othes that binde to humble the soule,
14 maye her husbände stablisch or breake. But yf her husbände hold his peace from one daye vnto another, then he stablischeth [Fo. LVII.] all her vowes 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 ſy Lorde commaunded Moses, betwene a man and his wife, and betwene the father and his doughter, beyenge a damfell in hir fathers houffe.

¶ The .XXXI. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
2 sayenge: auenge the childern *Madianytes*
of Israel of the Madianites, *& Balā are*
and afterwarde be gathered *slayne. The*
3 vnto thy people. And Moses spake vnto *praye was*
harnesse, *arm,* the folke sayenge: Harnesse *brought to*
vv. 20, 21, cf. some of you vnto warre, and *Moses &*
vv. 17, 26, 30, 32 let them goo upon the Madi- *equallye de-*
anites and auenge the Lorde of the Madi- *uyded. A pres-*
anitis. Ye shall sende vnto the warre *ent geue of*
4 a thousande of euery trybe thorow out all the trybes *Israel because*
5 of Israel. And there were taken oute of the thousandes *none of their*
of Israel .xii. thousande prepared vnto warre, of euery *men were*
slayne.

¶. 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 Dederuntque

¶. 13 Machts aber der hausherr des tags los . . . denn der hausherr hats los gemacht 14 hausherr krefftigen oder schwächen 15 Wenn er dazu schweygt . . . so bekrefftiiget er 16 Wirt ers aber schwächen . . . so sol er die missetat tragen. xxxi, 2 darnach dich samlest 3 mit dem volck . . . Ruftet 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 preafte 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 sonne of Beor with the fwerde. And the childern of Israell toke all the wemen of Madian prafoners 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 fyre. And they toke all the spoyle and all they coude cathe, both of men and beestes. And they broughte the captuyes and that which they had taken and all the spoyle vnto Moses and Eleazer the preaft ad vnto the companye of the childern of Israell: euen vnto the hofte, in ŷ felde of Moab by Iordane nye to Iericho.
- 13 And Moses and Eleazer the preaft and all the lordes of the congregacion went out of the hofte agenst them.
- 14 And Moses was angrie with the officers of the hofte, with ŷ captaynes ouer thousandes and ouer hundredes, which came from warre and batayle, and sayde vnto them: Haue ye faued the wemen alyue? beholde, these caused the childern of Israell thorow Balam, to commytt trespace agēst ŷ Lorde, by ŷ reason of Peor, & their folowed a plage amōge ŷ congregacion of the Lorde.
- 17 Nowe therefore flee all the men childern and the wemen that haue lyen [Fo. LVIII.] with men fleshye: But all the wemen children that haue not lyen with men, kepe

V. 6 vasaque sancta, & tubas ad clangendum 9 & cunctam supellectilem. quicquid habere poterant depopulati sunt. 12 ad omnem multitudinem 14 principibus, exercitus 15 Cur fœminas 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 streyt 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 presoners the .iii. daye & the .vii. And
sprinkle all youre raymentes & all that is made of
skynnes, & all worke of gootes heer, ad all thynges
made of wodd.
- 21 And Eleazer the preast fayed vnto all ŷ mē of warre
which went out to batayle: this is the ordinaunce of
22 the lawe which the Lorde commaunded Mofes: Gold,
23 fyluer, brasse, yeron, tyn & leed, & all that maye abyde
ŷ fyre, ye shall make it goo thorow the fyre, ad then
it is cleane. Neuerthelater, it shalbe sprinkled with
sprinklinge water. And all ŷ foffereth not the fyre,
24 ye shall 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 spake vnto Mofes sayenge: take
the summe of the praye that was taken, both of the
wemē & of catell, thou & Eleazer the preast and the
27 auncient heedes of ŷ 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 asses and of the
29 shepe: and ye shall take it of their halfe and geue it
vnto Eleazer the preast, an heueofferynge vnto the
30 Lorde. And of the halfe of ŷ childern of Israel, take
one of fyfthe, of ŷ wemen, of the oxen, of the asses and
of the shepe, and of all maner of beestes, & geue them
vnto the leuites which wayte apon ŷ habitacion of the
Lorde.
- 31 And Mofes and Eleazer the preast 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 wasser 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 preaſt: 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 & fayed vnto Mofes: Thy
 ſeruauntes haue taken the ſumme of the men of warre,
 which were vnder oure hande, & there lacked not one
 50 man of them. We haue therfore broughte a preſent
 vnto the Lorde what euery man founde of Iewels of

V. 37 in partem domini ſupputatæ ſunt 40 ceſſerunt in partem
 domini 41 numerum primitiarum domini 43 reliquæ multitudini
 L. 32 der vbrigen ausbeutte 41 ſolch Hebe 43 der gemeyne
 zuſtendig

Æ. N. 43 vnto the congregacion: which was not at the warre.

golde, cheyns, bracelettes, ringes, earynges & spangels, to make an attonement for oure soules before the Lorde.

- 51 And Moses & 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-
 sandes & hundreds was .xvi. thousand .vii. hundred &
 53 L. sycles, .P. which ȳ mē of warre had spoyled, euery
 54 man for him selfe. And Moses & Eleazer ȳ preast 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 ȳ childern of Israel, be-
 fore ȳ Lorde.

☪ The .XXXII. Chapter.

- 1  HE childern of Rubē & the childern of Gad, had an ex-
 ceadinge greate multitude of catell. And whē they sawe
 the lōde of Iaefer & the lōde of Gilead ȳ
 2 it was an apte place for catell, they came
 & spake vnto Moses & Eleazer ȳ preast &
 vnto ȳ lordes of ȳ cōgregaciō sayenge.
 3 The lōde of Ataroth Dibo & Beon,
 4 whiche contre ȳ Lorde fmote 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 promised the possession beyonde Iordan eastward: yf they bryng their brethren into the lande of promesse.

M. 3 Ataroth & Dibō & Iazer, and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon

V. 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, & Hefebon, & Eleale, & Sabam, & Nebo, & Beon 4 regionis vberriamæ . . . iumenta plurima

L. 50 vnser feelen verfunet werden fur dem Herrn 53 denn die kriegs leutt hatten geraubt eyn iglicher fur sich xxxii, 1 hatten viel vnd feer eyn gros viech . . . bequeme stet 3 Atroth, Dibon, Iaefer, Nimra, Hesbon, Eleale, Sebam, Nebo vnd Beon 4 ist bequeme . . . haben viech.

- 5 thy seruautes haue catell wherfore (fayed they) yf we haue founde grace in thy fyghte, let this londe be geuen vnto thy seruautes to possesse, and bringe vs not ouer Iordane.
- 6 And Mofes fayed vnto the childrē of Gad and of Ruben: shall youre brethern goo to warre and ye 7 tarye here? Wherfore discorage 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, & discoraged 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 fware 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: saue Caleb the sonne of Iephune the Kenefite, & Iosua the sonne of Nun, for 13 they haue folowed me continually. And the Lorde was angrie with Israel, and made them wandre in the wilderneffe .xl. yere, vntill all the generacion that had done euell in the fyghte of the Lorde were consumed.
- 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 away from after him, he wyll yet agayne leue the people in the wilderneffe, so shall ye destroy all this folke.
- 16 And they went nere him ad fayed: we will bylde shepefolde here for oure shepe and for oure catell, and

¶ 14 steade, to ŷ encrease . . . & to augmēte

ŷ. 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 . . . hertz wendig (v. 9) 11 sollen ia . . . nicht sehen . . . das sie myr nicht gentzlich nach gefolgt haben (cf. v. 12).

17 cities for oure childern: But we oure felues will go ready armed before ſ̄ childern of Israel, vntill we haue broughte them vnto their place. And oure childrē shall dwell in the stronge cities, becaufe of the inhabitants of the londe. And we will not returne vnto oure houffes, vntill the childern off .̄. Israel haue enhereted: 18
 19 every man his enheritaunce. For we will not enheret with them on yonder fyde Iordane forwarde, becaufe oure enheritaunce is fallen to vs on this fyde Iordane eastwarde.

20 And Mofes fayed vnto them: Yf ye will do this thinge, that ye will go all harnessed before the Lorde 21
 21 to warre, and will go all of you in harnesse ouer Iordane before ſ̄ Lorde, vntill he haue cast out his enemies before him, & vntill the londe be subdued before ſ̄ Lorde: then ye shall returne & be without sinne 22
 22 agens̄t the Lorde & agens̄t Israel, & this lōde shalbe 23
 23 youre possession before the Lorde. But & yf ye will not do so, beholde, ye synne agens̄t the Lorde: ad be 24
 24 fure youre synne will fynde you out. Bilde youre cities for youre childern & foldes for youre shepe, & fe ye do ſ̄ ye haue spoken.

25 And the childern of Gad & of Ruben spake vnto Mofes sayenge: thy seruautes will do as my lorde 26
 26 commaundeth. Oure childrē oure wiues substāce & all oure catell shall remayne here in the cities of Gilead. 27
 27 But we thi seruautes will goo all harnessed for the warre vnto batayle before the Lorde, as my lorde hath fayed.

28 And Mofes cōmaūded Eleazer ſ̄ preast & Iofua ſ̄ sonne of Nun & the aunciēt hedes of the tribes of the 29
 29 childern of Israel, & fayed 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 rustet zum streyt . . . wer vnter euch gerūst ist (cf. vv. 27, 29, 30, 32) 22 vnschuldig 23 vnd werdet ewr funden 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 y^e londe of Canaan.
 31 And the childern of Gad & Ruben answered sayenge: that which y^e Lorde hath sayed vnto thi seruau^tes
 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 fyde the Iordane.

33 And Moses gaue vnto y^e 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 bylt Dibō, ataroth, Aroer, Atroth, Sophan, Iaeser,
 35 Iegabeha, Bethnimra & Betharan stronge cities, and 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 y^e were therein. And Mo- .P. ses gaue Gilead vnto Machir the sonne of Manasse & he dwelt therein. And Iair the sonne of Manasse wēt & toke y^e 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.

¶ 36 Betharan fenced 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 diffeyt des Iordans 36 verschlossen stedte 41 Hauoth 42 mit yhren tochteren

☪ 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 cōmaundment 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 frst moneth, on y morowe after Passeouer & went out with
- 4 an hye hande in the syghte of all Egipte, while the Egiptians buried all their frstborne which the Lorde had smoten amonge thē. And vppō their goddes also
- 5 the Lorde dyd execucion. And y childern of Israel remoued from Rahemses 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 before Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wildernesse, & 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,

M. 4 smyttē 9 .Lxx. paulmetrees

V. 3 altera die phale . . . in manu excelsa 4 nam & in diis eorum exercuerat vltionem 9 & palmæ septuaginta

L. 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 Israel are nombred. They are cōmaunded to kyll the Canaanites.

- 15 where was no water for the people to drynke. And they departed from Raphedim, and pitched in the wilder nesse of Sinai
- 16 And they remoued from the deferte of Sinai, & 17 lodged at the graues of lust. And they departed from 18 the sepulchres of lust, ād 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 ād 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, ād 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, ād 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 remoued from Ezeon gaber, and pitched in the wilder nesse of Zin, which is Cades.
- 37 And they remoued from Cades, & pitched in mount 38 Hor, in ŷ edge of the londe of Moab. And Aaron the preaft went vpp in to mount Hor at the commaūdment of ŷ Lorde & dyed there, euen in the fortieth yere after the childern of Israel were come out of ŷ 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
 ¶. 16 ad Sepulchra concupiscentiæ. 17 Sep. concup. 31 castrametati sunt in Bene-iaacan. 32 Profectique de Bene-iaacan venerunt in montem Gadgad.

ℒ. 16 lustgreber (v. 17) 31 lagerten sich ynn Bne Iaecon, Von Bne Iaecon zogen sie aus vnd lagerten sich in Hor gidgad

55 But and yf ye will not dryue out the inhabiters of
 y^e londe before you, then theſe which ye let remayne
 of thē, ſhalbe thornes in youre .P. eyes and dartes in
 youre ſydes, & ſhall vexe you in the lōde wherein ye
 56 dwell. More ouer it will come to paſſe, y^e I ſhall doo
 vnto you as I thought to doo vnto them.

■ The .XXXIII. Chapter.

1 **A**ND the Lorde ſpake vnto Moſes
 2 ſayenge: cōmaūde the childern
 of Iſrael and ſaye vnto them:
 when ye come in to the londe
 of Canaan, this is the londe that ſhall fall
 vnto youre enheritaunce, the londe of
 3 Canaan with all hir coſtes. And youre ſouth quarter
 ſhalbe from the wilderneſſe of Zin alonge by the coſte
 of Edom, ſo that youre ſouth quarter ſhalbe from the
 4 ſyde of the ſalte ſee eaſtwarde, & ſhall fet a compaſſe
 frō the ſouth vpp to Acrabim, & reach to Zinna. And
 it ſhall goo out on y^e ſouth 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.C.S. The
 Coſtes and
 borders of the
 land of prom-
 eſſe. Certen
 are aſſygned
 to deuyde the
 lande.*

M. 55 thoſe which
V. 55 clauī in oculis, & lanceæ in lateribus, et aduerfabuntur
 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 fine
 claudetur. 7 montem altiffimum

L. 55 zu dornen werden in ewern augen vnd zu ſtachel ynn
 ewern ſeytten, vnd werden euch dengen 56 So wirts denn gehen,
 das ich euch gleich thun werde xxxiiii, 2 euch zum erbteyl
 ſellet 3 ecke . . . faltz 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 ȳ 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 frō Hazar Enan to Sepham And the coste
 shall goo downe from Sepham to Ribla on the east syde
 of Ain. And then descende and goo out at the syde
 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 lōde with all the costes there-
 of rounde aboute.
- 13 And Moses commaunded the childern of Israel,
 fayēge: this is the lōde 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 houffholdes of their
 fathers, and the trybe of the childern of Gad in their
 fathers houffholdes, & halfe the trybe of Manasse, haue
 15 receaued their enheritaunce, that is to wete .ii. trybes
 and an halfe haue receaued their enheritaunce on ȳ
 other syde of Iordayne by Iericho eastwarde, towarde
 the sonne rysyng.
- 16, 17 And the Lorde spake to Moses sayenge: These
 are the names of ȳ men, which shall deuyde you the
 londe to enherett. Eleazer ȳ preast, ād Iosua 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 ȳ sonne of Iephune. And in
 ȳ trybe of ȳ childern of Simeon, Demuel ȳ sōne of
 21 Amiud, ād in ȳ tribe of Bē Iamin, Eli- .P. dad the
 22 sonne of Ciflon. And in the trybe of ȳ childern of
 23 Dan, the lorde Bucki the sonne of Iagli. And amonge
 the childern of Ioseph: in the trybe of the childern of
 24 Manasse, the lorde Haniel the sonne of Ephod. And

¶. 20 Semuel the sonne of Amiud.

¶. 9 villam Enan (v. 10). 11 Reblatha contra fontem Daphnim
 15 trans Iordanem contra Iericho ad orientalem plagam.

¶. 9 Hazor Enan (v. 10) 15 diffeyt des lordans gegen Iericho
 gegen dem morgen.

in the trybe of the childern of Ephraim, ȳ lorde Cemuel
 25 the sonne of Siphtan. And in the trybe of the sonnes
 of Zabulon, ȳ lorde Elizaphan the sonne of Parnac.
 26 And in the trybe of the childern of Isachar, the lorde
 27 Palthiel ȳ sonne of Afan. And in the trybe of the
 sonnes of Asser, the lorde Ahihud ȳ 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 Israell, in the londe of Canaan.

■ The .XXXV. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. Vnto*
 in ȳ felde of Moab by Ior- *the Leuites*
 2 dayne Iericho sayenge: com- *must be geuen*
 maunde the childern of Israell, *Cytyes and*
 that they geue vnto the leuites of the en- *suburbes. The*
 heritaüce of their possession: cities to dwell *Cytyes of ref-*
 in. And ye shall geue also vnto the cities *uge or sanctu-*
 of ȳ leuites, suburbes rounde aboute them. *aryes. The*
 3 The cities shalbe for them to dwell in, and *lawe of man-*
 ȳ suburbes for their catell, possession and *quellyng. For*
 all maner bestes of theirs. *one mannes*
 4 And the suburbes of the cities which ye shall geue *wytneffe shall*
 vnto the leuites, shall reach from the wall of ȳ citie *no man be*
 outwarde, a thousande cu- [Fo. LXV.] bites rounde *condempned.*
 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. 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 suburbes of their cities.

6 And amonge the cities which ye shall geue vnto the leuites, there shall be fixe cities of franches, franchises which ye shall geue to that intent that he which killeth, maye flye thyder. And to them ye shall adde .xlii cities mo: so that all the cities which ye shall geue the leuites shalbe .xlviii. with their suburbes. *franchise, i. e. a sanctuary securing to the criminal freedom from arrest, cf. vv. 27, 32*

8 And of the cities which ye shall geue out 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 enheritaunce which he enhereteth.

9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Iordayne in to the londe of Canaan, ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche sleeth a man vnwares, maye flye thither. And the cities shalbe to .℞. flee from the executer of bloude, that he whyche kylled dye not, vntill he stonde before the congregacion in iudgement. And of these .vi. fre cities which ye shall geue *The righte vse of sanctuaries.*

14 .iii. ye shall geue on this fyde Iordayne and .iii. in ȳ londe of Canaan. And these fixe fre cities shalbe for the childern of Israel & for the straunger & for him that dwelleth amonge you, ȳ 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 præsidia fugit. qui nolentes, sanguinem fuderint 12 cognatus occisi . . . & causa illius iudicetur. 14 trans Iordanem 16 reus erit homicidii, & ipse morietur.

℞. 6 sechs frey stædte geben 12 blut reiner, das der nicht sterben muß, der eyn todtschlag than hat, bis das er fur der gemeyne zu gericht gefanden sey.

℞. ℞. X. 11 The ryght vse of sanctuaries.

- 17 Yf he smyte him with a throwinge stone that he dye therewith, then he shall dye: For he is a murtherer and shalbe slayne therfore.
- 18 Yf he smyte him with a handwepon of wodd that he dye therewith, then he shall dye: for he is a murtherer and shalbe slayne therfore.
- 19 The iudge of bloude shall flee the murtherer, as sone as he fyndeth him: Yf he thrust him of hate or
20 hourle at him with layenge of wayte that he dye or
21 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 cōgregacion shall iudge betwene the fleer ad the
25 executer of bloude in soche cases. And the congregacion shall delyuer the fleer out of the hande of the iudge of bloude, and shall restore him agayne vnto the fraunchefed cytye, whother he was fled. And he shall byde there vnto the dethe off the hye preaste whiche was anoynted 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 possessyon.

¶ 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 erbguts 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 y^e 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 y^e is fled to a fre
citic, that he shulde come agayne and dwell in the
londe before the deeth of the hye preaft.
- 33 And se that ye polute not the londe which ye are
in, for bloude defyleth the londe. And the londe can
none other wyfe be clenfed of y^e 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 y^e Lorde which
dwell amonge the childern of Israel.

■ The .XXXVI. Chapter.

- 1  ND the auntyet heedes of the
childern of Gilead the sonne
of Machir y^e sonne of Manasse
of the kynred of y^e childern of
Ioseph, came forth and spake before Mofes
and the prynces which were aunciēt heedes
- 2 amōge the childern of Israel & sayed: The
Lorde commaunded my lorde to geue y^e
lande to enherette by lotte to the chil-
dern of Israel. And then my lord commaunded in y^e

*M.C.S. An
order for the
maryage of
the daughters
of Zelaphead.
One of the
trybes may not
marye wyth a
nother: but eu-
ery one must
take hym a
wyfe of hys
awne trybe.*

¶. 33 bloude of hym 34 I also dwell amonge the chyl dren 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

¶. M. N. 30 For one mannes wytnesse 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 IsraeI 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 IsraeI, 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 IsraeI at
 the mouth of the Lorde sayenge: the trybe of ȳ chil-
 6 dern of Ioseph haue sayed well. This therefore doeth
 the Lorde commaūde the daughters of Zelaphead say-
 enge: let them be wyues to whom they thē silfe thynke
 best, but in the kynred of the trybe of their fathers
 7 shall they marye, that the enheritaunce of the children
 of IsraeI roole not from trybe to trybe. But that the
 childern of IsraeI 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 IsraeI, shalbe wife vnto one of the kynred of
 the trybe of hir father, that the childern of IsraeI 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 IsraeI,
 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,

¶. 4 And when the yere of iubelye . . wherin they are

¶. 3 quas si alterius tribus homines vxores acceperint . . de
 nostra hæreditate minuetur 4 iubileus, id est quinquagesimus
 annus remissionis aduenerit, confundatur fortium distributio, &
 aliorum possessio ad alios transeat. 5 Respondit Moyfes filiis IsraeI,
 & domino præcipiente ait, Recte . . locuta est 7 ne commisceatur
 possessio filiorum IsraeI de tribu in tribum. Omnes enim 9 nec
 sibi misceantur tribus, sed ita maneant 10 vt a domino separatæ sunt.

¶. 5 hat recht geredt. 7 vnd nicht eyn erbteyl von eym stam
 falle auff den andern 9 sondern eyn iglicher hange an feynem
 erbe

Milca and Noa, .P. ād were maried vnto their fathers
 12 brothers sonnes, of the kynred of the childern of Manasse the sonne of Ioseph: ād so they had their enheritance in the trybe of the kynred of their father.

13 These are the commaundmentes & lawes which the Lorde commaunded thorow Moses, vnto the childern of Israel in the felde of Moab apon Iordayne nye vnto Iericho.

¶ The ende of the .iiii. boke of Mofes.

¶. 11 filiis patroi sui 12 et possessio quæ illis fuerat attributa, manfit 13 per manum Moyfi

¶. 11 den kindern yhrer vettern 12 Also bleyb yhr erbteyl.

A PRO
LOGE IN TO THE
fyfte boke of Mofes, cal-
led Deuteromye.

W T



THIS is a boke worthy 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 Moses It is easye also and light and a
 5 very pure gospell 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 mayst 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 plagies 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 vengeance 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 remēbraunce and in the harte and to teache theire
 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, ād cōbraunce ād
 all necessite: yet yf they repent and turne, he promyseth
 them that God shall remēbre his mercie ād 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
 Egyp̄te 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 ād therfore are his ser-
 vauntes ād not oure awne, ād ought to seke his will
 and honoure onlye ād to loue ād 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 therfore 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 maundmentes, as Paule also fayeth vnto, the Romaynes
 and Galathians likewise. He warneth thē also that
 they forgett not the commaundmentes, but teach thē
 their childern ād to shew their childern also how God
 delyuered thē out of the bondage of the Egyp̄tiās to
 35 serue him and his commaundmētes, that the childern
 myght se a cause to worke of loue, likewise.

The seuēth 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.

.¶ Of the eyght chaptre thou seyft how that the
 caufe of all temptation is, that a mā might fe his awne
 herte. For whē I am brought in to that extremite
 that I must ether fuffre 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 caufe in him, I fe that my loue was of god,
 ād 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 ād loue of god, ād 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 selues by rehearsing 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 ād ouercame him with prayer,
 where thou mayest lerne the right maner to praye.

20 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 ād serue him with all their harte
 soule and mighte ād kepe his commaundmentes of
 loue. And he sheweth a reason why they shuld that
 25 doo: euen .¶. because god is lord of heuen and erth ād
 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
 30 his seruantes indifferently, as well the poore and feble
 and the straunger, as the rich and mightye, ād therefore
 wil that we loue the poore and the straunger. And
 he addeth a cause, for ye were straungers and god deli-
 35 uered you and hath brought you vnto a londe where
 ye be at home. Loue the straunger therefore for his sake.

In the .xi. he exhorteth them to loue and feare god,
 and reherfeth the terrible dedes off god vppon his en-
 emies, and on them that rebelled agenth him. And
 he testifyeth vnto thē both what will folow yf they
 40 loue and feare god, and whate also yf they despise him
 ād 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 coufeleth cōtrarye shuld come with miracles, as Paule doth vnto the Galathians.

.P. In the .xiiii. the beestes are forbiddē, partely for the
10 vnclenneffe 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 cōmaundeth to bringe the trespacers 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 lest the people
30 shuld ferch whether it were so or no.

In the .xviii. he forbiddeth all false and deuelish craftes that hurte true fayth. Moreouer .P. because the people coude not heare the voyce of the lawe spokē to thē in fire, he promifeth 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 spective 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 sorow at the readinge of it, for feare of the wrath that is like to come vpō us accordinge vnto all the curses which
5 thou there readeft.

For acordinge vnto these curses hath god delt with all nacions, after they were fallē in to the abominacions of blindnesse.

The .xxix. is like terreble with a godly lessō in
10 the ende that we shuld leue serchige of goddes secretes ād geue diligēce to walke accordinge to that he hath opened vnto us. For the kepige of the cōmaūdmētes of god teacheth wifdome as thou mayēste se in the same chapter, where Moses fayeth, 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, fōude but ful of folishnesse.

THE FYFTE
BOKE OF MOSES. CAL:
led Deuteronomye.*

** 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. Deuteronomye: "This, accordg. to Bp. Wilson's Editor, is Matthews, Translin. D."

The first Chapter of Deuteronompe. [Fo. I.]

1 **T**HESE be the wordes which
 Moses spake vnto all Israel, on
 the other syde Iordayne in the
 wildernesse and in the felde
 by the red see, betwene Pharā ād Tophel,
 2 Laban, Hazeroth and Disahab .xii. dayes
 iurney from Horeb vnto Cades bernea, by
 3 the way that leadeth vnto mount Seir. And it for-
 tuned the first daye of the .xi. moneth in the fortieth
 yere, that Moses spake vnto the childern of Israel
 acordinge vnto all that the Lorde had geuen him in
 4 commaundment vnto them, after that he had smote
 Sihon the kyng of the Amorites which dwelt in Hef-
 bon, and Og kinge of Bafan which dwelt at Astaroth
 in Edrei.

*M.C.S. A
 briefe reher-
 sall of thynges
 done before,
 from the
 pytychyng at
 mounte Horeb
 vntyll they
 came to Cades
 barne.*

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 sayenge: Ye haue
 7 dwelt longe ynough in this mount: departe therefore
 and take youre iurney 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) . . Aferoth 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 iensyd (v. 5) 5 aus zulegen dis gefetz 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 combraunce, 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 fyfye 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

¶ 17 for the iudgement is Gods

¶ 10 ſolus ſuſtinere vos . . . ſicut ſtellæ cæli, plurimi. 12 negotia
veſtra . . . & pondus ac iurgia. 13 & quorum conuerſatio ſit proba
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

¶ 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

¶ 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 fayed 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 fayeth vnto the: feare not, nether be
 difcoraged.

22 And then ye came vnto me euery one and fayed:
 Let us sende men before us, to ferche 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 fayenge pleassed 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 ferched 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 fayde: it is a
 good lande which the Lorde oure God doeth geue us.

26 Notwithstondinge 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
 fayde: 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 dif-
 coraged oure hartes fayenge: 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 af-
 cendemus? 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 dyfobedyent:* 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 shall 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 ferche 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, because he hath contynually folowed the
 37 Lorde. Likewise the Lorde was angrye with me for
 youre fakes sayenge: thou also shalt not go in thither.
 38 But Iosua the sōne of Nun which stondeth before the,
 he shall go in thither. Bolde him therfore *bolde, verb,*
 39 for he shall deuyde it vnto Israel. 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 wildernesse:
 euen the waye to the reed see.

41 Than ye answered and fayed vnto me: We .P. haue
 synned agenst the Lorde: we will goo vp and fyghte,
 acordinge to all that the Lorde oure God cōmaunded

¶. 38 Boldē

¶. 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

¶. 30 zeucht fur euch hyn 32 Aber das gallt nichts bey euch
 . . . hettet gegleubt 33 euch die stette zu weyfen 36 volliglich . . .
 gefolget hat 39 die heuts tags

us. And whē ye had gyrde on euery man his wepons
 42 of warre and were ready to goo vp in to the hilles, the
 Lorde fayed vnto me: faye vnto thē, fe that ye go not
 vp and that ye fighte not, for I am not amōge you:
 left ye be plaged before youre enemies.

43 *Here thou feist the verey image of the papistes. For thei like wise where Gods worde's, 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 presumptouly 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, eue
 45 vnto Horma. And ye came agayne and
 wepte before the Lorde: but the Lorde wolde not
 46 heare youre voyce nor geue you audience. And so ye
 abode in Cades alōge feason, acordinge vnto the tyme
 that ye there dwelt.

The .II. Chapter.

1  **H**EN we turned and toke oure
 iurney in to the wildernesse,
 euen the waye to the red see
 as the Lord cōmaunded me.
 And we compassed the mountayns of Seir
 2 a lōge tyme Thē the Lorde spake vnto
 3 me faienge: Ye haue cōpassed this moun-
 tayns lōge ynough, turte you northwarde.
 4 And warne the people fay- [Fo. III.]
 enge: Ye shall goo thorow the costes of youre brethern

M.C.S. A reherfall of that which was done from the tyme that they departed from Cades barne, vnto the battell 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 solent 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. M. N. 43 *Ye wold not heare:* Here thou feyst the vereye
 Image of vs that lyue i this most perloufe tyme, for euen we lyke-
 wyse, 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, ad knew the as thou wētest thorow this greate wilder nesse. 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 ad Ēzion Gaber, we turned ad went the
 9 waye to the wilder nesse of Moab. Thē the Lorde sayed vnto me se 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 childern of loth to possesse. The Emimes dwelt there in in tymes past, a people greate, many ad tal, as the Enakimes: 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, ad destroyed thē before them and dwelt there in their stede: as Israel dyd in the londe of his possessiō which the Lorde gauē them
- 13 Now ryse vpp (sayed I) ad get you ouer the ryuer
 14 Zared: ad we went ouer the ryuer Zared. The spāce

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 . . . filii Lot 13 venimus ad eum.

L. 5 nicht reytzet, denn ich werd euch yhres lands nicht eynen fufs breyt geben 6 das yhr esset . . . trincket 8 Ezeongaber, wandten wyr vns vnd giengen 9 nicht beleydigen noch sie reytzen zum freyt

A. M. N. 10 *Emims*: Emym a kynd of Geauntes so called because they were terrible & cruell for Emym sygnifyeth terryblen esse. *Enakym*s loke Iudic. i, d. 12 *Horims* a kynde of Geauntes and sygnifyeth noble, because that of pryde they called the 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: euē
 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 euē 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 praefens. 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 einzunem

℞. ℞. N. 20 *Zāzumims*: Zamzumim a kynde of geauntes
 and fygnfyeth myscheuoufe. 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 wilder nesse 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 kinge of Hesbon wolde not let vs
passe by him, for the Lord thy God had hardened his
sprite and made his herte tough because he wold de-
lyuer him into thy hondes as it is come to passe this
daye.

31 And the Lorde sayed vnto me: beholde, I haue be-
gonne to fet Sihon and his londe before the: goo to
32 and conquere, that thou mayst possesse his londe. Then
both Sihon and all his people came out agenst vs
33 vnto batayle at Iahab. And the Lorde fet 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 wilder nesse of the easte . . . Sehon 29 Iordan 30 Sehon
32 Sehon . . . Iahaza

℥. 25 sub omni cælo: vt . . . paueāt, & 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 . . .
ficut 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 feynen mut vnd ver-
stockt yhm feyn hertz . . . wie es istz am tage. 31 eyn zu ne-
men zu besitzten feyn land 34 alle feyne stede vnd verbanten alle
stedte

℞. ℞. N. 32 Iahaza: Otherwyse Iafa.

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 soeuer the
 Lorde oure God forbade vs.

¶ The .III. Chapter.

1 **W**HEN we turned and went vpp the way to Bafan. And Og the kinge of Bafan came out agenst vs: both he and all his
 2 people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue delyuered him and all his people
 ad his lande in to thy hande ad thou shalt
 3 deale with hi as thou dealest with Sihon kyng of the
 Amorites which dwelt at Hesbon. And so the Lorde
 oure God delyuered in to oure handes, Og also the
 kyng of Bafan and al his folke, And we smote him
 vntyll noughte was left him.
 4 And we toke all his cities the same 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, beyde vnwalled townes a greate

*M.C.S. A
 rehersall of
 thynges that
 chaunfed from
 the vctorye of
 the .ii. kynges
 Schon & Og,
 vnto the In-
 stitucion of
 Iosue in Mo-
 ses steade.*

M. 36 Galaad. iii, 1 Edrai 2 Schon
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 schlügen bis das yhm nichts vberbleyb.
M. M. N. 5 *Vnwalled townes.* As thoroughfares 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 felues.
- 8 And thus we toke the same ceason, the lōde out of the hande of two kynges of the Amorites on the other syde 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 remnaūt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō .ix. cubettes 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 Gilead 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, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the felde ad Iordayne with the
- 17

¶. 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 falt 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 mē
19 of warre amonge you. Youre wyues only youre childern ād youre catell (for I wote that ye haue moch catell) shall abyde in youre cities which I haue geuen
20 you, vntyll the Lorde haue geuē rest vnto your brethern 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 returne agayne euery mā vnto his possession which I haue geuē you.

21 And I warned Iofua 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 .P. sayenge: 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
24 after thy workes and after thy power: let me goo ouer ād se the good londe that is beyonde Iordayne, that goodly
25 hye contre and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed

M. 17 Ceneroth . . Phasgah 24 O lorde God

V. 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 transiturus es. 24 comparari fortitudini tuæ. 25 montem istum egregium

L. 17 vnden am berge Pisga 20 iensyd dem Jordan 24 der es deynen wercken vnd deyner macht kunde nach thun? 25 dis gutte gepirge . . .

M. M. N. 17 *Vnder þ sspringes of Phasgah:* Some the hyll fote. Heb. Esdoth which signifyeth sþriges, 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 Iosua 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
 beyde 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 dyly-*
 that ye maye lyue ad goo ad *gent heede*
 conquire the londe which *unto the lawe,*
 the Lorde God of youre *& that they*
 fathers geueth you. Ye *shulde nottake*
 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*
 [Fo. VIII.] the commaundmentes off the Lorde youre *worshypped*
 3 God which I commaunde you. Your eyes haue sene *nor yet made.*
 what the Lorde dyd vnto Baal Peor: for al the men *The.iii. Cytyes*
 that folowed Baal Peor, the Lorde youre God hath *of refuge.*

ffl. 27 Phasgah

v. 26 Sufficit tibi, nequaquam ultra loquaris de hac re ad me.
 27 et oculos tuos circumfer . . . & aspice. 28 corrobora . . . con-
 29 confortata 29 contra phanum Phogor. iiii, I doceo te . . . daturus est
 2 verbum quod vobis loquor . . . custodite 3 contra Beel-phegor,
 quomodo contriuerit

l. 26 Las gnug seyn, sage myr dauon nicht mehr 29 Also
 blieben wyr ym tal gegen dem haus Peor. iiii, I euch lere . .
 2 gibt 2 nichts dazu thun, das ich euch gepiete . . . auff das yhr
 behaltet 3 vber dem Baal Peor

M. R. 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 among you: But ye that came vnto
the Lorde youre God, are alyeuery one of you this
5 daye. Beholde, I haue taught you ordinaunces and
lawes, foche as the Lorde my God commaunded me,
that ye shulde do euē so in the londe whether ye goo
to possesse it

6 Kepe them therefore and doo them, for that is youre
wisdome and vnderstandynge in the syghte of the na-
cyons: whiche when they haue herde all these ordi-
naunces, shall saye:

O what a wyfe and vnderstandynge people is this
7 greate nacion. For what nacion is so greate that hath
Goddess fo 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 fett
before you this daye.

9 Take hede to thy selfe therefore 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 sonnes, 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.

℞. 9 thy lyfe

℞. 4 adhæretis 5 Scitis . . . sic facietis ea in terra quā possessuri
estis 6 sapientia, & intellectus coram populis . . . gens magna.
7 natio tam grandis . . . deos appropinquantés sibi 8 alia gens sic
incluta . . . ceremonias, iustaque iudicia, & vniuersam legem . . .
proponam hodie ante oculos vestros? 9 cunctis diebus vitæ tuæ.
11 ad radices montis . . . tenebræ, et nubes, & caligo.

℞. 4 anhienget 5 Sihe . . . das yhr also 6 weyßzheytt 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.

℞. ℞. 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 season 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 foeuer 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 foeuer 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 fakes 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 to gether: vnto that ymage ought men to bowe there hertes. 20 *Yron fornace:* By the yron fornace is vnderstande anguyth & greate sorowe & carefulnes of hert .iiii. 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 whatfoeuer 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 weked-
 nesse 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 shortly 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 numbre 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 tribula-
 tion and when all these thinges are come upon 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 patranses 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 fondern . . . gutt land 23 wie der Herr deyn Got gepotten hat 27 eyn geringe pobel vberig seyn

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 resyft 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 ap-
poyntmēt 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 herde as it is, that a nacion hath herde the voyce of God speakeinge out of fyre as thou hast herde, and yet
- 33 lyued? ether whether God assayed to goo and take him
34 a people 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, to bring up, educate
the his greate fyre, and thou hardest
- 37 his wordes out of the fyre. And becaufe he loued thy 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 ad 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 therefore 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

¶. 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, *befides*,
 40 kepe therefore his ordynaunces, and his *elfe*
 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 Mofes feuered .iii. cities on the other fyde
 42 Iordane towarde the sonne ryfyng, that he shulde fle
 thither which had kylled his neyghboure vnwares and
 hated him not in tyme past and therefore shulde fle vnto
 43 one of the fame 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 Bafan amonge the Manassites.
 44 [Fo. XI.] This is the lawe which Mofes fet before
 45 the childern of Israel, and these are the witnesse, ordi-
 naunces and statutes which Mofes tolde the childern
 46 of Israel after they came out of Egipte, on the other
 fyde Iordayne in the valey beyde Beth Peor in the
 londe of Sihō kinge of the Amorites which dwelt at
 Hesbon, whom Mofes and the childern of Israel smote
 47 after they were come out of Egipte, and conquered his
 lande and the lande of Og kinge of Bafan .ii. kynges
 of the Amorites on the other fyde Iordayne towarde
 48 the sonne ryfyng: from Aroar vppon the bancke of
 the ryuer Arnon, vnto mount Sion which is called
 49 Hermon and all the felde on the other fyde Iordayne
 eastwarde: euen vnto the see in the felde vnder the
 springes of Pisga.

℞. 40 geueth the thy lyfe longe 43 Galaad 45 witnesse 46 Se-
 hon 49 Phalgah

℥. 40 Custodi . . . vt bene fit 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 propofuit 46
 trans (vv: 47, 49) Iordanem in valle contra phanum Phogor . . .
 quem percussit Moyses. Filii quoque Israel egressi ex Ægypto
 48 qui est & Hermon 49 & vsque ad radices montis Phafga.

℥. 40 das du haltest . . . so wirt dyrs . . . wolgehn . . . gibt
 deyn leben lang. 42 nicht seynd gewesen ist, der sol ynn der stedte
 eyne fliehen 45 fur 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 Moses called vnto all Israell M.C.S. The .x. commaundementes of the lawe. No Image maye be made. 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 the moût out of the fyre. And I stode betwene the
- 5 Lorde and you the same tyme, to shewe you the sayenge 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 lôde of Egipte the housse of bôdage. Thou shalt haue therefore none other goddes in my prefence.
- 8 Thou shalt make the no grauen Image Image off any maner lykenesse 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, visettinge the wikednesse of the fathers vppon the children, euen in the thyrde and the fourth generacion,
- 10 amonge them that hate me: and shew mercye apon thousandes amonge them that loue me and kepe my commaundmentes.

A. 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 anfrage 7 fur myr 8 keyn bildnis . . . ym wasser 9 eyn eyfferiger Gott . . . gelied

M. M. N. 4 *Face to face* the Chaldees woorde to worde, that is to saye, with so manyfest woordes and sygnes that it cannot be denied 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 giltlesse,
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 hast 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 doughter 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 shew-*
a seruante in the londe of Egypte and *eth a cause*
how that the Lorde God, brought the *whyweoughte*
out thence with a myghtye hande and a *to kepe his*
stretched out arme. For which cause the *commaund-*
Lorde thy God commaundeth the to kepe the Sabbath *mentes the*
daye. *pope doth not.*
- 16 Honoure thi father and thi mother, as the Lord
thi God hath cōmaūded 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 slee.
- 18 Thou shalt not breake wedlocke.
- 19 Thou shalt not steale.
- 20 Thou shalt not beare false witnesse agenst thy
neighbour,
- 21 Thou shalt not luste after thi neighbours .P. wife:
thou shalt not couet thi neyghbours houffe, felde, ser-
uaunte, mayde, oxe, asse nor ought that is thi neyghbours.
- 22 These wordes the Lorde spake vnto al youre mul-
titude in the mount out of the fyre, cloude and darck-
nesse, with a loude voyce and added nomoare there

¶. 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

℥. 11 Du solt den namen . . . nicht vergeblich füren, 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 glorie 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 luyng God speakyng 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 saye 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.

℥. 22 auff zwo steynern taffeln 24 herlickeyt vnd feyne grosse 26 Denn was ist alles fleysch 30 Gehet heym 31 hie fur myr
 ꝯ. ꝯ. 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
 proulonge youre dayes in the lond which ye ſhall poſſeſſe.

¶ The .VI. Chapter

1 **T**HESE are the commaundmentes, ordinaunces and lawes which the
 Lorde youre God commaunded to teach you, that ye might
 doo them in the londe whother ye goo to
 2 poſ- .P. ſeſſe it: that thou mighteſt feare
 the Lorde thy God, to kepe all his ordinaunces
 and his commaundmentes which I commaunde the,
 both thou and thy ſonne and thy ſonnes ſonne
 all dayes off thy lyfe, that thy dayes maye be
 3 prolonged. Heare therfore Iſrael and take hede
 that thou doo thereafter, that it maye goo well
 with the and that ye maye encreaſe myghtly:
 euē as the Lord God of thy fathers hath promyſed
 the, a lōde that floweth with mylk ād hony
 4, 5 Heare Iſrael, the Lorde thy God is Lorde
 only and thou ſhalt loue the Lorde thy God with
 all thy harte, with all thy ſoule and with all
 thy myght. *It is hereſy with vs for a
 laye mā to loke of gods worde or to reade it.*
 6 And theſe wordes which I commaunde
 7 the this daye, ſhalbe in thine herte ād
 thou ſhalt whett them on thy childern,
 and ſhalt talke of them when thou art at
 home in thyne houſſe and as
whett on, to ſharpen, diſcipline, ſtimulate

V. 33 fed per viam quam . . . ambulabit . . . & proteſentur dies veſtri in terra poſſeſſionis veſtræ. vi, 1 vt docerem vos 2 tibi & filiis ac nepotibus tuis . . . vt prolongentur dies tui. 3 ſicut pollicitus eſt . . . terram lacte & melle manantem. 5 fortitudine tua. 7 & narrabis ea . . . & meditaberis ſedens . . .

¶. 33 ſondern wandelt ynn allen wegen. vi, 2 du vnd deyne kinder vnd deyns kinds kinder 3 dyr geredt hat 7 ſcherffen

¶H. ¶N. 2 To feare God is to honour him in putting thy confidence in him, and in hauyng a good and rightwes conuerſacion in hys ſyght. 7 *Whett them on thy children* that is, exercyſe thy chyldren in them & put thē in vre with them.

- thou walkest by the waye, and when thou lyest doune and
 8 when thou rysest 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,
 Isaac 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
 straunge goddes of the Goddes off the nacyons 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 fyght*
 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.

¶. 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

¶. 8 eyn denckmal fur deynen augen 11 ausgehawen brunne
 15 von der erden 17 sondern 18 fur den augen des HERRN

¶. N. 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-
 es, ordina- . . . unces and lawes which the Lorde oure God
 21 hath commaunded you? Then thou shalt saye 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 wondres both greate ad euell vppon Egipte,
 Pharao and vppon all his houfholde, before
 23 oure eyes and broughte vs from thence: to brynge vs in
 ad to geue vs the londe which he sware vnto oure fathers. And
 24 therefore comaunded vs to do all these ordinaunces
 ad for to feare the Lord
 welth, *prof-* oure God, for oure welth
perity, happi- alwayes and that he might
ness faue vs, as it is come to passe
 25 this daye. Moreouer it shalbe rightuouf-
 nes vnto vs before the Lorde oure God,
 yf we take hede to kepe all these comaundmētes
 as he hath commaunded vs, *receaue for-
 geuenesse of
 finnes ad
 promise of en-
 heritaunce ad
 power to
 worke of loue.*

¶. 20 cras 22 fecitque signa . . . contra Pharaonem . . . in con-
 spectu nostro 24 omnia legitima hæc . . . vt bene sit nobis cunctis
 diebus vitæ nostræ 25 Eritque nostri misericors

℞. 20 heut odder morgen 22 Vnd der HERR thet grosse vnd
 bofe zeychen vnd wunder . . . fur vnfern augen 24 allen difen
 fitten . . . auff das vns wol gehe all vnser lebtag 25 vnd es wirt
 vns zur gerechtickeit gedeyen fur dem HERRN

¶. N. 20 Teach youre chyldren. 25 *Righteousnes vnto
 vs, etc:* The outwarde deade is righteoufnesse vnto the auoydinge
 of punnishemēt, threteninges & curfes & to optayne tēporall bleff-
 ynges: but vnto the life to come thou must haue the ryghteouf-
 nesse of faith & thereby receaue forgeuenesse of finnes & 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 nombre ad mightier than
 2 thou: ad whē the Lorde thy God hath fett 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 vppon 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 chofe you. For ye

M.C.S. The Israelites may make no couenaunt or appoyntment with the Gentyles. They must destroye their Idolles. Them that keape the cōmaundementes 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.

M. 1 Gergesites 2 not haue compassyon

V. 1 et deleuerit 2 tradideritque eas 4 quia seducet filium tuum 5 subuertite, & 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]

M. M. 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 Vnderfonde 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 .ṽ. thorowe out a thousande generacions 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.
- 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.
- 15 Moreouer the Lorde will turne from the all maner infirmityes, and will put none off the euell dyfeases off Egipte (whiche thou knowest) apou the, but wyll sende them vpon them that hate the.

℞. 13 thyne oyle

ṽ. 8 Eduxitque vos in manu forti 9 quia dominus deus tuus, ipse est deus fortis & fidelis 10 statim . . . & ultra 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 sed cunctis hostibus tuis.

℥. 8 hat er euch ausgefuret mit mechtiger hand 10 fur seynem angezicht 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
 Lorde thy God delyuereth the, thy- [Fo. XVI.] ne
 eye shal haue no pitie vppon them nether shalt thou
 17 serue their goddes, for that shalbe thy decaye. Yf thou
 shalt saye in thine hert these nacions are moo than I,
 18 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-*
 19 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 felues 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 ōce 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 .℞. the syluer or golde that is on them nor take it

℞. 16 Deuorabis omnes populos 17 delere eas ? 18 noli metuere
 fed 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 Sculpilia eorum . . .
 de quibus facta sunt

℞. 16 Du wirst alle volcker fressen . . . denn das wurde dyr
 eyn strick feyn. 19 durch grosse versuchung 20 vnd sich verbirget
 für dyr 22 Er der Herr deyn Gott wirt dise leut aus wurtzelen für
 dyr, eyns nach dem andern . . . nicht eylend alle machen 23 wirt
 sie mit grosser schlacht erschlahen 25 Die bild yhrer Gotter . . .
 das dran ist

℞. ℞. N. 20 What hornettes are loke Exod. xxiii, d. 25 *Syl-*
uer or golde: Whatsoeuer golde or syluer honoure or profet,
 calleth frō the woorde of God, belōgeth 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
 therefore the abhominacyon to thyne houffe, lest thou
 be a damned thyng as it is: but vtterlye defye it and
 abhorre it, for it is a thinge that must be destroyed.

■ The .VIII. Chaptre.

- 1  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 wil-
 dernesse, for to humble the ād to proue
 the, to wete what was in thine herte, whether thou
 3 woldest kepe his commaundmentes or no, He hum-
 bled 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 word is*
 the mouth of the Lorde must a man lyue. *life*
 4 Thy rayment waxed not olde vpon the, nether dyd
 thy fete swell thys .xl. yere.

*R. C. S. Mo-
 ses putteth
 the Israelites
 in remem-
 braunce of the
 afflictions and
 benifytes that
 they hadde the
 xl. yere which
 they were in
 the wilder-
 nesse.*

¶. 26 quippiam ex idolo . . . ne fias anathema . . . Quasi
 spurcitiam detestaberis, & velut inquinamentum ac sordes abomi-
 nationi habebis viii, 2 Et recordaberis . . vt affigeret te atque
 tentaret 3 Afflixit 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
 gewel daran haben. viii, 2 vnd gedencst . . demutiget vnd ver-
 suchet 3 am brot alleyn, sondern an allem 4 veraltet an dyr . . ge-
 schwollen

℥. ℥. N. 26 *Damned*, Or cursed. viii, 3 *Humbled the*: Hum-
 bled 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 comytt them felues wholly to his prouifyon. i. Pet. v, d.

5 Vnderftonde therfore in thine herte, that as a man
 nurtereth his fonne, euen fo the Lorde thy God nurter-
 6 eth the. Kepe therfore the com- [Fo. XVII.] maund-
 mentes of the Lorde thy God that thou walke in
 7 his wayes and that thou feare him For the Lorde
 thy God bringeth the in to a good lande, a
 londe of riuers of water, of fountens and of fpringes
 8 that fprunge out both in valayes and hylles: a
 londe of whete and of barley, of vynes, figtrees and
 pomgranates, a lond of olyuetrees with oyle and of
 9 honye: a lande wherin thou fhalt not eate bred in
 scarcenefse, and where thou fhalt lacke nothinge, a
 londe whose ftones are yerne, and out of whose hylles
 10 thou fhalt 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
 God, that thou woldest not kepe his cōmaundmentes,
 lawes and ordinaunces which I commaunde the this
 12 daye: yee and when thou haft eatē ād filled thy felfe
 13 ād haft bylt goodly houffes ād dwelt therin, ād when
 thy beeffe ād thy shepe are waxed manye ād thy fyluer
 ād thy golde is multiplied ād all that thou haft en-
 14 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 fyrye
 ferpentes ād fcor- .P. piōs ād thurste where was no
 water which brought the water out of the rocke of
 16 flynt: whiche fed the in the wilderneffe with Man where
 of thy fathers knewe not, for to humble the and to

¶. 15 and drouth

V. 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 perfru-
 eris . . . æris metalla 10 vt cū comederis 13 armenta boum, &
 ouium greges 14 eleuetur cor tuū 15 serpens flatu adurens 16 Et
 postquam . . .

L. 7 beche. brunnen. tiefen . . . die an den bergen vnd ynn
 den awen fließen 8 ölebewm vnd honnig ynnen wechft. 9 ertz
 aus den bergen 11 So hüt 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 saye 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}
to do māfully, for to make good the prom- ^{worketh and}
esse which he sware vnto thy fathers, as it is come to ^{not we}
passe this daye,
19 For yf thou shalt forget the Lorde thy god and shalt
walke after straunge goddes and serue them and wor-
sheppe them, I testyfy vnto you this daye, that ye
20 shall surely perysh. As the nacyons 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}
Iordayne this daye, to goo ^{are forbiddē}
and conquere nacyons greater ^{to trust in}
and mightier than thy selfe: ^{their awne}
and cities greate ād walled vp to heauen, ^{streāgth. A}
2 ād people greate and tall, euen the child- ^{reherfall of}
dern of the Enakims, which thou knowest ^{certen thynges}
and of whom thou hast [Fo. XVIII.] herde ^{that were done}
saye who is able to stond before the child- ^{after the lawe}
3 dern of Enack? But vnderstonde this ^{was geuen,}
^{vnto the mur-}
^{muring at the}
^{Graues of}
^{Lust.}

V. 16 ad extremū misertus est tui 18 vt impleret pactum suum
. . . sicut praesens indicat dies. 19 omnino dispereas. 20 quas de-
leuit dominus in introitu tuo ix, 1 & ad caelum vsque muratas
2 quibus nullus potest ex aduerso resistere.

L. 16 das er dyr hernach wol thett 7 dis vermugen 18 auff-
richt seynen bund . . . wie es gehet heuts tags. ix, 1 vermauret
bis yn den hymel 2 Wer kan widder die kinder Enak bestehen ?

M. M. N. 17 And beware, etc.: By the helpe of God onely
doest thou what soeuer 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 heauē 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 confumyng 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 fayed vnto the.

- 4 Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuoufnes the Lorde hath brought me *where is mā* in to possesse this lōde. Nay, but for *rightewefnesse*. the wekednesse of these nacions the Lord doth cast
 5 thē out before the. It is not for thi rightuoufnes 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 fware vnto thi fathers, Abraham, Ifaac and Iacob.
- 6 Vnderftond therfore that it is not for thy rightuoufnes 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 wilderneffe: for sens the daye that thou cameft out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenft the
 8 .℞. Lorde. Also in Horeb ye angred the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to fett the tables of ftone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll .xl. dayes ad .xl. nightes and nether ate bred nor
 10 dranke water. And the Lorde delyuered me two tables of ftone written with the finger of God, and in them was acordyng to all the wordes which the Lorde

℞. 3 cast thē out, and brynge them out, and brynge them to noughte 4 in to possesse.

℥. 3 ignis deuorans atque cōsumens, qui conterat eos & deleat atque disperdat ante faciē tuā velociter 6 cum durissimæ ceruicis sis populus. 7 ad iracundiam prouocaueris . . . semper aduersum dominum contendisti. 8 prouocasti eum

℥. 3 er wirt sie vertilgen . . . vnd vmbringen bald 6 syntemal du ein halstarrig volck bist 7 erzornstift ynn der wusten 8 ynn Horeb ertzurntet

℞. ℞. 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 stōne, the tables
12 of the testamēt, 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. *injured, damaged*

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 se
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 fearnesse wherwith the Lord was
angrie with you, euē for to haue destroyed you But the Lorde herde my peticion 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 synne, 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 prouocasti. 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 ād stampe him and grounde flampe, *verb*,
 him a good, euē vnto smal dust. And *paß tense*
 I cast the dust thereof in to the broke a good, *thor-*
oughly
 that descended out of the mount.

- 22 Also at Thabeera and at Masa and at the .℞. sepul-
 23 chres of lust ye angered the Lorde, yee ād 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 disobediēt 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 enherit-
 aūce which thou hast delyuered thorow thi greatnesse
 and which thou hast 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 saye: 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.

℞. 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

℞. 22 zu Thabeera vnd zu Massa vnd bey den Lustgrebern
 24 denn yhr seyt vngehorsam 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

℞. ℞. N. 25 Lerne to praye.

[Fo. XX.] ■ The .X. Chapte .

- 1  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 ad 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 ad thou shalt put the in the arcke. And I made an arke of fethi wod ad hewed two tables of stone like vnto the first, ad 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. verfes whiche the Lorde fpake vnto you in the mount out of the fire in the daye when the
- 5 people were gathered) ad gaue the vnto me. And I departed ad came doune fro the hyll and put the tables in the arcke which I had made: ad there they remayned, as the Lorde commaunded me
- 6 And the childern of Ifrael toke their iurney from Beroth Bē Iakē to Mofera, where Aarō dyed ad where he was buried, ad Eleazer his fonne became preaft ī
- 7 his steade. And fro thece they departed vnto Gudgod: ad fro Gudgod to Iathbath, a lōd of riuers of water.
- 8 And the same ceafon the Lorde feparated the trybe of Leui to beare the arcke of the appoyntment .P. of the Lorde and to ftonde before the Lorde, ad 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 cōfregifti 3 habens eas in manibus. 4 quādo populus cōgregatus est 5 quæ hucusque ibi funt 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.

M. C. S. Ar-
peticyon of
some of the
Journeys of the
Israelites. The
renuyng of
the tables. An
exhortacyon
to gene heede
to the Lawe.

istre vnto him and to blesse in his name vnto this
 9 daye. Wherefore 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 Israel 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 foule, 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-
 nefs, welfare,
 cf. weal
 and the heauen of heauens is the Lordes
 thy god, and the erth with all that there-
 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 nacyns, as it is come to passe this
 daye.

16 [Fo. XXI.] Circumcysse 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 sode 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 cōglutinator 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 ferue him
 21 and cleaue vnto him ād swere by his name, for he is
 thi prayfe ād 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, ād now the Lorde thi God hath made the as
 the starres of heauen in multitude.

¶ The .XI. Chapter.

1 **T**HOU 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
 3 and his stretched out arme: his miracles
 and his actes which he dyd amonge .¶
 the Egyp̄tiās, euen vnto Pharao the kinge
 4 off Egipte and vnto all his lōde: ād what
 he dyd vnto the host of the Egyp̄tiās, vnto
 their horses ād charettes, how he brought
 the water of the red see vpon 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 al-
 wayes and be-
 fore their
 eyes, and to
 talke of hit
 when they
 ryse, when
 they sytt
 doune and
 when they
 walke by the
 waye &c.*

¶. 20 & ei soli seruias: ipsi adhærebis, iurabisque in nomine illius. xi, 1 obserua præcepta eius 2 Cognoscite hodie . . . discipulam domini 4 omnique exercitui . . et deleuerit

¶. 20 yhm soltu dienen, yhm soltu anhangen, vnd bey feynem namen schweren 21 bey dyr. xi, 1 vnd feyne hut 2 erkennet . . . nemlich die zuchtigung 4 an der macht der Egypter . . . da sie euch nach iagten . . vnbracht

¶. M. N. 20 Swere by his name: To sweare that which is true in a caufe of fayth ether to the honoure of God or profet of thy neyghboure is leafull. And then wyll Moses that the othe be made by the name of God: by which he meaneth, that yf we must neades sweare, we refer the othe to God onely although thou sweare by a boke or other thyng: as paull 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
 the 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 feed, 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 begynnyng 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 season, 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 famen sehst 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

¶ R. R. 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 heruest, & 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 a fyde and serue straunge goddes and worshewe
17 them, and thē the wrath of the Lorde waxe hote vpon
you ād shott vp the heauen that there be no rayne and
that youre londe yeld not hir frute, and that ye perefsh
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
youre handes, and lett .℞. them be as papers of re-
19 membraunce betwene youre eyes, and teach them
youre 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 lyest 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 ād the dayes of youre childern apōn the erth
which the Lorde fware vnto youre fathers to geue
them, as longe as the dayes of heauē last vpon
the erth.
- 22 For yf ye shall kepe all these cōmaundmentes which
I cōmaunde you, so that ye doo thē and loue the Lorde
youre 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 felues. All
the places where on the soles of youre fete shall treade,
shalbe youre: euen from the wilderneffe 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 leret sie . . . das du
dauon redist 21 so lange die tage von hymel auff erden weren.
24 Alle ortter darauff ewr fufs folen trit

- Libanon and from the ryuer Euphrates, euen vnto the
 25 vttemost 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 Grisim 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 felde ouer agenst Gilgal besyde 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 therefore that
 ye doo al the cōmaundmentes and lawes, which I sett
 before you this daye.

¶ 29 Garizim 30 agenst Galgal besyde the groue of Moreh.

V. 24 a flumine magno Euphrate vique 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

L. 24 bis ans letzte meer 25 darynnen yhr reyfet 29 den fe-
 gen geben 30 der strassen nach von der sonnen nyddergang . . .
 blachen felt wonen gegen Gilgal vber, bey dem hayn More 32 Sc
 behaltet nu

The .XII. Chapter.

- 1 **T**HESE are the ordinaunces and lawes which ye shall obserue to doo in the londe which the Lorde God of thy fathers geueth the to possesse it, as longe as ye lyue vppon the .P. erth. Se that ye destroye all places where the nacyns which ye conquere serue their goddes, vppon hie mountaynes and on hie hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hewdowne the ymages off 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 chosfen out of all youre trybes to put his name there and there to dwell. And thyther thou shalt come, and thyther ye shall brynge youre burnt-facrifices and youre offerynges, youre tithes and heue-offerynges off youre handes, youre vowes 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 nothinge that we doo here this daye, euery man what semeth hi good in his awne eyes. For ye are not yet come to rest nor vnto the

M. 6 and the fyrst borne

V. 1 daturus est 2 omnia loca . . mōtes excelsos, & colles . . . lignum frondosum. 3 Dissipate aras . . & idola comminuite: disperdite 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 fischen vnd dahyn komen 7 essen vnd frolich feyn 8 der keyns thun

M. C. S. Idol.
atrye must the
Israelytes de-
stroye and flee
fro. They must
eate no bloude.
They must one-
ly do that
thyng whych
God com-
maundeth.

*

- 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 frō al youre enemies
 rounde aboute: and ye shall dwell in safetie.
- 11 Therefore when the Lorde youre God hath chofen 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 burntofferiunges
 14 in what foeuer place thou seyft: but in the place which
 the Lorde shall haue chofen amonge one of thy trybes,
 there thou shalt offer thi burntofferiunges and there
 15 thou shalt doo all that I commaunde the. Not with-
 stondyng thou mayst kyll ad eat flesh in al thi cities,
 what foeuer thi foule lusteth after acordinge to the
 blessinge of the Lorde thi God which he hath geuen
 the both the .P. * vncleane and the cleane
 mayst thou eat, euen as the roo and the
 16 hert: only eat not the bloude, but poure
 it upon the erth as water.
- 17 Thou mayst not eat within thi gates
 the tythe of thi corne, of thy wyne and
 of thi oyle, ether the firstborne of thine

*Vncleane as
 pertayninge
 vnto sacrifice
 as beestes that
 had deformati-
 ties: but not
 of the vncleane
 that was for-
 bidde*

¶. 9 daturus est (v. 10) 10 et absque villo 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

¶. 10 vnd werdet sicher wonen. 11 brandopffer, ewr ander
 opffer 15 beyde reyn vnd vnreyn mugens essen

¶. H. N. 15 *Vncleane*: Vncleane as pertayninge vnto sacri-
 fyce, as beastes that had deformaties: but not of the vncleane
 that was forbidden.

oxen or of thy shepe, nether any of thi vowes which
thou 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 choſen: both thou thi ſonne and thi daughter, thi
ſeruaunte 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 loĝe 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, whatſoeuer thi ſoule luſteth. Yf the place
which the Lorde thi God hath choſen 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.] ſoeuer 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:

¶. 18 Leuites, qui manent (manet, *Complut.*) 20 ſicut locutus
eſt tibi, et volueris veſci carnibus . . . 21 locus autem

¶. 18 ſoltu ſolchs eſſen laſſen 20 weyl deyne feele fleych zu
eſſen geluſtet, ſo ifs fleych nach aller luſt deyner feele 22 wie man
eyn rehe oder hirs iſſet, . . . beyde reyn oder vnreyn mугens
zu gleych eſſen

¶. ¶. N. 22 *Eate not the bloude:* By that they ſhulde eate
no bloude is ſygnified that they ſhulde abhorre from bloude
ſhedyng, & maquellyng.

¶. ¶. 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 zehende, vnd
alles was, zu opffern war frey eſſen oder verkeuffen vnd zu gelde
machen, vnd das ſelb an den ort bringen, vnd anders ſo viel
keuffen vnd opffern, vnd den prieſtern geben. Drumb muſ hie
das wortlin opffern heyyen, ſo viel als das opffer eſſen, oder mit
gelde gedencken zu uergleychen. Vnd eſſen von den zehenden
oder 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
 fyghte off the Lorde.
- 26 But thy holye thinges 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 conquare 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 foeuer 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 fanguis enim eorum pro anima est, & idcirco non debes
 27 offeres oblationes tuas 28 bonum est & placitum 29 disperdi-
 derit . . possideas, & possederis 30 caue ne imiteris eas . . Sicut
 coluerunt . . ita & ego colam. 32 hoc tatum facito domino.

¶. 23 alleyn fasse . . denn das blut ist der feelen, 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 fellest yhnen
 nach . . nicht fragest noch . . Wi dise volcker haben . . gedienet,
 also willich auch thun

¶. ¶. N. 32 Put noughte to nor take ought awaye.

¶ The .XIII. Chapter.

- 1 **F**there arysẽ amonge you a proph- *M.C.S. The*
 ett or a dreamer of dreames and *fallse proph-*
 geue the a sygne or a wondre, *ete must be*
 2 and that sygne or wonder which *put to death.*
 he hath sayed come to passe, and then saye: *God proueth*
 lat vs goo after sƿaunge Goddes which thou *oure fayth by*
 3 hast not knowen, and let vs serue them: herken not vnto *fallse myra-*
 the wordes of that prophete or dreamer *cles.*
 For the Lorde thy God tẽpteth you, to *God geueth*
 wete whether ye loue the Lord youre God *vs his worde*
 with all youre hertes ad with al youre soules. *ad cõfirmeth it*
 4 For ye must walke after the Lorde youre *with miracles*
 God ad feare him and kepe his cõmaũ- *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,*
 spokẽ to turne you awaye frõ the Lorde youre God *lest false pro-*
 which broughte you out of the londe of Egipte ad *phetes or false*
 delyuered you out of the houffe of bondage, to thrust *miracles de-*
 the out of the waye whiche the Lorde thy God com- *ceave 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 wife 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 sƿaunge goddes which thou hast not knowẽ nor

¶. 2 & euenerit quod locutus est 3 tentat 4 adhærebitis. 5 fictor
 forniorum . . . quia locutus est vt vos auerteret . . . vt errare
 te faceret de via . . . & auferes malum 6 vxor quæ est in sinu
 tuo, aut amicus quẽ diligis vt animam tuam

¶. 3 verſucht euch 4 Denn . . anhangen. 5 den boſen 6 weyb
 ynn deynen armen

¶. ¶. ¶. 3 For the Lorde thy God tẽpteth 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 deceaue vs

7 yet thy fathers, of the goddes of the people whiche
 are roude 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 .℞. aboute to thrust the awaye from the
 Lord thy God which brought the out of Egipte the
 11 houffe of bondage. And all Israel shall heare and feare
 ad 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 enhabitors 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 fwerde, and destroye it
 mercyleffe and all that is therin, and euen the very
 16 catell thereof with the edge of the fwerde. And gather
 all the spoyle of it in to the myddes of the streates there-

℞. 15 destroye hit 16 spoyle of hit

V. 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 sollicitate, & diligenter . . . certum esse quod dicitur
 15 ore gladii, & delebis eam, omniaque quæ in illa sunt vsque ad
 pecora 16 quicquid etiam supellectilis

L. 7 von eym end der erden bis an das ander 10 Denn er
 suchte 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 signifieth malyce,
 or as some wyll wyckednesse, wherfore all myscheuouse, wycked
 and cursed 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 cite and all the spoyle thereof eury whitte vnto the Lord thy God. And it shalbe an hepe for euer and shal 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 ād haue compassiō 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 youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mā's death. For thou art an holy people vnto the Lord thy God, ād the Lorde hath chosē the to be a feuerall people vnto him selfe, of all the nacyons that are vppon the erth.
- 3, 4 Ye shall eat no maner of abhominacyon. These are the beestes which ye shall eat of: oxen, shepe and gootes, hert, roo and bugle, hertgoote, vnicorne, origen and Camelion. And all beestes that cleaue the hofte and flytte it in to two clawes and chewe the cud, them ye shal eat. Neuerthelesse, these ye shall not eat of

M. 5 bugle wyldgoote, 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 feyns zorns . . . vnd gebe dyr barmhertzickeit vnd erbarme sich deyner. xiiii, 1 kalh zwiffchen ewren augen 3 grewel 4 Dis ist aber das viech 5 Hirs, Rehe, Hems, Steynbock, Eynhorn, Vrochs, vnd Elend

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 Psal. xxviii, a.

M.C.S. The maners of the gentyles may not befolowed. What beastes are cleane to be eaten & what not.

them that chew cud ād of thē that deuyde and cleaue the hofte: the camell, the hare ād the conye. For they chew cud, but deuyde not the hofte: ād therfore are vn cleane vnto you: ād also the fwyne, for though he deuyde the hofte, yet he cheweth not cud, ād therfor is vn cleane vn- .P. to you: Ye fhall not eate of the flefh of thē nor twich the deed carkaffes of them.

9 These ye fhall eate off all that are in the waters: All that haue fynnes and scales.

10 And what foeuer 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 fhall eate, but thefe are they of which ye maye not eate: the egle, the gofhauke, 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 ſparowhauke 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 ſwalowe: 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 fhall eate of nothinge that dyeth alone: But thou mayeſt geue it vnto the ſtraunger that is in thy citie that he eate it, or mayeſt fell it vnto an Aliēt. For thou art an holy people vnto the Lorde thy God. Thou fhalt not ſeth a kyd in his mothers mylke.

22 Thou fhalt tyeth all the encreafe of thy feed that cometh out of the felde yere by yere.

23 And thou fhalt 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 thine 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 & comes

l. 10 denn es iſt euch vnreyn. 11 Alle reyne vogel eſſet 21 dem frembdlingen ynn deynem thor magtus geben . . . cym frembden Du ſolt das bocklin nicht kochen, weyl es noch feyn mutter ſeuget 22 abſondern 23 vnd ſolts eſſen

¶H. ¶H. N. 21 Sethe a kyd: 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 chofen to fet 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 chofen, and bestowe that moneye on what foecuer thy soule lusteth after: on oxen shepe, wyne and good drynke, and on what foecuer 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 folts lassen

¶ The .XV. Chapter.

- 1 **T**he ende of feuen yere thou
 2 shalt make a fre yere. And
 this is the maner off the fre
 yere, whosoever lendeth ought
 with his hande vnto his neyghboure, maye
 not axe agayne that which he hath lent,
 of his neyghboure or of his brother: be-
 3 cause it is called the lordes fre yere, yet
 of a straunger thou maist call it home
 agayne. But that which thou hast with
 4 thy brother thyne hande shall remytt, and that in any
 wyfe, that there be no begger amonge you. For the
 Lorde shall blesse the lande whiche the Lorde thy God
 5 geueth the, an heritaunce to possesse it: so that thou
 herken vnto the voyce of the Lorde thy God, to obserue
 ad doo all these commaundmentes which I commaunde
 6 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 lōde which
 the Lorde thi God geueth the, se 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

℞. 2 aske agayne 4 enheritaūce

℥. 1 remissionem 2 quæ hoc ordine celebrabitur. Cui debetur
 aliquid ab amico vel proximo ac fratre suo, repetere non poterit
 3 exigens: 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.

℥. 1 Freyiar 2 Also fols aber zugehen . . . eynmanen (v. 3) . . .
 denn es heyft 4 Es sol aller dinge keyn . . . denn 5 alleyn

*℞. C. S. The
 forgeuenes of
 dettes in the
 seventh yere.
 If the Israel-
 ites obey God
 they are prom-
 esed that they
 shall not suffre
 pouertye. How
 and after
 what maner
 we ought to
 lende.*

there be not a poynte of Belial in thine hert, that thou woldest saye. 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
 11 bleffe the in all thi workes and in all that thou puttest 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 fyxe 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 awaye 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 seruauante in the londe of Egyp̄te, and the Lorde thi God delyuered the thence: wherfore I commaunde the this thinge to daye.

16 But and yf he saye vnto the, I will not goo awaye from the, because he loueth the and thine housse and
 17 is well at ease with the. Then take a naule *anaule, anawl* and nayle his eare too the doore there with ad let him be thi seruauante foreuer and vnto thi mayde seruauante
 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 . . . vnfreundtlich an 10 sondern 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

¶. M. N. 9 *A poynte of Belial in thine herte:* A poynt of Belial here for the wycked and frowarde councell of Belial. 17 *Then take a naule and nayle, etc.* The entent of this lawe is to cause 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 chosē both thou and thine houffholde.
- 21 Yf there be any deformyte there in, whether it be lame or blinde or what foeuer 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 vppon 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

ℓ. 18 denn er hat dyr als eyn zwiffeltig tagloner 19 heyligen. Du solt nicht ackern mit dem erstling deyner ochsen, vnd nicht bescheren die erthling deyner schaff 21 odder sonst yrgen eyn bosē feyl 22 sondern ynn deynem thor soltu es essen (du seyst vnreyn oder reyn)

℥. M. N. 22 *The vncleane and the cleane indifferētly*, etc.: Or whether thou be cleane or vncleane, & lyke wyse 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 **Q**BSERUE the moneth of Abyb, *M.C.S. Of Easter, whytfontyde, & the feast of tabernacles. what officers ought to be ordeyned.*
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 therefore 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 löge. For thou camest out of the löde 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 leuended 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 goyngdoun of the sonne, euen in the
7 feason 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

¶. 1 mensē 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 . . . phafe . . . daturus est 7 maneque confurgens vades

¶. 1 bey der nacht 2 Vnd solt . . . zu Ostern opfern 3 vngeseuerts brod deyns elends 5 Ostern opfern (v. 6) 7 vnd darnach dich wenden des morgens vnd heym gehen

¶. ¶. N. 1 *Abib*: Abib, that is of apryll, when all thynges do sprynge of freasshe 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 daughter, 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 chosē 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 daughter,
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 shal 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

¶ 15 handes, & therefore shalt thou be glad.

V. 8 collecta est domini 9 Sept. hebdomada 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 eris que 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

¶ *¶* 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 feaft of wekes and in the booth feaft.
 And they fhall not appere before the Lorde emptie:
 17 but euery mā with the gifte of his honde, acordynge
 to the bliffing of the Lorde thi God, which he hath
 geuen the.

The .XVII. Chapter.

18 **I**UDGES and officers thou fhalt
 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 eoufly. Wreft not the lawe nor knowe
 any perfone nether take any rewarde: for
 giftes blynde the wife and peruerte the
 20 wordes of the righteous. But in all thinge
 folowe righteoufneffe, that thou mayft lyue
 and enioye the londe which the Lord thi
 God geueth the.

21 .¶ Thou fhalt plante no groue of what foever trees
 it be, nye vnto the altare of the Lorde thi God which
 22 thou fhalt make the. Thou fhalt fett the vpp no piler,
 XVII, 1 which the Lorde thy God hateth. Thou fhalt
 offer vnto the Lorde thy God no oxe or shepe where
 in is any deformyte, what foever euell faueredneffe 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
 punyfhement
 for Idolatrie.
 The doutefull
 fentence must
 be referred
 vnto the greate
 Iudges. The
 punyfhement
 of a rebeller
 or prefump-
 tuouse with-
 ftander of the
 lawe. The
 Inftitucyon of
 a Kynge.*

M. 16 feaft *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 & magiftros 19 nec in alteram partem declinant. . . . excæcant oculos . . . mutant verba 20 Iufte quod iustum est, perferueris. xvii, 1 macula aut quippiã vitii

L. 18 richten mit rechtem gericht 19 Du folt das recht nicht beugen . . . verleytten die rechten fachen 20 Was recht ift dem foltu nach iagen. xvii, 1 etwas bofes

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 serued 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 enquire diligently.

And yf it be true and the thinge of a fuertye that ⁵ soch abhomynacion is wrought in Israēl, thē thou shalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge, * vnto thi gates *Opinly in the gates and not secretly* ad shalt stone thē with stones ad they shall ⁶ dye. At the mouth of .ii. or .iii. witnesses *in preson: with lawfull witnesse and not tormentyng* shal he that is worthy of deeth, dye: but *them or makēge them swer agens the selues or forswere the selues.* 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.

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 interficietur 7 vt auferas malum de medio tui (v. 12). 8 Si difficile & ambiguū . . . lepram & non lepram, & iudicium intra portas tuas videris verba variari 9 qui indicabunt tibi iudicii veritatem.

¶. 2 vbls thut 3 yrgent eyn heer des hymels, das ich nicht gepotten habe 5 vnd solt sie zu todt steynigen 7 das du den bosen 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 preson With lawfull witnesse and not tormentinge them or makyngē 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 lyfte.
- 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 away euell from Israel.
- 13 And all the people shall heare and shall feare, and shall doo nomare presumptuosly,
- 14 .P. When thou art come vnto the lode which the Lorde thi God geueth the and enjoyest it and dwellest therein: Yf thou shalt faye, 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 chofe. 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 wyse 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 fayed 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 fyluer and golde to moch.
- 18 And when he is feten vppon the feate off his

¶ 18 And when he is fett

V. 11 iuxta legem eius, sequerisque sententiam eorum, nec declinabis 12 Qui autem superbierit . . . ex decreto iudicis 13 vt nullus deinceps intumescat superbia. 14 possederis eam, habitauerisque 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 abweychest 12 vermessen handeln . . . ampt stehet 14 nymest es eyn vnd wonest drynnen 16 nicht viel roffer halte . . . vmb der rosse menge willen . . . fort nicht widder durch disen weg komen solt 17 das seyn hertze nicht abgewand werde

¶. ¶. X. 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 ad 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 lifte: that both he ad his [Fo. XXXIII.] childern maye prolonge their dayes in his kingdome in Israel.

¶ The .XVIII. Chapter.

- 1 **T**HE preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde ad 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 oxen or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the firstfrutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out
- M.C.S. The Leuytesmyght haue no poffessyons. Idolatrye must be fledde. The prophet Chryst is promysed. The falsc prophet must be slayne, & how he may be knowe.*
- Imeruel that oure disfigured coude make no figure of this all this while.*

V. 18 describet sibi Deuteronomium legis huius in volumine, accipiens exemplar a sacerdotibus Leuiticæ tribus 19 & ceremonias 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

2. 18 alle wort dises gefetzs vnd dise sitten 20 auff seynem 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 whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, befyde that whiche cometh to hym of the patrimonye of hys .P. elders.

9 When thou art come in to the londe which the Lorde thy God geueth the, fe that thou lerne not to doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether ^{bruterar,} a bruterar or a maker of difmale dayes or ^{murmurer} difmale dayes, ^{unlucky days} that vseth witchcraft or a forcerar or a charmar or that speaketh with a spirite or a sothfayer or that talketh with them that are deed. For all that doo foch things are abhominacion vnto the Lorde: and becaufe of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therefore 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 vseth withcraft, 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 aduysē of the deed. 14 herken vnto chofers oute of dayes and prophecyars.

℥. 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 fit maleficus, 11 nec incātor, 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 gefchrey achte, 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 aduysē of the deed*: They aske y aduysē of y deed that cōiure sprytes in the nyght thinckyng that they are foules 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 *Christ is here
promysed a
preacher off
better tyd-
inges then
Mofes.*
that thou defyredst of the Lorde thy god
in Horeb in the daye when the people
were gathered fayenge: 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 fayed 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 whosoeuer 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
faye 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
which the Lorde hath not spoken. But the prophete
hath spoken it presumptuously: be not aferde therfore
of him.

¶. 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: . . . sed per tumorem animi sui 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 vermessenhert geredt, darumb

¶. ¶. N. 15 Christ is here promysed a preacher of better tydynges then Mofes.

L. ¶. N. 15 Hie wirt klerlich eyn ander predigt verheyffen denn Mofes predigt, wilche kan nicht das gefetzte feyn, das gnugsam durch Mofe 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
- 2 houffes: thou shalt appoynte .iii. cities in the lande whiche the Lorde thy God geueth the to .℞. possesse
- 3 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 whofoeuer committeth murthur may flee thither.
- 4 And this is the cause of the fleyer that shal flee thither and be faued: Yf he smyte his neghboure ignorantly and hated him
- 5 not in tyme passed: As when a man goeth vnto the wodd with his neghboure to hew wod, and as his hāde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neghboure that he dye: the fame shall flee vnto one off the same cities ād be faued.
- 6 Left the executer of bloude folowe after the fleyer while his hert is whote and ouertake him, becaufe

M.C.S. The fraunche sed townes. The punysshment of hym that beareth false wytnesse.

The popis setuaries are of an other purpose. For he had leuer haue the frenshep of the euil, thē to saue them that are Good.

℥. 2 separabis tibi 3 sternens diligenter viam 4 Hęc erit lex homicidæ fugientis . . . nefciens, & qui heri & nudius tertius nulum contra eum odium habuisse comprobatur 5 ferrumque lapsum de manubrio . . . ad vnam supradictarum vrbium 6 dolore stimulus

℥. 2 ausfondern 4 Vnd das sol die sach feyn . . . vnwissend, vnd hat vorhyn keyn has auff yhn gehabt 5 das eyfen fure vom fiel 6 der blut recher dem todschleger nach iage, weyl feyn hertz erhitzt ist

℞. ℞. N. 4 *If he smyte, etc.*: Here are shewed .ii. maner of maquellyng one done wyllngly & of set purpose, the other vnwyllinglye: for euē he that kylleth with the hande maye before God be no maquellare: and agayne he that is angrye and enuyeth although he kylleth not wyth the hāde, cānot but be a mansleare before God: becaufe he wyllleth hys neyghboure 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.
- 7 Wherefore I commaunde the sayeng: se that thou appoynte out .iiii. cities *As hate maketh the dead euell: so love maketh it good.*
- 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
- 9 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 .iiii.
- 10 cities moo vnto those .iiii. 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
- 12 these cities. Then let the elders of his citie sende and fetch him thence and delyuer him in to the hondes
- 13 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 Israell, 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 witnesse shall not ryse agenst a man in any maner trespace or synne, what soeuer synne a man synneth: But at the mouthe of two witnesses or of .iiii. witnesses shall all maters be tryed. *Yee in all mater of heresie agenst holyechurche:*
- 16 Yf an vnrighteous witnesse 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 vrbium 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 tochts 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 verschonen (v. 21) . . das dyrs wol gehe. 15 sol alle sache bestehen. 16 eyn freueler zeuge

- 17 accuse him of trespase: then let both the men which
stryue together stonde before the Lorde, before the
preastes and the iudges .¶. 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 amased 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 praelio, 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 stuck furnemen zu thun. xx, 1 ynn eyn krieg . . . rofs vnd
wagen des volcks das groffer 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
6 goo and returne to his houffe lest he dye *Dedicat: the*
in the batayle, and another dedicate it. *leuites I sup-*
pose, halowed
thē as we doo
And yf any man haue planted a vyne- *oure shippes.*
yarde and haue not made it comen *, let
Comē: the
him goo and returne agayne vnto his *iii. first yeres*
house, lest he dye in the batayle *the frute*
and another make it comen. And *myghte not be*
7 yf any man be betrothed vnto a wyfe *eatē the fourth*
and haue not taken hyr, let hym goo *it might be*
and returne agayne vnto his houffe, lest *offred ūd the*
he dye in the batayle and another take *fyfte eaten ūd*
her. *that ys to*
make it comē
to bringe it to
the vssē 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 speakynge 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 ¶. And when the Lord thy God hath delyuered it
in to thine handes, smyte all the males thereof with

¶. 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 pręparabit. 10 offeres ei primum pacem. 11 Si
receperit . . . saluabitur, & seruiet tibi sub tributo. 12 sinautem
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 vbirten des heers fur das
volck an die spitzen stellen. 11 Antworttet sie dyr fridelich . . .
dyr zinsbar vnd vnterthan feyn. 12 Wil sie aber nicht fridelich mit
dyr handeln, vnd wil mit dyr kriegem

¶. M. N. 5 *Dedicat:* Same note as in Tyndale. 6 *Comē.*
Same note as in Tyndale.

- 14 the edge of the fwerde, faue the wemē and the childern
and the catell and all that is in the citie and all the
spoyle thereof take vnto thy felfe and eate the spoyle
of thyne enemies which the Lord thy God geueth the.
- 15 Thus thou fhalt 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 fhalt faue alyue
17 nothinge that bretheth. But fhalt destroye them with
out redempcion, both the Hethites, the Amorites, the
Cananites, the Pherezites, the Heuites and the Iebu-
sifes, 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 theirer 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 thrust 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 besege the. Neuerthelater
thofe [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 vöcker. 17 son-
dern solt sie verbannen 19 das du mit exten dran farist . . . Ists
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 aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not laboured
 4 with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor sowenge, ad strike of hir heed there in the valey.
 5 Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosē them to miniftrē and to blesse in the name off the Lorde and therfore at
 6 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
 7 beheded in the playne, and shall answere ad saye: oure handes haue not shed this bloude ne- .¶. ther haue oure
 8 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 knowen how he was slayne. How we ought to take to wyse her that is takē in warre. The ryght of the fyrst begotten. The punnyshment of the sonne that is dysobedyent 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 saxosam, quæ nunquam arata est, nec semen-tem 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 geerbeytet hat, noch am ioch gezogen hat 4 ynn eynen kiesichten grund, der widder geerbeytet noch beset ist 5 nach yhrem mund sollen alle sachen vnd alle plage gehandelt werden 7 vnd sollen antworten vnd sagen 8 So werden sie vber dem blut verfunet seyn

- 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 fighte,*
 10 When thou goest to warre agenst thyne *ādnot in thyne*
 enemies and the Lorde thy God hath delyuered them *imaginacion.*
 in to thine handes and thou hast take them captiue,
 11 and feist amonge the captiues a bewtifull woman and
 hast a fantasie vnto her that thou woldest *fantasie, lik-*
 12 haue her to thy wyfe. Then bringe her *ing, fondness*
 home to thine houffe and let her shaue hir heed and
 13 pare hir nayles ād 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 ād marie her ād let her be
 14 thi wife. And yf thou haue no faouere vnto her, then
 let her go whother she lusteth: for thou mayst not sell
 her for monye nor make cheuefaūce 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 childern, 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

V. 9 tu autem alienus eris ab innocentis cruore qui fufus 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 agnoscet

L. 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 becheren 14 wenn du aber nicht lust zu yhr hast 14 verkeuffen noch versetzen 17 fondern . . . erkennen

¶. H. N. 9 *Innocēt blood:* The Chald. interpre. him that sheddeth 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 signified that she shuld be instruct to cutt a waye the wantonesse, & superfluous deckyng with the delycate condycions 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 father 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 stuborne, 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 stuborne 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 death. And so thou shalt put euell away from the, and all Israel shall heare and feare.

22 Yf a man haue commytted a trespase worthy of death and is put to death 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 therfore, whiche the Lorde thy God geueth the to enherett.

¶ The .XXII. Chapter.

1  F thou se thy brothers oxen or shepe go 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 fyndest 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, comeffationibus vacat, & luxuriæ atque coniuuiis 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 seynes 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 henge. 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
 3 then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.
- 4 Yf thou se that thy brothers asse or oxe 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 abhomyneacyon vnto the Lorde thi God.
- 6 Yf thou chaunce vppon a byrds nest by the [Fo. XXXIX.] waye, in what foeuer tree it be or on the groūde, whether they be younge or egges, ad the dame sittenge vppon the younge or vppō the egges:
 7 Thou shalt not take the mother with the younge. But shalt in any wyfe 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

M. 2 aske

V. 2 quærat . . . & recipiat. 3 ne negligas quasi alienam. 4 non despicias, sed fubleuabis cum eo. 5 apud deum 7 abire patieris

L. 2 fuche, vnd denn yhm widder gebist 3 du kanst dich nicht entziehen. 4 sondern solt yhm auff helfen. 7 solt die mutter fliegen lassen

M. M. N. 5 It is not here forbyddē but that to extue (*sic*) or auoyde Ieopardye, or to passe the tyme merely or to begile oure enemyes a womā may were a mans harneffe or vestimentes & contrarywyfe a man womās clothes: but that they be not earnestly & customablye vsed, that due honesty & dignitey may be obserued of bothe kyndes: seyng to do other wyfe 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 neyghboures. 8 *A new house:* The houfes be flat in those contreys.

A man shall not weere womens clothyng or a womā manes clothyng. To weare a cote of woolle & of flaxe is also forbyddē. The punnyshment of hym that accuseth a man vnrighteously: of an aduowtrer also & of hym that rauyseth a mayde.

a batelmēt vnto the roffe, that thou lade
not bloude vppon thine houffe, yf any mā
fall there of.

*The houffes
be flatt in thofe
cōtres.*

- 9 Thou shalt not sowe thy vyneyarde with dyuerse fede: lest thou halowe the fede whiche thou hast sowed with the frute off thy vyneyarde.
- 10 Thou shalt not plowe with an oxe ād an asse togetherr
- 11 Thou shalt not weere a garment made of woll and flax together.
- 12 Thou shalt put rybandes vpō the .iiii. quarters of thy vesture wherewith thou couerest thy selfe.
- 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 saye: 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 .℞. brynge forth the tokens of the damfels virginite, vnto the elders of the citie, euen vnto the gate.
16 And let the damfels father saye vnto the elders, I gaue my daughter vnto this man to wife and he hateth her:
17 and loo, he layeth shamefull thinges vnto hir charge saynge, I founde not thy daughter a mayde. And yet these ar the tokens of my daughters virginite. And let them sprede the vesture before the elders off the citie.

℥. 8 murum tecti per circūitum: ne effundatur sanguis in domo tua, & sis reus labente alio, & in præceps ruente. 9 ne & fementis quam feuisti, & quæ nascuntur ex vinea, pariter sanctificētur. 11 contextum 12 quatuor angulos pallii tui 13 & postea odio habuerit eam, 14 quæsieritque occasiones . . . obiciens ei nomen pessimum 15 tollent eam . . . & ferent 17 imponit ei nomen pessimum . . . hæc sunt signa

℥. 8 eyn lehen drumb auff d. dache, auff das du nicht blut auff deyn haus ladist 9 das du nicht zur fulle heyligest . . . sampt dem eynkomen des weynbergis. 11 zu gleych gemenet. 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 fur die Eltisten der stad yn dem thor eraus bringen 17 vnd legt eyn schendlich ding auff sie

℥. ℥. N. 9 *With diuerse feede* 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 & dyuerse doctrynes. 10 To not plowe with an oxe and an asse and not to weere a garmēt of wollen & lynē do meane both one thying, 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 fylces 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 stoncs to
 deeth, 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 stoncs to deeth: The damfell
 because she cried not beyng in the citie: And the man,
 becaūse 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 caufe of deeth. For as when a man ryfeth

¶. 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 . . . & auferes malum
 (vv. 22, 24) 22 morietur, id est, adulter & adultera 23 Si puellam.
 defonderit vir . . . 24 quia humiliavit vxorem proximi fui. 25 &
 apprehendens concubuerit cum ea, ipse morietur solus 26 quo-
 niam sicut latro

℥. 19 feyn leben lang nicht lassen muge. 20 Ifts aber die
 warhey, das . . . nicht ist iungfraw funden 21 torhey in Ifr. be-
 gangen hat . . . das bofe (vv. 22, 24) 22 der man vnd das weyb, bey
 dem er geschlafen hat 23 yemand vertrawet ist 24 geschrien hat
 25 auff dem felde krieget, vnd ergreyff 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 damfell 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 damfells 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.

¶ 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 schlugē feyne feele todt, so ist dis auch 27 schrey, vnd
 war niemant der yhr halff. 28 vnd werden gefunden 29 nicht
 lassen seyn leben lang. 30 nicht auff decken seyns vaters decke.
 xxiii, 1 gebrochener noch verschnyttener 2 hurkind . . . auch nach
 dem zehenden gelid, sondern sol schlecht nicht

M. N. 29 What humble signifieth here loke Thren. v. b.
 xxiii, 1 *To come into the cōgregacyon* is to haue office or mynistra-
 tion, amōg the congregacion: which no deformed person myght
 haue: lest his deformyte shuld be an occasyon to despise 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 therfore feke that which is prosperouse 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 reforte 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

¶. 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 fomnio 12 ad requisita naturæ 13 gerens paxillum in balteo

℥. 4 widder euch dingeten 6 Du solt yhn widder glück noch heyl wunschden deyn leben lang ewiglich. 7 nicht fur gewel 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

℞. M. 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 vncleane thinge amonge you and turne from you.
- 15 Thou shalt not delyuer vnto his master the seruauunt
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 whorekeper of the sonnes of Israel .¶. Thou shalt nether brynge the hyre of an whore nor
the pryce of a dogge in to the houffe of
the Lorde thy God, in no maner of vowe: *The popewil take tribute of them yet ad bisshopes, ad abottes desire no better tenants.*
- 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 settest thyne hande to in the londe whother thou goest to conquire 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 neghboures vyneyarde,

¶. 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, comodabis 23 sicut promissisti domino deo tuo, & propria voluntate & ore tuo locutus es.

¶. 14 das er dich erredte 16 solt yhn nicht schinden. 17 hurer
20 An dem frembden magstu wuchern

¶. ¶. 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 neghbours 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 deuorcement 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 löde with fynne, 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 reioyse with his wife whiche he hath taken.

A.C.S. Deuorcement is permytted. He that is newly maryed shall not be compelled 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 fœdidatam 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

U. 24 bis du satt habist, aber du solt nichts ynn deyn gefefs thun. 25 nicht drynnen hyn vnd her faren. xxiii, 1 vmb etwa eyner vnluft willen 4 nach dem sie ist vnrey vnd eyn gewel 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 milstone 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 plage of leprosy, that thou obserue diligently to doo accordinge to all that the preastes the leuites shall teach the, as I commaunded them so ye shall obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Iam by the waye, after that ye were come out off Egipte.
- 9 *Do as the preastes teache you: but as I haue taughte thē and not as they fayne.*
- 10 Yf thou lende thy brother any maner soker, thou shalt not goo in to his houffe to fetch a pledge: but shalt stonde without and the man to whom thou lendest, shall brynge the the pledge out at the dore. Furthermore yf it be a pore body, goo not to slepe with his pledge: but delyuer hym the pledge agayne by that 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.
- 11 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 cities. Geue him his hyre the same daye, and let not the

V. 6 quia animam suam appofuit tibi. 7 Israel, & vendito eo acceperit pretium 8 sacerdotēs Leuitici generis . . . & imple foli-cite. 10 Cum repetes 11 proferet quod habuerit. 14 indigentis, & pauperis fratris tui

℥. 6 denn er hat dyr die feel zu pfand gefetzt. 7 eyn seele stilet . . . verfetzt odder verkeufft sie 10 yrgent eyne schuld borgest 14 nicht vervorteylen das lohn des bnöttigeten vnd armen

¶. ¶. X. 6 By the nether or vpper myllstone is signyfied any thinge which is necessarily requyred to a borrower or debtour, wherof he nouryssheth & sustayneth hym selfe, that may no creditoure take frō him, in especiall his crafte & occupacyō wherō he chesely 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 millstone 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 ād there-
with fusteyneth his life, lest he crye agenst the vnto
the Lorde ād 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, ād how
the Lord thy God delyuered the thēce. Wherfore I
cōmaūde the to doo this thinge.

19 When thou cuttest doune thyne herueste in the felde
and hast forgotte a shefe in the felde thou shalt not
goo agayne and fett 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 vyneyarde, 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 cōmaūde 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 trespeafer. And yf the trespeafer be wor- *reasyng seed*
to the brother
that is deed.

M. 1 If there be
V. 15 sustentat animam suam 17 Non peruertes 20 collegeris
. . non reuertes vt colligas 21 non colliges remanentes racemos
xxv. 1 & interpellauerint iudices, . . iustitiæ palmam dabunt: . . .
condemnabunt impietatis.

L. 15 erhelt feyne seele darauff 17 nicht beugen 20 abgelesen
. . . genaw ablefen . . . 21 weinberg gelesen . . genaw aufflesen.
xxv, 1 fur gericht bringen . . den gerechten rechtfertigen vnd
den gotlosen verdamnen.

- thy of ftrypes, then let the iudge caufe to *Measures and*
 take him doune and to bete him before *weyghtes.*
 his face accordynge to his trespae, vnto a certayne
 3 numbere. XL. stripes he shall geue him and not passe:
 left yf he shulde exceade and beate him aboue that with
 many stripes, thi brother shuld appere vngodly before
 thyne eyes.
- 4 Thou shalt not mosell the oxe that treadeth out
 the corne.
- 5 When brethren dwell together and *It were hard*
 one of them dye ad haue no childe, the *to proue this*
 wyfe of the deed shall not be geuen out vnto a straun-
a ceremonye
 ger: but hir brotherlawe shall goo in vnto her and take
 6 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.
- 7 But and yf the man will not take his fyfterlawe,
 then let her goo to the gate vnto the el- [Fo. XLIIII.]
 ders and saye: My brotherlawe refuseth to sterre vpp
 vnto his brother a name in Israel, he will not marie
 8 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
 10 bylde his brothers houffe. And his name shalbe called
 in Israel, the vnshoed houffe.

¶. 3 vngoodly 7 fyfter in lawe (v. 8)

v. 2 Pro mensura peccati, erit & plagarum modus 3 non ex-
 edant: 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 10 Domus
 difcalceati.

¶. 2 nach der mas vnd zal seyner missethat 3 so man mehr
 schlege gibt, er zu viel geschlagen werd, vnd deyn bruder scheuf-
 lich fur deynen augen sey. 7 ichwegeryn neme, so sol sie, feyne
 schwegeryn hinauff gehen vnter das thor . . . eyn namen zu er-
 wecken. 8 Wenn er denn steht 10 des Baruffers haus.

¶. ¶. N. 3 .XL. stripes: 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 stryue together, one with another, the
 wife of the one rüne to, for to ryd hyr hufbonde 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:
 fe that thou put out the name of Amalech from vnder
 heauen, ad forget not.

M. 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 vollig vnd
 recht gewicht . . . Epha 19 austilgen.

M. M. N. 11 *Put forth her hande* etc.: God wyll that a wo-
 man be moare shame fast then ether to exercyse the feate of a mā
 in feyghtynge or to touche that mēbre.

☞ The .XXVI. Chapter.

- 1 **W**HEN thou art come in to the *M.C.S. The*
 londe whiche the Lorde thy *fyrst frutes*
 God geueth the to enherett *and tythes to*
 and haft enioyed it and dwell- *the Leuites,*
fat her lesse,
 2 est there in: take of the first of all the *wedowes, and*
 frute of the erthe, which thou haft brought in out of *straungers.*
 the lande that the Lorde thy God geueth the and put
 it in a maunde and goo vnto the place *maunde, baf-*
 which the Lorde thy God shall chose to *ket*
 3 make his name dwell there. And thou shalt come
 vnto the preaft 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 preaft shall take the maunde out
 of thine hande, and set 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* fogeorned
 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,

V. 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 persequebatur . . in paucissimo numero . . & infinitæ multitudinis.

L. 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. M. 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 translacyon readeth, the Sirian did persequite 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 aduersyte, laboure and oppreſſyon. And the Lorde
 brought vs out of Egipte with a mightye hande and a
 ſtretched out arme and with greate terebleneſſe and
 9 with ſygnēs 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 nowē loo, I haue brought
 the firſt frutes off the londe whiche the Lorde hath
 geuen me. And ſet it before the Lorde thy God and
 11 worſhepe before the Lorde thy God and reioyſe ouer
 all the good thinges whiche the Lorde thy God
 hath geuē vnto the and vnto thyne houſſe, both
 thou the Leuite and the ſtraunger that is amonge
 you.
- 12 When thou haſt made an ende of tithynge .P. all
 the tithes of thine increaſe the thyrde yere, the yere
 of tythyngē: and haſt geuen it vnto the Leuite, the
 ſtraunger, the fatherleſſe and the wedowe, and they
 13 haue eaten in thy gates and fylled them ſelues. Then
 ſaye before the Lorde thy God: I haue brought the
 halowed thinges out of myne houſſe: and haue geuen
 them vnto the Leuite, the ſtraunger, the fatherleſſe and
 the wedowe acordynge to all the commaundmentes
 which thou commaundeſt me: I haue not ouerkypped
 14 thy commaundmentes, nor forgotten them. I haue
 not eaten thereof in my moornyngē nor taken awaye
 thereof vnto any vnclenneſſe, nor ſpente thereof aboute
 any deed corſe: but haue herkened vnto the uoyce of the
 Lorde my God, and haue done after all that he com-
 15 maūded me, loke doune from thy holy habitacyon
 heauen and bleſſe thy people Iſrael and the lande which

V. 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 præcepisti mihi. 15 ſanctuario
 tuo, & de excelſo cælorum habitaculo

L. 7 zwang, erbeyt and leyd 8 vnd furet 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 wonung vom hymel

- thou hast geuen vs (as thou fwarest 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 therfore and doo them with all thyne hert and all thy
- 17 soule. 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, sep-* people vnto him (as he hath promysed *arate*
- 19 the) and that thou kepe his commaundmentes, and to make the hye aboue 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 Israell cōmaunded the people sayenge: kepe all the commaundmentes which I commaunde 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-
- 2 ter, and write vpō thē all the wordes of this lawe,

M.C.S. An aultare must be hylded before they go ouer Iordan. The blesfynges in the hyll Garizim. The Curses in the hyll Eball.

¶. 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 solt wie er dyr geredt hat . . . vnd er dich das hohiste mache zu lob, namen, vnd preys vber alle völcker. 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 saye, that is, he was the cause that thou shuldest saye, 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 stoncs 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 stoncs and se thou lifte .P. vpp no yerne vppon 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 vppon the stoncs all the wordes of this lawe, manyfestly and well
 9 And Moses with the preastes the Leuites spake vnto all Israell sayenge: take hede ad heare Israell, 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 fay vnto all the men of Israell with a loude voyce.
 14 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.

Here of take the popes an occasiō to curse .iiii tymes in the yere

¶. 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 feyft 15 vnd fetzt es verporgen

- 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 ftraunger, 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, and 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 fhe 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 fmyteth his neighboure fecretly, 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- .P. des of this lawe to doo them, and all the people shall faye Amen.

¶. 16 non honorat patrem 17 transfert 18 errare facit 19 peruertit iudicium 20 dormit cum vxore . . . reuelat operimentum lectuli eius. 24 clam percufferit — *Maledictus qui dormit cum vxore proximi fui. & dicit omnis populus, Amen.* . 25 animam sanguinis innocentis. 26 permanet in fermonibus 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 promyses of the blessinges vnto them that regarde the commaundementes: and the curses to the contrarye.*
 vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this daye. The Lorde wil set the an hye aboue all nacions
 2 of the erth. And all these blessinges shall come on the and ouer take the, yf thou shalt herken
 3 vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed
 4 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 *almery, a*
 6 almerie be *ad* thy store. Blessed shalt *cupboard* thou be, both when thou goest out, *ad* blessed whē thou comest in.
 7 The Lorde shall smyte thyne enemyes that ryse 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 himselfe, as he hath sworn vnto the:

¶. 1 Si autem audieris 2 & apprehenderit te: si tamen . . . audieris. 4 ventris . . . greges armentorum . . . caulæ ouium 5 reliquæ tuæ (v. 17). 6 Benedictus eris ingrediens & egrediens. 7 in conspectu 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 befeyt legeft 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 nacyōs, 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 leste, 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 almerly
- 18 be and thi store. Cursed shall be the frute of thy body ad the frute of thy lond be ad the frute of thine oxen
- 19 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 curfyngē,

¶. 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.

¶. 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

¶. ¶. N. 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 leste is to take awaye, as in the prouer .iiii, d.

- goynge to nought and complaynyng in all that thou fettest thine hande to what foeuer thou doest: vntyll thou be destroyed and brought to nought quyckely, because of the wekednesse of thyne invencyons in that
 21 thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleave vnto the, vntyll he haue consumed the from the londe whether thou goest to
 22 enioye it. And the Lorde shall smyte the with swellynge, with feuers, heet, burnynge, wetherynge, with smytynge and blastinge. And they shall folowe the, vntyll thou perishe.
- 23 And the heauen that is ouer thy heed shalbe brasse, and the erth that is vnder the, yerne.
- 24 And the Lorde shall turne the rayne of the lade vnto powder and dust: euen fro heauen they [Fo. XLIX.] shal come doune vpon the, vntyll thou be brought to
 25 nought. And the Lorde shall plage the before thine enemyes: Thou shalt come out one waye agenst them, and flee feuen wayes before them, and shalt be scatered
 26 amonge all the kingdomes of the erth. And thy carcasse shalbe meate vnto all maner foules of the ayre and vnto the bestes of the erth, and no man shall fraye them awaye.
- 27 And the Lorde will smyte the with the botches of Egipte and the emorodes, scalle and maungynesse,
 28 that thou shalt not be healed thereof. And the Lorde shall smyte the with madnesse, blyndnesse and dasynge

℥. 20 famem & esuriem, & increpationem . . . velociter, propter adinventiones tuas pessimas 21 Adiungat . . . pestilentiam 22 egestate, febre & frigore, ardore & æstu, et aere corrupto ac rubigine, & persequatur 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 & pruriginis 28 furore mentis

℥. 20 bald vmbringe, vmb deynes bosen thuns willen 22 schwulst, fiber, hitze, brand, brunst, durre vnd bleyche, vnd wirt dich verfolgen 24 staub, vnd aschen fur regen . . . aschen vom hymel 26 scheucht. 27 drusen Egypti, mit feygwartzen, mit grind und kretz 28 rasen des hertzen . . .

℥. ℥. N. 20 *Klagen*: das ist wenn das volck klagt, heulet vnd schreyet vber die theuring vnd iamer ym land da alles sich weg frisset vnd vnterhenden verschwindet, wilches geschicht, das Gott dem land nicht segenet, 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 oxen 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 enemies, 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 vpon them all daye longe, but shalt haue no myghte in thyne hande. The frute of thy londe and all thy laboures shall a nacion which thou knowest not, eate, and thou shalt but soffre violence only and be oppressed alwaye: that thou shalt be cleane besyde thy selfe for the syghte 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 nacion 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 ensamble and a gestyngestocke vnto al naciōs whether the Lord shall carye the.

38 Thou shalt carie moch seed out in to

M. 29 at none dayes . . . ſyghte 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 wanlynnig 37 vnd wirft verwuffet, 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
 dreffe 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 ad
 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, ad thou shalt come doune be-
 44 neth alowe. He shall lende the ad thou shalt not lende
 him, he shalbe before ad thou behynde.

45 Moreouer all these curfes 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 ad
 46 ordinaunces whiche he cōmaūded the, ad they shalbe
 vppō the as miracles ad wonders ad vppon thy seed
 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, therfore thou shalt serue
 thyne enemye whiche the Lorde shall sende vppōn 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 .P. 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

¶. 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 ausgeriffen 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*: Myacles do sometyme strengthen
 the weaknesse of the faithfull and blynde the vnfaythfull, and be
 vnto them a wytnesse of dānacyon.

fhalt not vnderftonde: a herde fauoured nacion whiche
 fhall not regarde the perfon of the olde nor haue com-
 51 paffiō on the younge. And he fhall eate the frute of
 thy londe and the frute of thy catell vntyll he haue
 destroyed the: fo that he fhall leaue the nether corne,
 wyne, nor oyle, nether the ēcrease of thyne oxen nor
 the flockes of thy shepe: vntyll he haue brought the
 52 to nought. And he fhall kepe the in all thy cities,
 vntyll thy hye ād ftronge walles be come doune whereī
 thou trustedeft, thorow all thy londe. And he fhall
 befege the in all thy cities thorow out all thy land
 whiche the Lorde thy God hath geuen the.

53 And thou fhalt eate the frute of thyne awne bodye:
 the flefh of thy fonnes and off thy doughters which the
 Lorde thy God hath geuen the, in that ftrayteneffe and
 54 fege wherewith thyne enemye fhall befege the: fo that
 it fhall greue the man that is tender and exceedynge
 delycate amonge you, to loke on his brother and vppon
 his wife that lyeth in hys bofome 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 flefh of hys
 childern, whiche he eateth, becaufe he hath noughte
 lefte him in that ftrayteneffe and fege wherewith thyne
 enemye fhall befege the in all thy cytyes.

56 Yee and the woman that is fo tender and delycate
 amonge you that ſhe dare not auenture to fett the foote
 of hyr foote vppon the grounde for foftneffe and ten-
 derneffe, ſhalbe greued to loke on the huſbonde that
 leyeth in hir bofome and on hyr ſonne and on hyr
 57 doughter: euen becaufe of the afterbyrthe that ys
 come out from betwene hyr legges, and becaufe of hyr
 childern whiche ſhe hath borne, becaufe ſhe wolde eate

¶H. 52 kepe the in, in all thy cities . . . thorow all the lande
 56 aduētūre

¶V. 50 gentem procaciffimam, quæ non deferat 52 conterat . . .
 Obſideberis 53 in anguſtia & vaſtitate qua opprimet 55 in ob-
 fidione & penuria qua vaſtauerint 56 Tenera mulier & delicata
 (v. 54) . . . propter mollitiem & teneritudinem nimiam, inuidebit

¶L. 52 engſten . . . geengſtet werden 53 angſt vnd not (vv. 55,
 57) 54 ein man der zuuor zertlich vnd ynn luſten . . . vergonnen (cf.
 v. 56 Eyn weyb, etc.) 55 engſten 57 die afterburd die zwifchen
 yhr eygen beynen ſind ausgegangen

them for nede off all thynges secretly, in the straytенеsse 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 plagēs and with greate plagēs and of longe continuance, and with euell sekeneffes and of longe 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 plagēs 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 reioyfed 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 nacyns from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes, which nether thou nor thy fathers haue knowne: euen wod and stone.

65 And amonge these nacyns thou shalt be no small seafon, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a trëblynge
 66 herte ad dasynge eyes and forowe of mynde. And thy lyfe shall hange before the, and thou shalt feare both daye

¶ 58 nomen . . . hoc est dominum deum tuum 59 plagas magnas & perseverantes, infirmitates pessimas & perpetuas 60 omnes afflictiones Ægypti 64 a summitate terræ vique 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 . . . verfehnmachte 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 faye, wolde God it were nyghte. And at nyghte thou shalt faye, [Fo. LII.] wolde God it were mornynge. For feare off thyne herte whiche thou shalt feare, and for the syghte of thyne eyes whiche thou shalt fe.
- 68 And the Lorde shall brynge the in to Egipte agayne with shippes, by the waye which I bade the that thou shuldest fe it nomoare. And there ye shalbe folde 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 perceaue, nor eyes
 to fe, nor eares to heare vnto this daye.
- 5 ¶ 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

*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
 threatned to
 be plagued.*

¶ 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 grofier furcht . . die dich
 schrecken 68 durch den weg, dauon ich gefagt 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

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 Bafan 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 sene their abhominaciōs and their ydolles: wod, stone, siluer and golde which they had.

¶. 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 cæsor. 12 vt transeas in fœdere 15 sed cunctis præsentibus & absentibus. 17 abominaciones & fordes, id est idola eorum . . . quæ colebant.

ℒ. 6 auff das du wiiffest 7 Vnd da yhr kamet . . . mit vns zu freyten 9 die wort . . . auff das yhr klüg 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 lest there be amonge you some roote that
19 bereth gall and wormwod, so that when he heareth the
wordes of this curse, he blesse him felse 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 gelousye,
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 Israel 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 ryse vpp after you ad the straunger that shall
come from a ferre londe, faye when they se the plages

℞. 19 sayinge. I shall haue peace. I will therefore worcke
. . . that the dronckē may perysh with the thrystye.

℥. 18 mulier, familia . . . radix germinans fel & amaritudi-
nem. 19 iuramenti huius . . . Pax erit mihi, & ambul. in prauitate
cordis mei: & affumat ebria sitientem 20 quamaxime furor eius
fumet . . . & deleat 21 & consumat eum in perditionem . . in libro
legis huius ac fœderis

℥. 18 eyn weyb, odder eyn gefind . . . galle vnd wermut trage
19 difes fluchs dennoch sich segene . . . spreche, Es wirt so bose
nicht, Ich . . . wie es meyn hertz dunckt, das die trunckne mit
der durstigen verloren werde. 20 austilgen 21 absondern zum
vbel . . . lautts aller fluche des bunds

℞. ℞. N. 19 *The dronckē man etc.*: By this is fygnified, that
bothe the wycked teacher & the dysciple which receaueth euell
doctryne shall perysh together. Some reade that the droncken
maye be put to the thristye (*sic*). Some, that dronckneise maye be
put to thrist.

℥. ℞. N. 19 *Es wirt so bose nicht*: Das ist der rauchlosen
leut wort vnd gedancken, Ey die helle ist nicht so heys, Es hat
nicht nott, der teuffel ist nicht so grewlich als man yhn malet,
wilchs alle werckheyiligen 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 tollē weyn, da Esaia von sagt, der gehet
vber vnd verforet mit sich die durstigen vnd ledigen feelen, 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 faye: wherfore hath the
 Lorde done of this facion vnto this londe? O how
 25 fearse is this greatt wrath? And men shall faye: 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
 ferued straunge goddes and worshipped them: goddes
 which they knewe not and which had geuen them
 27 nought. And therefore 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.] nesse, 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, & \dot{y} 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 grofier 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 follen wir auch deste vleiffiger feyn.

The .XXX. Chapter.

- 1 **W**HEN all these wordes are come vpō the whether it be the blessinge or the curffe which I haue set before the: yet yf thou turne vnto thyne hert amonge all the nacions whother the Lorde thi God hath
- 2 thruſte the, and come agayne vnto the Lorde thi God ād herken vnto his voyce acordinge to all that I cōmaunde the this daye: both thou and thi childern with
- 3 all thine hert and all thi foule: Then the Lorde thi God wil turne thi captiuite ād haue cōppaffion 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 .℞. multiplye
- 6 the aboue thi fathers. And the Lorde thi God will circumcyſe thine hert and the hert of thi feed for to loue the Lorde thi God with all thine hert and all thi
- 7 foule, that thou mayſt lyue. And the Lorde thi God will put al theſe curſes vpō thine enemyes and on thē that hate the and perfecute 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

M.C.S. The worde of God is not farre from thē that ſeke for it, but in their mouthes and hertes.

℞. 1 & ductus pœnitudine cordis tui in vniuerſis gentibus 2 & reuerſus (vv. 8, 9, 10) fueris ad eum 3 reducet . . . te ante diſperſit. 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 feynde legen 9 dich laſſen vberfluſſig feyn

catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the
 10 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 faye: who shall goo vpp for us in to heauen, and fett it us, that
 13 we maye heare it and doo it: Nether is it beyonde the see, that thou shuldest faye: 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
 16 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 commaundementes, 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 death, blesfyng and curfynge: but chose lyfe, that thou and thi

¶ 12 for vs to heauen

¶ 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, & e contrario mortem & malum: 16 vt diligas . . . atque multiplicet 17 atque errore deceptus 18 prædico tibi 19 Elige ergo vitam

¶ 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 seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleuest 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 .ᵑ. 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
 ād .xx. yere olde this daye,
 ād 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 ād
 he will destroye these nacions before the,
 ād 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 ād Og kynges of the
 Amorites ād 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. 2 an hūdred & .xx. yere this daye 4 Sehon
V. 20 et illi adhæreas (ipse est enim vita . . .) xxxi, 2 præfertim
 cum 3 deus tuus . . . omnes gentes has 4 delebitque eos. 5 similiter
 facietis 6 Viriliter agite, & confortamini . . . nec paueatis ad con-
 spectum eorum

L. 20 vnd yhm anhanget, Denn das ist deyn leben. xxxi, 3
 Der Herr deyn Gott . . das du sie eynnemest 6 Seyt getrost vnd
 freydig

M. M. N. 2 *Go out and in:* To go in and oute is to exerceyse
 the offyce of a mynistr & leader of thē: as christ sayth of the
 ministers aud pastoures. Iohan. x, a.

*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 Leuites
 are charged
 to reade hit to
 the people.*

- 7 And Moses called vnto Iosua and fayed vnto him in the sighte of all Israel: 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 therfore nor be discomforted.
- 9 And Moses 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 Israel,
- 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 Israel is come to appere before the Lorde thi God, in the place which he hath chosen: se that thou reade this lawe before all Israel in their eares
- 11 Gather the people together: both men, wemen and childern and the straungers that are in thi cities, that they maye heare, 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 Moses:
- Beholde thy dayes are come, that thou .P. must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua 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.

V. 7 Confortare . . . eam forte diuides. 8 nec pauas. 13 filii . . . qui nunc ignorant: vt audire possint, & timeant . . . versantur 14 prope sunt dies mortis 15 dominus ibi in columna nubis quæ stetit

L. 7 vnter sie austeylen 8 mit dyr seyn . . . erschrick 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 sayed vnto Mofes: beholde, thou must flepe with thi fathers, and this people will goo a whorynge after ftraunge 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 agenft them, and I will forsake them and will hyde my face from them, and they fhالبة confumed. And when moch aduerfyte and tribulacion is come vppon them, then they will faye: becaufe oure God is not amonge us,
- 18 thefe tribulacions are come vppon us. But I wil hyde my face that fame tyme for all the euels fake which they fhall haue wrought, in that they are turned vnto ftraunge goddes.
- 19 Now therfore write ye this fonge, and teach it the childern of Israel and put it in their mouthes that this fonge maye be my witneffe [Fo. LVII.] vnto
- 20 the childern of Israel. For when I haue brought them in to the londe whiche I fware vnto their fathers that runneth with mylke ad honye, then they will eate and fyll them felues and waxe fatt and turne vnto ftraunge goddes and ferue them and
- 21 rayle on me and breake my testament. And then when moch myfchefe and tribulacion is come vppon them, this fonge fhall anfwere before them, and be a witneffe. It fhall not be forgotten out of the mouthes of their feed: for I knowe their imagina-
cyon whiche they goo aboute euen now before I haue
- 22 broughte them in to the londe which I fware. And

¶. 16 irritum faciet fœdus 17 & erit in deuorationem . . . omnia mala . . . non est deus mecum, inuenerunt me 18 abscondam, & celabo faciem 19 vt memoriter teneant & ore decantent 20 Introducam . . . Cumque comederint 21 respondebit ei canticum . . . terram quam ei pollicitus fum.

℥. 16 den bund faren laffen (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 Mofe

℥. N. 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 tokⁿ 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 fhalt 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 .¶. be there
27 for a witneffe vnto the. For I knowe thi ftubernesse and thi ftiffe 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 ſpeake theſe wordes in their eares and call heauē ad erth to recorde agenſt them.

29 For I am ſure 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 ſpake 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. egitiſtis
28 atque doctores 29 inique agetiſtis . . mala in extremo tempore

L. 23 Vnd befah Iofua . . getroſt vnd friſch 24 gantz ausgeſchrieben 25 laden des zeugniſſ 26 zeuge fey widder dich 29 das yhrs . . verderben werdet . . vngluck 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, and my speach flowe as doeth the mefellynge, dewe, as the mefellynge vpō the herbes, *small rain, drizzle*
- 3 and 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 generacion hath marred them selues to himward, *ouerthwarte, adj. opposite, perverse* and are not his sonnes for their deformities sake,
- 6 Doest thou so rewarde the Lorde? O foolish nacyon and vnwyse. Is not he thy father and thyne owner? hath he not made the and ordeyned the?
- 7 Remembre the dayes that are past: confydre the

V. 1 cæli . . . Concrefcac in pluuiam doctrina . . . imber . . . stillæ
 3 date magnificentiam 4 Dei perfecta sunt opera, & omnes via
 eius iudicia. 5 Peccauerunt ei, & non filii eius: in fordibus, gen.
 praua atque peruerfa. 6 pater tuus, qui possedit 7 cogita genera-
 tiones fingulas

L. 4 On wandel find die werck des Felsen 5 verkerete vnd verruckte art . . . verterbet . . . vmb yhrs taddels willen. 6 nerricht vnd vnweyfes volck? . . . bereyttet? 7 iar der vorigen geschlechten.

M. N. 1 *Heare O heauē:* The Prophetes coustomably, when they speake with a feruent affeccion, 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 chyldeyn of Israel wold not earnestly heare hym, and that he shulde lose hys laboure willeth 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 consort 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 fonnes of Adam he put the borders of the nacions, fast by the multitude of the childern of Israēl.

9 For the Lordes parte is his folke, ād Israēl 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 vnderstondynge, 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 fraunge God with him.

13 He sett him vpp apon an hye londe, and he ate the increafe 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 fatt kydneyes and with whete. And of the bloude of grapes thou drōkest wyne.

15 And Israēl waxed fatt and kyked. Thou wast 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 Iſr. 9 funiculus hāred. 10 loco horroris, & vastæ solitudinis. 11 pro-uocans ad volandum . . volitans . . in humeris suis. 14 & hircos cum medulla tritici 15 Incaffatus est dilectus, & recalcitrauit, incaffatus, impinguatus, dilatatus . . 15 a deo salutari suo.

℥. 8 austylet . . der menschen kinder . . nach der zal der kinder Israēl. 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 geil. Du bist fett vnd dick vnd glat worden . . Gott faren lassen.

℞. ℞. N. 9 Iacob: Onely the faythfull, which are sygnified by Iacob, are Goddes porcion: the vnbeleuers be longe not to him. 11 Bare hym on his shoulders: To beare thē on his shoulders 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 sygnified aboundaūce of all good thynges as it is sayd in Psal. Lxii, b.

- 16 They angred him with ftraüge goddes ad with
abhominacions prouoked him.
- 17 They offered vnto feldedeuels and not ^{feldedeuels,}
to God, ad to goddes which they knewe ^{satyrz}
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 fawe it, he was angre because
of the prouokynge of his fonnes and daughters.
- 20 [Fo. LIX.] And he fayed: I will hyde my face
from thē and will fe what their ende fhall 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 foelifh nacion.
- 22 For fire is kyndled in my wrath, ad fhall burne
vnto the botome of heell. And fhall confume the
erth with her encrease, and fet a fire the botoms of the
mountaynes.
- 23 I will hepe myfcheues vpon the ad will fpēde all
myne arowes at them.
- 24 Burnt with hungre ad consumed with heet and with
bitter peftilence. I will alfo fende the tethe of beeftes
vppon them and poyfon ferpentes.
- 25 Without forth, the fwerde fhall robbe thē off their
childern: and wythin in the chamber, feare: both younge
men and younge wemen and the fuckelynges with the
mē of gray heedes.

¶. 20 generatio enim peruerfa est, & infideles filii. 22 vsque
ad inferni nouiffima . . . germine 24 Confumentur fame, & deuo-
rabunt eos aues morfu amariffimo . . . cum furore trahentium

¶. 16 zu eyffer gereytzet durch frembde. 17 felt teuffeln ge-
opffert . . . den newen die newlich komen find . . . ewr veter 18 fels
der dich geporn hat (cf. v. 16) 20 kinder da keyn glawb ynnen
ift. 22 bis ynn die vnterften hell . . . gewechs 23 vngluck . . . heuffen
24 verzehret werden vom fiber, vnd von bitterm feuchen 25 be-
rauben, vnd ynn den kamern

¶¶. ¶¶. 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 .¶. 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 forcaft, 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 becaufe the Lorde had deliuered 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 felde of Gomorra. Their grapes are grapes of gall, and their cluſters be bytter.
- 33 Their wyne is the poyſon of dragons, ād the cruell gall of aſpes.
- 34 Are not ſoch thinges layed in ſtore with me, ād feeled vpp amonge my treafures?
- 35 Vengeaunce is myne and I will rewarde: their fete fhall flyde, when the tyme cometh. For the tyme of their deſtruction is at honde, and the tyme that fhall come vppon them maketh haſt.
- 36 For the Lorde will doo iuſtice vnto hys [Fo. LX.] people, and haue compaſſion on his ſeruauntes. For it

¶. 26 dixi, Vbi nam ſunt? ceſſare faciam ex hominibus memoriam eorum. 28 Gens abſque conſilio 29 ac nouiſſima prouiderent. 30 Quomodo . . . deus ſuus . . . dominus concludit illos? 31 Non enim eſt deus noſter, vt dii eorum, & inimici 32 de ſuburbanis Gom. 33 Fel drachonum . . . & venenum aſpidum infanabile. 34 condita . . . ſignata 35 retribuam eis in tempore

℥. 26 Ich wil fagen, wo ſind 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 verſigelt 35 zu ſeyner zeyt ſol yhr fuſs 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 de-lyuer 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.

¶ 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 percutiam & 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 fleych fressen, vber dem blutt . . . vnd das des feyns heubt entblosset feyn wirt. 43 mit feym volck

¶ *¶* *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 thō.

l. *¶* *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
agenst 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 trespafed agenst me amonge the chil-
dern of Israel at the waters off striffe, at Cades in the
wyldernesse of Zin: becaufe 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.

¶. 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

¶. 46 Nempt zu hertzen 50 wenn du hynauff komen bist . . .
versamle . . . versamlet 51 an myr vergriffen 52 das land gegen
dyr . . . nicht hyneyn komen.

¶. ¶. 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-*
 Moscs gods man blessed the *ses dying*
 childern of Israel before his *bleffeth all the*
 2 deeth sayenge: The Lord *trybes of Is-*
rael.

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
 3 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.
 4 Moscs gaue us a lawe which is the enheritaunce of
 5 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.

6 Ruben shall lyue and shall not dye: but his people
 shalbe few in numbre.

7 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
 agentt his enemies.

8 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, accipiet 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. N. 3 *All his sayntes:* That is, let thy preastes offyce
 be happye and fortunate before God & men; by prayer, teachyng
 and good ensample geuyng, as it was in Moscs. 8 *Thy perfect-*
nesse and thy light: This is the light & perfectnesse, which Moscs
 put i the breaft lappe of iudgemēt Exo. xxviii, c & Num. xxvii, d.
 The Chald. interpr. readeth with perfectnesse & light indueed
 thou the man that was founde holye.

L. M. N. 5 *Fulle des konigs:* die fulle ist das volck Israel, das
 Christi feyns konigs fulle ist, wie Paulus die Christenheynt nennet
 die fulle Christi Ephe. i. 8 *Vollickeyt:* Das ist, wie Exo. 28 stehet
 das Heylighthum auff dem brustlatzen, wil also sagen, Dein priester-
 lich ampt sey gluckselig fur Gott vnd den menschen, mit beten vnd
 leren wie es war an Mose, der yhn von gottis gnaden geben war.

- Masa ad with whom thou striuedst at the waters of strife.
 9 He that saieth vnto his father ad mother. I sawe him not
 ad 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 ad Is-
 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 agest them and of them
 that hate them: that they ryse not agayne.
 12 Vnto Ben Iamin he sayed: The Lordes derlynge
 shall dwell in safsetye by him and kepe him selfe in
 the hauen by hym continually, and shall dwell be-
 twene his sholders.
 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 fro
 amonge his brethern his bewtye is as a firstborne
 oxe and his hornes as the hornes of an vncorne.
 And with them he shall push the nacions to gether,
 euen vnto the endes of the worlde. These are the

¶. 9 wyth whom thou stryuedest 11 hate them: they ryse
 ¶. 9 Nescio vos . . . & nescierunt filios suos . . . seruauerunt,
 10 iudicia tua o Iacob & legem (Heb. docebunt Iacob iudicia tua,
 & Israel legem tuam) . . . thymia in furore tuo 12 quasi in tha-
 lamo tota die 13 rore, atque abyssio subiacente. 15 de pomis col-
 16 nazaræi 17 in ipsis ventilabit

¶. 10 reuchwerg fur deyne nase legen 12 Den gantzten tag
 wirt er vber yhn halten 13 vom taw, vnd von der tiefen die hun-
 den ligt 16 Der gutte wille des der ynn dem pusch wonet . . . des
 Nasir 17 wie eynhorners horner . . . stossen zu hauff

¶. ¶. N. 13 *Edle fruchte*: Das ist vom konigreich Israel ge-
 sagt wilchs hoch gefegenet 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 sayed: Reioyfe 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 sayed: 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 Israell.
- 22 And vnto Dan he sayed: Dan is a lions whelpe, he
 shall flowe from Basan.
- 23 .P. And vnto Nepthali he sayed: 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 sayed: 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 shoues and thine age shalbe as thi youth.
- 26 There is none like vnto the God of the off Israell: he
 that sitteth vppon heauen shalbe thine helpe, whose

¶ 17 Manasses. 21 a parte of the teacher was . . . and came
 26 vnto the God of Israell

V. 17 multitudines Ephraim, . . . millia Manasse. 19 quasi lac
 fugent 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. N. 19 *Sucke of the abundance etc.*: That is, they shall
 haue abundaunce of rycheffe, what of marchaundyse comyng by
 see, and of metalles of the erthe. 20 *Roumemaker*, becaufe 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 buryed 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 seggen 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 Israell shall dwell in
 safettye 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 Israell, who is
 like vnto the? A people that art faued by the Lorde
 thy shilde and helper and swerde of thi glorye. And
 thyne enemyes shall hyde them selues from the, and
 thou shalt walke vppon their hye hilles.

The .XXXIII. Chapter

1 **AND** Mofes went frō the felde of
 Moab vpp in to mount Nebo
 which is the [Fo. LXIII.] toppe
 of Pifga, that is ouer agenst
 Iericho.

*M. C. S. Mo-
 ses dyeth. Is-
 raelle wepeth.
 Iofua 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 citye of datetrees euen vnto Zoar. And
 the Lorde sayed vnto him. This is the londe which I
 sware vnto Abraham, Ifaac and Iacob sayenge: I will
 geue it vnto thy seed. I haue shewed it the before thyne
 eyes: but thou shalt not goo ouer thither.
 5 So Mofes the seruante of the Lorde dyed there in
 the londe of Moab at the commaundment of the Lorde.
 6 And he buryed him in a valey in the londe of Moab

ff. 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 woning Gottis von anfang 29 Deyne seynde werden
 verschmachten. xxxiiii, 3 Zoar 4 Du hast es mit deynen augen
 gesehen
ff. ff. 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 spirite 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 feruautes 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 misit
 per eum . . . terræ illius, 12 & cunctam manum robustam

¶ 6 gegen dem haufe Peor 7 feyne augen waren nicht
 tunkel worden vnd feyne wangen waren nicht verfallen 8 die
 tag des weynens vnd klagens 12 zu aller difer mechtiger hand
 vnd groffen gefichten

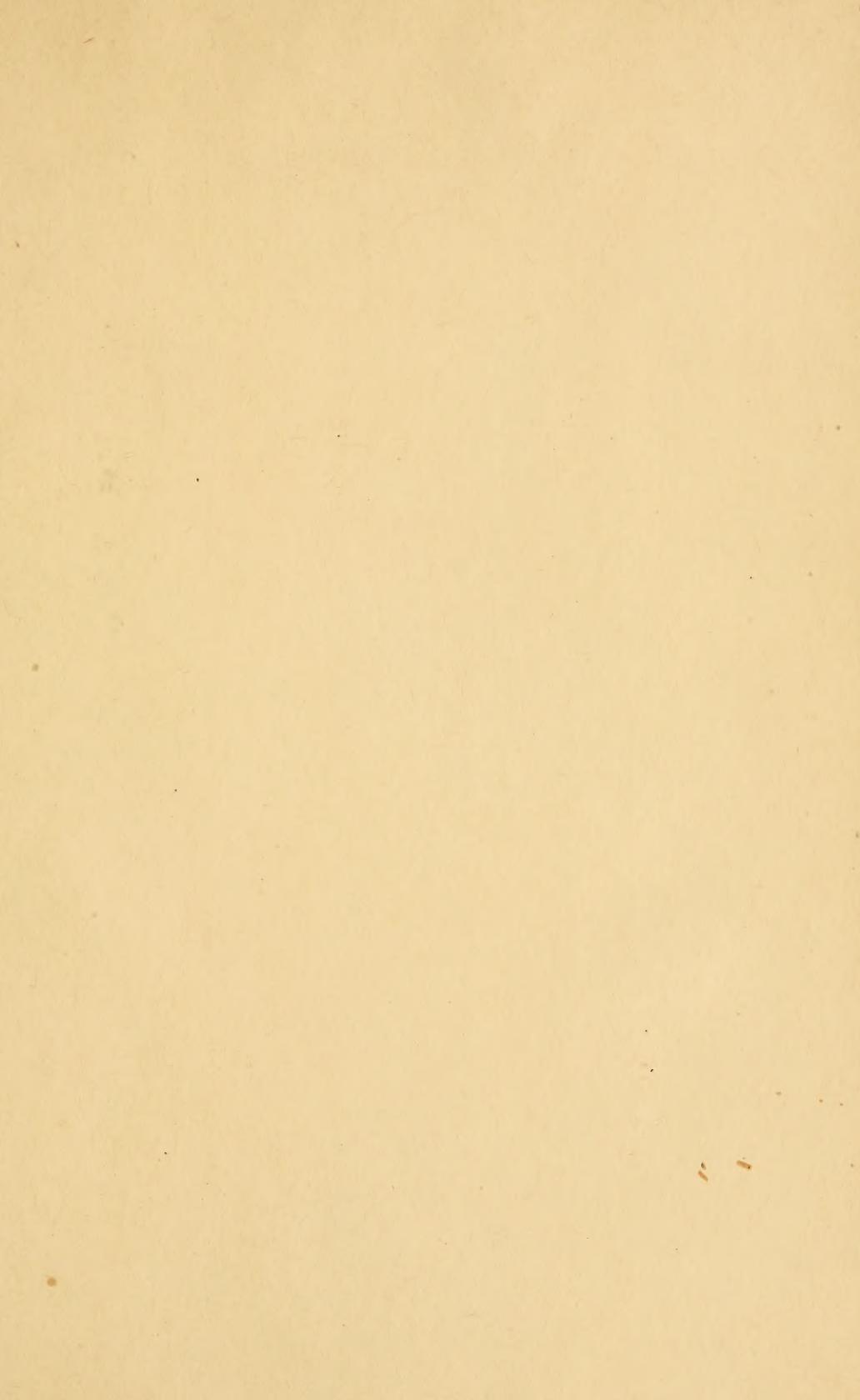
caufe they ware cheynes aboute their neckes, for enack signifieth foch a cheyne as men weer aboute their neckes.

.P. [*Recto*. No numeral]. Horims, A kinde of geauntes, ād signifieth noble, becaufe that of pride they called thē felues nobles or gentles.

Rocke, God is called a rocke, becaufe both he ād his worde lafteth euer.

. Whett thē on thy childern, that is exercyfe thy childern in thē ād put them in vre.

Zamzumims, a kinde of geaūtes, ād signifieth myfcheuous or that be all waye imaginige.



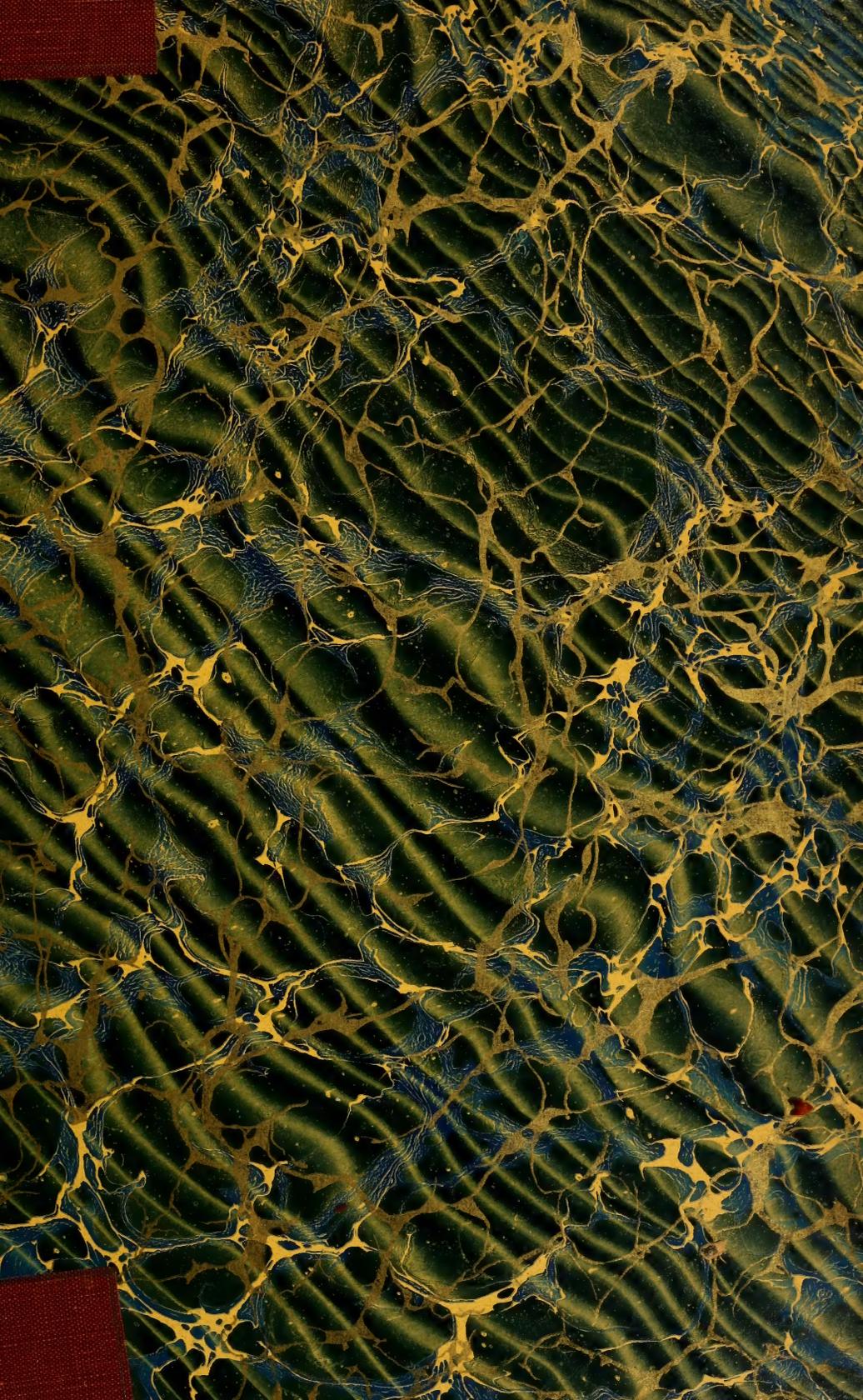
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